

**A SOCIOLINGUISTIC SURVEY OF KOYEE:  
A TIBETO-BURMAN LANGUAGE**

**A REPORT**

**SUBMITTED**

**TO  
LINGUISTIC SURVEY OF NEPAL (LinSuN)**

**CENTRAL DEPARTMENT OF LINGUISTICS**

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## CHAPTER 1

### INTRODUCTION

#### 1.0 Background

This is a report of sociolinguistic survey of Koyee<sup>1</sup>, a Rai Kirati language of the Himalayish sub-group within Tibeto-Burman group of Sino-Tibetan language family. Koyee are found to have been mainly dwelling in some villages along the upper reaches of the Rawa river (a tributary of the Dudhkoshi), in Khotang district of Sagarmatha Zone in eastern Nepal. The term 'Koyee' refers to the people as well as the language they speak. This language is considered to be closer to the neighboring languages: Dumi and Khaling (Hanßon, 1991). Although Koyee language is spoken in Sungdel and Dipsung VDCs, it is also spoken in some other places of Jhapa, Morang, Sunsari, and Kathmandu districts by the migrated Koyee speakers (Rai and Budhathoki, 2008). This is one of the endangered and least studied languages of Nepal. The latest Census gives the number of mother tongue speakers as 1,271 (CBS, 2012). There are no obvious dialects in Koyee language<sup>2</sup>.

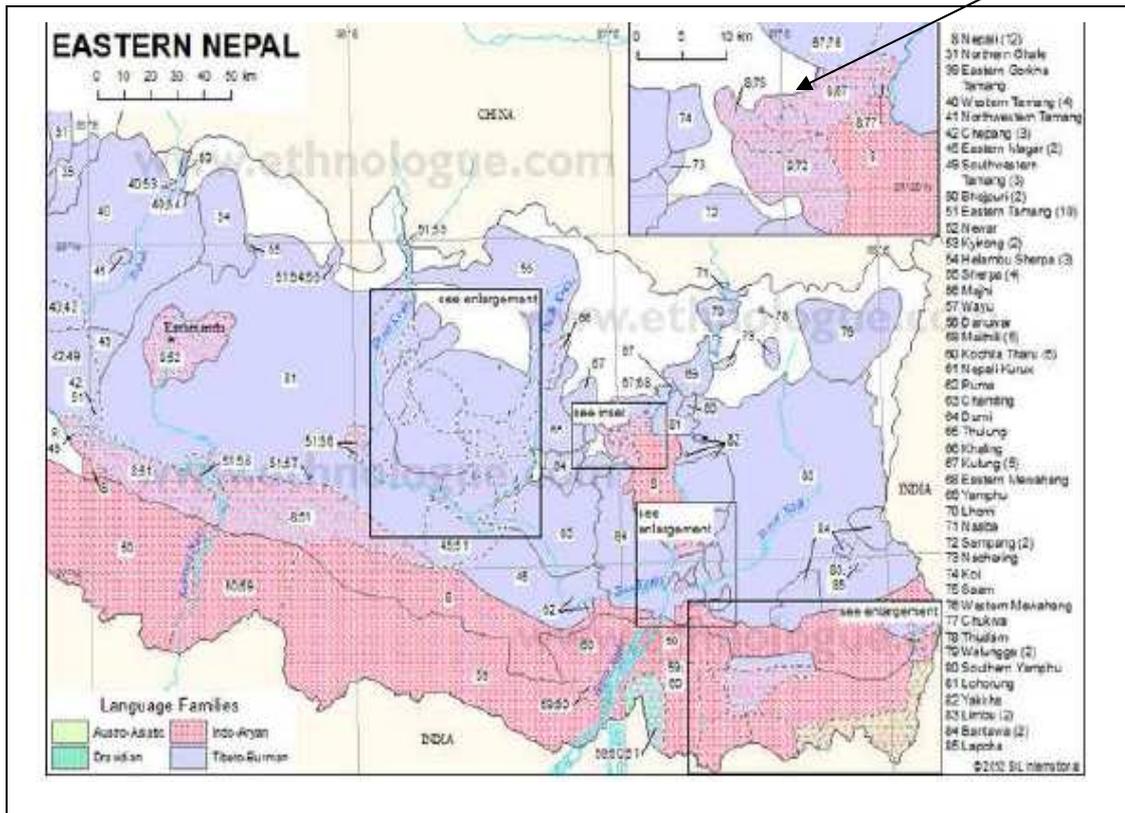
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<sup>1</sup> The Koyee speakers prefer to be called by Koyee. However, Hanßon (1991) has mentioned that renderings like Koi or Koyee [sic] (Koyee) from Koyu or Koyo appeared to result through a strong tendency in this language to pronounce a disyllabic of two vowels, not as diphthongs. As the ethno names like Koyu in Bhojpur, Koi, Koimee in Udayapur are prevalent where they do not speak Koyee language. Koyu people in Bhojpur have adopted Bantawa language whereas Kirati Rodung (Chamling) language by the Koi/Koimee people in Udayapur.

<sup>2</sup> Toba et al (2002) has shown no dialects in Koyee in the UNESCO Language Survey Report.

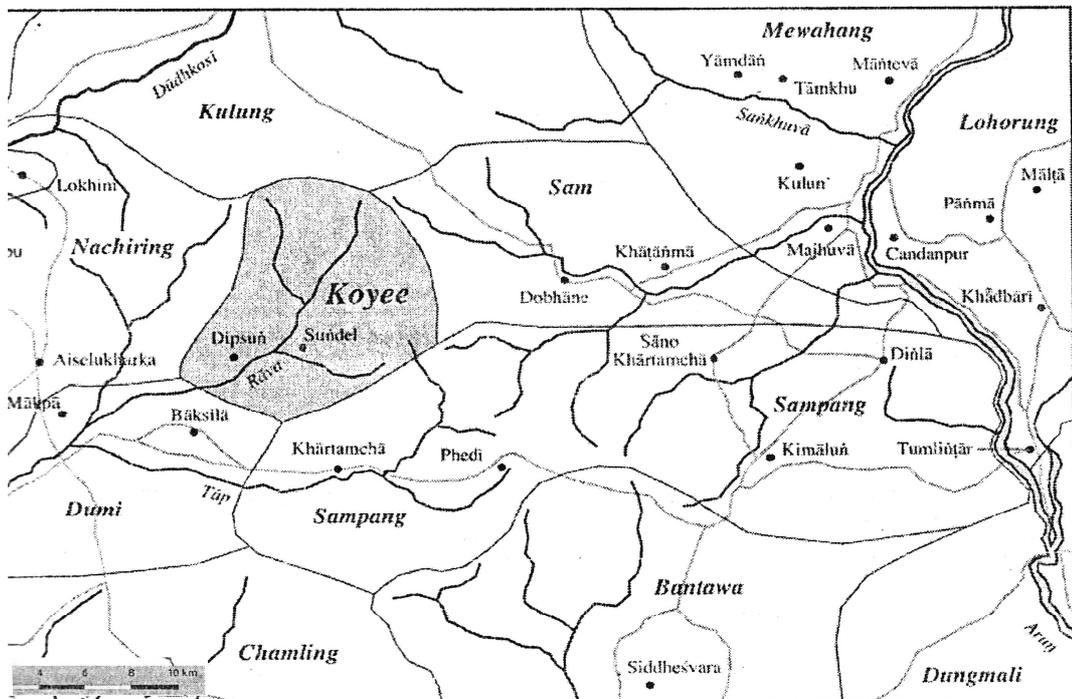
Figure 1.1: Koyee speaking area

Koyee



Source: Ethnologue, 2012

Figure 1.2 Koyee speaking areas

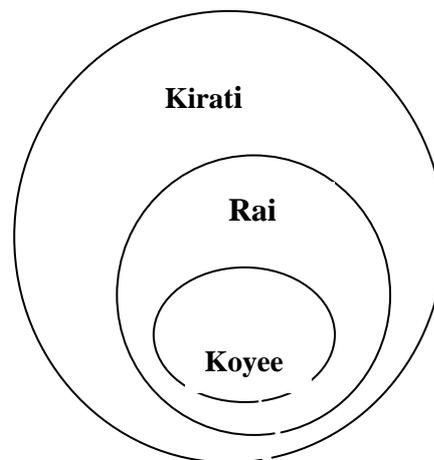


Source: CBS (2001), Greter (2009)

## 1.1 People: Caste/ethnic groups

The term 'Kiranti' applies to the Tibeto-Burman people native to eastern Nepal, especially Rai groups, Limbu, Yakkha and Sunuwar (Kõits). Rai alone has 26 languages (Kirat Rai Academic Council (2005); 35 languages (CBS, 2001) 25 languages (CBS, 2011). Of them, Koyee is one having a distinct linguistic identity as shown in the figure 1.3.

**Figure 1.3: Position of Koyee**



The Koyee are people of mongoloid stock practicing agriculture and animal husbandry. The major crops are potatoes, maize, and especially millet, from which a hard, thick black-brown paste, called *dhindo*, is prepared. The millet made *dhindo* is eaten with *ke* 'cooked vegetables' or *kineme* made of soybeans. Meat is occasionally eaten, especially on ritual occasions. Pork, *bhosi*: is preferred to other meat, a preference that is shared by many other Tibeto-Burman families. Mutton is forbidden at home. It is not allowed to enter the house as well. But out of the particular village they may have it. The Koyee are fond of drinking alcohol, *khulmadi*. In their eating and drinking habits, the Koyee are quite different from the higher caste Hindus in Nepal. Nowadays, Koyee people are found to have been influenced by Hindu culture.

The Koyee people have got the legend over the name given to Sungdel. According to the adults, their one of the ancestors named *Sodel* had been to the present place where they are now living in. So the name of the place was given after his name. They worship him as their ancestral God and *Sonita*, his wife as the Goddesses. If we see this term linguistically, we find that there is the agglutination of two terms *so* and *del*. The term *so* means itching and *del* means village which collaborately refer to itching

place. The belief they have is about the legends of *Siurime* and *Kurime* who were very sharp in hunting. So were their very sharp hunting dogs named *Geta* and *Geni*.

Koyee society has exogamous kinship groups referred to as *pats*□*a* 'little clan'. These kinship groups are based on the aggregates of closely related males and unrelated females, who have been brought into the group from other kinship groups, usually of the same community. Children are born into the clan of the father. They claim that they are the generations of the first ancestor *Sodel*.



*Photograph 1.1: Koyee people at Sungdel*

Koyee people claim that they are the generations of the first ancestor *Sodel*. Till now, they are grouped under the distinct *clans* which are presented in the table 1.1.

**Table 1.1: Koyee clans**

	<b>Pachha (Clans)</b>	<b>VDC</b>	<b>District</b>
1.	Dhirul	Sungdel	KHOTANG
2.	Munchupa		
3.	Haduku		
4.	Saphapa	Dipsung	
5.	Temnima		
6.	Raipachha	Chhinamakhu	BHOJPUR
7.	Gourungpachha		
8.	Napachha		
9.	Ropachha	Bansbote	UDAYAPUR

*Source: Sociolinguistic survey of Koyee, 2013*

In our field study, we selected five survey points namely Sungdeltar, Boyo, Nagayo, Dibru, Khutru in Sungdel and Dipsung VDCs of Khotang district. The survey points are tabulated in 1.2.

**Table 1.2: Survey points of Koyee**

	Locality	Ward No.	VDC/Municipality	District	Zone
1	Sungdeltar	9	Sungdel VDC	K H O T A N G	S A G A R M A T H A
2	Boyo	7	Sungdel VDC		
3	Nagayo	2	Sungdel VDC		
4	Dibru	6	Dipsung VDC		
5	Khutru	2	Dipsung VDC		

*Source: Sociolinguistic survey of Koyee, 2013*

### 1.1.1 Religion

Mostly the Koyee people follow the animism. Besides it, they are slowly and gradually influenced by the Christianity. The tendency is unexpectedly high that indicates that they are yielding to Christian religion. The table shows that there are 100% following animism. Out of 12 respondents from each point, they are found to have followed Animism that is nature worshiper.



*Photograph 1.2: Performing Mundhum at hearth*

For the Koyee people the nature is the prime thing since the nature provides whatever they want. They do not have their own holy scripture the way we find in other religions. But they have oral tradition that transforms one generation to another generation. This is performed by the priests in this community. This is known collectively as *Mundhum* that guides them to their all the ritual performances. Their big festival is *Sakel > Sakhel* that is also based on the worship of the nature. The table 1.3 presents the religions in Koyee speech community.

**Table 1.3 Religions in Koyee speech community**

Religion	Sungdel	Boyo	Nagayo	Khutru	Dibru
Animism	12	12	12	12	12
Total	100%	100%	100%	100%	100%

*Source: Sociolinguistic survey of Koyee, 2013*



*Photograph 1.3: Sakel shrine (Sakel than)*

### **1.1.2 Occupation**

The traditional occupation of the Koyee community is agriculture and animal husbandry. Some of them are in the recruitment either in India and British, Singapore and Brunei. Others are in teaching professions. In course of time, they are found to have changed themselves in different occupation. Few of them are in the local trade. Baksila, a local market near to them is the place where they sell things made of the bamboo. Baskets like *doko*, *thunse*, *ghum*, *kokro* and *chitra* are produced locally. Few years back, they were in the profession of rearing the sheep and the yak. Though this is not typical profession of the Koyee people, they tend to do because of the altitude and environment they are living in. Sungdel is around 1450m from the sea level. Near the Sungdel, there is a hill which is supposed to be the highest peak in Khotang district. There is no any settlement of the human beings. So this place is compatible for animal husbandry. Later, this profession has been highly influenced since the youngsters are in queue of the labor in abroad.



*Photograph 1.4: Baksila bazaar*

### **1.1.3 Literacy rate in sampling**

The following table 1.4 shows only the literacy rate under the frame of survey points as we sample it.

**Table 1.4: Literacy in Koyee speech community**

	Male	n=30	Female	n=30
Sites	L	IL	L	IL
Sungdel Tar(12)	4	2	3	3
Bo:yo (12)	2	4	3	3
Nagayo (12)	3	2	2	5
Khutru (12)	4	2	3	3
Dibru (12)	4	3	2	3
	17 (56.66%)	13 (43.33%)	13 (43.33%)	17 (56.66%)

L=Literate, IL= Illiterate

*Source: Sociolinguistic survey of Koyee, 2013*

Table 1.4 does not indicate the total percentage of Koyee speech community. In the five survey points, males were found 56.66% literate whereas 43.33% illiterate. In the females 56.66% % were literate whereas 43.33% illiterate. This is confined to the 60 percentage of the five survey points.

## **1.2 Demography**

The Koyee people are found to have been living in the Sungdel and Dipsung VDCs of Khotang district in Eastern Development Region. They are scattered in different places of Nepal. They are found in the eastern parts like Morang, Sunsari and Jhapa. But the Census report Koyee is a minority Kirati Rai language. Based on the field survey, this language is roughly spoken by 1,271 speakers of 3,000 Koyee people, most of them living in hilly area of Northern Khotang district in the Sagarmatha zone of eastern Nepal. The majority of speakers are aged Koyee people. The table 1.5 presents the mother tongues by district according to the census report 2001.

**Table 1.5: Koyee mother tongues by district**

<b>S.N</b>	<b>District</b>	<b>Population</b>
01	Khotang	24,09
02	Udayapur	1
03	Sankhuwasabha	6
04	Sunsari	20
05	Morang	31
06	Jhapa	57
07	Rasuwa	7
08	Kathmandu	4
09	Mustang	1
10	Baglung	5
11	Tanahu	2
12	Darchula	1
13	Baitadi	38
14	Kanchanpur	44
15	Kailali	15
16	<b>TOTAL</b>	<b>2,641</b>

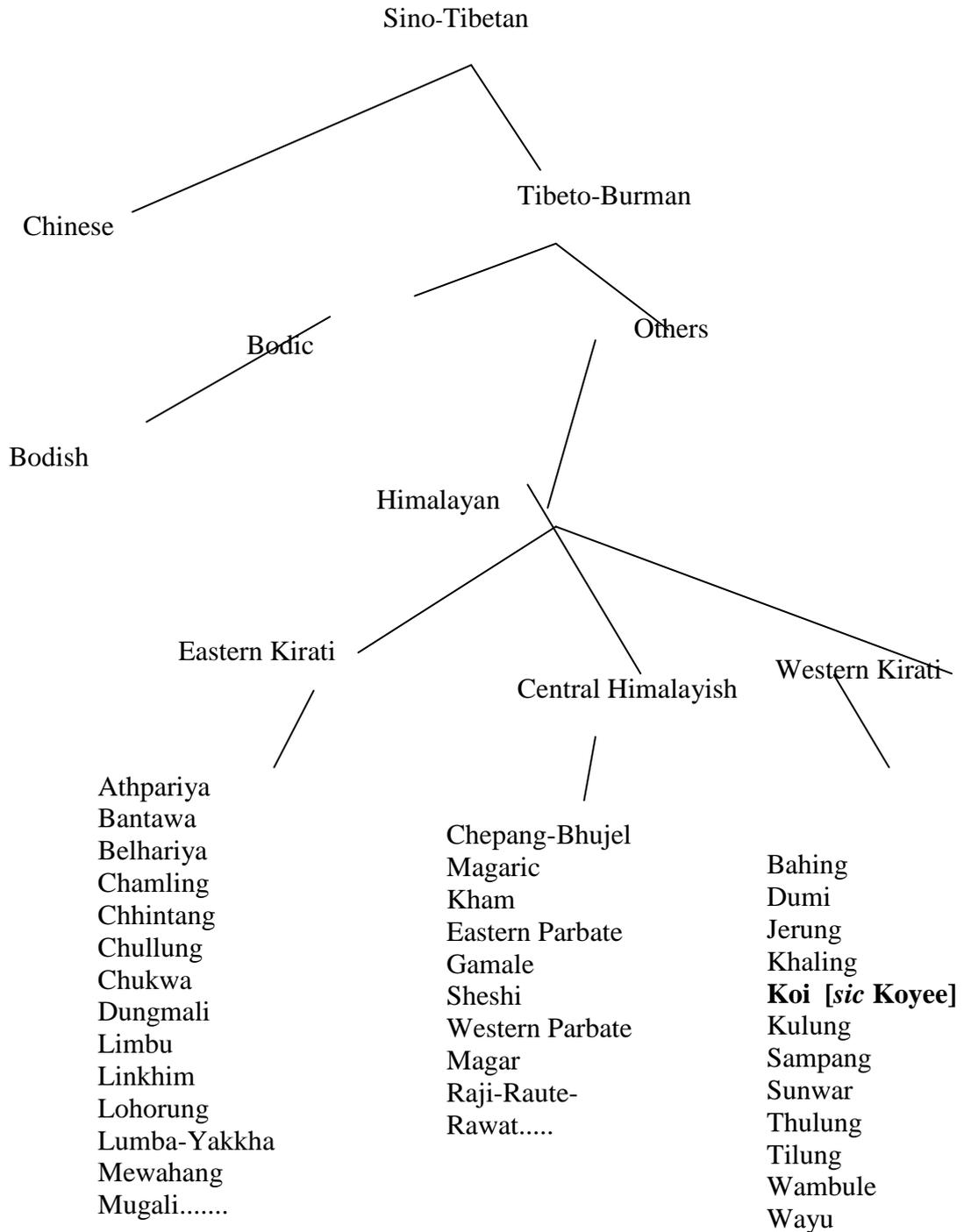
*Source: Population Census (2001)*

### **1.2.1 Linguistic affiliation**

Koyee language comes under the Tibeto-Burman group of Sino-Tibetan language family. Further it has been categorized under the sub group Kirat Rai languages. Till now; many linguists have attempted to classify the Kirat Rai languages of Nepal. However, there is not found consistency in the number of languages. Dispute among the linguists about the number of Kirati languages is still ongoing. Unless a detail

survey is made, there cannot be declared the exact number of languages. Bradley's (2002) classification is adopted here which is shown in the following tree diagram.

Figure 1.4 : Genetic affiliation of Koyee



Source: Ethnologue (2012)

### 1.3 Review of earlier works

There exist very few works dealing with the Koyee language. Michailovsky (1975) is a linguistic map where Sungdel of Khotang district is located as Koyee speaking area. Hanßon (1991) compares the Koyee languages with those of other languages: Dumi and Khaling. The genetic cluster of Khaling-Dumi-Koyu *Koyee* [italics added] in its turn can be considered a marginal member of western Kirati that has been influenced strongly by central Kirati idioms.

Ebert (1997) includes Koyee in linguistic map in course of locating some other Rai Kirati languages. She has not added any more information about Koyee people and language. Pokharel (1999) has included Koyee along with other Kirati languages and dialects like Rakong, Lunam, Puma, Bantawa, Sunuwar, Umbule *Wambule* [italics added], Bahing, Amchoke, Chamling, Thulung, Limbu, Khaling, Kulung, Thami under the theoretical frame 'historical reconstruction'. van Driem (2001) locates the homeland of Kohi [sic] indicating between the Rawa and the Tap rivers. Koyee is an undescribed Rai language closely related to the Halkhum dialect of Dumi with an unknown but limited number of speakers. Toba et al (2002) has made a scouting survey on the languages of Nepal. In the report, around 3,000 Koyu [sic] speakers are estimated. Of them 100 speakers are reported to have monolingual, 500 speakers are multilingual and the rest are bilingual. The monolingual speakers included in the report are not found as such in the field study of this language (Rai and Budhathoki, 2008). In the report, they predict that there is a fear of extinction of this language since the vibrant speakers of this language were swept away in the land slide occurred in the summer of 2002 in Sunngdel, Khotang. After this horrible disaster, mostly the people migrated to the other parts like Morang and Sunsari. Regmi (2003a) is a preliminary morphological analysis of nominals and verbals in the Koyu [sic] language. His study is descriptive in nature.

Yadava and Turin (2005) shows the genetic affiliation of Koyee language. He classifies the Koyee language into the East-Himalayish sub-group of Himalayish group within Tibeto-Burman sub-family of Sino-Tibetan language family. Kirat Rai Language and Literature Council (2005) is a study based on Swadesh 100 word list. It is a preliminary attempt to the collection of the basic word list of the language. But this study lacks the phonetic transcription based on the IPA chart. Some words are erroneously transcribed, however; it is field based study.

Rai (2005) is a preliminary attempt to prepare primer on the Koyee language. Gurung et al. (2006) presents a linguistic map based on Census Report 2001 of the languages spoken in Nepal. The map includes the situation of the Koyee language. Regmi (2006) is a sketch grammar of Koyu [sic] language. The study has explored grammatical features embedded in Koyee language. Apart from the preliminary observations for sketch in grammar, the data and the analysis are almost entirely based on (Regmi, 2003).

Rai (2006) is a brief survey of Koyee language, literature and culture. In this study there is a claim that Koyee speakers are only found in Sungdel and Dipsung VDCs of Khotang district. He provides the information of publications on literature, language and cultures. Myths, legends and Mundhhum mention the same pre-historic scenario. His observation is only based on the published works whereas mostly based on the journal *Sodel*.

Rai (2008) is an attempt to analyze the case marking system in Koyee language. The treatment in this study is preliminary. This study is confined to looking at the Koyee case forms and their functions. Rai and Budhathoki (2008 a) is the first attempt to present a documentation of the Koyee language, an undocumented as well as endangered language of Nepal. Although this documentation is preliminary in nature, it shows that Koyee genetically belongs to Rai Kirati sub-groups of Tibeto-Burman under Sino-Tibetan family. Rai and Budhathoki (2008 b) is a POS Tag set designing in Koyee. The texts have been analyzed and categorized on the basis of grammatical and lexical categories. For POS Tag set designing, there are identified word classes of the language and developed a tag set on the basis of broad categorization processes. There have been categorized the word classes into thirty nine more categories. Each word category has been subdivided into several part-of-speech groups. Generally, most of the POS groups have more than one tag. The study does not seem to be clear in the use of minute grammatical categories for tagging. They are left untouched.

Rai (2009 a) presents kinship terminology available in the Koyee language. The study shows the consanguin and affinal relations of Koyee. Rai (2009 b) is an introductory study on morphosyntax of Koyee nominals. He discusses under the sections: gender, number, pronoun, adjective, adverb, case marking. Lahaussis (2009 archive) is a preliminary sketch grammar of Koyi [sic] language. The study is confined within phonology, nominal/ non-verbal morphology, verbal morphology and syntax. Syllable

structures in Koyee are (Ci) (G) V (Cf). This language does not like clusters with lateral glides; they are historically attested for Kirati languages. There are few lexical adjectives. Some are derived from verbs, being formed with the participial suffix <-pa>; they are treated as adjectives because the verbs from which they are derived are no longer found in the language. Rai (2009 c) is a study of kinship terms in English and Koyee. There are appellative and addressive uses. English has a few kinship terms in comparison to Koyee. In English a few relations are referred to the kinship terms and almost all relations are addressed by names. So Koyee language is rich in terms of kinship terms in comparison to the English language. There is no distinction between male and female ego, except the two terms 'husband' and 'wife' in English, but most of the relations of Koyee have distinction in terms of male and female ego. Budhathoki (2009) is a work on sociolinguistic survey of Koyee language. In course of introducing the Koyee language, he says that genetically Koyee belongs to the Sino-Tibetan language family and falls under marginal Northern, Western groups of Kirati languages of Eastern Himalayan subsection of Bodic section of Tibeto-Burman sub-family. He discusses the socio-cultural practices prevalent in Koyee. Rai and Rai (2009) is a primer ever been written a text book for the children with the purpose of informal education. The data are absolutely based on the term paper (Rai, 2005) submitted to the Central Department of Linguistics, T.U. Rai (2010 a) is a study that analyzes the verb morphology in Koyee from the typological perspectives. Koyee verb has been analyzed in terms of inflectional and derivational. Koyee exhibits rich inflectional verb morphology. The verb consists of three persons (plus and exclusive vs. inclusive distinction in the first person) and three numbers of actors in transitive and intransitive constructions.

Rai L. (2010) is a study to find out the counting system, method of solving mathematical problems in daily life and the measurement system practical in Koyee community. The numeration system of Koyee community is base 10. Rai, H (2011) is a comparative study to find out the Negative and Interrogative Transformations between the English and Koyee. There are mainly three negative markers, they are '□', 'a-' and *me□* in the Koyee language but English has many negative markers like 'no, not, no one/none, nobody, never, barely, hardly, rarely, scarcely, seldom, neither...nor etc. Rai (2011a) is a nominal morphology in Koyee. As he mentions that Koyee refers to both ethnonyme as well as language name. They, having

mongoloid stock are found to have practiced sedentary agriculture and animal husbandry. They are supposed to be the generations of ancestor, *Sodel*. Most of the data are based on (Rai and Budhathoki, 2008a).

#### **1.4 Purpose and goals**

The main purpose of this study is to present the sociolinguistic situation of the Koyee language which has been categorized as an endangered Tibeto-Burman language of Nepal. The specific goals /objectives of the study are as follows:

- a) To examine the dialectal variation by assessing the levels of lexical similarity and the levels of intelligibility among the selected varieties in the language;
- b) To look at the vitality of the language by investigating the patterns of language use in certain domains;
- c) To assess the mother tongue proficiency and extent of community bilingualism of Koyee speakers in standard Nepali;
- d) To evaluate the language maintenance and the attitudes of the speakers towards their language; and
- e) To gather information regarding the resources and language development for the implementation of mother-tongue based multilingual education in Koyee.

#### **1.5 Other relevant information**

Devanagari scripts with a slight adaptation have been proposed for Koyee. As medium textbooks for class one and as subject for one to three have been recently prepared following the basic principles of mother-tongue based multilingual education. Apart from these, very recently a grammar in Koyee (in Nepali) and analyzed texts have also been published. A dictionary project is going on in this language.

#### **1.6 Organization of the report**

The survey report is organized into eight chapters. Chapter 1 presents general background information about the language including the purpose and goals of the study. In chapter 2, we deal with the methodology used in the survey. Chapter 3 examines the possible dialectal variations in Koyee. In chapter 4, we look at the major domains of language use. Chapter 5 evaluates the mother tongue proficiency and bi/multilingualism in Koyee. In chapter 6, we look at language vitality, language

maintenance and language attitudes in Koyee in three sections. Chapter 7 discusses language resources, dreams and plans of the speech community for language development in Koyee. In chapter 8, we present the summary of the findings and recommendations. The annex includes phonetic symbols, word lists, Recorded Text Test (RTT), Sentence Repetition Test (SRT) and sociolinguistic questionnaire.

## **CHAPTER 2**

### **METHODOLOGY**

#### **2.1 Outline**

This chapter deals with the research methodology employed in this survey in detail. It consists of five sections. Section 2.2 presents an overview of the major goals of the survey, the research methods/tools used, a brief description of the methods/tools including the major focus of the tools in the survey. In section 2.3, we discuss the different types of research tools, their basic characteristics and the ways they were employed in the survey. Section 2.4 deals with the survey points, sample size and collection of data. In section 2.5, we deal with the limitations of the survey with respect to time, access, area, methods and informants.

#### **2.2 Overview**

This survey has employed five different methods/ tools in order to fulfill its goals. The methods/tools consist of Sociolinguistic Questionnaire (SLQ), Wordlist Comparisons (WLC), Sentence Repetition Test (SRT), Recorded Text Test (RTT), and Participatory Method (PM). The Sociolinguistic Questionnaire (SLQ) consists of three sets: Sociolinguistic Questionnaire A, Sociolinguistic Questionnaire B and Sociolinguistic Questionnaire C. Participatory Method (PM) comprises four tools: Domains of Language Use (DLU), Bilingualism (BLM), Dialect Mapping (DLM) and Appreciative Inquiry (ACI). Table 2.1 presents the major goals of the survey, the research methods / tools used, a brief description of the methods/tools including the major focus of the tools in the survey.

**Table 2.1: Overview of the major survey goals, research methods/tools including the major focus of the tools**

	<b>GOALS OF THE SURVEY</b>	<b>RESEARCH METHODS/ TOOLS</b>	<b>BRIEF DESCRIPTION</b>	<b>FOCUS OF THE METHODS/TOOLS</b>
1.1	To examine the patterns of language use in certain domains, language attitudes, and language vitality, language maintenance, mother-tongue proficiency and multilingualism and language resources in Koyee;	Sociolinguistic Questionnaires (SLQ)	Consisting of three sets: A, B and C	
		Sociolinguistic Questionnaires- A (SLQ A)	80 questions to be administered on individual of different age groups, sex and literacy in at least five points including the core point	<ul style="list-style-type: none"> <li>• Language resources</li> <li>• Mother-tongue proficiency and multilingualism</li> <li>• Domain of language use</li> <li>• Language vitality</li> <li>• Language maintenance</li> <li>• Language attitudes</li> </ul>
		Sociolinguistic Questionnaires- B (SLQ B)	The four tools: DLU , BLM, DLM and ACI be used in a group of at least eight to twelve participants of mixed category	<ul style="list-style-type: none"> <li>• Domain of language use</li> <li>• Dialect mapping</li> <li>• Multilingualism</li> <li>• Appreciative enquiry</li> </ul>
		Sociolinguistic Questionnaires- C (SLQ C)	21 questions to be administered on language activist or village head	<ul style="list-style-type: none"> <li>• Language attitudes</li> <li>• Language maintenance</li> <li>• Language vitality</li> <li>• Language development</li> </ul>
1.2	To assess the levels of lexical similarity among the selected varieties in the language;	Wordlist Comparisons (WLC)	Lexical comparison of 210 words	Lexical variation among selected varieties in the language

## 2.3 Research methods/tools

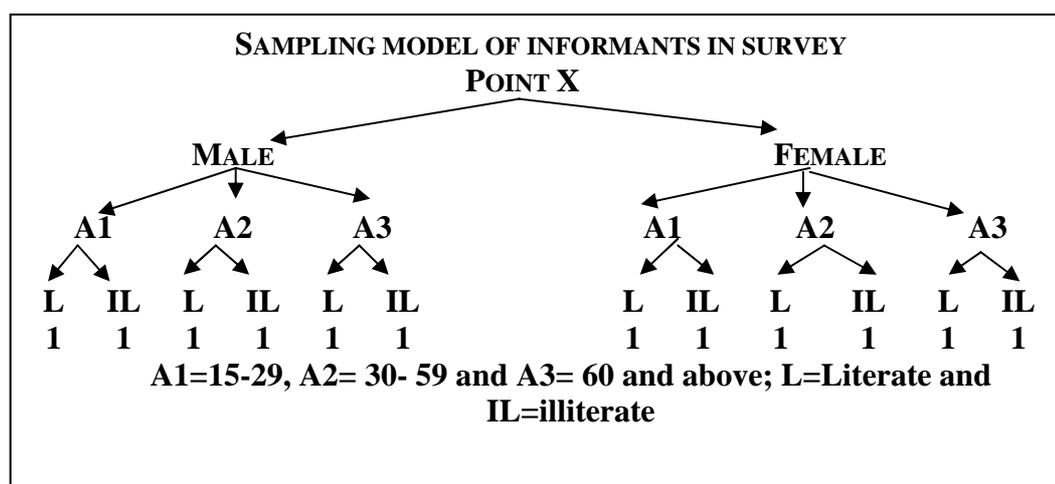
### 2.3.1 Sociolinguistic Questionnaire (SLQ): Description, purpose and procedure

There have been employed three sets of sociolinguistic questionnaire in this survey.

#### 2.3.1.1 Sociolinguistic Questionnaire A (SLQ A)

This set, consisting of eighty questions, is intended to be administered to the individuals of the speech community. The main purpose of this set is to gather information from the individuals about the language resources, mother-tongue proficiency and multilingualism, domain of language use, language vitality, language maintenance and their language attitudes. The opinions from the individuals are often influenced by factors such as location, education, age and sex. Prior to the administration of this set, first, the Koyee speaking areas were selected on the basis of geographical location from the core point (*i.e.* Sungdeltar, a village located in Sungdel VDC, 9) and other points Khutru and Dibru of Dipsung VDC and Boyo and Nagayo of Sungdel VDC of Khotang district. Secondly, the individuals were chosen from different categories of sex, age and educational background from each survey points.<sup>1</sup> Figure 2.1 presents a model for sampling of informants from each point in Koyee speech community.

Figure 2.1: Sampling model of informants in survey



Following the sampling model to the maximum, at least 12 informants were selected age ranging 15-29 (A1), 30-59 (A2) and 60 and above (A3) with their sex and

<sup>1</sup> For the purpose of the survey, the age range of the informants has been categorized into three sets: 15-29 (A1), 30- 59(A2) and 60 and above (A3).

educational background in each survey point. The questions were asked by the administrators in Nepali to the informants and the answers given by the informants were recorded in the questionnaire in Nepali. After the data collection the answers were entered into a database and analyzed for general patterns and trends that would contribute to fulfilling the research goals.

### **2.3.1.2 Sociolinguistic Questionnaire B (SLQ B)**

We have used a set of four participatory tools with the groups of Koyee participants of different survey points. The tools include Domains of Language Use (DLU), Bilingualism (BLM), Dialect Mapping (DLM) and Appreciative Inquiry (ACI). The main purpose of these tools is to help the speech community to think about the dialects of Koyee, how bilingual Koyee people are, in which situations they use Koyee and what their dreams and aspirations are for their language.

In the questionnaire, each tool is equipped with well-written step-by-step procedures for the facilitators in the group. There are four criteria for the successful implementation of the participatory tools:

- a) The group must consist of eight to twelve participants of mixed category of the speech community. Furthermore, it is desirable that there be several women and men in each group having of all ages (15 years and older) in the group with several older, middle aged and younger participants.
- b) The participant must belong to the target mother tongue and his/her; at least, one parent must be from the target language.
- c) The participants must be grown up in the survey point and must have lived here now. If s/he has lived elsewhere it should not be more than five years and s/he must have lived in the village for the past five years.

Each tool involves the members of the speech community in group discussion on the sociolinguistic situation of their language. The purpose and procedure of each tool is discussed in short below (See Annex E for detail):

#### **2.3.1.2.1 Domains of Language Use (DLU)**

We used the Domains of Language Use tool in order to help the Koyee community members to think about and visualize the languages which Koyee people speak in various situations. In this tool, the Koyee participants discussed and thought about the

situations in which they use Nepali, the language of wider communication (LWC) and wrote them on pieces of paper. Then they wrote down the situations in which they speak Koyee and those situations in which they use both Nepali and Koyee. Then, the participants were asked to place the labels Nepali, Koyee and both Nepali and Koyee. Next they were asked to organize the labels in each category according to the situations which occurred daily and those occurred less than often. At the end, the participants concluded by discussing if they would like to use each language in any other situations.

#### **2.3.1.2.2 Dialect mapping (DLM)**

The main purpose of Dialect Mapping tool is to help the community members to think about and visualize the different varieties of Koyee. The Koyee participants in group were asked to write on a separate sheet of paper the name of each village where Koyee is spoken and placed them on the floor to represent the geographical location. Then they were asked to use the loops of string to show which villages spoke the same as others. Next they used the number to show the ranking from easiest to understand to most difficult. They were advised to use colored plastic to mark those they understand very well, average and poorly.

#### **2.3.1.2.3 Bilingualism/Multilingualism**

We used this tool to help the community members to think about and visualize the levels of fluency in both Koyee and Nepali by different subsets of the Koyee community. In this community, Nepali is the most dominant language which is used for communicating with outsiders. The participants were asked to use two overlapping circles, one representing the Koyee people who speak Koyee well and the other the Koyee people who speak Nepali well. The overlapped area represents those who speak both languages well. The participants were advised to write down the names of subgroups of people that spoke Nepali well. For each group they also discussed whether they also spoke Koyee ‘well’ or not ‘so well’. Then they were asked to place them in the appropriate location in circles. After having done this they were advised to write down the names of the subgroups of Koyee people that spoke Koyee ‘well’. At the end, they discussed which of the three circle sections had the most people, which was increasing and how they felt about that.

#### **2.3.1.4 Appreciative inquiry**

This tool was used to gather information about the dreams and aspirations for the language the Koyee community members have in different survey points. In this tool, the participants were asked to describe things that made them feel happy or proud about their language or culture. Then they were asked to, based on those good things in Koyee language and culture, express they “dreamed” about how they could make their language or culture even better. They were advised to categorize the dreams from the easiest to the most difficult, specify which ones were most important and to choose a few to start on developing plans such as who else should be involved, what the first step should be and what resources they needed.

Hasselbring (2009) points out that the first three tools helped the participants to verbalize things they already knew intuitively about their language where as this tool helped them think about future possibilities.

#### **2.3.1.3 Sociolinguistic Questionnaire C (SLQ C)**

This set contains 21 questions to be administered on language activist or village head. The main purpose of this set of questions is to assess the language maintenance, language vitality and their attitudes towards their languages and their readiness for language development. This set was administered to at least two participants in each survey point in Koyee.

#### **2.3.2 Word list comparisons: Description, purpose and procedure**

The basic wordlist contains 210 items. The main purpose of this wordlist is to determine the thresholds of lexical similarity uniting groups of languages and dialects at various percentage levels on the basis of standard word lists elicited from the mother tongue Koyee speakers. The results have been presented in a table which illustrates the relative linguistic distances among various speech communities, and lexical differences have been compared in an exhaustive matrix of pairs (See Chapter 3 for detail). From each survey points, at least six informants representative of different age, sex and educational status were chosen as the word list source. In the selection, those speakers were selected who were born in the village or in the near vicinity, had to speak Koyee as his/her mother tongue and should not have lived outside the village for extended periods of time.

For each item on the word list, the researcher elicited, in Nepali, the local Koyee word from a mother tongue Koyee speaker. The responses were transcribed using the

International Phonetic Alphabet (IPA). Afterwards, the words were entered into the computer software popularly known as Wordsurv (word survey) and the lexical items were compared in order to determine similarities and differences among the varieties sampled. This tool provides an initial indication of possible dialect groupings in Koyee. However, the intelligibility between dialects cannot be conclusively stated based solely on lexical similarity percentages.

## 2.4 Sampling: Survey points, sample size and collection of data

### 2.4.1 Survey points

Koyee speaking areas were categorized into five survey points for the purpose of sociolinguistic survey. Table 2.2 presents the survey points used in the survey of the Koyee language including GPS (global positioning system) coordinates.

**Table 2.2: Survey points of Koyee**

	Locality	Ward No.	VDC/Municipality	District	Zone
1	Sungdeltar	9	Sungdel VDC	<b>K H O T A N G</b>	<b>S A G A R M A T H A</b>
2	Boyo	7	Sungdel VDC		
3	Nagayo	2	Sungdel VDC		
4	Dibru	6	Dipsung VDC		
5	Khutru	2	Dipsung VDC		

*Source: Sociolinguistic survey of Koyee, 2013*

In the sociolinguistic field survey of Koyee language, there were taken the information from the five survey points from two village development committee of the Khotang district in the eastern Nepal. Table 2.2 presents the geographical location of the survey points recorded by the Global Positioning System (GPS) device.

**Table 2.3: GPS information of Koyee speaking areas**

	<b>Areas</b>	<b>GPS Coordinates</b>		<b>Elevation</b>
1.	SungdelTar	E 86 <sup>0</sup> 04' 26"	N 27 <sup>0</sup> 40' 48"	1760 M
2.	Boyo	E 86 <sup>0</sup> 52' 19"	N 27 <sup>0</sup> 22' 15"	1532 M
3.	Nagayo	E 86 <sup>0</sup> 52' 18"	N 27 <sup>0</sup> 22' 03"	1463 M
4.	Khutru	E 86 <sup>0</sup> 50' 51"	N 27 <sup>0</sup> 21' 33"	1456 M
5	Dibru	E 86 <sup>0</sup> 04' 26"	N 27 <sup>0</sup> 40' 48"	1768 M

*Source: Sociolinguistic survey of Koyee, 2013*

#### **2.4.2 Sampling procedure**

At first, the Koyee speaking areas were selected on the basis of geographical location from the core point *i.e.* Sungdeltar Ward No. 9 of Sungdel Village Development Committee. Other four points were Boyo and Nagayo of Sungdel VDC of Khotang district and Khutru and Dibru of Dipsung VDC of the Khotang district. Secondly, the individuals were chosen from different categories of sex, age and educational background from each survey point.

Of the five sample points, sixty participants were sampled and interviewed. The interviewed participants were from different categories such as age, sex and educational background in each linguistic survey point. The questionnaire was administered in Nepali language and the answers given by the informants were recorded in the questionnaire in Nepali and English.

##### **2.4.2.1 Sample size**

During the field survey, there were taken the information using the different tools like Sociolinguistic Questionnaires A, B, C and Wordlist. Table 1.8 shows the questionnaires and wordlist used in the survey.

**Table 2.4 : Questionnaires and Wordlist used in the Survey**

	Areas	SLQ A	SLQ B	SLQ C	Wordlist
1	Sungdeltar	12	1	1+1	1
2	Boyo	12	1	1+1	1
3	Nagayo	12	1	1+1	1
4	Khutru	12	1	1+1	1
5	Dibru	12	1	1+1	1
Total		60	5	10	5

*Source: Sociolinguistic survey of Koyee, 2013*

General sampling for questionnaire A requires that the informants must be selected reasonably from both literate and illiterate groups. But the attempt has been made so far.

### **2.5 Limitations: Time, access, area, methods and informants**

The survey was conducted in five points of Khotang district for the period of 15 days. Most of the points were deprived of transportation. It was very difficult to gather and find the people satisfying all the criteria for the qualified informants for the collection of the data. We used mainly four types of tools. However, there are other effective participatory tools like Cause and Effect Tree (a tool used to assist community leaders in thinking about the reasons they use the language they do and effects of the use of those languages on community members), Stakeholder Analysis ( a tool used to help a small group of people to identify other stakeholders, categorize those stakeholders, select stakeholders to involve more and develop initial plans for involving them), Force field Analysis ( a tool used to help a group who has a goal and wants to solve a problem to identify the forces working for and against the goal or solution).

## **CHAPTER 3**

### **DIALECTAL VARIATIONS**

#### **3.1 Outline**

The main purpose of this chapter is to examine the dialectal variations in Koyee. Basically two tools were used for this purpose. They include Wordlist comparison and Dialect mapping. This chapter is organized four sections. Section 3.2 deals with wordlist comparison in Koyee. Section 3.3 discusses the dialect mapping tool. In section 3.4, we present the summary of the findings of the chapter.

#### **3.2 Wordlist comparison**

In this section, we discuss the methodology and the lexical similarities among the five key points in Koyee.

##### **3.2.1 Methodology**

The methodology consists of the data, tool and the calculation and evaluation criteria for lexical similarity percentages in Koyee language from different points.

###### **3.2.1.1 Data**

The standardized wordlists of 210 words were elicited in different points from mother tongue speakers (representing different sex, age and literacy), compiled them with phonetic transcriptions and cross-checked from other speakers from the same site (See Annex for 210 wordlist).

Table 3.1 presents the key locations selected. They were selected from the Koyee speaking two villages of Khotang district.

**Table 3.1: Key locations of word survey in Koyee**

	KEY POINTS	VDCs	WARDS	DISTRICT
1	Sungdeltar	Sungdel	9	KHOPTANG
2	Boyo		7	
3	Nagayo		2	
4	Khutru	Dipsung	8	
5	Dibru		6	

In each key point, at least two sets of wordlists were administered; at least one set was recorded for further confirmation about the phonetic properties of the words compared.

### 3.2.1.2 Tool

WordSurv(Wimbish,1989), a tool primarily used to determine the genetic relationship of the languages or dialects, is used to identify the potential linguistic or genetic relationships.<sup>1</sup>

### 3.2.2 Lexical similarity among the key points in Koyee

To map out the dialectal variation, the wordlist of 210 words were administered. Of them, there were 10 lexical items were left untouched since they are not relevant in Koyee and other Kirati languages like cabbage, cauliflower, etc. which were omitted. Then, the collected lexical items were inserted into the computer software called 'WordSurv.' We then analyzed the lexical variations carried out in the software 'WordSurv'.

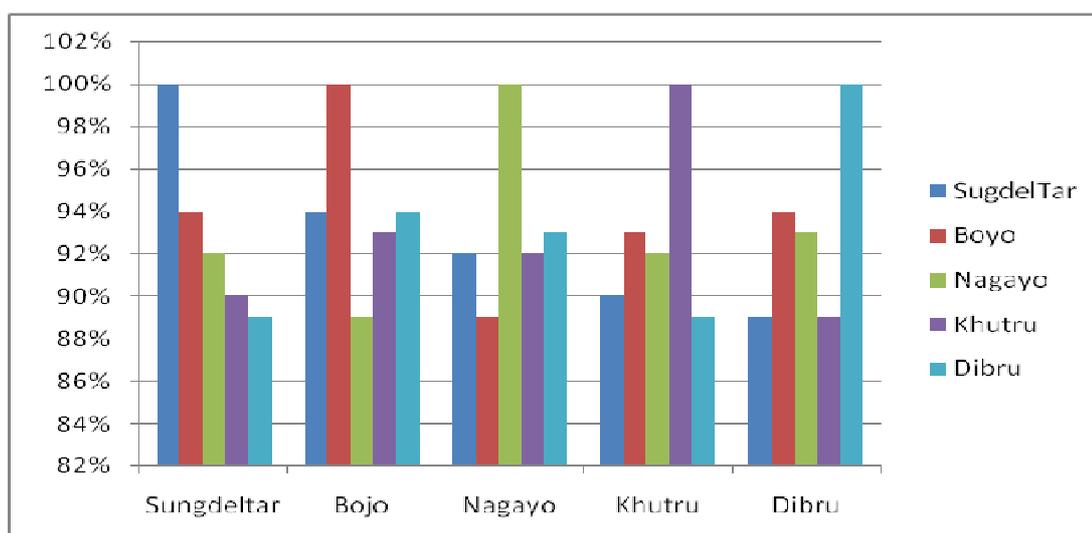
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<sup>1</sup> WordSurv, a computer program, consisting of wordlist management, comparisons, comparison analysis, phonostatistical analysis and comparativist's assistant is easy for word entry, maintenance of wordlists and repeatable comparative analysis.

**Table 3.2: Lexical similarity among the key points of Koyee**

	Sungdeltar	Boyo	Nagayo	Khutru	Dibru
Sugdeltar	100%	94%	92%	90%	89%
Boyo	94%	100%	89%	93%	94%
Nagayo	92%	89%	100%	92%	93%
Khutru	90%	93%	92%	100%	89%
Dibru	89%	94%	93%	89%	100%

*Source: Sociolinguistic survey of Koyee, 2013*



**Figure 3.1: Percentages of lexical similarity among the key points of Koyee**

Table 3.2 shows the statistical information on lexical comparison that Sungdeltar as the core survey point that holds 100%. Being based on the Sungdeltar variety, the rest of the four villages were compared. In the comparison, the Boyo variety shares the most similarity (94%) with the Sungdeltar. In the same way, the wordlist provided by the participants from the Dibru is lowest 89% than other varieties.

### 3.3 Dialect mapping

The dialect mapping tool helps the community members to think about and visualize the different varieties. The informants in group in each key point were asked to write on a separate sheet of paper the name of each village where Koyee is spoken and

placed them on the floor to represent the geographical location. In common, the following name of the villages was recognized as Koyee language speaking areas: Riyang, Nagayo, Dhubi, Boyo, Hansu, Raibar, Ramit, Bihibare, Simkharka, Babu, Khaju, Risk, Gulten, Khaju, Dophar, Harappu, Dorko, Nibhare, Baya, Kattike, Sugdel, Khutru. Then they were asked to use the loops of string to show which villages spoke the same as others. But they told that there is no unintelligibility each other in their language. Next, they used the number to show the ranking from easiest to understand to most difficult. They were advised to use colored plastic to mark those they understand very well, average and poorly. But they got puzzle with it and they suggest that they can easily understand their language each villages. Since the Koyee speaking areas are compact, there is not found dialects. It is Sundel VDC where Koyees are majority in population. So far the question is concerned with Dipusng VDC, there only two villages where Koyee people are found and the speakers are from Sundel who had been there after intermarriage.

### **3.4 Summary**

In this chapter, we examined the lexical comparisons from five different key points.

Being based on the Sugdeltar variety, the rest of the four villages were compared. In the comparison, the Boyo variety shares the most similarity (94%) with the Sungdeltar. In the same way, the wordlist provided by the participants from the Dibru is lowest 89% than other varieties. In the comparison, the Boyo variety shares the most similarity (94%) with the Sungdeltar. In the same way, the wordlist provided by the participants from the Dibru is lowest 89% than other varieties. The study, on the basis of the comparison of standardized 210 wordlists by employing the computer program, WordSurv, shows that there is more than 89% and less than 94% of lexical similarity among the key points in Koyee. With this fact we can argue that Koyee does not have any dialect as such. The result of the dialect mapping tool shows that they can easily understand the form of the speech in this area. The informants in group in Sundeltar told that they can easily understand their language and suggested that no need to discuss about the dialect. People from Dipsung could speak by female who had been after marriage. Their second generations were not found in the access of Koyee language at all.

## CHAPTER 4

### DOMAINS AND PATTERNS OF LANGUAGE USE

#### 4.1 Outline

This chapter explores the domains and patterns of language use in Koyee.<sup>1</sup> There are eleven sections in this chapter. Section 4.2 deals with the patterns of language use in general domains. In section 4.3, we deal with the patterns of language use at home. Section 4.4 looks at the patterns of language use by the children whereas in section 4.5 the patterns of language use by the community for marriage invitations are discussed. Section 4.6 deals with the patterns of language used to write minutes in community meetings. In section 4.7, we present the frequency of use of mother tongue in Koyee. Section 4.8 presents the frequency of use of the language of wider communication. In section 4.9, we examine the pattern of language use with the speakers of other languages visiting at home whereas in section 4.10 the preference of language for children's medium of instruction at primary level is discussed. Section 4.11 presents the summary of the findings of the chapter.

#### 4.2 Patterns of language use in general domains

In this section, we examine the languages most frequently used by the Koyee speakers in terms of sex, age, and literacy in different domains as follows:

- a) counting
- b) singing
- c) joking
- d) bargaining/shopping/marketing
- e) storytelling
- f) discussing/debate
- g) praying
- h) quarrelling

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<sup>1</sup> Domains of language use are generally referred to as the patterns of language use among the speakers of a language. More specifically, they are the contexts or situations in which a speaker makes a choice, in most of the cases, a conscious choice among his/her mother tongue, a language of wider communication and both or other languages. The main domains consist in community, home, business and education. The vitality of a language can be better examined by looking at the patterns of language use among the speakers in terms of sex, age and literacy.

- i) abusing (scolding/using taboo words)
- j) telling stories to children
- k) singing at home
- l) family gatherings and village meetings

Table 4.1 presents the languages most frequently used by the Koyee speakers indifferent domains by sex.

**Table 4.1: Languages most frequently used in different domains by sex**

N=60	Male=30			Female=30		
	Koyee	Nepali	Kpyee Nepali	Koyee	Nepali	Koyee Nepali
Counting	-	29(96.67%)	1(03.33%)	-	28(93.33%)	2(6.66%)
Singing	2(6.66%)	24(96.67%)	4(13.33%)	5(16.67%)	25(90.00%)	
Joking	15(50.00%)	13(40.00%)	2(6.66%)	14(46.66%)	11(36.66%)	5(13.33%)
Bargaining/ marketing	5(16.67%)	21(70.00%)	4(20.00%)	6(20.00%)	24(80.00%)	-
Story telling	13(43.33%)	16(53.33%)	1(3.33%)	17(56.67%)	13(43.33%)	-
Discussing/ Debate	16(53.33%)	12(40.00%)	2(6.67%)	15(50.00%)	13(43.33%)	2(6.66%)
Praying	11(36.66%)	18(60.00%)	1(3.33%)	14(46.66%)	14(46.66%)	2(6.66%)
Quarrelling	14(46.66%)	14(46.66%)	2(6.66%)	15(50.00%)	12(40.00%)	1(03.33%)
Abusing/ Scolding	16(53.33%)	12(43.33%)	2(6.66%)	17(56.67%)	11(36.66%)	2(6.66%)
Telling stories to children	16(53.33%)	10(33.33%)	4(13.33%)	17(56.67%)	11(36.66%)	2(6.66%)
Singing at home	8(26.66%)	20(66.66%)	2(6.66%)	-	30(100.00%)	-
Family gatherings	20(66.66%)	8(26.66%)	2(6.66%)	23(76.67%)	4(20.00%)	3(6.67%)
Village meetings	18(36.67%)	8(26.66%)	4(03.33%)	15(50.00%)	13(43.33%)	2(6.66%)

Source: Linguistic Survey of Koyee, 2013

Table 4.1 shows that majority of the male (96.67%) and female (93.33%) participants reported that they most frequently used Nepali and less Koyee while counting. Similarly, the majority of the male (96%) and female (90%) reported that they most frequently use Nepali and 13.33% Koyee and Nepali both respectively while singing. While joking, 50% of males use Koyee and 40% Nepali. For this majority of females (46.66%) uses Koyee. Regarding bargaining/ marketing, around 70% males and 80% females use Nepali. A majority of the males (53.33%) and females (43.33%) were found to have used Nepali while telling the story. Regarding the discussion or debate, around 40% males and 43% females were found to have used Nepali. For praying, the majority of males (60%) and females (46.66%) use Nepali. The majority of males (46.66%) and females (50%) were found in the command of Koyee while quarrelling. While scolding or abusing, 53% of males and 56.67% females use Koyee. When they tell the stories to their children, males (53.33%) and females (56.67%) were accustomed to tell in Koyee. The participants reported that they (males 36.67%) and females (50%) use Koyee in the meeting but Nepali in minutes. In the comparison to others, the participants told that they use less both Nepali and Koyee in the particular domains. Thus, domains of languages use clearly gives the picture of how Koyee speech community is shifting towards Nepali. Most of the domains as we discussed are out of the Koyee language *e.g.* counting, praying or singing.

**Figure 4.1: Languages most frequently used by male in different domains**

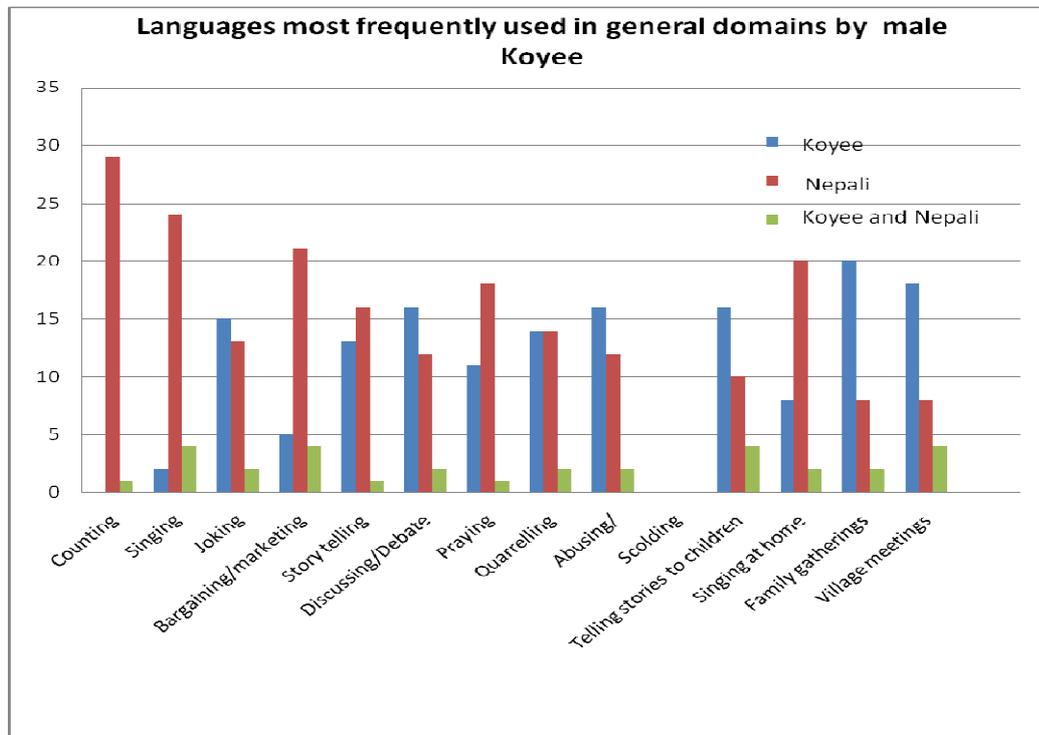


Figure 4.1 shows that in all the domains, Nepali is predominantly used in Koyee speech community.

The patterns of language use by female in different domains may be more clearly further presented in Figure 4.2.

**Figure 4.2: Languages most frequently used by female in different domains**

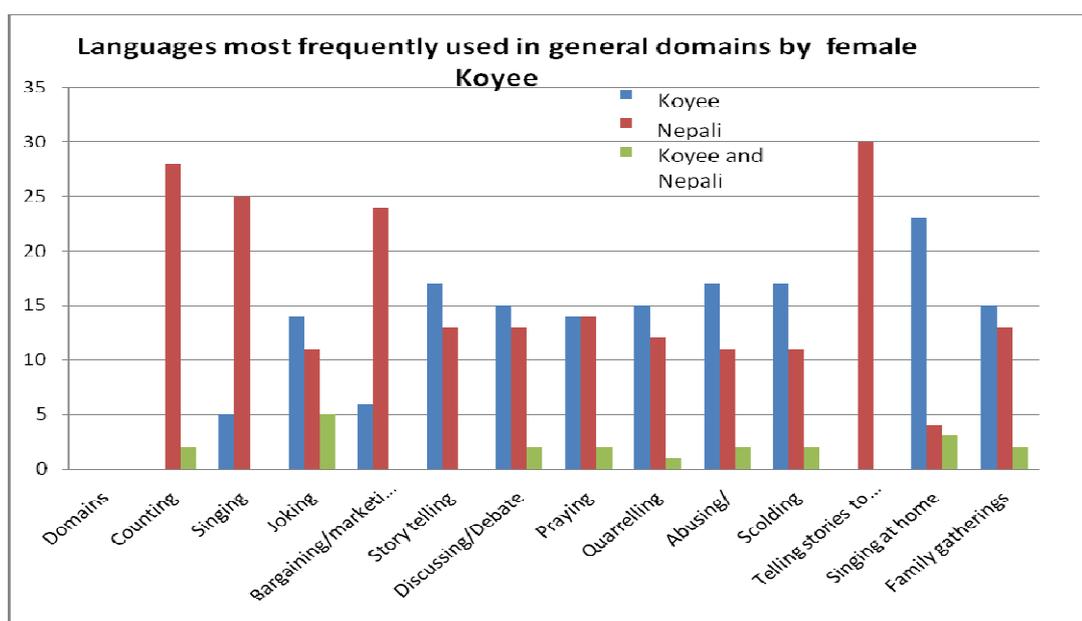


Figure 4.2 shows that in all the domains, Nepali is predominantly used by female in Koyee community. However, the female use Nepali less than the male in all domains in Koyee community.

Table 4.2 presents the languages most frequently used by the Koyee speakers in different domains by age.

**Table 4.2: Languages most frequently used in different domains by age**

n=60	Age groups								
	A1(n=20)			A2 (n=20)			A3(n=20)		
Doamins	Nepali	Koyee	N epali +Koyee	Nepali	Koyee	N epali +Koyee	Nepali	Koyee	Nepali +Koyee
Counting	19 (95%)	-	1(5%)	19 (95%)	-	1(5%)	19 (95%)	-	1(5%)
Singing	18 (90%)	1(5%)	1(5%)	18(90%)	2(10%)	1(5%)	14(70%)	4(20%)	2(10%)
Joking	10 (50%)	9(45%)	1(5%)	8(40%)	9(45%)	3(15%)	6 (30%)	11(55%)	3(15%)
Bargaining/ Shopping/ Marketing	15(75%)	4(20%)	1(5%)	15(75%)	4(20%)	1(5%)	11(55%)	7 (35%)	2(10%)
Story telling	12 (60%)	8(40%)	-	9(45%)	10(50%)	1(5%)	7 (35%)	12 (60%)	1(5%)
Discussing/ Debate	10(50%)	9(45%)	1(5%)	17(85%)	9(45%)	4(20%)	9(45%)	13(65%)	6 (30%)
Praying	17(85%)	3(15%)	-	12 (60%)	7 (35%)	1(5%)	3(15%)	15(75%)	2(10%)
Quarrelling	16 (80%)	3(15%)	1(5%)	12 (60%)	7 (35%)	1(5%)	10(50%)	9(45%)	1(5%)
Abusing (scolding/usin g taboo words)	14(70%)	5(25%)	1(5%)	11(55%)	8(40%)	1(5%)	8(40%)	10 (50%)	2(10%)
Telling stories to children	10 (50%)	9(45%)	1(5%)	8(40%)	10 (50%)	2(10%)	3(15%)	14(70%)	3(15%)
Singing at home	19 (95%)	1(5%)	-	16(80%)	3(15%)	1(5%)	15(75%)	4(20%)	1(5%)
Family gatherings	7 (35%)	12 (60%)	1(5%)	4(20%)	14(70%)	2(10%)	3(15%)	15(75%)	2(10%)
Village meetings	9(45%)	9(45%)	2(10%)	7 (35%)	11(55%)	2(10%)	5 (25%)	13(65%)	2(10%)

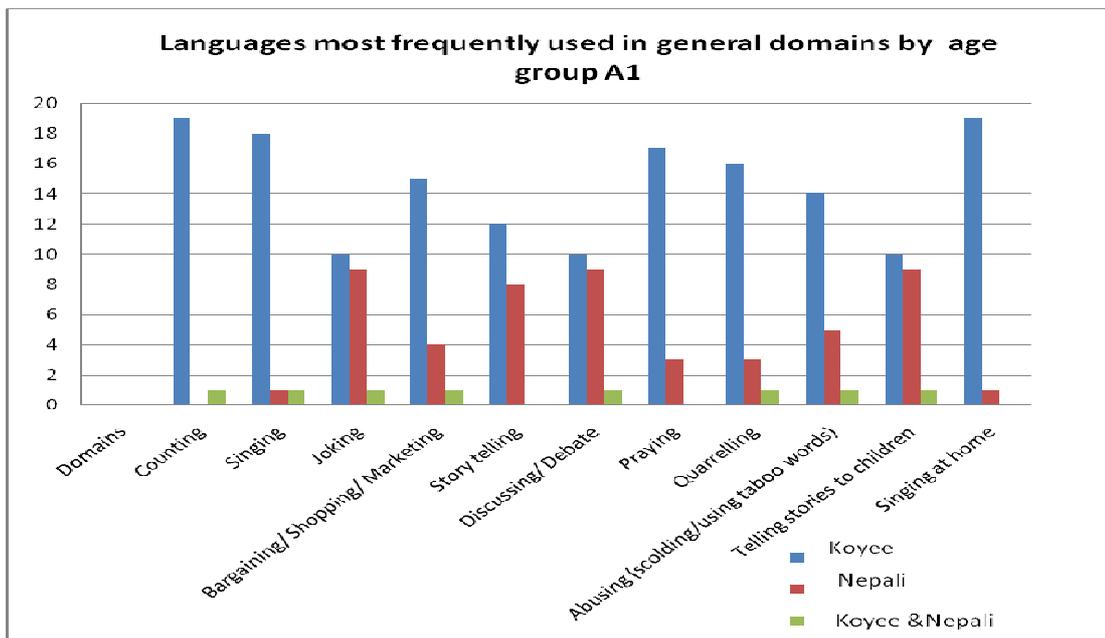
A1= 15-34 years, A2=35-59 years, A3= 60 above

*Source: Linguistic Survey of Koyee, 2013*

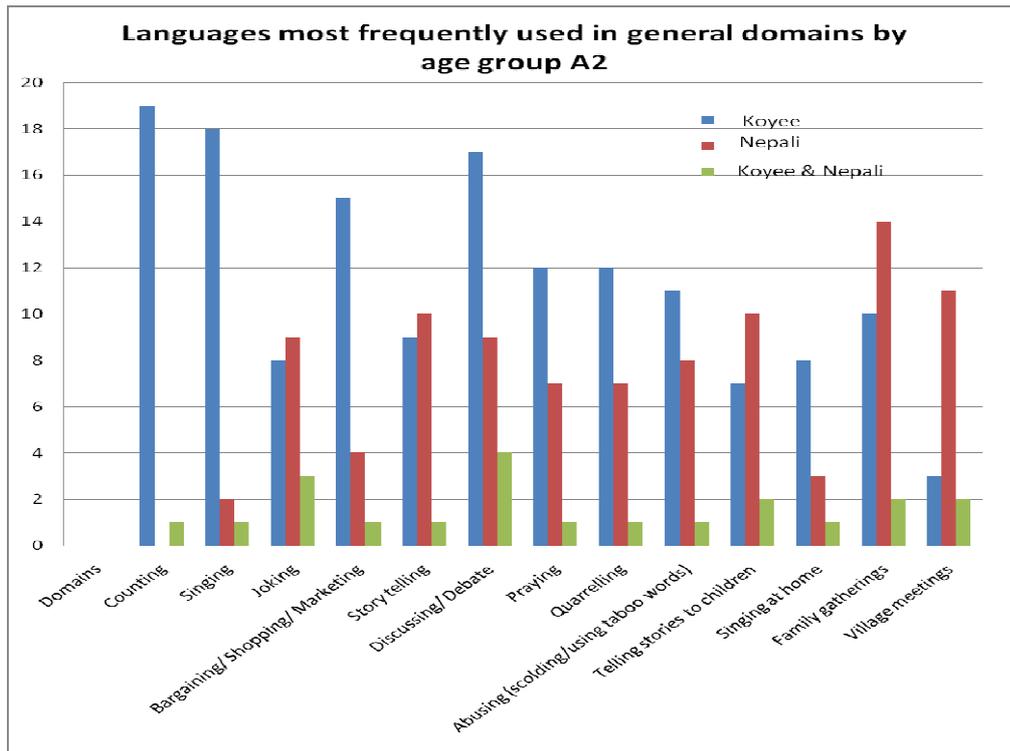
Table 4.2 shows that in almost all the domains of language use a large number of the speakers consisting of age ranging from 15 to 34 (A1) and age ranging from 35-59(A2) use Nepali. The percentage of the speakers of A1 is slightly greater than that of the A2. However, this percentage is significantly greater than that of A3. The

percentage of the speakers of sixty and above using Nepali is smaller than that of the A1 and A2. In the same way, the percentage of the speakers using Koyee of the age ranging from 60 and above is greater than that of A1 and A2. In case of the speakers using both Koyee and Nepali, the percentage of the A2 speakers is slightly greater than that of A1 and A3. This clearly shows that Koyee are gradually shifting to the language of wider communication, Nepali. The patterns of language use by A1 age in different domains may be more explicitly presented in Figure 4.3.

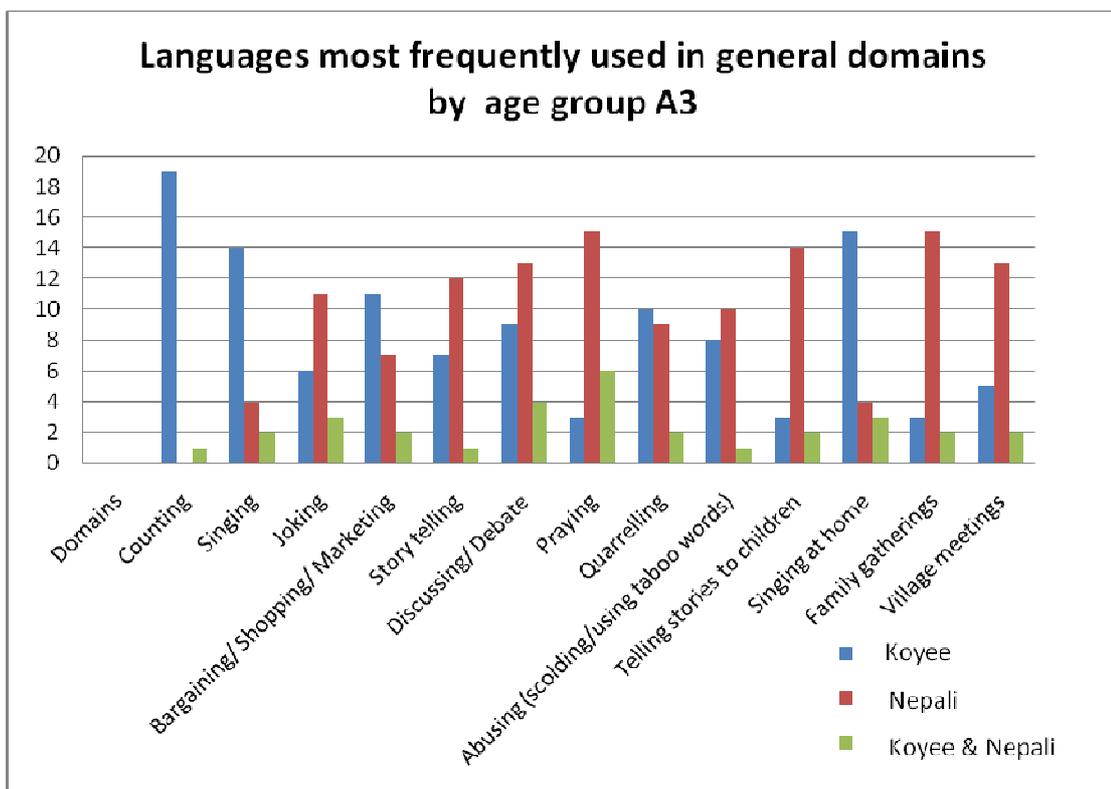
**Figure 4.3: Languages most frequently used by age group A1**



**Figure 4.4: Languages most frequently used by age group A2**



**Figure 4.5: Languages most frequently used by age group A1**



**Table 4.3: Languages most frequently used in different domains by literacy**

	Literacy					
	Literate (N=32)			Illiterate (N=28)		
Doamins	Nepali	Koyee	Nepali and Koyee	Nepali	Koyee	Nepali and Koyee
Counting	30(93.7%)	-	2 (6.25%)	27 (96.42%)	-	1(3.57%)
Singing	22 (68.75%)	7 (21.87%)	3(9.37%)	25 (78.12%)	2(7.14%)	1(3.57%)
Joking	17(85%)	13(40.62%)	2 (6.25%)	7 (25%)	16(57.14%)	5(17.85%)
Bargaining/ Shopping/ Marketing	25(78.12%)	5(15.62%)	2 (6.25%)	20(71.42%)	6(21.42%)	2(7.14%)
Story telling	18(56.25%)	13(40.62%)	1(3.12%)	11 (39.28%)	17(60.71%)	-
Discussing/ Debate	16(32%)	15 (46.87%)	1(3.12%)	10(35.71%)	16(57.14%)	2(7.14%)
Praying	20(62.5%)	11(34.37%)	1(3.12%)	12(42.85%)	14(50%)	2(7.14%)
Quarrelling	18(56.25%)	13(40.62%)	1(3.12%)	10(35.71%)	16(57.14%)	2(7.14%)
Abusing (scolding/using taboo words)	17(85%)	13(40.62%)	2 (6.25%)	6(21.42%)	20(71.42%)	2(7.14%)
Telling stories to children	17(85%)	13(40.62%)	2 (6.25%)	4(14.28%)	20(71.42%)	4(14.28%)
Singing at home	28(87.5%)	3(9.37%)	1(3.12%)	22(78.57%)	5(17.85%)	1(3.57%)
Family gatherings	21(62.5%)	18(56.25%)	2 (6.25%)	26(92.85%)	25 (78.12%)	3(10.71%)
Village meetings	15 (46.87%)	15 (46.87%)	2 (6.25%)	6(21.42%)	18(64.28%)	4(14.28%)

*Source: Linguistic Survey of Koyee, 2013*

Table 4.3 shows that majority of the participants in terms of literate and illiterate is shifting to wider communication, Nepali. This is because that the domains of language use indicate that they use mostly the Nepali language. However, in general, the percentage of the illiterate using Koyee is greater than that of using Koyee and Nepali in almost all the domains of language use. Interestingly, in the domains of counting and singing in general, singing at home no literate Koyee makes use of mother tongue whereas illiterate ones still, though in some degree, are using Koyee in

these domains. This clearly shows that those who are literate are more open to shifting to Nepali in Koyee community.

### 4.3 Patterns of language use at home

Home is the place where domains of language use are found to be vibrant. In this subsection, we discuss the patterns of language use at home especially while talking about educational matters, social events and other family matters.

#### 4.3.1 Patterns of language use at home while talking about education matters

Table 4.4 presents the languages most frequently used while talking about education matters like school, admission, studies, teacher with different family members by sex.

**Table 4.4: Languages most frequently used with different family members by sex**

(Talking about education matters (like school, admission, studies, teacher, etc.)

Domains	N =	Sex							
		Male (30)				Female (30)			
		n =	Nepali	Koyee	N and K	n =	Nepali	Koyee	N and K
Grandfather	46	22	4(13.33%)	15(50.00%)	3(6.67%)	24	2(6.66%)	19(63.33%)	3(6.67%)
Grandmother	42	19	7(23.33%)	11(36.66%)	1(3.33%)	23	4(13.33%)	16(53.33%)	3(6.67%)
Father	51	24	7(23.33%)	14(46.66%)	3(6.67%)	27	6(20.00%)	17(56.67%)	4(13.33%)
Mother	57	27	8(26.66%)	17(56.67%)	2(6.66%)	30	7(23.33%)	18(60.00%)	5(16.67%)
Spouse	50	25	10(33.33%)	14(46.66%)	1(3.33%)	25	12(40.00%)	9(30%)	4(13.33%)
Children	52	26	14(46.66%)	9(30%)	3(6.67%)	26	11(36.66%)	11(36.66%)	4(13.33%)

*Source: Linguistic Survey of Koyee, 2013*

Table 4.4 shows that in all the domains the male respondents make use of Nepali more than that of their mother tongue in comparison to the female respondents in Koyee community. The domain of speaking with their children is supposed to be the

greatest domain in all domains. There is found almost the same percentage of the Koyee speakers in both sexes. The percentage shows that there is being loose of intergenerational transmission of Koyee language to the children.

Table 4.5 presents the languages most frequently used while talking about education matters like school, admission, studies, teacher with different family members by age.

**Table 4.5: Languages most frequently used with different family members by age**

(Talking about education matters (like school, admission, studies, teacher, etc.)

Domains	n=	Age groups											
		A1				A2				A3			
		Nepali	Koyee	N and K	Total	Nepali	Koyee	N and K	Total	Nepali	Koyee	N and K	Total
Grandfather	46	5(25%)	7 (35%)	3(15%)	15	7 (35%)	9(45%)	3(15%)	19	2(10%)	8(40%)	2(10%)	12
Grandmother	42	3(15%)	8(40%)	3(15%)	14	4(20%)	7 (35%)	3(15%)	14	3(15%)	9(45%)	-	14
Father	51	6 (30%)	12 (60%)	1(5%)	19	9(45%)	10 (50%)	1(5%)	20	6 (30%)	10 (50%)	-	12
Mother	57	7 (35%)	12 (60%)	1(5%)	20	8(40%)	11(55%)	1(5%)	20	6 (30%)	10 (50%)	1(5%)	17
Spouse	50	7 (35%)	8(40%)	1(5%)	16	8(40%)	7 (35%)	4(20%)	19	6 (30%)	7 (35%)	2(10%)	15
Children	52	7 (35%)	10 (50%)	1(5%)	18	7 (35%)	8(40%)	1(5%)	16	7 (35%)	10 (50%)	1(5%)	18

A1= 15-34 years, A2=35-59 years, A3= 60 above

*Source: Linguistic Survey of Koyee, 2013*

Table 4.5 shows that in all domains in general Koyee is used by a great number of the speakers. The speakers ranging from 15 to 34 (A1) speak Koyee less than the speakers ranging from 35-59 (A2) and 60 above (A3). While speaking with the spouse and children in the domains mentioned above, the speakers are found to have been shifting slowly and gradually to Nepali.

Table 4.6 presents the languages most frequently used with different family members by literacy.

**Table 4.6: Languages most frequently used with different family members by literacy**

(Talking about education matters (like school, admission, studies, teacher, etc.)

Domains	N=	Literacy							
		Literate (32)				Illiterate (28)			
		n=	Nepali	Koyee	N and K	n=	Nepali	Koyee	N and K
Grand father	46	26	9(28.12)	15 (46.87%)	2 (6.25%)	20	3(10.71%)	15(53.57%)	2(7.14%)
Grand mother	42	21	6(20%)	13(40.62%)	2 (6.25%)	21	9(32.147%)	9(32.147%)	3(10.71%)
Father	51	29	11(34.37%)	13(40.62%)	5(15.62%)	22	13(46.42%)	9(32.147%)	1(3.57%)
Mother	57	30	21(70%)	6(20%)	3(9.37%)	27	14(50%)	11 (39.28%)	2(7.14%)
Spouse	50	25	18(56.25%)	11(34.37%)	6(20%)	25	11 (39.28%)	12(42.85%)	2(7.14%)
Children	52	24	18(56.25%)	4(13.33%)	2 (6.25%)	28	14(50%)	10(35.71%)	4(14.28%)

*Source: Linguistic Survey of Koyee, 2013*

Table 4.6 shows that literate speakers are using Nepali most frequently in almost all the domains while talking with family members about educational matters. In fact, those who are literate respondents they are found to literate predominantly in Neapli medium. Conversely, the illiterate people are found to be stronger in Koyee. Moreover, no literate respondent use his/her mother tongue, *i.e.* Koyee while talking about educational matters with the children.

#### **4.3.2 Patterns of language use at home while discussing social events and family matters**

Table 4.7 presents the languages most frequently used at home while discussing social events and family matters.

**Table 4.7: Languages most frequently used with different family members by sex**

(Discussing social events and family matters (like festivals, election, ceremonies, marriage, savings, spending, etc.)

Domains	N	Sex							
		Male (30)				Female (30)			
		n	Nepali	Koyee	N and K	n	Nepali	Koyee	N and K
Grandfather	46	19	5(16.66%)	13(43.33%)	1(3.33%)	23	4(13.33%)	16(53.33%)	3(6.67%)
Grandmother	42	25	6(20.00%)	15(50.00%)	4(13.33%)	26	6(20.00%)	17(56.67%)	5(16.66%)
Father	51	27	8(26.66%)	17(56.67%)	2(6.66%)	30	7(23.33%)	18(60.00%)	5(16.66%)
Mother	57	25	10(33.33%)	14(46.66%)	1(3.33%)	25	12(40.00%)	9(30%)	4(13.33%)
Spouse	50	26	14(46.66%)	9(30%)	3(6.67%)	26	11(36.66%)	11(36.66%)	4(13.33%)
Children	52	19	7(23.33%)	11(36.66%)	1(3.33%)	23	4(13.33%)	16(53.33%)	3(6.67%)

*Source: Linguistic Survey of Koyee, 2013*

Table 4.7 shows that in general the male speakers use Nepali more than those of female speakers. Although the range of speaking Koyee is higher than the use of Nepali, the speakers are shifting to Nepali. While talking with children, both male and female use Nepali more frequently than Koyee.

Table 4.8 presents the languages most frequently used at home while discussing social events and family matters by age.

**Table 4.8: Languages most frequently used with different family members by age**

(Discussing social events and family matters (like festivals, election, ceremonies, marriage, savings, spending, etc.)

Domains	N=	Age groups											
		A1				A2				A3			
		Nepali	Koyee	N and K	Total	Nepali	Koyee	N and K	Total	Nepali	Koyee	N and K	Total
Grandfather	46	3(15%)	12 (60%)	1(5%)	16	2(10%)	8(40%)	4(20%)	14	6 (30%)	9(45%)	1(5%)	16
Grandmother	42	2(10%)	15(75%)	1(5%)	18	4(20%)	8(40%)	1(5%)	13	5(25%)	10 (50%)	1(5%)	11
Father	51	3(15%)	10 (50%)	1(5%)	14	2(10%)	11(55%)	1(5%)	14	3(15%)	10 (50%)	1(5%)	14
Mother	57	4(20%)	12 (60%)	2(10%)	18	3(15%)	13(65%)	1(5%)	17	2(10%)	8(40%)	2(10%)	12
Spouse	50	5(25%)	9(45%)	2(10%)	16	4(20%)	12 (60%)	4(20%)	20	3(15%)	10 (50%)	1(5%)	14
Children	52	6 (30%)	10 (50%)	3(15%)	19	6 (30%)	7 (35%)	5(25%)	18	9(45%)	5(25%)	1(5%)	15

**A1= 15-34 years, A2=35-60 years, A3= 60 above**

*Source: Linguistic Survey of Koyee, 2013*

Table 4.8 shows that the A3 respondents in comparison to A1 and A2 use Nepali less frequently than Koyee and Nepali and Koyee. In the same way, while speaking to children while discussing social events and family matters, in comparison to A1 and A2 age groups, the A3 age groups use Nepali less frequently.

Table 4.9 presents the languages most frequently used at home while discussing social events and family matters by literacy.

**Table 4.9: Languages most frequently used with different family members by literacy**

(Discussing social events and family matters (like festivals, election, ceremonies, marriage, savings, spending, etc.)

Domains	N	Literacy							
		Literate (32)				Illiterate (28)			
	n=	Nepali	Koyee	N and K	n=	Nepali	Koyee	N and K	
Grandfather	46	26	9(28.12)	15 (46.87%)	2 (6.25%)	20	3(10.71%)	15(53.57%)	2(7.14%)
Grandmother	42	21	6(20%)	13(40.62%)	2 (6.25%)	21	9(32.147%)	9(32.147%)	3(10.71%)
Father	51	29	11(34.37%)	13(40.62%)	5(15.62%)	22	13(46.42%)	9(32.147%)	1(3.57%)
Mother	57	30	21(70%)	6(20%)	3(9.37%)	27	14(50%)	11 (39.28%)	2(7.14%)
Spouse	50	25	18(56.25%)	11(34.37%)	6(20%)	25	11 (39.28%)	12(42.85%)	2(7.14%)
Children	52	24	18(56.25%)	4(13.33%)	2 (6.25%)	28	14(50%)	10(35.71%)	4(14.28%)

*Source: Linguistic Survey of Koyee, 2013*

Table 4.9 shows that the majority of literate speakers were found to have used Nepali most frequently than those of the illiterate speakers while discussing social events and family matters with the major family members. More strikingly, literate respondents are found to have been shifting towards Nepali, the language of wider communication, quite more while discussing social events and family matters. In the same way, the illiterate respondents responded that they used Nepali, the language of wider communication, but not as much the literate ones.

#### **4.4 Patterns of language use by the children**

There are three domains to examine the patterns of language used by the children: Playing with other children and talking with neighbors and at school. Table 4.13 presents the languages usually spoken by children.

**Table 4.10: Languages usually spoken by children by sex**

Domains	N=	Sex							
		Male				Female			
	n=	Nepali	Koyee	N and K	n=	Nepali	Koyee	N and K	
Playing with other children	60	30	3(6.67%)	16(53.33%)	11(36.66%)	30	7(23.33%)	11(36.66%)	12(40.00%)
Talking with neighbors	57	27	3(6.67%)	14(46.66%)	8(26.66%)	30	7(23.33%)	20(66.66%)	13(43.33%)
At school	58	28	23(76.66%)	-	5(16.66%)	30	25(83.33%)	-	5(16.66%)

*Source: Linguistic Survey of Koyee, 2013*

Table 4.10 shows that that majority of the speakers pointed Koyee as much used in the three domains. This is because of the pocket area of Koyee speakers. It is claimed that non-Koyee also have access in Koyee language. Table 4.11 presents the languages usually spoken by children by age.

**Table 4.11: Languages usually spoken by children by age**

Domains	N=	Age groups											
		A1				A2				A3			
		Nepali	Koyee	N and K	Total	Nepali	Koyee	N and K	Total	Nepali	Koyee	N and K	Total
Playing with other children	60	4(20%)	9(45%)	7(35%)	20	6(30%)	9(45%)	5(25%)	20	7(35%)	9(45%)	4(20%)	20
Talking with neighbors	57	5(25%)	9(45%)	5(25%)	19	7(35%)	9(45%)	4(20%)	20	5(25%)	10(50%)	3(15%)	18
At school	58	16(80%)	-	3(15%)	19	6(30%)	10(50%)	4(20%)	20	16(80%)	-	4(20%)	20

A1= 15-34 years, A2=35-60 years, A3= 60 above

*Source: Linguistic Survey of Koyee, 2013*

Table 4.11 shows that all the respondents of all age group say that Koyee is predominantly used by the children while playing with other children, talking with neighbors and at schools. Table 4.12 presents the languages usually spoken by children by literacy.

**Table 4.12. Languages usually spoken by children in different domains by literacy**

Domains	N=	Literacy							
		Literate (32)				Illiterate (28)			
		n=	Nepali	Koyee	Nepali and K	n=	Nepali	Koyee	Nepali and K
Playing with other children	60	28	6(20%)	15 (46.87 %)	7 (21.11%)	27	7 (25%)	17(35.71%)	3(10.71%)
Talking with neighbors	57	29	4(13.33%)	12 (37.50 %)	13(40.62 %)	28	7 (25%)	17(60.21 %)	4(14.28%)
At school	58	30	27 (84.41%)	-	3 (9.37%)	28	25 (89.28%)	-	3(10.71%)

*Source: Linguistic Survey of Koyee, 2013*

Table 4.12 shows that both literate and illiterate respondent said that the children use Koyee to the highest degree while playing with other children. Out of 32 literate responded reported that almost 84% of their children speak Nepali in school and 9.37% use both Koyee and Nepali. On the other hand, of 28 illiterate correspondents replied that around 89% of their children speak Nepali at school and the rest percentage (10.71%) covers Koyee and Nepali both.

#### **4.5 Patterns of language use by the community for marriage invitations**

In Koyee communities the marriage invitations are made orally. However, nowadays they are also made in written form. This domain also helps to examine the language vitality in Koyee community. Table 4.13 presents languages used for marriage invitations by the community by sex.

**Table 4.13: Languages used for marriage invitations by the community by sex**

	Sex		Total (N=60)
	Male (n=30)	Female (n=30)	
Nepali	27(90%)	28(93.33%)	55(91.66%)
Koyee	-	-	-
Nepali and Koyee	3(10%)	2(6.66%)	5(8.33%)

*Source: Linguistic Survey of Koyee, 2013*

Table 4.13 shows 90 % of the male responded that they used Nepali for marriage invitations whereas 93.33% of female used Nepali for the same purpose. Almost the same percentage of both sexes use Koyee for marriage invitations. While looking at the use of Nepali and Koyee, it is found males tend to use more than the female respondents. In fact, Koyee does not have a long tradition of writing system; they do not have writing system. As mentioned above, they invite their relatives orally on the occasion of marriage ceremony.

**Table 4.14: Languages used for marriage invitations the community by age**

	Age groups			Total(N=60)
	A1 (n=20)	A2(n=20)	A3(n=20)	
Nepali	18(90%)	18(90%)	19(95%)	55(91.66%)
Koyee	-	-	-	-
Nepali and Koyee	2(10%)	2(10%)	1(5%)	5(8.33%)

A1= 15-34 years, A2=35-60 years, A3= 60 above

*Source: Linguistic Survey of Koyee, 2013*

Table 4.14: shows that majority of A1, *i.e.* 90% used Nepali for marriage invitations. Of them, 20 respondents of A1 10% used Koyee and Nepali for the same purpose. Similarly, the majority of the A2 respondents used Nepali for the purpose of marriage invitations while only 10% of the respondents were found to have assimilated Koyee and Nepali for invitation card. In case of A3 95% reported that they use Nepali for

marriage invitations. Only 5% of the respondents were found to have followed Nepali and Koyee both for marriage invitations. There is not found the practice making invitation card in their mother tongue alone.

**Table 4.15: Languages used for marriage invitations the community by literacy**

	Literacy		Total(N=60)
	Literate (n=32)	Illiterate (n=28)	
Nepali	29(82.12%)	26(92.85%)	55(91.66%)
Koyee	-	-	-
Nepali and Koyee	3 (9.37%)	2 (9.37%)	5(8.33%)

*Source: Linguistic Survey of Koyee, 2013*

Table 4.15 shows that the majority of the literate, i.e. 82.12% used Nepali for marriage invitations. Only 9.37 % of the literate make use of Both Nepali and Koyee for the same purpose. In the case of illiterate respondents, 92.85% use Nepali for marriage invitations. On the other hand, only 8.33% were found to have adopted Nepali and Koyee both for marriage invitations.

#### **4.6 Patterns of language use in writing the minutes of the community meetings**

Table 4.19 presents the languages usually used to write minutes in community meetings by sex.

**Table 4.16: Languages usually used to write minutes in community meetings by sex**

	Sex		Total (N=60)
	Male (n=30)	Female (n=30)	
Nepali	29(96.66%)	30(100%)	59 (98.33%)
Koyee	-	-	-
Nepali and Koyee	1(3.33%)	-	1(1.66%)

Source: *Linguistic Survey of Koyee, 2013*

Table 4.16 shows that almost all respondents of both sexes use Nepali while writing minutes in community meetings. Only 3.33% of the male use Nepali and Koyee for the same purpose. Almost all the female respondents (100%) use Nepali while writing minutes. Table 4.17 presents the languages usually used to write minutes in community meetings by age.

**Table 4.17: Languages usually used to write minutes in community meetings by age**

	Age groups			Total(N=60)
	A1 (n=20)	A2(n=20)	A3(n=20)	
Nepali	19 (95%)	20(100%)	19 (95%)	59 (98.33%)
Koyee	-	-	-	-
Nepali and Koyee	1(5%)	-	1(5%)	1(1.66%)

**A1= 15-34 years, A2=35-60 years, A3= 60 above**

Source: *Linguistic Survey of Koyee, 2013*

Table 4.17 shows almost all the respondents of A1, A2 and A3 use Nepali to write minutes in community meetings in Koyee.

Table 4.18 presents the languages usually used to write minutes in community meetings by literacy.

**Table 4.18: Languages usually used to write minutes in community meetings by literacy**

	Literacy		Total (N=60)
	Literate (n=32)	Illiterate (n=28)	
Nepali	29(95%)	28(100%)	59 (98.33%)
Koyee	-	-	-
Nepali and Koyee	1(5%)	-	1(1.66%)

Source: *Linguistic Survey of Koyee, 2013*

Table 4.18 shows, like by sex and age, irrespective of literacy; Nepali is overwhelmingly used to write minutes in community meetings in Koyee.

#### 4.7 The frequency of use of mother tongue in terms of frequency

The vitality of language is mapped out in terms of the frequency of the mother tongue in practical life. Table 4.19 presents the frequency of use of mother tongue by sex.

**Table 4.19: The frequency of the use of mother tongue by sex**

	Sex		Total (N=60)
	Male (n=30)	Female (n=30)	
Everyday	26(86.66%)	27(90%)	53(88.33%)
Rarely	3(6.67%)	3(6.67%)	6(10%)
Never	1(3.33%)	-	1(1.66%)

Source: *Linguistic Survey of Koyee, 2013*

Table 4.19 shows that the percentage of female using their mother tongue every day is greater than those of male respondents. However, the percentage of male using their mother tongue rarely is greater than that of female.

Table 4.20 presents the frequency of use of mother tongue by age.

**Table 4.20: The frequency of the use of mother tongue by age**

	Age groups			Total(N=60)
	A1 (n=20)	A2(n=20)	A3(n=20)	
Everyday	17(85%)	17(85%)	19(90%)	53(88.33%)
Rarely	2(10%)	3(15%)	1(5%)	6(10%)
Never	1(5%)			1(1.66%)

Source: *Linguistic Survey of Koyee, 2013*

Table 4.20 shows that the percentage of A3 using the mother tongue every day is greater than those of A2 and A3 whereas the percentage of A2 using the mother tongue rarely is slightly greater than that of A1. The percentage of the respondents of A3 using the mother tongue rarely is lesser than by one-third of that of A1. The respondents belonging to A1 covers 5% who never use Koyee. This clearly shows that young generations are gradually shifting to Nepali, the language of wider communication, for whatsoever reasons. Table 4.21 presents the frequency of use of mother tongue by literacy.

**Table 4.21: The frequency of the use of mother tongue by literacy**

	Literacy		Total (N=60)
	Literate (n=32)	Illiterate (n=28)	
Everyday	26(81.12%)	27(100%)	53(88.33%)
Rarely	5(15.12%)	1(3.57%)	6(10%)
Never	1(3.12%)	-	1(1.66%)

*Source: Linguistic Survey of Koyee, 2013*

Table 4.21 shows that the percentage of illiterate using the mother tongue every day is greater than that of literate. The percentage of illiterate who responded that they rarely used their mother tongue is smaller than those of literate respondents. Only 3.57% respondents responded that they never used their mother tongue.

#### **4.8 The frequency of use of the language of wider communication**

In Koyee community, in general, Nepali serves as the language of wider communication. Table 4.25 presents the frequency of the use of the language of wider communication.

**Table 4.22: The frequency of the use of the language of wider communication by sex**

	Sex		Total (N=60)
	Male (n=30)	Female (n=30)	
Everyday	28 (93.33%)	26 (86.66%)	54(90%)
Rarely	2(6.66%)	4 (13.33)	6(10%)
Never	-	-	-

*Source: Linguistic Survey of Koyee, 2013*

Table 4.22 shows except 10% of the total male all other respondents (both male and female) use Nepali everyday as the language of wider communication every day.

Table 4.23 presents the frequency of the use of the language of wider communication in Koyee community by age.

**Table 4.23: The frequency of the use of the language of wider communication by age**

	Age groups			Total(N=60)
	A1 (n=20)	A2(n=20)	A3(n=20)	
Everyday	19(95%)	18(90%)	17(85%)	54(90%)
Rarely	1(5%)	2(10%)	2(10%)	6(10%)
Never	-	-	-	-

**A1= 15-34 years, A2=35-60 years, A3= 60 above**

*Source: Linguistic Survey of Koyee, 2013*

Table 4.23 shows that 95% of A1 use Nepali, the language of wider communication everyday whereas 5% of A1 use Nepali rarely. However, 90 % the respondents of A2 and 85% of A3 use Nepali as the language of wider communication.

Table 4.24 presents the frequency of the use of the language of wider communication in Koyee community by literacy.

**Table 4.24: The frequency of the use of the language of wider communication by literacy**

	Literacy		Total(N=60)
	Literate (n=32)	Illiterate (n=28)	
Everyday	28(87.50%)	26(92.85%)	54(90%)
Rarely	4(12.50%)	2(7.15%)	6(10%)
Never	-	-	-

*Source: Linguistic Survey of Koyee, 2013*

Table 4.24 shows that except 7.15% of illiterate and 12.50% of literate responded that Nepali is predominantly used as the language of wider communication. Of 32 respondents, 87.50% responded that they used as the language of wider communication.

#### **4.9 Pattern of language use with the speakers of other languages visiting at home**

We can evaluate the vitality of a language by examining the patterns of language use while the speakers of other languages visit the mother tongue speakers at home. In Koyee community, all the respondents irrespective of age, sex and literacy, Nepali is exclusively used while the speakers of other languages visit the mother tongue speakers at home.

Table 4.25 presents the language usually used when speakers of other languages visit at home by sex.

**Table 4.25: The language usually used when speakers of other languages visit at home by sex**

	Sex		Total (N=60)
	Male (n=30)	Female (n=30)	
Nepali	30(100%)	30(100%)	60(100%)
Koyee	-	-	
Nepali and Koyee	-	-	

*Source: Linguistic Survey of Koyee, 2013*

Table 4.25 shows that 100% male and female are use Nepali when the speakers of other languages visit the mother tongue speakers at home.

Table 4.26 presents the language usually used when speakers of other languages visit at home by age.

**Table 4.26: The language usually used when speakers of other languages visit at home by age**

	Age groups			Total(N=60)
	A1 (n=20)	A2(n=20)	A3(n=20)	
Nepali	20(100%)	20(100%)	20(100%)	60(100%)
Koyee	-	-	-	
Nepali and Koyee	-	-	-	

**A1= 15-34 years, A2=35-60 years, A3= 60 above**

*Source: Linguistic Survey of Koyee, 2013*

Table 4.26 shows that 100% respondents use Nepali when the speakers of other languages visit the mother tongue speakers at home.

**Table 4.27: The language usually used when speakers of other languages visit at home by literacy**

	Literacy		Total(N=60)
	Literate (n=32)	Illiterate (n=28)	
Nepali	32(100%)	28(100%)	60(100%)
Koyee	-	-	-
Nepali and Koyee	-	-	-

*Source: Linguistic Survey of Koyee, 2013*

Table 4.27 shows that 100% respondents use Nepali when the speakers of other languages visit the mother tongue speakers at home.

#### **4.10 Preference of language for children's medium of instruction at primary level**

Generally, children gradually tend to go on shifting to the language of the medium of instruction if their mother tongue is not used in education especially at primary level.

Table 4.28 presents the preference of language for children's medium of instruction at primary level by sex.

**Table 4.28: The preference of language for children's medium of instruction at primary level by sex**

	Sex		Total (N=60)
	Male (n=30)	Female (n=30)	
Mother tongue	27(90%)	28(93.33%)	55(91.66%)
Nepali	1(3.12%)	1(3.12%)	2 (3.34%)
English	2 (6.66)	1(3.12%)	3(5%)
Other	-	-	-

*Source: Linguistic Survey of Koyee, 2013*

Table 4.28 shows majority of both male and female responded that they prefer their mother tongue, *i.e.* Koyee, as the children's medium of instruction at primary level. In comparison to male, a slightly more percentage of female have responded that they prefer Nepali as the children's medium of instruction at the primary level. There are also some respondents who prefer English as the medium of instruction for children at primary level. The preference of language for children's medium of instruction at primary level by sex can be presented in Figure 4.8.

Table 4.29 presents the preference of language children's medium of instruction at primary level by age.

**Table 4.29: The preference of language children's medium of instruction at primary level by age**

	Age groups			Total(N=60)
	A1 (n=20)	A2(n=20)	A3(n=20)	
Mother tongue	16 (80%)	20(100%)	20 (100%)	55(91.66%)
Nepali	1(5%)	-	-	2 (3.34%)
English	3(15%)	-	-	3(5%)
Other	-	-	-	-

**A1= 15-34 years, A2=35-60 years, A3= 60 above**

*Source: Linguistic Survey of Koyee, 2013*

Table 4.29 shows that, in terms of age, 80% of a total of 20 respondents of A1 prefer mother tongue for medium of instruction at primary level whereas 100% of A2 responded that they also prefer mother tongue for the medium of instruction for children at primary level. So is the case of the respondents from the age group A3. Those who prefer English as the medium of instruction belong to A1 age group. In totality, the table shows that in Koyee community there is a strong preference of the mother tongue as the medium of instruction for the children at primary level.

Table 4.30 presents the preference of language children's medium of instruction at primary level by literacy

**Table 4.30: The preference of language children's medium of instruction at primary level by literacy**

	Literacy		Total(N=60)
	Literate (n=32)	Illiterate (n=28)	
Mother tongue	28(87.5%)	27(92.13%)	55(91.66%)
Nepali	1(3.12%)	1(3.57%)	2 (3.34%)
English	3(9.37%)	-	3(5%)
Other	-	-	-

*Source: Linguistic Survey of Koyee, 2013*

Table 4.30 shows the percentage of illiterate preferring their mother tongue as the medium of instruction at primary level is greater than that of literate. Moreover, only literate of 6.25% have preferred English as the medium of instruction at primary level. It clearly shows that illiterate are more loyal to their mother tongue and they prefer their mother tongue to either Nepali or English as the medium of instruction at the primary level.

#### **4.11 Summary**

In this chapter we discussed the major domains of language use mapping out the language vitality in Koyee community. In the domains like counting, singing, joking, bargaining/ shopping/ marketing, storytelling, discussing/ debate, praying, quarrelling, abusing, telling stories to children, singing at home, family gatherings and village meetings, Koyee speakers yield to have been shifting to Nepali, a wider communication slowly and gradually. In almost all the domains, a great number of the respondents of the age ranging from 15-34 and 35-59 years use Nepali more. The number of respondents of sixty and above using Nepali is smaller than that of the respondent's age ranging from 15- 34 and 35-59 years. The illiterate use Koyee more than Koyee and Nepali in almost all the domains of language use. Male respondents make use of Nepali more than that of their mother tongue in comparison to the female respondents in Koyee community. The domain of speaking with their children is supposed to be the greatest domain in all domains. There is found almost the same

percentage of the Koyee speakers in both sexes. The percentage shows that there is being loose of intergenerational transmission of Koyee language to the children. A3 respondents in comparison to A1 and A2 use Nepali less frequently than Koyee and Nepali and Koyee. In the same way, while speaking to children while discussing social events and family matters, in comparison to A1 and A2 age groups, the A3 age groups use Nepali less frequently. The majority of literate speakers were found to have used Nepali most frequently than those of the illiterate speakers while discussing social events and family matters with the major family members. More strikingly, literate respondents are found to have been shifting towards Neapli, the language of wider communication, quite more while discussing social events and family matters. In the same way, the illiterate respondents responded that they used Nepali, the language of wider communication, but not as much the literate ones. Nepali is greatly used for marriage invitations and writing minutes in community meetings in Koyee community. The female use their mother tongue more frequently than the male. Those who are over sixty and illiterate use mother tongue more frequently than those below sixty and illiterate. Almost all those below 35 use Nepali, the language of wider communication every day. Nepali is exclusively used when the speakers of other languages visit Koyee at home. Majority of both sexes prefer their mother tongue as the children's medium of instruction at primary level. There are also some respondents who prefer English as the medium of instruction for children at primary level.

## CHAPTER 5

# LANGUAGE VITALITY, LANGUAGE MAINTENANCE AND LANGUAGE ATTITUDES

### 5.1 Outline

This chapter maps out the language vitality, language maintenance and language attitudes in Koyee. It consists of six sections. Section 5.2 examines mother tongue proficiency and bi-/multilingualism. In section 5.3 we examine language vitality in Koyee. In section 5.4, we discuss language maintenance in Koyee. Section 5.5 looks at the attitudes of the Koyee community towards their language. In section 5.6, we summarize the findings of the chapter.

### 5.2 Mother tongue proficiency and bi-/multilingualism

Koyee people are found to have been shifting to multilingualism *via* bi-lingualism. If we see the degrees of the mother tongue proficiency or the language aspects like speaking, reading and writing, we find the tendencies moving towards multilingualism. Table 5.1 presents the mother tongue proficiency in speaking, reading and writing in Koyee.

**Table 5.1: Mother tongue proficiency in speaking, reading and writing in Koyee**

N=60	Speaking		Reading and writing	
	Male	Female	Male	Female
Very well	19(31.67%)	23(38.33%)	07(11.67%)	07(11.67%)
Average	06(10.00%)	03(05.00%)	04(06.67%)	02(03.33%)
Only a little	05(08.33%)	01(01.67%)	04(06.67%)	03(05.00%)
Does not know	-	03(05.00%)	11(18.33%)	22(36.67%)

*Source: Sociolinguistic survey of Koyee, 2013*

Table 5.1 presents that 31.67% male and 38.33% female are found to be very well in speaking. Around 10% by male and 5% by female cover the average speaking proficiency. Regarding the reading and writing, 11.67% male covers the degree of very well and 11.67% by the female which shows the equal statistics. Around 6.67% by male and 3.33% by female perform the averaged mother tongue proficiency in Koyee.

**a) Bi-/multilingualism among parents and spouses**

The table 5.2 presents the bi-/multilingualism among parents and spouses.

**Table 5.2: Other languages known to your family members by sex**

Languages	Parents (N=60)		Spouse (N=60)	
	Father	Mother	Male	Female
Nepali	30(50.00%)	30(50.00%)	30(50.00%)	30(50.00%)
Koyee	23(36.33%)	23(36.33%)	20(33.33%)	20(33.33%)
Dumi	-	-	01(01.67%)	01(01.67%)
Nachhring	-	01(01.67%)	-	-
Sherpa	01(01.67%)			
Yakkha	-	-	-	01(01.67%)
English	02(03.67%)	-	01(01.67%)	01(01.67%)

*Source: Sociolinguistic Survey of Koyee, 2013*

Table 5.2 shows that the parents (father and mother) speak 50% Nepali respectively. Koyee is spoken 36% equally by the parents. Only 1.67% of the parents (mother here) speak Nacchiring language. Sherpa is spoken by 1.67% of the parents (by father only). English is spoken by the father (3.34%). So far the spouse is concerned, 100% of them speak Nepali. Around 33.33% of the spouse (male and female) speak Koyee whereas 1.67% of them speak Dumi respectively. Yakkha is spoken by 1.67% by the spouse (female here). Around 3.34% of them speak English respectively.

### **(b) Bi/multilingualism in Koyee community**

There is tendency of language shift. Koyee people are found to have been converged to other languages like Nepali, Sherpa and English as well as Hindi. This is because of the language contact. The table 5.3 shows tendency of the bilingualism/multilingualism in Koyee.

**Table 5.3: Bilingualism/Multilingualism in Koyee community**

**(N= 60)**

	Languages	No of speakers	Percentage
1	Koyee	56	93.33%
2	Nepali	60	100.00%
3	Sherpa	01	01.67%
4	English	06	10.00%
5	Hindi	02	03.33%

*Source: Sociolinguistic Survey of Koyee, 2013*

Table 5.3 presents that 93% of the Koyee participants speak their mother tongue. Of them, 100% Koyee participants speak Nepali. Around 1.67% Koyee participants were found to have access in Sherpa language. Other 10% of them could speak English and around 3.33% Koyee participants were able to speak Hindi language.

### **5.3 Language vitality**

Koyee community along with other indigenous communities is gradually shifting to Nepali. Most of the indigenous languages in hilly region are found to have transformed to Nepali swiftly. Table 5.1 presents the data based on the responses related to language vitality provided by the informants in key points.<sup>1</sup>

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<sup>1</sup> The responses were made to Qs (63-65) from SLQ A.

**Table 5.4: Language vitality in key points in Koyee**

PLACES	Do all your children speak your mother tongue?		Do young people speak your mother tongue as well as it ought to be spoken?		What language do most parents in this village usually speak with their children?	
	YES	NO	YES	NO	MT	NEPALI
SUNGDELTAR	11	1	11	1	10	1
NAGAYO	11	1	11	1	11	1
BOYO	9	3	12	-	12	-
KHUTRU	1	11	1	11	2	10
DIBRU	3	9	1	11	7	5
TOTAL	36(60%)	24(40%)	36(60%)	24(40%)	42(70%)	18(30%)

MT=Mother Tongue

*Source: Sociolinguistic Survey of Koyee, 2013*

Table 5.4 shows the language vitality of the Koyee community which have been mapped out in five key points: Sungdeltar, Boyo, Nagaya, Khutru and Dibru. There were only three questions administered on the language consultants from each key point. When the first question was asked whether their children spoke their mother tongue, 60% of them answered that their children speak it. The rest 40% children speak Nepali. The language vitality in Khutru and Dibru is very low because the Koyee people of this area do not speak as they ought to. In response to the second question, they answered in the same ratio as they did in the first question. When they were asked what language most parents in the village speak with their children, 70% of them said that the parents speak their mother tongue with their children and 18% of them were shifting to Nepali. It shows the tendency of how language is shifting towards Nepali.

#### 5.4 Language maintenance/transmission

The table 5.5 presents the language maintenance/ transmission in Koyee where there is much influence of inter-caste or inter-ethnic marriage.

**Table 5.5: Language maintenance in key points in Koyee**

	Is there practice of inter-caste or inter-ethnic marriage in your village?		Do you like your children speaking mother tongue?	
	YES	NO	YES	NO
SUNGDELTAR	10	2	11	1
NAGAYO	12	-	12	-
BOYO	12	-	12	-
KHUTRU	11	1	10	1
DIBRU	12	3	11	2
TOTAL	57(95.00%)	3(5.00%)	56(93.33%)	4(06.67%)

*Source: Sociolinguistic survey of Koyee, 2013*

In response to the first question, we found that there is vibration of inter-caste or inter-ethnic marriage system. Of them, 95% reported that there is inter-caste and inter ethnic marriage in their community. When the language consultants were asked if intermarriage takes place which other language groups, they mostly answered that with other Rai Kiranti groups. They were found to have got married with Dumi, Sampang, Nacchiring, Chamling, and Sherpa.

Intermarriage is one of the striking threats in Rai Kirati community. This is because there is no barrier among them for cultural transmission. They feel comfortable in terms of cultural aspects; but they are not aware of the impacts of the intermarriage in terms of language. Very few of them were reported to have got Nepali speaking. This is one of the vibrant causes for disappearing Rai Kiranti languages. The sampled data show that only 5% told that there is no inter-caste marriage system in their community.

When the informants were asked if they like their children learn/study their mother tongue, all the informants responded that they would like their children learn/study their mother tongue. Table 5.2 shows that 93.33% of the informants have responded that there is intermarriage in their community.

### 5.5 Language attitudes

Koyee people seem to be positive towards their language. The table 5.3 presents the distribution of the responses to what extent they love languages.

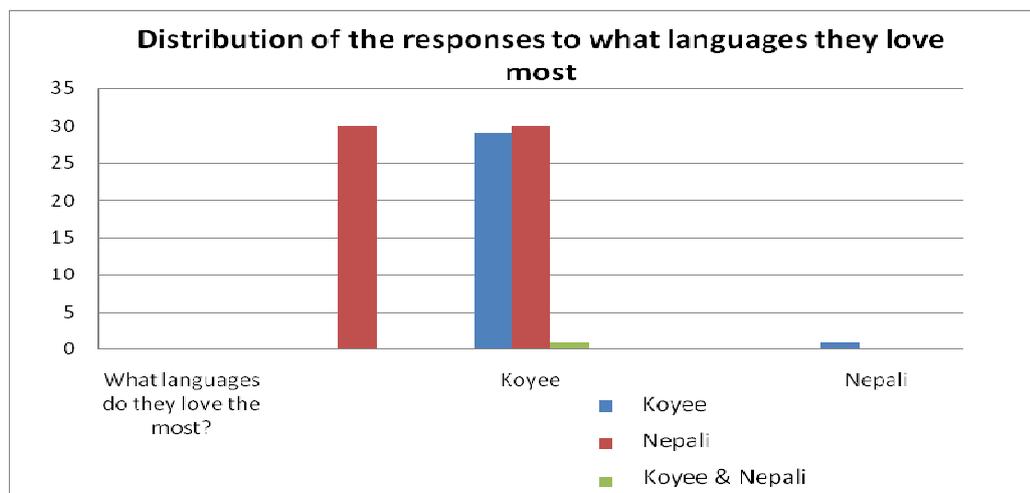
**Table 5.6: Distribution of the responses to what languages they love most**

<i>What languages do they love the most?</i>	<b>Male n=30</b>	<b>Female = 30</b>	<b>Total N=60</b>
Koyee	29(96.66%)	30 (100%)	100%
Nepali	1(3.33%)	-	-

*Source: Sociolinguistic survey of Koyee, 2013*

Table 5.6 shows that besides one male speaker all males prefer Koyee and love most it. Female speakers also love their language most.

**Figure 5.1: Distribution of the responses to what languages they love most**



**Table 5.7: Institutions and their Responsibilities**

	Name of the institution	Responsibilities
1	Koyee/ Koyu Rai Samaj Rawa	Linguistic, cultural and others
2	Rawa/ Renu Jana Sanskritik Club	Cultural preservation

*Source: Sociolinguistic Survey of Koyee, 2013*

Table 5.7 shows to what extent they are positive towards their language and cultural preservation. There is an association of the Koyee community that is Koyee/Koyu Rai society. It is involved for the development of the language and preservation of the language and culture. Besides, there is Rawa/ Renu Jan Sanskritik Club which sometimes perform the cultural programs.

Table 5.5 presents the medium of instruction the participants prefer for their children to be taught at primary level. Mostly the participants seem to be positive towards their language to make the medium of instruction for their children in primary education.

**Table 5.8: The medium of instruction you preferred for your children in primary education**

	Male N=30	Female N=30
Mother tongue	25(83.33%)	25 (83.33%)
Nepali	01(03.33%)	02(06.67%)
Not Applicable(NA)	04(13.33%)	03(10.00%)

*Source: Linguistic Survey of Koyee, 2013*

Table 5.5 shows that male and female (83.33%) are in the favor of the mother tongue for medium of instruction to teach children at primary level. Around 3.33% male and 6.67%

female only replied that they are in the favor of Nepali as the medium of instruction at primary level. Some others were not in both; rather they did not response which cover 13.33% by male and 10% by female.

**(a) Feeling of the Koyee community while speaking their mother tongue**

Table 5.6 presents the feelings of the consultants while speaking their mother tongue in the presence of the speaker of the dominant language.

**Table 5.9: Feeling of the informants while speaking the mother tongue in the presence of the speakers of the dominant language**

	When you speak your mother tongue in the presence of the speaker of the dominant language what do you feel	Male N=30	Female N=30	Total N=60
1	Prestigious	14(46.67%)	13(43.33%)	27(45.00%)
2	Embarrassed	-	-	-
3	Neutral	16(53.33%)	17(56.67%)	33(55.00%)

*Source: Sociolinguistic survey of Koyee, 2013*

Table 5.9 shows that around 46.67% male respondents feel prestigious when they speak their mother tongue in the presence of the speakers of the dominant language. The rest 53.33% were neutral in the response to this question. Around 43.33% female respondents told that they feel prestigious when they speak their mother tongue in the presence of the speakers of the dominant language. Of them, 55% of the female consultants responded that they have never had any problem because of being a native speaker of the Koyee language. No respondents reported that they feel embarrassed while speaking their mother tongue.

**(b) Expectations from the future generations**

Table 5.10 presents the response of the language consultants on the expectations from the future generations.

**Table 5.10: Expectations of Language maintenance by future generations**

<i>Do you think children of the children at present will speak your language speak?</i>	<b>Male N=30</b>	<b>Female N=30</b>
Will speak	18(60.00%)	16(53.53%)
Will not speak	04(13.33%)	10(33.34%)
Not Applicable(NA)	08(26.67%)	04(13.33%)

*Source: Sociolinguistic survey of Koyee, 2013*

When the participants were asked whether their children would speak language in the future, around 60% male respondents replied that their children would speak it and 13.33% of them said that they would not. The rest male respondents did not respond at all. Around 53.53% females were sure of the future generations while other 33.34% female respondent replied that their children would not speak their mother tongue. Around 13.33% did not respond the question we asked for.

Table 5.11 presents that the response of how much they are aware of their language for teaching it to their children first.

**Table 5.11: Responses to what language should their children speak first**

<i>What language should your children speak first?</i>	<b>Male N=30</b>	<b>Female N=30</b>
Koyee	30 (100%)	30 (100%)

*Source: Sociolinguistic survey of Koyee, 2013*

Table 5.8 shows 100% of the participants responded that their children should speak their mother tongue. It shows that the participants are aware of the language and their attitude towards language is positive.

## **5.6 Summary**

In this chapter, we observed the mother tongue proficiency, bi/multilingualism, language vitality, language maintenance, and language attitudes in Koyee in four sections. If we observe the mother tongue proficiency, 31.67% male and 38.33% female are found to be very well in speaking. Around 10% by male and 5% by female cover the average speaking proficiency. Only a little is by 8.33% male and 1.67% female. Regarding the reading and writing, 11.67% male covers the degree of very well and 11.67% by the female which shows the equal statistics. Around 6.67% by male and 3.33% by female perform the averaged mother tongue proficiency in Koyee. Similarly if we look at the bi/multilingualism then we find that Koyee speaking community shifting to multilingualism. Koyee community is found to have been shifting to Nepali, the language of the wider communication. Mostly the Koyee children do not speak their mother tongue as they ought to. 60% of the informants answered that their children speak Koyee whereas the rest 40% children speak Nepali. When the informants were asked what language most parents in the village speak with their children, 70% of them said that the parents speak their mother tongue with their children and 18% of them were shifting to Nepali. It shows the tendency of how language is shifting to Nepali. Language maintenance in Koyee is atrocious. One of the reasons may be the intermarriage at a greater degree. Of them, 95% informants reported that there is inter-caste and inter ethnic marriage in their community. They were found to have got married with Dumi, Sampang, Nacchiring, Chamling, and Sherpa. This is one of the vibrant causes for disappearing Rai Kiranti languages. Only 5% informants told that there is no inter-caste marriage system in their community. When the informants were asked if they like their children learn/study their mother tongue, all the informants responded that they would like their children learn/study their mother tongue. In section 5.4, we dealt with the attitudes of the Koyee community towards their language. As the informants report that they are positive towards their language in Koyee community. The data shows that 96.66 % of them love their language most. Around 3.33% are in the favor of Nepali language. More than one-

third of the informants feel prestigious while speaking their mother tongue in the presence of the speaker of the dominant language. Most of the respondents had no problem because of being a native speaker of Koyee. Those who had experienced problem had social problem. One-third of the respondents told that they felt bad if their son or daughter married someone who does not know their language. The rest replied that either they felt indifferent or good in such situation. Most of the informants replied that they would feel good if the children of the present children speak their mother tongue. Around two-third informants said that they would feel bad if the children do not speak their mother tongue.

## CHAPTER 6

### LANGUAGE RESOURCES AND LANGUAGE DEVELOPMENT

#### 6.1 Outline

This chapter deals with language resources and language development in Koyee. It consists of four sections. Section 6.2 presents language resources in Koyee. In section 6.3, we discuss the dreams of the Koyee community for the development of their language. Section 6.4 presents the summary of the findings of the chapter.

#### 6.2 Language resources

As the informants in key points reported that there are oral literatures available in Koyee which are folk tales, songs and religious literatures. Koyee community is deprived of radio program broadcast in Koyee language. There is not FM broadcast in Koyee. Koyee is a preliterate language. While writing the language the Devanagari script, which has been suggested for unwritten Tibeto-Burman languages of Nepal, is used. However, there is debate on Shrijanga script which was once in practice in Kirant Rai community. According to the informants, Koyee has neither grammar nor dictionary and textbooks published. There is a textbook published on the basis of non-formal education. There is a society named Kirant Koyee/Koyu Rai Society which publishes a magazine entitled Sodel yearly. Thus, it lacks literacy materials, newspapers, or written literature.

In fact there had already been published a number of articles on Koyee which are listed below:

- 1) Koyu [*sic*] bhasako varna (Phonemic inventory in Koyee). **Sodel**.2003. Vol. III: Kathmandu: Koyee/Koyu Rai Society.
- 2) Koyu pronouns. **Nepalese Linguistics**. Vol.23.ed. by Yadava and et al. 2003
- 3) A Survey of Linguistic works in Koyee. **Sodel**.Vol VI.2006. Kathmandu: Koyee/Koyu Rai Society

- 4) Case System in Koyee. **Neplese Linguistics**. Vol.23.2008 ed. by Awasthi and et al . 2008
- 5) Morphosyntax of Koyee Nominals. **Neplese Linguistics**.Vol. 24. 2009.ed.by Rai and et al. 2009.
- 6) Koyee Kinship Terminology:A Study in Symmetry.**Sodel**.Vol. VII.2009.ed.by Rai. 2009.
- 7) Koyee Rai Bhasako Sahityama Jatiya Muktika Sawal. **Lekhak**.Vol. I. 2009.
- 8) Pronominalization in Koyee.**Neplese Linguistics**.Vol.25. Linguistic Society of Nepal.2009.
- 9) Negation in Koyee: A Typological Perspective. **Neplese Linguistics**.Vol.27. Linguistic Society of Nepal. 2009.
- 10) Koyee bhasa ra sahityako awastha (Present situation of Koyee language and literature) **Kirat Rai Bhasa Ra Sahityako Awastha**. Nepal Academy. 2012.
- 11) Tense, Aspect and Modality in Koyee. **Journal of University Grants Commission**. Vol.III. 2013.
- 12) Koyee Rai Jatiko Bhasa tatha Sahitya : ek Bishlesan (Present situation of Koyee language and literature. **Rawa Sawa**.Vol.I. Rawa Sawa Pragyik Samaj. 2011.
- 13) Koyee Riddum Haddum. A Mini Research report submitted to National Foundation for Development of Indigenous Nationalities (NFDIN), Lalitpur.
- 14) Morphosyntax of Koyee Nominals in **Neplese Linguistics**. Vol. 24. Katmandu: Linguistic Society of Nepal.
- 15) Koyee Kinship Terminology: A Study in Symmetry in **Sodel**. Vol. VII. Katmandu: Koyee/ Koyu Rai Society, Nepal.
- 16) Koyee Verb Morphology. An M.A. an unpublished Thesis submitted to Central Department of Linguistics, T.U.
- 17) Clause Combining in Koyee. A report of mini research submitted to National Foundation for Development of Indigenous Nationalities (NFDIN), Lalitpur.

- 18) A Documentation of Koyee Language. A report submitted to NFDIN under Central Department of Linguistics, T.U.
- 19) POS Tagging on Koyee. A Term Paper submitted to the Central Department of Linguistics, T.U.
- 20) Koyu Bhasako Rupbislesan (Morphological analysis of Koyu Language), a Mini Reaserch Report submitted to University Grant Commission (UGC), Kathmandu.
- 21) Personal pronouns in Koyu in *Neplese Linguistics*. 19. Kathmandu.
- 22) Koyu Byakaranko Ruprekha " (An outline of Koyu Grammar), a Mini Research Report Presented to Royal Nepal Academy. Kathamandu.
- 23) A Socio-linguistic Survey of Bhujel: A Tibeto-Burman language. Kathmandu: Linguistic Survey of Nepal (LinSuN) under the Central Department of Linguistics, T.U.
- 24) Koyi Rai: An initial grammatical sketch. < [http://www. Linguistics.uscb.edu/ Himalayan Linguistics](http://www.Linguistics.uscb.edu/HimalayanLinguistics).
- 25) *Chhinamakhuka Koyu Bansawali* (Chronicles of the Koyu of Chhinamakhu). Kathmandu: Bhanubhakta Rai.
- 26) *Indo Nepali Kiranti Bhasaharu: Bigat, Samakalin Paribesh ra Bholika Chunoutiharu* (Indo- Kiranti Languages: past, contemporary situation and the challenges of tomorrow) Kathmandu: Research for Kirantology

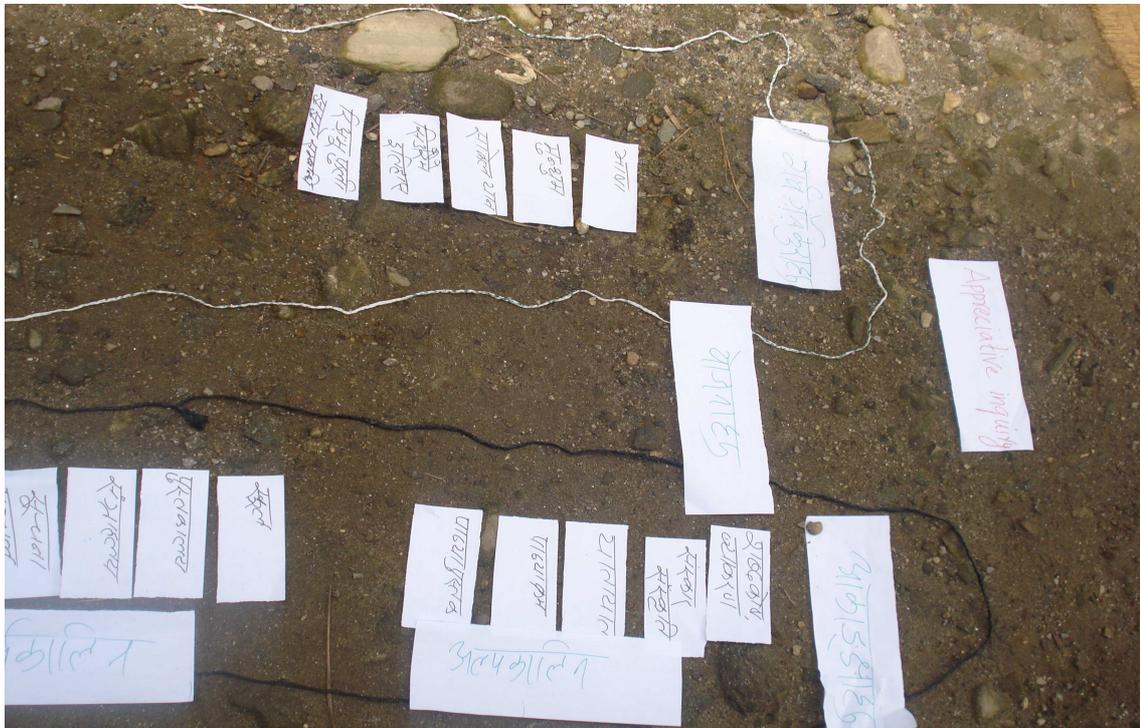
### **6.3 Language development**

The survey has used two tools to examine the views about language development in Koyee: appreciative inquiry and sociolinguistic questionnaire C.

#### **6.3.1 Appreciative inquiry**

In the survey, a participatory tool known as appreciative inquiry was used in all seven key points in Koyee. The main purpose of this survey was to gather information about the dreams and aspirations of the Koyee community members for the development their language as well their culture. It was conducted in each point in a group of at least eight

participants of different demographic categories of sex, education and educational status. The participants in each key point were asked to describe things that made them feel happy or proud of their language or culture.



**Photograph 6.1: Participatory method conducted in Nagaya (cf. see Table 6.1)**

They were asked to write down the ‘good things’ in a piece of paper and placed them serially in the floor. Then they were asked to, based on those good things in Koyee language and culture, say they “dreamed” about how they could make their language or culture even better. After having received their responses in the group they were advised to categorize the dreams from the easiest to the most difficult, specify which ones were most important and to choose a few to start on developing plans such as who else should be involved, what the first step should be and what resources they needed. Table 6.1 presents the summary of the responses to major queries in all seven key points in Koyee.



**Photograph 6.2: Participatory method conducted in Boyo**

**Table 6.1: Summary of the findings from the appreciative inquiry in Koyee**

Survey points	Good things that made Koyee feel happy or proud of their language	Dreams about how they could make their language even better	Most important dream to start on planning
<b>SUNGDELTAR</b>	<ul style="list-style-type: none"> <li>▪ mother tongue of Koyee</li> <li>▪ identity of Koyee</li> <li>▪ legacy of <i>Mundhumi</i> language</li> </ul>	<ul style="list-style-type: none"> <li>▪ to prepare a grammar and a dictionary in Koyee</li> <li>▪ to prepare textbooks for children in Koyee</li> <li>▪ to have equal access to media</li> <li>▪ to start mother tongue based education at primary level</li> </ul>	<ul style="list-style-type: none"> <li>▪ to pressurize the local authorities to initiate FM and TV programs in Koyee</li> <li>▪ to pressurize the government for high school to University level courses</li> </ul>
<b>BOYO</b>	<ul style="list-style-type: none"> <li>▪ ancestral language</li> <li>▪ easy to communicate</li> </ul>	<ul style="list-style-type: none"> <li>▪ to prepare textbooks in Koyee</li> <li>▪ to have any program in T.V</li> <li>▪ to have Koyee teachers</li> </ul>	<ul style="list-style-type: none"> <li>▪ to pressurize the local authorities to initiate FM and TV programs in Koyee</li> <li>▪ to establish the University courses in Koyee language</li> </ul>
<b>NAGAYA</b>	<ul style="list-style-type: none"> <li>▪ symbol of ethnic identity of</li> <li>▪ easy to communicate</li> </ul>	<ul style="list-style-type: none"> <li>▪ to prepare textbooks in Koyee</li> <li>▪ to have any program in T.V</li> <li>▪ to have Koyee teachers</li> </ul>	<ul style="list-style-type: none"> <li>▪ to pressurize the local authorities to initiate FM and TV programs in Koyee</li> <li>▪ to establish the University courses in Koyee language</li> </ul>
<b>KHUTRU</b>	<ul style="list-style-type: none"> <li>▪ symbol of ethnic identity of Koyee</li> <li>▪ ancestral language</li> <li>▪ easy to communicate</li> </ul>	<ul style="list-style-type: none"> <li>▪ to start mother tongue based education at primary level</li> <li>▪ to prepare textbooks in Koyee</li> <li>▪ to use Koyee in government office</li> </ul>	<ul style="list-style-type: none"> <li>▪ to pressurize the local authorities to initiate FM and TV programs in Koyee</li> </ul>
<b>DIBRU</b>	<ul style="list-style-type: none"> <li>▪ symbol of ethnic identity of Koyee</li> <li>▪ Koyee culture embodied in this language</li> </ul>	<ul style="list-style-type: none"> <li>▪ to start mother tongue based education at primary level</li> <li>▪ to prepare textbooks in Koyee</li> <li>▪ to have any program in T.V</li> </ul>	<ul style="list-style-type: none"> <li>▪ to pressurize the local authorities to initiate FM and TV programs in Koyee</li> </ul>

Table 6.1 summarizes the responses of how we could make queries to the participants in all the five key points. The first key point where the appreciative inquiry tool was used is Sungdeltar. In response to enumerate the good things that made them feel happy or proud

of their language and culture, the participants in group came to a conclusion that Koyee apart from being their mother tongue is an ancestral and a long established language in which many traits of their culture have been embodied since long. The group is very concerned about the status of their language. In response to express their dreams how they could make their language or culture even better, they concluded that they wanted to prepare the grammar and dictionary in their language. They shared their dreams that they need to have textbooks for their children at primary level. Apart from this, they would like to have equal access to the mass media like FM and TV. In other words, they would like to have any program in their language transmitted nationally or regionally or locally. They think that mass media is a very powerful means to motivate the people to think about the development of their language and culture. At the end they were asked to discuss what were the most important 'dreams and aspirations' which they would like to get realized. As it was not possible to do everything at a time, they were asked to choose most important among their dreams in order to start on developing plans on developing plans such as who else should be involved, what the first step should be and what resources they needed they concluded that they would like to make plans for transmission of the programs about Koyee language and culture through FM. For this they decided to held a meeting immediately in the village and appoint some people (both male and female) to pressurize the local bodies, members of parliament and their central committee to take immediate steps for this.

The participants of other key points, namely, Boyo, Nagayo, Khutru and Dibru have almost the same aspirations as Sungdeltar has. FM radio in their language is their dire need. They have also made the plans for this as the participants of Sungdeltar had. However, unlike Sungdeltar, the participants from Boyo and Nagayo have concluded that their language is so important because it is easy to communicate secret matters in this language in the presence of the speakers of any dominant languages of the areas where they live in. Moreover, the participants of Boyo and Nagayo are convinced that the language is the symbol of ethnic identity; and thus, it must be promoted and preserved. The most conscious participants so far in the present context of Nepal have been found in Sugdeltar. They have dreamed that their language be used in the government office like

Nepali. The participants of Nagayo have realized that had they teachers from the Koyee community it would have been easier to teach Koyee language at the primary level.

Khutru and Dibru were also very important key points in the survey. These two Key points are in Dipsung VDC in touch of Sungdel VDC of Khotang district. The participants of this point strongly believe that language is the symbol of ethnic identity and language may preserve the culture. The participants, though they have three dreams so far they want first to start preparing textbooks in their language so that they can run mother tongue based multilingual education at the primary level. This is because that adultmost are not speaking this language. They want their children to speak this language formally at the school.

Based on Table 6.1, taking all the responses together, we see that there are basically six things which made them feel happy or proud of their language. They are as follows:

- a) Koyee is devised from *Mundhum*.
- b) Koyee is the mother tongue of Koyee community.
- c) Koyee culture is embodied in this language.
- d) It is easy to communicate secret matters in this language.
- e) It is the symbol of ethnic identity.

Based on those good things in Koyee language and culture as mentioned above, they had the following “dreams” about how they could make their language even better:

- a) to prepare grammar and dictionary in Koyee;
- b) to prepare textbooks for children at primary level and University courses;
- c) to have equal access to media;
- d) to start mother tongue based education at primary level;
- e) to have Koyee teachers;

They have basically three most important “dreams” which they would like to get realized immediately. They include pressurizing the local authorities to start program in T.V in Koyee, starting preparing textbooks in Koyee and beginning mother tongue based

education at primary level. However, they could not articulate concrete plans to get realized their “dreams”.

Table 6.2 presents the summary of hopes and plans of the Koyee community for their mother tongue promotion and development.

**Table 6.2: Hopes and plans for Koyee language**

<b>Hopes</b>	identification and development of Koyee <i>Mundhum</i>
	development of script (though there is debate about the Srijanga script);
	identification and development of Koyee literature;
	identification and development of Koyee folk music;
	identification and documentation of Koyee myths/ folklore
	getting support from National Foundation for Development of Indigenous Nationalities for (NFDIN) for preserving Koyee language and culture and producing reading materials in Koyee;
	application of Koyee mother tongue in primary level education;
	Koyee language be broad casted <i>via</i> local media;
	scholarship support be provided by the government for the study of linguistics;
	discussion is carried out for making plans;
<b>Plans</b>	awareness program in the community be carried out;
	informal education be implemented;
	fund raising from the community, related organization, government agencies, etc;
	financial management for the Koyee language development and promotion.

*Source: Linguistic field survey of Koyee (2013)*

Their major hopes for their language development and promotion are recognition of Koyee identity, identification and development of proper script, identification and development of Koyee literature, identification and development of Koyee folk music, identification and documentation of Koyee myths, *etc.*

### **6.3.2 Sociolinguistic questionnaire C**

This questionnaire was especially designed for evaluating views of the village heads / language activists how they could support the preservation and promotion of their mother tongue. It was administered to male (9) and female (2) such informants in all the key points of the survey. There were two very important questions regarding the preservation and promotion of the language. They are:

- a) Should anything be done to preserve or promote your mother tongue?
- b) In what ways do you can support the preservation and promotion of your mother tongue?

All the respondents said that there must be done something immediately to promote and preserve their language. However, in responses to the ways they could do vary in Koyee community. Table 6.3 presents the responses to the ways of preservation and promotion the mother tongue in Koyee.

**Table 6.3: Responses to the ways of preservation and promotion the mother tongue in Koyee**

<b>Ways of preservation and promotion the mother tongue</b>	<b>N<sup>  </sup></b>	<b>Respondents</b>	<b>%</b>
by devising the script	10	4	40%
by making the spelling system systematic	10	3	30%
by compiling dictionary	10	3	30%
by writing grammar	10	4	40%
by encouraging people to write literature in mother tongue	10	6	60%
by writing and publishing textbooks	10	3	30%
by publishing newspapers	10	3	30%
by making use of the language in administration	10	9	90%
by making use of the language in the medium of instruction at primary level	10	9	90%
in any other ways	-	-	-

Table 6.3 shows 40% of the respondents could preserve and promote the language by devising the script and publishing newspapers in the language. 30-40% of the informants responded that they could preserve their mother tongue by making the spelling system systematic, compiling dictionary and writing grammar. Similarly, 60% of the informants responded that they could encourage the people to write literature in mother tongue. Of them, 30% informants responded that they could preserve their language by writing and publishing text books and publishing news papers. 90% of the informants replied that they could preserve their mother tongue by making use of the language in administration. It is also shown in the table that all the respondents could preserve their mother tongue by making use of the language in the medium of instruction at primary level.

#### **6.4 Summary**

In this chapter, we outlined language resources, dreams and plans of the speech community for language development in Koyee. Koyee community is rich in oral literature: folk tales, songs and religious literature. They practice *Mundhum* as the religious norms. They have no access to mass media like television, FM radio, etc. Undoubtedly, Koyee is a preliterate language. They use the Devanagari script if they want to write in their language. There are a few organizations like Koyee /Koyu Rai Society and Rawa Renu Club devoted for the cultural, linguistic and educational development of the Koyee community. So far as the knowledge of the informants is concerned, they have neither grammar nor dictionary and textbooks. In general, the Koyee community is aware that the language is very important for them. They think that Koyee is not only their mother tongue. Moreover, it is the symbol of ethnic identity. The language has embodied many aspects of their culture. They have very particular dreams and aspirations for the development of their language and culture. They have dreams that preparing textbooks for children in Koyee, having equal access to media, starting mother tongue based education at primary level, establishing an organization for language development, having Koyee teachers and using Koyee language in government office. They have basically three most important “dreams” which they would like to get realized immediately. They include pressurizing the local authorities, starting program in T.V in Koyee, starting preparing textbooks in Koyee and beginning mother tongue based education at primary level. However, they have not been systematically articulated in the plans. All the village heads are convinced that they could preserve their mother tongue by making use of the language in the medium of instruction at primary level and a greater number of the village heads/ language activists would like to take immediate steps to make use of the language in administration.

## CHAPTER 7

### SUMMARY OF FINDINGS AND RECOMMENDATIONS

#### 7.1 Summary of findings

The main purpose of this study was to find out the sociolinguistic situation of Koyee, a Rai Kiranti language of Nepal. The survey has included plenty of information about the possible dialectal variations, the level of mother tongue proficiency and bi/multilingualism, language vitality, language maintenance and language attitudes in Koyee. Moreover, the survey has also attempted to collect information about language resources, dreams and plans of the speech community for the development of the Koyee language. The major findings of the survey are presented as follows:

- a) Koyee is one of the distinct Rai Kiranti languages having indigenous nationality.
- b) It is spoken by twelve hundred and forty one Koyees in eastern region of Nepal; particularly Sungdel and Dipsung VDC of Khotang district of Sagarmatha zone.
- c) Indeed, Koyee does not exhibit dialectal variation. Therefore, Recorded Text Test (RTT) was not required to evaluate the intelligibility among the key points.
- d) This language is overwhelmingly used in all domains of language use; however there is very few use of language in the domains like counting, praying and singing.
- e) Mother tongue proficiency is significantly high and strong in the speech community.
- f) We examined the lexical comparisons from five different key points.

Being based on the Sugdeltar variety, the rest of the four villages were compared. In the comparison, the Boyo variety shares the most similarity (94%) with the Sungdeltar. In the same way, the wordlist provided by the participants from the Dibru is lowest 89% than other varieties. In the

comparison, the Boyo variety shares the most similarity (94%) with the Sungdeltar. In the same way, the wordlist provided by the participants from the Dibru is lower 89% than those of other varieties.

- g) The study, on the basis of the comparison of standardized 210 wordlists by employing the computer program, WordSurv, shows that there is more than 89% and less than 94% of lexical similarity among the key points in Koyee; with this fact, we can argue that Koyee does not have any dialects as such.
- h) The result of the dialect mapping tool shows that they can easily understand the form of the speech in this area. The informants in group in Sundeltar told that they can easily understand their language and suggested that no need to discuss about the dialect. People from Dipsung could speak by female who had been after marriage. Their second generations were not found in the access of Koyee language at all.
- i) In the domains like counting, singing, joking, bargaining/ shopping/ marketing, storytelling, discussing/ debate, praying, quarrelling, abusing, telling stories to children, singing at home, family gatherings and village meetings, Koyee speakers yield to have been shifting to Nepali, a wider communication slowly and gradually. In almost all the domains, a great number of the respondents of the age ranging from 15-34 and 35-59 years use Nepali more. The number of respondents of sixty and above using Nepali is smaller than that of the respondent's age ranging from 15- 34 and 35-59 years. The illiterate use Koyee more than Koyee and Nepali in almost all the domains of language use.
- j) The majority of the male (96.67%) and female (100%) participants reported that they most frequently used Nepali and less Koyee while counting. Similarly, the majority of the male (96%) and female (90%) reported that they most frequently use Nepali and 13.33% Koyee and Nepali both respectively while singing. While joking, 50% of males use Koyee and 40% Nepali. For this majority of females (46.66%) uses Koyee. Regarding bargaining/ marketing, around 70% males and 80% females use Nepali. A

majority of the males (53.33%) and females (43.33%) were found to have used Nepali while telling the story. Regarding the discussion or debate, around 40% males and 43% females were found to have used Nepali. For praying, the majority of males (60%) and females (46.66%) use Nepali. The majority of males (46.66%) and females (50%) were found in the command of Koyee while quarrelling. While scolding or abusing, 53% of males and 56.67% females use Koyee. When they tell the stories to their children, males (53.33%) and females (56.67%) were accustomed to tell in Koyee. The participants reported that they (males 36.67%) and females (50%) use Koyee in the meeting but Nepali in minutes. In the comparison to others, the participants told that they use less both Nepali and Koyee in the particular domains. Thus, domains of languages use clearly give the picture of how the Koyee speech community is shifting towards Nepali.

- k) Male respondents make use of Nepali more than that of their mother tongue in comparison to the female respondents in Koyee community. The domain of speaking with their children is supposed to be the greatest domain in all domains. There is found almost the same percentage of the Koyee speakers in both sexes. The percentage shows that there is being loose of intergenerational transmission of Koyee language to the children.
- l) Age group 60+ (A3) respondents in comparison to A1 and A2 use Nepali less frequently than Koyee and Nepali and Koyee. In the same way, while speaking to children while discussing social events and family matters, in comparison to A1 and A2 age groups, the A3 age groups use Nepali less frequently.
- m) The majority of literate speakers were found to have used Nepali most frequently than those of the illiterate speakers while discussing social events and family matters with the major family members. More strikingly, literate respondents are found to have been shifting towards Nepali, the language of wider communication, quite more while discussing social events and family matters. In the same way, the illiterate respondents responded that they used

Nepali, the language of wider communication, but not as much the literate ones. Nepali is greatly used for marriage invitations and writing minutes in community meetings in Koyee community.

- n) The female use their mother tongue more frequently than the male. Those who are over sixty and illiterate use mother tongue more frequently than those below sixty and illiterate. Almost all those who are below 35 use Nepali, the language of wider communication every day. Nepali is exclusively used when the speakers of other languages visit Koyee at home.
- o) Majority of both sexes prefer their mother tongue as the children's medium of instruction at primary level. There are also some respondents who prefer English as the medium of instruction for children at primary level.
- p) If we observe the mother tongue proficiency, 31.67% male and 38.33% female are found to be very well in speaking. Around 10% by male and 5% by female cover the average speaking proficiency. Regarding the reading and writing, 11.67% male covers the degree of very well and 11.67% by the female which shows the equal statistics. Around 6.67% by male and 3.33% by female perform the average mother tongue proficiency in Koyee. Similarly if we look at the bi/multilingualism then we find that Koyee speaking community shifting to multilingualism.
- q) Mostly the Koyee children do not speak their mother tongue as they ought to. 60% of the informants answered that their children speak Koyee whereas the rest 40% children speak Nepali. When the informants were asked what language most parents in the village speak with their children, 70% of them said that the parents speak their mother tongue with their children and 18% of them were shifting to Nepali. It shows the tendency of how language is shifting to Nepali.
- r) Language maintenance in Koyee is atrocious. One of the reasons may be the intermarriage at a greater degree. 95% informants reported that there is inter-caste and inter ethnic marriage in their community. They were found

to have got married with Dumi, Sampang, Nacchiring, Chamling, and Sherpa. This is one of the vibrant causes for disappearing Rai Kiranti languages. Only 5% informants told that there is no inter-caste marriage system in their community. When the informants were asked if they like their children learn/study their mother tongue, all the informants responded that they would like their children learn/study their mother tongue.

- s) As the informants report that they are positive towards their language in Koyee community. The data shows that 96.66 % of them love their language most. Around 3.33% are in the favor of Nepali language. More than one-third of the informants feel prestigious while speaking their mother tongue in the presence of the speaker of the dominant language. Most of the respondents had no problem because of being a native speaker of Koyee. Those who had experienced problem had social problem. One-third of the respondents told that they felt bad if their son or daughter married someone who does not know their language. The rest replied that either they felt indifferent or good in such situation. Most of the informants replied that they would feel good if the children of the present children speak their mother tongue. Around two-third informants said that they would feel bad if the children do not speak their mother tongue.
- t) Koyee community is rich in oral literature: folk tales, songs and religious literature. They practice *Mundhum* as the religious norms. They have no access to mass media like television, FM radio, etc. Undoubtedly, Koyee is a preliterate language. They use the Devanagari script if they want to write in their language. There are a few organizations like Koyee /Koyu Rai Society and Rawa Renu Club devoted for the cultural, linguistic and educational development of the Koyee community. So far as the knowledge of the informants is concerned, they have neither grammar nor dictionary and textbooks published. In general, the Koyee community is aware that the language is very important for them. They think that Koyee is not only their mother tongue. Moreover, it is the symbol of ethnic identity. The language

has embodied many aspects of their culture. They have very particular dreams and aspirations for the development of their language and culture.

- u) The Koyee people have dreams that preparing textbooks for children in Koyee, having equal access to media, starting mother tongue based education at primary level, establishing an organization for language development, having Koyee teachers and using Koyee language in government office. They have basically three most important “dreams” which they would like to get realized immediately. They include pressurizing the local authorities, starting program in T.V in Koyee, starting preparing textbooks in Koyee and beginning mother tongue based education at primary level. However, they have not been systematically articulated in the plans. All the village heads are convinced that they could preserve their mother tongue by making use of the language in the medium of instruction at primary level and a greater number of the village heads/language activists would like to take immediate steps to make use of the language in administration.

## **7.2 Recommendations**

On the basis of the findings, the following recommendations are surfaced for the promotion and development of the Koyee language:

- a) As Koyee children face difficulties in basic education because of their unfamiliarity with the vernacular and textbooks in Nepali as well as the Interim Constitution of Nepal has to guarantee the right of mother tongue based multilingual education.
- b) Textbooks should be developed in such a way that they embody the local needs and local settings.
- c) By means of non-formal education in their mother tongue, the literacy classes must be conducted to uplift those illiterate.
- d) The government should immediately address the efforts and grievances of the Koyee community.

- e) A detailed language documentation project is essential to preserve, promote and develop their language and culture in which life crucial knowledge is embodied from time immemorial.
- f) Immediately grammar and dictionary should be written and compiled and the folklore, *Mundhum* must be documented.
- g) Unless the domains of use of language are broadened the language cannot be preserved. The Koyee community should be made aware of the importance of the use of their mother tongue and encouraged to transmit their mother tongue to the younger generations through advocacy.
- h) Non-formal education programs should be carried out in the mother tongue preparing the reading materials.
- i) Specific language development programs such as developing orthography, compiling bilingual and monolingual dictionaries and writing grammars should be immediately launched.

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Language of Elicitation

Language of Response

Interpreter Name (if needed)

(e) .....

8. Name of language consultant: .....

9. (Ask if needed) Sex: (a) Male (b) Female (c) Other .....

10. Age group: (i) 15-34 (ii) 35-60 (iii) 60+

11. Are you literate?

(a) Yes (b) No

12. (If "Yes") How did you learn to read & write?

(a) Formally (b) Non-formally

13. (If "Formally") What year/level did you complete?

(a) Primary (b) Lower Secondary (c) Secondary

(d) Higher (specify highest degree).....

14. Marital status: (a) Married (b) Unmarried

15. (If "Married") Do you have any children?

(a) Yes (b) No

16. Caste

17. Ethnic group: .....

18. Religion:

(a) Hinduism (b) Buddhism (c) Kirant (d) Christianity (e)

Jain (f) Islam (g) Shamanism (h) Other

19. Your mother tongue's name:

(a) (Given by respondent).....

20. Name given by the nonnative speakers for your language (tapaiko bhasha nabholne manchele tapaiko bhasalai ke bhanchan?).....

21. Different names of the language if any (yo bhashalai aru naamle pani chinincha?)

(i)..... (ii).....

(iii)..... (iv).....

22. Your mother's mother tongue.....

23. Your father's mother tongue.....

SCREENING CRITERIA #1: At least one parent from target MT. YES

NO

24. Mother tongue of your husband/ wife .....

25. What village were you born in?

(a) Ward No..... (b)Village/Town..... (c)VDC/municipality..... (d)

District..... (d) Zone.....

Where do you live now?

How many years have you lived here?

Have you lived anywhere else for more than a year?

(if so) Where? When? How long did you live there?

SCREENING CRITERIA #2: YES

NO

Grew up here, Live here now, and, If they have lived elsewhere, it is not a significant amount of recent time.

B. Language resources

30. What are the major kinds of Oral literature available in your language?

- (a) folk tales,
- (b) songs,
- (c) religious literature,
- (d) radio,
- (e) films,
- (f) CD/ DVD,
- (g) Other.....

31. (If they mentioned radio programs) How often do you listen to radio program broadcast in your language?

- (a) Usually
- (b) Sometimes
- (c) Never

32. (only ask literate language consultants) What materials written about your language?

33. (If “Yes”) What language(s) is it written in?

Material:	32. Yes or No	33. (If “Yes”) What language(s) is it written in?
a. Phonemic inventory		
b. Grammar		
c. Dictionary		
d. Textbooks		
Literacy materials		
Newspapers		
Magazines		
Written literature		
Folklore		
Other		

34. (If they mentioned written materials) Do you read any of these things written in your language?

- (a) Yes
- (b) No

35. (Only ask literate consultants, if their language has written materials):

What script(s) is your language written in? .....

36. Are there any organizations that promote the knowledge and/ or use of the language?

- (a) Yes
- (b) No

37. (If “Yes”) Please name those organizations. (enter below)

38. What kinds of activities do each organization perform? (enter below)

- (a) Cultural
- (b) Linguistic
- (c) Educational
- (d) Other.....

	36. Organization	37. Kinds of activities
i.		
ii.		
iii.		
iv.		
v.		
vi.		

C. Mother-tongue Proficiency and Multilingualism

39. What languages can you speak?

40. What language did you speak first?

So you speak... (remind of Q. 38)

Which language do you speak...

41. best?

42. second best?

43. third best?

44. fourth best?

45. Among the languages that you speak which one do you love the most? .....

46. (Only ask if MT was not best language) Please estimate how proficient are you in your mother tongue:

(a) Very Well (b) Some (c) Only a Little

47. Please estimate how well you can read and write your mother tongue:

(a) Very Well (b) Some (c) Only a Little

48. Other languages known to your father (enter below)

49. Other Languages known to your mother (enter below)

50. Other Languages known to your spouse (enter below)

Persons	Other Languages			
	a	b	C	d
48. Father				
49. Mother				
50. Spouse				

51. What languages are spoken by your sons/ daughters? (enter below)

52. Where did they learn those languages? (enter below)

	50. Other languages spoken by children:	51. Where learned:
a.		
b.		
c.		
d.		
e.		
f.		

53. When a small child first goes to school, can (s)he understand everything his/her Nepali speaking teacher says?

- (a) Yes      (d) A little bit      (c) No

D. Domain of Language Use

54. Which language do you use most frequently for the following purposes?

	Domain	Language
A	Counting	
B	Singing	
C	Joking	
D	Bargaining/ Shopping/ Marketing	
E	Story telling	
F	Discussing/ Debate	
G	Praying	
H	Quarrelling	
I	Abusing (scolding/using taboo words)	
J	Telling stories to children	
K	Singing at home	
L	Family gatherings	
M	Village meetings	

55. Languages most frequently used at home in the following situations:

(a) talking about education matters (like school, admission, studies, teacher, etc.)  
(enter below)

(b) Discussing social events and family matters (like festivals, election, ceremonies, marriage, savings, spending, etc.) (enter below)

(c) While writing letters? (enter below)

	a. Education Matters	b. Social Events & Family Matters	c. Writing Letters
i. Grandfather:			
ii. Grandmother:			
iii. Father:			

iv.Mother:			
v.Spouse:			
vi.Children:			

56. What language do your children usually speak while:  
 (a) playing with other children? .....  
 (b) talking with neighbors? .....  
 (c) at school? .....
57. What language does your community use for marriage invitations? .....
58. What language is usually used to write minutes in community meetings? .....
59. How often do you use your mother tongue?  
 (a) Every day (b) Rarely (c) Never
60. How often do you use the language of wider communication (LWC)?  
 (a) Every day (b) Rarely (c) Never
61. Which language do you usually use when speakers of other languages visit you at home?
62. What language do you prefer for your children's medium of instruction at primary level?  
 (a) Mother tongue (b) Nepali (c) English (d) Other.....

#### E. Language Vitality

63. Do all your children speak your mother tongue?  
 (a) Yes (b) No
64. What language do most parents in this village usually speak with their children?  
 (a) Mother tongue (b) Nepali (c) Other.....
65. Do young people in your village/town speak your mother tongue well, the way it ought to be spoken?  
 (a) Yes (b) No

#### F. Language Maintenance

66. Is there intermarriage in your community?  
 (a) Yes (b) No
67. (If "Yes") Which other language groups have common marital relationship with your language group?  
 (i)..... (ii)..... (iii).....
68. Do you like your children learn/study in mother tongue?  
 (a) Yes (b) No
69. (If "Yes") If schools are opened for teaching your language will you support it:  
 (a) by sending your children?  
 (b) by encouraging other people to send their children?  
 (c) by providing financial help?  
 (d) by teaching?  
 (e) by helping with the school?  
 (f) other.....

G. Language Attitudes

70. When you speak your mother tongue in the presence of the speaker of the dominant language what do you feel...

- (a) Prestigious (b) Embarrassed (c) Neutral

71. Have you ever had any problem because of being a native speaker of your mother tongue?

- (a) Yes (b) No

72. (If "Yes") What kinds of problems have you had?( These options are not to be listed in the SLQ, but left as categories in the database.)

- (a) Social discrimination.
- (b) Political discrimination.
- (c) Economic discrimination.
- (d) Hostile confrontation.
- (e) Discrimination in education.
- (f) Social pressure.
- (g) Political pressure.
- (h) Economic pressure.
- (i) Other

73. How would you feel if your son or daughter married someone who does not know your language?

- (a) Good (b) Indifferent (c) Bad

74. When the children of your village grow up and have children do you think those children might speak your language?

- (a) Yes (b) No

75. How do you feel about this?

- (a) Good (b) Indifferent (c) Bad

76. What language should your children speak first? .....

77. Do you think that the language spoken by you is different from your grandparents?

- (a) Yes (b) No

78. (If "Yes") How?

- (a) pronunciation
- (b) vocabulary
- (c) use of specific type of sentences
- (d) mixing of other languages
- (e) way of speaking
- (f) Other.....

79. How do you feel when you hear young people of your own community speaking other languages instead of their first language?

- (a) Good (b) Indifferent (c) Bad

Comments (anything unusual or noteworthy about this interview)	
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## Annex B: Sociolinguistic Questionnaire B: Participatory Method

### A. Meta data (Baseline information)

Question	Answer
Interview Number	
Date	Day..... Month.....Year..... VS Day.....Month ..... Year..... AD
Place of Interview	Ward: ..... Village/Town: ..... VDC/Municipality: ..... District: ..... Zone: ..... GPS Coordinates: .....E .....N
Interviewer Name	(a) ..... (b) ..... (c) ..... (d) ..... (e) .....
Language of Elicitation	
Language of Response	
Interpreter Name (if needed)	

It is best if there are 8 to 12 participants for this questionnaire. It can be done with less than 8 people in the group, but is far more reliable with more than 8 people. There should be several women and men in each group. It is also best to have people of all ages (15 years and older) in the group, with several older, middle-aged, and younger subjects.

8. Name of language consultant: .....

9. (Ask if needed) Sex: (a) Male (b) Female (c) Other

10. Age: .....

11. Caste/ethnic group: .....
12. Your mother tongue's name: .....
13. Your mother's mother tongue.....
14. Your father's mother tongue.....

**SCREENING CRITERIA #1: From target MT and at least one parent from target MT.**  
 YES  NO

LC#	15.Name	16. Sex	17.Age	18.Caste	19. MT	20. Mother's MT	20. Father's MT	Screening Criteria: Y or N?
1.								
2.								
3.								
4.								
5.								
6.								
7.								
8.								
9.								
10.								
11.								
12.								

15. Where do you live?  
 (a) Ward No..... (b) Village/Town..... (c) VDC/municipality.....
16. Have you lived anywhere else for more than a year?  
 (a) Yes (b) No
17. (If "Yes") Where? When? How long did you live there?

**SCREENING CRITERIA #2: YES**   
**NO**   
 Grew up here, Live here now, and, If they have lived elsewhere, it is not more than 5 years and they have lived in this village for the past 5 years.

LC#	15a. Ward	15b. Village	15c. VDC	16. Elsewhere more than year?	17. Where? When? How long?	Screening Criteria: Y or N?
1.						
2.						
3.						
4.						
5.						
6.						
7.						
8.						
9.						
10.						
11.						
12.						

## B. Domains of language use

- A. I speak different languages in different situations, on different occasions and to different people.
- B. On which occasions or to which people, do you usually speak [LWC]? (Place [LWC] label to one side. Participants name domains, write them on paper and place them under [LWC] label)
- C. On which occasions or to which people, do you usually speak [L1]? (Place [L1] label to other side. Participants write domains and place them under [L1]. At this time participants may say “some children speak L1 but others speak LWC.” Ask questions to help them explain which children speak each language, or the situation in which they speak each. Change the labels to show the categories clearly.)
- D. On which occasions or to which people, do you usually speak both [L1] and [LWC]? (Participants write domains, and place them in the middle. They can place them nearer to one side or the other if most people speak a certain language in that domain or if they speak more of that language in that domain but some of the other language.)
- E. Within each of these three main categories, let’s move to the top, the occasions that occur daily and to the bottom the ones that occur rarely. (Put a label for ‘Daily’ and ‘Rarely’ at the top and bottom. Allow them to arrange the domains. Encourage them to leave a gap between the Daily and Rarely categories or place a string.)
- F. (If there many in the daily category) Which are the people you speak to most during a day? Move those slightly higher than any others. (Or place the daily ones in order)
- G. How do you feel about the languages that you use and who you use them with? Would you like to begin using either language more in any other situations?

## C. Dialect mapping

- A. What is the name of your language? What is the name of your people? (write all names on a single piece of paper) (If more than one, then for each category ask Which name is the one you prefer to use?
  - i. (Language name preferred by group)...
  - ii. Different names of the language if any (Write these on other pieces of paper & place to the side of their paper).
  - iii. What do speakers of other languages call your language? (Write these on other pieces of paper & place to the side of their paper).
- B. Please name all the Districts/Villages where [L1] is spoken (Write each on a separate piece of paper.) (In some situations, rather than district or village one could ask for the confirmation in this way.  
Be sure to get all the following information for each location:  
(i) Ward No..... (ii) Village/Town..... (iii) VDC/municipality.....  
(iv) District..... (v) Zone.....
- C. Place these papers on the ground to show which dialects/municipalities/districts are next to each other.
- D. What other languages are so similar to yours that when they speak, you can understand at least some words? (Write these on pieces of paper and add them to the “map” on the ground)
- E. Do any groups of villages all speak [L1] in the same way? (Place a loop of string around each such group)
- F. Which variety do you understand best? Second best? Etc. (Place numbers written on cardboard next to each municipality, language or group of municipalities)

- G. Now we want to show which of these varieties you understand very well, which you don't understand at all, which you understand most of, but a few words you don't understand and which you understand only a few words of. In which of these villages can you understand the language Very Well? (Place a Key, have them select the color of plastic marker for "very well". Have them place those markers on each place they understand "very well." Repeat for each other category of comprehension.)
- H. Some people have said they want to start writing books\* in [L1]. If books were written in [L1], which villages would be able to use those books? (have them put a big string around those varieties) (\*If they do not think books can or should be written in their language, then say they want to start making CDs using [L1])
- I. Out of all these you have grouped together, which variety should be used as the one for writing (or recording) [L1] so that all the others will understand it well? If that one could not be used, then which one? (use A, B, and C written on cardboard)

#### **D. Multilingualism**

- A. What are the two languages the [L1] people speak the most? This loop will represent the [L1] people who speak [L1] well. This loop will represent the [L1] people who speak [LWC] well. (Lay the circles on the ground)
- B. When I overlap the two circles like this, what does this area where they overlap represent? ([L1] people who speak both [L1] and [LWC] well)
- C. Let's think first about [L1] people who speak [LWC] well. Which types of [L1] people speak [LWC] well? (Have them write on paper).
- D. Before we can put them inside the circle, we need to think whether these people also speak [L1] well, or whether they do not speak [L1] well? Where does each piece of paper belong in the circles? (Have them place the pieces they have written so far. If they want to, they may make the labels more specific or add more labels)
- E. Which [L1] people speak [L1] well, but do not speak [LWC] well? (Have them write the category names and place them in the correct location)
- F. When we think about people in these three different categories, which category has the most [L1] people? How do you feel about that? (let them express their feelings)
- G. Is one of these three groups increasing more than the others? Why is that? How do you feel about that? (Let them express their feelings)

#### **E. Appreciative enquiry**

- A. Describe something you saw, heard or did that made you proud of [L1] or your culture or that made you happy to see [L1] used in that way. (write summary labels for each)
- B. How can we take these good things and make them even better? Improve them? Build on them? What are your dreams for your language? (Share in 3s, give time – allow any dream – even impossible ones!)
- C. Let's come back to the big group and listen to the dreams of each small group. Who will write the dreams for the group? Write one dream per paper. (Everyone can help to summarize the dream in 3-4 words. Place each dream under the heading Dreams.)
- D. As we think about your dreams, some seem easy and others seem difficult. Let's put this in order from the 'Easiest' to the most 'Difficult'. (Put down these two labels then let the participants sort the dreams along a continuum.)
- E. Some of these dreams may be more important than others. Still keeping them in order, slide to this side, the ones that are most important. (Let them slide over the ones that they feel are most important. Take a photo now if possible!)

- F. Now you have the chance to begin making plans to make these dreams come true. Which of the dreams do you want to begin making plans for right now? Take the written dream and form a group. (Allow them to form groups. Encourage everyone to join a group)
- G. As you make your plans, think about 1) the steps you need to take, 2) the other people besides who could also be involved and 3) the things you need to begin making this dream happen. (Give them paper and markers to write their plans. Let them write in big letters for the group to see.)
- H. We would like each group to share their plans with all the others. Who would like to share first?

**Annex C: Sociolinguistic Questionnaire C**

(For Language Activist or Village Head)

Notes:

Shaded items are NOT to be read aloud.

Introduce yourself first: My/our name is ..... I/we am from Central Department of Linguistics, Tribhuvan University. I am a research assistant of the Linguistic Survey of Nepal. I am here to learn about your language and its situation. We will share the information given by you with others. Are you willing to help us?

INFORMED CONSENT:                      Given:                       Not Given:

**A. Meta data (Baseline Information)**

Enter the answers to the following BEFORE the INTERVIEW:

Question	Answer
Interview Number	
Date	Day..... Month.....Year..... VS Day.....Month ..... Year..... AD
Place of Interview	Ward No: ..... Village/Town: ..... VDC/Municipality: ..... District: ..... Zone: ..... GPS Coordinates: .....E .....N
Interviewer Name	

	(a) .....
	(b) .....

5. Name of language consultant: .....
6. (Ask if needed) Sex: (a) Male (b) Female (c) Other .....
7. Age: .....
8. Caste: .....
9. Ethnic group: .....
10. Your mother tongue's name: .....
11. Name given by the nonnative speakers for your language .....
12. Different names of the language if any?  
 (i)..... (ii) .....
- (iii)..... (iv) .....
13. Your mother's mother tongue.....
14. Your father's mother tongue.....
15. What village were you born in?  
 (a) Ward No..... (b)Village/Town..... (c)VDC/municipality.....
16. Where do you live now? .....
17. How many years have you lived here? .....
18. Other ethnic groups residing in your area: (enter below)
19. Other languages spoken by those groups: (enter below)

	18. Ethnic Group:	19. Language:
a.		
b.		
c.		
d.		
e.		
f.		

20. Should anything be done to preserve or promote your mother tongue?  
 (a) Yes (b) No
21. (If "Yes"): In what ways do you think you can support the preservation and promotion of your mother tongue?  
 (a) by devising the script?  
 (a) Yes (b) No
- (b) by making the spelling system systematic?  
 (a) Yes (b) No
- (c) by compiling dictionary?  
 (a) Yes (b) No
- (d) by writing grammar?  
 (a) Yes (b) No
- (e) by encouraging people to write literature in mother tongue?  
 (a) Yes (b) No
- (f) by writing and publishing textbooks?  
 (a) Yes (b) No
- (g) by publishing newspapers?

- (a) Yes (b) No  
 (h) by making use of the language in administration?  
 (a) Yes (b) No  
 (i) by making use of the language in the medium of instruction at primary level?  
 (a) Yes (b) No  
 (j) in any other ways? .....

#### Annex D: Word lists

अनुसन्धाता (हरू) को नाम: मिति:.....

(१).....

(२).....

(३).....

(४) .....

(५) .....

भाषासूचक (हरू) को नाम:

(१).....

(२).....

(३).....

(४) .....

(५) .....

स्थान :

जिल्ला..... गाविस/नगरपालिका: ..... वडा नं:.....

गाउँ/टोल:.....

भाषाको नाम: ..... अन्तर्वार्ताको माध्यमभाषा: .....

क्र. सं.	अङ्ग्रेजी	नेपाली	
1.	body	शरीर	
2.	head	टाउको	
3.	hair	कपाल	
4.	face	अनुहार	
5.	eye	आँखा	
6.	ear	कान	
7.	nose	नाक	
8.	mouth	मुख	
9.	teeth	दाँत	
10.	tongue	जिब्रो	

11.	breast	स्तन	
12.	belly	पेट	
13.	arm/ hand	हात	
14.	elbow	कुइनो	
15.	palm	हत्केला	
16.	finger	औंला	
17.	fingernail	नड	
18.	leg	खुट्टा	
19.	skin	छाला	
20.	bone	हाड	
21.	heart	मुटु	
22.	blood	रगत	
23.	urine	पिसाब	
24.	feces	दिसा	
25.	village	गाउँ	
26.	house	घर	
27.	roof	छानो	
28.	door	ढोका	
29.	firewood	दाउरा	
30.	broom	कुच्रो	
31.	mortar	सिलौटो	
32.	pestle	लोहोरो	
33.	hammer	हथौडा	
34.	knife	चक्कु	
35.	axe	बञ्चरो	
36.	rope	डोरी	
37.	thread	धागो	
38.	needle	सियो	
39.	cloth	लुगा (कपडा)	
40.	ring	औंठी	
41.	sun	घाम	
42.	moon	चन्द्रमा	
43.	sky	आकाश	
44.	star	तारा	
45.	rain	वर्षा	
46.	water	पानी	
47.	river	नदी	
48.	cloud	बादल	
49.	lightening	बिजुली चम्कनु	
50.	rainbow	इन्द्रेणी	
51.	wind	बतास	

52.	stone	ढुङ्गा	
53.	path	ढाढु	
54.	sand	ढालुवा	
55.	fire	आगु	
56.	smoke	धुवाँ	
57.	ash	खरानी	
58.	mud	माढु	
59.	dust	धुलु	
60.	gold	सुन	
61.	tree	रूख	
62.	leaf	पात	
63.	root	जरा	
64.	thorn	काँडु	
65.	flower	फूल	
66.	fruit	फलफूल	
67.	mango	आँप	
68.	banana	केरा	
69.	wheat(husked)	गहुँ	
70.	barley	जु	
71.	rice (husked)	चामल	
72.	potato	आलु	
73.	eggplant	भण्टा	
74.	groundnut	बदाम	
75.	chili	खुर्सानी	
76.	turmeric	बेसार	
77.	garlic	लसुन	
78.	onion	प्याज	
79.	cauliflower	काउली	
80.	tomato	गुलभँडा	
81.	cabbage	बन्दा	
82.	oil	तेल	
83.	salt	नुन	
84.	meat	मासु	
85.	fat (of meat)	बुसु	
86.	fish	माछा	
87.	chicken	चल्ला	
88.	egg	अण्डा	
89.	cow	गाई	
90.	buffalo	भँसी	
91.	milk	दुध	
92.	horns	सिङ	
93.	tail	पुच्छर	

94.	goat	बाख्रो	
95.	dog	कुकुर	
96.	snake	सर्प (साँप)	
97.	monkey	बाँदर	
98.	mosquito	लामखुट्टे	
99.	ant	कमिला	
100.	spider	माकुरो	
101.	name	नाम	
102.	man	मान्छे	
103.	woman	आइमाई	
104.	child	बच्चा	
105.	father	बाबा	
106.	mother	आमा	
107.	older brother	दाजु	
108.	younger brother	भाइ	
109.	older sister	दिदी	
110.	younger sister	बहिनी	
111.	son	छोरो	
112.	daughter	छोरी	
113.	husband	लोग्रे (श्रीमान)	
114.	wife	स्वाम्नी (श्रीमती)	
115.	boy	केटो	
116.	girl	केटी	
117.	day	दिन	
118.	night	रात	
119.	morning	विहान	
120.	noon	मध्यान्ह	
121.	evening	साँझ	
122.	yesterday	हिजो	
123.	today	आज	
124.	tomorrow	भोली	
125.	week	हप्ता (साता)	
126.	month	महिना	
127.	year	वर्ष	
128.	old	बूढो	
129.	new	नयाँ	
130.	good	राम्रो (असल)	
131.	bad	नराम्रो (खराब)	

132.	wet	चिसो	
133.	dry	सुख्खा	
134.	long	लामो	
135.	short	छोटो	
136.	hot	तातो	
137.	cold	चिसो	
138.	right	दाहिने	
139.	left	देव्रे	
140.	near	नजिक	
141.	far	टाढा	
142.	big	ठूलो	
143.	small	सानो	
144.	heavy	गह्रौँ	
145.	light	हलुका	
146.	above	माथि	
147.	below	तल	
148.	white	सेतो	
149.	black	कालो	
150.	red	रातो	
151.	one	एक	
152.	two	दुई	
153.	three	तीन	
154.	four	चार	
155.	five	पाँच	
156.	six	छ	
157.	seven	सात	
158.	eight	आठ	
159.	nine	नौ	
160.	ten	दश	
161.	eleven	एघार	
162.	twelve	बाह्र	
163.	twenty	बीस	
164.	one hundred	एक सय	
165.	who	को	
166.	what	के	
167.	where	कहाँ	
168.	when	कहिले	
169.	how many	कति	
170.	which	कुन	
171.	this	यो	
172.	that	त्यो	
173.	these	यिनीहरू	

174.	those	उनीहरू	
175.	same	उही	
176.	different	फरक (अलग)	
177.	whole	सबै	
178.	broken	फुटेको	
179.	few	थोरै	
180.	many	धेरै	
181.	all	सबै	
182.	to eat	खानु	
183.	to bite	टोकु	
184.	to be hungry	भोकाउनु	
185.	to drink	पिउनु	
186.	to be thirsty	तिर्खाउनु	
187.	to sleep	सुत्नु	
188.	to lie	पल्टनु	
189.	to sit	बस्नु	
190.	to give	दिनु	
191.	to burn	डढाउनु	
192.	to die	मर्नु	
193.	to kill	मार्नु	
194.	to fly	उड्नु	
195.	to walk	हिंड्नु	
196.	to run/ run	दौडनु	
197.	to go /go	जानु	
198.	to come	आउनु	
199.	to speak/ speak	बोल्नु	
200.	to hear/hear/listen	सुत्नु	
201.	to look/look	हेर्नु	
202.	I	म	
203.	you (informal)	तँ	
204.	you (formal)	तपाईं	
205.	he	ऊ	
206.	she	उनी	
207.	we (inclusive)	हामी (समावेशी)	
208.	we (exclusive)	हामी (असमावेशी)	
209.	you (plural)	तिमीहरू	
210.	they	उनीहरू	