

**A SOCIOLINGUISTIC SURVEY OF MAGAR KAIKE:
A TIBETO-BURMAN LANGUAGE**

A REPORT

SUBMITTED

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**TRIBHUVAN UNIVERSITY, KATHMANDU,
NEPAL**

By

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CHAPTER 1

INTRODUCTION

1.1 Background

This is a report of sociolinguistic survey of Magar Kaike, a Tibeto-Burman language mainly spoken by Magar Kaike inhabiting in the four villages; namely, Sahartara, Tupatara, Tarakot and Belawa/Lingdu within Sahartara Village Development Committee of Dolpa District, Midwestern Development Region of Nepal.¹ Magar Kaike is one of the members of West Bodish subsection of Bodish section under Bodic branch of Tibeto-Burman family. It is a preliterate and seriously endangered language (Yadava, 2004). According to the CBS report, 2001 the total population of the Magar Kaike amounted to 2000, of which only 39.7 % (i.e. 794) of the total population of Magar Kaike spoke this language as the mother tongue. However, National Population and Housing Census, 2011, unbelievably, has reported that the total speakers of the Magar Kaike language amounts to only 50.² Moreover, Magar Kaike has a sustainable orality, i.e., an adequate oral use in every domains for which oral use is desired. Thus, it has been categorized as 6a (vigorous) (Regmi, 2013).

The main goal of this chapter is to provide the basic information about the language and the people. In this chapter, we, briefly, present the naming and origin of the language, ethnology, demography, genetic classification, typological features of the language, review of earlier works as well as the purpose and goals of the study.

1.2 Naming and origin of the language

Magar Kaike now refers to the glossonym 'language-name', which is spoken by the people ethnically identified as the Magars living in Sahartara VDC in Dolpa. Kaike, a compound word, consists of two words: *kai* meaning 'fairy' and *ke* meaning 'language'. Thus, literally, Kaike has been considered as the 'language of fairy'. Moreover, Magar Kaike is the autoglotonym, i.e., the language referred to by its

¹ Previously, this language used to be referred to as only Kaike. Even in Census of Nepal 2011 this language has been referred to as Kaike (CBS, 2012). However, as per the decision of Nepal Magar Association, Central Committee, the languages spoken by all the Magars have to be referred to with the epithet, Magar, before the name of the form of speech. Thus, Kaike, in this report has been referred to as Magar Kaike.

² However, in reality, there are at least one thousand speakers of this language (based on the field study completed in 2011).

speakers themselves. Apart from this popular name, this language has also been referred to as Tarali Kham as an alternative name.³

Fisher (1986:35-7) records an interesting legend as to the origin of the Magar Kaike language. The legend briefly reads as follows: During the time of Kayal kings, a pregnant woman took asylum to a king of this area. She gave birth to a son. The son grew young and he used to go the jungle with his cows. One day a milk lake appeared in a jungle. One day he saw seven young women take bath in the lake of milk and flying up from there. He told that incident to the mother. The mother asked him to catch one of them and bring home. As per the direction of the mother he caught the youngest sister and brought home. However, she remained silent because she did not understand their language. The mother and the son were surprised at her silence. They prepared different kinds of bread and worshipped her. She was surprised by all this activity and all of sudden two words in her own language burst out of her mouth. They were: *təi kʰenan* which mean ‘what to do?’ From that time on, the language spoken by the angel is spoken as the mother tongue in Shahartara, Tupatara and Tarakot and this language is referred to as Kaike and its speakers as Kaike Magars. This legend is very popular in the Kaike speech community. Everyone takes this legend for granted and is proud of speaking Kaike, the language of the fairy. Linguistically, this language is close to Tibetan and spoken only in Nepal (Bradley, 2002:78).⁴

The three villages, namely, Shahartara, Tupatara and Tarakot are referred to as Tarang, Tungwa and Chungma, respectively, in the Magar Kaike language.

1.3 Ethnology

1.3.1 Social structure

Kaike, who are ethnically identified as Magars in Shahartara, are structured into five clans (Regmi, 2013). Each clan except *Gharti* is further identified with heteroglotonyms. Table 1.1 presents the clans in Magar Kaike (autoglotonyms and heteroglotonyms).

³ Many Tibeto-Burman languages spoken in Mid-Western region of Nepal are commonly referred to with names followed by the word *Kham* ‘talk/language’. Such languages include Chantal Kham, Bhote Kham, Tarali Kham, Magar Kham and Raute Kham. Moreover, it has been a common practice to identify the form of the speech with the names of the indigenous nationalities themselves.

⁴ A detailed comparative study is needed to investigate how far and to which dialects of the Tibetan Kaike is related. Such investigation is beyond the scope of this study.

Table 1.1: Clans in Magar Kaike (autoglotonym and heteroglotonym)

	Autoglotonyms	Heteroglotonyms
1.	Choran	Rokay
2.	Arangba	Thapa
3.	Surkhan	Budha
4.	Gharti	Gharti
5.	Jhankri	Rana

Magar Kaike speech community enjoys a joint family. It is very rich in kinship terms.⁵ Table 1.2 presents the major kinship terms used in the Magar Kaike ethnolinguistic community.

Table 1.2: Major kinship terms used in the Magar Kaike ethnolinguistic community

Major kinships	Magar Kaike	Major kinships	Magar Kaike
husband	pəsa	son-in-law	mapa
wife	misa	maternal uncle	ku
mother	ma	maternal uncle's wife	mye
son	ŋojo	father-in-law	k ^h ẽ
daughter	cəme	mother-in-law	məm
elder father	pəryen	grandfather-in-law	k ^h epun
elder mother	məryen	grandmother-in-law	məmpun
grandmother	nu	elder brother's son	conca
grandfather (mother's father)'	muba	grand-daughter	konme
father's sister	ŋi	husband's younger brother/cousin/brother- in-law	konca
father's sister's husband	pya	sister-in-law	jaŋ

⁵ Except for younger and elder brothers and younger sister, Kaike has native words for all the kinship terms (Regmi, 2013).

1.3.2 Occupation

Magar is one of the disadvantaged ethnolinguistic groups of Nepal. Bista (2004:68) notes that the basis of Magar economy in all areas is agriculture. Primarily, Magar Kaike in Dolpa are engaged in agriculture. They have been characterized as the Himalayan farmers. Photograph 1.1 presents situation of the farming land of Magar Kaike speech community in Shahartara VDC, Dolpa.



Photograph 1.1: Situation of the farming land of Magar Kaike speech community in Shahartara VDC, Dolpa

Magar Kaike produce crops *chinu*, millet, buckwheat, sweet buckwheat, Japanese millet, barley, corn and potatoes at an average elevation of 2613 meters (Field study, 2011). Photograph 1.2 presents the sweet buckwheat in the field ready to be harvested.



Photograph 1.2: Sweet buckwheat in the field ready to be harvested

Magar Kaike are self-sufficient in the production. Secondly, they are also involved in trade with the people of Tibet. Thus, they are also characterized as the trans-Himalayan traders of Nepal (Fisher, 1986:35-36). They deal in salt, wool, rice and livestock such as sheep, goats and horses. Such trade was continued from the time immemorial. In the past, such trade was based on the barter system. Nowadays, the Magars who are living in the centers of the country are engaged in other types of business and industry.

1.3.3 Religion

All the Magars follow Lamaism. It is a sect of Buddhism. It has been reported that in the by-gone days, they used to follow Hinduism. Now-a-days, they also observe the main festivals enjoy festivals and traditions of Hindus as well.). Photograph 1.3 presents the holy flags set on the roof of each house in Kaike speech community.



Photograph 1.3: Holy flags set on the roof of each house in Kaike speech community

Magar Kaike speech community is very fond of painting on the walls of stupas or the main entrance of the village. Such paintings are exclusively related to Buddhism. Photograph 1.4 presents the holy paintings on the walls of main entrance of Shahartara village.



Photograph 1.4: Holy paintings on the walls of main entrance of Shahartara village

Magar Kaike speech community loves to immortalize the traditional spirit by the inscription on the hard stones which defeat the time. Photograph 1.5 presents the holy inscription on the stones in Shahartara village.



Photograph 1.5: Holy inscription on the stones in Shahartara village, Dolpa

1.3.4 Culture and traditions

The Magar Kaike speech community, in common with other communities in the areas, take mutton of sheep and goats, *Dhindo*, vegetables, rice and pulse as main meals. They also enjoy themselves with alcohol, *jand* ‘local beer’ and meat on special occasions. Traditionally, the men put on *Daura and Surwal, Kachad, Bhoto, Khado* and women put on blouse, band and shawl in addition to different ornaments made of gold and silver. Women put on *Sun* on the both sides of their ears, *Jantar* on the neck and *Kalli* on the foot. Photograph 1.6 presents a Magar Kaike woman in her traditional dress, except the jacket, with *Sun* on her two ears.



Photograph 1.6: A Magar Kaike women with *Sun* on both sides of ears

Photograph 1.7 presents two young Magar Kaike women in a slightly modern dress with *Jantar* on the necks.



Photograph 1.7: Laje Budha(right) and her nephew Shanti (left) with Jantar on their necks

The Magar Kaike speech community celebrates the New Year with different activities. The New Year is referred to as *Chaibo*, meaning, ‘new year’. It is observed in the month of *Paush* (January) starting from the first day of the new moon and lasting for the last day of the month. The first day is observed by taking a bath, putting the Tika of ghee and eating bread. On the seventh day the house is scrubbed and the clothes and utensils are cleansed. They burn the incense in the house. They bring water in seven pots from the spring. On the eleventh day, they worship their ancestors. It is called as *ruṅ* natively. It lasts for three days. On the last day they prepare the bread cooked in ghee. It is called *chiru*. They worship the god, eat delicious food and dance together. Another important festival is referred to as *nagla* ‘the main god’. It is observed in the month of Bhadra. It is not observed by all the Kaike. The god is worshipped in the house by the main male member of the family and the special meal is prepared and eaten together by all the members of the family. In Magar Kaike speech community, a number of occasions are observed as ceremonies. In all the ceremonies, the Buddhist Lamas are employed to perform religious rituals. One of them is naming ceremony referred to as *saṅkhenan*, meaning ‘naming the newly born baby’. It is observed on the second day of the birth. On this very day the baby is bathed and the parents worship the god. The baby is named and the mother and baby are kept in a room for twelve days.

Introducing solid food is another ceremony, which is referred to as *saikhowanan*, meaning ‘introducing solid food’. Normally, it is observed in between the 33rd and the 30th day after the birth of the baby. Either maiden or eldest member of the family is supposed to offer the first solid food and new cloth to the baby. Then seniority-wise members of the family and relatives offer the solid food to the baby. On such occasion the baby is put on Tika and given some money as a token of cherish for good health.

Another popular ceremony in Magar Kaike speech community is the head shaving ceremony. It is observed when the son is seven years old. This ceremony is referred to as *champanan*, meaning, ‘head shaving’.

Magar Kaike are endogamous. The cross-cousin marriage is rampant in the community. In Magar Kaike speech community, the corpse is covered with white cloth and tied to the two poles of bamboo. The corpse is carried to field and cremated there according to the Lama procedures. The poor may be buried. The mourning lasts for three days. On the third day all the villagers and relatives are invited and a special type of meal is given to all of them.

1.4 Geolinguistic situation

As mentioned in Section 1.1, the Magar Kaike language is exclusively spoken in four villages under Sahartara Village Development Committee in Dolpa District: Sahartara (Ward-8 and 9), Tupatara (Ward- 6 and 7), Tarakot (Ward- 5) and Belawa/Lingdu (Ward- 5) in Dolpa district. Photographs 1.8, 1.9, 1.10 and 1.11 present the areas where survey was conducted.



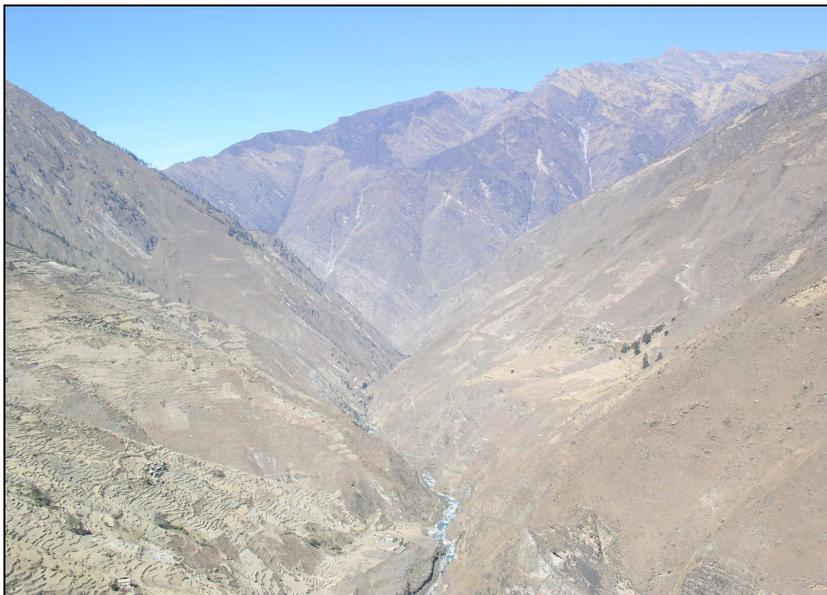
Photograph 1.8: Sahartara village, Shahartara VDC-8, 9, Dolpa district



Photograph 1.9: Tupatara village, Shahartara VDC-6,7, Dolpa district

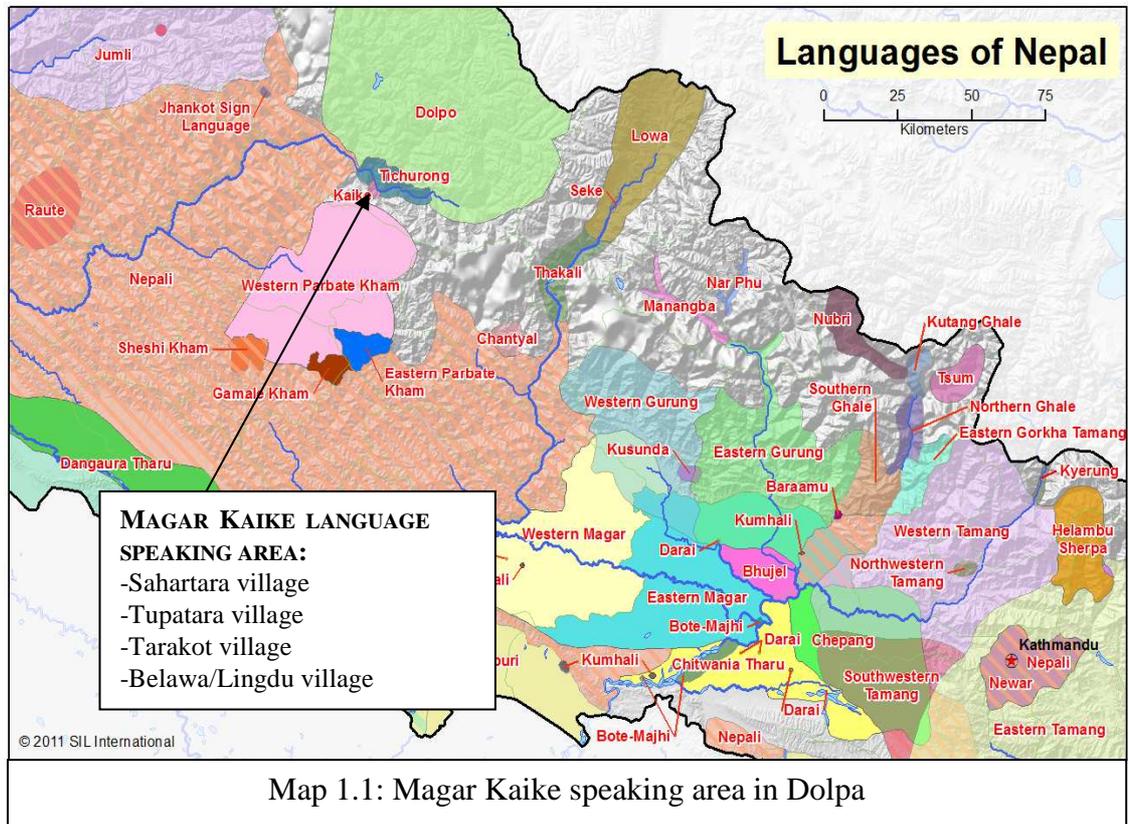


Photograph 1.10: Tarakot village, Shahartara VDC-5, Dolpa district



Photograph 1.11: Belawa/Lingdu (the first village at the left), Shahartara, VDC-5, Dolpa district

These villages are geographically very close to each other forming a single speech community. Map 1.1 shows the speaking area of the Kaike language in four villages within Shahartara VDC in Dolpa district.⁶



Photograph 1.12 presents the area of Dunai, Dunai VDC-1, Dolpa district.



Photograph 1.12: Dunai, Dunai VDC-1, Dolpa district

⁶ I would like to acknowledge the SIL International for the map which has been used here.

Table 1.3 presents the GPS (global positioning system) information of the areas in Dolpa where Magar Kaike is spoken as mother tongue.

Table 1.3: GPS information of Magar Kaike speaking areas in Dolpa

	Areas	GPS Coordinates		Elevation (in meter)
1.	SAHARTARA	082 ⁰ 50'50.1" E	028 ⁰ 52'59.1" N	2738
3.	TUPATARA	082 ⁰ 58'37.9" E	028 ⁰ 53'27.2" N	2683
3.	TARAKOT	082 ⁰ 59'23.2" E	028 ⁰ 52'48.9" N	2588
4.	BELAWA	082 ⁰ 59'25.7" E	028 ⁰ 52'43.5" N	2441
5.	DUNAI	082 ⁰ 53'41.5" E	028 ⁰ 57'11.5" N	2068

Source: Field study, 2011

1.5 Demography

As mentioned in Section 1.1, the CBS (2001) reported that the total population of the Magar Kaike speakers amounted to 794. The speakers were mainly in two districts of Nepal; namely, Dolpa and Lamjung. Table 1.4 presents the distribution of the Kaike speakers.⁷

Table 1.4: Distribution of the Kaike speakers

Districts	Number of speakers	%
Dolpa	791	99.63
Lamjung	3	0.38
Total	794	100

Source: Gurung et al. (2006:335)

1.6 Genetic affiliation

Glover (1974:9) has classified Magar Kaike as one of the members of the Bodish substock of west central Himalayish stock under the central Himalayish subphylum. Fisher (1986:309) regards Magar Kaike as a member of the Bodish branch of Kham subsection of the Bodish section of the Bodic subdivision under the Bodic division. Bradley (1997:10) has classified Magar Kaike as a member of the West Bodish (Gurung, Tamang) group. Bradley (2002:78) has further noted that Gurung, Tamang,

⁷ In a good number of Magar Kaike are also residing in the Kathmandu Valley. They are not yet recorded in any census of Nepal. Moreover, CBS, 2011 is totally unbelievable in case of the total number of Magar Kaike speakers. Almost door-to-door survey carried out in 2011 has affirmed that there are at least 1000 mother tongue speakers in Magar Kaike.

Thakali, Manang, Magar Kaike and Ghale, which are spoken in north central Nepal, are quite close to Tibetan linguistically. Based mainly on Bradley (1997; 2002), in Regmi, (2006:10) Magar Kaike was classified as a member of a group referred to as TGTh (i.e., Tamang, Gurung and Thakali) under the Bodish section of Bodic Branch. This proposal for affiliation of Magar Kaike not fully satisfactory for different reasons (Regmi, 2013:3)⁸:

- a) The proposal was based primarily on the phonological features which Magar Kaike shares with Tamang, Gurung and Thakali (Regmi, 2013).
- b) Gurung, Tamang, Thakali, Manang, Magar Kaike and Ghale are close to Tibetan linguistically. However, Magar Kaike and Ghale are especially close to Tibetan (Bradley, 2002:78)
- c) There is a very substantial dialect diversification within Gurung and Tamang. Magar Kaike, which is spoken in a small area, does not show any dialectal variation (Bradley, 1997:10).
- d) Unlike Tamang and Gurung, Magar Kaike exhibits an agreement pattern referred to as conjunct-disjunct (Regmi, 2013:72-73).

Figure 1.1 presents a slightly different genetic affiliation for Magar Kaike in which Magar Kaike is distantly related to Gurungic (Chantyal, Gurung, Eastern, Manangba, Nar Phu, Seke and Thakali) and Tamang languages.⁹

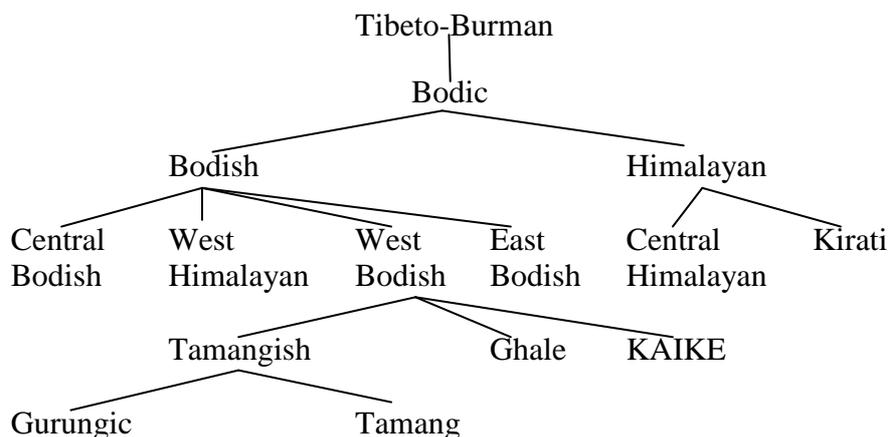


Figure 1.1 : Genetic classification of Magar Kaike (Regmi, 2013:3)

⁸ Because of the lack of sufficient linguistic evidences and lack of consistent and clear standards and principles for sub-grouping, it is not easy to classify the Tibeto-Burman languages (LaPolla, 2000).

⁹ Noonan (2006) has classified Magar Kaike as one of the members of Kham-Magar cluster under central Himalayish subsection of the Bodic branch.

1.7 Typological features

Magar Kaike reveals a number of typological features in the domain of phonology, morphology and syntax (Regmi, 2013). They are briefly presented as follows:

1.7.1 Phonological features

- (a) It has 32 consonant, six oral, three nasal vowels and six diphthongs.
- (b) The vowel length is not distinctive in Magar Kaike.
- (c) The maximum syllable structure: (C) (G) v (X), X, a consonant or a vowel.
- (d) There are six tones, three in low register and three in high register.
- (e) The stress is not distinctive in Magar Kaike but intonation is distinctive.

1.7.2 Morphological features

- (a) Gender and number are marked only morphologically.
- (b) There are three number nouns: singular, dual and plural.
- (c) Magar Kaike uses numeral classifier, in which the numeral follows the nouns, for the distinction of human vs. non-human nouns.
- (d) Magar Kaike is a consistently ergative language. It exhibits the relational functions such as ergative, instrumental, dative, genitive, ablative, locative, allative, comitative and inessive.
- (e) The human patient nouns or direct object nouns in a transitive clause are marked by the dative case inflection in Magar Kaike. It presents case syncretism.
- (f) Magar Kaike extensively employs nominalization and compounding.
- (g) The personal pronouns show three persons (1s vs. 2nd vs. 3rd) and three numbers (singular vs. dual vs. plural). The first person dual and plural shows the distinction between inclusivity and exclusivity.
- (h) The locative case in personal pronouns is never marked in Magar Kaike.
- (i) The comitative and inessive case markers are obligatorily preceded by the genitive marker in Magar Kaike.
- (j) Most of the adjectives in Magar Kaike are derived from descriptive verbs with nominalizing affixes.
- (k) The tense-aspect and modality in Magar Kaike heavily interact with the conjunct and disjunct, an agreement system.
- (l) Causative is marked morphologically and lexically in Magar Kaike.

1.7.3 Syntactic features

- (a) SOV is the basic word order. However, the order of the constituent is relatively free.
- (b) Nominalization, both derivational/lexical and clausal nominalization, is a dominant morphosyntactic process in Magar Kaike.
- (c) Magar Kaike exhibits various types of complex expressions formed by employing various morphosyntactic strategies.
- (d) There are two types of relative clauses: Externally headed and relative-correlative.
- (e) The sequential converb is formed by reduplication of the verb root.

1.8 Review of earlier works

There are only a few works on the Magar Kaike language and people. However, it is beyond the scope of this report to review all of them in detail. Thus, we enumerate them with a short description including the major fields of linguistic studies. Table 1.5 presents a glimpse of the review of earlier works on Magar Kaike people and language.

Table 1.5: A glimpse of the review of earlier works

	Works	Review
1.	Snellgrove (1961)	Preliminary ethnolinguistic information
2.	Fisher (1971)	First collection of Swadesh 100 word list in Magar Kaike
3.	Watters (1973)	Comparison of Magar Kaike words with other Tibeto-Burman languages of the area
4.	Fisher (1986)	Comprehensive anthropological information about Magar Kaike
5.	Grimes (2000)	Some sociolinguistic information (Based on Fisher, 1986).
6.	van Driem (2001)	Ethnolinguistic information
7.	Honda (2004)	Preliminary ethnographic information
8.	Yadava (2004)	Evaluation of language endangerment of Magar Kaike
9.	Roka (2005)	Preliminary description of nominal and verbal morphology
10.	Honda (2006)	Looking at the relationship between Magar Kaike and Tamangic and preliminary investigation of tone
11.	Watters (2006)	Exploration of conjunct-disjunct, one of the agreement patterns, in the verbal morphology in Magar Kaike

12.	Gurung et al. (2006)	A systematic linguistic map based on the data provided by the Census of Nepal, 2001, of the languages of Nepal
13.	Regmi (2006)	A preliminary documentation of Magar Kaike language from the formal and functional perspectives
14.	Regmi (2007a)	Proposed the Devanagari writing system by considering both linguistic and sociolinguistic factors
15.	Regmi (2007b)	An analysis of the morphology of nominals and adjectival and a preliminary sociolinguistic information
16.	Regmi (2007c)	An analysis of case system in Magar Kaike and asserts that Magar Kaike is consistently ergative-absolutive language
17.	Regmi (2007d)	A preliminary description of the forms and functions of nominalizers in Magar Kaike
18.	Regmi (2008)	An analysis of the pronoun system in Magar Kaike
19.	Honda (2008)	A critical review of early classification of Tamangic and Magar Kaike; geolinguistic and phonological information
20.	Lewis (2009)	A preliminary ethnolinguistic information
21.	Regmi (2009)	A preliminary analysis of converb clauses in Magar Kaike
22.	Daurio (2009)	Presented a strong relation between the language, environment, and knowledge systems in Magar Kaike
23.	Sharma (2010)	A brief ethnographic information
24.	Regmi (2010)	A typological analysis of relative clauses in Magar Kaike
25.	Regmi (2011)	A typological analysis of complex clauses in Magar Kaike
26.	Honda (2011)	Further investigation of tones in Magar Kaike and a lexical comparison between Magar Kaike, Tamangic and Tibetan
27.	Eppele et al. (2012)	Assessment of the level of endangerment and other sociolinguistic information
28.	Regmi (2013a)	A comprehensive analysis of sociolinguistic, phonological and morphosyntactic features of the language
29.	Regmi (2013b)	A comprehensive description of phonological and morphosyntactic features of the language from the typological perspective
30.	Regmi (2013c)	An analysis of multilingualism, domains of language use, and language vitality in Magar Kaike

1.9 Purpose and goals

The main purpose of this study is to evaluate the sociolinguistic situation of the Magar Kaike language. The specific goals /objectives of the study are as follows:

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

1.10 Organization

The survey report is organized into nine 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 major domains of language use. In chapter 4, we evaluate the mother tongue proficiency and bi/multilingualism in Magar Kaike. Chapter 5 looks at language vitality, language maintenance and language attitudes in Magar Kaike. In chapter 6, we discuss language resources, dreams and plans of the speech community for language development in Magar Kaike. Chapter 7 examines the possible dialectal variations in Magar Kaike. In chapter 8, we discuss language endangerment in Magar Kaike speech community. Chapter 9 presents the summary of the findings and recommendations. The annex includes sociolinguistic questionnaire A, sociolinguistic questionnaire B, sociolinguistic questionnaire C, word lists, Sentence Repetition Test (SRT) and data collection (survey points, checklist and basic information of the participants).

CHAPTER 2

METHODOLOGY

2.1 Outline

This chapter deals, in detail, with the research methodology employed in the sociolinguistic survey of Magar Kaike. It is organized into 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 in relation to time, access, area, methods and informants.

2.2 Overview

This survey has employed four different methods/ tools in order to fulfill its goals. Table 2.1 presents tools/ methods used in the survey of Magar Kaike language.

Table 2.1: Tools/ methods used in the survey of Magar Kaike language

	Tools/ methods	
1.	Sociolinguistic Questionnaire (SLQ)	Sociolinguistic Questionnaire A
		Sociolinguistic Questionnaire C
2.	Participatory Method (PM)	Domains of Language Use (DLU)
		Bilingualism (BLM)
		Dialect Mapping (DLM)
		Appreciative Inquiry (ACI)
3.	Wordlist Comparisons (WLC)	
4.	Sentence Repetition Test (SRT)	

Table 2.1 shows that the methods/tools consist of Sociolinguistic Questionnaire (SLQ), Wordlist Comparisons (WLC) and 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 2.2 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 2.2: Overview of the major survey goals, research methods/tools including the major focus of the tools

	GOALS OF THE SURVEY	RESEARCH METHODS/ TOOLS	BRIEF DESCRIPTION	FOCUS OF THE METHODS/TOOLS
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 Magar Kaike;	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"> • Language resources • Mother-tongue proficiency and multilingualism • Domain of language use • Language vitality • Language maintenance • Language attitudes 	
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"> • Domain of language use • Dialect mapping • Multilingualism • Appreciative enquiry 	
Sociolinguistic Questionnaires- C (SLQ C)		21 questions to be administered on language activist or village head	<ul style="list-style-type: none"> • Language attitudes • Language maintenance • Language vitality • Language development 	
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
1.3	To evaluate the level and extent of community bilingualism of Magar Kaike speakers in standard Nepali; and	Nepali Sentence Repetition Test (SRT)	A 15-sentence test to determine the level of bilingualism	Nepali bilingualism among Magar Kaike speakers in the survey points

2.3 Research methods/tools

2.3.1 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

2.3.2 Sociolinguistic Questionnaire B (SLQ B)

We have used a set of four participatory tools with the groups of Magar Kaike 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 Magar Kaike, how bilingual Magar Kaike people are, in which situations they use Magar Kaike 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 should 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 should belong to the target mother tongue and his/her, at least, one parent must be from the target language.
- c) The participants should 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).

2.3.2.1 Domains of Language Use (DLU)

We used the Domains of Language Use tool in order to help the Magar Kaike community members to think about and visualize the languages which Magar Kaike people speak in various situations. In this tool, the Magar Kaike 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 Magar Kaike and those situations in which they use both Nepali and Magar Kaike. Then, the participants were asked to place the labels Nepali, Magar Kaike and both Nepali and Magar Kaike. 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.

2.3.2.2 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 Magar Kaike. The Magar Kaike participants in group were asked to write on a separate sheet of paper the name of each village where Magar Kaike 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.

2.3.2.3 Bilingualism/Multilingualism

We used this tool to help the community members to think about and visualize the levels of fluency in both Magar Kaike and Nepali by different subsets of the Magar Kaike 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 Magar Kaike people who speak Magar Kaike well and the other the Magar Kaike 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 Magar Kaike ‘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 Magar Kaike people that spoke Magar Kaike ‘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.

2.3.2.4 Appreciative inquiry

This tool was used to gather information about the dreams and aspirations for the language the Magar Kaike 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 Magar Kaike 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.

2.3.3 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 Magar Kaike.

2.3.4 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 Magar Kaike 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 7 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 Magar Kaike 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 Magar Kaike word from a mother tongue Magar Kaike 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 Magar Kaike. However, the intelligibility between dialects cannot be conclusively stated based solely on lexical similarity percentages.

2.3.5 Sentence Repetition Test (SRT)

Sentence Repetition Testing (SRT) was used to measure levels of competence in Nepali, the language of wider communication in Magar Kaike community. The main assumption of this tool is that that one cannot correctly repeat long complicated utterances which one does not understand. This tool is relatively new, but is sufficiently well tested to be incorporated as part of a strategy for intelligibility survey. Sentences were played in Nepali and the informants were tested to repeat these sentences. When a sufficient sample is tested in a location, community bilingualism levels can then be assessed based on how well the sentences are repeated by the informants.

A total of 18 Nepali sentences were played. Three of the questions were for practice and 15 were for testing. After each sentence was played, the informants repeated the sentence. The researchers noted down any errors in the repetition. The informants' repetitions of the sentences were recorded and later checked to ensure accurate scoring. As far as possible, informants were chosen who had different combinations of the variables such as age, sex and education. These variables influence levels of bilingualism. A minimum of five informants for each combination of demographic variables was needed in order to make statistically valid statements about the results. This tool provides the assessment of a community's bilingualism profile in a short time. However, this tool is not a comprehensive test of a person's bilingual abilities and does not fully distinguish among higher levels of bilingualism.

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

2.4.1 Survey points

Magar Kaike speaking areas were categorized into five survey points for the purpose of sociolinguistic survey. Table 2.3 presents the survey points used in the survey of the Magar Kaike language including GPS (global positioning system) coordinates.

Table 2.3: Survey points including GPS (global positioning system) coordinates in Magar Kaike

	Survey points	Types of points	VDCs	GPS Coordinates	Elevation (in meter)
1.	SAHARTARA	Core	Sahartara-8,9 Dolpa	082 ⁰ 50'50.1" E 028 ⁰ 52'59.1" N	2738
3.	TUPATARA	West	Sahartara-7	082 ⁰ 58'37.9" E 028 ⁰ 53'27.2" N	2683
3.	TARAKOT	East	Sahartara-5 Dolpa	082 ⁰ 59'23.2" E 028 ⁰ 52'48.9" N	2588
4.	BELAWA	North	Sahartara-5 Dolpa	082 ⁰ 59'25.7" E 028 ⁰ 52'43.5" N	2441
5.	DUNAI	Far West	Dunai-1 Dolpa	082 ⁰ 53'41.5" E; 028 ⁰ 57'11.5" N	2068

Source: Field study, 2011

2.4.2 Sample size

Table 2.4 presents the sample size and different tools used in the survey.

Table 2.4: Sample size and different tools used in the survey

Survey Points	Sociolinguistic Questionnaires		
	A(Individual)	B(Participatory): DLU, DLM, MLT, APE	C (Language activist/head)
Core	12	1+1+1+1	2
Far north	12	1+1+1+1	2
Far south	12	1+1+1+1	2
Far west	12	1+1+1+1	2
Far east	12	1+1+1+1	2
Total	60	20	12

DLU= domains of language use, DLM= dialect mapping, MLT: multilingualism, APE= appreciative inquiry

2.4.3 Data collection

Table 2.5 presents the total number of the data collected by using different tools in survey points in Magar Kaike.

**Table 2.5: Total number of the data collected in the survey points in Magar
Kaika**

Survey Points	Sociolinguistic questionnaires			Other Tools		
	A(Individual)	B(Participatory)	C	Wordlist	RTT	SRT
Shahartara	12	1+1+1+1	3	6	2	7
Tupatara	12	1+1+1+1	2	6		5
Tarakot	12	1+1+1+1	2	6		6
Belawa/Lingdu	12	1+1+1+1	2	4		2
Dunai	9		1			
Total	57	16	10	22	2	20

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

Especially, 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. Sentence repetition test (RTT) was administered to a limited number of informants and survey points.

CHAPTER 3

DOMAINS OF LANGUAGE USE

3.1 Outline

The main goal of this chapter is to examine the patterns of language use in different domains in Magar Kaike speech community. It consists of seven sections. Section 3.2 deals with the patterns of language use in general domains. In section 3.3, we deal with the patterns of language use in specific domains in Magar Kaike. Section 3.4 presents the use of mother tongue and language of wider communication. In section 3.5, we evaluate the language preference for children's medium of instruction at primary level. Section 3.6 looks at the languages used with the visitors at home. In section 3.7, we present the summary of the findings of the chapter.

3.2 Language use in general domains

This section looks at the languages most frequently used by the Magar Kaike speakers in general domains. Such domains consisting of counting, singing, joking, bargaining/shopping/marketing, storytelling, discussing/debate, praying, quarrelling, abusing (scolding/using taboo words), telling stories to children, singing at home, family gatherings and village meetings. In this section, first, we present the general picture of patterns of language use and then, we present such patterns in terms of demographic categories such as sex and literacy.

3.2.1 Patterns of language use in general

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.

Table 3.1 presents the languages most frequently used by the Magar Kaike speakers in different domains.

Table 3.1: Languages most frequently used in different domains**(N=57)**

DOMAINS	LANGUAGES			
	Magar Kaike	Nepali	Magar Kaike and Nepali	Magar Kaike, Nepali and Poinke
Counting	39 (68.42%)	1(1.75%)	16(28.07%)	1(1.75%)
Singing	-	57 (100%)	-	-
Joking	50(87.71%)	5(8.77%)	2(3.50%)	-
Bargaining/ shopping	18(1.69%)	16(44.06%)	21(43.37%)	2(3.50%)
Story telling	40(70.17%)	8(14.03%)	7(12.28%)	2(3.50%)
Discussing	49(85.96%)	2(3.50%)	6(10.52%)	-
Praying	57(100%)			-
Quarrelling	46(80.70%)	1(1.75%)	10(17.54%)	-
Abusing/scolding	41(71.92%)	1(1.75%)	15 (26.31%)	-
Telling stories to children	48(84.21%)	6(10.52%)	3(5.26%)	-
Singing at home	-	57(100%)	-	-
Family gatherings	57 (100%)	-	-	-
Village meetings	19(33.33%)	22 (38.59%)	16(28.07%)	-

Source: Field study, 2011

Table 3.1 shows that in the Magar Kaike speech community, apart from Magar Kaike, Nepali, both Magar Kaike and Nepali, and Magar Kaike, Nepali and Poinke are used in different general domains of language use. Out of 57 informants, more than 68% have responded that Magar Kaike is used in the domain of counting in the Magar Kaike speech community. Magar Kaike has still retained its native cardinal number up to hundred (Regmi, 2013a). Around 2% of the total informants have responded that Nepali or Nepali, Magar Kaike and Poinke are used in counting. The Magar Kaike speech community lacks songs in their mother tongue. Thus, all the informants have responded that they use Nepali either in singing at home or outside home. More than half of the informants have replied that Magar Kaike is used in the domains like joking, discussing and praying. In such domains, Nepali is least used. More than 70% of the informants have told that Magar Kaike is used in the domains like story telling,

quarrelling, abusing and telling stories to children. In story telling in general and telling stories to children, Magar Kaike, Nepali and Poinke may also be used. However, its use is least in the Magar Kaike speech community. Cent percent of the informants have responded that only Magar Kaike is used in family gatherings. However, in the village meetings, where speakers other than Magar Kaike are also involved, Nepali is mostly used. But, sometimes both Nepali and Magar Kaike are also used. In the domain of bargaining, they mostly equally use Nepali, Nepali and Magar Kaike.

Figure 3.1 presents the patterns of language use in different domains in Magar Kaike.

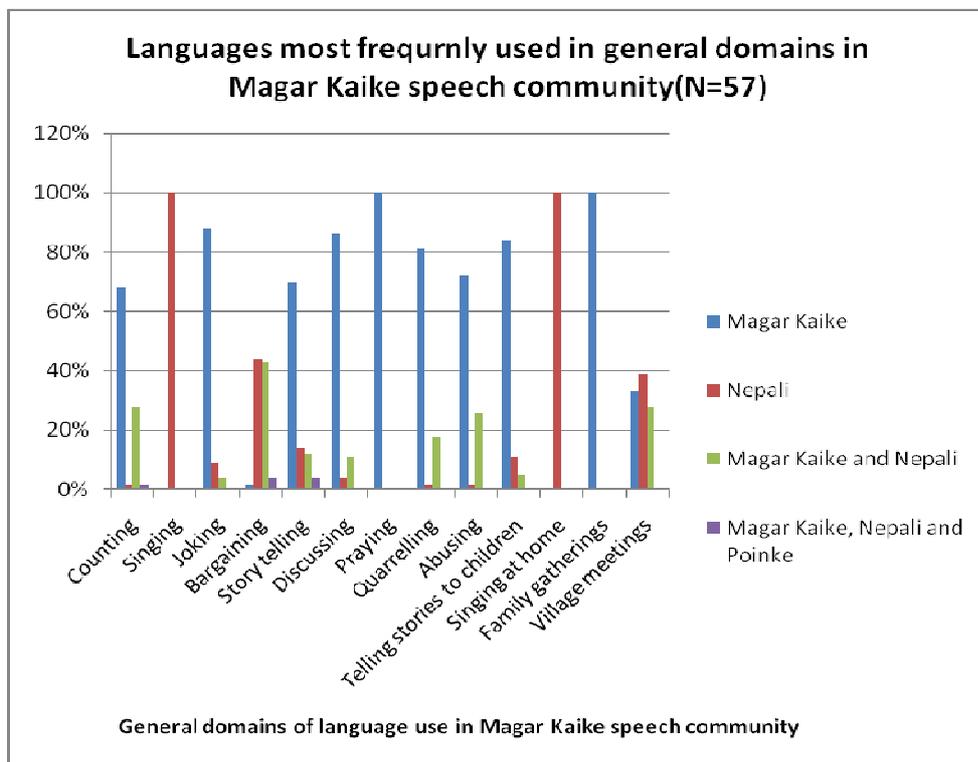


Figure 3.1: Languages most frequently used in general domains in Magar Kaike speech community

3.2.2 Patterns of language use in general domains by sex

Table 3.2 presents the languages most frequently used by the Magar Kaike speakers in different domains by sex.

Table 3.2: Languages most frequently used in different domains by sex**(N=57)**

DOMAINS	Male (N=29)				Female (N=28)		
	MAGAR KAIKE	NEPALI	MAGAR KAIKE AND NEPALI	MAGAR KAIKE, NEPALI AND POINKE	MAGAR KAIKE	NEPALI	MAGAR KAIKE AND NEPALI
Counting	17 (58.6%)	1 (1.8%)	10 (34.5%)	1 (1.6%)	22 (78.8%)	-	6 (21.4%)
Singing	-	29 (100%)	-	-	-	28 (100%)	-
Joking	25 (86.2%)	3 (10.3%)	1 (1.8%)	-	25 (89.3%)	2 (7.1%)	1 (3.6%)
Bargaining/ Shopping/ Marketing	4 (13.8%)	13 (44.8%)	10 (34.5%)	2 (6.9%)	14 (50%)	3 (10.7%)	11 (39.3%)
Story telling	18 (62%)	5 (17.2%)	4 (13.8%)	2 (6.9%)	22 (78.6%)	3 (10.7%)	3 (10.7%)
Discussing/ Debate	24 (82.8%)	2 (6.9%)	3 (10.3%)	-	25 (89.3%)	-	3 (10.7%)
Praying	29 (100%)	-	-	-	28 (100%)	-	-
Quarrelling	21 (72.4%)	1 (1.8%)	7 (24.1%)	-	25 (89.3%)	-	3 (10.7%)
Abusing (scolding/using taboo words)	19 (65.5%)	1 (1.8%)	9 (31%)	-	22 (78.6%)	-	6 (21.4%)
Telling stories to children	24 (82.6%)	3 (10.3%)	2 (6.9%)	-	24 (85.7%)	3 (10.7%)	1 (3.6%)
Singing at home		29 (100%)	-	-		28 (100%)	-
Family gatherings	29 (100%)	-	-	-	28 (100%)	-	-
Village meetings	5 (17.24%)	14 (24.6%)	10 (34.4%)	-	14 (50%)	8 (28.6%)	6 (21.4%)

Source: Field study, 2011

Table 3.2 shows that all the informants, both male and female exclusively use Nepali, the language of wider communication. However, all the informants have responded that they exclusively use the mother tongue in the domains of praying and family gathering. Interestingly, in almost domains the female respondents are more loyal in the use of mother tongue than the male respondents. In the domain of counting 78.8% of the total female informants use the mother tongue. In the same domain, only 58.6% of the male informants use the mother tongue.

3.2.3 Patterns of language use in general domains by literacy

Table 3.3 presents the languages most frequently used by the Magar Magar speakers in different domains by literacy.

Table 3.3: Languages most frequently used in different domains by literacy

(N=57)

DOMAINS	LITERATE (N=29)				ILLITERATE (N=28)		
	Magar Kaike	Nepali	Magar Kaike and Nepali	Magar Kaike, Nepali and Poinke	Magar Kaike	Nepali	Magar Kaike and Nepali
Counting	16 (55.2%)	1 (1.6%)	12 (41.4%)	-	23 (82.1%)	-	5 (17.9%)
Singing	-	29 (100%)	-	-		28 (100%)	-
Joking	25 (86.2%)	3 (10.3%)	1 (1.6%)	-	26 (92.9%)	1 (3.6%)	1 (3.6%)
Bargaining	5 (17.2%)	16 (55.2%)	7 (24.1%)	1 (1.6%)	4 (14.3%)	10 (35.7%)	14(50%)
Story telling	16 (55.2%)	7 (24.1%)	5 (17.3%)	1 (1.6%)	24 (85.7%)	4 (14.3%)	-
Discussing/ Debate	21 (72.4%)	2 (6.9%)	4 (13.8%)	1 (1.6%)	26 (92.9%)	-	2 (7.1%)
Praying	26 (89.7%)	2 (6.9%)	1 (1.6%)	-	27 (96.4%)	-	1 (3.6%)
Quarrelling	25 (86.2%)	1 (1.6%)	3 (10.3%)	-	19 (67.9%)	-	10(%)
Abusing	24 (82.8%)	1 (1.6%)	4 (13.8%)	-	19 (67.9%)	-	9 (32.1%)
Telling stories to children	22 (75.9%)	6 (20.7%)	1 (1.8%)	-	26 (92.9%)	-	2 (7.1%)
Singing at home	-	29 (100%)	-	-	-	28 (100%)	-
Family gatherings	29 (100%)	-	-	-	28 (100%)	-	-
Village meetings	9 (31%)	14 (48.3%)	6 (20.7%)	-	11 (39.3%)	8 (28.6%)	9 (32.1%)

Source: Field study, 2011

Table 3.3 shows that no matter whether the speakers are literate or illiterate all the informants use Nepali in singing and singing at home and use the mother tongue in the domain of family gathering in Magar Kaike speech community. In the domains of counting, joking, story-telling, telling stories to children, discussing, praying and village meetings, the illiterate informants use the mother tongue more than the literate informants in Magar Kaike speech community. However, in the domains like bargaining, quarrelling and abusing, may be in contrary to the general expectation,

literate use more mother tongue than the illiterate informants. It is clear from Table 3.3 that except in the domain of family gathering, the literate informants are, to some degree, using Nepali more than the illiterate informants. Quite naturally, it is the indication that those who are literate are more open to shifting to Nepali in Magar Kaike speech community.

Photograph 3.1 presents the situation of language use in Magar Kaike speech community.



Photograph 3.1: Situation of language use in Magar Kaike speech community

Photograph 3.1 shows that Kaike is used by all (i.e., small children), sons and daughters, husbands and wives, old people and neighbours whereas Bhotebhasa (Poinke) is not used by small children. It is used by only neighbours, old people, sons and daughters and husbands and wives. Nepali is not used by small children. It is used by old people, husbands and wives, sons and daughters.

3.3 Language use in specific domains

3.3.1 Language use at home

This section examines the patterns of language use at home especially while talking about education matters (i.e., school, admission, ,teacher, etc) , discussing social events and other family matters (like festivals, election, ceremonies, marriage, saving,

spending, etc) and in writing letters. Table 3.4 presents the languages most frequently used in the Magar Kaike speech community in certain situations.

Table 3.4: Languages most frequently used in the Magar Kaike speech community in certain situations (N=57)

<i>Language most frequently used at home while (a) Talking about education matters (b) Discussing social events and family matters and (c) Writing letters</i>		MALE		FEMALE	
		MAGAR KAIKE	NEPALI	MAGAR KAIKE	NEPALI
WITH...	LANGUAGES /DOMAINS				
GRAND-FATHER (N=57)	Educational matters	29(100%)	-	28(100%)	-
	Social events	29(100%)	-	28(100%)	-
	Writing a letters	-	29(100%)	-	28(100%)
GRAND-MOTHER (N=57)	Educational matters	29(100%)	-	28(100%)	-
	Social events	29(100%)	-	28(100%)	-
	Writing a letters	-	29(100%)	-	28(100%)
FATHER (N=57)	Educational matters	29(100%)	-	28(100%)	-
	Social events	29(100%)	-	28(100%)	-
	Writing a letters	-	29(100%)	-	28(100%)
MOTHER (N=56)	Educational matters	28(100%)		28(100%)	-
	Social events	28(100%)	-	28(100%)	-
	Writing a letters	-	28(100%)	-	28(100%)
SPOUSE (N=49)	Educational matters	27(100%)		22(100%)	-
	Social events	27(100%)	-	22(100%)	-
	Writing a letters	-	27(100%)	-	22(100%)
CHILDREN (N=46)	Educational matters	25(100%)	-	21(100%)	-
	Social events	25(100%)	-	21(100%)	-
	Writing a letters	-	25(100%)	-	21(100%)

Source: Field study, 2011

Table 3.4 shows that all male and female informants use their mother tongue, i.e., Magar Kaike, while talking about education matters (i.e., school, admission, ,teacher, etc) and discussing social events and other family matters (like festivals, election, ceremonies, marriage, saving, spending, etc). However, while in writing letters all the informants, both male and female, exclusively use Nepali, the language of the wider communication.

3.3.2 Language use in the community

In this section, we look at the pattern of language use in the Magar Kaike speech community in marriage invitations and writing minutes in community meetings. Table 3.5 presents the patterns of language use in marriage invitations and writing minutes in community meetings.

Table 3.5: Patterns of language use in marriage invitations and writing minutes in community meetings (N=57)

<i>What language does the community use in/for ...</i>	MALE (29)		FEMALE(28)		
	Magar Kaike	Nepali	Magar Kaike	Nepali	Magar Kaike and Poinke
Marriage invitations?	29 (100%)	-	27 (96.4%)	-	1 (3.5%)
Writing minutes in community meetings?	-	29 (100%)	1 (3.5%)	27 (96.4%)	-

Source: Field study, 2011

Table 3.5 shows that in marriage invitations mother tongue is overwhelmingly used in Magar Kaike speech community. To the contrary, in writing minutes in community meetings, Nepali is overwhelmingly used.

3.3.3 Language spoken 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 3.6 presents the languages usually spoken by children.

Table 3.6: Languages usually spoken by children in certain domains

<i>What language do your children usually speak while</i>	MALE(29)			FEMALE(28)		
	Magar Kaike	Nepali	Magar Kaike and Nepali	Magar Kaike	Nepali	Magar Kaike and Nepali
Playing with other children?	27 (93.1%)	2 (6.8%)	-	24 (85.7%)	1 (3.5%)	3 (10.7%)
Talking with neighbors?	27 (93.1%)	1 (1.75%)	1 (1.75%)	24 (85.7%)	1 (3.5%)	3 (10.7%)
At school?	-	29 (100%)	-	-	28 (100%)	-

Table 3.6 shows that the children while playing with other children and talking with the neighbours overwhelmingly use their mother tongue whereas at school, the

children exclusively speak Nepali as there is no provision of using mother tongue as mediums of instructions in the schools in Kaike speech community.

3.4 Use of mother tongue and language of wider communication

The vitality of language may be better measured in terms of the frequency of the mother tongue and language of wider communication in practical life. In Magar Kaike speech community, in general, Nepali serves as the language of wider communication. Table 3.7 presents the frequency of use of mother tongue and language of wider communication in Magar Kaike speech community.

Table 3.7: Frequency of use of mother tongue and language of wider communication in Magar Kaike speech community

(N=57)

<i>How often do you use ...</i>	THE FREQUENCY OF USE		
	Every day	Rarely	Never
your mother tongue ?	57 (100%)	-	-
language of wider communication (LWC)?	51(89.4 %)	6(10.5 %)	

Table 3.7 shows that all the informants use mother tongue every day. The table further shows that more than 89 % of the total informants use the language of wider communication, i.e, Nepali every day.

3.5 Language preference for children’s medium of instruction at primary level

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

So is the case with the children in the Magar Kaike speech community. However, at present, all the informants, both male and female, prefer their mother tongue as the medium of instruction at primary level in Magar Kaike speech community.

3.6 Language used with the visitors at home

Almost all Magar Kaike are proficient bilingual in Nepali and Poinke. Table 3.8 presents the pattern of language use when speakers of other languages visit the Magar Kaike speakers at home.

Table 3.8: Pattern of language use when speakers of other languages visit the Magar Kaike speakers at home (N=57)

<i>Which language do you speak when speakers of other languages visit you at home?</i>	MALE N=29	FEMALE N=28	TOTAL
Magar Kaike	1 (3.44%)	-	1(1.75%)
Nepali	28 (96.55%)	27(96.42%)	55(96.49%)
Nepali and Poinke	-	1(3.57%)	1(1.75%)

Table 3.8 shows that in Magar Kaike speech community, Nepali is overwhelmingly used with the persons of other languages visit them at home.

3.7 Summary

In this chapter, we examined the patterns of language use in different in different domains in Magar Kaike speech community. In the domains of singing in general and singing at home, Nepali is exclusively used by the respondents of both sexes. However, in other domains such as counting, joking, bargaining/ shopping/ marketing, storytelling, discussing/ debate, praying, quarrelling, abusing , telling stories to children, family gatherings and village meetings Magar Kaike is overwhelmingly used by the respondents of both sexes. The illiterate Magar Kaike uses the mother tongue more than that of the literate one. Magar Kaike is exclusively used in almost all the domains while talking with family members about educational matters and social events social events and family matters. No matter whether the speakers are literate or illiterate all the informants use Nepali in singing and singing at home and use the mother tongue in the domain of family gathering in Magar Kaike speech community. In the domains of counting, joking, story-telling, telling stories to children, discussing , praying and village meetings, the illiterate informants use the mother tongue more than the literate informants in Magar Kaike speech community. However, in the domains like bargaining, quarrelling and abusing, may be in contrary to the general expectation, literate use more mother tongue than the illiterate informants. In this community, all male and female informants use their mother tongue, i.e., Magar Kaike, while talking about education matters (i.e., school, admission, ,teacher, etc) and discussing social events and other family matters (like festivals, election, ceremonies, marriage, saving, spending, etc). However, while in

writing letters all the informants, both male and female, exclusively use Nepali, the language of the wider communication. In marriage invitations mother tongue is overwhelmingly used in Magar Kaike speech community. To the contrary, in writing minutes in community meetings, Nepali is overwhelmingly used. The children while playing with other children and talking with the neighbours overwhelmingly use their mother tongue whereas at school Nepali is used. All the people use mother tongue every day. A significant number of speakers in this community use the language of wider communication, i.e, Nepali every day. At present, all the people prefer their mother tongue as the medium of instruction at primary level in Magar Kaike speech community. Moreover, in Magar Kaike speech community, Nepali is overwhelmingly used with the persons of other languages visit them at home.

CHAPTER 4

BILINGUALISM AND MOTHER TONGUE PROFICIENCY

4.1 Outline

This chapter attempts to assess the level and extent of community bi/multilingualism of Magar Kaike speakers in standard Nepali. Apart from this, this chapter evaluates mother tongue proficiency in Magar Kaike speech community. This chapter is organized into four sections. Section 4.2 assesses the level and extent of community bi/multilingualism of Magar Kaike speakers in Nepali, the language of wider communication. In section 4.3, we examine level of mother tongue proficiency in Magar Kaike speech community. Section 4.4 summarizes the findings of the chapter.

4.2 Multilingualism

4.2.1 General state of affairs

Magar Kaike is a multilingual community. In this community, an individual or a group of speakers may have a choice of mainly of three languages, viz. Magar Kaike, Nepali and Poinke. Despite the fact that Magar Kaike is a seriously endangered in terms of number of speakers and under-described Tibeto-Burman language of the Bodish group it is exclusively used in almost all the domains of language use in their own community. There is an intense contact of Magar Kaike speakers with Nepali and Poinke (Tichurong) speakers. Consequently, almost all the young and adult speakers in Magar Kaike speech community, unlike in other speech communities in Nepal, become almost equal competent in three languages, namely, Magar Kaike, Nepali and Poinke (Regmi, 2013c).

In this community, an individual or by a group of speakers may have a choice of mainly three languages, viz. Magar Kaike, Nepali and Poinke. Table 4.1 presents a picture of multilingualism in Magar Kaike speech community.

Table 4.1: Multilingualism in Magar Kaike speech community

(N= 57)

	Languages	No. of speakers	%
1.	Magar Kaike	57	100%
2.	Nepali	57	100%
3.	Poinke(Bhote Kham)	57	100 %
4.	Tibetan	2	3.51%
5.	English	3	5.26%
6.	Hindi	2	3.51%

Source: Field study, 2011

Table 4.1 shows that all the speakers can speak Magar Kaike, Nepali and Poinke. Some speakers who have formal education can speak English too. Some speakers can speak other languages like Tibetan and Hindi. Figure 5.1 intensely presents the situation of multilingualism in Magar Kaike speech community.

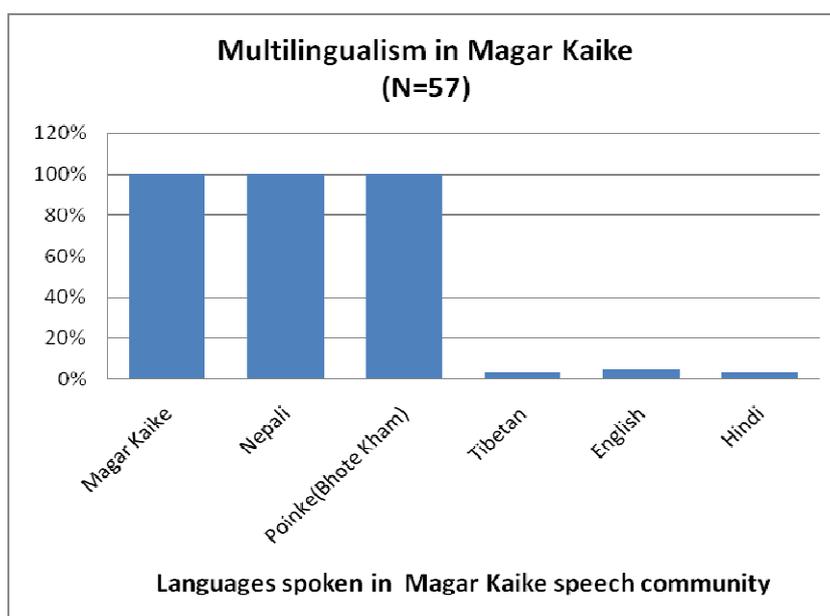


Figure 4.1: Multilingualism in Magar Kaike

Figure 4.1 shows that all the Magar Kaike can speak Nepali and Poinke. Only a few men are able to speak languages like Tibetan, English and Hindi. Table 4.2 shows the general picture of multilingualism in the Magar Kaike speech community by sex.

Table 4.2: Multilingualism in the Magar Kaike speech community

(N=57)

	What languages can you speak?	Male n=29	Female n=28	Total
1	Kaike	29(100%)	28(100%)	57(100%)
2	Nepali	29(100%)	28(100%)	57(100%)
3	Poinke (Bhote Kham)	29(100%)	28(100%)	57(100%)
4	Tibetan	2(6.89%)	-	2(3.51%)
5	English	3(10.34%)	-	3(5.26%)
6	Hindi	2(6.89%)	-	2(3.51%)

Source: Field study, 2011

Table 4.2 shows that all the informants, both male and female, can speak three languages, namely, Kaike, Nepali and Poinke. Only some male informants (i.e., 10.34%) having formal education can speak English apart from Kaike, Nepali and Poinke. Some male informants can even speak other languages like Tibetan and Hindi as well.

4.2.2 Level of community bi/multilingualism

Kaike speech community provides different levels of bilingual ability. In order to evaluate the level and extent of community bi/multilingualism of Magar Kaike speakers in standard Nepali the sentence repetition test (SRT) was conducted in 27 informants in Sahartara VDC, Dolpa. Sentence repetition test (SRT) is a tool developed by Carla Radloff (1991) based on the idea that a person's ability to repeat sentences in a second language can be an approximate measure of his or her bilingual ability. We have used Nepali SRT developed by Varenkamp (1993) for bilingual survey in Magar Kaike. This SRT consists of a set of carefully selected and recorded sentences in Nepali. In SRT, the sentences start rather simply and gradually become more difficult. The length of the sentences as well as the complexity of the grammar slowly increases. There are three practice sentences followed by fifteen scored sentences. The sentences are played for one person at a time in the community. After hearing a sentence the person being tested tries to repeat the sentence as accurately as possible. The marking is done on the basis of the errors the person makes in repeating the sentences. A score of 0-3 points is given for each sentence. The fifteen sentence scores are added to give a total score between 0 and 45 points for each person.

SRT provides an overall picture of the bilingualism levels of the community. The test was administered in different kinds of people in terms of demographic categories of age (young: 15-40, old: 41+), sex, level of education (educated: class 4+, uneducated: up to class 4). Table 4.3 provides the sampling chart used in bilingualism survey in Magar Kaike.

Table 4.3: Sampling chart used in bilingualism survey in Magar Kaike

	YOUNG		OLD	
	EDUCATED	UNEDUCATED	EDUCATED	UNEDUCATED
MALE				
FEMALE				

The score received by each person was averaged for each demographic category. The average SRT scores were converted into RPE (reported proficiency evaluation) levels. Table 4.4 provides the SRT score and RPE level including the description of RPE level in SRT in Magar Kaike.

Table 4.4: SRT score and RPE level Magar Kaike

SRT SCORE	RPE LEVEL	DESCRIPTION OF RPE LEVEL
34-45	3+ and above	Very good, general proficiency to excellent proficiency
28-33	3	Good, general proficiency
21-27	2+	Good, basic proficiency
15-20	2	Adequate, basic proficiency
9-14	1+	Limited, basic proficiency
5-8	1	Minimal, limited proficiency
0-4	0+	Very minimal proficiency

Table 4.5 presents the SRT results according to the demographic categories of education, age and gender in Sahartara VDC in Magar Kaike.

Table 4.5: SRT results in terms of education, age and sex in Magar Kaike

DEMOGRAPHIC CATEGORIES		EDUCATED			UNEDUCATED		
		N=	Average	RPE	N=	Average	RPE
MALE	YOUNG	2	39	3+	2	27	2+
	OLD	2	34.5	3+	5	27.8	3
FEMALE	YOUNG	4	28.5	3	3	33.3	3
	OLD	2	32	3	6	24.6	2+

Table 4.5 shows that in Magar Kaike speech community educated people have more proficiency in Nepali than the uneducated ones. Moreover, educated male are more proficient than educated female. The table also shows that uneducated young male and uneducated old female have the same level of proficiency in Nepali. Educated male have the highest level of proficiency in Nepali.

To sum up, no person who was tested for the ability of bilingualism has received less than 2+ RPE level. This means that no one has less than good and basic proficiency in Nepali in Magar Kaike speech community.

4.3 Mother tongue proficiency

In response to the question: What language can you speak?, all the informants, both male and female, informed that they can speak mainly three languages; namely, Magar Kaike, Poinke and Nepali. Similarly, in response to the question: What language do you speak first?, they all replied that they spoke Magar Kaike first. When they were inquired, among the languages that they speak, which language they love most, they all answered that they love their mother tongue, i.e, Magar Kaike, which they all speak best. In order, they said that they speak Nepali best after their mother tongue. As the third best, they speak Poinke.

Mother tongue proficiency (in speaking, reading and writing) has been measured in terms of three degrees: very well, some and only a little. SLQA was administered in the informants in the survey points of survey in Magar Kaike. Table 4.6 shows the present picture of mother tongue proficiency in speaking, reading and writing in Magar Kaike.¹

¹ The table is based upon the responses to Q.N. (46-47) of SLQ A.

Table 4.6: Mother tongue proficiency in speaking, reading and writing in Magar Kaike

SPEAKING (N=57)				READING AND WRITING (N=29)		
Degrees	Male n=29	Female n=28	Total	Male n=19	Female n=10	Total
VERY WELL	29(100%)	28(100%)	57(100%)	12(63.15%)	2 (20%)	13(44.82%)
SOME	-	-	-	5(26.315%)	1(10%)	6(20.68%)
ONLY A LITTLE	-	-	-	2(10.52%)	7(70%)	9(31.03%)

Table 4.6 shows that all the respondents speak their mother tongue very well. Similarly, Table 4.6 shows that 44.82% of the total respondents, who can read and write, said that they can read and write their mother tongue very well. And 31.03% have responded that they can read and write their mother tongue only a little. This situation implies that Magar Kaike is a preliterate language in which there are only as a few reading materials.

In Magar Kaike speech community, all the family members, father, mother and spouse can speak three languages: Magar Kaike, Poinke and Nepali well. Poinke and Nepali are the other languages known to the father, mother and spouse other than the mother tongue. In Magar Kaike speech community, the children learn three other languages: Nepali, English and Poinke. They learn Nepali and English at schools and Poinke in the society when they grow up to communicate with Poinke speakers.

Table 4.7 presents the degrees at which a small child who first goes to school can understand everything his/her Nepali speaking teacher says.

Table 4.7: Degrees at which a small child who first goes to school can understand everything his/her Nepali speaking teacher says
N=57

<i>When a small child first goes to school, can (s)he understand everything his/her Nepali speaking teacher says?</i>	SEX		
	Male N=29	Female N=28	Total N=57
YES	1(3.4%)	0(0%)	1(1.7%)
A LITTLE BIT	12(41.3%)	13(46.4%)	25(43.9%)
NO	16(55.1%)	15(53.5%)	31(54.4%)

Source: Field study, 2011

Table 4.7 shows that around 44% of the total informants are confirmed that when a small child first goes to school can understand the thing a little bit his/her Nepali speaking teacher says. Similarly, more than 54% of the total informants are quite confirmed that when a small child first goes to school cannot understand the thing at all his/her Nepali speaking teacher says.

4.4 Summary

In this chapter, we assessed the level and extent of community bi/multilingualism of Magar Kaike speakers in standard Nepali. Above and beyond, we evaluated mother tongue proficiency in Magar Kaike speech community. Magar Kaike is a multilingual community. In this community, an individual or a group of speakers may have a choice of mainly of three languages, viz. Magar Kaike, Nepali and Poinke. Almost all the young and adult speakers in Magar Kaike speech community, unlike in other speech communities in Nepal, become almost equal competent in three languages, namely, Magar Kaike, Nepali and Poinke. Kaike speech community provides different levels of bilingual ability. Sentence repetition test shows that in Magar Kaike speech community educated people have more proficiency in Nepali than the uneducated ones. Moreover, educated male are more proficient than educated female. Besides, uneducated young male and uneducated old female have the same level of proficiency in Nepali. Educated male in this community have the highest level of proficiency in Nepali. In this community, all the people spoke Magar Kaike first and they love this language. In addition, they all speak this language best. In Magar Kaike speech community, all the people speak their mother tongue very well. In this community, similarly, less than the half of the people can read and write their mother tongue very well. In Magar Kaike speech community, all the family members, father, mother and spouse can speak three languages: Magar Kaike, Poinke and Nepali well. In Magar Kaike speech community, the children learn three other languages: Nepali, English and Poinke. They learn Nepali and English at schools and Poinke in the society when they grow up to communicate with Poinke speakers. Almost all children who first go to school can understand the thing a little bit or not at all his/her Nepali speaking teacher says.

CHAPTER 5

LANGUAGE VITALITY, LANGUAGE MAINTENANCE AND LANGUAGE ATTITUDES

5.1 Outline

This chapter looks at language vitality, language maintenance and language attitudes in Magar Kaike. It consists of five sections. Section 5.2 examines language vitality in Magar Kaike. In section 5.3, we discuss language maintenance in Magar Kaike. Section 5.4 looks at the attitudes of the Magar Kaike community towards their language. In section 5.5, we summarize the findings of the chapter.

5.2 Language vitality

Kaike community in common with other indigenous communities is gradually shifting to Nepali, the language of the wider communication in the hilly areas in Nepal. Table 5.1 presents the picture of language vitality in Magar Kaike speech community.

Table 5.1: Language vitality in the key points in Magar Kaike speech community (N=57)

	QUESTIONS	RESPONSES
(a)	<i>Do all your children speak your mother tongue?</i>	YES (100%)
(b)	<i>Do young people speak your mother tongue as well as it ought to be spoken?</i>	YES (100%)
(c)	<i>What language do most parents in this village usually speak with their children?</i>	Mother tongue (100%)

Source: Field study, 2011

Table 5.1 shows the vitality level of the Magar Kaike language is very high. There were only three questions administered on the informants from each survey points. When the informants were asked whether all their children speak their mother tongue, cent percent informants from each key point responded that the children speak their mother tongue, i.e., Magar Kaike. When the informants were asked if young people speak their mother tongue as well as it ought to be spoken, all the informants responded that their mother tongue is spoken as well as it ought to be spoken. In response to the question, i.e., what language most parents in this village usually speak with their children, all the informants said that they all speak Kaike with their children.

5.3 Language maintenance

Language maintenance in Magar Kaike is not appalling. Table 5.2 presents the situation of language maintenance in Magar Kaike.

5.3.1 Intermarriage situation

Intermarriage, which is one of the causes of language shift, is not common in Magar Kaike speech community. Table 5.2 presents the situation of intermarriage in Magar Kaike speech community.

Table 5.2: Situation of intermarriage in Magar Kaike speech community (by sex and literacy)
N=57

<i>Is their intermarriage in your community?</i>	SEX			LITERACY		
	Male N=29	Female N=28	Total N=57	Literate N=29	Illiterate N=28	Total N=57
YES	14 (48.2%)	11 (39.2%)	25 (43.8%)	15 (51.7%)	10 (35.7%)	25 (43.8%)
NO	15 (51.7%)	17 (60.7%)	32 (56.1%)	14 (48.2%)	18 (64.2%)	32 (56.1%)

Source: Field study, 2011

Table 5.2 shows the situation of intermarriage in Magar Kaike speech community. More than 56 % of the informants (both in terms of sex and literacy) replied that there is no intermarriage in their community. However, the rest of the informants (both in terms of sex and literacy) more than 43%) have responded that there is intermarriage in their community. In terms of sex only, more than 60% of the female and more than 51% of the male informants have replied that there is no intermarriage in Magar Kaike speech community. Similarly, in terms of literacy, there is almost the similar case as in terms of sex. However, the percentage of the literate informants who replied that there is intermarriage is slightly higher than that of illiterate informants. This situation clearly indicates that intermarriage, which is one of the reasons for language endangerment , is picking up the pace in Magar Kaike speech community. Table 5.3 presents other language groups which have common marital relationship with Magar Kaike speech community.

Table 5.3: Other language groups which have common marital relationship with Magar Kaike (N=57)

	Other language groups	No. of informants	%
1.	Tibetan/Bhote	20	35.08%
2.	Poinke	24	42.10%
3.	Nepali	2	3.50%
4.	Others	11	19.29%

Table 5.3 shows that other language groups which have common marital relationship with Magar Kaike speech community include Tibetan/Bhote, Poinke, Nepali and others.

More than 42% of the total informants have replied that Poinke, which is spoken by Gurung and even by Kaike residing outside Sahartara VDC, has common marital relationship with their language group. Around 35 % of the respondents replied that Tibetan/Bhote has common marital relationship with their language group. The lowest percentage of the informants (i.e., 3.5%) replied that Nepali has common marital relationship with their language group.

5.3.2 Use of mother tongue in education

Table 5.4 presents the situation of intermarriage in Magar Kaike speech community.

Table 5.4: Situation of intermarriage in Magar Kaike speech community (by sex and literacy) N=57

<i>Do you like your children learn/study in mother tongue?</i>	SEX		
	Male N=29	Female N=28	Total N=57
YES	29 (100%)	28 (100%)	57 (100%)
No	-	-	-

Source: Field study, 2011

Table 5.4 shows that all the informants (both male and female) like their children learn/ study in their mother tongue in the primary level. Then, the informants were asked how they would support if schools are opened for teaching their language.

Table 5.5 presents the responses to how the informants would support if schools are opened for teaching their language.

Table 5.5: The ways informants support if schools are opened for teaching their language (N= 57)

	<i>If schools are opened for teaching your language will you support it:</i>	NUMBER OF RESPONSES		
		Male N=29	Female N=28	Total N=57
1.	by sending children?	28(95.5%)	21(75%)	49(85.9%)
2.	by encouraging other people to send their children?	18(62%)	17(60.7%)	25(43.8%)
3.	by providing financial help?	16(55.1%)	12(42.8%)	28(49.1%)
4.	by teaching?	3(10.3%)	3(10.7%)	6(10.5%)
5.	by helping with the school?	24(82.7%)	14(50%)	38(66.6%)
6.	others?	1(3.4%)	-	1(1.7%)

Table 5.5 shows the different numbers and percentages of the informants (in terms of sex) who are ready to support those schools in different ways: by sending their children, encouraging other people to send their children, providing financial help, teaching and helping with the school. In terms of sex, it is clear that the female respondents are less enthusiastic than the male respondent in supporting the schools. One of the reasons is that women are more illiterate than men in Magar Kaike speech community. Table 5.5 shows that most of the respondents (85.9%) are ready to support the school by sending their children in the school. Around 44% of the total respondents are prepared to encourage other to send their children. More than 49% are eager to provide financial and other kinds of help. Some informants (10.5%) even responded that they would be ready to teach Magar Kaike if the schools are opened in Magar Kaike. This shows the strong feeling of affection for to their language. This indicates that mother tongue based multilingual education is urgently needed in this community in order to foster the cognitive development of the children. This is further evidenced as most of the respondents have replied that their children cannot understand everything his/her Nepali speaking teacher says in the class (See Section 4.3 for details).

5.4 Language attitudes

In this section, we look at the attitudes of the speakers in Magar Kaike speech community. A positive attitude may foster the use of language and widen the domains of language use whereas a negative attitude may help the shrinking of the domains and ultimately the death of the language. In general, there is a extremely positive

attitude of the Kaike people towards their language. Table 5.6 presents the distribution of the responses to what languages they love most.

Table 5.6: Distribution of the responses to what languages they love most
(n=57)

	<i>What languages do they love the most?</i>	Male n=29	Female n=28	Total
1.	Magar Kaike	29 (100%)	28(96.5%)	57(98.3%)
2.	Poinke	-	1(3.4%)	1(1.7%)

Source: Field study, 2011

Table 5.6 shows that more than 98% of the respondents love their language the most whereas only 1.7% of the respondents, only one female respondent, love Poinke the most.

The Magar Kaike speakers, in general, do not feel any embarrassment while speaking their mother tongue in the presence of the speaker of the dominant language.

Table 5.7 presents the feelings of the informants (in terms of literacy) while speaking their mother tongue in the presence of the speaker of the dominant language.

Table 5.7: Feeling of the informants while speaking the mother tongue in the presence of the speaker of the dominant language

(N=57)

	<i>When you speak your mother tongue in the presence of the speaker of the dominant language what do you feel...</i>	Literate N=29	Illiterate N=28	Total
1.	prestigious	27 (93.1%)	28(100%)	55 (96.4%)
2.	embarrassed	1(3.4%)	-	1 (1.7%)
3.	neutral	1(3.4%)	-	1(1.7%)

Source: Field study, 2011

Table 5.7 shows that more than 96% of the entire respondents feel prestigious when they speak their mother tongue in the presence of the speakers of the dominant language. No illiterate does feel any embarrassment or neutral when s/he speaks his/her mother tongue in the presence of the speakers of the dominant language. Around 6.8 % of the literate respondents have expressed that they feel either embarrassed or neutral while speaking their mother tongue in the presence of the speaker of the dominant languages.

Table 5.8 presents the response to the question if they ever have had any problems because of being a native speaker of your mother tongue.

Table 5.8: Response to the question if they ever have had any problems because of being a native speaker of your mother tongue

(N=57)

	<i>Have you ever had any problems because of being a native speaker of your mother tongue?</i>	Literate N=29	Illiterate N=28	Total
1.	YES	1(3.4%)	-	1 (1.7%)
2.	NO	27 (93.1%)	28(100%)	55 (96.4%)

Source: Field study, 2011

Table 5.8 shows that more than 96% of the entire respondents have responded that they have never had any problems because of being a native speaker of your mother tongue. Only 3.4% of the total literate respondents and 1.7% of the entire respondents replied that s/he had faced some problem because of being a native speaker of your mother tongue. Because of being a native speaker of your mother tongue, a man may have faced a number of categories of problems: Social discrimination, political discrimination, and economic discrimination, and hostile confrontation, discrimination in education, social pressure, political pressure and economic pressure. In Magar Kaike speech community, a literate respondent who had faced a problem because of being a native speaker of your mother tongue was only social pressure. Table 5.9 presents different feeling of the informants if their sons or daughters married someone who does not know their language (by sex and literacy).

Table 5.9: Different feeling of the informants if their sons or daughters married someone who does not know their language (by sex and literacy)

N=57

<i>How would you feel if your son or daughter married someone who does not know your language?</i>	SEX			LITERACY		
	Male N=29	Female N=28	Total N=57	Literate N=29	Illiterate N=28	Total N=57
GOOD	5 (17.2)	4 (13.7%)	9 (2.4%)	3 (10.3%)	6 (10.3%)	9 (2.4%)
INDIFFERENT	2 (6.8%)	5 (17.2%)	7 (12.2%)	5 (17.2%)	2 (7.1%)	7 (12.2%)
BAD	22 (75.8%)	19 (65.5%)	41 (71.9%)	21 (10.3%)	20 (71.4%)	41 (71.9%)

Source: Field study, 2011

Table 5.9 shows that around 72% of the total respondents (both in terms of sex and literacy) replied that they would feel bad if their son or daughter married someone who does not know their language. Only 12.2% of the respondents said that they were indifferent in such case.

Table 5.10 presents the response to the question: When the children of your village grow up and have children do you think those children might speak your language? presents different feeling of the informants if their sons or daughters married someone who does not know their language (by sex and literacy).

Table 5.10: Response to the if future generation might speak the language (by sex and literacy) N=57

<i>When the children of your village grow up and have children do you think those children might speak your language?</i>	SEX			LITERACY		
	Male N=29	Female N=28	Total N=57	Literate N=29	Illiterate N=28	Total N=57
YES	29 (100%)	26 (92.8%)	55 (96.4%)	27 (93.1%)	28 (100%)	55 (96.4%)
NO	-	2 (7.1%)	2 (3.5%)	2 (6.8%)	-	2 (3.5%)

Source: Field study, 2011

Table 5.10 shows that more than 96% of the total respondents (both in terms of sex and literacy) are fully confident that their children would speak the mother tongue in future. Only 7.1% of the female and 6.8% literate have responded that that their children would not speak the mother tongue in future.

Table 5.11 presents different feeling of the informants if their sons or daughters speak of their language.

Table 5.11: Different feeling of the informants if their children speak of their language (by sex and literacy) N=57

<i>How do you feel about this if they speak of your language?</i>	SEX			LITERACY		
	Male N=29	Female N=28	Total N=57	Literate N=29	Illiterate N=28	Total N=57
GOOD	28 (96.5%)	26 (92.8%)	54 (94.7%)	27 (93.1%)	27 (96.5%)	54 (94.7%)
INDIFFERENT	1 (3.4%)	1 (3.5%)	2 (3.5%)	1 (3.4%)	1 (3.5%)	2 (3.5%)
BAD	-	1 (3.5%)	1 (1.7%)	1 (3.4%)	-	1 (1.7%)

Source: Field study, 2011

Table 5.11 shows that more than 94% of the total informants feel good if their children speak their mother tongue. Only 3.5% of the total informants have shown their indifference in such case. Only one literate female respondent has replied that she would feel bad if her children speak their mother tongue.

Table 5.12 presents different feeling of the informants if their sons or daughters do not speak their language (by sex and literacy).

Table 5.12: Different feeling of the informants if their children do not speak of their language (by sex and literacy) N=57

<i>How do you feel about this if they do not speak of your language?</i>	SEX			LITERACY		
	Male N=29	Female N=28	Total N=57	Literate N=29	Illiterate N=28	Total N=57
GOOD	1 (3.4%)	1 (3.5%)	2 (3.5%)	2 (6.8%)	-	2 (3.5%)
INDIFFERENT	-	-	-	-	-	-
BAD	28 (96.5%)	27 (96.5%)	55 (96.4%)	27 (93.1%)	28 (100%)	55 (96.4%)

Source: Field study, 2011

Table 5.12 shows that more than 96% of the total informants feel bad if their children do not speak their mother tongue. Only 3.5% of the total informants have replied that they she would feel good if their children do not speak their mother tongue.

In response to the question: What language should your children speak at first?, all the informants (both in terms of sex and literacy) have responded that they should first speak their mother tongue. It means that all the people in this community are convinced that their children should speak Magar Kaike first.

Table 5.13 presents the responses to: if they think that the language spoken by them is different from their grandparents.

Table 5.13: Response to if they think that the language spoken by them is different from their grandparents? (by sex and literacy)

<i>Do you think that the language spoken by you is different from your grandparents?</i>	SEX			LITERACY		
	Male N=29	Female N=28	Total N=57	Literate N=29	Illiterate N=28	Total N=57
YES	1 (3.4%)	-	1 (1.7%)	1 (3.4%)	-	1 (1.7%)
NO	28(96.5%)	28 (100%)	56 (98.3%)	28 (96.5%)	28 (100%)	56 (98.3%)

Source: Field study, 2011

Table 5.13 shows that more than 96% of the total informants do not think that the language spoken by them is not different from their grandparents. It means that their language is still conservative.

Table 5.14 presents different feeling of the informants when they hear young people of their community speaking other language.

Table 5.14: Different feeling of the informants when they hear young people of their community speaking other language

N=57

<i>How do you feel when you hear young people of your own community speaking other language?</i>	SEX			LITERACY		
	Male N=29	Female N=28	Total N=57	Literate N=29	Illiterate N=28	Total N=57
GOOD	8(27.5%)	3(10.7%)	11(19.2%)	6(20.6%)	5(17.8%)	11(19.2%)
INDIFFERENT	1(3.4%)	2(7.1%)	3(5.2%)	2(6.8%)	1(3.4%)	3(5.2%)
BAD	20(68.9%)	23(82.1%)	43(75.4%)	21(72.4%)	22(75.8%)	43(75.4%)

Source: Field study, 2011

Table 5.14 shows that more than 75% of the total informants (both in terms of sex and literacy) feel bad when they hear young people of their community speaking other language. However, more than 19% of the total informants have replied that they would feel good when they hear young people of their community speaking other language. It indicates that the loyalty towards their mother tongue is gradually decreasing in Magar Kaike speech community even though there is a very strong intergenerational language transmission.

5.5 Summary

In this chapter, we looked at language vitality, language maintenance and language attitudes in Magar Kaike. In terms of orality, Magar Kaike has a high level of vitality. Language maintenance in Magar Kaike is not appalling. In this community, intermarriage is gradually picking up the pace. Such marriage is arranged with the speakers of Poinke, which is a dominant language of the area in terms of number of speakers. The community as a whole its children learn/ study in their mother tongue in the primary level and the community is ready to support the schools opened for teaching their language in whatever ways they could. In this speech community, there is an extremely positive attitude towards the mother language. Almost people love their language the most. Moreover, almost people feel prestigious when they speak

their mother tongue in the presence of the speakers of the dominant language and almost have never had any problems because of being a native speaker of your mother tongue. In Magar Kaike speech community, a greater number of people feel bad if their son or daughter married someone who does not know their language. Almost all people are fully confident that their children would speak the mother tongue in future. In this community, almost all people feel good if their children speak their mother tongue and feel bad if their children do not speak their mother tongue. All the people are convinced that their children should first speak their mother tongue. The Magar Kaike language is still conservative. However, now-a-days, the loyalty towards their mother tongue is gradually slackening in Magar Kaike.

CHAPTER 6

LANGUAGE RESOURCES AND LANGUAGE DEVELOPMENT

6.1 Outline

This chapter presents the situation of language resources and examines the views about language development in Magar Kaike. It consists of four sections. Section 6.2 presents the situation of language resources in Magar Kaike. In section 6.3, we examine the views/dreams about language development in Magar Kaike speech community. Section 6.4 presents the summary of the findings of the chapter.

6.2 Language resources

Magar Kaike is a preliterate language. Magar Kaike speech community is very poor in language resources. The major kinds of oral literature available in Magar Kaike include folk tales and religious literature based on Buddhism. Magar Kaike community is deprived of radio program and songs. It lacks grammar, dictionary and textbooks in the native language. Nor has it a phonemic inventory. Moreover, it lacks literacy materials, newspapers, magazines or written literature.

However, there are a few materials on Magar Kaike language. No informant was known about them. Table 6.1 presents the language resources produced in English on the Magar Kaike language.

Table 6.1: Language resources produced in English on Magar Kaike

	Title of works	Contributor/writer	Published in/by/ submitted to/ a paper presented at	Year
1.	Himalayan Pilgrimage: A Study of Tibetan Religion by a Traveller through Western Nepal	David L. Snellgrove	Shambhala, Boston	1961
2.	A Vocabulary of the Kaike Language	James A. Fisher	Duplicated by SIL	1971
3.	A Wordlist.	David E. Watters,	Clause, Sentences and Discourse Patterns , SIL	1973
4.	Trans-Himalayan Traders: Economy, Society and Culture in Northwest Nepal	James A. Fisher	University of California Press, Berkeley	1986
5.	Preliminary Report on	Isao Honda	10 th Himalayan	2004

	Kaike (Dolpa, Nepal)		Language Symposium, Thimphu, Bhutan	
6.	A Basic morphological analysis of Kaike	Dhan Bahadur Roka	A report, Royal Nepal Academy, Kathmandu, Nepal	2005
7.	Some Observations on the Relationship between Kaike and Tamangic	Isao Honda	27th Annual Conference of LSN and 12 th Himalayan Languages Symposium, Kathmandu	2006
8.	The Documentation of the Kaike Language	Ambika Regmi	National Foundation for Development of Indigenous Nationalities (NFDIN), Nepal	2006
9.	Conjunct-disjunct Distinction in Kaike	David E. Watters	Nepalese Linguistics 22:300-319	2006
10.	The Writing System in the Kaike Language	Ambika Regmi	A term paper, Central Department of Linguistics, T.U.	2007
11.	The Nominal and Adjectival Morphology in the Kaike Language	Ambika Regmi	M.A. dissertation, Central Department of Linguistics, Tribhuvan University	2007
12.	Case Marking in Kaike	Ambika Regmi	Paper, 13th Himalayan Languages Symposium, Shimla, India	2007
13.	Nominalization in Kaike	Ambika Regmi	Recent Studies in Nepalese Linguistics, 15-24.	2007
14.	Personal Pronouns in Kaike	Ambika Regmi	Nepalese Linguistics 23:322-333	2008
15.	Some Observations on the Relationship between Kaike and Tamangic	Isao Honda	Nepalese Linguistics 23:83-115	2008
16.	Converb Clauses in Kaike	Ambika Regmi	Nepalese Linguistics 25:334-342	2009
17.	Exploring Perspectives on Landscape and Language among Kaike Speakers in Dolpa, Nepal	Corrie Maya Daurio	M.A dissertation, the University of Montana Missoula, MT	2009
18.	Hamro Samaj:Ek Adhyan [Our Society: A Study]	Janaklal Sharma	Sajha Prakashan, Lalitpur	2010 [2067VS]
19.	Morphosyntax of Relativization in Kaike	Ambika Regmi	Nepalese Linguistics 25:334-342	2010
20.	Clause Combining in	Ambika Regmi	Nepalese Linguistics	2011

	Kaike		26:186-197	
21.	A Preliminary Investigation into Kaike Tones and a Lexical Comparison between Kaike, Tamangic, and Tibetan	Isao Honda	17 th Himalayan Languages Symposium, Kobe, Japan	2011
22.	Ethnologue: Languages of Nepal	John W. Epele, M. Paul Lewis, Dan Raj Regmi and Yogendra P. Yadava (eds)	Linguistic Survey of Nepal (LinSuN) and SIL Nepal	2012
23.	A Grammar of Kaike	Ambika Regmi	PhD dissertation, T.U.	2013
24.	A Grammar of Magar Kaike	Ambika Regmi	LINCOM EUROPA, München	2013
25.	Multilingualism, domains of language use, and language vitality in Magar Kaike	Ambika Regmi	Nepalese Linguistics 28:160-166	2013

6.3 Language development

There are mainly two organizations devoted for the cultural promotion in Magar Kaike speech community: *Rung Samaj* and *Chaibo Samaj*. These organizations, as has been reported, are established in Kathamndu. According to the informants, Magar Kaike has neither grammar nor dictionary and textbooks in their mother tongue. Nor has it a phonemic inventory. Furthermore, it lacks literacy materials, newspapers, magazines or written literature. In this section, we try to examine the views about language development in Magar Kaike. We mainly use two tools: appreciative inquiry and sociolinguistic questionnaire C.

6.3.1 Appreciative inquiry

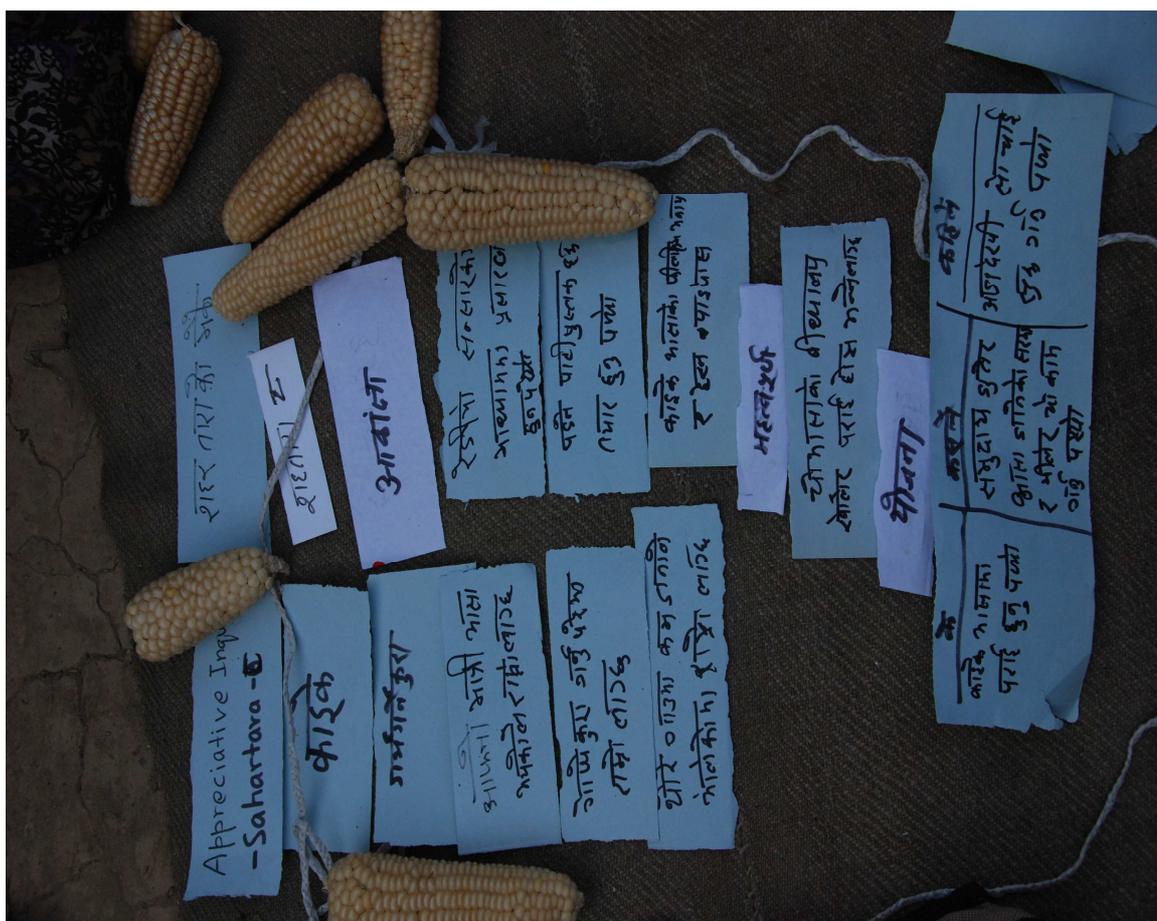
The tool appreciative inquiry is designed to help the participants think about future possibilities about their language and culture. In the survey, this participatory tool was used only in one survey point: Shahartara village. As mentioned in Chapter 2, the main purpose of this survey was to gather information about the dreams and aspirations of the Magar Kaike community members for the development their language as well their culture. It was conducted in this point in a group of participants of different demographic categories of sex, age and educational status. Photograph 6.1

presents the participants involving in appreciatory enquiry in Shahartara village, Shahartara VDC-8, Dolpa District, 2011.



Photograph 6.1: Dr. Ambika Regmi (right most) facilitating the informants involving in appreciatory enquiry in Shahartara village, Shahartara VDC-8, Dolpa District, 2011

The participants in this point were asked to describe things that made them feel happy or proud about their language or culture. 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 Magar Kaike 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. Photograph 6.2. Things that made the participants feel happy or proud about their language or culture and their dreams or aspirations for the development of the language as well as a plan the informants made in Shahartara village, Shahartara VDC-8, Dolpa District, 2011.



Photograph 6.2: Things that made the participants feel happy or proud about their language or culture and their dreams or aspirations for the development of the language as well as a plan the informants made in Shahartara village, Shahartara VDC-8, Dolpa District, 2011

Table 6.2 presents the summary of the responses to major queries in the survey point in Magar Kaike.

Table 6.2: Summary of the findings from the appreciative inquiry in Magar Kaike speech community

SURVEY POINT	GOOD THINGS THAT MADE MAGAR KAIKE FEEL HAPPY OR PROUD ABOUT THEIR LANGUAGE	DREAMS ABOUT HOW THEY COULD MAKE THEIR LANGUAGE EVEN BETTER	MOST IMPORTANT DREAM TO START ON PLANNING
SHAHARTARA VILLAGE, SHAHARTARA VDC-8	<ul style="list-style-type: none"> ▪ Mother tongue of Magar Kaike ▪ Easy to communicate secrete matters ▪ It is a language of a few people in a few villages 	<ul style="list-style-type: none"> ▪ To have equal access to media like radio ▪ To prepare textbooks in Magar Kaike ▪ To start mother tongue based education at primary level ▪ To have films in the language 	<ul style="list-style-type: none"> ▪ To open school for mother tongue based education at primary level

Table 6.2 summarizes the responses to many queries made to the participants in this survey point. In response to enumerate the good things that made them feel happy or proud about their language and culture, the participants in group came to a conclusion that Magar Kaike, apart from being their mother tongue, is easy to communicate the secrete matters. In addition, they feel that it is a language of a few people spoken in a few villages. In response to the query how they could make their language or culture even better, they concluded that they wanted to prepare the textbooks in their language, to open school for mother tongue based education at primary level and to have audio-video materials in the language.

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 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 opening school for mother tongue based education at primary level. For this, they decided to a held 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.

6.3.2 Sociolinguistic questionnaire C

As mentioned in Chapter 2, 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 10 informants in total. 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, the responses to the ways they could do vary in Magar Kaike community. Table 6.3 presents the responses to the ways of preservation and promotion the mother tongue in Magar Kaike.

Table 6.3: Responses to the ways of preservation and promotion the mother tongue in Magar Kaike (N=10)

<i>In what ways do you think you can support the preservation and promotion of your mother tongue?</i>		RESPONSES	
		CAN	CAN'T
1.	by devising the script	8(80%)	2(20%)
2.	by making the spelling system systematic	8(80%)	2(20%)
3.	by compiling dictionary	8(80%)	2(2%)
4.	by writing grammar	-	10 (100%)
5.	by encouraging people to write literature in mother tongue	9(90%)	1(10%)
6.	by writing and publishing textbooks	4(40%)	6(60%)
7.	by publishing newspapers	4(40%)	6(60%)
8.	by making use of the language in administration	9(90%)	1(10%)
9.	by making use of the language in the medium of instruction at primary level	10(100%)	-

Table 6.3 shows that 80% of the total respondents replied that they could support the preservation and promotion of your mother tongue by devising the script, by making the spelling system systematic and by compiling dictionary. Similarly, 90% of the total respondents replied that they could support the preservation and promotion of your mother tongue by encouraging people to write literature in mother tongue and by making use of the language in administration. All the informants replied that they could preserve their mother tongue by making use of the language in the medium of instruction at primary level. No informant responded that s/he could preserve their mother tongue by writing grammar and only 40% of the respondents replied that they could preserve their mother tongue by writing and publishing textbooks and by publishing newspapers.

6.4 Summary

In this chapter, we discussed language resources, dreams and plans of the speech community for language development in Magar Kaike. Magar Kaike community is rich in oral literature: folk tales and religious literature. They have no access to mass media at all. Magar Kaike is a preliterate language. They have to use the Devanagari script if they want to write in their language. There are only two few organizations devoted for the cultural development of the Magar Kaike community. They have very particular dreams and aspirations for the development of their language and culture.

It includes preparing textbooks for children and opening the schools to teach the children in the mother tongue. 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. To sum up, the Magar Kaike speech community in general wants to use its mother tongue in primary education.

Almost informants (80-90%) replied that they could support the preservation and promotion of your mother tongue by devising the script, making the spelling system systematic, compiling dictionary, encouraging people to write literature in mother tongue and making use of the language in administration. All the informants are ready to take steps for making use of their language in the medium of instruction at primary level. No informant is able to preserve the mother tongue by writing grammar. Only 40% of the respondents are able to preserve their mother tongue by writing and publishing textbooks and by publishing newspapers in Magar Kaike speech community.

CHAPTER 7

DIALECTAL VARIATIONS

7.1 Outline

The main goal of this chapter is to assess the levels of lexical similarity among the forms of speech spoken in survey areas in order to look at if there are any dialectal variations in Magar Kaike. For this purpose, two tools were employed: Wordlist Comparison and Dialect Mapping. This chapter is organized into four sections. Section 7.2 deals with wordlist comparison in Magar Kaike. In section 7.3, we discuss the results drawn from dialect mapping tool. Section 7.4 presents the summary of the findings of the chapter.

7.2 Wordlist comparison

The standardized wordlists of 210 words have been compared to estimate the degree of lexical similarity among the Magar Kaike speech forms the word lists represent. In this section, we discuss the methodology employed in lexical similarity study, evaluation criteria for lexical similarity percentages and the lexical similarity study results in Magar Kaike.

7.2.1 Methodology

The methodology consists of the collection of wordlists and tool used in the analysis of the wordlists. First, the standardized wordlist of 210 words were elicited in the survey points, namely, Sahartara, Tupatara, Tarakot, Belawa and Dunai from the mother tongue speakers (grown up in the target locality, representing different sex, age and literacy), compiled them with phonetic transcriptions and cross-checked from other speakers from the same site (See Annex D for 210 wordlist). Secondly, the words from the wordlists were entered into the WordSurv (Wimbish, 1989), a tool primarily used to determine the genetic relationship of the languages or dialects. Thirdly, the words from the selected wordlist were aligned on the basis of phonetic similarities and dissimilarities. Then the lexical similarity percentages were calculated in the WordSurv.

7.2.2 Evaluation criteria

Normally, 60% has been generally taken as a cutoff point for the evaluation of lexical similarity. However, the 60% threshold may not always be a strict cutoff point. Using

such a method, the speech varieties having a lexical similarity of less than 60% are evaluated as different languages. However, languages or dialects with around 60% or greater lexical similarity should be tested for intelligibility using another tool referred to as Recorded Text Test (RTT). The attitudes and the perceptions of the speakers are also important factors. Table 7.1 presents the evaluation criteria of the lexical similarity percentages between the wordlists.

Table 7.1: Evaluation criteria of the lexical similarity percentages

	Lexical similarity %	Evaluation	Remarks
1.	60% similarity	A cutoff point/threshold for the evaluation	May not always be a strict cutoff point
2.	Less than 60% similarity	Different languages	
3.	60% or more similarity	Different languages or dialects of the same language	Intelligibility testing is required by using RTT
4.	Higher than 85% similarity	Speech varieties likely to be related dialects	
5.	Higher than 95% similarity	Same language	

7.2.3 Lexical similarity

Table 7.2 presents the lexical similarity percentages among the survey points in Magar Kaike.

Table 7.2: Lexical similarity percentages among the key points in Kaike

	SAHARTARA	TUPATARA	TARAKOT	BELAWA	DUNAI
SAHARTARA	100%	98%	98%	99%	95%
TUPATARA	98%	100%	97%	98%	95%
TARAKOT	98%	98%	100%	98%	96%
BELAWA	99%	98%	98%	100%	96%
DUNAI	95%	95%	96%	96%	100%

Source: Field study, 2011

Table 7.2 clearly shows that Magar Kaike has a greater degree (ranging from 95% to 99%) of lexical similarity in the different survey areas. Generally, the 60% is used as a cutoff point for the evaluation of the lexical similarity. When lexical similarity

percentages are less than 60% the form of the speech spoken in different key points are considered to be different languages. If such percentages are 60% or more the intelligibility testing is required by using RTT (Recorded Text Test). Normally, percentages higher than 85% are taken as the indicators to conclude that the speech varieties being compared are likely to be related dialects. Looking at the lexical similarity percentages, which are higher than 95%, we can say that Kaike does not have any dialectal variation. Besides, the attitudes and the perceptions of the speakers are also important factors in the evaluation of the dialectal variation. All the informants unanimously reported that Kaike does not have any dialectal variation.

7.3 Dialect mapping

The dialect mapping tool was used to help the community members to think about and visualize the different varieties, if any, in Magar Kaike. The informants in group in each key point were asked to write on a separate sheet of paper the name of each village where Magar Kaike is spoken and placed them on the floor to represent the geographical location. In common, the following names of the villages/places were recognized as Magar Kaike language speaking areas: Shahartara, Tupatara, Tarakot, Belawa/Lingdu and Samuling Lama Gaon. Photograph 7.1 presents the situation of dialect mapping in Magar Kaike speech community.



Photograph 7.1: Situation of dialect mapping in Magar Kaike

Then they were asked to use the loops of string to show which villages spoke the same as others. Unanimously, they concluded that there are not any dialectal differences among the forms of speech in Magar Kaike. In response to which forms of speech they preferred for preparing reading materials, the informants responded that the forms of speech except Samuling Lama Gaon would be alright for this purpose.

7.4 Summary

In this chapter, we attempted to assess the levels of lexical similarity among the forms of speech spoken in survey areas in order to look at if there are any dialectal variations in Magar Kaike. There is a greater degree (ranging from 95% to 99%) of lexical similarity in the different survey areas. Normally, percentages higher than 85% are taken as the indicators to conclude that the speech varieties being compared are likely to be related dialects. Looking at the lexical similarity percentages, which are higher than 95%, we can say that Magar Kaike does not have any dialectal variation. The result of the dialect mapping tool shows that there are not any dialectal differences among the forms of speech in Magar Kaike.

CHAPTER 8

LANGUAGE ENDANGERMENT

8.1 Outline

This chapter assesses the level of language endangerment in Magar Kaike. It consists of five sections. In section 8.2, we review the assessment of the level of language endangerment in Magar Kaike. Section 8.3 attempts to look at language vitality by employing EGIDS (Expanded Graded Intergenerational Disruption Scale). In section 8.4, we suggest some activities to raise the level of language vitality. Section 8.5 summarizes the findings of the chapter.

8.2 Review the assessment of the level of language endangerment

By employing the categories of language endangerment mainly defined in Wurm (1998) and Crystal (2000), Yadava (2004) has systematically assessed the level of endangerment of all the languages of Nepal and categorized them into safe (i.e., Without no danger of being lost), almost safe (i.e., With little danger of being lost), potentially endangered (i.e., Heavy pressure from a large language and beginning to lose child speakers), endangered (i.e., Have few or no children learning language), seriously endangered (i.e., Have the youngest good speakers age 50 or older), moribund (i.e., Have only a handful of good speakers left, mostly very old) and extinct (i.e., Have no speakers left). Yadava (2004) has categorized Baragaunle, Baram, Chaurauti, Dungmali, Mewahang, Jerung, Magar Kaike, Kisan, Managwa, Nar-Phu, Raute, Tilung as seriously endangered languages. These languages have an extremely small number of speakers, mostly below 500, and have the youngest good speakers age 50 or older. Besides, there is neither any access to the media nor any materials for language education and literacy in these languages. However, the field study, in case of Magar Kaike, shows that, though the total number of speakers is very small, the level of intergenerational language transmission in the Magar Kaike community is strong. In this community, the speakers of all ages speak this language. They have a very positive attitude towards their language. Thus, the endangerment level of Magar Kaike has to be re-assessed in the light of the present facts about the language.¹

¹ Unless the sociolinguistic survey of all the languages is completed, it is very difficult to assess the language endangerment level adequately.

8.3 EGIDS evaluation

Very recently, EGIDS (Expanded Graded Intergenerational Disruption Scale), a tool for evaluating language vitality has been developed by Lewis (2012) and five conditions or components of sustainability have been identified to characterize the language vitality level.² Five conditions or components of sustainability, acronymmed as FAMED, consist of functions, acquisition, motivation, environment and differentiation. Table 8.1 presents the evaluation of vitality level in Magar Kaike in terms of FAMED conditions.

Table 8.1: Evaluation of vitality level in Magar Kaike in terms of FAMED conditions

	FAMED conditions	Evaluation
1.	FUNCTIONS	There exists adequate oral use of Magar Kaike in every domain, except in singing songs, for which oral use is desired but there is no written use of this language.
3.	ACQUISITION	There is full oral transmission of the Magar Kaike language to all children in the home (literacy acquisition, if any, is in the second language).
3.	MOTIVATION	Members of the Magar Kaike speech community perceive the economic, social, religious, and identificational benefits of using their language orally, but they perceive no benefits in reading and writing it.
4.	ENVIRONMENT	Official government policy affirms the oral use of the language, but calls for this language to be left in its current state and not developed.
5.	DIFFERENTIATION	Members of the language community have a set of shared norms as to when to use the local language orally versus when to use a more dominant language, but they never use the local language in written form.

Table 8.1 shows that Magar Kaike has a sustainable orality. In other words, there exists an adequate oral use in every domains for which oral use is desired but there is no written use. On this very basis, Magar Kaike may be categorized as 6a (vigorous). The sustainable orality may be assessed in terms of each FAMED conditions further

² This categorization is based on the discussion made with Dr. Paul Lewis who conducted a seminar entitled “Sustainable Use Model (SUM) for Language Development” at the Central Department of Linguistics of Tribhuvan University from January 30 to February 10, 2012.

categorized into absent (0), uncommon (1), common (2) and sustainable (3). Table 8.2 presents the assessment of the orality in Magar Kaike.

Table 8.2: Assessment of the orality in Magar Kaike

	FAMED	SCORES	CATEGORY
1.	FUNCTIONS	2	Common
3.	ACQUISITION	3	Sustainable
3.	MOTIVATION	3	Sustainable
4.	ENVIRONMENT	2	Common
5.	DIFFERENTIAON	3	Sustainable
	TOTAL	13	

8.4 Suggestions for raising the level of language vitality

People are very worried about the endangerment level of their language. Photograph 8.1 presents two village heads discussing the situation of their language with the researchers, Dr. Ambika Regmi and Mrs. Holy Hilty.



Photograph 8.1: Two village heads discussing the situation of their language with the researchers, Dr. Ambika Regmi and Mrs. Holy Hilty

In order to raise EGIDS 6A to EGIDS 5 we can propose different activities. Table 8.3 presents such activities in Magar Kaike.

Table 8.3: Activities for raising EGIDS 6A to EGIDS 5

	Activities	Degree of acceptability	Difficulty level	Resources needed	Remarks
FUNCTIONS	Fundamental literacy development : orthography, primers	Highly acceptable	Not that much difficult	Financial and technical resources	Community consent required for orthography
	Language socialization through literature: collecting proverbs and stories, etc.	Highly acceptable	Not that much difficult	Financial and human resources	Urgently needed as small kids don't know Nepali
ACQUISITION	Technical support and computer training for on-site desktop publishing	Less acceptable	Most difficult	Financial and technical resources	No electricity in such hinterland
	Training bilingual teachers using technology centers	Highly acceptable	More difficult	Financial and technical resources	No electricity in such hinterland
	Computer assisted language learning (CALL)	Less acceptable	Most difficult	Financial and technical resources	No electricity, hinterland
MOTIVATION	Language empowerment	Very acceptable	A little difficult	Financial and technical resources	Not easy to change the attitude of community
	Book signing/public reading	Very acceptable	A little difficult	Financial and human resources	Literacy is very low
ENVIRONMENT	Survival school	Not that much acceptable	Very difficult	Financial resources	
	Community consultation	Acceptable	Difficult	Human resources	Not easy to gather people
	Theater anthropology	Less acceptable	Very difficult	Human resources	
	Cross-language revitalization conference	Less acceptable	Very difficult	Human resources	Very useful

Table 8.3 shows that there may be a number of activities required for raising Magar Kaike from EGIDS 6A to EGIDS 5. However, the most important activities include developing orthography with the full consent of the community, developing primers

and teaching materials for the mother-tongue based multilingual education and ethnographic documentation in the language.

8.5 Summary

The present study shows that the level of intergenerational language transmission is strong and attitude towards the language positive. As Magar Kaike has a sustainable orality, i.e, there exists an adequate oral use in every domains for which oral use is desired but there is no written use. On this very basis, Magar Kaike may be categorized as 6a (vigorous). By developing primers and teaching materials for the mother-tongue based multilingual education, the vitality of the language may be assured.

CHAPTER 9

SUMMARY OF FINDINGS AND RECOMMENDATIONS

9.1 Summary of findings

The main goal of this survey was to look at the sociolinguistic situation of Magar Kaike, a Tibeto-Burman language of Nepal. The survey has gathered a good deal of information about the possible dialectal variations, the level of mother tongue proficiency and bi/multilingualism, language vitality, language maintenance and language attitudes in Magar Kaike. Moreover, the survey has also attempted to collect information about language resources, dreams and plans of the speech community for the development the Magar Kaike language. The major findings of the survey are presented as follows:

9.1.1 Ethnolinguistic information

- (a) Magar Kaike, an endangered and preliterate Tibeto-Burman language, is mainly spoken by Magar Kaike inhabiting in the four villages; namely, Sahartara, Tupatara, Tarakot and Belawa/Lingdu within Sahartara Village Development Committee of Dolpa District, Midwestern Development Region of Nepal.
- (b) This language is one of the members of West Bodish subsection of Bodish section under Bodic branch of Tibeto-Burman family.
- (c) According to the CBS report, 2001 the total population of the Magar Kaike amounted to 2000, of which only 39.7 % (i.e. 794) of the total population of Magar Kaike spoke this language as the mother tongue. However, National Population and Housing Census, 2011, unbelievably, has reported that the total speakers of the Magar Kaike language amounts to only 50.
- (d) Magar Kaike has a strong orality, i.e., an adequate oral use in every domains for which oral use is desired. On this basis, it has been categorized as 6a (vigorous).
- (e) Magar Kaike, who are ethnically identified as Magars in Shartara, are structured into five clans: Chorán, Arangba, Surkhan, Gharti and Jhankri.
- (f) Occupationally, Magar Kaikes are agriculturists. They have been characterized as the Himalayan farmers. They are also involved in trade with

the people of Tibet. Thus, they are also characterized as the trans-Himalayan traders of Nepal (Fisher, 1986:35-36).

- (g) Religiously, all the Magars follow Lamaism, a sect of Buddhism. *Chaibo*, meaning, 'new year' is a major festival in this community.
- (h) In the domains of singing in general and singing at home, Nepali is exclusively used in Magar Kaike speech community.
- (i) In other domains such as counting, joking, bargaining/ shopping/ marketing, storytelling, discussing/ debate, praying, quarrelling, abusing, telling stories to children, family gatherings and village meetings Magar Kaike is overwhelmingly used by the respondents of both sexes.
- (j) The illiterate Magar Kaike uses the mother tongue more than that of the literate one.
- (k) Magar Kaike is exclusively used in almost all the domains while talking with family members about educational matters and social events social events and family matters.
- (l) No matter whether the speakers are literate or illiterate all the informants use Nepali in singing and singing at home and use the mother tongue in the domain of family gathering in Magar Kaike speech community.
- (m) In the domains of counting, joking, story-telling, telling stories to children, discussing, praying and village meetings, the illiterate informants use the mother tongue more than the literate informants in Magar Kaike speech community.
- (n) However, in the domains like bargaining, quarrelling and abusing, may be in contrary to the general expectation, literate use more mother tongue than the illiterate informants.
- (o) In this community, all male and female informants use their mother tongue, i.e., Magar Kaike, while talking about education matters (i.e., school, admission, ,teacher, etc) and discussing social events and other family matters (like festivals, election, ceremonies, marriage, saving, spending, etc).
- (p) However, while in writing letters all the informants, both male and female, exclusively use Nepali, the language of the wider communication.

- (q) In marriage invitations mother tongue is overwhelmingly used in Magar Kaike speech community. To the contrary, in writing minutes in community meetings, Nepali is overwhelmingly used.
- (r) The children while playing with other children and talking with the neighbours overwhelmingly use their mother tongue whereas at school Nepali is used. All the people use mother tongue every day.
- (s) A significant number of speakers in this community use the language of wider communication, i.e, Nepali every day.
- (t) At present, all the people prefer their mother tongue as the medium of instruction at primary level in Magar Kaike speech community.
- (u) Moreover, in Magar Kaike speech community, Nepali is overwhelmingly used with the persons of other languages visit them at home.

9.1.2 Patterns of language use in different domains

- (a) Magar Kaike is a multilingual community. In this community, an individual or a group of speakers may have a choice of mainly of three languages, viz. Magar Kaike, Nepali and Poinke.
- (b) Almost all the young and adult speakers in Magar Kaike speech community, unlike in other speech communities in Nepal, become almost equal competent in three languages, namely, Magar Kaike, Nepali and Poinke.
- (c) Kaike speech community provides different levels of bilingual ability. Sentence repetition test shows that in Magar Kaike speech community educated people have more proficiency in Nepali than the uneducated ones. Moreover, educated male are more proficient than educated female. Besides, uneducated young male and uneducated old female have the same level of proficiency in Nepali. Educated male in this community have the highest level of proficiency in Nepali.
- (d) In this community, all the people spoke Magar Kaike first and they love this language. In addition, they all speak this language best. In Magar Kaike speech community, all the people speak their mother tongue very well. In this community, similarly, less than the half of the people can read and write their mother tongue very well.
- (e) In Magar Kaike speech community, all the family members, father, mother and spouse can speak three languages: Magar Kaike, Poinke and Nepali well.

- (f) In Magar Kaike speech community, the children learn three other languages: Nepali, English and Poinke. They learn Nepali and English at schools and Poinke in the society when they grow up to communicate with Poinke speakers.
- (g) Almost all children who first go to school can understand the thing a little bit or not at all his/her Nepali speaking teacher says.

9.1.3 Language vitality, language maintenance and language attitudes

- (a) In terms of orality, Magar Kaike has a high level of vitality.
- (b) Language maintenance in Magar Kaike is not atrocious.
- (c) In this community, intermarriage is gradually picking up the pace. Such marriage is arranged with the speakers of Poinke, which is a dominant language of the area in terms of number of speakers.
- (d) The community as a whole wants its children to learn/study in their mother tongue in the primary level and the community is ready to support the schools opened for teaching their language in whatever ways they could.
- (e) In this speech community, there is an extremely positive attitude towards the mother language. Almost people love their language the most. Moreover, almost people feel prestigious when they speak their mother tongue in the presence of the speakers of the dominant language and almost have never had any problems because of being a native speaker of your mother tongue.
- (f) In Magar Kaike speech community, a greater number of people feel bad if their son or daughter married someone who does not know their language. Almost all people are fully confident that their children would speak the mother tongue in future. In this community, almost all people feel good if their children speak their mother tongue and feel bad if their children do not speak their mother tongue.
- (g) All the people are convinced that their children should first speak their mother tongue. The Magar Kaike language is still conservative. However, now-a-days, the loyalty towards their mother tongue is gradually slackening in Magar Kaike.

9.1.4 Language vitality, language maintenance and language attitudes

- (a) Magar Kaike community is rich in oral literature: folk tales and religious literature. They have no access to mass media at all. Magar Kaike is a preliterate language. They have to use the Devanagari script if they want to write in their language.
- (b) There are only two few organizations devoted for the cultural development of the Magar Kaike community. They have very particular dreams and aspirations for the development of their language and culture. It includes preparing textbooks for children and opening the schools to teach the children in the mother tongue.
- (c) Almost village heads/ language activists replied that they could support the preservation and promotion of your mother tongue by devising the script, making the spelling system systematic, compiling dictionary, encouraging people to write literature in mother tongue and making use of the language in administration.
- (d) All the informants are ready to take steps for making use of their language in the medium of instruction at primary level.
- (e) No informant is able to preserve the mother tongue by writing grammar. Only 40% of the respondents are able to preserve their mother tongue by writing and publishing textbooks and by publishing newspapers in Magar Kaike speech community.

9.1.5 Dialectal variations and language endangerment

- (a) In Magar Kaike speech community, there is a greater degree (ranging from 95% to 99%) of lexical similarity in the different survey areas.
- (b) Looking at the lexical similarity percentages, which are higher than 95%, we can say that Magar Kaike does not have any dialectal variation. This is further verified by the result of the dialect mapping tool used in the survey.
- (c) In this community, the level of intergenerational language transmission is strong and attitude towards the language positive.
- (d) The vitality level of the language, i.e., 6a (vigorous) may be assured by developing primers and teaching materials for the mother-tongue based multilingual education.

9.2 Recommendations

- (a) Because of lack of better education, health facilities, lack of employment and business opportunities and transportation, the tendency of migration is increasing day-by-day in the community. Unless this tendency is geared down the language as well as the culture in Magar Kaike community cannot be preserved. Thus, immediate steps should be taken from the concerned authorities to assure the Magar Kaike community about the basic needs of life in the place where they are living.
- (b) A single language development program would be appropriate to be framed and implemented for the Magar Kaike speech community as there are no dialectal variations in the language.
- (c) The Magar Kaike community should be made aware of the importance of the use of their mother tongue in all the domains of language use.
- (d) Non-formal education programs should be carried out in the mother tongue preparing the suitable reading materials addressing the local needs and incorporating the culture, tradition and knowledge.
- (e) The attention of the local bodies and the government should be drawn to establish radio station to transmit news and other programs for entertainment in Magar Kaike language. This also boosts up the mother tongue speakers to use their language widely.
- (f) Specific language development programs such as documentation of the language, developing orthography, compiling bilingual and monolingual dictionaries and writing grammars should be immediately launched.
- (g) Most importantly, the primary education should be imparted in mother tongue by preparing teaching materials containing the subject matters suited for the local needs and socio cultural setting.
- (h) Literacy programmes in the mother-tongue have to be immediately conducted in Magar Kaike community so that all the people would be motivated to speak their own language.

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:EN
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:EN
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	Words in Magar Kaïke
1.	body	शरीर	l ^h o
2.	head	टाउको	t ^h oppa
3.	hair	कपाल	c ^h əm
4.	face	अनुहार	n ^h imi
5.	eye	आँखा	mi
6.	ear	कान	namjoə
7.	nose	नाक	na
8.	mouth	मुख	k ^h apra
9.	teeth	दाँत	so
10.	tongue	जिब्रो	lœi

11.	breast	स्तन	homa
12.	belly	पेट	p ^h əu
13.	arm/ hand	हात	l ^h a
14.	elbow	कुइनो	tijima
15.	palm	हत्केला	t ^h il
16.	finger	औंला	lajum
17.	fingernail	नङ	sərmə
18.	leg	खुट्टा	le
19.	skin	छाला	p ^h on
20.	bone	हाड	syuru
21.	heart	मुटु	diŋ
22.	blood	रगत	kə
23.	urine	पिसाब	jem
24.	feces	दिसा	k ^h i
25.	village	गाउँ	nam
26.	house	घर	yim
27.	roof	छानो	lup
28.	door	ढोका	jəla
29.	firewood	दाउरा	siŋ
30.	broom	कुच्रो	kuco
31.	mortar	सिलौटो	kamparanan
32.	pestle	लोहोरो	kamparanan luŋ
33.	hammer	हथौडा	g ^h ən
34.	knife	चक्कु	k ^h orca
35.	axe	बञ्चरो	wa
36.	rope	डोरी	t ^h apa/k ^h apa
37.	thread	धागो	dəsi/rup
38.	needle	सियो	gəp
39.	cloth	लुगा (कपडा)	golan
40.	ring	औंठी	jep
41.	sun	घाम	ŋ ^h ema
42.	moon	चन्द्रमा	da
43.	sky	आकाश	panaŋ
44.	star	तारा	g ^h ər
45.	rain	वर्षा	naŋka
46.	water	पानी	tyu
47.	river	नदी	caŋpu
48.	cloud	बादल	namle
49.	lightening	बिजुली चम्कनु	loə
50.	rainbow	इन्द्रेणी	jya
51.	wind	बतास	lən

52.	stone	ढुङ्गा	luŋ
53.	path	ढाढु	ləm
54.	sand	ढालुढा	pema
55.	fire	आगु	m ^h ye
56.	smoke	धुढाँ	tuppa
57.	ash	खरानी	mala
58.	mud	ढाढु	sa
59.	dust	धुलु	kobyā
60.	gold	सुन	mər
61.	tree	रूख	təŋpu
62.	leaf	ढात	l ^h a
63.	root	जरा	pata
64.	thorn	काँडु	cer
65.	flower	ढूल	minə
66.	fruit	ढलढूल	p ^h əlp ^h ul
67.	mango	आँढ	āp
68.	banana	केरा	kera
69.	wheat(husked)	गहुँ	runjən
70.	barley	जु	pyājən
71.	rice (husked)	चामल	lū
72.	potato	आलु	penalu
73.	eggplant	ढण्टा	b ^h ənta
74.	groundnut	ढदाम	bədəm
75.	chili	खुर्सानी	mərca
76.	turmeric	ढेसार	besar
77.	garlic	लसुन	kowapa
78.	onion	ढ्याज	pyaj
79.	cauliflower	काउली	kauli
80.	tomato	गुलढँडा	gəlb ^h eda
81.	cabbage	ढन्दा	bənda
82.	oil	तेल	c ^h i
83.	salt	नुन	ca
84.	meat	ढासु	sya
85.	fat (of meat)	ढुसु	c ^h il
86.	fish	ढाछा	ŋ ^h a
87.	chicken	चल्ला	ka:ca
88.	egg	अण्डा	kapuŋ
89.	cow	गाई	mi
90.	buffalo	ढँसी	b ^h əisi
91.	milk	दुध	homa
92.	horns	सिङ	ryujoə
93.	tail	ढुच्छर	mya

94.	goat	बाख्रो	rəma
95.	dog	कुकुर	k ^h yu
96.	snake	सर्प (साँप)	bulen
97.	monkey	बाँदर	ge
98.	mosquito	लामखुट्टे	gāgəra
99.	ant	कमिला	təmapa
100.	spider	माकुरो	pabla
101.	name	नाम	min
102.	man	मान्छे	simi
103.	woman	आइमाई	cimca
104.	child	बच्चा	woica
105.	father	बाबा	pa
106.	mother	आमा	ma
107.	older brother	दाजु	daju
108.	younger brother	भाइ	b ^h ai
109.	older sister	दिदी	ti
110.	younger sister	बहिनी	bəini
111.	son	छोरो	ŋojo
112.	daughter	छोरी	cəme
113.	husband	लोग्रे (श्रीमान)	pəsa
114.	wife	स्वाम्नी (श्रीमती)	misa
115.	boy	केटो	colɔŋca
116.	girl	केटी	cimca
117.	day	दिन	ŋin
118.	night	रात	c ^h an
119.	morning	विहान	nab
120.	noon	मध्यान्ह	ŋije
121.	evening	साँझ	ŋyaje
122.	yesterday	हिजो	t ^h əyā
123.	today	आज	tya
124.	tomorrow	भोली	napce
125.	week	हप्ता (साता)	həpta
126.	month	महिना	l ^h a
127.	year	वर्ष	pəra
128.	old	बूढो	kappo
129.	new	नयाँ	sarba
130.	good	राम्रो (असल)	lə
131.	bad	नराम्रो (खराब)	ələ

132.	wet	चिसो	bammə
133.	dry	सुख्खा	k ^h arpa
134.	long	लामो	riŋmə
135.	short	छोटो	tummə
136.	hot	तातो	mummə/gammə
137.	cold	चिसो	k ^h yari
138.	right	दाहिने	yaipa
139.	left	देब्रे	yomma
140.	near	नजिक	rəmmə/nyemmə
141.	far	टाढा	gyaŋmə
142.	big	ठूलो	kimmə
143.	small	सानो	c ^h ummə
144.	heavy	गह्रौँ	l ^h imə
145.	light	हलुका	boŋmə
146.	above	माथि	to
147.	below	तल	pə
148.	white	सेतो	palmə
149.	black	कालो	myammə
150.	red	रातो	l ^h omə
151.	one	एक	ti
152.	two	दुई	ŋe
153.	three	तीन	sum
154.	four	चार	li
155.	five	पाँच	ŋa
156.	six	छ	ru
157.	seven	सात	ne
158.	eight	आठ	ke
159.	nine	नौ	gu
160.	ten	दश	cyu
161.	eleven	एघार	cyudi
162.	twelve	बाह्र	cyuŋe
163.	twenty	बीस	ŋicyu
164.	one hundred	एक सय	ŋat ^h əl
165.	who	को	su
166.	what	के	təi
167.	where	कहाँ	k ^h a
168.	when	कहिले	hatəu
169.	how many	कति	hati
170.	which	कुन	kən
171.	this	यो	ənə
172.	that	त्यो	ənnə
173.	these	यिनीहरू	k ^h yu kaŋbo

174.	those	उनीहरू	k ^h yu kaŋbo
175.	same	उही	ləimə/jamə
176.	different	फरक (अलग)	raŋsa
177.	whole	सबै	puru
178.	broken	फुटेको	dilpa
179.	few	थोरै	kətyari
180.	many	धेरै	yalmə
181.	all	सबै	puru
182.	to eat	खानु	jace
183.	to bite	टोकु	t ^h aŋce
184.	to be hungry	भोकाउनु	gusibo
185.	to drink	पिउनु	t ^h uŋce
186.	to be thirsty	तिर्खाउनु	bulbo
187.	to sleep	सुत्नु	a:ce
188.	to lie	पल्टनु	dimce
189.	to sit	बस्नु	c ^h uŋce
190.	to give	दिनु	bince
191.	to burn	डढाउनु	dyace
192.	to die	मर्नु	sice
193.	to kill	मार्नु	səcce
194.	to fly	उड्नु	lipce
195.	to walk	हिंड्नु	lance
196.	to run/ run	दौडनु	dalce
197.	to go /go	जानु	woice
198.	to come	आउनु	sowace
199.	to speak/ speak	बोल्नु	rəwace
200.	to hear/hear/listen	सुत्नु	tace
201.	to look/look	हेर्नु	sence
202.	I	म	ŋa
203.	you (informal)	तँ	na
204.	you (formal)	तपाईं	na
205.	he	ऊ	nu
206.	she	उनी	nu
207.	we (inclusive)	हामी (समावेशी)	ŋyəmə
208.	we (exclusive)	हामी (असमावेशी)	ŋimə
209.	you (plural)	तिमीहरू	ŋenkaŋbo
210.	they	उनीहरू	k ^h yu kaŋbo

Annex E: Sentence Repetition Test (SRT): Nepali SRT

- p1) म अर्को हप्ता भारत जान्छु।
p2) त्यसपछि दायँतिर लाग्नेस।
p3) मेरो बुवा काठमाडौँमा हुनुहुन्थ्यो।
- 1) म स्कुलमा काम गर्छु।
 - 2) हिजोआज पसलमा केही छैन।
 - 3) म नेपालमा बसेको धेरै वर्ष भयो।
 - 4) तिम्रो घरमा पनि बिजुली बती रहेछ।
 - 5) यसले देशको विकास गर्छ।
 - 6) खाना पियो भए तापनि मलाई मिठो लाग्यो।
 - 7) सिनेमा हेर्दा-हेर्दै, म त भुसुककै निंदाएछु।
 - 8) त्यहाँबाट त्यो मूलबाटोसम्म निक्कलनुहोस्।
 - 9) यसले स्वास्थ्य र सुरक्षाको लागि सहयोग गर्छ।
 - 10) कुरा गरेको र काम गरेकोमा धेरै फरक पो हुन्छ।
 - 11) आज दिउँसो पानी पर्छ भन्ने कुरा हामीलाई थाहा छँदैथियो।
 - 12) यसले जनताको सबै सुबिधा बारे बिचार गर्छ।
 - 13) रनेले बाबुको क्रिया-कर्म मुस्किल्ले गर्न सक्थो।
 - 14) शिक्षक-शिक्षिकाहरूसँग पनि पाठ्यक्रमबारे कुरा गर्छु।
 - 15) हाम्रो देशको आर्थिक अवस्थाले गर्दा पानी खाने धारा सबैतिर पुगेको छैन।

Annex F: Data collection (survey points, checklist, basic information of the participants)

Annex F presents the picture of data collection for the sociolinguistic situation of the Magar Kaike language. This annex consists of five sections. Section 1.1 presents the total number of data collected in Shahartara, the core point, through the administration of different sociolinguistic tools: sociolinguistic questionnaire A, B and C, wordlist, SRT and RTT.¹ It also presents the GPS information of the survey points. The sections 1.2 through 1.5, similar to section 1.1, present the information of the data collection in Tupatara, Tarakot, Belawa/Lingdu and Dunai, respectively.

1.1 Shahartara [082° 50'50" E; 28° 52'59.1" N] Elevation: 2738m

1.1.1 Sociolinguistic questionnaire A

Table 1.1 presents the checklist of language consultants of Shahartara (Shahartara VDC 8/9, Dolpa, Karnali Zone) who participated in the administration of sociolinguistic questionnaire A. The checklist presents a glimpse of the number of sociolinguistic questionnaires (SLQs) administered to the language consultants of different categories such as sex, age and

¹ As the survey points do not show any difference in the wordlist, there was no need to conduct RTT in those points.

educational status. In the checklist, A1, A2 and A3 refer to the age range of the consultants, 15- 29, 30-59 and 60 and above, respectively. Similarly, L and I stand for the literate and illiterate consultants, respectively.

Table 1.1: The checklist of language consultants of Shahartara (Shahartara VDC 8/9 Dolpa, Karnali Zone)

MALE						FEMALE					
A1		A2		A3		A1		A2		A3	
L	I	L	I	L	I	L	I	L	I	L	I
√√	-	√√	√	√	√	√	√	√	√	-	√√

The checklist lacks two categories of language consultants, namely, illiterate male of A1 and literate female of A3. The reason is that every young male is literate as at present there are schools in every villages of Shahartara VDC. No female above sixty is illiterate.

Table 1.2 presents the description of the language consultants participating in the sociolinguistic questionnaire A. The description provides the basic information of the consultants such as the name, age, place of birth, place of living, educational status including the code number used in the questionnaire.

Table 1.2: Description of the language consultants in sociolinguistic questionnaire A

	Name	Sex	Age	Place of birth	Place of living	Educational status	Code No.
1	Sarki Roka	M	55	Shahartara	Shahartara	Illiterate	KDSS01
2	Laxmi Budha	F	25	Shahartara	Shahartara	Literate	KDSS02
3	Ganga Roka	M	22	Shahartara	Shahartara	Literate	KDSS03
4	Tejendra Bahadur Budha	M	38	Shahartara	Shahartara	Literate	KDSS04
5	Laze Budha	F	34	Shahartara	Shahartara	Literate	KDSS05
6	Techin Rokaya	F	37	Gumbatara	Shahartara	Literate	KDSS06
7	Shanti Rokaya	F	20	Shahartara	Shahartara	Illiterate	KDSS07
8	Sher Bahadur Budha	M	65	Shahartara	Shahartara	Illiterate	KDSS08
9	Pasang Budha	F	67	Shahartara	Shahartara	Illiterate	KDSS09
10	Mahin Bahadur Thakulla	M	49	Shahartara	Shahartara	Literate	KDSS10
11	Lamu Rana Magar	F	57	Shahartara	Shahartara	Illiterate	KDSS11
12	Nanda Lal Budha	M	58	Shahartara	Shahartara	Literate	KDSS12
13	Vikram Budha	M	32	Shahartara	Shahartara	Literate	KDSS13

1.1.2 Sociolinguistic questionnaire B

Sociolinguistic questionnaire B consists of four types of questionnaires related to domains of language use, dialect mapping, bilingualism and appreciative enquiry.

Table 1.3 presents the basic information of the language consultants involved in the domains of language use including screening criteria 1.

Table 1.3: Basic information of the language consultants involved in domains of language use

	Name	Sex	Age	Ethnic group	Mother tongue	MT of mother	MT of father	Screening criteria
1	Mahin Bahadur Thakulla	M	49	Thakulla	Magar Kaike	Magar Kaike	Magar Kaike	Yes
2	Chandra Bahadur Budha	M	51	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
3	Man Bahadur Thakulla	M	49	Thakulla	Magar Kaike	Magar Kaike	Magar Kaike	Yes
4	Laze Budha	F	34	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
5	Sarki Roka	M	55	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
6	Laxmi Budha	F	25	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
7	Ganga Roka	M	22	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
8	Shanti Budha	F	20	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
9	Techin Rokaya	F	37	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes

Table 1.4 presents more information of the language consultants involved in the domains of language use including screening criteria 1.

Table 1.4: Information of the language consultants involved in domains of language use

	Name	Ward No.	Village	VDC	Elsewhere more than year?	Where? When? How long?	Screening Criteria: Y or N?
1	Mahin Bahadur Thakulla	8	Shahartara	Shahartara	No	No	Yes
2	Chandra Bahadur Budha	8	Shahartara	Shahartara	No	No	Yes
3	Man Bahadur Thakulla	8	Shahartara	Shahartara	No	No	Yes
4	Laze Budha	9	Shahartara	Shahartara	No	No	Yes
5	Sarki Roka	9	Shahartara	Shahartara	No	No	Yes
6	Laxmi Budha	9	Shahartara	Shahartara	No	No	Yes
7	Ganga Roka	9	Shahartara	Shahartara	No	No	Yes
8	Shanti Budha	9	Shahartara	Shahartara	No	No	Yes
9	Techin Rokaya	9	Shahartara	Shahartara	No	No	Yes

Table 1.5 presents the basic information of the language consultants involved in dialect mapping including screening criteria 1.

Table 1.5: Basic information of the language consultants involved in dialect mapping

	Name	Sex	Age	Ethnic group	Mother tongue	MT of mother	MT of father	Screening criteria
1	Man Bahadur Thakulla	M	49	Thakulla	Magar Kaike	Magar Kaike	Magar Kaike	Yes
2	Mahin Bahadur Thakulla	M	49	Thakulla	Magar Kaike	Magar Kaike	Magar Kaike	Yes
3	Chandra Bahadur Budha	M	51	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
4	Laxmi Budha	F	25	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
5	Laze Budha	F	34	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
6	Sarki Roka	M	55	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
7	Shanti Budha	F	20	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
8	Techin Rokaya	F	37	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
9	Ganga Rokaya	M	22	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes

Table 1.6 presents the more information of the language consultants involved in dialect mapping including screening criteria 1.

Table 1.6: Information of the language consultants involved in dialect mapping

	Name	Ward No	Village	VDC	Elsewhere more than year?	Where? When? How long?	Screening Criteria: Y or N?
1	Mahin Bahadur Thakulla	8	Shahartara	Shahartara	No	No	Yes
2	Chandra Bahadur Budha	8	Shahartara	Shahartara	No	No	Yes
3	Man Bahadur Thakulla	8	Shahartara	Shahartara	No	No	Yes
4	Laze Budha	9	Shahartara	Shahartara	No	No	Yes
5	Sarki Roka	9	Shahartara	Shahartara	No	No	Yes
6	Laxmi Budha	9	Shahartara	Shahartara	No	No	Yes
7	Ganga Roka	9	Shahartara	Shahartara	No	No	Yes
8	Shanti Budha	9	Shahartara	Shahartara	No	No	Yes
9	Techin Rokaya	9	Shahartara	Shahartara	No	No	Yes

Table 1.7 presents the basic information of the language consultants involved in bilingualism/multilingualism including screening criteria 1.

Table 1.7: Basic information of the language consultants involved in bilingualism/multilingualism

	Name	Sex	Age	Ethnic group	Mother tongue	MT of mother	MT of father	Screening criteria
1	Mahin Bahadur Thakulla	M	49	Thakulla	Magar Kaike	Magar Kaike	Magar Kaike	Yes
2	Chandra Bahadur Budha	M	51	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
3	Man Bahadur Thakulla	M	49	Thakulla	Magar Kaike	Magar Kaike	Magar Kaike	Yes
4	Laze Budha	F	34	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
5	Sarki Rokaya	M	55	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
6	Laxmi Budha	F	25	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
7	Ganga Rokaya	M	22	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
8	Shanti Budha	F	20	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
9	Techin Rokaya	F	37	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes

Table 1.8 presents the more information of the language consultants involved in bilingualism/multilingualism including screening criteria 1.

Table 1.8: Information of the language consultants involved in bilingualism/multilingualism

	Name	Ward No	Village	VDC	Elsewhere more than year?	Where? When? How long?	Screening Criteria: Y or N?
1	Mahin Bahadur Thakulla	8	Shahartara	Shahartara	No	No	Yes
2	Chandra Bahadur Budha	8	Shahartara	Shahartara	No	No	Yes
3	Man Bahadur Thakulla	8	Shahartara	Shahartara	No	No	Yes
4	Laze Budha	9	Shahartara	Shahartara	No	No	Yes
5	Sarki Roka	9	Shahartara	Shahartara	No	No	Yes
6	Laxmi Budha	9	Shahartara	Shahartara	No	No	Yes
7	Ganga Roka	9	Shahartara	Shahartara	No	No	Yes
8	Shanti Budha	9	Shahartara	Shahartara	No	No	Yes
9	Techin Rokaya	9	Shahartara	Shahartara	No	No	Yes

Table 1.9 presents the more information of the language consultants involved in appreciative inquiry including screening criteria 1.

Table 1.9: Basic information of the language consultants involved in appreciative inquiry

	Name	Sex	Age	Ethnic group	Mother tongue	MT of mother	MT of father	Screening criteria
1	Man Bahadur Thakulla	M	49	Thakulla	Magar Kaike	Magar Kaike	Magar Kaike	Yes
2	Mahin Bahadur Thakulla	M	49	Thakulla	Magar Kaike	Magar Kaike	Magar Kaike	Yes
3	Chandra Bahadur Thakulla	M	51	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
4	Techin Rokaya	F	37	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
5	Ganga Rokaya	M	22	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
6	Shanti Budha	F	20	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
7	Sarki Rokaya	M	55	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
8	Laze Budha	F	34	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
9	Laxmi Budha	F	25	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes

Table 1.10 presents the more information of the language consultants involved in appreciative inquiry including screening criteria 1.

Table 1.10: Information of the language consultants involved in appreciative inquiry

	Name	Ward No.	Village	VDC	Elsewhere more than year?	Where? When? How long?	Screening Criteria: Y or N?
1	Man Bahadur Thakulla	8	Shahartara	Shahartara	No	No	Yes
2	Mahin Bahadur Thakulla	8	Shahartara	Shahartara	No	No	Yes
3	Chandra Bahadur Thakulla	8	Shahartara	Shahartara	No	No	Yes
4	Techin Rokaya	9	Shahartara	Shahartara	No	No	Yes
5	Ganga Rokaya	9	Shahartara	Shahartara	No	No	Yes
6	Shanti Budha	9	Shahartara	Shahartara	No	No	Yes
7	Sarki Rokaya	9	Shahartara	Shahartara	No	No	Yes
8	Laze Budha	9	Shahartara	Shahartara	No	No	Yes
9	Laxmi Budha	9	Shahartara	Shahartara	No	No	Yes

1.1.3 Sociolinguistic questionnaire C

Table 1.11 presents the description of the language consultants participated in the sociolinguistic questionnaire C. The description provides the basic information of the consultants such as the name, age, place of birth, place of living, educational status including the code number used in the questionnaire.

Table 1.11: Description of the language consultants in sociolinguistic questionnaire C

	Name	Age	Place of birth	Place of living	Educational status	Code No.	Remarks
1	Nanada Bahadur Budha	58	Shahartara	Shahartara	Literate	KDSS15	Language Activist
2	Tejendra Bahadur Budha	38	Shahartara	Shahartara	Literate	KDSS16	Language Activist
3	Mahin Bahadur Thakulla	49	Shahartara	Shahartara	Literate	KDSS17	Village Head

1.1.4 Wordlist

Table 1.12 presents the checklist of language consultants of Shahartara (Shahartara VDC 8/9 Dolpa, Karnali Zone) participated in the administration of the wordlist.

Table 1.12: The checklist of language consultants of Shahartara (Shahartara VDC 8/9, Dolpa, Karnali Zone)

	A1	A2	A3
Male		√√	√
Female	√	√√	

Table 1.13 presents the description of the language consultants participated in the wordlist. The description provides the basic information of the consultants such as the name, age, place of birth, place of living, educational status including the code number used in the wordlist.

Table 1.13: Description of the language consultants involved in the wordlist

	Name	Sex	Age	Code No.	Remarks
1	Shanti Rokaya	F	20	KDSSW1	
2	Laze Budha	F	34	KDSSW2	
3	Mahin Bahadur Thakulla	M	49	KDSSW3	
4	Tachin Lama	F	37	KDSSW4	
5	Sher Bahadur Budha	M	65	KDSSW5	
6	Nanada Lal Budha	M	58	KDSSW6	

1.1.5 Sentence Repetition Test (SRT)

Table 1.14 presents the description of the language consultants involved in the SRT

Table 1.14: Description of the language consultants involved in the SRT

	Name	Sex	Age	Educational status	Code No.	Remarks
1	Himali Rokaya	F	25	Illiterate	KDSS_SRT1	
2	Mahin Bahadur Thakulla	M	49	Literate	KDSS_SRT2	
3	Chandra Bahadur Budha	M	46	Literate	KDSS_SRT3	
4	Man Bahadur Thakulla	M	53	Literate	KDSS_SRT4	
5	Shila Gurung	F	77	Illiterate	KDSS_SRT5	
6	Kale Budha	M	37	Literate	KDSS_SRT6	
7	Kunyam Rokaya	F	25	Literate	KDSS_SRT7	

1.1.6 Recorded Text Test (RTT)

Table 1.15 presents the description of the language consultants involved in the RTT

Table 1.15: Description of the language consultants involved in the RTT

	Name	Sex	Age	Educational status	Code No.	Remarks
1	Chandra Bahadur Thakulla	M	46	Literate	KDSS_RTT1	
2	Man Bahadur Thakulla	M	53	Literate	KDSS_RTT2	

1.2 Tupatara [082° 58'37.9" E; 028° 53'27.2" N] Elevation: 2683m

1.1.1 Sociolinguistic questionnaire A

Table 1.16 presents the checklist in terms of age, sex and educational status of language consultants of Tupatara (Shahartara VDC 6/7, Dolpa, Karnali Zone) participated in the administration of sociolinguistic questionnaire A.

Table 1.16: The checklist of language consultants of Tupatara (Shahartara VDC 6/7, Dolpa, Karnali Zone)

MALE						FEMALE					
A1		A2		A3		A1		A2		A3	
L	I	L	I	L	I	L	I	L	I	L	I
√	-	√√	√	√	√	√	√	√	√√	-	√√

Table 1.17 presents the description of the language consultants participated in the sociolinguistic questionnaire A. The description provides the basic information of the consultants such as the name, age, place of birth, place of living, educational status including the code number used in the questionnaire.

Table 1.17: Description of the language consultants in sociolinguistic questionnaire A

	Name	Sex	Age	Place of birth	Place of living	Educational status	Code No.
1	Hire Jhankri	Male	50	Tupatara	Tupatara	Literate	KDST01
2	Om Prasad Budha	Male	33	Tupatara	Tupatara	Illiterate	KDST02
3	Sukar Jhankri	Female	54	Tupatara	Tupatara	Illiterate	KDST03
4	Man Prasad Rana	Male	60	Tupatara	Tupatara	Literate	KDST04
5	Tchring Jhankri	Female	55	Tarakot	Tupatara	Illiterate	KDST05
6	Tchring Budha	Female	20	Tarakot	Tupatara	Illiterate	KDST06
7	Sher Bahadur Rana	Male	32	Tupatara	Tupatara	Literate	KDST07
8	Jun Kumari Budha	Female	19	Tupatara	Tupatara	Literate	KDST08
9	Sugur Rana Magar	Female	70	Tupatara	Tupatara	Illiterate	KDST09
10	Dhalamu Rokaya	Female	55	Tupatara	Tupatara	Literate	KDST10
11	Dhan Raj Jhankri	Male	68	Tupatara	Tupatara	Illiterate	KDST11
12	Krishna Rana	Male	27	Tupatara	Tupatara	Literate	KDST12

13	Shil Budha	Female	78	Tupatara	Tupatara	Illiterate	KDST13
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1.1.2 Sociolinguistic questionnaire B

Table 1.18 presents the basic information of the language consultants involved in domains of language use, dialect mapping, bilingualism and appreciative enquiry including screening criteria 1.

Table 1.18: Basic information of the language consultants involved in the domains of language use

	Name	Sex	Age	Ethnic group	Mother tongue	MT of mother	MT of father	Screening criteria
1	Hire Jhankri	M	50	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
2	Jun Kumari Budha	F	19	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
3	Man Prasad Rana	M	60	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
4	Tshring Jhankri	F	55	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
5	Sher Bahadur Rana	M	32	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
6	Sukar Jhankri	M	54	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
7	Tshring Budha	F	20	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
8	Om Prasad Budha	M	33	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes

Table 1.19 presents more information of the language consultants involved in domains of language use including screening criteria 1.

Table 1.19: Information of the language consultants involved in domains of language use

	Name	Ward No.	Village	VDC	Elsewhere more than year?	Where? When? How long?	Screening Criteria: Y or N?
1	Hire Jhankri	6	Tupatara	Shahartara	No	No	Yes
2	Jun Kumari Budha	6	Tupatara	Shahartara	No	No	Yes
3	Man Prasad Rana	6	Tupatara	Shahartara	No	No	Yes
4	Tshring Jhankri	6	Tupatara	Shahartara	No	No	Yes
5	Sher Bahadur Rana	6	Tupatara	Shahartara	No	No	Yes
6	Sukar Jhankri	6	Tupatara	Shahartara	No	No	Yes

7	Tshring Budha	6	Tupatara	Shahartara	No	No	Yes
8	Om Prasad Budha	6	Tupatara	Shahartara	No	No	Yes

Table 1.20 presents the basic information of the language consultants involved in dialect mapping including screening criteria 1.

Table 1.20: Basic information of the language consultants involved in dialect mapping

	Name	Sex	Age	Ethnic group	Mother tongue	MT of mother	MT of father	Screening criteria
1	Hire Jhankri	M	50	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
2	Om Prasad Budha	M	33	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
3	Sukar Jhankri	M	54	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
4	Man Prasad Rana	M	60	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
5	Tshring Jhankri	F	55	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
6	Tshring Budha	F	20	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
7	Sher Bahadur Rana	M	32	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
8	Jun Kumari Budha	F	19	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes

Table 1.21 presents the more information of the language consultants involved in dialect mapping including screening criteria 1.

Table 1.21: Information of the language consultants involved in dialect mapping

	Name	Ward No.	Village	VDC	Elsewhere more than year?	Where? When? How long?	Screening Criteria: Y or N?
1	Hire Jhankri	6	Tupatara	Shahartara	No	No	Yes
2	Om Prasad Budha	6	Tupatara	Shahartara	No	No	Yes
3	Sukar Jhankri	6	Tupatara	Shahartara	No	No	Yes
4	Man Prasad Rana	6	Tupatara	Shahartara	No	No	Yes
5	Tshring Jhankri	6	Tupatara	Shahartara	No	No	Yes
6	Tshring Budha	6	Tupatara	Shahartara	No	No	Yes
7	Sher Bahadur Rana	6	Tupatara	Shahartara	No	No	Yes

8	Jun Kumari Budha	6	Tupatara	Shahartara	No	No	Yes
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Table 1.22 presents the basic information of the language consultants involved in bilingualism/ multilingualism including screening criteria 1.

Table 1.22: Basic information of the language consultants involved in bilingualism/ multilingualism

	Name	Sex	Age	Ethnic group	Mother tongue	MT of mother	MT of father	Screening criteria
1	Hire Jhankri	M	50	Magar Kaika	Magar Kaika	Magar Kaika	Magar Kaika	Yes
2	Om Prasad Budha	M	33	Magar Kaika	Magar Kaika	Magar Kaika	Magar Kaika	Yes
3	Sukar Jhankri	M	54	Magar Kaika	Magar Kaika	Magar Kaika	Magar Kaika	Yes
4	Man Prasad Rana	M	60	Magar Kaika	Magar Kaika	Magar Kaika	Magar Kaika	Yes
5	Tshring Jhankri	F	55	Magar Kaika	Magar Kaika	Magar Kaika	Magar Kaika	Yes
6	Tshring Budha	F	20	Magar Kaika	Magar Kaika	Magar Kaika	Magar Kaika	Yes
7	Sher Bahadur Rana	M	32	Magar Kaika	Magar Kaika	Magar Kaika	Magar Kaika	Yes
8	Jun Kumari Budha	F	19	Magar Kaika	Magar Kaika	Magar Kaika	Magar Kaika	Yes

Table 1.23 presents the more information of the language consultants involved in bilingualism including screening criteria 1.

Table 1.23: Information of the language consultants involved in bilingualism/ multilingualism

	Name	Ward No.	Village	VDC	Elsewhere more than year?	Where? When? How long?	Screening Criteria: Y or N?
1	Hire Jhankri	6	Tupatara	Shahartara	No	No	Yes
2	Om Prasad Budha	6	Tupatara	Shahartara	No	No	Yes
3	Sukar Jhankri	6	Tupatara	Shahartara	No	No	Yes
4	Man Prasad Rana	6	Tupatara	Shahartara	No	No	Yes
5	Tshring Jhankri	6	Tupatara	Shahartara	No	No	Yes
6	Tshring Budha	6	Tupatara	Shahartara	No	No	Yes
7	Sher Bahadur	6	Tupatara	Shahartara	No	No	Yes

	Rana						
8	Jun Kumari Budha	6	Tupatara	Shahartara	No	No	Yes

Table 1.24 presents the basic information of the language consultants involved in the domains of appreciative inquiry including screening criteria 1.

Table 1.24: Basic information of the language consultants involved in the domains of appreciative inquiry

	Name	Sex	Age	Ethnic group	Mother tongue	MT of mother	MT of father	Screening criteria
1	Hire Jhankri	M	50	Magar Kaике	Magar Kaике	Magar Kaике	Magar Kaике	Yes
2	Jun Kumari Budha	F	19	Magar Kaике	Magar Kaике	Magar Kaике	Magar Kaике	Yes
3	Man Prasad Rana	M	60	Magar Kaике	Magar Kaике	Magar Kaике	Magar Kaике	Yes
4	Tshring Jhankri	F	55	Magar Kaике	Magar Kaике	Magar Kaике	Magar Kaике	Yes
5	Sher Bahadur Rana	M	32	Magar Kaике	Magar Kaике	Magar Kaике	Magar Kaике	Yes
6	Sukar Jhankri	M	54	Magar Kaике	Magar Kaике	Magar Kaике	Magar Kaике	Yes
7	Tshring Budha	F	20	Magar Kaике	Magar Kaике	Magar Kaике	Magar Kaике	Yes
8	Om Prasad Budha	M	33	Magar Kaике	Magar Kaике	Magar Kaике	Magar Kaике	Yes

Table 1.25 presents the more information of the language consultants involved in bilingualism including screening criteria 1.

Table 1.25: Information of the language consultants involved in the domains of appreciative inquiry

	Name	Ward No.	Village	VDC	Elsewhere more than year?	Where? When? How long?	Screening Criteria: Y or N?
1	Hire Jhankri	6	Tupatara	Shahartara	No	No	Yes
2	Jun Kumari Budha	6	Tupatara	Shahartara	No	No	Yes
3	Man Prasad Rana	6	Tupatara	Shahartara	No	No	Yes
4	Tshring Jhankri	6	Tupatara	Shahartara	No	No	Yes
5	Sher Bahadur Rana	6	Tupatara	Shahartara	No	No	Yes
6	Sukar Jhankri	6	Tupatara	Shahartara	No	No	Yes
7	Tshring	6	Tupatara	Shahartara	No	No	Yes

	Budha						
8	Om Prasad Budha	6	Tupatara	Shahartara	No	No	Yes

1.1.3 Sociolinguistic questionnaire C

Table 1.26 presents the description of the language consultants participated in the sociolinguistic questionnaire C. The description provides the basic information of the consultants such as the name, age, place of birth, place of living, educational status including the code number used in the questionnaire.

Table 1.26: Description of the language consultants in sociolinguistic questionnaire C

	Name	Age	Place of birth	Place of living	Educational status	Code No.	Remarks
1	Lanku Jhankri	75	Tupatara	Tupatara	Illiterate	KDST14	Village Head
2	Sher Bahadur Rana	32	Tupatara	Tupatara	Literate	KDST15	Language activist

1.2.4 Wordlist

Table 1.27 presents the checklist of language consultants of Tupatara (Shahartara VDC 6/7, Dolpa, and Karnali Zone) participated in the administration of the wordlist.

Table 1.27: The checklist of language consultants of Tupatara (Shahartara VDC 6/7, Dolpa, Karnali Zone)

	A1	A2	A3
Male	√	√	√
Female	√	√	√

Table 1.28 presents the description of the language consultants participated in the wordlist. The description provides the basic information of the consultants such as the name, age, place of birth, place of living, educational status including the code number used in the wordlist.

Table 1.28: Description of the language consultants involved in the wordlist

	Name	Sex	Age	Code No.	Remarks
1	Jun Kumari Budha	F	19	KDSTW1	
2	Sher Bahadur Rana Jhankri	M	32	KDSTW2	
3	Sugar Rana Jhankri	F	60	KDSTW3	
4	Lanku Jhankri	M	75	KDSTW4	
5	Phurba Lamu Jhankri	F	52	KDSTW5	
6	Man Prasad Jhankri	M	60	KDSTW6	

1.2.5 Sentence Repetition Test (SRT)

Table 1.29 presents the description of the language consultants involved in the SRT.

Table 1.29: Description of the language consultants involved in the SRT

	Name	Sex	Age	Educational status	Code No.	Remarks
1	Hire Jhankri	M	50	Literate	KDST_RTT1	
2	Lamu Jhankri	F	55	Literate	KDST_RTT2	
3	Sugar Jhankri	F	70	Illiterate	KDST_RTT3	
4	Man Prasad Rana Jhankri	M	60	Literate	KDST_RTT4	
5	Pasang Lama	F	20	Literate	KDST_RTT5	

1.3 Tarakot [082° 59'22.2" E; 028° 52'48.9" N] Elevation: 2588m

1.3.1 Sociolinguistic questionnaire A

Table 1.30 presents the checklist in terms of age, sex and educational status of language consultants of Tarakot (Shahartara VDC 5, Dolpa, Karnali Zone) participated in the administration of sociolinguistic questionnaire A.

Table 1.30: The checklist of language consultants of Tarakot (Shahartara VDC 5, Dolpa, Karnali Zone)

MALE						FEMALE					
A1		A2		A3		A1		A2		A3	
L	I	L	I	L	I	L	I	L	I	L	I
√√	-	√	√	-	√√	√	√	-	√√	-	√√

Table 1.31 presents the description of the language consultants participated in the sociolinguistic questionnaire A. The description provides the basic information of the consultants such as the name, age, place of birth, place of living, educational status including the code number used in the questionnaire.

Table 1.31: Description of the language consultants in sociolinguistic questionnaire A

	Name	Sex	Age	Place of birth	Place of living	Educational status	Code No.
1	Nima Singh Rokaya	Male	50	Tarakot	Tarakot	Illiterate	KDSTK01
2	Phurba Rokaya	Male	45	Tarakot	Tarakot	Literate	KDSTK02
3	Chewang Budha	Female	55	Shahartara	Tarakot	Illiterate	KDSTK03
4	Chyam Rokaya	Female	20	Tarakot	Tarakot	Illiterate	KDSTK04
5	Bim Bahadur Budha	Male	27	Tarakot	Tarakot	Literate	KDSTK05
6	Mali Rokaya	Female	45	Tarakot	Tarakot	Illiterate	KDSTK06
7	Kunjan Rokaya	Female	15	Tarakot	Tarakot	Literate	KDSTK07
8	Ganga Budha	Male	28	Tarakot	Tarakot	Literate	KDSTK08
9	Paljung Budha	Female	61	Tarakot	Tarakot	Illiterate	KDSTK09
10	Puti Budha	Female	78	Tarakot	Tarakot	Illiterate	KDSTK10
11	Phun Bahadur Budha	Male	76	Tarakot	Tarakot	Illiterate	KDSTK11
12	Kanmya Yoden	Male	60	Tarakot	Tarakot	Illiterate	KDSTK12

1.3.2 Sociolinguistic questionnaire B

Table 1.32 presents the basic information of the language consultants involved in domains of language use including screening criteria 1.

Table 1.32: Basic information of the language consultants involved in domains of language use

	Name	Sex	Age	Ethnic group	Mother tongue	MT of mother	MT of father	Screening criteria
1	Kanmya Yoden	M	60	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
2	Naike Budha	M	53	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
3	Basanta Budha	M	27	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
4	Ganga Budha	M	28	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
5	Chyam Rokaya	F	20	Magar Kaike	Magar Kaike	Magar Kaike	Nepali	Yes
6	Naina Rokaya	F	15	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
7	Bir Bahadur Budha	M	53	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
8	Prem Rana	M	46	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
9	Tolma Budha	F	49	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
10	Paljam Budha	F	60	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
11	Mudku Budha	F	60	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes

Table 1.33 presents more information of the language consultants involved in domains of language use including screening criteria 1.

Table 1.33: Information of the language consultants involved in domains of language use

	Name	Ward No	Village	VDC	Elsewhere more than year?	Where? When? How long?	Screening Criteria: Y or N?
1	Kanmya Yoden	5	Tarakot	Shahartara	No	No	Yes
2	Naike Budha	5	Tarakot	Shahartara	No	No	Yes
3	Basanta Budha	5	Tarakot	Shahartara	No	No	Yes
4	Ganga Budha	5	Tarakot	Shahartara	No	No	Yes
5	Chyam Rokaya	5	Tarakot	Shahartara	No	No	Yes
6	Naina Rokaya	5	Tarakot	Shahartara	No	No	Yes

7	Bir Bahadur Budha	5	Tarakot	Shahartara	No	No	Yes
8	Prem Rana	5	Tarakot	Shahartara	No	No	Yes
9	Tolma Budha	5	Tarakot	Shahartara	No	No	Yes
10	Paljam Budha	5	Tarakot	Shahartara	No	No	Yes
11	Mudku Budha	5	Tarakot	Shahartara	No	No	Yes

Table 1.34 presents the basic information of the language consultants involved in dialect mapping including screening criteria 1.

Table 1.34: Basic information of the language consultants involved in dialect mapping

	Name	Sex	Age	Ethnic group	Mother tongue	MT of mother	MT of father	Screening criteria
1	Prem Rana	M	46	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
2	Tolma Budha	F	49	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
3	Paljam Budha	F	60	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
4	Mudku Budha	F	60	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
5	Ganga Budha	M	28	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
6	Chyam Rokaya	F	20	Magar Kaike	Magar Kaike	Magar Kaike	Nepali	Yes
7	Naina Rokaya	F	15	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
8	Bir Bahadur Budha	M	53	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
9	Kanmya Yoden	M	60	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
10	Naika Budha	M	53	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
11	Basanta Budha	M	27	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes

Table 1.35 presents more information of the language consultants involved in dialect mapping including screening criteria 2.

Table 2.35: Information of the language consultants involved in dialect mapping

	Name	Ward No	Village	VDC	Elsewhere more than year?	Where? When? How long?	Screening Criteria: Y or N?
1	Prem Rana	5	Tarakot	Shahartara	No	No	Yes
2	Tolma Budha	5	Tarakot	Shahartara	No	No	Yes
3	Paljam Budha	5	Tarakot	Shahartara	No	No	Yes
4	Mudku Budha	5	Tarakot	Shahartara	No	No	Yes

5	Ganga Budha	5	Tarakot	Shahartara	No	No	Yes
6	Chyam Rokaya	5	Tarakot	Shahartara	No	No	Yes
7	Naina Rokaya	5	Tarakot	Shahartara	No	No	Yes
8	Bir Bahadur Budha	5	Tarakot	Shahartara	No	No	Yes
9	Kanmya Yoden	5	Tarakot	Shahartara	No	No	Yes
10	Naike Budha	5	Tarakot	Shahartara	No	No	Yes
11	Basanta Budha	5	Tarakot	Shahartara	No	No	Yes

Table 1.36 presents more information of the language consultants involved in bilingualism including screening criteria 1.

Table 1.36: Basic information of the language consultants involved in bilingualism

	Name	Sex	Age	Ethnic group	Mother tongue	MT of mother	MT of father	Screening criteria
1	Prem Rana	M	46	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
2	Tolma Budha	F	49	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
3	Paljam Budha	F	60	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
4	Mudku Budha	F	60	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
5	Ganga Budha	M	28	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
6	Chyam Rokaya	F	20	Magar Kaike	Magar Kaike	Magar Kaike	Nepali	Yes
7	Naina Rokaya	F	15	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
8	Bir Bahadur Budha	M	53	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
9	Kanmya Yoden	M	60	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
10	Naike Budha	M	53	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
11	Basanta Budha	M	27	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes

Table 1.37 presents more information of the language consultants involved in bilingualism including screening criteria 2.

Table 1.37: Information of the language consultants involved in bilingualism

	Name	Ward No	Village	VDC	Elsewhere more than year?	Where? When? How long?	Screening Criteria: Y or N?
1	Prem Rana	5	Tarakot	Shahartara	No	No	Yes
2	Tolma Budha	5	Tarakot	Shahartara	No	No	Yes
3	Paljam Budha	5	Tarakot	Shahartara	No	No	Yes
4	Mudku Budha	5	Tarakot	Shahartara	No	No	Yes
5	Ganga Budha	5	Tarakot	Shahartara	No	No	Yes
6	Chyam Rokaya	5	Tarakot	Shahartara	No	No	Yes
7	Naina Rokaya	5	Tarakot	Shahartara	No	No	Yes
8	Bir Bahadur Budha	5	Tarakot	Shahartara	No	No	Yes
9	Kanmya Yoden	5	Tarakot	Shahartara	No	No	Yes
10	Naike Budha	5	Tarakot	Shahartara	No	No	Yes
11	Basanta Budha	5	Tarakot	Shahartara	No	No	Yes

Table 1.38 presents more information of the language consultants involved in appreciative inquiry including screening criteria 1.

Table 1.38: Basic information of the language consultants involved in appreciative inquiry

	Name	Sex	Age	Ethnic group	Mother tongue	MT of mother	MT of father	Screening criteria
1	Prem Rana	M	46	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
2	Tolma Budha	F	49	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
3	Paljam Budha	F	60	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
4	Mudku Budha	F	60	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
5	Ganga Budha	M	28	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
6	Chyam Rokaya	F	20	Magar Kaike	Magar Kaike	Magar Kaike	Nepali	Yes
7	Naina Rokaya	F	15	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
8	Bir Bahadur Budha	M	53	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
9	Naike Budha	M	53	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
10	Basanta Budha	M	27	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
11	Kanmya Yoden	M	60	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes

Table 1.39 presents more information of the language consultants involved in appreciative inquiry including screening criteria 2.

Table 1.39: Information of the language consultants involved in appreciative inquiry

	Name	Ward No	Village	VDC	Elsewhere more than year?	Where? When? How long?	Screening Criteria: Y or N?
1	Prem Rana	5	Tarakot	Shahartara	No	No	Yes
2	Tolma Budha	5	Tarakot	Shahartara	No	No	Yes
3	Paljam Budha	5	Tarakot	Shahartara	No	No	Yes
4	Mudku Budha	5	Tarakot	Shahartara	No	No	Yes
5	Ganga Budha	5	Tarakot	Shahartara	No	No	Yes
6	Chyam Rokaya	5	Tarakot	Shahartara	No	No	Yes
7	Naina Rokaya	5	Tarakot	Shahartara	No	No	Yes
8	Bir Bahadur Budha	5	Tarakot	Shahartara	No	No	Yes
9	Naike Budha	5	Tarakot	Shahartara	No	No	Yes
10	Basanta Budha	5	Tarakot	Shahartara	No	No	Yes
11	Kanmya Yoden	5	Tarakot	Shahartara	No	No	Yes

1.3.3 Sociolinguistic questionnaire C

Table 1.40 presents the description of the language consultants participated in the sociolinguistic questionnaire C. The description provides the basic information of the consultants such as the name, age, place of birth, place of living, educational status including the code number used in the questionnaire.

Table 1.40: Description of the language consultants in sociolinguistic questionnaire C

	Name	Age	Place of birth	Place of living	Educational status	Code No.	Remarks
1	Phurba Rokaya	45	Tarakot	Tarakot	Literate	KDSTK13	Village Head
2	Bim Bahadur Budha	27	Tarakot	Tarakot	Literate	KDSTK14	Language activist

1.3.4 Wordlist

Table 1.41 presents the checklist of language consultants of Tarakot (Shahartara VDC 5, Dolpa, Karnali Zone) participated in the administration of wordlist.

Table 1.41: The checklist of language consultants of Tarakot (Shahartara VDC 5, Dolpa, Karnali Zone)

	A1	A2	A3
Male		√√√	√
Female	√		√

Table 1.42 presents the description of the language consultants participated in wordlist. The description provides the basic information of the consultants such as the name, age, place of birth, place of living, educational status including the code number used in the wordlist.

Table 1.42: Description of the language consultants involved in wordlist

	Name	Sex	Age	Code No.
1	Kujang Rokaya	F	15	KDSTKW1
2	Bhim Bahadur Budha	M	36	KDSTKW2
3	Kanmya Yoden Rokaya	M	60	KDSTKW3
4	Paljum Budha	F	60	KDSTKW4
5	Nima Singh Rokaya	M	50	KDSTKW5
6	Phurba Rokaya	M	45	KDSTKW6

1.3.5 Sentence Repetition Test (SRT)

Table 1.43 presents the description of the language consultants involved in the SRT.

Table 1.43: Description of the language consultants involved in the SRT

	Name	Sex	Age	Educational status	Code No.
1	Ganga Budha	M	28	Literate	KDSTK_SRT1
2	Chemana Budha	F	45	Illiterate	KDSTK_SRT2
3	Naina Rokaya	F	15	Literate	KDSTK_SRT3
4	Nima Singh Rokaya	M	50	Illiterate	KDSTK_SRT4
5	Prithvi Bahadur Rana	M	27	Literate	KDSTK_SRT5
6	Karsang Lama	F	48	Literate	KDSTK_SRT6

1.4 Belawa/Lingdu [082° 59'25.7" E; 028° 52'42.5" N] Elevation: 2441m

1.4.1 Sociolinguistic questionnaire A

Table 1.44 presents the checklist in terms of different age, sex and educational status of language consultants of Belawa, Shahartara VDC 5 Dolpa, Karnali Zone) participated in the administration of sociolinguistic questionnaire A.

Table 1.44: The checklist of language consultants of Belawa (Shahartara VDC 5 Dolpa, Karnali Zone)

MALE						FEMALE					
A1		A2		A3		A1		A2		A3	
L	I	L	I	L	I	L	I	L	I	L	I
√	-	√√	√	√	√	√	√	√√	√	-	√√

Table 1.45 presents the description of the language consultants participated in the sociolinguistic questionnaire A. The description provides the basic information of the consultants such as the name, age, place of birth, place of living, educational status including the code number used in the questionnaire.

Table 1.45: Description of the language consultants in sociolinguistic questionnaire A

	Name	Sex	Age	Place of birth	Place of living	Educational status	Code No.
1	Suka Lal Jhankri	Male	38	Belawa	Belawa	Literate	KDSB01
2	Rajendra Rana	Male	16	Belawa	Belawa	Literate	KDSB02
3	Kippa Budha	Female	35	Belawa	Belawa	Illiterate	KDSB03
4	Paljang Budha	Male	52	Belawa	Belawa	Illiterate	KDSB04
5	Ngisyar Budha	Female	63	Belawa	Belawa	Illiterate	KDSB05
6	Tar Bahadur Budha	Male	62	Belawa	Belawa	Illiterate	KDSB06
7	Tajang Palhmu Budha	Female	65	Belawa	Belawa	Illiterate	KDSB07
8	Phul Maya Rana	Female	17	Belawa	Belawa	Illiterate	KDSB08
9	Karshang Lama	Female	48	Shahartara	Lingdu	Literate	KDSB09
10	Pasang Gurung	Female	20	Shahartara	Lingdu	Literate	KDSB10
11	Tchring Lama	Male	63	Shahartara	Lingdu	Literate	KDSB11
12	Kamala Gurung	Female	30	Shahartara	Lingdu	Literate	KDSB12

1.4.2 Sociolinguistic questionnaire B

Table 1.46 presents the basic information of the language consultants involved in domains of language use, dialect mapping, bilingualism and appreciative enquiry including screening criteria 1.

Table 1.46: Basic information of the language consultants involved in domains of language use, dialect mapping, bilingualism and appreciative enquiry

	Name	Sex	Age	Ethnic group	Mother tongue	MT of mother	MT of father	Screening criteria
1	Kamala Gurung	F	30	Gurung	Magar Kaike	Magar Kaike	Magar Kaike	Yes
2	Tchring Lama	M	63	Gurung	Magar Kaike	Magar Kaike	Magar Kaike	Yes
3	Tar Bahadur Budha	M	62	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
4	Suka Lal Jhankri	M	38	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
5	Rajendra Rana	M	16	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
6	Kippa Budha	F	35	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
7	Paljang Budha	M	52	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
8	Ngisyar Budha	F	63	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
9	Tajang Palhmu Budha	F	65	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes
10	Phul Maya Rana	F	17	Magar Kaike	Magar Kaike	Magar Kaike	Magar Kaike	Yes

11	Karshang Lama	F	48	Gurung	Magar Kaike	Magar Kaike	Magar Kaike	Yes
12	Pasang Gurung	F	20	Gurung	Magar Kaike	Magar Kaike	Magar Kaike	Yes

Table 1.47 presents more information of the language consultants involved in domains of language use, dialect mapping, bilingualism and appreciative enquiry including screening criteria 2.

Table 1.47: Information of the language consultants involved in domains of language use, dialect mapping, bilingualism and appreciative enquiry

	Name	Ward No.	Village	VDC	Elsewhere more than year?	Where? When? How long?	Screening Criteria: Y or N?
1	Kamala Gurung	5	Lingdu	Shahartara	No	No	Yes
2	Tchring Lama	5	Lingdu	Shahartara	No	No	Yes
3	Tar Bahadur Budha	5	Belawa	Shahartara	No	No	Yes
4	Suka Lal Jhankri	5	Belawa	Shahartara	No	No	Yes
5	Rajendra Rana	5	Belawa	Shahartara	No	No	Yes
6	Kippa Budha	5	Belawa	Shahartara	No	No	Yes
7	Paljang Budha	5	Belawa	Shahartara	No	No	Yes
8	Ngisyar Budha	5	Belawa	Shahartara	No	No	Yes
9	Tajang Palhmu Budha	5	Belawa	Shahartara	No	No	Yes
10	Phul Maya Rana	5	Belawa	Shahartara	No	No	Yes
11	Karshang Lama	5	Lingdu	Shahartara	No	No	Yes
12	Pasang Gurung	5	Lingdu	Shahartara	No	No	Yes

1.4.3 Sociolinguistic questionnaire C

Table 1.48 presents the description of the language consultants participated in the sociolinguistic questionnaire C. The description provides the basic information of the consultants such as the name, age, place of birth, place of living, educational status including the code number used in the questionnaire.

Table 1.48: Description of the language consultants in sociolinguistic questionnaire C

	Name	Age	Place of birth	Place of living	Educational status	Code No.	Remarks
1	Tchring Lama Gurung	63	Lingdu	Lingdu	Literate	KDSB13	Language activist
2	Karshang Lama Gurung	48	Lingdu	Lingdu	Literate	KDSB14	Language activist

1.4.4 Wordlist

Table 1.49 presents the checklist of language consultants of Belawa (Shahartara VDC 5 Dolpa, Karnali Zone) participated in the administration of wordlist.

Table 1.49: The checklist of language consultants of Belawa (Shahartara VDC 5 Dolpa, Karnali Zone)

	A1	A2	A3
Male	√	√	√
Female		√	

Table 1.50 presents the description of the language consultants participated in wordlist. The description provides the basic information of the consultants such as the name, age, place of birth, place of living, educational status including the code number used in the wordlist.

Table 1.50: Description of the language consultants involved in the wordlist

	Name	Sex	Age	Code No.	Remarks
1	Rajendra Jhankri	M	16	KDSBW1	
2	Suka Lal Jhankri	M	38	KDSBW2	
3	Karsang Lama	F	48	KDSBW3	
4	Tshring Gurung	M	65	KDSBW4	

1.4.5 Sentence Repetition Test (SRT)

Table 1.51 presents the description of the language consultants involved in the SRT.

Table 1.51: Description of the language consultants involved in the SRT

	Name	Sex	Age	Educational status	Code No.	Remarks
1	Kamala Lama	F	30	Literate	KDSB_SRT1	
2	Pasang Lama	F	20	Literate	KDSB_SRT2	

1.5 Dunai [082° 53'41.5" E; 028° 57'11.5" N] Elevation 2068m

1.5.1 Sociolinguistic questionnaire A

Table 1.52 presents the checklist in terms of different age, sex and educational status of language consultants of Dunai (Dunai VDC 1, Dolpa District, Karnali Zone) participated in the administration of sociolinguistic questionnaire A.

Table 1.52: The checklist of language consultants of Dunai (Dunai VDC 1, Dolpa District, Karnali Zone)

MALE						FEMALE					
A1		A2		A3		A1		A2		A3	
L	I	L	I	L	I	L	I	L	I	L	I
√	-	√√√	√		√	-	-	√	√	-	√

Table 1.53 presents the description of the language consultants participated in the sociolinguistic questionnaire A. The description provides the basic information of the consultants such as the name, age, place of birth, place of living, educational status including the code number used in the questionnaire.

Table 1.53: Description of the language consultants in sociolinguistic questionnaire A

	Name	Sex	Age	Place of birth	Place of living	Educational status	Code No.
1	Sher Bahadur Rana	Male	55	Shahartara	Dunai	Literate	KDDD01
2	Dhan Bahadur Budha	Male	37	Shahartara	Dunai	Literate	KDDD02
3	Himali Budha	Female	34	Shahartara	Dunai	Literate	KDDD03
4	Lajem Budha	Female	65	Shahartara	Dunai	Illiterate	KDDD04
5	Jyam Budha	Male	40	Shahartara	Dunai	Illiterate	KDDD05
6	Kirti Rokaya	Male	70	Shahartara	Dunai	Illiterate	KDDD06
7	Narayan Budha	Male	29	Shahartara	Dunai	Literate	KDDD07
8	Mangali Rokaya	Female	55	Shahartara	Dunai	Illiterate	KDDD08
9	Angada Budha	Male	40	Shahartara	Dunai	Literate	KDDD09

1.5.2 Sociolinguistic questionnaire C

Table 1.54 presents the description of the language consultants participated in the sociolinguistic questionnaire C. The description provides the basic information of the consultants such as the name, age, place of birth, place of living, educational status including the code number used in the questionnaire.

Table 1.54: Description of the language consultants in sociolinguistic questionnaire C

	Name	Age	Place of birth	Place of living	Educational status	Code No.	Remarks
1	Amgada Budhaa	40	Shahartara	Dunai	Literate	KDDD10	Language activist
2	Dhan Bahadur Budha	37	Shahartara	Dunai	Literate	KDDD11	Language activist

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