

**A SOCIOLINGUISTIC SURVEY OF
THE MAJHI LANGUAGE**

A REPORT

SUBMITTED

TO

LINGUISTIC SURVEY OF NEPAL (LinSuN)

CENTRAL DEPARTMENT OF LINGUISTICS

**TRIBHUVAN UNIVERSITY, KATHMANDU,
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CHAPTER 1

INTRODUCTION

1.1 Background

This report is based on the fieldwork carried out by Linguistic Survey of Nepal (LinSuN) in the major Majhi speaking areas in 2070. The main purpose of this study was to find out the sociolinguistic situation of the Majhi language. The specific goals /objectives of the study were as follows:

- a. To identify the number of the Majhi varieties and how they vary from each other by assessing the levels of lexical similarities among them;
- b. To find out their vitality by investigating the patterns of their use in certain domains of language use;
- c. To assess the mother tongue proficiency and extent of community bilingualism;
- d. To evaluate the language maintenance and the attitudes of the speakers towards their native tongue(s); and
- e. To gather information regarding the resources and language development for the implementation of mother-tongue based multilingual education in the mother tongues.

The following locations were selected as the survey points on the basis of the density of the Majhi population, speakers and the dialectal variations.

- i. Manthali in Manthali VDC
- ii. Kunauri in Bhaluwajor VDC
- iii. Sitkha in Bhirpani VDC
- iv. Rajagaun in Pakarbas VDC
- v. Seleghat in Bhaluwajor VDC



Figure 1.1: The survey areas in the map of Nepal

1.2 The Majhi people and their settlements

Majhi is an ethnic nationality of Nepal with their unique language and culture. “Majhis are dark skinned, of medium height, with thin wiry bodies and extremely shy in nature. In their physical appearance, they are like Tharus in Terais” (Gautam and Thapa Magar, 1994:42 as quoted in Dhakal 2014:1). Bista (1997) says that Majhi, Darai and Danuwar have physical similarities. There are a number of clans in the Majhi community, i.e. Kusahar, Danuwar, Jal Thakur, etc of which Kusahar and Danuwar are the major ones. The two clans are strikingly different from each other culturally.



Figure 1.2: Majhi speaking areas in the map of Nepal [Source: Topographic survey branch, survey department, HMG Nepal-2002]

Culturally the Majhi people are animist as they worship the nature. They, mainly, worship three things: the river as the mother deity (Koshipuja), the mountain as the father deity and their own ancestors (Sarad). During the worship the Kusahars offer pig to the gods but the Danuwars neither keep pig nor offer it to the gods. During the occasions of the worship they sing traditional Majhi songs. In our personal communication with Mr. Shyam Majhi (Manthali), Mr. Ganesh Majhi (Kunauri) and Mr. Dharma Majhi (Sitkha), we were informed that during Sarad they communicate with the spirits of their ancestors in terms of songs. They invite the ancestors, offer seats to them, worship and offer food to them, and finally farewell them by singing songs. Mr. Shyam Majhi said that the priest communicates with the spirits.

Interestingly Mr. Dharma Majhi said that the spirits can take place in anyone of the member of the Majhi community and the people can talk to their ancestors directly.

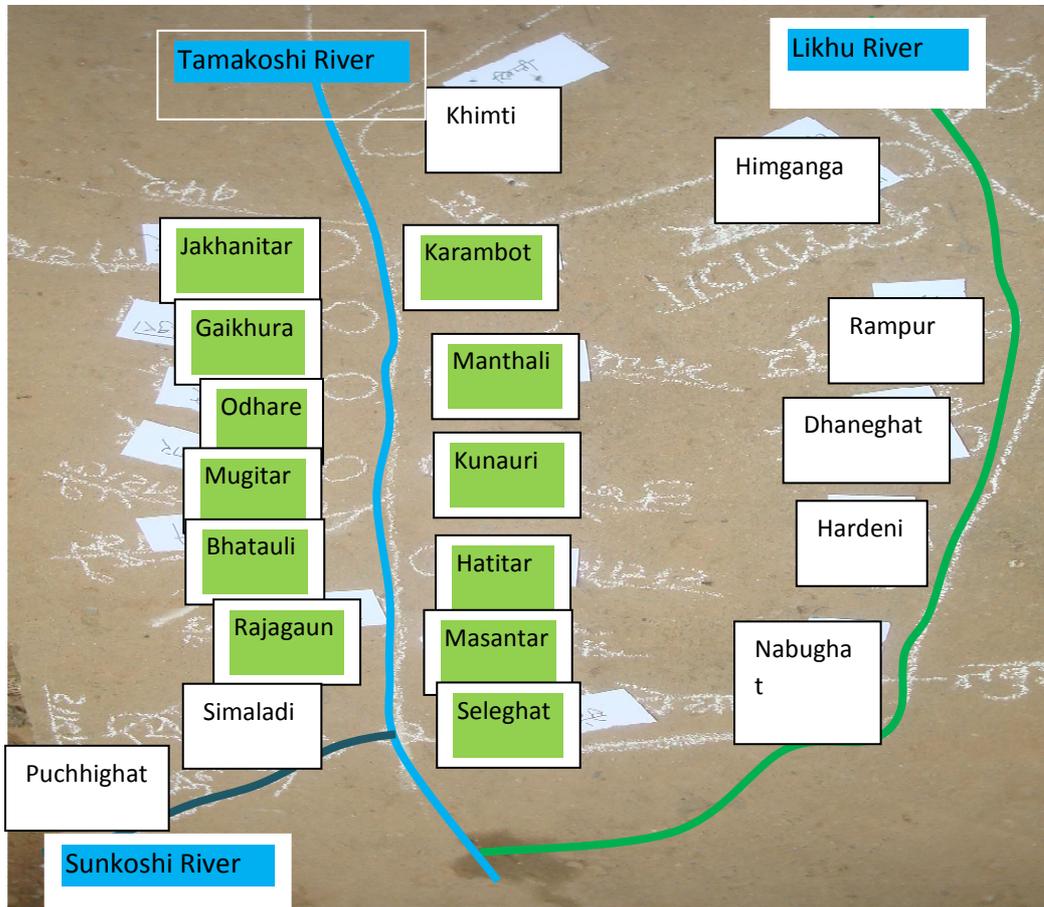


Figure 1.3: Majhi settlements and speaking areas along the Tamakoshi and Likhu Rivers (Mapped at Kunauri)

The Majhi people are found to be residing on the banks of the Tamakoshi Sunkoshi and Dudhkoshi rivers and their tributaries in the Central and Eastern Development Region of Nepal. According to the Census report 2011, the total population of Majhi is 83227 and out of them, the number of Majhi speakers is 24422. During the fieldwork we tried to figure out the Majhi settlements in the areas. Major settlements of the Majhi people are found on the belts of Indrawati, Bhotekoshi, Sunkoshi, Tamakoshi, Dudhkoshi and Likhu in the Central and Eastern Development Region of Nepal. Out of them, the major settlements are found in the areas within Ramechhap and Kabhrepalanchowk districts. As our survey destination was Ramechhap district in Central Development Region of Nepal we tried to identify the Majhi residing areas in Ramechhap district. Figure 1.3 presents the Majhi residing areas along the rivers Tamakoshi and Likhu in Ramechhap districts identified with mapping tool with the

help of the members of community. The green coloured are the Majhi speaking locations. The green locations are Majhi speaking locations and others are Majhi non-speaking locations. It shows that Majhi is mainly spoken in the locations along Tamakoshi.

Similarly we carried out a mapping of the Majhi settlements at Sitkha to identify the Majhi residing areas along Sunkoshi River. Along Sunkoshi we came to know that there are some unidentified locations where Majhi language is still spoken. The report of the people sometimes may not be true. People in Manthali and Bhaluwajor reported that Majhi is spoken in Dabkha but when we reached there we found that Majhi is not spoken there at all.

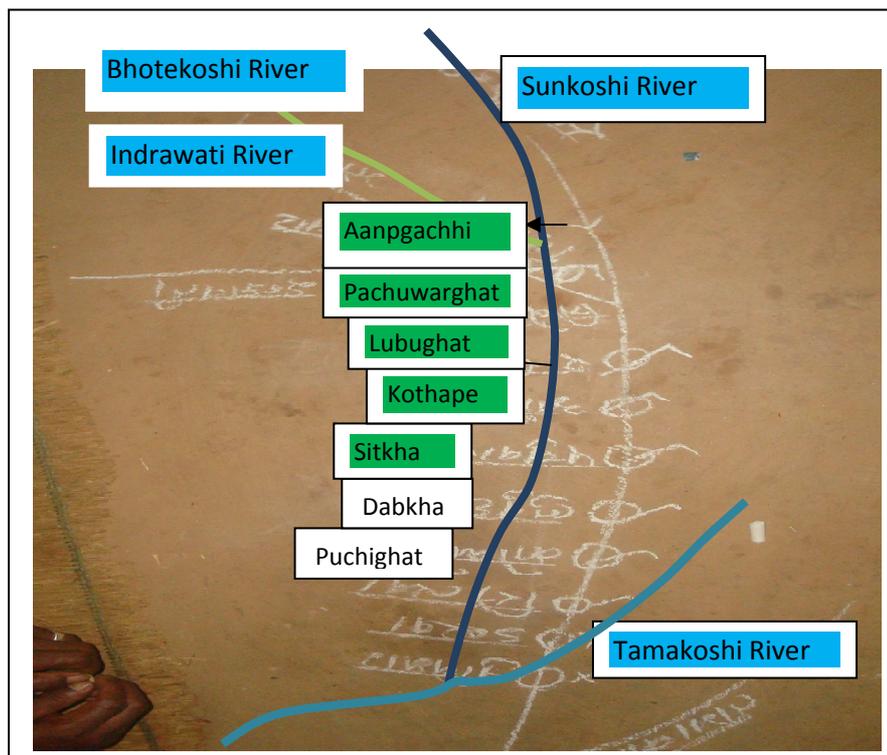


Figure 1.4: Majhi speaking locations along Sinkoshi River (Mapped at Sitkha)

Figure 1.4 presents the Majhi settlements along the Sukoshi River and the green locations are the Majhi speaking locations. People reported that apart from Ramechhap, there are a number of places in other districts like Kabhrepalanchowk, Sindhupalchowk, and Sindhuli districts where Majhi is still spoken but it needs to be confirmed by fieldwork in the areas.

1.3 The Majhi language

Majhi is the ethnonym as well as the glottonym. The people call themselves Majhi and their language *majhi bhasa* or *majhi kura*. None of the respondents used other terms to refer to their language. Similarly the endonym and the exonym of the language are also the same. Majhi is one of the minority languages spoken by the Majhi people so the ethnonym and

glottonym are the same. Scholars point out that the term ‘Kushwaar’ used in the writings of Hodgson refers to Majhi (Dhakal 2014:2). Van Driem (2007) presents Majhi as an endangered language to be at the throes of death.

Ethnologue: Languages of Nepal (2012) states that Majhi language is spoken in Chisapani, Bhatauli, Pakarbas, Bhaluwajor and Rakathum VDCs of the Ramechhap district with three dialects: Manthali, Rajagaun and Sitkha and the language is a threatened in its vitality state.

Majhi is an Indo-Aryan language under the Indo-Iranian branch of Indio-Europaen language family. It belongs to the Eastern branch of Indo-Aryan. Ethnologue (2012) has grouped it in the Bihari group of Eastern Zone branch of Indo-Aryan. The genetic classification of Majhi can be presented as given in Figure 5.

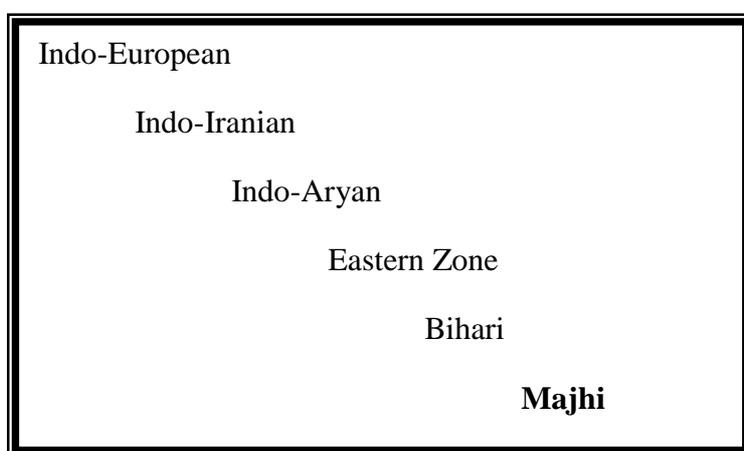


Figure 1.5: Genetic classification of Majhi [Source: Ethnologue: Languages of Nepal (2012) According to the Census (2011), this language is reported to be spoken in different districts of Nepal. Major districts include: Achham (696), Arghakhanchi (1630), Dhanusha (758), Jhapa (1152), Kathmandu (446), Kabhre (1374), Khotang (549), Makawanpur (696), Morang (1630), Ramechhap (4352), Rautahat (1453), Sarlahi (1575), Sindhuli (4840), Sindhupalchok (530), Sunsari (2002) and Udayapur (1253).

1.4 Organization of the report

The survey report is organized into 6 chapters. Chapter 1 examines the possible dialectal variations and chapter 2 investigates the major domains of language use. Similarly chapter 3 evaluates the mother tongue proficiency and bi/multilingualism and chapter 4 looks at language vitality, language maintenance and language attitudes. In the same way, chapter 5 discusses language resources, dreams and plans of the speech community for language development and chapter 8 presents the summary of the findings and recommendations. The annex includes word lists and sociolinguistic questionnaires.

CHAPTER 2

RESEARCH METHODOLOGY

2.1 Outline

This chapter deals with the research methodology employed in this survey. It consists of three sections. Section 2.2 presents a brief description of the research tools: sociolinguistic questionnaires and wordlist, the major focus of the tools in the survey, their basic characteristics and how they were administered in the field. In section 2.3, we deal with the limitations of the survey with respect to time, access, area, methods and informants.

2.2 Research methodology

This survey has employed three different tools in order to fulfill its goals. The methods/tools consist of Sociolinguistic Questionnaires (SLQ) and Wordlist Comparisons. The Sociolinguistic Questionnaires (SLQ) consists of three sets: Sociolinguistic Questionnaire A, Sociolinguistic Questionnaire B, and Sociolinguistic Questionnaire C.

2.2.1 The sociolinguistic questionnaires

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

a. Sociolinguistic questionnaire A (SLQ A)

This set, consisting of eighty questions, is intended to be administered to the individuals of the speech community. The main purpose of this set is to gather information from the individuals about the language resources, mother-tongue proficiency and multilingualism, domain of language use, language vitality, language maintenance and their language attitudes. The opinions from the individuals are often influenced by factors such as location, education, age and sex.

Prior to the administration of the set of questionnaire different locations were selected as the survey points. Equal number of respondents were selected from each of the survey points including male-female, literate-illiterate, different age groups (15-35, 35-55 and above 55). Table 2.1 presents the overview of the survey points and sample population.

Table 2.1: The overview of the survey points and sample population in Majhi

Survey points	GPS Coordinates	Elevation	Sex		Education			Age groups		
			Male	Female	Illiterate	Literate	Educated	15-35	35-55	55+
Manthali	086°03'42.2'E 27°23'12.0'N	545 m.	6	6	2	6	4	4	4	4
Kunauri	086°02'03.7'E 27°22'29.3'N	526 m.	6	6	5	4	3	4	4	4
Rajagaun	086°00'42.2'E 27°22'47.7'N	494 m.	6	6	6	4	2	4	4	4
Seleghat	085°59'21.7'E 27°20'19.9'N	507 m.	6	6	6	4	2	4	4	4
Sitkha	085°54'14.4'E 27°24'53.5'N	530 m.	6	6	8	4	0	4	4	4
	Total		30	30	27	22	11	20	20	20
	Grand total		60		60			60		

¹Source: Field survey 2070

The questions were administered in Nepali and the answers given by the informants were recorded in the questionnaire in Nepali or English. After the data collection the answers were entered into a database and analyzed for general patterns and trends that would contribute to fulfill the research goals. Linguistic background of the respondents is important in the sociolinguistic study of a language. The linguistic background of the respondents is presented in Tables 2.2-2.6.

¹ The source to all the tables and figures in this report is field survey 2070 otherwise stated.

Table 2.2: Mother's mother tongue of the respondents

	Manthali	Kunauri	Rajagaun	Seleghat	Sitkha
Majhi	11	12	12	12	11
Nepali	1	0	0	0	1

Table 2.3: Father's mother tongue of the respondents

	Manthali	Kunauri	Rajagaun	Seleghat	Sitkha
Majhi	11	12	12	12	11
Nepali	1	0	0	0	1

Table 2.4: Spouse's mother tongue of the respondents

	Manthali	Kunauri	Rajagaun	Seleghat	Sitkha
Majhi	11	12	12	11	12
Nepali	1	0	0	1	0

Table 2.5: The birth place of the respondents

	Manthali	Kunauri	Rajagaun	Seleghat	Sitkha
Address	8	11	10	10	11
Out of address	4	1	2	2	1

Table 2.6: Whether they have lived out of the address

	Manthali	Kunauri	Rajagaun	Seleghat	Sitkha
Yes	3	2	0	1	1
No	9	10	12	11	11

b. Sociolinguistic Questionnaire B (SLQ B)

Sociolinguistic questionnaire B is participatory in nature. It comprises of four participatory tools: Domains of Language Use (DLU), Bilingualism (BLM), Dialect Mapping (DLM) and Appreciative Inquiry (ACI). The purpose of the Dialect Mapping (DLM) tool is to help the speech community to think about the languages/language varieties spoken in the areas. It was used to find out the dialects of Majhi and their distribution. Domains of Language Use (DLU) was used to find out the domains in which they use Majhi and other languages. Similarly,

Appreciative Inquiry (ACI) was used to find out the available language resources in the language and the possibilities and challenges of language preservation and promotion. Table 2.7 and 2.8 give the overview of the locations and sample population selected for the purpose of Dialect Mapping (DLM) in Majhi.

Table 2.7: The survey points and sample population for dialect mapping in Majhi

Locations	Sex		Literacy		Age groups		
	Male	Female	Literate	Illiterate	15-35	35-55	55+
Manthali	4	4	5	3	3	3	2
Kunauri	4	5	4	5	5	2	2
Rajagaun	3	4	4	3	4	2	1
Seleghat	5	4	6	3	3	3	3
Sitkha	6	4	5	5	3	4	3

c. Sociolinguistic Questionnaire C (SLQ C)

This set was administered on one to three language activists and/or village head at every survey point. It aims to assess the language maintenance, language vitality and their attitudes towards their languages and their readiness for language development.

2.2.2 Word list comparisons

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 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 3.3).

From each survey points, five informants representing 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 Majhi as his/her mother tongue and should not have lived outside the village for extended periods of time.

Table 2.8: The overview of the survey points and sample population for word list comparison

VDCs	Sex		Education			Age groups		
	Male	Female	Illiterate	Literate	Educated	15-35	35-55	55+
Manthali	2	3	1	2	2	2	2	1
Kunauri	3	2	2	1	2	2	2	1
Rajagaun	3	2	2	2	1	1	3	1
Seleghat	2	3	1	2	2	2	1	2
Sitkha	3	2	3	2	0	3	1	1

The wordlist elicitation was in Nepali language. Majhi equivalents for the Nepali words were asked to the native speakers and the words were transcribed phonetically. The lexical items were compared in order to determine similarities and differences among the varieties sampled. This tool provides an initial indication of possible dialects groupings in the languages. However, the intelligibility between dialects cannot be conclusively stated based solely on lexical similarity percentages.

2.3 Limitations

2.3.1 Time

Majhi settlements are scattered along the sides of Sunkoshi, Tamakoshi, Bhotekoshi, Indrawati and Likhu. Because of the limitation of time we could visit only some of the parts of Sunkoshi and Tamakoshi. So there may be unknown Majhi speaking settlements in this area.

2.3.2 Tools

In our observation the Tamakoshi varieties and Sunkoshi varieties are remarkably different from each other. Our survey tools wordlist and questionnaires are not sufficient to identify the variations in the different varieties. We need more questionnaires to find out the variations in pronunciation and grammatical aspects.

2.3.3 Season

The month of Ashad was not appropriate time for field study in this area. During the summer season the temperature in the areas is so high that people living in Kathmandu or hilly regions find it extremely uncomfortable to work. There is extreme scarcity of drinking water during this season in this area because the main source drinking water is the water from the rivers. During rainy season the rivers are flooded and the water in them is full of mud and dirt. In reality we had to drink water from the flooded Tamakoshi River for two days. During this season the people are busy with their agricultural work, specially planting paddy, in their fields from morning to evening. This season is the most dangerous time to travel in the mountainous areas. The heavy rain, flood and landslide were the most dangerous challenges for us during the fieldwork. We were lucky to come back safe from the fieldwork but I had been sick for 15 days after I came back to Kathmandu.

CHAPTER 3

DIALECTAL VARIATION

3.1 Outline

This chapter attempts to look at the dialectal variations in Majhi. This chapter is organized into four sections. Section 3.2 presents the results drawn from dialect mapping tool. Section 3.3 deals with the wordlist comparison in Majhi. And finally, in section 3.4 we present the summary of the findings of the chapter.

3.2 Dialect mapping

For the purpose of identification of the different dialects of the Majhi language, we carried out dialect mapping at three distinct points namely Manthali in Manthali VDC, Kunauri in Bhaluwajor VDC and Sitkha in Bhirpani VDC and tried to find out an overall impression of the distribution of the dialects spoken. The first point is the initial location along Tamakoshi River, second point is nearly the middle part of the Majhi speaking area along Tamakoshi and the third point is the middle part of Majhi speaking areas along Sunkoshi River.

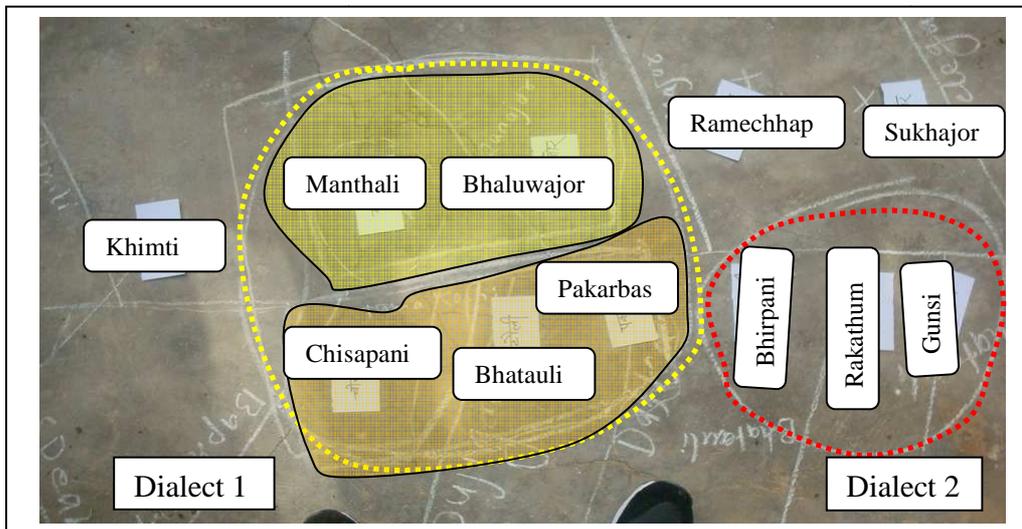


Figure 3.1: Dialect mapping at Manthali

Dialect mapping at Manthali showed that Majhi is spoken in Manthali, Bhaluwajor, Chisapani, Bhatauli and Pakarbas VDCs along Tamakoshi River and Bhirpani, Rakathum and Gunsi VDCs along Sunkoshi River in Ramechhap district. It could distinguish two major dialects and two sub-

dialects under the first dialect as presented in Figure 6 and 7. The first dialect (D1) is spoken in areas along the Tamakoshi River as Manthali, Kunauri, Chisapani, Bhatauli, Pakarbas, etc and the second dialect is spoken in the areas along the Sunkoshi River as Bhirpani, Rakathum, Gunsu, etc.

Dialect mapping at Kunauri had been very much beneficial for the identification of the minute dialect classification of the Majhi language along the Tamakoshi River. It gave not only the Majhi speaking VDCs but also the particular locations in the VDCs of Majhi speaking areas.

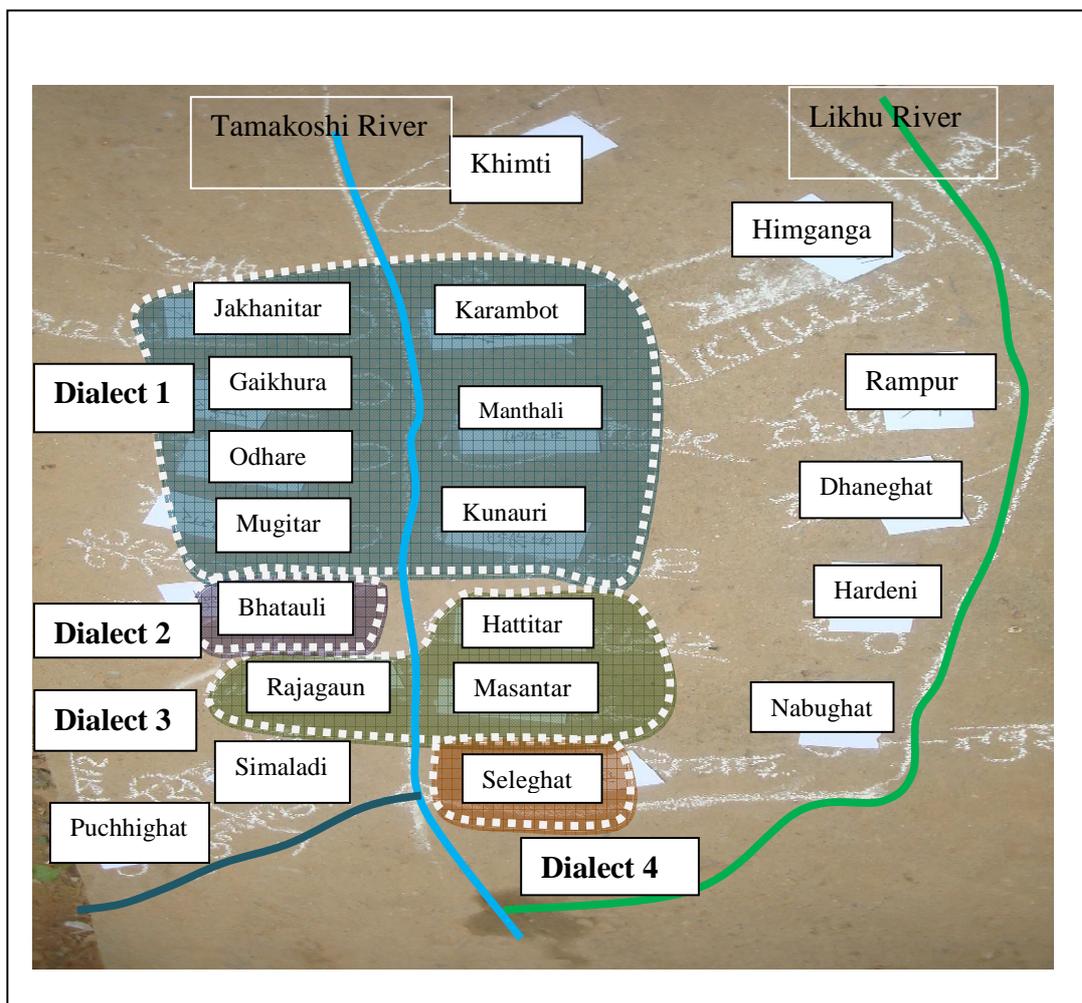


Figure 3.2: Dialect mapping at Kunauri

It reports that Majhi is not spoken in the areas along the Likhu River even though there are a number of Majhi settlements along the river like Himganga, Rampur, Dhaneghat, Hardeni and Nabughat. In the same it asserted that Majhi is not spoken in Khimti, Simladi and Puchhighat.

It identified four Majhi varieties spoken in the areas along the Tamakoshi River as presented in figure 8, but it did not give any impression of the varieties spoken along the Sunkoshi River. Dialect mapping at Kunauri, Bhaluwajor gave quite different picture from that of Manthali. Dialect mapping at Manthali separated the Majhi language spoken on the two sides of Tamakoshi into two groups and Majhi spoken on the side of Sunkoshi into another group, but dialect mapping at Kunauri included Majhi spoken in Manthali, Bhaluwajor, Chisapani, etc on the both sides of Tamakoshi into one group. Similarly, Majhi spoken in Rajagaun, Hattitar and Mastar has been grouped into another group. In the same way, Majhi spoken in Seleghat and Majhi spoken in Bhatauli have been grouped into different two groups. Similarly in the previous dialect mapping Rajagaun in Pakarbas VDC was included into the same group but in the later mapping Rajagaun, Pakarbas is a distinct variety. It gave a fuzzy impression about the language varieties of Majhi. But it is obvious that the forms of languages spoken in different locations are more or less different from each other.

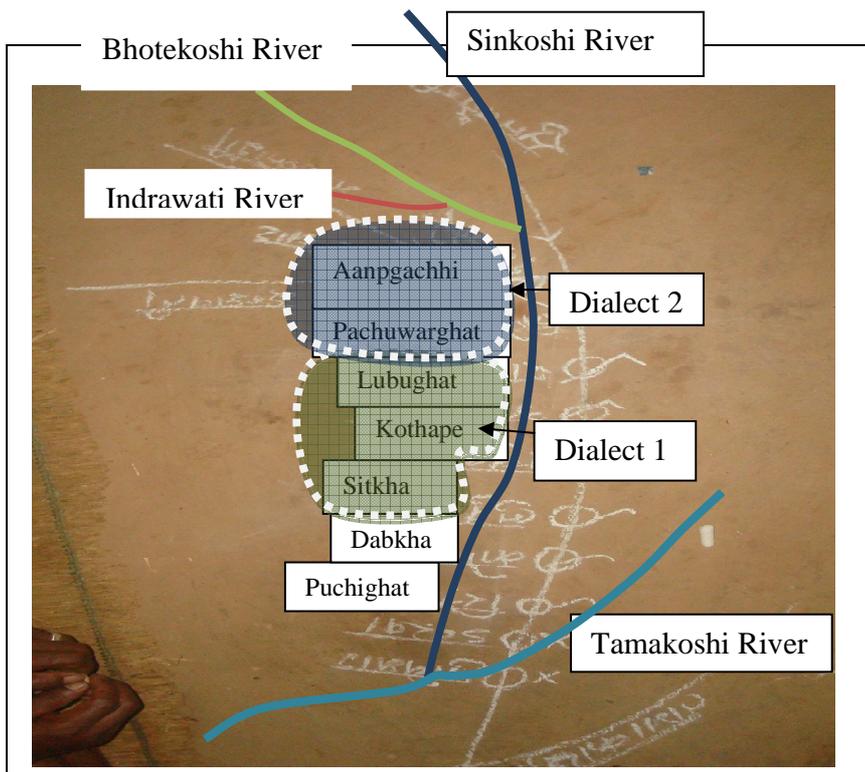


Figure 3.3: Dialect mapping at Sitkha

Dialect mapping at Sitkha demonstrated that there are two varieties of Majhi spoken along Sunkoshi. Figure 9 presents the language varieties spoken along Sunkoshi.

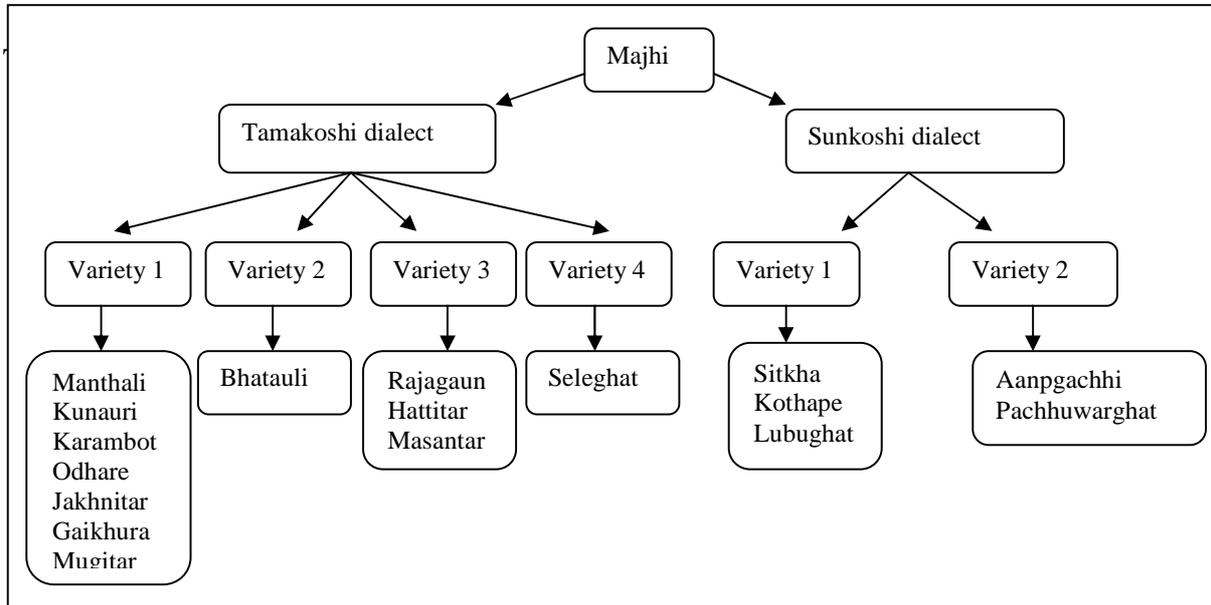


Figure 3.4: The varieties of the Majhi language

There are two major dialect groups which can be named as Tamakoshi dialects and Sunkoshi dialects. Under Tamakoshi dialects there have been identified four different varieties. Variety 1 is spoken in Manthali, Kunaori, Karambot, Odhare, Jakhnitar, Gaikhura and Mugitar. Variety 2 is spoken in Bhatauli. Variety 3 is spoken in Rajagaun, Hattitar and Masantar. In the same way, Variety 4 is spoken in Seleghat.

Similarly, among the Sunkoshi varieties, Variety 1 is spoken in Sitkha, Kothape and Lubugaun; and Variety 2 is spoken in Aanpgachhi and Pachhuwarghat.

3.3 Lexical similarity

The wordlists collected from five different survey points: Manthali, Kunaori, Bhatauli, Rajagaun, Seleghat and Sitkha were compared and the summary of the comparison is presented in Table 6.

Table 3.1: Lexical Similarity comparison in Majhi

	Manthali	Kunauri	Bhatauli	Rajgaun	Seleghat	Sitkha
Manthali	100%					
Kunauri	86%	100%				
Bhatauli	89%	88%	100%			
Rajgaun	83%	85%	87%	100%		
Seleghat	84%	83%	86%	86%	100%	
Sitkha	65%	67%	65%	66%	66%	100%

The lexical comparison shows that the Tamakoshi dialect and Sunkoshi dialect are remarkably different from each other. As only one survey point was taken from Sunkoshi area, it has been impossible to find out how distinct these varieties are from each other. Among the Tamakoshi varieties, Manthali, Kunauri and Bhatauli varieties are close from each other and Rajgaun and Seleghat varieties are slightly different. The lexical comparison indicates that the language variation in Majhi is continuous.

3.4 Summary

In this chapter, we attempted to examine the possible dialectal variations in Majhi. The result of the dialect mapping tool shows that Tamakoshi and Sunkoshi are the two major dialect groups in Majhi. Apart from the lexical items, these varieties are different in terms agreement system. In some cases it is quite difficult for the speakers of one dialect group to understand the people speaking another dialect group. But the people speaking a variety of same dialect group can easily understand each other.

The study, on the basis of the comparison of standardized 210 wordlists shows that there is nearly 65% similarity between Tamakoshi varieties and Sunkoshi varieties and nearly 80-90% similarity among the Tamakoshi varieties. The lexical similarity decreases according to their distance of location.

CHAPTER 4

DOMAINS OF LANGUAGE USE

4.1 Outline

This chapter glances at the major domains of language use in Majhi. It consists of eight sections. Section 4.2 deals with the patterns of language use in general domains. Section 4.3 deals with the use of the language in interpersonal communication in the family. In section 4.4 we deal with the use of the languages by the children in different situations. Section 4.5 appraises the use of languages in different modes of invitation. Section 4.6 deals with the use of Nepali (Language of Wider Communication). Similarly, section 4.7 investigates the preferred language as the medium of instruction in the primary level and section 4.8 presents the summary of the findings of the chapter.

4.2 Patterns of language use in general domains

In this section, we examine the languages most frequently used by the Majhi speakers in the following domains of language use:

- | | |
|--------------------------------------|---|
| i. counting, | viii. quarrelling, |
| ii. singing, | ix. abusing (scolding/using taboo words), |
| iii. joking, | x. telling stories to children, |
| iv. bargaining/ shopping/ marketing, | xi. singing at home, |
| v. storytelling, | xii. family gatherings |
| vi. discussing/ debate, | xiii. village meetings. |
| vii. praying, | |

a. The use of Majhi

Majhi is an important language of communication in everyday life and is mainly used in the domains related to Majhi community and culture. In the domains related to other communities, cultures and inter-community communication, the use of Majhi is limited. It shows that Majhi is the major vehicle of communication in some of the domains of language use and it is going to lose its strength in some other domains of language use. In the domains like village meeting and shopping/marketing its use is almost nil.

The degree of use of Majhi seems to vary according to different locations. Table 4.1 presents the use of Majhi in general domains of language use at different survey locations.

Table 4.1: Use of Majhi in different domains by locations

Domains	Manthali	Kunauri	Rajagaun	Selegat	Sitkha
Counting	6 (50%)	7 (58.33%)	6 (50%)	3 (25%)	7 (58.33%)
Singing	5 (41.66%)	1 (8.33%)	0 (0%)	3 (25%)	8 (66.66%)
Joking	7 (58.33%)	11 (91.66%)	10 (83.33%)	10 (83.33%)	11 (91.66%)
Shopping/Marketing	0 (0%)	1 (8.33%)	0 (0%)	0 (0%)	1 (8.33%)
Story telling	5 (41.66%)	7 (58.33%)	9 (75%)	5 (41.66%)	6 (50%)
Discussing/ Debate	6 (50%)	12 (100%)	11 (91.66%)	9 (75%)	10 (83.33%)
Praying	6 (50%)	11 (91.66%)	9 (75%)	7 (58.33%)	8 (66.66%)
Quarrelling	6 (50%)	11 (91.66%)	12 (100%)	9 (75%)	10 (83.33%)
Abusing	7 (58.33%)	12 (100%)	12 (100%)	11 (91.66%)	10 (83.33%)
Stories to children	5 (41.66%)	7 (58.33%)	10 (83.33%)	6 (50%)	8 (66.66%)
Singing at home	3 (25%)	7 (58.33%)	7 (58.33%)	6 (50%)	8 (66.66%)
Family gatherings	8 (66.66%)	12 (100%)	10 (83.33%)	10 (83.33%)	10 (83.33%)
Village meetings	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)

The use of Majhi seems to have decreased in the locations where there is heterogeneous settlement. Manthali is an administrative centre and a business center of Ramechhap district with heterogeneous settlement. The Majhi people living there have to come in contact with other language speakers in their daily lives and the use of Majhi is low in comparison with the other survey locations. In the same way Selegat has become another business centre these days and the use of Majhi seems to be lower there too. Higher retention of Majhi seems in Kunauri and Sitkha which are slightly out of contact with the outsiders. Rajagaun is the settlement of only the Majhi people but the retention of Majhi is not as high as in Kunauri and Sitkha. It is because before the road transportation facilities were available in Ramechhap, it was the major route to connect the upper side areas of Ramechhap and even Okhaldhunga to the lower side areas and Terai. It shows that there has been contradiction between development and retention of minority

languages like Majhi. The situation of use of Majhi in different domains of language use in different survey locations has been presented in Figure 4.1.

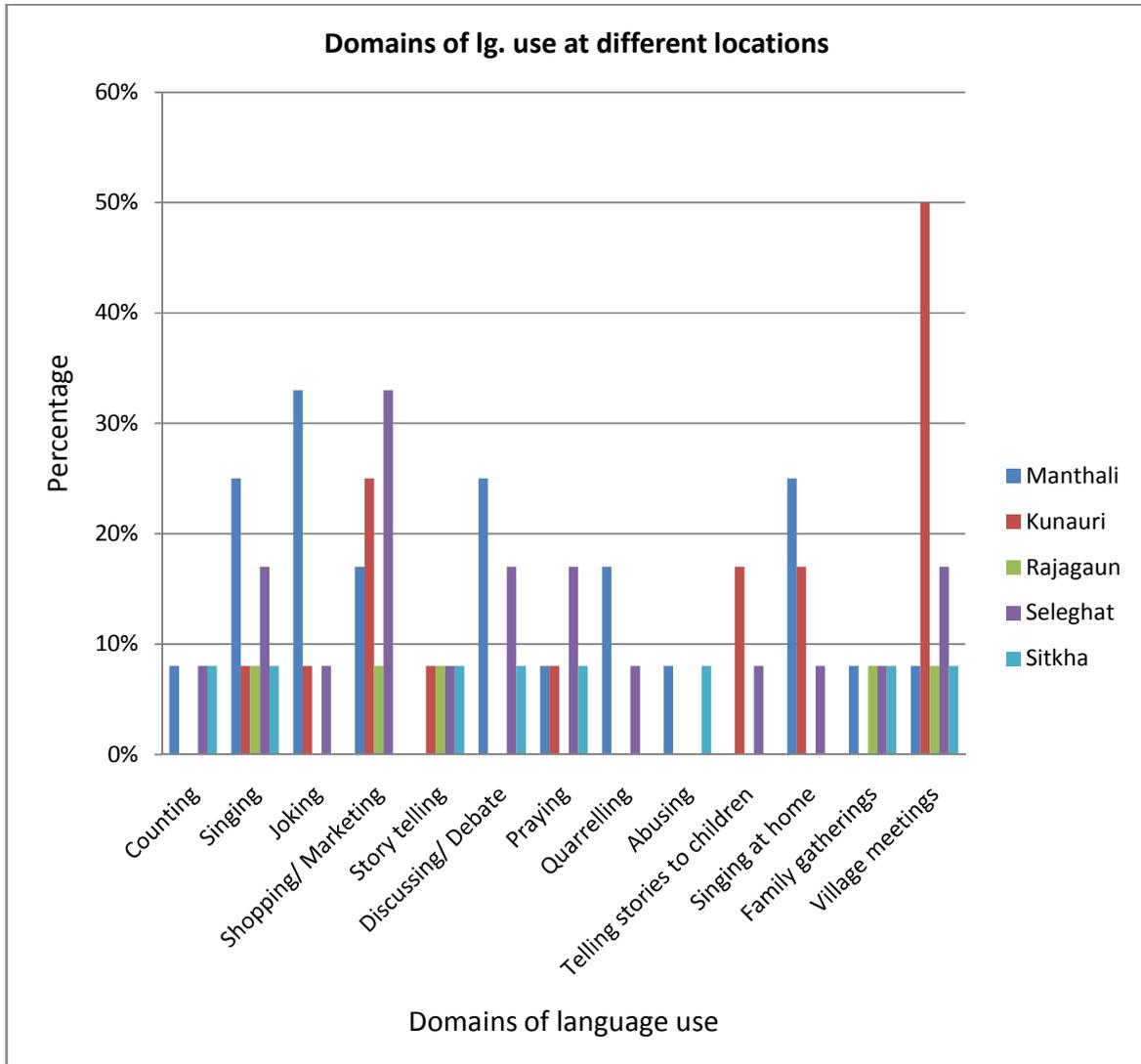


Figure 4.1: Use of Majhi in different domains by locations

Quarrelling	27 (90%)	21 (70%)
Abusing	28 (93.33%)	24 (80%)
Telling stories to children	21 (70%)	15 (50%)
Singing at home	18 (60%)	13 (43.33%)
Family gatherings	26 (86.66%)	24 (80%)
Village meetings	0 (0%)	0 (0%)

The use of Majhi in different domains of language use by different sex has been presented in Figure 4.3.

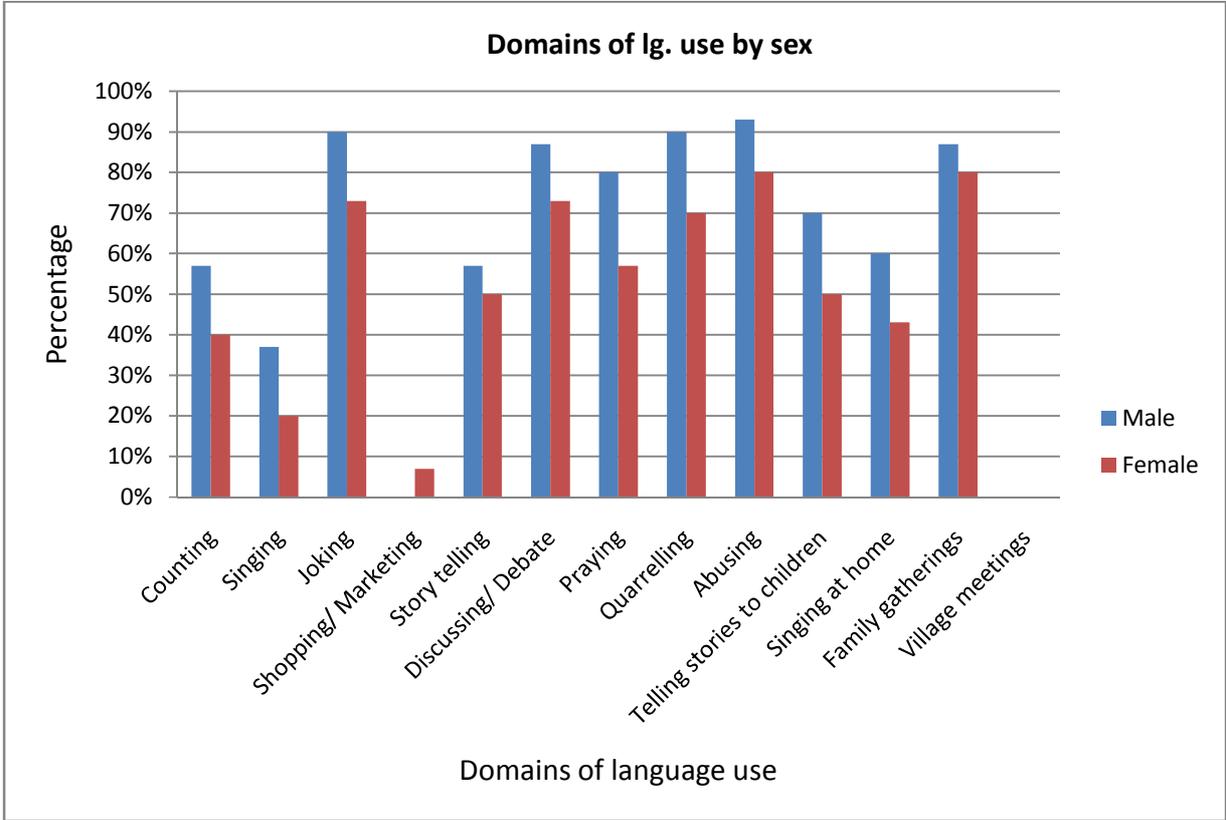


Figure 4.3: Use of Majhi in different domains by sex

In the same way, age seems to be one factor to determine the use of language as Figure 4.4 and Table 4.3 suggest. They give the impression that the use of the Majhi language is gradually decreasing from generation to generation. The degree of language retention in the younger generation is decreasing.

Table 4.3: Use of Majhi in different domains by age

	15-35	35-55	55+
Counting*	8 (40%)	10 (50%)	11 (55%)
Singing	3 (15%)	5 (25%)	9 (45%)
Joking	15 (75%)	17 (85%)	17 (85%)
Shopping/ Marketing	1 (5%)	0 (0%)	1 (5%)
Story telling	9 (45%)	10 (50%)	13 (65%)
Discussing/ Debate	15 (75%)	16 (80%)	17 (85%)
Praying*	12 (60%)	15 (75%)	14 (70%)
Quarrelling	15 (75%)	15 (75%)	18 (90%)
Abusing	16 (80%)	18 (90%)	18 (90%)
Telling stories to children	12 (60%)	12 (60%)	12 (60%)
Singing at home	9 (45%)	10 (50%)	12 (60%)
Family gatherings	16 (80%)	17 (85%)	17 (85%)
Village meetings	0 (0%)	0 (0%)	0 (0%)

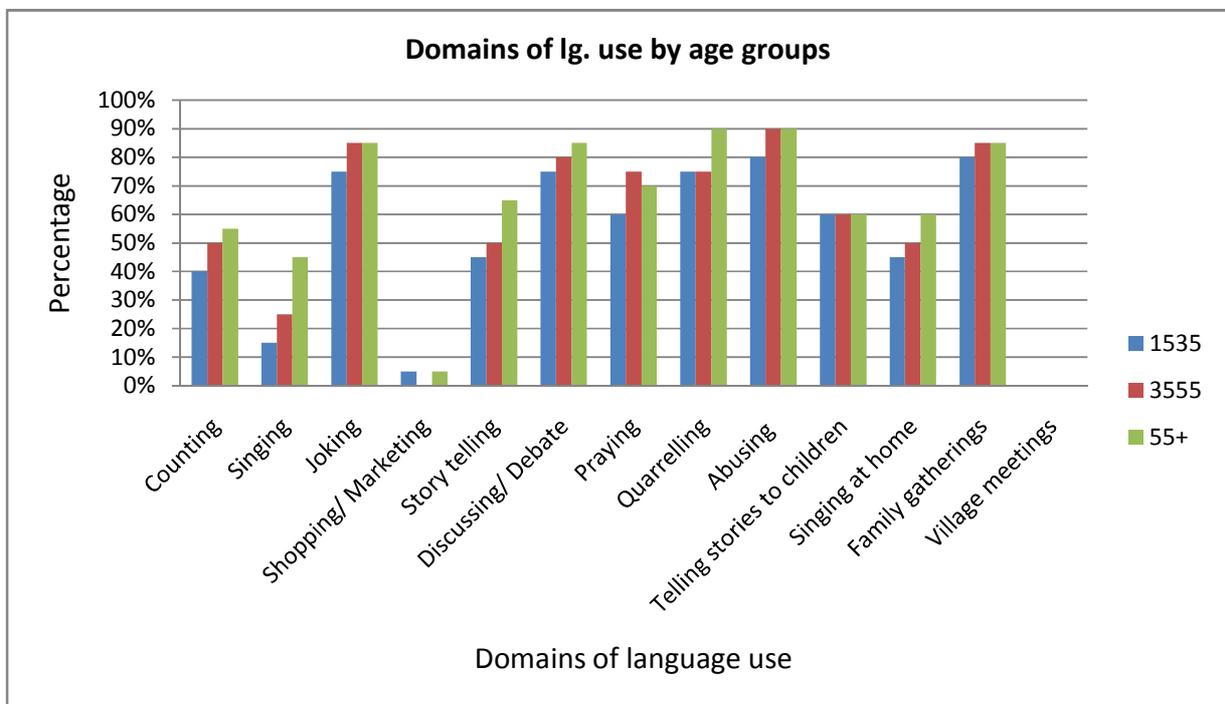


Figure 4.4: Use of Majhi in different domains by age

Likewise education seems to play role in language retention in Majhi as Table 4.4 suggests. The retention in illiterate and literate is almost the same but it is remarkably low among the educated people.

Table 4.4: Use of Majhi in different domains by education

	Illiterate (27)	Literate (22)	Educated (11)
Counting	13 (48.14%)	13 (59.09%)	3 (27.27%)
Singing	10 (37.03%)	6 (27.27%)	1 (9.09%)
Joking	23 (85.18%)	18 (81.81%)	8 (72.72%)
Shopping/ Marketing	1 (3.70%)	0 (0%)	1 (9.09%)
Story telling	15 (55.55%)	12 (54.54%)	5 (45.45%)
Discussing/ Debate	22 (81.48%)	19 (86.36%)	7 (63.63%)
Praying	17 (62.96%)	17 (77.27%)	7 (63.63%)
Quarrelling	21 (77.77%)	20 (90.90%)	7 (63.63%)
Abusing	22 (81.48%)	22 (100%)	8 (72.72%)
Telling stories to children	14 (51.85%)	17 (77.27%)	5 (%)
Singing at home	13 (48.14%)	15 (68.18%)	3 (%)
Family gatherings	21 (77.77%)	21 (95.45%)	8 (72.72%)
Village meetings	0 (0%)	0 (0%)	0 (0%)

b. The use of Majhi and Nepali

Higher number of the respondents use Majhi in the domains related to person, family and Majhi community. The use of Majhi is used least in marketing and in village meetings. Mostly the people in the market places are non-speakers of Majhi and they have to use Nepali in almost all of the situations. Similarly, if the village meeting is with the members of their own community they use their own mother tongue for some extent otherwise they have to use Nepali. Table 4.5 presents the use of both Majhi and Nepali in different domains of language use in different locations.

Table 4.5: Use of Majhi and Nepali in different domains by locations

	Manthali	Kunauri	Rajagaun	Selegat	Sitkha
Counting	1 (8.33%)	0 (0%)	0 (0%)	1 (8.33%)	1 (8.33%)
Singing	3 (25%)	1 (8.33%)	1 (8.33%)	2 (16.66%)	1 (8.33%)
Joking	4 (33.33%)	1 (8.33%)	0 (0%)	1 (8.33%)	0 (0%)
Shopping/ Marketing	2 (16.66%)	3 (25%)	1 (8.33%)	4 (33.33%)	0 (0%)
Story telling	0 (0%)	1 (8.33%)	1 (8.33%)	1 (8.33%)	1 (8.33%)
Discussing/ Debate	3 (25%)	0 (0%)	0 (0%)	2 (16.66%)	1 (8.33%)
Praying	1 (8.33%)	1 (8.33%)	0 (0%)	2 (16.66%)	1 (8.33%)
Quarrelling	2 (16.66%)	0 (0%)	0 (0%)	1 (8.33%)	0 (0%)
Abusing	1 (8.33%)	0 (0%)	0 (0%)	0 (0%)	1 (8.33%)
Telling stories to children	0 (0%)	2 (16.66%)	0 (0%)	1 (8.33%)	0 (0%)
Singing at home	3 (25%)	2 (16.66%)	0 (0%)	1 (8.33%)	0 (0%)
Family gatherings	1 (8.33%)	0 (0%)	1 (8.33%)	1 (8.33%)	1 (8.33%)
Village meetings	1 (8.33%)	6 (50%)	1 (8.33%)	2 (16.66%)	1 (8.33%)

It shows that there is less overlapping bilingualism. It means that specific domains have been set for specific languages.

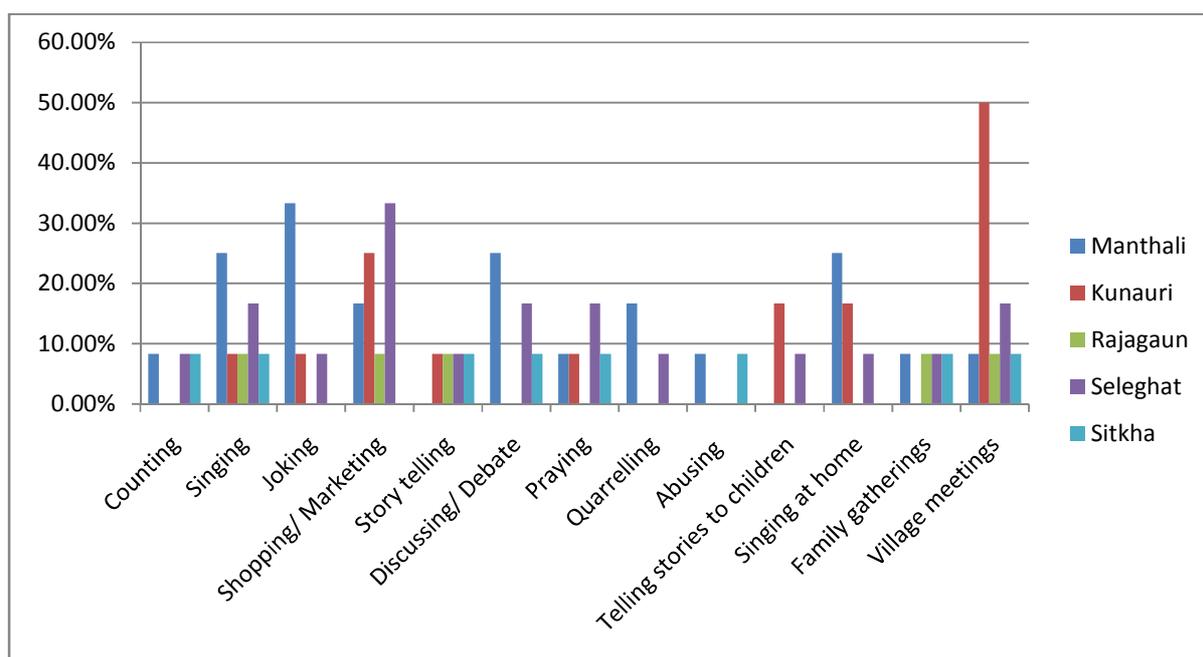


Figure 4.5: Use of Majhi and Nepali in different domains by locations

Similarly, different sexes are bilingual in different domains of language use as in Table 4.6.

Table 4.6: Use of Majhi and Nepali in different domains by sex

	Male	Female
Counting	2 (6.66%)	1 (3.33%)
Singing	2 (6.66%)	6 (20%)
Joking	2 (6.66%)	4 (13.33%)
Shopping/ Marketing	3 (10%)	7 (23.33%)
Story telling	3 (10%)	1 (3.33%)
Discussing/ Debate	3 (10%)	3 (10%)
Praying	1 (3.33%)	4 (13.33%)
Quarrelling	1 (3.33%)	2 (6.66%)
Abusing	1 (3.33%)	1 (3.33%)
Telling stories to children	3 (10%)	0 (0%)
Singing at home	3 (10%)	3 (10%)
Family gatherings	3 (10%)	1 (3.33%)
Village meetings	6 (20%)	5 (16.66%)

The use of both languages alternatively in the same domains is slightly more in the females than in the male speakers as presented in Table 4.6

C. The use of Nepali

Nepali is spoken in formal situations in which they have to communicate with the outsiders or they have to write. Table 4.7 presents the use of Nepali by different locations. Shopping/marketing is mostly in Nepali in all the locations. The use of Nepali is higher in Manthali and Seleghat and lower in Kunauri, Rajgaun and Sitkha. The use of Nepali can be presented in increasing order as:

Kunauri<Rajagaun<Sitkha<Seleghat<Manthali

Table 4.7: Use of Nepali in different domains by different locations

	Manthali	Kunauri	Rajagaun	Seleghat	Sitkha
Counting	5 (41.66%)	5 (41.66%)	7 (58.33%)	8 (66.66%)	4 (33.33%)
Singing	3 (25%)	8 (66.66%)	9 (75%)	6 (50%)	3 (25%)
Joking	0 (0%)	0 (0%)	2 (16.66%)	1 (8.33%)	1 (8.33%)
Shopping/ Marketing	10 (83.33%)	8 (66.66%)	10 (83.33%)	8 (66.66%)	11 (91.66%)
Story telling	4 (33.33%)	2 (16.66%)	0 (0%)	4 (33.33%)	2 (16.66%)
Discussing/ Debate	3 (25%)	0 (0%)	1 (8.33%)	1 (8.33%)	1 (8.33%)
Praying	6 (50%)	0 (0%)	3 (25%)	3 (25%)	2 (16.66%)
Quarrelling	4 (33.33%)	0 (0%)	0 (0%)	1 (8.33%)	2 (16.66%)
Abusing	3 (25%)	0 (0%)	0 (0%)	1 (8.33%)	1 (8.33%)
Stories to children	4 (33.33%)	0 (0%)	0 (0%)	3 (25%)	1 (8.33%)
Singing at home	5 (41.66%)	0 (0%)	4 (33.33%)	4 (33.33%)	2 (16.66%)
Family gatherings	2 (16.66%)	0 (0%)	1 (8.33%)	1 (8.33%)	1 (8.33%)
Village meetings	10 (83.33%)	6 (50%)	10 (83.33%)	9 (75%)	11 (91.66%)

In the same way, the use of Nepali among female respondents is higher in majority of domains of language use as presented in Table 4.8.

Table 4.8: Use of Nepali in different domains by different sex

	Male	Female
Counting	12 (40%)	17 (56.66%)
Singing	16 (53.33%)	13 (43.33%)
Joking	2 (6.66%)	2 (6.66%)
Shopping/ Marketing	26 (86.66%)	21 (70%)
Story telling	7 (23.33%)	5 (16.66%)
Discussing/ Debate	1 (3.33%)	5 (16.66%)
Praying	4 (13.33%)	10 (33.33%)
Quarrelling	2 (6.66%)	5 (16.66%)
Abusing	1 (3.33%)	4 (13.33%)
Telling stories to children	37 (10%)	5 (16.66%)
Singing at home	7 (23.33%)	8 (26.66%)
Family gatherings	0 (0%)	5 (16.66%)
Village meetings	23 (76.66%)	23 (76.66%)

The use of Nepali is mainly determined by the age of the respondents as presented in Table 4.9. Mainly the young generation people use Nepali far more than the other age groups. It confirms that the use of Majhi is decreasing from generation to generation but the bitter truth is that the decreasing rate is far higher at present than it was in the past. It can be guessed that it is going to be higher in the future if the situation remains the same.

Table 4.9: Use of Nepali in different domains by different age groups

	15-35	35-55	55+
Counting	12 (60%)	8 (40%)	9 (45%)
Singing	14 (70%)	7 (35%)	8 (40%)
Joking	2 (10%)	1 (5%)	1 (5%)
Shopping/ Marketing	16 (80%)	15 (75%)	16 (80%)
Story telling	6 (30%)	4 (20%)	2 (10%)
Discussing/ Debate	3 (15%)	0 (0%)	3 (15%)
Praying	7 (35%)	4 (20%)	3 (15%)
Quarrelling	3 (15%)	2 (10%)	2 (10%)
Abusing	3 (15%)	0 (0%)	2 (10%)
Telling stories to children	4 (20%)	2 (10%)	2 (10%)
Singing at home	8 (40%)	4 (20%)	3 (15%)
Family gatherings	2 (10%)	0(0%)	3 (15%)
Village meetings	17 (85%)	11 (55%)	18 (90%)

The use of Majhi and Nepali in counting is nearly equal. In singing Majhi has their own songs and music but they are used in particular cultural occasions so for daily life singing Nepali songs are popular. The recorded Nepali songs are getting popular in the areas. Along with the extension of the road transportation and increase of number of market places people happen to be in more situations of contact with the people from outside. So Nepali in the market places is nearly the only language. Another field that Nepali is used is formal meeting. Even if the discussion is in Majhi, the minute is written in Nepali. Similarly, the written stories are told in Nepali.

4.3 The use of language in interpersonal communication in family

The questions were asked the respondents about the use of languages with their different family members like grandparents, parents, spouse and children while talking about education related topics and family or society related topics and while writing letters. Some of the respondents didn't have grandparents and/or parents and some were illiterate and couldn't write letter and

some have never written letters although they were literate. So, all the respondents could not answer all of the questions. Table 4.10 presents the use of Majhi in above mentioned situations¹.

Table 4.10 Use of Majhi in interpersonal communication at home

	Education related	Society/family related	Writing letter
Grandfather (n=2)	2 (100%)	2 (100%)	0 (0%)
Grandmother (n=6)	6 (100%)	6 (100%)	0 (0%)
Father (n=30)	27 (90%)	27 (90%)	0 (0%)
Mother (n=33)	29 (87.87%)	24 (72.72%)	0 (0%)
Spouse (n=54)	47 (87.03%)	46 (85.18%)	2 (3.70%)
Children (n=53)	45 (84.90%)	41 (77.35%)	1 (1.88%)

All the respondents who responded the questions use Majhi with their family members in both educations related and society/family related matters. But the use of Majhi with upper generations is higher than its use with the lower generations. It indicates the gradual loss of language from generation to generation. Generally Majhi people do not write letters because in the past neither they joined the foreign armies nor they went away from the house for jobs. Nowadays, because of the telephone and other modern developments they do not have to write letters.

4.4 The use of the language by the children in different situations

The children dominantly use Nepali in almost all of their daily life situations and use Nepali in a limited number of situations like with the outsiders, with the teachers in the school, in the classroom, etc.

4.4.1 The use of the languages by the children while playing with the friends

While playing with their friends within the community vast majority of the children use Majhi in all the survey locations except Manthali. In Manthali two-third of the children use Nepali. The case of Manthali is a signal that indicates that gradually Nepali is going to replace Majhi in the common situations of conversation. It can be justified by the fact that the use of Nepali in the parents' generation is almost nil but in other survey locations also the number of children using

¹ Only 2 have grandfather and 6 have grandmother

Nepali with the friends while playing is increasing. Table 4.11 presents the use of the language(s) by the children while playing with the friends in the community

Table 4.11: The language(s) used by the children while playing with the friends in community

	While playing with friends in the community		
	Majhi	Majhi and Nepali	Nepali
Manthali	3 (25%)	0 (0%)	9 (75%)
Kunauri	11 (91.66%)	1 (8.33%)	0 (0%)
Raja Gaun	9 (75%)	0 (0%)	3 (25%)
Seleghat	9 (75%)	1 (8.33%)	2 (16.66%)
Sitkha	11 (91.66%)	0 (0%)	1 (8.33%)

4.4.2 The use of the language(s) by the children while talking with the neighbors

While talking in the neighborhood, some of them use Majhi and some use Nepali. The use of Nepali seems to be remarkably high, more than one-fourth in Rajagaun and Seleghat but it lower in Kunauri and Sitkha. In Manthali, nearly two-third of them speak Nepali. It signals that the use of Nepali is increasing and the trend is higher in the areas which are near the market areas and where there are available modern facilities of transportation, communication, entertainment, etc. Regarding the use of language with the neighbours, it varies accordingly who the neighbor is. Table 4.12 presents the use of the language(s) by the children while talking with the neighbors.

Table 4.12: The language(s) used by the children while talking with the neighbors

	With neighbours		
	Majhi	Majhi and Nepali	Nepali
Manthali	4 (33.33%)	4 (33.33%)	4 (33.33%)
Kunauri	10 (83.33%)	1 (8.33%)	1 (8.33%)
Rajagaun	9 (75%)	0 (0%)	3 (25%)
Seleghat	7 (58.33%)	2 (16.66%)	3 (25%)
Sitkha	11 (91.66%)	1 (8.33%)	0 (0%)
Total	41	8	11

With the Majhi speaking neighbours, they usually use Majhi but with non-speaker of Majhi they have to use Nepali. In the areas of homogeneous Majhi settlement use of Majhi is automatically

high but in heterogeneous settlements it is low. Nowadays, because of the expansion of transportation facilities and different types of business, people speaking other languages have migrated into the traditional Majhi settlements and heterogeneous settlements are increasing day by day.

4.4.3 The use of languages at school with the teachers and friends

In the schools the children are completely bilingual and use both Majhi and Nepali according to the situations. Nepali is the medium of instruction in the schools so the classroom language is automatically Nepali. Generally the teachers and their friends are Nepali speakers so they have to speak Nepali. Even the Majhi teachers do not speak Majhi at school. So Nepali is the main language the children use at schools. In the lower classes they use of Majhi for some extent with their friends but in the higher classes the use decreases gradually. Most of the teachers in the schools are from other parts of the country and don't speak Majhi and the students should speak Nepali with them. Similarly, while talking with the Majhi speaking friends mostly they use Majhi. Sometimes they use Nepali based on the situation and the topic of discourse. Table 4.13 presents the use of languages at school with the teachers and friends.

Table 4.13: The use of languages at school with the teachers and friends

	At school		
	Majhi	Majhi and Nepali	Nepali
Manthali	0 (0%)	0 (0%)	12 (100%)
Kunauri	0 (0%)	2 (16.66%)	10 (83.33%)
Raja Gaun	0 (0%)	2 (16.66%)	10 (83.33%)
Seleghat	0 (0%)	1 (8.33%)	11 (91.66%)
Sitkha	0 (0%)	1 (8.33%)	11 (91.66%)
Total	0	6	54

4.5 The language of invitation

The language depends on whether one speaks Majhi or Nepali. Generally, Majhi is used for oral invitation with the Majhi speakers and Nepali is used with the other language speakers. Regardless their place, age group, gender and education, all people use Nepali for printed invitation. No one has printed an invitation card in Majhi. So with the Majhi speakers there

seems to be a kind of functional division between Majhi and Nepali. Majhi is used for oral communication and Nepali is used for any kind of written documentation. Table 4.14 presents the responses of the respondents about the use of language for invitation purpose.

Table 4.14: The use of languages for invitation

	Majhi	Majhi and Nepali	Nepali
Manthali	0 (0%)	4 (33.33%)	8 (66.66%)
Kunauri	5 (41.66%)	0 (0%)	7 (58.33%)
Raja Gaun	4 (33.33%)	0 (0%)	8 (66.66%)
Seleghat	2 (16.66%)	2 (16.66%)	8 (66.66%)
Sitkha	2 (16.66%)	1 (8.33%)	9 (75%)

Table 4.14 shows that the use of Majhi for invitation purpose is higher in Kunauri and Rajagaun in comparison with other locations. It is lowest in Manthali. Regardless the location, gender, education or age Nepali is the only language they use to write the minute of a meeting. They use Majhi most of the part of their daily life.

4.6 The Language of Wider Communication and its use

All the respondents identified Nepali as their Language of Wider Communication (LWC). They use Nepali with all the outsiders. There are not monolingual speakers of the Majhi language. The situation was same at all the survey points regardless the gender and age. The use of Nepali was found to have slightly determined by the educational level of the people. The people with higher education use Nepali more often than the people with lower education or the illiterate ones.

Generally they use both Majhi and in their household activities.

Similarly, the people who live in the market places or towns have to come in contact with outsiders more often than the people living in the villages. Likewise, the males are likely to come in contact with outsiders more often than the females. But the school/college teachers, the officials working in governmental or nongovernmental offices always come in contact with outsiders and use Nepali more often in their lives. Similarly, the young people use Nepali with their friends speaking other languages

4.7 The preferred language for medium of instruction in the primary level

Majority of the total respondents preferred Majhi to make the medium of instruction in the primary level. Majority of the people in Kunauri, Rajagaun and Sitkha preferred Majhi whereas majority of the people in Manthali and Selegat preferred Nepali. Similarly, a large number of people in Manthali preferred English too. It shows that people living near the market places and in contact of outsiders prefer the language of wider communication. They think that their children are educated in the language of wider communication; it would be far more beneficial for their better future. The responses of the respondents at the different locations have been presented in Table 4.15.

Table 4.15: The preferred language for medium of instruction at different places

	Manthali	Kunauri	Rajagaun	Selegat	Sitkha
Majhi	4 (33.33%)	12 (100%)	8 (66.66%)	5 (41.66%)	10 (83.33%)
Nepali	4 (33.33%)	0 (0%)	3 (25%)	4 (33.33%)	2 (16.66%)
English	4 (33.33%)	0 (0%)	1 (8.33%)	3 (25%)	0 (0%)
Other	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)

The older generation people seem to prefer their mother tongue to other tongues but the younger generation people prefer to other tongue. From oldest generation to youngest generation, the preference to Nepali and English gradually increases as presented in Table 4.16. It shows that Majhi is declining gradually from generation to generation.

Table 4.16: The preferred language for medium of instruction by different age groups

	15-35	35-55	55+
Majhi	8 (40%)	15 (75%)	16 (80%)
Nepali	9 (45%)	2 (10%)	2 (10%)
English	3 (15%)	3 (15%)	2 (10%)

The education of the respondents determined the responses of the people. Table 4.17 presents the responses of the people based on their education.

Table 4.17: The preferred language for medium of instruction according to the education

	Illiterate (27)	Literate (22)	Educated (11)
Majhi	23 (85.18%)	12 (54.54%)	4 (36.36%)
Nepali	3 (11.11%)	6 (27.27%)	2 (18.18)
English	1 (3.70%)	4 (18.18%)	5 (45.45)
Other	0 (0%)	0 (0%)	0 (0%)

A general trend is if the people are educated they like the language of wider communication more than the mother tongue. The preference to Majhi decreases in literate ones and it further decreases in the educated ones. Even the preference to Nepali decreases in the educated people in comparison with the literate ones.

4.8 Summary

In this chapter, we tried to investigate the language vitality in Majhi by analyzing the responses to questions related to the major domains of language use. In all the general domains, such as counting, singing, joking, storytelling, discussing/ debate, praying, quarrelling, abusing, telling stories to children, singing at home and family gatherings Majhi is commonly used by the people of all survey locations, both sexes, all age groups and educational groups.

The use of the language while bargaining/ shopping/ marketing is Nepali but it depends on whether the people they have to talk are speakers of Majhi or not. They use Majhi with the Majhi speakers in markets otherwise they have to use Nepali. The use of language in the village meetings is quite more interesting. If all the participants are the speakers of Majhi they discuss mainly in Majhi and write minute in Nepali. If there are some non-speakers of Majhi they discuss in Nepali and write minute in Nepali.

Majhi is generally used in the interpersonal communication in the family by the people of any group while talking about any subject matter. The children normally use Majhi at home and in the community. They use both Majhi and while playing with the friends in the community and while talking with the neighbors. But in some instances, if the neighbors are other tongue speaker they have to use only Nepali. In the school Nepali is used by the children. While talking about the language of invitation, both Majhi and Nepali are used for oral invitation and Nepali is used for written or printed invitation.

Nepali is the Language of Wider Communication (LWC) in the Majhi community. The people use LWC with the people of their own group and other tongue speakers. The use of Nepali is wider in the areas near to the highway and market places because they have to deal more with the other tongue speakers in such areas than in the villages. Similarly Nepali is spoken widely in schools, offices, health centers, etc. because the personnel working in these places are normally outsiders.

Majority of the people older people preferred Majhi to be the medium of instruction in the primary level education but younger people preferred Nepali and English because Nepali and English were more profitable for them for further education, jobs and other opportunities. A smaller number of them preferred mother tongue because it becomes easier for the children to understand the subject matter.

CHAPTER 5 MULTILINGUALISM

5.1 Outline

The main purpose of this chapter is to evaluate the bi/multilingualism in Majhi. Section 5.2 examines how many languages are spoken in the Majhi speaking areas. Section 5.3 evaluates the degrees of language of different languages they speak. Similarly in section 5.4 presents the popularity of the different language in the community. In the same way, in section 5.5 we present the other languages of the parents and spouses of the respondents. Section 5.6 tries to identify the languages the children can speak and their proficiency in them. In the same way section 5.7 tries to evaluate how much Nepali the children understand in the early school classes and finally section 7.8 summarizes the findings of the chapter.

5.2 Knowledge of language

There is not a single monolingual speaker of Majhi. Nearly, all of them are bilingual in Majhi and Nepali. But there are some Nepali monolinguals in the Majhi speaking areas. In the areas where Majhi is not spoken, all the people speak Nepali. The people who have gone to India can speak Hindi and some educated people can speak English. Table 5.1 presents the languages that the Majhi people know and can speak.

Table 5.1: Majhi and other languages spoken/known by the speakers

Languages	Male	Female
Majhi (only)	0 (0%)	0 (0%)
Nepali (only)	0 (0%)	1 (3.33%)
Majhi, Nepali	30 (100%)	29 (96.66%)
Majhi, Nepali, Hindi	5 (16.66%)	1 (3.33%)
Majhi, Nepali, Hindi and English	1 (3.33%)	0 (0%)

All the speakers have full proficiency in their mother tongue. Majhi is used in almost all of the domains of language use and other languages are used in a limited numbers of domains of language use.

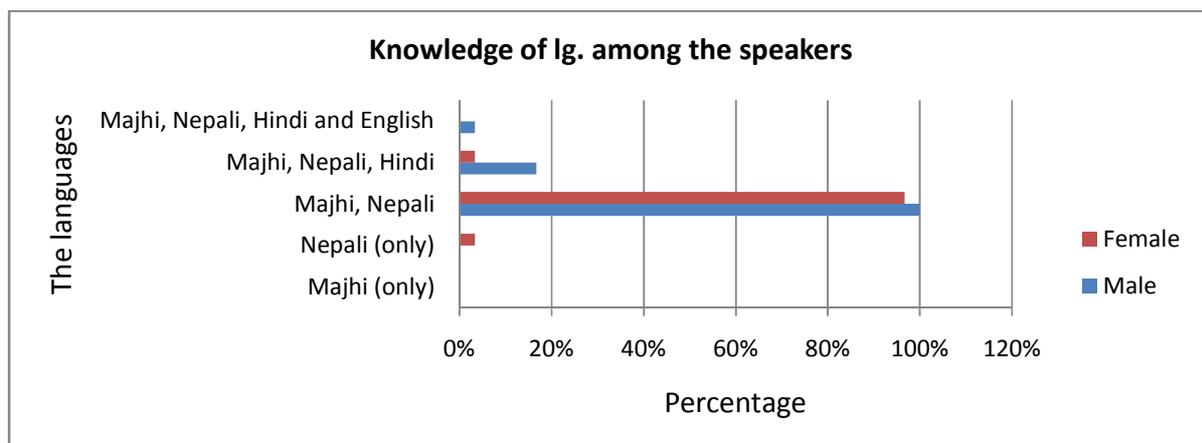


Figure 5.1: Majhi and other languages spoken/known by the speakers

Almost all people of younger generation are bilingual in Nepali which is generally used in school as a medium of instruction, between students and teachers in formal situation, in government offices, formal meetings and writing minute (see Chapter 4 for detail). Table 5.2 presents the knowledge of languages at different locations.

Table 5.2: Knowledge of language(s) according to the survey points

	Manthali	Kunauri	Rajagaun	Seleghat	Sitkha
Majhi	12 (100%)	12 (100%)	12 (100%)	12 (100%)	11 (91.66%)
Nepali	12 (100%)	12 (100%)	12 (100%)	12 (100%)	12 (100%)
Hindi	3 (25%)	1 (8.33%)	0 (0%)	2 (16.66%)	0 (0%)
English	0 (0%)	0 (0%)	0 (0%)	1 (8.33%)	0 (0%)

Table 5.2 shows that both Majhi and Nepali are spoken equally in all the survey points. More male respondents seem to know more languages than the females. Table 5.3 presents the knowledge of language of the respondents according to the gender.

Table 5.3: Knowledge of language(s) according to sex

	Male	Female
Majhi	30 (100%)	29 (96.66%)
Nepali	30 (100%)	30 (100%)
Hindi	5 (16.66%)	1 (3.33%)
English	1 (3.33%)	0 (0%)

Table 5.3 shows that Majhi is spoken by all the male people but not by all the females. The females married from the Majhi non-speaking villages can't speak Majhi. In the case of other languages sex seems to be an important factor to determine the number of languages a speaker speaks. The males seem to have knowledge of more languages than females. A small number of female can speak Hindi but not English.

There are other factors in Majhi communities that determine the knowledge of the language of a person. The educated people may have knowledge of more languages than the other groups have. Although one has low educational level, s/he can know more languages if he had visited and lived in India. The number of languages a person speaks increases according to the level of the education. All the illiterate people can't speak Nepali whereas literate ones do. Similarly, a larger number of educated people speak Hindi and the highly educated people can speak English too.

Table 5.4: Knowledge of language(s) according to education

	Illiterate (27)	Literate (22)	Educated (11)
Majhi	26 (96.29%)	22 (100%)	11 (100%)
Nepali	27 (100%)	22 (100%)	11 (100%)
Hindi	1 (3.70%)	4 (18.18%)	1 (3.70%)
English	0 (0%)	0 (0%)	1 (3.70%)

5.3 Degrees of language competence

Vast majority of the people have better command in Majhi than in Nepali. The people with better command in Nepali are either young people or women married from Majhi non-speaking villages and learnt Majhi later. In Manthali, Seleghat and Sitkha there are some people with less command on Majhi. Those who were married from Nepali speaking areas spoke Nepali first and acquired Majhi after marriage. Although they acquired Majhi later, they are as proficient in Majhi as the native speaks. Most of the respondents have higher degree of command in Majhi and the second degree of command in Nepali. If one speaks other languages apart from Majhi and Nepali, the case is the same. The command of the speakers on Majhi and Nepali at different locations is presented in Table 5.5.

Table 5.5: Degrees of language competence at different locations

	Manthali	Kunauri	Rajagaun	Selegat	Sitkha
Majhi Nepali	9 (75%)	12 (100%)	12 (100%)	9 (75%)	10 (83.33%)
Nepali Majhi	3 (25%)	0 (0%)	0 (0%)	3 (25%)	2 (16.66%)

5.4 The language they like most

Vast majority (90%) of the people liked their mother tongue most and only (10%) of the people liked Nepali most. It indicates that Majhi is still much more popular among the Majhi people. It also indicates that Nepali is getting popular in the areas. Gender does not seem to be a factor that determines which language the people like most.

Table 5.5: The language they like most according to gender

	Male	Female	Total
Majhi	28 (93.33%)	26 (86.66%)	54 (90%)
Nepali	2 (6.66%)	4 (13.33%)	6 (10%)

Table 5.6 presents the languages of preference of the respondents according to places. The largest number of respondents who like the mother tongue were from Kunauri (100%) and Rajagaun (100%) and the smallest number of respondents who like mother tongue were found in Selegat (75%).

Table 5.6: The languages of preference of the respondents according to places

	Manthali	Kunauri	Rajagaun	Selegat	Sitkha
Majhi	11 (91.66%)	12 (100%)	12 (100%)	9 (75%)	11 (91.66%)
Nepali	1 (8.33%)	0 (0%)	0 (0%)	3 (25%)	1 (8.33%)

5.5 The other languages of parents and spouses

Nepali is the other language of their parents and spouses regardless the location, sex, education and age group. Table 5.7 presents the other languages of the father, mother and spouse of the respondents.

Table 5.7 The other languages of parents and spouses

	Father's other language	Mother's other language	Spouse's other language
Nepali	60 (100%)	60 (100%)	53 (7 unmarried) (100%)

5.6 The languages of the children

All the children speak their mother tongue at homes in Kunauri and Rajagaun but some of them have given up in Manthali, Seleghat and Sitkha as presented in Table 5.8. Gradually the intergenerational transmission has disrupted in some of the places in Majhi speaking areas. There are a number of locations where Majhi people do not speak Majhi at all. It seems that the disruption of intergenerational language transmission began in Majhi community very earlier and it has been disappeared from several places. The process has begun in the areas that have retained their mother tongue.

Table 5.8: The languages of the children at different survey locations

	Manthali (n=10)	Kunauri (n=12)	Rajagaun (n=10)	Seleghat (n=12)	Sitkha (n=9)
Majhi	8 (80%)	12 (100%)	10 (100%)	11 (91.66%)	9 (100%)
Nepali	10 (100%)	12 (100%)	10 (100%)	12 (100%)	9 (100%)
English	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)

Note: 7 (2 in Manthali, 2 in Rajagaun and 3 in Sitkha) are unmarried.

Education of the parents appears to be a factor to determine which languages their children speak. The children of educated parents are likely to shift in to Nepali giving up their heritage language. Table 5.9 presents the languages of the children according to education level of the parents.

Table 5.9: The languages of the children according to education level of the parents

	Illiterate (27)	Literate (18)	Educated (8)
Majhi	25 (92.59%)	18 (100%)	7 (87.5%)
Nepali	27 (100%)	18 (100%)	8 (100%)
English	0 (0%)	0 (0%)	0 (0%)

Note: 4 literate and 3 educated are unmarried.

5.7 How much Nepali the children understand in early school classes

Among the respondents, (33.33%) say that their children understand Nepali completely during their early school days and (66.66%) say that their children can understand Nepali for some extent and there is not any child who can't understand Nepali at all. It indicates that it is not so difficult for their children to understand Nepali in the early classes at school. Those who do not understand Nepali completely become capable of handling Nepali very well within 2-3 years. But the Majhi people would be happy if medium of instruction in the schools from 1 to 3 classes was the mother tongue. The responses varied at different survey points as higher number of students in Manthali and Selighat acquire better command in Nepali before they go to school. So it can be claimed that the situation is more or less the same in all parts of Bajhang. Table 5.10 presents the responses at different survey locations.

Table 5.10: How much Nepali the children understand in early classes at different survey points

	Manthali	Kunauri	Rajagaun	Selegat	Sitkha
All	5 (41.66%)	3 (25%)	3 (25%)	6 (50%)	3 (25%)
Some	7 (58.33%)	9 (75%)	9 (75%)	6 (50%)	9 (75%)
Nil	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)

Education seems to be an important factor that determines how much the children understand Nepali in their early school classes. The children of the parents with higher education can understand Nepali in their early classes in school. It is because the parents speak Nepali at home along with their mother tongue. So the use of Nepali is common in the families of people with higher education. Table 5.11: How much Nepali the children understand in early classes according to the education level of the parents?

Table 5.11: How much Nepali the children understand in early classes according to education

	Illiterate (27)	Literate (22)	Educated (11)
All	8 (29.62%)	6 (27.27%)	6 (54.54%)
Some	19 (70.37%)	16 (72.72%)	5 (45.45%)

5.8 Summary

In this chapter, we tried to assess the mother tongue proficiency and multilingualism in Majhi. Majhi is a bi/multilingual community. Apart from Majhi and Nepali some of the Majhi people

can speak other languages like Hindi and English. Doubtlessly more than 90% of the Majhi people have the highest degree of competence in their mother tongue and Nepali is next to Majhi in the degree of competence. The number of people who like Majhi is extremely high, 90%. Next popular language is Nepali which is liked by 10% of the people. But Nepali is becoming popular among the younger generations. All the children are bilingual in Nepali and are as proficient as they are in their mother tongue. Apart from Nepali they have learnt some English from their school education. It is rather difficult for the children to understand Nepali in the early classes but within 2-3 years time they become able to handle it. So majority of the people loved early school classes in mother tongue.

CHAPTER 6

LANGUAGE VITALITY, MAINTAINANCE AND LANGUAGE ATTITUDE

6.1 Outline

In this chapter, we make an effort to appraise the language vitality, language maintenance and language attitudes in Majhi. It consists of five sections. Section 6.2 examines language vitality in the Majhi community. In section 6.3, we discuss language maintenance and transmission. Similarly, in section 6.4 we glance at the attitudes of the community towards their mother tongue. In section 6.5, we summarize the findings of the chapter.

6.2 Language vitality

Because of the expansion of education, transportation, business and migration the use of Nepali is found to be gradually increasing day-by-day and Majhi communities in several places have completely been shifted into Nepali earlier. In the areas where Majhi is still spoken, its vitality is found to be relatively vibrant.

6.2.1 The children speaking mother tongue

The children in all of the locations are not speaking Majhi in domestic situations in Manthali (i.e. 80%) and Seleghat (83.33%). Table 6.1 presents the situation of the use of the mother tongues by the children.

Table 6.1: The children speaking the mother tongue by location

	Manthali (n=10)	Kunauri (n=12)	Rajagaun (n=10)	Seleghat (n=12)	Sitkha (n=9)
Yes	8 (80%)	12 (100%)	10 (100%)	10 (83.33%)	9 (100%)
No	2 (20%)	0 (0%)	0 (0%)	2 (16.66%)	0 (0%)

Note: 2 unmarried in Manthali, 2 in Rajagaun and 3 in Sitkha

The children of the aged people are grownups and the children of young people are really children. So the age of the respondents seems to be an important parameter to determine whether their children speak mother tongue or not. Table 6.2 presents the responses of the people about their children speaking the mother tongue.

Table 6.2: The children speaking the mother tongue by age groups

	15-35 (n=13)	35-55 (n=20)	55+ (n=20)
Yes	11 (84.61%)	20 (100%)	20 (100%)
No	2 (15.38%)	0 (0%)	0 (0%)

Note: 7 people of 15-35 are unmarried.

Table 6.2 shows that the children of the young generation people are gradually giving up speaking Majhi as only 84.61% of their children speak it. In contrary, all of the children (offspring who are not really children) of the elderly people speak Majhi. It shows that Majhi is gradually losing its viability.

Similarly the children of educated people are losing the mother tongue because LWC is mostly used at home and the educated people are generally are in contact with the outsiders. As a result the children are exposed into LWC more than the mother tongue. Table 6.3 presents responses according to the education of the responses.

Table 6.3: The children speaking the mother tongue by education

	Illiterate (n=27)	Literate (n=18)	Educated (8)
Yes	26 (100%)	18 (100%)	6 (75%)
No	0 (0%)	0 (0%)	2 (25%)

Note: 4 literate and 3 educated are unmarried.

The above presented facts justify that Majhi is gradually losing its viability from the present young generation people because viability in generations 35-55 and 55+ is nearly equal but it has become drastically low in the generation 15-35.

6.2.2 The language of intergenerational communication

Despite the gradual degeneration, Majhi is the major vehicle of intergenerational communication till now. Most of the parents usually use their mother tongues with their children and most of the children use it with their parents and grandparents. But a trend seems that some of the young people in some locations are shifting into Nepali. In Manthali, Seleghat and Sitkha nearly 15% to 20% of the children can't speak Majhi. Another fact is that some of the children who speak Majhi do not have full command on the language. It shows that language proficiency is

decreasing from older generation to younger generations. Table 6.4 shows the situation of the intergenerational use of the Majhi language.

Table 6.4: The language most of the parents usually speak with their children by locations

	Manthali	Kunauri	Rajagaun	Selegat	Sitkha
Majhi	9 (75%)	12 (100%)	11 (91.66%)	10 (83.33%)	10 (83.33%)
Nepali	3 (25%)	0 (0%)	1 (8.33%)	2 (16.66%)	2 (16.66%)

In the same way the number of female respondents communicating with their children in Majhi is smaller than that of the male respondents. It is because of the female respondents married from Majhi non-speaking areas (see the linguistic background of the respondents in Chapter 2). Table 6.5 presents the responses by different gender respondents.

Table 6.5: The language most of the parents usually speak with their children by gender

	Male	Female
Majhi	28 (93.33%)	24 (80%)
Nepali	2 (6.66%)	6 (20%)

Similarly, lesser number of the educated people use Majhi with their children. Table 6.6 presents the responses by the respondents by education.

Table 6.6: The language most of the parents usually speak with their children by education

	Illiterate (27)	Literate (22)	Educated (11)
Majhi	23 (85.18%)	21 (95.45%)	8 (72.72%)
Nepali	4 (14.81%)	1 (4.54%)	3 (27.27%)

6.2.3 The mother tongue competence in the children

Majority of the young people have high command over their mother tongue and speak it without any distortion. At different locations (8-40) % of the young people don't have full command on their mother tongue. Table 6.7 shows the responses of the people at different survey points.

Table 6.7: Do the young people speak Majhi as well as they should? (According to place)

	Manthali	Kunauri	Rajagaun	Seleghat	Sitkha
Yes	7 (58.33%)	10 (83.33%)	11 (91.66%)	9 (75%)	11 (91.66%)
No	5 (41.66%)	2 (16.66%)	1 (8.33%)	3 (25%)	1 (8.33%)

The lowest figure is from Manthali and the highest figure is from Rajagaun. The young people from the areas with modern facilities and transportation are weak in their command on mother tongue. It shows that the decay of the mother tongue has been threatening at some locations.

The female respondents are more responsive than the male respondents about the fact that that the mother tongue proficiency of the children is decreasing.

Table 6.8: Do the young people speak Majhi as well as they should? (According to sex)

	Male	Female
Yes	26 (86.66%)	22 (73.33%)
No	4 (13.33%)	8 (26.66%)

Similarly, almost all the elderly respondents said that their children speak their mother tongue as well as they should have. In contrary, nearly one-third of the younger respondents said that the young people don't do. This shows an interesting fact that the meaning of 'young people' is not absolute but relative. 'Young people' means the people younger in age than the speaker. So 'the young people' for elderly people and 'the young people' for the younger people are different groups. Table 6.9 presents the responses of different age groups of people to the question regarding the mother tongue proficiency of the young generation people.

Table 6.9: Do the young people speak Majhi as well as they should? (by age)

	15-35	35-55	55+
Yes	13 (65%)	19 (95%)	16 (80%)
No	7 (35%)	1 (5%)	4 (20%)

In the same way the responses varied according to the education level of the respondents. In contrary to the illiterate or literate only people the educated people said that young people do not speak mother tongue as well as they should. It shows that the proficiency level of the mother

tongue of the young people in the educated families is decreasing gradually as presented in Table 6.10.

Table 6.10: Do the young people speak Majhi as well as they should? (by education)

	Illiterate (27)	Literate (22)	Educated (11)
Yes	23 (85.18%)	19 (86.36%)	6 (54.54%)
No	4 (14.81%)	3 (13.63%)	5 (45.45%)

6.3 Language maintenance and transmission

Language maintenance in Majhi is relatively prominent in some places. The degeneration of the inter-generational language transmission is in almost initial stage in some of the areas. So it is likely to be transmitted into the children of the youngest generation in most of the places.

6.3.1 The situation of inter-lingual marriage

Inter-lingual marriage is common in the society. In most of the cases the non-speakers learnt Majhi after marriage because of the immense use of Majhi in most of the domestic situations. It is nearly impossible to live in the society without learning Majhi. Inter-lingual marriage is slightly lower in Rajagaun and Sitkha because of the homogenous society. In a mixed society automatically the chance of inter-lingual marriage is high. Table 6.11 presents the situation of inter-lingual marriage at different locations.

Table 6.11: The situation of inter-lingual marriage (according to place)

	Manthali	Kunauri	Rajagaun	Selegat	Sitkha
Yes	12 (100%)	11 (91.66%)	8 (66.66%)	10 (83.33%)	8 (66.66%)
No	0 (0%)	1 (8.33%)	4 (33.33%)	2 (16.66%)	4 (33.33%)

In the same way education of the people seems to play role for inter-lingual marriage in the Majhi community. The educated people are more likely to have inter-lingual marriage than the uneducated people because of their contact with the people of other language speaking communities. It also may be true that the educated people are more flexible in the case of inter-lingual marriage.

Table 6.12: The situation of inter-lingual marriage (according to education)

	Illiterate (27)	Literate (22)	Educated (11)
Yes	18 (66.66%)	20 (90.90%)	11 (100%)
No	9 (33.33%)	2 (9.09%)	0 (0%)

Inter-lingual marriage is found with the nearby community. Generally, the inter-lingual marriage is possible with the speakers of Nepali, Tamang, Newar and Magar.

Table 6.13: The possible language communities for inter-lingual marriage

	Manthali	Kunauri	Rajagaun	Seleghat	Sitkha
Nepali	5 (41.66%)	7 (58.33%)	0 (0%)	4 (33.33 %)	7 (58.33%)
Tamang	11 (91.66%)	8 (66.66 %)	8 (66.66 %)	9 (75%)	1 (8.33%)
Newar	7 (58.33%)	4 (33.33 %)	6 (50%)	4 (33.33 %)	1 (8.33%)
Magar	2 (16.66%)	1 (8.33%)	8 (66.66 %)	8 (66.66 %)	1 (8.33%)

6.3.2 The situation of language transmission into future generations

More than two-third of the respondents are hopeful that the children of their children will speak their mother tongue. People in the locations where there is higher retention of Majhi are more hopeful about the retention of their language into the generation of their grandchildren. Table 6.14 presents the responses of the respondents at different survey points.

Table 6.14: The prediction about transmission of Majhi into grandchildren (by location)

	Manthali	Kunauri	Rajagaun	Seleghat	Sitkha
Yes	8 (66.66 %)	11 (91.66%)	10 (83.33%)	9 (75%)	11 (91.66%)
No	4 (33.33 %)	1 (8.33%)	2 (16.66%)	3 (25%)	1 (8.33%)

Table 6.14 shows that the degree of confidence of the people about the transmission of their mother tongue into the children of their children is lower in the market areas i.e. Manthai and Seleghat. It indicates that the vitality of the mother tongues is likely to decrease along with the advancement of modern facilities in the areas.

Similarly, less number of female respondents are confident about the transmission of the mother tongue in the generation of their grandchildren than the male respondents. Table 6.15 presents the responses according to gender.

Table 6.15: The prediction about transmission of Majhi into grandchildren by different sex

	Male	Female
Yes	27 (90%)	22 (73.33%)
No	3 (10%)	8 (26.66%)

In the same way the responses varied according to the education of the people. The educated people seem less confident about the transmission of their mother tongue. It indicates that mother tongue degeneration is likely to begin from the families of educated people.

Table 6.16: The prediction about transmission of Majhi into grandchildren (by education)

	Illiterate (27)	Literate (22)	Educated (11)
Yes	23 (85.18%)	21 (95.45%)	5 (45.45%)
No	4 (14.81%)	1 (4.54%)	6 (54.54%)

6.3.3 Reading and writing in mother tongue

In total, 91.66% of the respondents liked their children learn reading and writing in mother tongue. The percentage is rather lower in Seleghat. Generally the people living in the market areas or near by the highway have less degree of language loyalty and it might be the case of Seleghat. But this idea is not supported by the responses from Manthali as it is a business and administrative centre of the district but 100% of the respondents like their children reading and writing in Majhi. It might be because of the identity awareness of the respondents. Table 6.17 presents the responses of the people at different locations.

Table 6.17: Responses about the children reading and writing in mother tongue (by location)

	Manthali	Kunauri	Rajagaun	Seleghat	Sitkha
I like	12 (100%)	12 (100%)	11 (91.66%)	9 (75%)	11 (91.66%)
I don't like	0 (0%)	0 (0%)	1 (8.33%)	3 (25%)	1 (8.33%)

Similarly the gender of the respondents didn't affect their attitudes towards reading and writing in Majhi. Table 6.18 presents the responses according to sex.

Table 6.18: People’s attitude about children reading and writing in Majhi (by sex)

	Male	Female
I like	28 (93.33%)	27 (90%)
I don’t like	2 (6.66%)	3 (10%)

In the same way, education of the people does not seem to determine their favor to reading and writing in mother tongue. The figures of the responses of the different educational groups are similar. Table 6.19 presents the responses of the people.

Table 6.19: People’s attitude about the children reading and writing in Majhi (by education)

	Illiterate (27)	Literate (22)	Educated (11)
I like	24 (88.88%)	21 (95.45%)	10 (90.90%)
I don’t like	3 (11.11%)	1 (4.45%)	1 (9.09%)

The age group of the respondents is the main factor that has determined their attitude towards reading and writing in Majhi. Some of the younger generation people do not want their children reading and writing in their mother tongue. Table 6.20 presents the attitude of the people about the children reading and writing in mother tongue by different age groups.

Table 6.20: People’s attitude about children reading and writing in Majhi (by age)

	15-35	35-55	55+
I like	16 (80%)	20 (100%)	19 (95%)
I don’t like	4 (20%)	0 (0%)	1 (5%)

6.3.4 Volition of the people to assist a mother tongue based school

People are enthusiastic to assist a mother tongue based primary school in the locality by sending own children, motivating others to do so, economical support and other ways. 78.33% of the respondents are ready to send their children to the mother tongue based school, 83.33% are like to motivate others sending their children, 80% are ready for financial assistance and 16.66% are willing to assist by teaching themselves at the mother tongue based school. It is interesting that more people are willing to motivate others than sending their own children. But there seems a slight tendency that people who want to send their own children are less interested in economical support and who are not interested in sending the children are interested in economical support.

It signals that some of the economically strong people are likely to tilt their loyalty towards other tongues. Table 6.21 presents the responses of the people how they would help a mother tongue based primary school.

Table 6.21: How people would help a mother tongue based primary school at different locations

	Manthali	Kunauri	Rajagaun	Seleghat	Sitkha
Sending own children	7 (58.33%)	11 (91.66%)	11 (91.66%)	8 (66.66%)	10 (83.33%)
Motivating to send	11 (91.66%)	12 (100%)	11 (91.66%)	8 (66.66%)	8 (66.66%)
Economic assistance	9 (75%)	12 (100%)	9 (75%)	9 (75%)	9 (75%)
Teaching oneself	3 (25%)	2 (16.66%)	5 (41.66%)	1 (8.33%)	0 (0%)

The data clear indicates a tendency that most of the educated people are not ready to send their own children but are ready to convince other people to send their children. Similarly, majority of the educated people are ready for economic support rather than sending own children. It shows that language loyalty is gradually decreasing in the majority of the educated people. Mostly, the illiterate and literate only people are ready for all kind of assistance for the mother tongue based school in their locality. Table 6.22 presents the responses of the people of different educational groups about how they would help a mother tongue based primary school in their localities.

Table 6.22: How people would help a mother tongue based primary school by (education)

	Illiterate (27)	Literate (22)	Educated (11)
Sending own children	24 (88.88%)	19 (86.36%)	4 (36.36%)
Motivation to send children	22 (81.48%)	20 (90.90%)	8 (72.72%)
Economic assistance	21 (77.77%)	18 (81.81%)	9 (81.81%)
Teaching oneself	0 (0%)	4 (18.18%)	6 (54.54%)

Similarly, the age of the people seem to mostly determine the interest of the people to establish a mother tongue based primary school in their localities. Less number (55%) of the young generation respondents are ready to send their own children to the mother tongue based school and in contrary, 70% of them are ready to motivate other people to do so. It is a clear indication that loyalty of Majhi is gradually decreasing among the young generation people. Table 6.23 presents the responses of different age groups about assisting a mother tongue based primary school.

Table 6.23: The way people would help a mother tongue based primary school (by age groups)

	15-35	35-55	55+
Sending own children	11 (55%)	18 (90%)	18 (90%)
Motivation to send children	14 (70%)	17 (85%)	19 (95%)
Economic assistance	12 (60%)	19 (95%)	17 (85%)
Teaching oneself	4 (20%)	5 (25%)	2 (10%)

6.4 Language attitudes

Majority of the Majhi people feel proud to speak their language. Only 13.33% of them have hesitation to speak it among the other people speaking majority languages. It indicates that Majhi has remarkably high prestige among Majhi communities. In personal communication with the Majhi people who cannot speak Majhi wish they could speak it. A few of them have faced communication problems while speaking Majhi out of their community.

6.4.1 Feeling while speaking mother tongue in the presence of other people

So majority of them feel higher prestige with their mother tongue and want to use it within their community. Out of the community they use Nepali as Nepali is their second language and they are fluent Nepali speakers too. Feeling prestigious while speaking mother tongue is highest in Rajagaun. Rajagaun is regarded to be the capital when there was a Majhi kingdom in the past and people living there claim themselves to be the generations of the Majhi King. In Manthali, Kunaury, Selegat and Sitkha nearly half of the respondents feel prestigious to speak their mother tongue. Nearly one-fourth of the respondents feel no difference to speak mother tongue in the presence of the outsiders and one-sixth of them feel hesitation to speak it. Table 6.24 presents the responses of the people at different locations.

Table 6.24: Feeling about speaking mother tongue in the presence of outsiders

	Manthali	Kunaury	Rajagaun	Selegat	Sitkha
prestigious	6 (50%)	7 (58.33%)	8 (66.66%)	7 (58.33%)	7 (58.33%)
embarrassed	1 (8.33%)	2 (16.66%)	1 (8.33%)	2 (16.66%)	2 (16.66%)
neutral	5 (41.66%)	3 (25%)	3 (25%)	3 (25%)	3 (25%)

According to gender, the higher percentages of the male respondents have prestigious feeling about speaking their mother tongue in the presence of outsiders in comparison with the female

respondents. Higher number of female speakers feel hesitation to speak Majhi and higher number of them feel neutral to speak it too. It indicates that higher percentage of Male respondents are loyal to the mother tongue than the females. Likely more females feel embarrassed to speak mother tongue in presence of outsiders and again more females are neutral feeling while speaking Majhi in the presence of outsiders. Mainly, the women married from Majhi non-speaking areas don't seem to have supportive attitude towards the Majhi language. Table 6.25 presents the responses of the people of different gender.

Table 6.25: Feeling while speaking mother tongue in the presence of other people (by gender)

	Male	Female
prestigious	21 (70%)	14 (46.66%)
embarrassed	2 (6.66%)	6 (20%)
neutral	7 (23.33%)	10 (33.33%)

The education and age of the respondents don't have role about how they feel to speak Majhi in the presence of the outsiders.

6.4.2 Problems faced because of speaking mother tongue

The Majhi people do not seem to have faced problems because of speaking mother tongue. The data suggest that the situation slightly exist in Manthali, Rajagaun and Seleghat. It shows that it is a rare case.

Table 6.26: Problems faced because of speaking mother tongue

	Manthali	Kunauri	Rajagaun	Seleghat	Sitkha
Yes	2 (16.66%)	0 (0%)	1 (8.33%)	1 (8.33%)	0 (0%)
No	10 (83.33%)	12 (100%)	11 (91.66%)	11 (91.66%)	12 (100%)

6.4.3 Feeling about children marrying non-mother tongue speakers

People do not worry about whether their children marry a mother tongue speaker or not. Most of the people were found indifferent about this issue at all of the survey locations. 15% out of them appreciate it and 76.66% don't mind it only 8.33% feel it bad. It shows that inter-lingual marriage is very common trend among the Majhi community. The responses are presented by locations in table 6.27.

Table 6.27: Feeling about children marrying non-mother tongue speakers at different locations

	Manthali	Kunauri	Rajagaun	Seleghat	Sitkha
Good	2 (16.66%)	0 (0%)	2 (16.66%)	3 (25%)	2 (16.66%)
No problem	8 (66.66%)	11 (91.66%)	9 (75%)	9 (75%)	9 (75%)
Bad	2 (16.66%)	1 (8.33%)	1 (8.33%)	0 (0%)	1 (8.33%)

The responses were not remarkably affected by the sex, age or education of the respondents.

6.4.4 Feeling if future generations spoke the mother tongue

Regardless the location, sex, age and education, all of the speakers don't like the disappearance of the Majhi language. Out of them 93.33% would be unhappy if future generations didn't speak it and only 6.66% won't mind it. It indicates the high respect and loyalty of the Majhi people towards their mother tongue.

6.4.5 The preferred first language for the children

Vast majority (i.e., 83.33%) of the Majhi respondents think that their children should speak their mother tongue first and they should learn the languages of wider communication i.e. Nepali and English. The highest preference to mother tongue is from Kunauri (100%) and lowest preference is from Manthali (75%) and Sitkha (75%). The preference to Nepali is only by (15%) of the respondents. Preference to English is by only one respondent which is negligible. The responses are presented in Table 6.28.

Table 6.28: The preferred first language for the children (by locations)

	Manthali	Kunauri	Rajagaun	Seleghat	Sitkha
Majhi	9 (75%)	12 (100%)	10 (83.33%)	10 (83.33%)	9 (75%)
Nepali	3 (25%)	0 (0%)	2 (16.66%)	2 (16.66%)	2 (16.66%)
English	0 (0%)	0 (0%)	0 (0%)	0 (0%)	1 (8.33%)

The age of the respondents seems to play important role to determine the preferred first language of the children. 90% of the elder generation people preferred Majhi whereas only 70% of the younger generation people preferred Majhi. It is an indication to show that the preference of the

young people is going to shift to Nepali. Table 6.29 presents the responses according to the age groups of the respondents.

Table 6.29: The preferred first language for the children (by age)

	15-35	35-55	55+
Majhi	14 (70%)	18 (90%)	18 (90%)
Nepali	5 (25%)	2 (10%)	2 (10%)
English	1 (5%)	0 (0%)	0 (0%)

6.4.6 The changes occurred in the contemporary Majhi

81.66% of the respondents at every survey points have realized that their mother tongue has been changed and it has been slightly different in different aspects from it was used in their grandparents' time. Only 18.33% of them do not realize it. The responses according to different locations are presented in Table 6.30.

Table 6.30: Whether contemporary Majhi is different from the previous one (by locations)

	Manthali	Kunauri	Rajagaun	Selegat	Sitkha
Yes	10 (83.33%)	9 (75%)	10 (83.33%)	10 (83.33%)	10 (83.33%)
No	2 (16.66%)	3 (25%)	2 (16.66%)	2 (16.66%)	2 (16.66%)

Less number of female respondents than the males realized the changes occurred in the Majhi language at present as presented in Table 6.31.

Table 6.31: Whether contemporary Majhi is different from the previous one (by sex)

	Male	Female
Yes	23 (76.66%)	26 (86.66%)
No	7 (23.33%)	4 (13.33%)

Except the structure, all aspects of language as they reported have been changed. 83.33% asserted pronunciation change, 81.66% asserted lexical change and code mixing; 68.33% asserted style change and only 10% asserted structure change. Code mixing has become the common feature of almost all of the speakers. The typical Majhi words are replaced by the common words from Nepali. In the same way, the lexical items English are also mixed in the

speech of the Majhi speakers. Specially the young generation people have lost the traditional style of their language and shifted into Nepali pattern. Table 6.32 presents the responses of the people.

Table 6.32: The aspects of Majhi that have changed

	Manthali	Kunauri	Rajagaun	Seleghat	Sitkha
Pronunciation	11 (91.66%)	9 (75%)	10 (83.33%)	10 (83.33%)	10 (83.33%)
Lexical items	11 (91.66%)	9 (75%)	10 (83.33%)	10 (83.33%)	9 (75%)
Structures	2 (16.66%)	0 (0%)	1 (8.33%)	3 (25%)	0 (0%)
Code mixing	11 (91.66%)	9 (75%)	10 (83.33%)	10 (83.33%)	9 (75%)
Style	8 (66.66%)	7 (58.33%)	10 (83.33%)	9 (75%)	7 (58.33%)

6.4.7 Feeling about community people speaking other languages

In some of the locations the Majhi language is not spoken at all. It is unknown when and why the Majhi people gave up speaking their mother tongue. In the areas where Majhi is still spoken, the tendency of language loss is remarkable. In the areas near the roads, market places and the areas of heterogeneous settlement there is found higher degree of language loss. In the same way, the people who have migrated from their original places to other places have mostly given up speaking their mother tongue. In the places of migration, the elder generation people have knowledge of the language but generally do not speak it; but the young people have given it up.

Majority of the respondents (66.66%) are neutral about their community people not speaking mother tongue whereas 30% of the respondents don't like the language shift. Negligible of them (3.33%) of them love it. As majority of them are indifferent to language loss the expansion of the LWC is most likely to expand in the time to come. The people think that if they spoke Nepali it would be useful for communication both inside and outside the community because communication with the Majhi people is possible using Nepali. Similarly, Nepali is the official language and language of education so they find more advantages in learning Nepali. Table 6.33 presents the responses how they feel their community people not speaking own language.

Table 6.33: How they feel their community people not speaking own language (by locations)

	Manthali	Kunauri	Rajagaun	Selegat	Sitkha
I love it.	0 (0%)	0 (0%)	0 (0%)	1 (8.33%)	1 (8.33%)
I don't mind it.	9 (75%)	7 (58.33%)	7 (58.33%)	10 (83.33%)	7 (58.33%)
I don't like it	3 (25%)	5 (41.66%)	5 (41.66%)	1 (8.33%)	4 (33.33%)

The gender doesn't seem to affect the feeling of the people about their community people not speaking mother tongue because the figures are nearly parallel. The responses of the people about how they feel when they find their community members not speaking their mother tongue are presented by different genders are presented in Table 6.34.

Table 6.34: How they feel their community people not speaking Majhi by different genders

	Male	Female
I love it.	1 (3.33%)	1 (3.33%)
I don't mind it.	19 (63.33%)	21 (70%)
I don't like it	10 (33.33%)	8 (26.66%)

6.6 Summary

In this chapter, we tried to examine the language vitality, language maintenance and language attitudes in the Majhi community. In section 6.2, we examined language vitality in the Majhi community. In general, Majhi is vivacious enough as all more than 90% of the children in average speak it. But the figures are lower in some particular areas. 86.66% of the parents use Majhi with their children as the medium of intergenerational communication. 80% of the respondents said that young people have good command on their mother tongue. In section 6.3, we tried to assess the situation of language maintenance and transmission. The situation of language maintenance and transmission is challenging because inter-lingual marriage is very common in the community as 83.33% of the respondents asserted the possibility of interlingual marriage. Majority of the woman married from Majhi non-speaking communities learn it later but their language loyalty is not so strong. 81.66% of the people are sure about the transmission of their mother tongue into the children of their children (grandchildren). Males, the illiterate and literate-only people are more convinced about the transmission of the mother tongue into the grandchildren. Above 90% of the people adore their children reading and writing in the mother

tongue and they are enthusiastic to assist the mother tongue schools in their communities by sending the children, economic physical assistance.

In section 6.4, we dealt with the attitudes of the people towards Majhi. Nearly 58% of them expressed the feeling of prestige while speaking mother tongue and nearly 30% of them are neutral. It shows that the Majhi people have relatively strong language loyalty on the mother tongue. Nearly 95% of them have not faced any problem because of speaking their mother tongue.

CHAPTER 7

LANGUAGE RESOURCES

7.1 Outline

In this chapter we discuss language resources available in Majhi and language maintenance. In section 7.2, we describe the oral language resources available, and in Section 7.3, available written language resources. Section 7.4 discusses responses of the people about the radio programmes in the mother tongue, Section 7.5 reading the written materials in their mother tongue and section 7.6 summarizes the chapter.

7.2 The oral language resources

Majhi has its oral literature. They have to compulsorily sing songs during Sarad (worship of the ancestors) and Koshi Puja (worship of the river). The Majhi people have distinct identity because of the unique tongue, culture and folk literature. On the other hand written tradition in Majhi is in the initial stage. Table 7.1 shows their responses about the language resources available in Majhi.

Table 7.1: The folklores available in Majhi

	Manthali	Kunauri	Rajagaun	Seleghat	Sitkha
Folk stories	10 (83.33%)	12 (100%)	12 (100%)	11 (91.66%)	12 (100%)
Music	11 (91.66%)	12 (100%)	12 (100%)	12 (100%)	12 (100%)
Religious literature	12 (100%)	12 (100%)	12 (100%)	11 (91.66%)	12 (100%)
Radio	10 (83.33%)	12 (100%)	10 (83.33%)	11 (91.66%)	10 (83.33%)
Cinema	1 (8.33%)	0 (0%)	0 (0%)	1 (8.33%)	0 (0%)
CD/DVD	5 (41.66%)	2 (16.66%)	0 (0%)	1 (8.33%)	0 (0%)

a. Folk stories

Almost all of the respondents asserted that there are folk stories in the Majhi language. The stories are specially related to their traditional profession. Some of the respondents said they can tell such stories and some answered that they have heard other people telling such stories. They also tell the stories commonly available in the Nepali culture.

b. Music

Majhi culture has a number of songs and music. The songs are a part of their culture. 100% of the respondents are well known that they have to sing songs in Majhi while they have to

worship Koshi (as mother), a mountain (as father) and Sarad (worship of ancestors). During Shrad they have to invite the souls of their ancestors by singing songs. They talk to them in songs in songs. So singing is indispensable in Sarad.

c. Religious literature

In our sample, there were 26 Hindus, 30 animists and 4 Christians. Christianity is a new intervention in the Majhi community. Basically the Majhi people think they are the worshiper of the nature. Anyway the followers of different religions have their religious literature.

d. Radio

88.33% of the respondents are informed that there is used Majhi in radio programmes from different radio stations. There are FM Radio stations at Manthali that runs programmes in Majhi and sometimes the advertisements are in Majhi.

Similarly, a small number of the respondents asserted that there are CD/DVDs and cinemas in the Majhi language but we could not find any convincing evidences to support it. It is possible that they the materials may not have been in access to the local people.

Majhi does not have its indigenous writing system, Devanagari based orthography is being used to read and write in Majhi. Matters are printed in Gorkhapatrd National Daily in Devanagari. Few researches have been carried out on this language either in Nepali or English language. They are keen to promote their language and culture. They are working in the joint venture for uplifting their language. They reported that they are planning the informal education is also introduced.

7.3 The written language resources

Written tradition is found to be in the early stage of development in Majhi. A very limited number of people were found to be informed about the written language resources. Only a handful of them are informed about the frequent publication in Majhi in Gorkhapatra National Daily. Some of the respondents reported about written books in Majhi at present time. There have been established some social and literary organizations in local and national levels and they publish literary and cultural matters in periodicals, journals, etc. written in Majhi. But at present a large number of written materials are available written in Nepali or English about the Majhi. Table 7.2 shows the information given by the respondents about the written matters in or about their mother tongue.

Table 7.2: Available written materials in Majhi

	Manthali	Kunauri	Rajagaun	Selegat	Sitkha
alphabet	0 (0%)	2 (16.66%)	0 (0%)	1 (8.33%)	0 (0%)
Grammar	0 (0%)	0 (0%)	0 (0%)	2 (16.66%)	0 (0%)
Dictionary	1 (8.33%)	2 (16.66%)	0 (0%)	1 (8.33%)	1 (8.33%)
Text book	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)
Literacy material	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)
Newspaper	0 (0%)	2 (16.66%)	1 (8.33%)	3 (25%)	0 (0%)
Written literature	1 (8.33%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)
Folklore	3 (25%)	0 (0%)	0 (0%)	1 (8.33%)	0 (0%)

Alphabet, dictionary, textbooks, literacy materials and newspaper are not available in Majhi. Only the educated people seem to have more information about the written materials in Majhi. It shows that the available written materials are not locally available. Table 7.3 presents the knowledge about the written materials in Majhi according to the levels of education.

Table 7.3: Information about written materials

	Illiterate (27)	Literate (22)	Educated (11)
Alphabet	0 (0%)	1 (4.54%)	2 (18.18%)
Grammar	0 (0%)	1 (4.54%)	1 (9.09%)
Dictionary	1 (%)	2 (9.09%)	2 (18.18%)
Text book	0 (0%)	0 (0%)	1 (9.09%)
Literacy material	0 (0%)	0 (0%)	0 (0%)
Newspaper	2 (%)	3 (13.63%)	2 (18.18%)
Written literature	0 (0%)	1 (4.54%)	0 (0%)
Folklore	0 (0%)	3 (13.63%)	1 (9.09%)

Table 7.3 shows that the people with higher education are informed about the written literature because written literatures are not produced locally and not available in the local level. Only the people with higher education have wider access and can get them. Next, people with higher education, generally, are interested in literature.

The language resources available in the survey areas identified using participatory tool have been presented in Figures 7.1, 7.2 and 7.3.

In Kunauri, there is radio programme on local radio and people listen to them almost regularly. They ran Majhi language classes, a kind of training course, for 3 months to enhance and promote the use of the language in the community. In the same way they are informed about the publication in Majhi in the Gorkhapatra National Daily. Preparation of the Majhi textbooks for the primary level education is going on. Similarly songs in Majhi are being prepared and recorded to produce music albums.

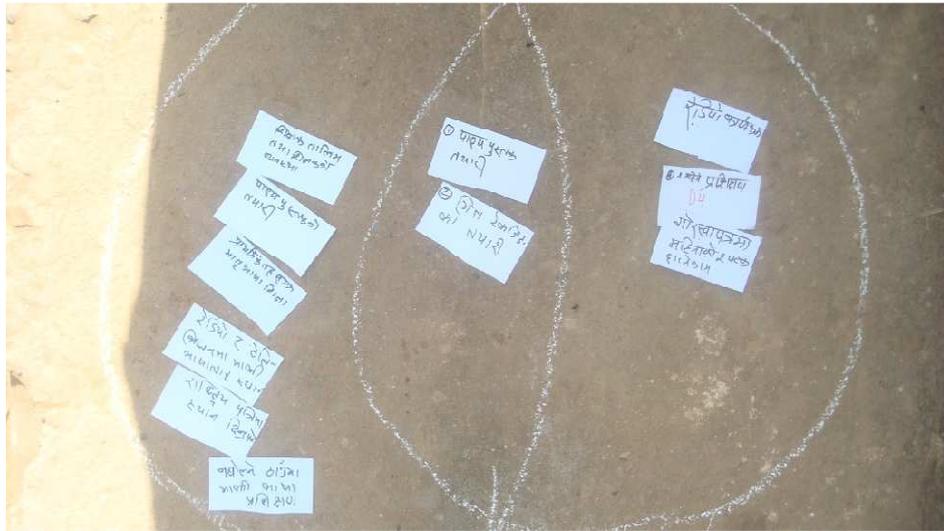


Figure 7.1: The situation of language resources in Kunauri

The people realize that there are a lot of things to be done for the promotion of their language. As textbooks are being prepared, teachers are not available to teach in mother tongue in the schools and mother tongue education in the schools has not been started. The access of Majhi in the mass media is to be increases and promoted. There are a number of Majhi settlements where people do not use their mother tongue. In such settlements the people should be taught Majhi to enable them to speak their identity language.

In Rajagaun, the people are not as much informed about the language resources available in the Majhi language as the people in Manthali and Kunauri are. As presented in Figure 7.2, there have been done some works for the promotion of the Majhi people and culture but the works for language promotion are very limited. People are informed about the publication in Majhi in the Gorkhapatra National Daily but it is not regularly available to them. They realize that there are a number of works should be done for the promotion of their mother tongue. As standard Majhi Alphabet is an urgent need because this is the key to writing. Grammar, dictionary and textbooks of Majhi are not available in the area and there is not any practice of using Majhi in the informal and formal education. The access of Majhi to the mass media is also very limited and it should be increased.

7.4 Responses of the people about the radio

People sometimes listen to the radio but not always. It indicates that they are not responsive towards the programmes in and about the Majhi language broadcasted by Radio Manthali and other radios. The people are not responsive because the programmes are not regular and based on the interest of the Majhi people. Table 7.4 presents how often the people listen to the radio programmes at different survey points.

Table 7. 4: Responses of the people about the radio at different survey points

	Manthali	Kunauri	Rajagaun	Seleghat	Sitkha
Always	0 (0%)	0 (0%)	0 (0%)	1 (8.33%)	3 (25%)
Sometimes	8 (66.66%)	12 (100%)	8 (66.66%)	10 (83.33%)	7 (58.33%)
Never	2 (16.66%)	0 (0%)	0 (0%)	1 (8.33%)	0 (0%)

The radio seems to be more popular in the areas along Sunkoshi than in the areas along Tamakoshi.

The responses varied according to the different age groups. The 15-35 and 35-55 age group of the respondents are more responsive towards the radio programmes. Table 7.5 presents the responses given by different age groups.

Table 7. 5: Responses of the people about the radio by age groups

	Age groups		
	15-35	35-55	55+
Always	2 (10%)	2 (10%)	0 (0%)
Sometimes	17 (85%)	17 (85%)	11 (55%)
Never	1 (5%)	1 (5%)	5 (25%)

The young people seemed more responsive towards the radio programs in their mother tongue than the elder ones. It might be because of the attraction of the young generation towards the new technologies. Naturally, the young people are attracted towards the modern technologies like mobile phone, television, radio, etc.

7.5 Reading the written materials in their mother tongue

Only a few of the respondents read the written materials in their mother tongue. Some of the respondents say that the materials are not available locally and have not got chance read them. The written materials in Majhi are available for some extent in the areas of Tamakoshi

but completely not available in the areas of Sunkoshi. Table 7.6 presents the situation of how much the respondents read the written materials in their mother tongue at different survey locations.

Table 7.6: The situation of how much the respondents read the written materials in Majhi

	Manthali	Kunauri	Rajagaun	Seleghat	Sitkha
Yes	2 (16.66%)	3 (25%)	4 (33.33%)	1 (8.33%)	0 (0%)
No	3 (25%)	3 (25%)	1 (8.33%)	4 (33.33%)	0 (0%)
Not available	5 (41.66%)	1 (8.33%)	1 (8.33%)	1 (8.33%)	4 (33.33%)

The written materials are more available to the educated people than to the people with lower educational qualifications because the educated people have better access to them. Table 7.7: presents how much the respondents read the written materials in their mother tongue

Table 7.7: How much the respondents read the written materials in their mother tongue

	Literate (22)	Educated (11)
Yes	3 (13.63%)	7 (63.63%)
No	8 (36.36%)	1 (9.09%)
Not available	11 (50%)	3 (27.27%)

Table 7.7 shows that the materials are available only for limited number of the people with high education (secondary and higher) and the materials are out of the access of the general people. The Majhi people are well known that their language is written in Devanagari script.

Majority of the people in Manthali, Kunauri, Rajagaun and Seleghat are informed about Majhi Utthan Sangh, a Majhi welfare organization, in both national and local levels that works for the promotion of Majhi language and culture. But the respondents from Sitkha are completely unknown about the organization. Table 7.8 presents the information about the institutions for the Majhi language promotion to the respondents.

Table 7.8: Information about the existing institutions for the promotion of Majhi by location

	Manthali	Kunauri	Rajagaun	Seleghat	Sitkha
Yes	10 (83.33%)	9 (75%)	7 (58.33%)	7 (58.33%)	0 (0%)
No	2 (16.66%)	3 (25%)	5 (41.66%)	5 (41.66%)	12 (100%)

More male respondents are informed about the existence of such type of institutions. Table 7.9 presents the responses of the respondents.

Table 7.9: Information about the existing institutions for the promotion of Majhi by sex

	Male	Female
Yes	19 (63.33%)	14 (46.66%)
No	11 (36.66%)	16 (53.33%)

7.6 Summary

In this chapter, we discussed the language resources available in the Majhi language. Majhi has got folk tales, songs and religious literature. Nowadays they have got limited access to Gorkhapatra National Daily and the local radios. Lesser number of people are found to be responsive towards the programmes in and about the Majhi mother tongues broadcasted by radios.

Written tradition in the mother tongues is a new practice and Devanagari script is used in writing. There exists Nepal Majhi Utthan Sangh in national and local level for the promotion of the Majhi language, culture, education, health, social development, etc. Similarly people reported that nowadays pieces of writing in Majhi are found to have been published in periodicals. Not a remarkable number of people were found to be eager to read the written materials in their mother tongue and the written materials are not available locally for the people who want to read them.

CHAPTER EIGHT

SUMMARY OF FINDINGS AND RECOMMENDATIONS

8.1 Outline

In this chapter, we summarize the findings of the survey research and recommendations for the promotion of the Majhi language. Section 8.2 summarizes the findings of the research and section 8.3 lists out the recommendations about how Majhi can be promoted and strengthened.

8.2 Summary of findings

Majhi is an Indo-Aryan language spoken by the Majhi people whose major settlements are in the river belts of Indrawati, Bhotekoshi, Sunkoshi, Tamakoshi, and Likhu in the central part of Nepal. In the literature Majhi people and language are also found to have been referred as Kusahar (Grierson, 1909) but in our fieldwork we found that Kusahar is one group of the Majhi people which is divided into Dudh Kusahar and Kas Kusahar. But Majhi is not the language of only Kusahars. In Majhi there are other groups like Danuwar, Rajbansi and Thakur who speak the same language. Majhi is the cover term to all of the groups. The findings from dialect mapping can be summarized in a diagram as given in Figure 8.1.

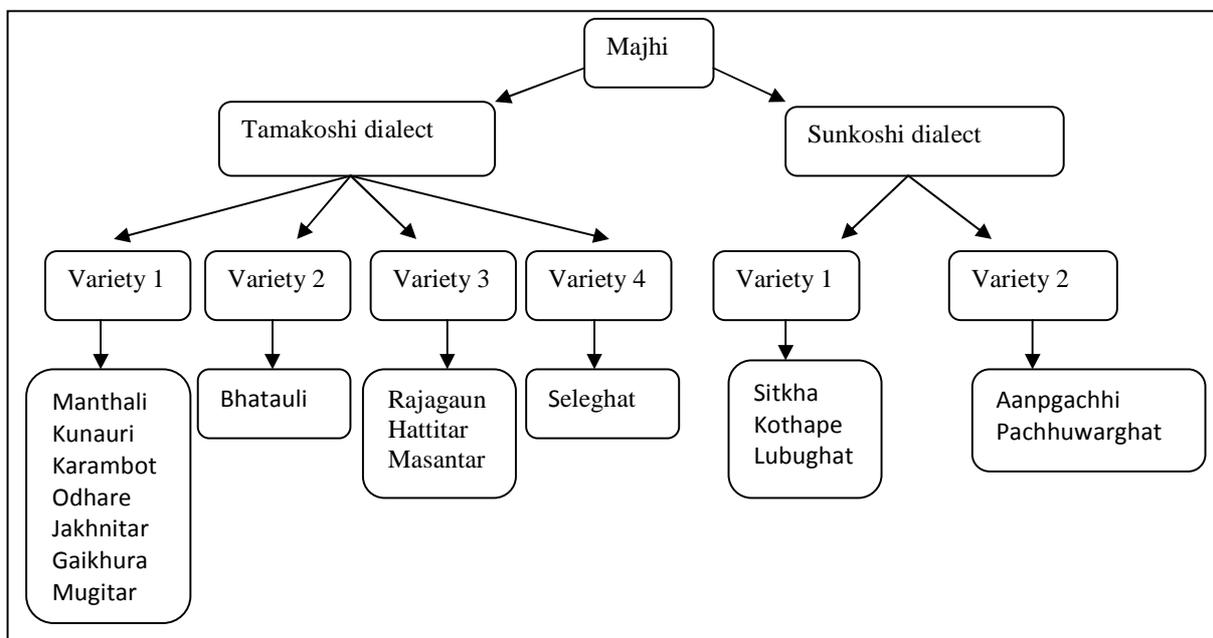


Figure 8.1: The dialects of Majhi

The result of the dialect mapping tool shows that Tamakoshi and Sunkoshi are the two major dialect groups in Majhi. Apart from the lexical items, these varieties are different in terms agreement system. In some cases it is quite difficult for the speakers of one dialect group to understand the people speaking another dialect group. But the people speaking a variety of same dialect group can easily understand each other.

The study, on the basis of the comparison of standardized 210 wordlists shows that there is nearly 65% similarity between Tamakoshi varieties and Sunkoshi varieties and nearly 80-90% similarity among the Tamakoshi varieties. The lexical similarity decreases according to their distance of location.

Mostly Majhi is used in the general domains, such as counting, singing, joking, storytelling, discussing/ debate, praying, quarrelling, abusing, telling stories to children, singing at home and family gatherings. Nepali is the language that is used in bargaining/ shopping/ marketing. They generally use Majhi with the Majhi speakers; otherwise they have to use Nepali. The language of village meetings is Nepali.

Majhi is used in the interpersonal communication in the family. The old generation people use majhi but the young generation shift into Nepali time and again based on the topic of discourse. Majority of the children use Majhi while playing with the friends in the community and while talking with the Majhi speaking neighbors but in the school Nepali is used by the children.

Nepali is the Language of Wider Communication (LWC). The people use LWC with the people of other tongue speakers. The use of Nepali is wider in the areas near to the highway and market places because they have to deal more with the other tongue speakers in such areas than in the villages. Similarly Nepali is spoken widely in schools, offices, health centers, etc. because the personnel working in these places are normally outsiders.

Majority of the respondents preferred Majhi as the medium of instruction in the primary level education because they think that the children can learn easily in their mother tongue than in Nepali.

Majhi is a multilingual community. Apart from Majhi and Nepali some of the Majhi people can speak other languages. 86.66% of the Majhi people have highest degree of competence in their mother tongue and Nepali is the next to Majhi. 90% of the people like Majhi and rest like Nepali.

But Nepali is becoming popular among the younger generations. Apart from Nepali they have learnt some English from their school education. It is rather difficult for the children to understand Nepali in the early classes but within 2-3 years time they become able to handle it. So majority of the people loved early school classes in mother tongue.

The children use Majhi in most situations at home and in the community. They use Majhi while playing with the friends in the community and while talking with the neighbors. But in some instances, if the neighbors are other tongue speaker they have to use Nepali. In the schools Nepali is used. While talking about the language of invitation, both Majhi and Nepali are used for oral invitation and Nepali is used for written or printed invitation.

In general, Majhi has strong vitality as majority of the children are speaking it as their mother tongue and it is being used as the medium of intergenerational communication. More than 80% of the respondents said that young people have good command on their mother tongue. Although inter-lingual marriage is very common in the Majhi community, the situation of language maintenance and transmission is satisfactory. The newly married ones from non-speaking areas have to learn Majhi later. More than 80% of the people are sure about the transmission of their mother tongue into the children of their children (grandchildren). Above 90% of the people like their children reading and writing in the mother tongue and they are enthusiastic to assist the mother tongue schools in their communities by sending the children, economic physical assistance. 58.33% of the respondents have prestigious feeling and 28.33% of them have neutral feeling about speaking Majhi. It shows relatively higher degree of language loyalty of the speakers.

Majhi has its own oral literature: folk tales, songs and religious literature. Nowadays Majhi has got limited access to mass media especially in the local radios in local level and in Gorkhapatr National Daily in the national level. People are found to be less responsive towards the programmes in and about the Majhi broadcasted by Radios.

Written tradition in Majhi is a new practice and Devanagari script is used in writing. There is Nepal Majhi Utthan Sangh established for the promotion of the Majhi language. Similarly people reported that nowadays pieces of writing in Majhi are found to have been published in periodicals.

The people were found to be eager to read the written materials in their mother tongue but the severe problem is that they are not available for them. Mostly the Majhi people along the Sunkoshi side expressed their discontent that they would have read the materials in their own mother tongue but they are not available.

8.3 Recommendations

1. A more detailed survey is necessary to find out the overall sociolinguistic picture of the Majhi language.
2. It is necessary to identify how far the Majhi varieties are different from each other in grammar. So a comparative study of their grammar is necessary.
3. It is necessary to expand the use of Majhi in multilingual education, media and literature etc.
4. It is desirable to carry out community based language development activities such as Multilingual Education (MLE), literacy, etc.
5. It is important to be realized by the concerned authorities that every language is important from different perspectives and they should be preserved.
6. Two language development programmes are to be framed and implemented representing two major Majhi varieties.
7. Unless the domains of use of language are broadened the language cannot be promoted. Modernization and standardization of Majhi is essential. The use of Majhi in writing will be an important job for language promotion.
8. The use of Majhi in mass media should be promoted and widened.
9. 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.

ANNEXES

Annex A: 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	LOCATIONS				
			Manthali (Shyam Majhi +)	Kunauri (Niraman Majhi +)	Rajagaun (Kami Majhi +)	Seleghat (Anju Majhi +)	Sitkha (Dharma B. Majhi +)
1.	body	शरीर	dziu	dziu	dziu	dziu	dziu
2.	head	टाउको	kapal	kəpal	kapal	kapal	kəpal
3.	hair	कपाल	bar	bar	rəhū	bar	kəpal
4.	face	अनुहार	ənuar	ənwar	muk ^h	muk	muk
5.	eye	आँखा	āk ^h i	āk ^h i	āk ^h i	āk ^h i	āk ^h i
6.	ear	कान	kan	kan	kan	kan	kanek
7.	nose	नाक	nak	nak	nakno	nak	naknok
8.	mouth	मुख	muk ^h	muk ^h	muk ^h	muk	muk ^h ek
9.	teeth	दाँत	ḍāṭ	ḍāṭ	ḍāṭ	ḍāṭ	ḍāṭek
10.	tongue	जिब्रो	dzibro	dzibro	dzibro	dzibro	dzibi

11.	breast	स्तन	ḍuṭ	ḍuṭ	ḍuṭ	ḍuṭ	ḍuṭ
12.	belly	पेट	pet	pet	pet	pet	b ^h ūdi
13.	arm/ hand	हात	haṭ	haṭ	haṭ	haṭ	haṭek
14.	elbow	कुइनो	kuina	kuina	kuina	kuina	kuina
15.	palm	हत्केला	həṭkela	həṭkela	həṭkela	həṭkela	həṭkela
16.	finger	औला	aūli	əūli	aūli	aūli	aūli
17.	finger nail	नङ	nəŋ	nəŋ	nəŋ	nəŋ	nəŋek
18.	leg	खुट्टा	god	god	god	god	godek
19.	skin	छाला	ts ^h ala				
20.	bone	हाड	həddi	had	had	had	hadek
21.	heart	मुटु	mutu	mutu	mutu	mutu	mutu
22.	blood	रगत	rəkṭi	rəgəṭ	rəkəṭ	rəkəṭ	rəkəṭ
23.	urine	पिसाब	muṭ	muṭ	muṭ	muṭ	muṭ
24.	feces	दिसा	gu	gu	gu	gu	gu
25.	village	गाउँ	gaũ	gaũ	gaũ	gaũ	gaũ
26.	house	घर	g ^h ər				
27.	roof	छानो	ts ^h ana				
28.	door	ढोका	d ^h oka	ḍəilo	ḍəilo	d ^h oka	ḍəilo
29.	firewood	दाउरा	kat ^h i				
30.	broom	कुचो	kutso	kutso	kutso	kutso	kutso
31.	mortar	सिलौटो	siləuta	siləuta	siləuta	siləuta	siləuta
32.	pestle	लोहोरो	ləra	ləhəra	lora	ləhəra	lora
33.	hammer	हथौडा	g ^h ən				
34.	knife	चक्कु	tsəkku	kərdə	kərdə	tsəkku	kərdə
35.	axe	बञ्चरो	kulari	kulari	kulari	kulari	bəntsəro
36.	rope	डोरी	dori	dori	dori	dori	dori
37.	thread	धागो	ḍ ^h ago	ḍ ^h ago	ḍ ^h ago	ḍ ^h ago	suṭə
38.	needle	सियो	sijo	sijo	sigo	sigo	suijo
39.	cloth	लुगा (कपडा)	luga	luga	luga	luga	luga
40.	ring	औँठी	aũ ^h i				
41.	sun	घाम	ḍin	ḍin	ḍin	ḍin	g ^h am
42.	moon	चन्द्रमा	dzun	tsanadzun	tsənadzun	dzun	dzun
43.	sky	आकाश	akas	akkas	akas	akas	əkas
44.	star	तारा	ṭara	ṭara	ṭara	ṭara	ṭara
45.	rain	वर्षा	pani	pani	pani	pani	pani
46.	water	पानी	pani	pani	pani	pani	pani

47.	river	नदी	ləḍi/ dzol	ləḍi/ dzol	ləḍi/ dzol	ləḍi dzol	kosi dzol
48.	cloud	बादल	baḍəl	baḍəl	baḍəl	baḍəl	baḍəl
49.	lightening	बिजुली चम्कनु	bidzuli tsəmkilte	tsəmkinar	bidzuli tsəmkałti	bidzuli tsəmkañar	bidzuli tsəmken
50.	rainbow	इन्द्रेणी	inreni	inreni	inreni	inreni	inreni
51.	wind	बतास	bətas	hawa	bətas	hawa	bətas
52.	stone	ढुङ्गा	paḥər	paḥər	paḥər	paḥər	paḥər
53.	path	बाटो	bat	bat	bat	bat	bato
54.	sand	बालुवा	balwa	bələuta	baluwa	bəlwa	bələuta
55.	fire	आगो	agi	agi	agi	agi	agi
56.	smoke	धुवाँ	ḍḥama	ḍḥama	ḍḥama	ḍḥəma	ḍḥawā
57.	ash	खरानी	kḥərani	kḥərani	kḥərani	kḥərani	kḥərani
58.	mud	माटो	mati	mati	mati	mati	mati
59.	dust	धुलो	ḍḥulo	ḍḥulo	ḍḥulo	ḍḥulo	ḍḥulo
60.	gold	सुन	sun	sun	sun	sun	sun
61.	tree	रूख	gats ^h				
62.	leaf	पात	paṭa	paṭa	paṭa	paṭa	paṭa
63.	root	जरा	dzəra	dzəhəra	dzəra	dzəra	dzəra
64.	thorn	काँडो	kāto	kāto	kāto	kāto	kāto
65.	flower	फूल	p ^h ul				
66.	fruit	फलफूल	p ^h əlp ^h ul	p ^h əlp ^h ul	p ^h alp ^h ul	p ^h alp ^h ul	p ^h əlp ^h ul
67.	mango	आँप	am	am	am	am	am
68.	banana	केरा	kera	kera	kera	kera	kera
69.	wheat(husked)	गहूँ	gəũ	gəũ	gəũ	gəũ	gəũ
70.	barley	जौ	dzəu	dəzu	dzəu	dzəu	dzəu
71.	rice (husked)	चामल	tsaməl	tsaməl	tsawəl	tsaməl	tsaũl
72.	potato	आलु	alu	alu	alu	alu	alu
73.	eggplant	भण्टा	bḥənta	bḥənta	bḥəntha	bḥənta	bḥənta
74.	groundnut	बदाम	bəḍam	bəḍam	bəḍam	bəḍəm	bəḍəm
75.	chili	खुर्सानी	kḥursani	kḥursan	kḥursani	kḥursani	kḥursani
76.	turmeric	बेसार	besar	besar	besar	besar	besar
77.	garlic	लसुन	ləsun	ləsun	ləsun	ləsun	ləsun
78.	onion	प्याज	pjadz	pjadz	pjadz	pjats	pjadz
79.	cauliflower	काउली	kopi	kopi	kopi	kopi	kauli
80.	tomato	गोलभँडा	raminda	rəminda	raminda	rəminda	labinda
81.	cabbage	बन्दा	bəḍḍa	bəḍḍa	bəḍḍə	bəḍḍa	bəḍḍa

82.	oil	तेल	b ^h utun	ṭel	ṭel	ṭel	ṭel
83.	salt	नुन	nun	nun	nun	nun	nun
84.	meat	मासु	sag/masu	masu	masu	masu	masu
85.	fat (of meat)	बोसो	bōso	bōso	boso	boso	boso
86.	fish	माछा	mats ^h a	mats ^h o	mats ^h ə	mats ^h a	məts ^h li
87.	chicken	चल्ला	tsjuna	tsjuna	tsiuna	tsiuna	tsiuni
88.	egg	अण्डा	dima	dima	dima	dima	dība
89.	cow	गाई	gai	gai	gai	gai	gai
90.	buffalo	भैंसी	b ^h ōisi	b ^h əsi	b ^h ōisi	b ^h əisi	b ^h ōisi
91.	milk	दुध	ḍuḍ	ḍuḍ	ḍuṭ	ḍuṭ	ḍuṭ
92.	horns	सिङ	siŋ	siŋ	siŋ	siŋ	sīgek
93.	tail	पुच्छर	puts ^h ər	puts ^h ər	puts ^h ər	puts ^h ər	puts ^h ek
94.	goat	बाख्रो	ts ^h auri	ts ^h auri	ts ^h auri	ts ^h auri	ts ^h agri
95.	dog	कुकुर	kukəl	kukəl	kukəl	kukəl	kukəl
96.	snake	सर्प (साँप)	sepa	sāp	sāpa	sāpa	sāpa
97.	monkey	बाँदर	bāḍər	bāḍər	bāḍər	bāḍər	bāḍər
98.	mosquito	लामखुट्टे	lamk ^h utte				
99.	ant	कमिला	tsiūt ^h i	tsiūt ^h i	tsiūt ^h i	tsiūt ^h i	kiri
100.	spider	माकुरो	məkura	məkura	makura	məkura	makura
101.	name	नाम	naū	naū	naū	nam	nam
102.	man	मान्छे	manus/āde	manus	manus	mants ^h e	manus
103.	woman	आइमाई	mansuni/beti	beti	beti	beti	beti
104.	child	बच्चा	ts ^h anats ^h uni	ts ^h oknats ^h okni			
105.	father	बाबा	bau	buwa	buba	buwa	babu
106.	mother	आमा	ama	ama	ama	ama	woī
107.	older brother	दाजु	ḍadzu	ḍadzu	ḍadzu	ḍadzi	ḍadzu
108.	younger brother	भाइ	b ^h ai	b ^h ajek	b ^h ai	b ^h ai	b ^h eik
109.	older sister	दिदी	ḍiḍi	ḍiḍi	ḍiḍi	ḍiḍi	ḍaḍi
110.	younger sister	बहिनी	bəini	bəini	bəini	bəini	b ^h əinik
111.	son	छोरो	beta	betak	betak	beta	abək
112.	daughter	छोरी	beti	betik	betik	betek	daik
113.	husband	लोग्रे (श्रीमान)	saī	sājek	sājek	sājek	ts ^h awok
114.	wife	स्वाम्नी (श्रीमती)	boi	būjek	bou	bujek	pərelīk
115.	boy	केटो	ts ^h ana	ts ^h ōdari	ts ^h ōdari	āde	gabro

116.	girl	केटी	ts ^h uni	ts ^h uneni	ts ^h uneni	beti	bat ^h ini
117.	day	दिन	ḍin	ḍin	ḍin	ḍin	ḍiūsə
118.	night	रात	raṭi	raṭi	raṭi	raṭi	raṭ
119.	morning	बिहान	bihani	behanə	bjanə	bijanə	bjanə
120.	noon	मध्यान्ह	məḍ ^h jannə	ḍinə	ḍin	ḍiusə	ḍiuso
121.	evening	साँझ	bera	behera	bera	raṭi	bjarə
122.	yesterday	हिजो	kani	kani	kanin	kalu	kalnə
123.	today	आज	adzə	adzə	adzə	adzə	adzə
124.	tomorrow	भोली	kalu	kalu	kalu	kalin	kali
125.	week	हप्ता (साता)	saṭa	həpṭa	həpṭa	həpṭa	saṭa
126.	month	महिना	məina	məina	məina	məina	məina
127.	year	वर्ष	bərsə	bərsə	bərsə	bərsə	bərsə
128.	old	बूढो	purano	purano	puranə	purano	purano
129.	new	नयाँ	nəjā	nəjā	nəjā	nəjā	nəjā
130.	good	राम्रो (असल)	mahalə	mədarə	mədarə	mahalo	mədzdarə
131.	bad	नराम्रो (खराब)	bəimahalə	bəimədarə	bimədarə	bəimahalo	bamədzdarə
132.	wet	चिसो	b ^h idzlə	b ^h idzlə	b ^h idzlə	b ^h idzlə	b ^h idzen
133.	dry	सुख्खा	suklə	wobanə	suk ^h lə	suklə	suk ^h en
134.	long	लामो	lābi	lamo	lābo	lābo	digəl
135.	short	छोटो	ts ^h ōti	ts ^h oto	ts ^h ōto	ts ^h oto	ts ^h oto
136.	hot	तातो	ṭaṭo	ṭaṭo	ṭaṭo	ṭaṭo	ṭaṭo
137.	cold	चिसो	tsiso	tsiso	tsiso	tsiso	tsiso
138.	right	दाहिने	ḍaine	ḍaine	ḍaine	ḍaine	ḍaine
139.	left	देब्रे	ḍebre	ḍebre	ḍebre	ḍebre	ḍebre
140.	near	नजिक	jewər	nədzik	jewər	nədzik	nədzik
141.	far	टाढा	wowər	bəḍḍ ^h ur	bəḍrə	bəḍḍur	bəḍḍur
142.	big	ठूलो	bədk ^h o	bədk ^h ə	bədk ^h o	bədko	bədkə
143.	small	सानो	sjaŋk ^h i	senk ^h i	sjaŋk ^h i	sjaŋk ^h i	sjaŋk ^h i
144.	heavy	गह्रौँ	gərū	gərū	gərū	gərū	gərūn
145.	light	हलुका	həlū	həlū	həlū	həlun	həlun
146.	above	माथि	upro	upro	upro	uprə	upro
147.	below	तल	hət ^h o	həṭṭ ^h ə	hət ^h ə	hət ^h ə	hət ^h ə
148.	white	सेतो	goro	goro	goro	goro	pādəl
149.	black	कालो	kaddo	kaddə	kaddo	kaddo	kaddə
150.	red	रातो	pirlə	pirlə	pirlə	pirlo	pirlə

151.	one	एक	ek	ek	ek	ek	ek
152.	two	दुई	ɖui	ɖui	ɖui	ɖui	ɖui
153.	three	तीन	ʈin	ʈin	ʈin	ʈin	ʈin
154.	four	चार	tsar	tsar	tsar	tsar	tsar
155.	five	पाँच	pāts	pāts	pāts	pāts	pāts
156.	six	छ	tsʰə	tsʰə	tsʰə	tsʰə	tsʰə
157.	seven	सात	saʈ	saʈ	saʈ	saʈ	saʈ
158.	eight	आठ	atʰ	atʰ	atʰ	atʰ	atʰ
159.	nine	नौ	nəũ	nəũ	nəũ	nəũ	nəũ
160.	ten	दश	dəs	dəs	dəs	dəs	dəs
161.	eleven	एघार	egʰarə	egʰarə	egʰarə	egʰarə	egʰarə
162.	twelve	बाह	barə	barə	barə	barə	barə
163.	twenty	बीस	bis	bis	bis	bis	bis
164.	one hundred	एक सय	ek səje	ek səje	ek səje	ek səje	ek səje
165.	who	को	kun	kun	kunta	kun	kənəuto
166.	what	के	keʈi	keʈi	tseʈi	ki	kela
167.	where	कहाँ	kətsʰi	kətsʰi	kənaĩ	kətsʰi	kutsʰka
168.	when	कहिले	kəhən	kəkʰən	kəkʰən	kəkʰən	kəkʰən
169.	how many	कति	kəʈta	kəʈta	kətsa	kəʈka	kəʈək
170.	which	कुन	kunto	kunto	kunto	kunto	kunik
171.	this	यो	jə	hʃə	ja	ja	wolə
172.	that	त्यो	wə	hoi	wa	wa	hailə
173.	these	यिनीहरू	heləʈ	heləʈ	wokai	jaləʈ	wori
174.	those	उनीहरू	holəʈ	holəʈ	woləʈ	woləʈ	hari
175.	same	उही	unkʰai	unkʰai	unkʰae	wəʈta	hāɖle
176.	different	फरक (अलग)	begləi	bʰinne	begle	Pʰərək	Pʰərək
177.	whole	सबै	sebbəi	dzəmməi	sebai	sebbai	seppəi
178.	broken	फुटेको	pʰutlə	pʰutlə	pʰutlə	pʰutlə	pʰutlə
179.	few	थोरै	əlɪkəʈi	ʈʰore	ʈʰore	ʈʰore	ʈʰore
180.	many	धेरै	dʰere	dʰere	dʰere	ʈʰurai	dʰere
181.	all	सबै	səbbəi	dzəmməi	səbbəi	sebbəi	səppəi
182.	to eat	खानु	kʰainar	kʰainar	kʰainar	kʰainar	kʰaiʈə
183.	to bite	टोकु	kəmtinar	kəmtinar	kəmtunar	komtinar	komtiʈə
184.	to be hungry	भोकाउनु	bʰoklagnar	bʰoklagnar	bʰoklagnar	bʰoklagnar	bʰokʰlagen
185.	to drink	पिउनु	pinar	pinar	pinar	pinar	kʰaiʈə
186.	to be thirsty	तिर्खाउनु	ʈirkʰanar	pjaslagnar	ʈirkʰanar	ʈirkʰalagnar	ʈirkʰalagen

187.	to sleep	सुत्नु	suṭnar	suṭnar	suṭnar	suṭnar	suṭṭə
188.	to lie	पल्टनु	pəltinar	p ^h ərkinar	pəltinar	pəttinar	kolteperlə
189.	to sit	बसु	bəsnar	bəsnar	bəsnar	bəsnar	bəsen
190.	to give	दिनु	ḍinar	ḍinar	ḍinar	ḍinar	ḍik
191.	to burn	डढाउनु	dədainar	dədainar	dədainar	dədainar	doiḍe
192.	to die	मर्नु	mərnar	mornar	mornar	mərnar	moren
193.	to kill	मार्नु	marnar	marnar	marnar	marnar	marde
194.	to fly	उडनु	udnar	udnar	udnar	udnar	uden
195.	to walk	हिँडनु	hīḍnar	hīḍnar	hīnnar	hīḍnar	hit ^h en
196.	to run/ run	दौडनु	begnar	kuḍnar	begnar	kūḍnar	ḍ ^h aikin
197.	to go /go	जानु	dzainar	dzainar	dzainar	hidnar	haiṭə
198.	to come	आउनु	ainar	ainar	ainar	ainar	aiṭə
199.	to speak/ speak	बोल्नु	badznar	baṭmarnar	badznar	badznar	bolṭə
200.	to hear/hear/list en	सुत्नु	sunnar	sunnar	sunnar	sunnar	sunṭə
201.	to look/look	हेर्नु	hernar	hernar	hernar	hernar	tsaiṭə
202.	I	म	muĩ	muĩ	muĩ	muĩ	ma
203.	you (informal)	तँ	ṭuĩ	ṭuĩ	ṭui	ṭui	ṭã
204.	you (formal)	तपाई	ṭora	ṭora	ṭui	-	-
205.	he	ऊ	hwə	hoi	wa	wa	hailə
206.	she	उनी	hwəi	hoi	wa	-	-
207.	we (inclusive)	हामी (समावेशी)	haĩ	haĩ	haĩ	haĩ	hami
208.	we (exclusive)	हामी (असमावेशी)	-	-	-	-	-
209.	you (plural)	तिमीहरू	hoiləṭ	ṭui	ṭorai	ṭora	ṭimi
210.	they	उनीहरू	holəṭ	holəṭ	woləṭ	woləṭ	hari

Annex B: Sociolinguistic Questionnaire A

Shaded items are NOT to be read aloud.

Introduce yourself first:

My name is I 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) (c) (d) (e)
Language of Elicitation	
Language of Response	

Interpreter Name (if needed)

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 speaking teacher says? Nepali

- (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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Sociolinguistic Questionnaire A (in Nepali)

छायाकृत कुराहरू मनमनै पढने।

सर्वप्रथम आफ्नो परिचय दिने: मेरो/हाम्रो नाम हो। (अरूले पनि आ-आफ्नो परिचय दिने)। हामी त्रिभुवन विश्वविद्यालय भाषाविज्ञान केन्द्रीय विभागबाट यहाँहरूको भाषाको अध्ययन अनुसन्धानका लागि

आएका हौं। यहाँहरूले दिनु भएको भाषासम्बन्धी जानकारीलाई अरूसँग राख्ने छौं। यसमा यहाँहरूले आफ्नो सहमतिका साथ सहयोग गर्नु हुने छ भने आशा राखेका छौं।

सहमति: छ छैन

(अ) आधारभूत सूचना

अन्तर्वार्ता भन्दा पहिले तलका प्रश्नहरू (१-७) को उत्तर लेख्नु होस्।

प्रश्न	उत्तर
१. अन्तर्वार्ता संख्या	
२. मिति	गते..... महिना.....वर्ष..... वि.सं. तारिख.....महिना वर्ष..... सन्
३. अन्तर्वार्ता स्थान	वार्ड नं.: गाउँ/नगर: गाविस/नगरपालिका: जिल्ला: अञ्चल: जिपिएस कोओर्डिनेट्स:.....पू.उ.
४. अनुसन्धाता(हरू)को नाम:	(क) (ख) (ग) (घ) (ङ)
५. अन्तर्वार्ताको माध्यम भाषा
६. अन्तर्क्रियाको माध्यम भाषा
७. दोभाषेको नाम (आवश्यक परेमा)

८. भाषासूचकको नाम:

९. (आवश्यक परेमा मात्र) लिङ्ग: (क) पुरुष (ख) महिला (ग) अन्य

१०. उमेर:

११. तपाईंलाई लेख-पढ गर्न आउँछ?

(क) आउँछ (ख) आउँदैन

१२. (आउँछ भने) तपाईंले लेख-पढ गर्न कसरी सिकु भयो?

(क) औपचारिक रूपमा (ख) अनौपचारिक रूपमा

१३. (औपचारिक रूपमा हो भने) कुन तह उत्तीर्ण गर्नु भएको छ?

(क) प्राथमिक (ख) निम्न माध्यमिक (ग) माध्यमिक

(घ) उच्च (उच्चतम तह उल्लेख गर्ने)

१४. वैवाहिक अवस्था: (क) विवाहित (ख) अविवाहित

१५. (विवाहित भएमा) तपाईंका छोराछोरी छन् कि छैनन्?

(क) छन् (ख) छैनन्

१६. जाति:.....

१७. जनजाति समूह (थर):

१८. धर्म:

(क) हिन्दू (ख) बौद्ध (ग) किरात (घ) इसाई (ङ) जैन

(च) इस्लाम (छ) प्रकृतिपूजक (ज) अन्य.....

१९. तपाईंको मातृभाषाको नाम:

(क) (तपाईंले भन्ने).....

२०. तपाईंको भन्दा अन्य भाषा समुदायका (तपाईंको भाषा नबोल्ने) मान्छेले तपाईंको भाषालाई के भन्छन्?.....

२१. यो भाषालाई अरु नामले पनि चिनिन्छ? (यस भाषाका अरु के के नाम छन्?)

(क) (ख)

(ग) (घ)

२२. तपाईंकी आमाको मातृभाषा:

२३. तपाईंको बुबाको मातृभाषा:

छनौटको आधार #१ कस्तीमा बाबु अथवा आमा मध्ये एक मातृभाषी हुनुपर्ने।

छ छैन

२४. तपाईंको श्रीमान्/श्रीमतीको मातृभाषा:

२५. तपाईं जन्मेको स्थान/गाउँ कहाँ हो?

(क) वार्ड नं.: (ख) गाउँ/नगर:

(ग) गाविस/नगरपालिका: (घ) जिल्ला:

(ङ) अञ्चल:

२६. हाल तपाईं कहाँ बस्नु हुन्छ?

(क) वार्ड नं.: (ख) गाउँ/नगर:

(ग) गाविस/नगरपालिका: (घ) जिल्ला:

(ङ) अञ्चल:

२७. तपाईं यहाँ बस्नु भएको कति समय भयो?.....

२८. तपाईं अन्त कतै एक वर्ष भन्दा बढी बस्तु भएको छ?

(क) छ (ख) छैन

२९. (यदि बस्तु भएको छ भने)

(क) कहाँ: (ख) कहिले: (ग) कति समयसम्म:

छनौटको आधार #२ यहाँ हुर्केको, अहिले यहाँ बसेको, र यदि पाँच वर्ष भन्दा बढी अन्यत्र बसेको भए यहाँ पनि गत पाँच वर्ष देखि नै बसेको हुनु पर्ने।

हो होइन

(आ) भाषिक सामग्री

३०. तपाईंको भाषामा मौखिक साहित्य के-के उपलब्ध छन्?

(क) लोक कथा,

(ख) संगीत,

(ग) धार्मिक साहित्य,

(घ) रेडियो,

(ङ) सिनेमा,

(च) सीडी/डीभीडी,

(छ) अन्य:.....

३१. (रेडियो कार्यक्रम छ भने) तपाईं आफ्नो मातृभाषामा रेडियो कार्यक्रम कतिको सुन्नु हुन्छ?

(क) सधैं (ख) कहिले काहीँ (ग) कहिले पनि होइन

३२. (साक्षर भाषासूचकलाई मात्र सोध्ने) तपाईंको भाषाको बारेमा लिखित सामग्री के-के छन्?

३३. (छन् भने) कुन भाषामा लेखिएका छन्?

सामग्री:	३२. छन् वा छैनन्	३३. (छन् भने) कुन भाषामा लेखिएका छन्?
क. वर्णमाला		
ख. व्याकरण		
ग. शब्दकोष		
घ. पाठ्यपुस्तक		
साक्षरता सामग्री		
समाचारपत्र		
छ. पत्रिका		
ज. लिखित साहित्य		
झ. लोकवार्ता		
अन्य		

३४. (लिखित सामग्रीहरू छन् भने) तपाईं आफ्नो भाषामा माथिका सामग्री मध्ये कुनै पढ्नु हुन्छ?

(क) पढ्छु (ख) पढदिन

३५. (साक्षर सूचकलाई मात्र सोध्ने, उनीहरूको भाषामा लिखित सामग्री छन् भने):

तपाईंको भाषा कुन लिपिमा लेखिन्छ?

३६. तपाईंको भाषामा भएको ज्ञान अथवा उपयोगलाई विकास वा प्रवर्द्धनमा लागिपरेका कुनै संघसंस्था वा निकायहरू छन्?

(क) छन् (ख) छैनन्

३७. (छन् भने) ती संस्थाहरूको नाम भनी दिनु होस्।

३८. ती संस्थाले के कस्ता काम गर्छन्?

(क) सांस्कृतिक

(ख) भाषिक

(ग) शैक्षिक

(घ) अन्य.....

	३७. संघसंस्था	३८. क्रियाकलाप
क.		
ख.		
ग.		
घ.		
ड.		
च.		

(इ) मातृभाषामा दक्षता/बहुभाषिकता

३९. तपाईं कुन कुन भाषा बोल्न सक्नु हुन्छ?

.....,,,,

४०. तपाईंले सबै भन्दा पहिले कुन भाषा बोल्नु भयो?

यी भाषाहरूमध्ये (प्रश्न नं. ३९ को उत्तरको आधारमा) कुन भाषा:

४१. सबै भन्दा राम्रो?

४२. दोस्रो राम्रो?

४३. तेस्रो राम्रो?

४४. चौथो राम्रो?

४५. तपाईंले बोल्ने भाषाहरू मध्ये कुन चाहिँ सबै भन्दा बढी मन पराउनु हुन्छ?.....

४६. (मातृभाषा सबैभन्दा राम्ररी बोल्न नसकेमा) तपाईं आफ्नो मातृभाषामा कत्तिको पोख्त(दक्ष) हुनु हुन्छ?

(क) धेरै राम्रो (ख) ठिक ठिकै (ग) अलि अलि

४७. तपाईं आफ्नो मातृभाषा कत्तिको राम्रो पढ्न र लेख्न सक्नु हुन्छ?

(क) धेरै राम्रो (ख) ठिक ठिकै (ग) अलि अलि

४८. तपाईंको बुबाले अन्य कुन कुन भाषा जान्नु हुन्छ? (तलको तालिकामा लेख्नु होस्)

४९. तपाईंको आमाले अन्य कुन कुन भाषा जान्नु हुन्छ? (तलको तालिकामा लेख्नु होस्)

५०. तपाईंको श्रीमान्/श्रीमतीले अन्य कुन कुन भाषा जान्नु हुन्छ? (तलको तालिकामा लेख्नु होस्)

व्यक्ति	अन्य भाषाहरू			
	क.	ख.	ग.	घ.
४८. बुबा				
४९. आमा				
५०. श्रीमान्/श्रीमती				

५१. तपाईंका छोराछोरीहरूले कुन कुन भाषा बोल्छन्? (तलको तालिकामा लेख्नु होस्)

५२. तिनीहरूले ती भाषाहरू कहाँ सिके? (तलको तालिकामा लेख्नु होस्)

	५१. छोराछोरीले बोल्ने अन्य भाषा	५२. कहाँ सिकेको?
क.		
ख.		
ग.		
घ.		
ङ.		
च.		

५३. भर्खर स्कूल जान थालेका स-साना नानीले शिक्षक-शिक्षिकाले कक्षामा नेपालीमा भनेका सबै कुरा बुझ्छन्?

(क) सबै बुझ्छन् (ख) अलि अलि बुझ्छन् (ग) बुझ्दैनन्

(ई) भाषाको प्रयोग

५४. तल उल्लेख गरिएका काम गर्दा तपाईं सबै भन्दा बढी कुन भाषा प्रयोग गर्नु हुन्छ?

	काम	भाषा
क.	गन्ती गर्दा	
ख.	गीत गाउँदा	
ग.	ठट्टा गर्दा	
घ.	हाटबजार गर्दा/मोलतोल गर्दा	
ङ.	कथा भन्दा	
च.	छलफल/वादविवाद गर्दा	
छ.	प्रार्थना गर्दा	
ज.	झगडा गर्दा	
झ.	गाली गर्दा	

ज.	केटाकेटीलाई कथा सुनाउँदा	
ट.	घरमा गीत गाउँदा	
ठ.	पारिवारिक जमघटमा	
ड.	गाँउको बैठकमा	

५५. तपाईंको घरमा निम्नलिखित विषयमा कुराकानी हुँदा सबै भन्दा बढी बोलिने भाषा कुन हो?

(क) शिक्षा सम्बन्धी कुराकानी गर्दा (जस्तै: विद्यालय, भर्ना, पढाइ, शिक्षकशिक्षिका सम्बन्धी) (तलको तालिकामा लेख्नु होस्)

(ख) सामाजिक क्रियाकलाप र पारिवारिक विषयमा छलफल गर्दा (जस्तै: चाडपर्व, चुनाव, उत्सव, विवाह, वचत, खर्च सम्बन्धी) (तलको तालिकामा लेख्नु होस्)

(ग) चिठीपत्र लेख्दा (तलको तालिकामा लेख्नु होस्)

	क. शिक्षा सम्बन्धी	ख. सामाजिक क्रियाकलाप र पारिवारिक विषयमा	ग. चिठीपत्र लेख्दा
क. हजुरबुबासँग			
ख. हजुरआमासँग			
ग. बुबासँग			
घ. आमासँग			
ड. श्रीमान्/श्रीमतीसँग			
च. छोराछोरीसँग			

५६. तपाईंका बालबालिका निम्नलिखित अवस्थामा प्राय जसो कुन भाषा प्रयोग गर्छन्?

(क) अन्य साथीहरूसँग खेल्दा

(ख) छिमेकीहरूसँग कुराकानी गर्दा

(ग) विद्यालयमा

५७. विहेको निम्तो गर्नु पर्दा तपाईंहरू कुन भाषाको प्रयोग गर्नु हुन्छ?

५८. समुदायका बैठकमा भएका निर्णय लेख्नु पर्दा कुन भाषाको प्रयोग गरिन्छ?

५९. तपाईं आफ्नो मातृभाषा कतिको प्रयोग गर्नु हुन्छ?

(क) दिन दिनै (ख) कहिले काहीँ (ग) कहिल्यै गर्दिन

६०. तपाईंको सम्पर्क भाषा कुन हो र त्यसको कति प्रयोग गर्नु हुन्छ?

भाषाको नाम:

(क) दिन दिनै (ख) कहिले काहीँ (ग) कहिल्यै गर्दिन

६१. तपाईंको भन्दा बेग्लै भाषा बोल्ने साथीभाइ तपाईंका घरमा आउँदा कुन भाषाको प्रयोग गर्नु हुन्छ?

.....

६२. तपाईंका छोराछोरीलाई प्राथमिक तहमा कुन भाषाको माध्यममा पढाउन चाहनु हुन्छ?

(क) मातृभाषा(ख) नेपाली (ग) अंग्रेजी (घ) अन्य.....

(उ) भाषिक जीवन्तता

६३. तपाईंका सबै छोराछोरीले मातृभाषा बोल्छन्?

(क) बोल्छन् (ख) बोल्दैनन्

६४. यस गाउँका धेरै जसो अभिभावकहरू आफ्ना केटाकेटीसँग कुराकानी गर्दा प्रायः कुन भाषाको प्रयोग गर्छन्?

(क) मातृभाषा(ख) नेपाली (ग) अन्य.....

६५. तपाईंका समुदायका युवायुवतीले यो भाषा जति राम्रो बोल्नु पर्ने हो त्यति नै राम्ररी बोल्छन्?

(क) बोल्छन् (ख) बोल्दैनन्

(ऊ) भाषिक निरन्तरता

६६. तपाईंको समुदायमा अन्तर्जातीय विवाह हुन्छ?

(क) हुन्छ (ख) हुँदैन

६७. (हुन्छ भने) अन्य कुन भाषिक समुदायसँग तपाईंहरूको परस्पर वैवाहिक सम्बन्ध छ?

(क)..... (ख)..... (ग).....

६८. आफ्ना केटाकेटीले मातृभाषामा पढ्ने लेख्ने गरेको तपाईं मन पराउनु हुन्छ?

(क) पराउँछु (ख) पराउँदिन

६९. (पराउँनु हुन्छ भने) तपाईंको भाषा पढाउने स्कुल खोलियो भने कसरी सहयोग गर्नु हुन्छ?

(क) आफ्ना केटाकेटीलाई पढ्न पठाएर

(ख) समुदायका अरूलाई आफ्ना केटाकेटीहरू पठाउन प्रोत्साहित गरेर

(ग) आर्थिक सहयोग प्रदान गरेर

(घ) आफैले अध्यापन गरेर

(ङ) स्कुललाई सहयोग गरेर

(च) अन्य प्रकारले

(ए) भाषिक अभिवृत्ति

७०. प्रभावकारी (dominant) भाषा बोल्ने व्यक्तिहरूको बीचमा तपाईंलाई आफ्नो मातृभाषा बोल्दा कस्तो लाग्छ?

(क) प्रतिष्ठा बढे जस्तो लाग्छ (ख) अप्ठ्यारो लाग्छ (ग) त्यस्तो केही लाग्दैन

७१. मातृभाषी भएकै कारण तपाईंले कहिल्यै कुनै समस्या भोग्नु भएको छ?

(क) छ (ख) छैन

७२. (छ भने) के कस्तो समस्या भोग्नु भएको छ?

७३. तपाईंका छोरा वा छोरीले तपाईंको मातृभाषा बोल्न नजान्ने मान्छेसित विवाह गरे भने तपाईंलाई कस्तो लाग्छ?

(क) राम्रो (ख) ठिकै (ग) नराम्रो

७४. अहिलेका केटाकेटीका छोराछोरीले पनि तपाईंको भाषा बोल्लान्?

(क) बोल्लान् (ख) नबोल्लान्

७५. बोले भने तपाईंलाई कस्तो लाग्छ?

- (क) राम्रो (ख) ठिकै (ग) खराब
७६. बोलेनन् भने कस्तो लाग्छ?
- (क) राम्रो (ख) ठिकै (ग) खराब
७७. तपाईंका छोराछोरीले सबैभन्दा पहिले कुन भाषा बोल्नु पर्छ?
७८. तपाईंले बोल्ने भाषा तपाईंका हजुरबुबा/हजुरआमाले बोल्ने भाषा भन्दा फरक भए जस्तो लाग्छ?
- (क) लाग्छ (ख) लाग्दैन
७९. (लाग्छ भने) के केमा फरक होला?
- (क) उच्चारणमा
- (ख) शब्दभण्डारमा
- (ग) विशेष प्रकारका वाक्यहरूको प्रयोगमा
- (घ) भाषामिश्रणमा
- (ङ) बोल्ने तरिकामा
- (च) अन्यमा
८०. तपाईंके भाषिक समुदायका युवायुवतीले आफ्नो भाषा नबोलेर अर्कै भाषा बोलेको सुन्दा कस्तो लाग्छ?
- (क) राम्रो (ख) ठिकै (ग) नराम्रो

८१. टिप्पणी (यस अन्तर्वार्तामा कुनै अस्वाभाविक वा उल्लेखनीय कुराहरू भएमा)

A. सहयोगका लागि धेरै धेरै धन्यवाद।

Annex C: 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?

छायाकृत कुराहरू मनमनै पढ्ने।

सर्वप्रथम आफ्नो परिचय दिने: मेरो/हाम्रो नाम हो (अरूले पनि आ-आफ्नो परिचय दिने)। हामी त्रिभुवन विश्वविद्यालयको भाषाविज्ञान केन्द्रीय विभागबाट यहाँहरूको भाषाको अध्ययन अनुसन्धानका लागि आएका हौं। यहाँहरूले दिनु भएको भाषा सम्बन्धी जानकारीलाई अरूसँग राख्ने छौं। यसमा यहाँहरूले आफ्नो सहमतिका साथ सहयोग गर्नु हुन्छ भने आशा राखेका छौं।

सहमति: छ छैन

(अ) आधारभूत सूचना

अन्तर्वार्ता भन्दा पहिले तलका प्रश्नहरू (१-७) को उत्तर लेख्नुहोस्।

प्रश्न	उत्तर
१. अन्तर्वार्ता संख्या	
२. मिति	गते.....महिना.....वर्ष..... वि.सं. तारिख.....महिना.....वर्ष.....सन्
३. अन्तर्वार्ता स्थान	क. वार्ड नं.: ख. गाउँ/नगर: ग. गाविस/नगरपालिका: घ. जिल्ला: ङ. अञ्चल: च. जिपिएस कोओर्डिनेट्स:.....पू.उ.

४. अनुसन्धाता(हरू)को नाम:	(क) (ख) (ग) (घ) (ङ)
५. अन्तर्वार्ताको माध्यम भाषा	
६. अन्तरक्रियाको माध्यम भाषा	
७. दोभाषेको नाम (आवश्यक भएमा)	

यस प्रश्नावलीको लागि ८ देखि १२ जनासम्म सहयोगीहरू भए राम्रो हुन्छ। यो ८ जनाभन्दा कम सहभागीहरूसँग पनि गर्न सकिन्छ। तर यदि ८ जनाभन्दा बढीसँग गरियो भने अझै बढी विश्वसनीय हुन्छ। प्रत्येक समूहमा महिला र पुरुष दुवैको लगभग समान सहभागिता हुनु पर्छ। प्रत्येक समूहमा सबै उमेर समूहका (१५ वर्ष देखि माथिका) जसमा केही पाका, केही अधवैसे र केही युवायुवती सहभागीहरू भए राम्रो हुन्छ।

सहयोगी #१:

८. सहयोगी (भाषासूचक) को नाम:

९. (आवश्यक परेमा मात्र) लिङ्ग: (क) पुरुष (ख) महिला (ग) अन्य

१०. उमेर:

११. जाति/जनजाति समूह:

१२. तपाईंको मातृभाषाको नाम:

१३. तपाईंकी आमाको मातृभाषा:

१४. तपाईंको बुबाको मातृभाषा:

छनौटको आधार #१ कम्तीमा बाबु अथवा आमा मध्ये एक मातृभाषी हुनुपर्ने।

छ छैन

भाषा-सूचक	नाम	लिङ्ग	उमेर	जाति	मातृ-भाषा	आमाको मातृभाषा	बुबाको मातृभाषा	छनौटको आधार:

								हो वा होइन?
१.								
२.								
३.								
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६.								
७.								
८.								
९.								
१०.								
११.								
१२.								

१५. तपाईं जन्मेको स्थान/गाउँ कहाँ हो?

(क) वार्ड नं.: (ख) गाउँ/नगर:

(ग) गाविस/नगरपालिका: (घ) जिल्ला:

(ङ) अञ्चल:

१६. के तपाईं अन्त कतै गई एक वर्ष भन्दा बढी बस्नु भएको छ?

(क) छ (ख) छैन

१७. (बस्नु भएको छ भने)

(क) कहाँ: (ख) कहिले: (ग) कति समयसम्म:

छनौटको आधार #२ यहीं हुर्केको, अहिले यहीं बसेको, र यदि पाँच वर्ष भन्दा बढी अन्यत्र बसेको भए यहाँ पनि गत पाँच वर्ष देखि नै बसेको हुनु पर्ने।

हो होइन

भाषासूचक	वार्ड नं.	गाउँ	गा.वि.स.	एक वर्ष भन्दा बढी अन्यत्र कतै बस्नु भएको छ?	कहाँ, कहिले र कति समयसम्म	छनौटको आधार: हो वा होइन?

१.						
२.						
३.						
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१०.						
११.						
१२.						

आ) भाषाको प्रयोग

- क. म भिन्न परिस्थिति, अवसर र मानिससँग विभिन्न भाषा बोल्छु।
- ख. तपाईंहरूले कस्ता मानिस वा अवसरमा प्राय जसो सम्पर्क भाषाको प्रयोग गर्नु हुन्छ? सम्पर्क भाषाको चिन्ह एक छेउमा राख्नु होस्। सहभागीहरूले भाषा प्रयोगको क्षेत्रहरूका नाम भन्नु हुने छ, कागजमा लेख्नु हुने छ र सम्पर्क भाषाको मुनि राख्नु हुने छ।
- ग. तपाईंहरूले कस्तो अवस्थामा वा कस्ता मानिसहरूसँग धेरै जसो मातृभाषा बोल्नु हुन्छ? (मातृभाषाको चिन्ह अर्को छेउमा राख्नु होस्। सहभागीहरूले प्रयोगको क्षेत्रको नाम लेख्नु हुने छ र तिनलाई मातृभाषाको मुनि राख्नु हुने छ। यस पटक सहभागीहरूले "केही बालबालिका मातृभाषा बोल्छन् र केही बालबालिका सम्पर्क भाषा बोल्छन्" भन्नु हुने छ। उहाँहरूको सहयोगको लागि कस्ता बालबालिकाले ती भाषाहरू बोल्छन् वा कस्तो अवस्थामा ती भाषाहरू प्रयोग गर्छन्? समूहहरू राम्ररी देखाउनका लागि चिन्हहरू बदल्नु होस्।)
- घ. कस्ता मानिससँग र कस्तो अवस्थामा तपाईंहरूले मातृभाषा र सम्पर्क भाषा दुबै बोल्नु हुन्छ? (सहभागीहरूले प्रयोगको क्षेत्रहरू कागजमा लेख्नु हुने छ र तिनलाई बीचमा राख्नु हुने छ। यदि सबै जसो मानिसले त्यो प्रयोग क्षेत्रमा एउटा निश्चित भाषा बोल्छन् वा तिनीहरूले त्यो भाषा बढी बोल्छन् र केही अरू भाषा बोल्छन् भने सहभागीहरूले तिनलाई एक छेउमा वा अर्को छेउमा अझ नजिकै राख्नु हुने छ।)

ड. प्रत्येक समूहमा दैनिक रूपमा प्रयोग हुने अवस्थालाई माथि र कहिलेकाहीं प्रयोग हुनेलाई मुनि राख्नु होस्। (दैनिक र कहिलेकाहींको लागि क्रमशः माथि र तल एउटा एउटा चिन्ह राख्नु होस्। सहभागीहरूलाई प्रयोगका क्षेत्रहरू मिलाउन भन्नु होस्। दैनिक र कहिलेकाहीं समूह बीच ठाउँ छुट्टयाउन उहाँहरूलाई उत्साहित गर्ने वा डोरीले छुट्टयाउन लगाउने काम गर्नु होस्।)

च. (यदि दैनिक प्रयोगमा धेरै प्रयोग क्षेत्र भएमा) सबभन्दा बढी तपाईं कस्तो मानिससँग दैनिक कुराकानी गर्नु हुन्छ? तिनीहरूलाई अरु भन्दा माथि राख्नु होस्। (अथवा दैनिक रूपमा प्रयोग हुनेलाई क्रममा राख्नु होस्।)

छ. तपाईंहरूले प्रयोग गर्ने भाषाहरू र जोसँग ती भाषा प्रयोग गर्नु हुन्छ उनीहरू प्रति तपाईंको कस्तो सोचाइ छ? के तपाईंले कुनै अर्को अवस्थामा यी मध्ये कुनै भाषा बढी प्रयोग गर्न थाल्नु हुन्छ?

(इ) भाषिकागत सीमा निर्धारण

क. तपाईंहरूको भाषाको नाम के हो? तपाईंहरूको जातिको नाम के हो? (सबै नामहरू कागजको टुक्रामा लेख्नु होस्) (यदि एक भन्दा बढी नाम छन् भने प्रत्येकका लागि सोध्नु होस्) उल्लेखित नाममध्ये तपाईंहरूले कुन नाम बढी रुचाउनु हुन्छ?

१८. (समूहले भन्ने भाषाको नाम).....

१९. तपाईंको भाषा नबोल्ने अन्य भाषा समुदायका मान्छेले तपाईंको भाषालाई के भन्छन्?.....

२०. यो भाषालाई अरु नामले पनि चिनिन्छ?

(क) (ख)

(ग) (घ)

ख. तपाईंहरूको मातृभाषा बोल्ने जिल्ला/गाउँहरूको नाम भन्नु होस् (प्रत्येकको नाम छुट्टै कागजमा लेख्नु होस्।) कतिपय अवस्थामा जिल्ला वा गाउँको सट्टा तपाईंले यसरी सोध्नु सक्नु हुन्छ:

२१. विश्वस्त हुनको लागि प्रत्येक ठाउँका निम्न सूचनाहरू उल्लेख गर्नु होस्:

(क) वार्ड नं.: (ख) गाउँ/नगर:

(ग) गाविस/नगरपालिका: (घ) जिल्ला:

(ड) अञ्चल:

ग. ती कागजका टुक्राहरूलाई एक आपसमा नजिक भाषिका/नगरपालिका/जिल्ला अनुसार मिलाएर राख्नु हुने छ।

- घ. तपाईंको भाषासँग मिलने अरू कुन कुन भाषाहरू छन्, जुन त्यो भाषाको वक्ताहरूले बोलदा तपाईंले कम्तीमा केही शब्दहरू बुझ्नु हुन्छ। (ती भाषाहरूलाई छुट्टै कागजमा लेख्नु होस् र तिनीहरूलाई नक्सामा थप्नु होस्।)
- ङ. गाउँका सबैले आफ्नो भाषा उही प्रकारले बोल्छन्? (त्यस्ता समूहको वरिपरि डोरीले घेरा लगाउनु होस्।)
- च. स्थानीय भेदहरूमध्ये तपाईंले सबैभन्दा राम्रो कुन भेद (भाषा) बुझ्नु हुन्छ? दोस्रो राम्रोसँग बुझ्ने भाषा कुन हो? (कार्डबोर्डमा लेखिएका अंकहरू हरेक क्षेत्र, भाषा, अथवा त्यस क्षेत्रको भाषा समूहको छेउमा राख्नु होस्।)
- छ. अब हामी तपाईंहरूलाई यी भाषिक भेदहरू मध्ये कुन चाहीं राम्ररी बुझ्नु हुन्छ र कुन चाहीं कति पनि बुझ्नु हुन्न? कुन चाहीं सबैभन्दा राम्री बुझ्नु हुन्छ? भन्ने कुरा देखाउन चाहन्छौं। यस्तै गरी कुन भेदका शब्दहरू केही मात्र बुझ्नु हुन्छ त्यो पनि देखाउन चाहन्छौं। यी मध्ये कुन चाहीं गाउँको भाषा धेरै राम्रोसँग बुझ्नु हुन्छ? (चिन्हले देखाउनु होस् र कुनै एउटा रङ्गको चिन्ह छान्न लगाउनु होस्। उनीहरूलाई सबैभन्दा राम्रो बुझ्ने भाषा बोलिने ठाउँमा एउटा चिन्ह राख्न लगाउनु होस्। यसै गरी अन्य भेदहरू माथि पनि चिन्ह राख्न लगाउनु होस्।)
- ज. यी मध्ये तपाईंहरू कुन भेद(भाषा)का वक्ताहरूसँग आफ्नो मातृभाषामा कुरा गर्नु हुन्छ? (यस प्रयोजनका लागि भिन्दै आकार/रङ्गको चिन्हको प्रयोग गर्नु होस्। अर्को चिन्ह राख्नु होस्। (“हामीहरू एक आपसमा कुराकानी गर्दा आफ्नै (एउटै भेद) भाषा बोल्छौं”, “हामी आफ्नै भाषा बोल्छौं, उनीहरू आफ्नै भाषा बोल्छन्”, तिनीहरू अर्को भाषा बोल्छन्, हामीहरू आफ्नै भाषा बोल्छौं” र हामी दुबैले अर्कै भाषा बोल्छौं”)
- झ. केही मानिसहरू आफ्नो भाषामा पाठ्यपुस्तक लेख्न चाहन्छन्। यदि मातृभाषामा किताब लेखियो भने कुन कुन गाउँका विद्यार्थीहरूले प्रयोग गर्न सक्छन् होला? (लेखिएको किताब पढ्न सक्ने गाउँहरूलाई एउटा छुट्टै डोरी भित्र राख्नु होस्।) (यदि किताब लेख्ने र छाप्ने बारेमा सोच्दैनन् भने उनीहरू कुन चाहीं भेदमा सीडी बनाउन चाहन्छन्? भनि सोध्नु होस्।)
- ञ. यी भेदहरू मध्ये लेखन र रेकर्डिङ्ग का लागि कुन चाहिँलाई प्रयोग गर्दा सबैले राम्रोसँग बुझ्ने? त्यसो नभएमा कुन चाहीं भाषा प्रयोग हुन सक्छ? (कार्डबोर्डमा लेखिएका ए, बी, सी अक्षरहरूलाई क्रमसँग राख्नु होस्।)

(ई) बहुभाषिकता

- क. तपाईंहरूले सबैभन्दा बढी प्रयोग गर्ने दुईवटा भाषाहरू के के हुन्? एउटा डोरीले मातृभाषा राम्रोसँग बोल्ने व्यक्तिहरूलाई प्रतिनिधित्व गर्छ अर्कोले सम्पर्क भाषा राम्रो बोल्ने व्यक्तिहरूलाई प्रतिनिधित्व गर्छ। (दुईवटै डोरीहरूलाई भूईंमा घेरा बनाएर राख्नु होस्।)

- ख. जब हामीहरूले एउटा डोरीलाई अर्को डोरीमाथि खप्ट्याउँछौं, यो खप्टिएको क्षेत्रले के कुराको प्रतिनिधित्व गर्छ? (यसले मातृभाषा र सम्पर्क भाषा दुईवटै राम्ररी बोल्ने मानिसहरूको प्रतिनिधित्व गर्छ)
- ग. सब भन्दा पहिले हामीहरू सम्पर्क भाषा राम्रोसँग बोल्ने मानिसहरूका बारेमा कुरा गरौं। कस्ता मानिसले सम्पर्क भाषा राम्रोसँग बोल्छन्? (सहभागीहरूलाई कागजका टुक्राहरूमा लेखन लगाउनु होस्)।
- घ. कागजका टुक्राहरूलाई घेराभित्र राख्न लगाउनु भन्दा पहिले उनीहरूले मातृभाषा राम्रोसँग बोल्न जान्दछन् वा जान्दैनन् भन्ने सोच्नु पर्ने हुन्छ। घेरा भित्र प्रत्येक कागजका टुक्राहरू कहाँ पर्छन्? (उनीहरूलाई अहिलेसम्म लेखेका कागजका टुक्राहरू राख्न लगाउनु होस्। उनीहरूले चाहेमा अझ बढी विशिष्ट वा अन्य समूहहरू बनाउन सक्छन्)
- ङ. कस्ता मानिसहरूले मातृभाषा राम्रोसँग बोल्छन् तर सम्पर्क भाषा राम्रोसँग बोल्दैनन्? (उनीहरूलाई त्यस्ता मानिसका समूह लेखन र उपयुक्त ठाउँमा राख्न लगाउनु होस्।)
- च. तीन समूह मध्ये कुनमा सबभन्दा बढी मातृभाषी वक्ताहरू छन्? तपाईंहरू यसलाई कसरी हेर्नु हुन्छ? (सबैभन्दा बढी मातृभाषाका वक्ता भएको घेरो) (उनीहरूलाई आफ्नो विचार व्यक्त गर्न लगाउनु होस्)
- छ. तीनवटै समूह मध्ये कुनै एउटा अन्य दुई समूह बढिरहेको छ कि? किन होला? यसलाई तपाईंहरू कसरी हेर्नु हुन्छ? (उनीहरूलाई आफ्नो विचार व्यक्त गर्न लगाउनु होस्)।

(उ) प्रशंसामूलक सोधखोज

- क. तपाईंहरूले आफ्नो भाषा वा संस्कृतिमा देखेका, सुनेका र गरेका कामले तपाईंलाई गर्वको अनुभव गराउँछ, तिनको उल्लेख गर्नु होस्। मातृभाषाको प्रयोग भइरहेको अवस्था प्रति तपाईं सन्तुष्ट हुनुहुन्छ? (प्रत्येक कामको सारांश लेखन लगाउनु होस्)।
- ख. भइराखेका राम्रा कामहरूलाई कसरी हेर्नुहुन्छ? यसलाई अझ राम्रो कसरी गराउन सकिन्छ? अझ बढी कसरी सुधार्न सकिन्छ? तपाईंहरूको आफ्नो मातृभाषा प्रति के कस्ता आशा-आकाङ्क्षा छन्? (निश्चित समयावधि तोकेर तीनजनाको समूहमा छलफल गर्न लगाउनु होस् - सबै किसिमका आकाङ्क्षामा छलफल गर्न दिनु होस्(असम्भव पनि))।
- ग. प्रत्येक समूहलाई आ-आफ्नो समूहमा छलफल भएका आकाङ्क्षा भन्न लगाउनु होस्। ती आकाङ्क्षा छुट्टाछुट्टै कागजका टुक्राहरूमा एक जनालाई लेखन लगाउनु होस् (ती कागजका टुक्राहरूलाई आकाङ्क्षा लेखिएको शीर्षक मुनि राख्नु होस्)। (सहभागीहरूले व्यक्त गरेका आशा-आकाङ्खालाई तीन-चार शब्दमा संक्षेपीकरण गर्न लगाउनु होस्)।
- घ. उल्लेख गरिएका आशा-आकाङ्क्षा मध्ये केहीलाई कार्यन्वित गर्न सजिलो र केहीलाई गाह्रो जस्तो देखिन्छ? दुईवटा कागजको टुकामा सजिलो र गाह्रो लेखन लगाउनु होस् र तिनीहरूलाई

- दुई तिर राख्न लगाउनु होस्। आशा-आकाङ्खालाई सबैभन्दा सजिलो देखि सबैभन्दा गाह्रो क्रममा मिलाएर राख्न लगाउनु होस्।
- ड. केही आशा-आकाङ्खा अरू भन्दा महत्वपूर्ण जस्तो लाग्छ? सबैभन्दा महत्वपूर्ण आशा-आकाङ्खालाई एक छेउमा राख्न लगाउनु होस्। (छनौट गरिएका महत्वपूर्ण आशा-आकाङ्खालाई पनि बढी महत्वपूर्ण देखि कम महत्वपूर्णको क्रममा राख्न लगाउनु होस्, सम्भव भए एउटा फोटो पनि खिच्नु होस्)।
- च. छनौट गरिएका आशा-आकाङ्खालाई साकार पार्न योजना बनाउनु होस्। तत्कालै तपाईंहरू कुन आशा-आकाङ्खाको योजना बनाउन चाहनु हुन्छ? एक एक समूह बनाउन लगाउनु होस्। प्रत्येक सदस्यलाई समूहमा सक्रिय भएर काम गर्न उत्साहित गर्नु होस् र प्रत्येक आशा-आकाङ्खाको योजना तयार गर्नु होस्।
- छ. तपाईंले योजना बनाउँदा यी कुरामा विचार गर्नु होस्: १) तपाईंले चाल्नु पर्ने कदमहरू के के हुन्? २) तपाईं बाहेक संलग्न हुने अरू व्यक्ति को को हुन्? ३) आशा-आकाङ्खालाई मूर्त रूप दिन तपाईंहरूलाई चाहिने कुराहरू के के हुन्? (सहभागीहरूलाई कागजका टुक्रा र लेखने सामग्री दिएर ठुला ठुला अक्षरमा योजना लेख्न लगाउनु होस्।)
- ज. प्रत्येक समूहलाई आ-आफ्नो समूहमा छलफल भएका योजना भन्न लगाउनु होस्।

सहयोगका लागि धेरै धेरै धन्यवाद।

Annex F: 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?

Proceed to ask individual Sociolinguistic Questionnaire A, if appropriate.

Sociolinguistic Questionnaire C (in Nepali)

(भाषिक अभियन्ता (आन्दोलनका अगुवा) र गाउँका मुखियाका लागि)

छायांकृत कुराहरू मनमनै पढने।

सर्वप्रथम आफ्नो परिचय दिने: मेरो/हाम्रो नाम हो। (अरूले पनि आ-आफ्नो परिचय दिने)। हामी त्रिभुवन विश्वविद्यालय भाषाविज्ञान केन्द्रीय विभागबाट यहाँहरूको भाषाको अध्ययन अनुसन्धानका लागि आएका हौं। यहाँहरूले दिनुभएको भाषासम्बन्धी जानकारीलाई अरूसँग राख्ने छौं। यसमा यहाँहरूले आफ्नो सहमतिका साथ सहयोग गर्नु हुन्छ भने आशा राखेका छौं।

सहमति: छ छैन

(अ) आधारभूत सूचना

अन्तर्वार्ता भन्दा पहिले तलका प्रश्नहरू (१-७) को उत्तर लेख्नु होस्।

प्रश्न	उत्तर
१. अन्तर्वार्ता संख्या	
२. मिति	गते..... महिना.....वर्ष..... वि.सं. तारिख..... महिना वर्ष..... सन्
३. अन्तर्वार्ता स्थान	क. वार्ड नं.: ख. गाउँ/नगर: ग. गाविस/नगरपालिका: घ. जिल्ला: ङ. अञ्चल: च. जिपिएस कोओर्डिनेट्स:.....पू.उ.

४. अनुसन्धाता(हरू)को नाम:	(क)
	(ख)

५. भाषासूचकको नाम:

६. (आवश्यक भएमा मात्र) लिङ्ग: (क) पुरुष (ख) महिला (ग) अन्य

७. उमेर:

८. जात:

९. जातजातिको समुह:

१०. तपाईंको मातृभाषाको नाम:

११. तपाईंको भन्दा अन्य भाषा समुदायका (तपाईंको भाषा नबोल्ने) मान्छेले तपाईंको भाषालाई के भन्छन्?.....

१२. यो भाषालाई अरु नामले पनि चिनिन्छ? (यो भाषाको अरु के के नाम छन्?)

(क) (ख)

(ग) (घ)

१३. तपाईंकी आमाको मातृभाषा:

१४. तपाईंका बुबाको मातृभाषा:

१५. तपाईं जन्मेको स्थान/गाँउ कहाँ हो?

(क) वार्ड नं.: (ख) गाउँ/नगर:

(ग) गाविस/नगरपालिका: (घ) जिल्ला:

(ङ) अञ्चल:

१६. हाल तपाईं कहाँ बस्नु हुन्छ?

(क) वार्ड नं.: (ख) गाउँ/नगर:

(ग) गाविस/नगरपालिका: (घ) जिल्ला:

(ङ) अञ्चल:

१७. तपाईं यहाँ बस्नु भएको कति समय भयो?

१८. तपाईंको गाउँ/छरछिमेकमा बसोबास गर्ने अन्य जातजाति: (तलको तालिकामा लेख्नु होस्)

१९. तिनीहरूले बोल्ने अन्य भाषा: (तलको तालिकामा लेख्नु होस्)

क्र.सं.	१८. जातजाति	१९. भाषा
क.		
ख.		

ग.		
घ.		
ङ.		
च.		

२०. तपाईंको मातृभाषा संरक्षण तथा सम्बर्द्धनका लागि केही गर्नु पर्छ?

(क) पर्छ (ख) पर्दैन

२१. (पर्छ भने): तपाईंले आफ्नो मातृभाषाको संरक्षण र सम्बर्द्धनको लागि केकस्ता काम गरेर सहयोग गर्न सक्नु हुन्छ?

(क) लिपि विकासको लागि काम गरेर

(अ) सक्छु (आ) सक्दिन

(ख) हिज्जेलाई व्यवस्थित गरेर

(अ) सक्छु (आ) सक्दिन

(ग) शब्दकोष बनाएर

(अ) सक्छु (आ) सक्दिन

(घ) व्याकरण लेखेर

(अ) सक्छु (आ) सक्दिन

(ङ) मातृभाषामा साहित्य लेखन उत्साहित गरेर

(अ) सक्छु (आ) सक्दिन

(च) पाठ्यपुस्तक लेखन तथा प्रकाशन गरेर

(अ) सक्छु (आ) सक्दिन

(छ) पत्रपत्रिका निकालेर

(अ) सक्छु (आ) सक्दिन

(ज) प्रशासनमा प्रयोग गर्न लगाएर

(अ) सक्छु (आ) सक्दिन

(झ) प्राथमिक तहमा माध्यमको रूपमा प्रयोग गर्न लगाएर

(अ) सक्छु (आ) सक्दिन

(ञ) अन्य प्रकारले:

उपयुक्त भएमा समाज-भाषावैज्ञानिक प्रश्नावली भर्न शुरु गर्ने।

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