

# **A Sociolinguistic Survey of Meche**

**A Report**

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**Submitted by**

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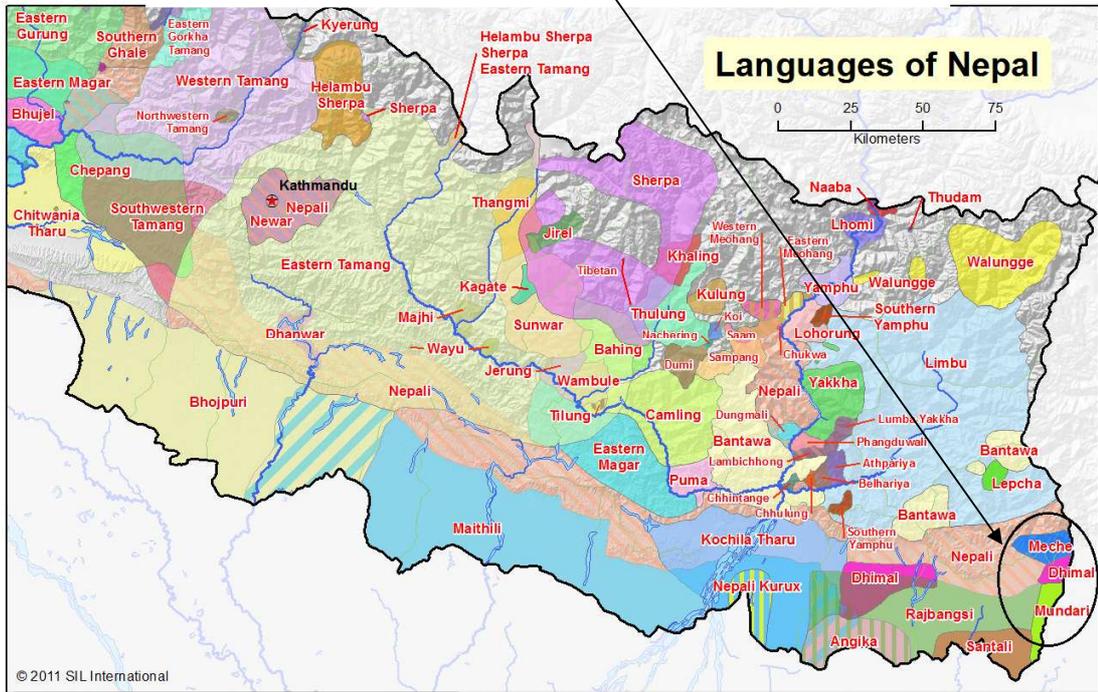
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**Suren Sapkota**  
2013

**Map 1: Meche speaking territory**



*Source: SIL International, 2012*

**Map 2: Jhapa district**



*Source: District Development Committee, Jhapa*

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## **Abbreviations**

ACI	Appreciative Inquiry
BLM	Bilingualism
DLM	Dialect Mapping
DLU	Domains of Language Use
PM	Participatory Method
SLQ	Sociolinguistic Questionnaire
WLC	Wordlist Comparisons
MT	Mother Tongue

# Chapter 1

## Introduction

### 1.0 Background

This is the sociolinguistic survey of the Meche language spoken in Eastern Tarai region of Jhapa district, Nepal. The Meches are one of ethnic groups of Nepal residing in Eastern Tarai region in general and in Jhapa district in particular. The names of the language they prefer to call are Meche, Bodo Rau, Bodo, etc. This chapter consists of the introduction of the whole study which incorporates people, religion, occupation, literacy, language and the components like linguistic affiliation and demography, review of earlier works, purpose, and goals of the study.

### 1.1 People

The Meches who are native to the Tarai region of Far-Eastern Nepal prefer to be known as the kinfolk of the Rais and Limbu communities of the middle hills. They are officially recognized as an indigenous ethnic group of Eastern Tarai by the Nepal Government. Although the exact genealogy of the Meches is not determined, they are commonly referred to have their ancestral root from the mongoloids belonging to the *Thangdawa* clan. According to the oral tradition, Meches share their origin with *Thangdawa* clan alongside Koche, Dhimal and Tharu (Diwasa: 2039). The national population census report of 2011 shows the total number of Ethnic population of Meche is 4,867 out of which 2,265 are male and 2,602 are female (2011 census).

Physically, the Meches are medium sized and strong people. They have sharp eyes, flate nose, sparse facial expression, thick hair, thick lips, round face and quite dark complexion. They are simple, straight forward and hardworking.

Historians point out that Meches lived nomadic life until few decades ago. However, with gradual deforestation, they started settling in permanent communities. Most of the Meches are pagan and worship the forest spirits besides their clan deity Shiva who is referred to as *Bathau*. Shiva is established in the countryyard in the form of *Bathau* of every Meche house.

**Photograph 1.1: Meche elder persons and women in their traditional get up**



The Meches are rich in their cultural traditions. They have their own unique costume and represent their folk culture and life. Despite their political, economic and academic backwardness, they are very rich in their folk culture and traditions. A gradual improvement is seen in terms of sanitation and education in the community. In spite of their social and educational backwardness, the sense of gender equality is noteworthy in Meche community. The women also hold a notable niche in making domestic decisions and enjoy an equal position in most of the social rituals.

### 1.1.1 Castes/ethnic groups

All the Meches residing in Nepal call themselves by their caste by the name 'Meche'. However, they do not write or call by their surname or family name, they have a number of family names within which they generally do not marry. The family names are mainly based on their profession and work related to the social responsibilities. Table 1.1 shows the family names found in Nepal and their professions in detail.

**Table 1.1: Meche castes and their occupations**

SN	Castes	Occupations
1	Goyari	Battlenut farmer
2	Narjiyari	Purifier of society
3	Basomotari	Social conflict negotiator
4	Machhahari	Leopard, tiger and fish hunter
5	Chhagfryangyari	Those who quarrel and oppress society
6	Roungdiyari	Those who take out the cream of rice and put it in all curries
7	Auwayari	Those who make baboo tools
8	Daumari	Fisherman and those who make <i>dhoksa</i> and <i>furlung</i>
9	Khunthaiyari	Those who operate rituals
10	Kharjiyari	The main caste of Meche that denote the lower part of the <i>Bathau</i>
11	Sanyasiyari	Yogis/those who live in begging
12	Hajiyari	Those who do not like the plains
13	Borgeyari(Chepnawari)	Healer, Village leader

*Source: Pagal Singh Meche, Mechinagar-13, Jorsimal*

While these are the family names of the Meches, there are four main clans of the Meches in Nepal. They are:

1. Basomatari
2. Narjiyari
3. Machhahari
4. Borgyyari (Chepnawari)

The language of all the clans mentioned above is the same. It can be inferred that the clans are distinguished in regard to their work.

### 1.1.2 Religion and culture

Traditionally the Meches are followers of Lord Shiva- Saiva religion. The Meches worship Shiva and called him *Bathau*. *Bathau* is thought to be the reincarnation of the Lord Shiva. It is mandatory for each household to plant the *seudi* tree and make an offering of *damaru* (Shiva's hand trident which is made of metal and has three spokes) and *rudrakchya* (the seed from the Rudrakchhya tree).

**Photograph 1.2: Bathau with Siudi, Trishul and Damaru**



Likewise, *nomano* which is thought to be the main house of Meche has *Balikhungri* or Prvati who is Shiva's consort. *Balikhungri* is established in the *nomano*. Bathau is the most important ritual for the Meches.

**Photograph 1.3: A view of Bathau and Nomano**



You can see as in Photograph 1.3 that *Bathau* is made to the south direction from *nomano* where *Balikhungri* is established. Inside the *nomano* we can observe Photographs of Durga, Laxmi, Saraswati along with other goddesses. *Balikhungri* is established North-Eastern corner of *nomano* as in Photograph 1.4.

**Photograph 1.4: The goddess inside the Nomano**



The Meches are nature worshipers and thus the river, field, tress plants birds and animals are also worshiped. These elements are turned into either temporary or permanent idols and established around the community. The idols are appeased by scarifying animals or

birds and they pray for the good of their family, cattle and farm. They also observe the religious festivals like *Bhumi puja*, *Faguwa*, *Baisagu*, *Sansarigram puja* among other in the traditional way.

**Photograph 1.5: A small girl worshipping *Sarsari Gram* at the field, in Ayabari**



There are three main types of gods and goddesses, viz. *Nonimodai* (house deities), *Dainimodai* (river deity) *Gabhinimodai* (village deities). *Nonimodai* means the combination of Shiva, Parvati, Laxmi, Kali and Hanuman among others. Since the Meche life is interrelated to the river, they regard rivers as important deities. The village deity infers the deity that the whole village worships. It is established at a common space away from the village, and offerings of bamboos and bamboo trays are made.

**Photograph: 1.6 Dera with Bhadrakali at Nasu Lal Meche, Ayabari**



These days those who practice a newer form of the religion do not sacrifice animals but instead they make offerings of fruits, even if animals are slaughtered for the feast, it is not regarded as a sacrifice for the gods.

The next most important ritual is worshiping of *Bathau* called *Bathau puja*. During this ritual, they destroy the existing *Bathau* in the courtyard and create a new one. Then they freshly place the *trishul*, *siudi*, *damaru*, *rudrakchhya* garland and a photo of Lord Shiva.

**Photograph 1.7: Performing Gharpuja at Jorsimal**



Here the *Roja* performs the Bathau puja by making traditional offerings and chanting mantras. They perform this *puja* in rainy month namely *Assar*. They celebrate by singing *Bhajan* (praying song), playing flute and other traditional musical instruments.

The Meches are rich in their cultural heritage too. They have their own customs, folksongs, folkdance, traditional dresses, ornaments, and so on. *Baisagu*, *Siruwa*, *Dashain*, *Chhorkhela/Tihar*, *Faguwa* are the major festivals that they celebrate.

**Photograph 1.8: Meche women performing folkdance at Jorsimal**



Likewise, they have their own rites of passage like *Gothomodai* (birth ceremony), *Nwaran* (naming ceremony), *Pasni* (feeding passage), and various types of marriage. They generally practice eight types of marriage. *Thaibai* (last rites) is done if anybody dies.

### **1.1.3 Occupation**

Jhapa is also famous for microcredit development. The Small Farmer Development Programme (SFDP) was the first rural and micro-financing program in Jhapa. The Agricultural Development Bank started this Small Farmer Development Programm in

1988. It started in a few VDCs and spread. After boosting up of many people from the poverty, the SFDP was handed over to the local people and the new institution was named Small Farmer Cooperative Ltd (SFCL). There are currently 13 SFCLs in Jhapa, each of which covers a single VDC.

Jhapa receives 250 to 300 cm of rainfall a year, mostly during the monsoon season the summer, and its hilly northern area receives more rainfall than the south. It is one of the major districts for the production of rice.

**Photograph 1.9: Meche people in rice plantation**



Meches generally live near forests and rivers. Traditionally, they were depended on fishing and hunting to make their living. However, many Meches are now depended on farming and other occupations too. Hunters by origins, Meches started agriculture very late. Now, the main occupation of the Meches is agriculture. Besides, they are found to be depend on traditional hunting, fishing and nomadic farming, employment in local markets and foreign countries, animal rearing, small-scale business and cottage industry. The major natural resources available for them are the land, river and forests. It is one of the major districts for the production of tea.

**Photograph 1.10: A tea estate nearby Meche village at Syaldangi, Anarmani**



Several large tea estates are also located in Jhapa. Meche community is not far from these facts. Jhapa as a district is also popular for the betel nuts.

**Photograph 1.11: Arecanut plantations in Bahundangi**



The other foremost livelihood of Meche particularly of the women is making homemade drink called *jau*. Most of the women from the Meche community are expert in making *jau*.

**Photograph 1.12: Meche woman brewing local drinks (*Jau*) in Jalthal**



They do hard work in production of the homemade drinks and send it to the local markets of Eastern Nepal and India too. They earn some money for their daily household expenditure. Due to lack of education, the Meches lag behind in employment opportunities. Most of Meches are dependent on paid wage labor while few of them are attracted to foreign employment in recent time.

**Photograph 1.13: A Meche woman at her shop**



A tiny population is found to be doing small scale business at local level. Every Meche village has small shops. Besides, traditional agriculture, some are doing cash crops like tea and vegetable.

#### **1.1.4 Education**

Education is thought to be an important empowering factor for the people. Realizing the fact, the government of Nepal has announced to build at least one secondary school in each village. Although there are comparatively more school infrastructures, all the pupils cannot get education in absence of awareness, low economic condition and teaching-learning environment at the schools. The literacy rate of Nepal is of 48% (UNESCO: 2010). Jhapa district has a literacy rate of 66.93 percent (CBS: 2001). The Meches have a tendency to drop out of school after failing exams for the first time. While the overall trend in educating children in the Meche community is improving, the children as still not pursuing higher studies mainly due to the poverty. Rather, they are forced to do domestic work, farming and local and foreign employment to meet their daily needs.

**Photograph 1.14: The literate and qualified girls at interview**



Photograph 1.14 is the Photograph of Rekha Meche (21), Sunita Meche (20), Sunita Meche (23) and Asha Meche (20) from the left to right from Jorsimal Mechinagar Municipality said in an interview that was taken 7 years ago that there is still biasness between son and daughter in providing education to them. They have reported that the daughters have to do a lot of work at home compared to the sons so that the daughters cannot get chance to go schools.

**Photograph 1.15: A primary school at Ainabari, Jalthal**

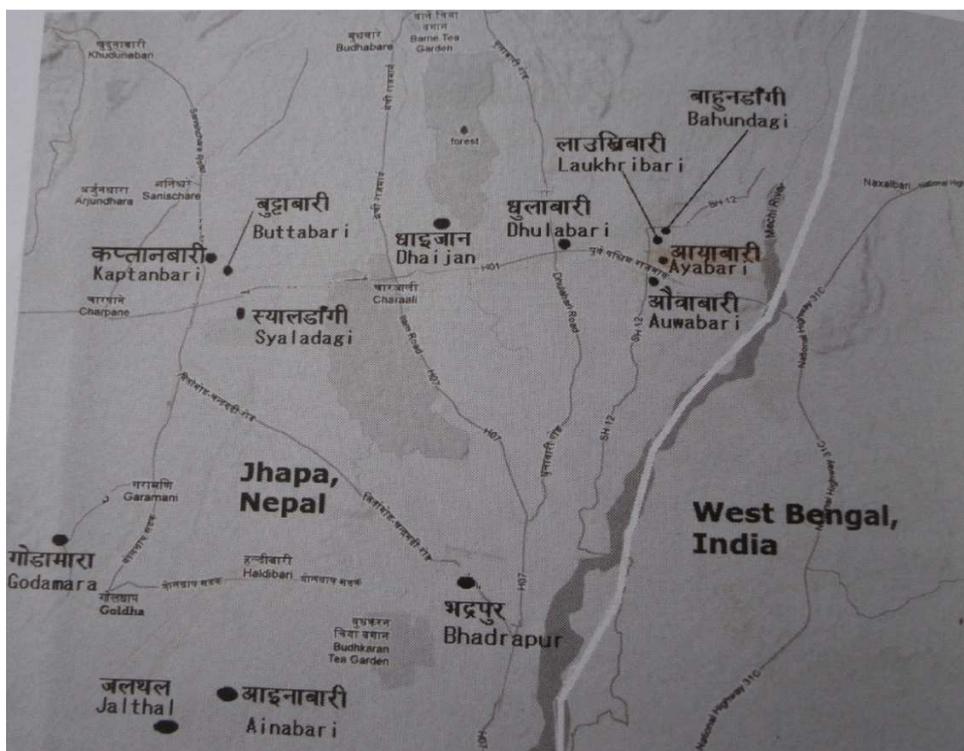


Recent development in the educational awareness is very visible in the Meche community. The educational awareness programmes facilitated by different indigenous groups and the government subsidy to the schools have encouraged Meche families to send their children to school regularly.

## 1.2 Location and demoFigurey

Much is not known about its early settlements. Scattered and few small villages used to be in the vast and dense forest area of Jhapa. In the 60's and early 70's landscape of Jhapa began to change as people from the hills came there to own and cultivate the land under the 'resettlement program'. Eradication of malaria helped change its old name and perception of 'kalapani' into an attractive and fertile place. Fertile land, beautiful landscape, proximity to Nepali speaking part of India, attracted many people from hills for settlement. Small number of Rajbansi, Dhimal, Meche population and some other even smaller in numbers were found to have lived there before the mass migration from various parts of the country and North-eastern part of India and Burma. Jhapa is home to many indigenous ethnic groups such as the Meches, Rajbanshis, and Dhimal . Other ethnic groups such as Dhagar, Santhal, Uranw, Magar, Gurung, Gangai, Rai, Limbu and many others came to Jhapa in the late 19<sup>th</sup> century, so did the Hill/mountain castes Bahun, Chhetri, and Newar.

Map 1.1: Major inhabitants of Meche



Source: Meche (2011).

Jhapa is diverse and rich in culture and traditions due to the influences of its different tribes. All the tribes/ethnic groups have their own languages, customs and traditions, and they celebrate their festivals every year.

The major habitat of the Meches in Nepal is in Jhapa district of Mechi zone which is the easternmost district bordering India. This group can be found in twenty villages and two municipalities of Jhapa district and some population in Sunsari, Morang and Saptari District (Machhahari:). This indigenous group is also spread across West Bengal and Assam where they are known as the *Shaibo* and *Bodo* people respectively (Sapkota: 2009). With Mechi River as a borderline with the Indian state of West Bengal to the east, Morang district to the west, Ilam on the north and Bihar state of India to the south, Jhapa is located between 26<sup>0</sup> 20' 00" to 26<sup>0</sup> 50' 00' latitudes and 87<sup>0</sup> 39' 00" to 88<sup>0</sup> 12' 00" longitudes. It has an area of 1,606 square km and has a length of 46 km and width of 9 km. While the temperature reaches a maximum of 40<sup>0</sup> C. during summer, it drops to a minimum of 8<sup>0</sup> C in winter. Due to the monsoon winds from the Bay of Bengal, the average yearly rainfall is 271.75mm.

**Photograph 1.16: A view of Meche locality in Jalthal**



The population census 1951 reported the total population of the Meches was 25,000. Their population declined drastically due to the diseases such as malaria, encephalitis and smallpox. The other major causing factor according their claim is that the Rana Regime of that time had increased the tax of the land so high that most of the Meche could not pay the tax; as a result they shifted and migrated to India. The 2001 census stated their

population as 3,763 out of which 1830 were male and 1933 were female (2011 census). While, the ethnic population of the Meches slightly rose up to 4,867 in 2011 census, out of which 2,265 are male and 2,602 are female.

The rural population is 3,606 and urban is 1261. The population residency of Tarai, Hill and Mountain is 4,750, 112 and 5 respectively. Likewise, the distribution of the total population in Eastern region is 4513, Central region is 214, Western is 26, Mid-Western is 8 and Far-Western is 106. On the basis of rural/urban, ecological belt and Development Region, they are concentrated in the rural villages, in Tarai belt and Eastern Development region respectively. Although they are scattered all the regions of the country, they are found to be concentrated within the Jhapa district situated in Eastern Tarai Region of Nepal.

**Photograph 1.17: A view of Meche village in Ainabari, Jalthal**



The 2001 census has listed that the Meche population in Jalthal is 957, Mechenagr Municipality 841, Dhaijan 689, Bahundangi 251, Sanischare 207, Chakchaki 147, and Bhadrapur is 84.

### **1.3 Language**

Meche is the language spoken by the North-Eastern branch of Tibeto-Burman people from the Eastern Tarai in the Jhapa district. There are a number of alternative names for the Meche language. The alternate names that the ethnologue (2012) has mentioned are Bara, Bodi, Bodo, Boro, Boroni, Mache, Mech, Mechi and Meci. The names of the language they prefer to call are Meche, Bodo Rau, Bodo etc.

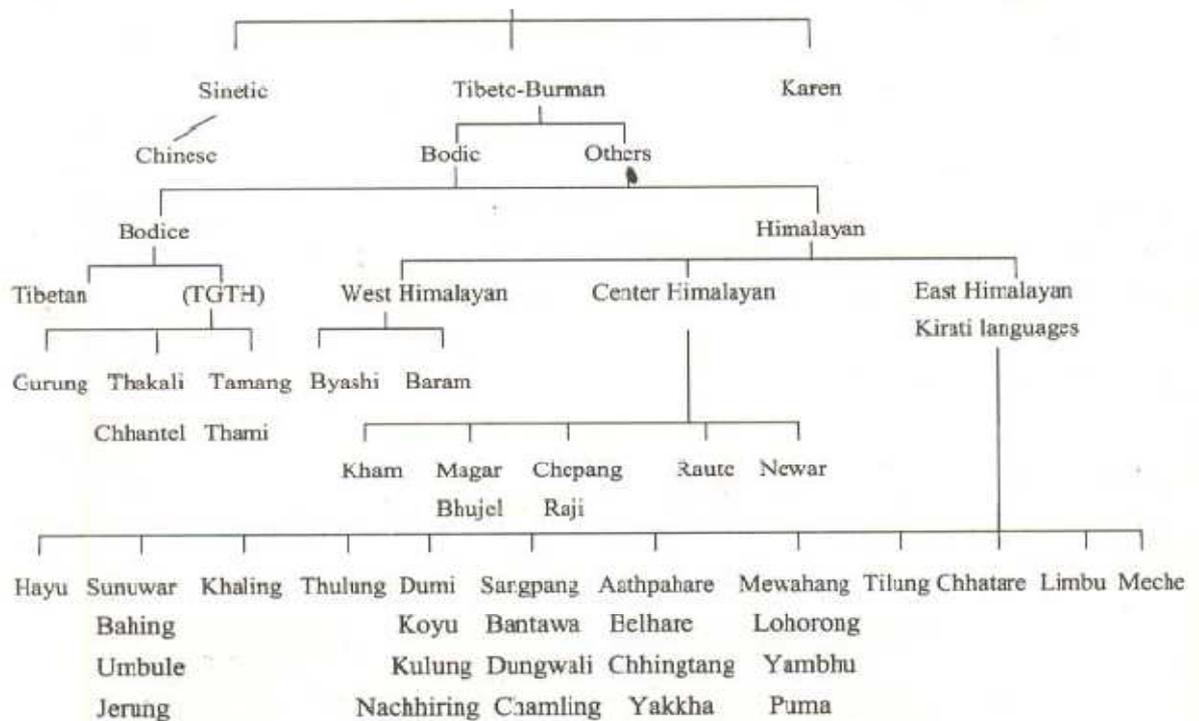
The national population census report of 2011 shows the total number of Ethnic population of Meche is 4,867 (Male: 2265) and (Female 2602) out of which the total population of by mother tongue is 4375, i.e. male 2031 and female 2344 (2011 census).

The huge population, i.e. 90% of them can speak their mother tongue. This indicates that the language retention in the Meche community is found to be high.

### 1.3.1 Linguistic affiliation

Meche belongs to the East Himalayan-Kirati languages under the Himalayan branch of others group of Tibeto-Burman language under the Sino-Tibetan languages (Yadava, 2003). Meche language falls under the Tibeto-Burman group of the Sino-Tibetan family (Sapkota, 2009). Figure 1.1 makes the genealogical relation of the Meche language more clear.

Figure 1.1: Genetic affiliation of Meche



While talking about the Meche language, we do not forget the Bodo language spoken in Assam and Bengal states of India. It has a close relationship in terms of their vocabulary as well as kin relationship with the other languages such as Lilis, Koch, Gara, Boro, Deori, Kachhari, Dimasa, Tiba and Kokhorok as shown in the Figure 1.2.

Ethnologue (2012) has listed the Meche language under the Bodo of Bodo-Garo group of Bodo-Garo-Northern Naga of Sal beneath the Tibeto-Burman group of Sino-Tibetan family.

**Figure 1.2: Relationship of Meche to the other languages from the same branch**

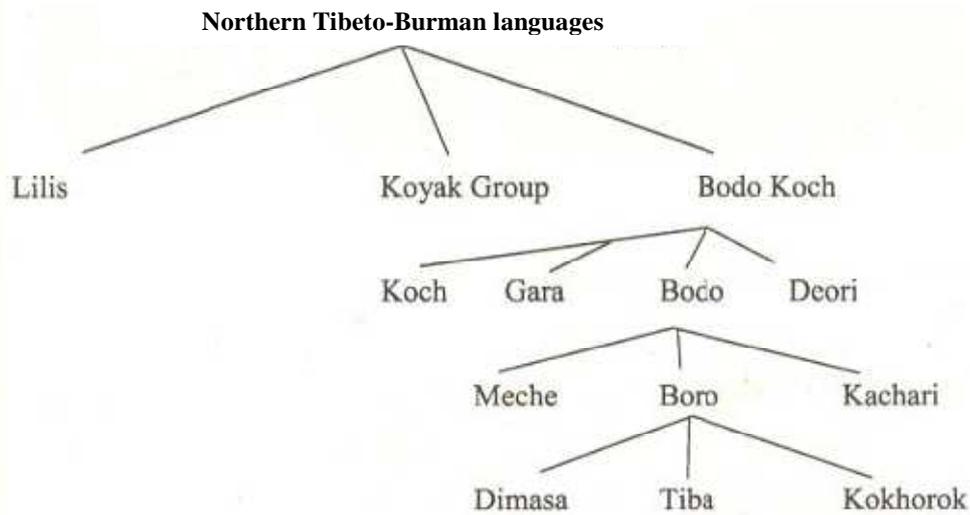


Figure 1.2 illustrates that there is a close relationship among the Meche, Bodo Kachhari that are under the Bodo of Bodo-Koch within the Northern Tibeto-Burman languages. Ethnologue (ibid) mentions that the Meche language is related to Dimasa, Tripura and Lalunga.

#### **1.4 Review of earlier works**

Meche is not fully studied to date. Some of the significant studies on the Meche language are Campbell (1877), Hudgson (1880), Endle (1911), Grierson (1927), Sanyal (1973), Khanal (1979), Driem (2001), Machahari (2003), Bhatta (2005), Sapkota (2007), Kiryu (2008), and Shrestha et al. (2008).

Campbell (1877) mentions the habitat of Meche is spread from the Bhranhaputra River in Assam to the Kankai River in Nepal.

Hodgson (1880) has prepared a comparative list of vocabulary, grammar and ethnological information of the Bodo along with Kocch and Dhimal. Although he does not mention where the data was collected, they are found to be identical to those in Meche in Nepal.

Endle (1911) includes the information of the Meche society, culture people and language situated in the western part of Bengal.

Grierson (1927) provides some cognates of the languages that are related to the Meche language. He mentions that Bodo, Rabha, Lalung, Dimasa, Hojai, GoroTapura and Chchiya have closely related to each other in terms of their cognates.

Hamilton (1971) mentions the inhabitant of Meche and Rajbanshi in early 1800 to the East of Bijayapur state.

Sanyal (1973) has mentioned by comparing the Meches and the Totos: the two sub-Himalayan Tribes of North Bengal that the Meche is spoken in North Bengal, and the major residential area is Jalpaiguri district.

Khanal (1979) studies the social, cultural and economic aspects of Meche ethnic group and mentions that they were spread in vast territory with immense population.

Driem (2001) cites a number of descriptions of the Meche in West Bengal written in the British colonial period and sets up a linguistic group, 'Bramhaputra' consisting of Konyak, Bodo-Koch Dhimalish and Kachinic. He identifies the original Meche territory as the area from Jhapa district in the Eastern Nepal all the way across the Bhutanese Duars in the East, from the Koshi River to the Bramhaputra.

Macchahari (2003) describes about the history, relation, culture and language of the Meche people in brief. Though he has tried to search the historical and cultural aspects of the Meche, the study of language is observed to be limited.

Bhatta (2005) has tried to identify various types of classifier used in the Meche language in his MA thesis. He finds about forty classifiers used in various ways and concludes that Meche is rich in classifier system.

Sapkota (2008) presents a folk-language and folk-communication of Meche providing a brief sociolinguistic, socio-anthropological and cultural aspects of Meche. He presents an overview of the phonology, morphology and syntax of the language. In addition, a basic wordlist comprising approximately eighteen hundred lexical items have been given in his work.

Kiryu (2008) provides some aspects of phonology, morphology and syntax of the Meche language with some texts and glossary. He shows the grammatical features with the help of analyzed texts and tries to compare some of the sounds from related languages.

Shrestha et. al (2008) is the first to study the different aspects of Meche folklore and folklife. It presents the way of life, religion, beliefs, festivals, rites and passage, gods-goddesses and rituals feast and festivals, folkknowledge and literature, oral history and performing arts, and folk-language and folk- communication.

Besides, this study presents the details sociolinguistic study of the Meche language which incorporates the dialect mapping, resources of language, appreciative inquiry, domains of language use, language endangerment and language vitality, language attitudes of the Meches towards their own mother tongue, etc.

### **1.5 Purpose and goals**

The overall general purpose and goal of this survey is to find out sociolinguistic survey of the Meche language. The specific objectives are to determine:

- the different sociolinguistic aspects of the Meche language, such as dialect variation, language resources, mother tongue proficiency, bi/multilingualism, domains of language use, language endangerment, language transmission and vitality, language loyalty, language maintenance and shift, code mixing, language attitude and the appreciation of the community towards their language,
- the lexical similarity and variation, and their intelligibility among the selected survey points of the Meche language.
- evaluate their aspirations about the development of their language and culture.

### **1.6 Wrapping up**

The Meche is one of Tibeto-Burman languages falls under Tibeto-Burman group of the Sino-Tibetan family spoken by ethnic group namely 'Meche' of Nepal residing in Eastern Tarai region in general and in Jhapa district in particular with 4,867 number of population. The huge population (i.e. 90%) has language retention to date. Traditionally, they depended on fishing and hunting to make their living residing near the forests. However, many Meches are now depended on farming and other occupations too. Hunters by origins, Meches started agriculture very late. They are living with their own mother tongue and huge folk-culture and traditions till today.

## **Chapter 2**

### **Methodology**

#### **2.0 Outline**

This chapter deals with the methodology of the survey. It consists of six major sections. Section 2.1 deals with survey goals and methods. Likewise, section 2.2 consists of research methods which comprise of questionnaire, wordlist, and participatory method with their description, purpose, and procedure. Likewise, participatory methods in section 2.2.3 consist of dialect mapping, domains of language use, bi/multilingualism, and appreciative inquiry with their purpose and procedure. Section 2.3 presents the sampling for wordlist and sociolinguistic questionnaire A. Selection of survey points is presented in section 2.4. Section 2.5 has limitations of the study. Finally, section 2.6 concludes this chapter.

#### **2.1 Survey goals and methods**

In order to accomplish the purpose and goals of this sociolinguistic survey of Meche mother tongue, several different methods were employed. This survey employed three different methods/ tools in order to fulfill its goals. The methods/ tools consist of Sociolinguistic Questionnaire (SLQ), Wordlist Comparisons (WLC), and Participatory Method (PM). The Sociolinguistic Questionnaire (SLQ) consists of three sets: Sociolinguistic Questionnaire A, Sociolinguistic Questionnaire B and Sociolinguistic Questionnaire C. Participatory Method (PM) comprises four tools: Domains of Language Use (DLU), Bilingualism (BLM), Dialect Mapping (DLM) and Appreciative Inquiry (ACI). Table 2.1 presents the major goals of the survey, the research methods/ tools used, and a brief description of the methods/tools including the major focus of the tools in the survey. Table 2.1 displays the survey purpose, brief description of the methods used and the focus of the methods.

**Table 2.1: Overview of survey goals and methods**

SN	Survey goals	Methods	Brief description	Focus
1.	to evaluate the sociolinguistic situation of the Meche language	Sociolinguistic Questionnaire	(A) 81 questions (C)	<ul style="list-style-type: none"> <li>• Dialect mapping</li> <li>• Language resources</li> <li>• Mother tongue proficiency and bilingualism, multilingualism</li> <li>• Domains of language use</li> <li>• Language endangerment</li> <li>• Language transmission and vitality</li> <li>• Language loyalty</li> <li>• Language maintenance and shift</li> <li>• Code mixing</li> <li>• Language attitude</li> <li>• Appreciative enquiry</li> </ul>
2.	to determine the lexical variation among the selected varieties	Wordlist	Lexical comparison of 210 words	Lexical variation among the selected places / varieties
5.	<ul style="list-style-type: none"> <li>• to determine dialect variation</li> <li>• level or percentage of domains of language use</li> <li>• to find out the bi/multilingual situation.</li> <li>• the appreciation of the community towards their language</li> </ul>	Participatory Methods a. Dialect mapping b. Domains of language use c. Bi/Multilingualism c. Appreciative enquiry	Participation of the community of different varieties / locations	<ul style="list-style-type: none"> <li>• Dialect variation</li> <li>• Level or percentage of domains of language use</li> <li>• The appreciation of the community towards their language</li> </ul>
6.	The suitable sampling procedure for this survey.	Stratified Random Sampling	All the methods, techniques and tools used in this survey are based on the same sampling design.	<ul style="list-style-type: none"> <li>• Core area</li> <li>• Far-east, far west, far-north and far- south</li> <li>• Social factors (gender, age and education)</li> <li>• Community leader</li> </ul>

## 2.2 Research Methods

To fulfill the research goals of this sociolinguistic survey certain research methodologies were employed during the period of data collection. The methods, techniques and tools used during this survey in the field are described briefly in the following section.

### 2.2.1 Questionnaire

**Description:** There are three types of questionnaires, namely Sociolinguistic Questionnaire A, Sociolinguistic Questionnaire B, and Sociolinguistic Questionnaire C. These questionnaires were administered to individuals, groups and community leaders respectively. These were the main questionnaires administered to gather the relevant information about the language. They were employed to obtain the information as listed below.

- Basic information
- Language resources
- Mother tongue proficiency and bi/ multilingualism
- Domains of language use
- Language vitality
- Language attitude

Likewise, the questionnaire B was classified into the following sections:

- Basic information
- Dialect mapping
- Bi/Multilingualism
- Domains of language use
- Appreciative inquiry

In the questionnaire B we used a set of four participatory tools with the groups of Meche participants of two survey points. The tools include Domains of Language Use (DLU), Bilingualism (BLM), Dialect Mapping (DLM) and Appreciative Inquiry (ACI). The main purpose of these tools is to help the speech community to think about the dialectal variations among selected varieties, how bilingual people of these communities are, in which situations they use their mother tongues and what their dreams and aspirations are for their language to be developed.

The questionnaire C includes the general sociolinguistic questions for the community leader including her/his background information. This set contains 21 questions to be administered to language activist or village head. The main purpose of this set of questions is to assess the language maintenance, language vitality and their attitudes towards their languages and their readiness for language development. This set was administered to at least two participants in each survey point in selected language communities.

**Purpose:** The main purpose of the questionnaire was to find out dialect variations, language resources, mother tongue proficiency and bi/multilingualism, domains of language use, language endangerment, language transmission and vitality, language loyalty, language maintenance and shift, code mixing, language attitude and appreciative enquiry from each informant or a group.

**Procedure:** The medium of interview was Nepali for all varieties because all Meche speakers were bilingual. The information obtained will be entered into a database and will be analyzed for general patterns and trends that will contribute to fulfilling the survey goals.

### 2.2.2 Wordlist

**Description:** 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 wordlist elicited from the selected mother tongue speakers. The results have been presented in a table which illustrates the relative linguistic distances among various speech communities and lexical similarities; and differences have been compared in an exhaustive matrix of pairs.

**Purpose:** The main purpose of this wordlist was to find out the lexical variations among the selected Meche varieties. The other purpose was to find out the frequency of code mixing.

**Procedure:** Meche words were elicited from the language speakers. They were transcribed using the International Phonetic Alphabet (IPA). The words from all survey points were elicited for this purpose. From each survey points, at least two informants

were chosen as the wordlist source. In the selection, only those speakers were selected, who were born in the village or in the near vicinity, spoken Meche as his/her mother tongue and should not have lived outside the village for extended periods of time.

For each item on the wordlist, the researcher elicited in Nepali, the local Meche word from a mother tongue Meche speaker. The responses were transcribed using the International Phonetic Alphabet (IPA). Afterwards, the words were entered into the computer software known as Wordsurv (word survey) and the lexical items were compared in order to determine similarities and differences among the varieties sampled. This tool provides an initial indication of possible dialect groupings in Meche.

### 2.2.3 Participatory Methods

A participatory approach advocates actively involving ‘the public’ in decision-making processes, whereby the relevant ‘public’ or/and ‘respondents’ depends upon the topic being addressed. The public can be average citizens, the stakeholders of a particular project or policy, experts and even members of government and private industry.

**Photograph 2.1: Participants of the Meches in participatory method at Syaldangi, Anarmani**



For the purposes of this study, a ‘method’ will be defined as such when it meets the following criteria:

- Multiple steps and techniques are incorporated in the event.
- Partly as a consequence of the first criterion, a project management plan is required to organize the event.
- Thus a team of persons will usually be involved in the planning, budgeting, group facilitation and so forth. There is a specific societal outcome. This may be a consequence of the process, such as the creation of a network or building team capacity, and/or the outcome can be a product, such as a set of futures scenarios.

**Photograph 2.2: Women participants in the interview**



**Description:** With participatory methods, it was up to the participants to decide with whom they will share their results and conclusions. Participatory methods we used during the field survey were: dialect mapping, bi/multilingualism, domains of language use and appreciative enquiry.

**Description:** This was a tool used during the survey with the participation of different mother tongue speakers to determine dialect variation.

### **2.2.3a Dialect mapping**

**Purpose:** The main purpose of dialect mapping tool is to help the community members to think about and visualize the different varieties of their mother tongue.

**Procedure:** Participants in the group of 8-12 were asked to write on a separate sheet the name of each district and major towns where their MT is spoken and place them on the floor to present the geographical location. Then, they were asked to use loops of string to show which districts or towns spoke the same as others. Next, they used the number to show the ranking from easier to understand to most difficult. They were advised to use colored plastic tokens to mark those they understand very well, average and poorly.

### **2.2.3b Domains of language use**

**Purpose:** The purpose of this tool is to assist speakers of the language in identifying the situations in which they use their own language and/or other languages. The second purpose is to help them determine which domains and which languages are used most frequently.

**Photograph 2.3: Participants from Mechinagar, Jorsimal**



**Procedure:** The participants thought about the situations in which they speak Meche and wrote them on pieces of paper. Then they wrote down the situations in which they speak

Nepali, and those in which they speak both languages. These were placed under the labels of Meche and Nepali. Then they organized the labels in each category according to the situations in which they use daily languages and those that accrued less often.

### **2.2.3c Bi/Multilingualism**

**Purpose:** The main purpose of using the tool of bi/multilingualism is to find out the situation of bi/multilingualism. This method also helps to categorize the people according to their bi/multilingual proficiency.

**Procedure:** This tool was used to help the community members to think about and visualize the degrees of fluency in both selected languages and Nepali by different subsets of the selected language community. In this community, Nepali is the language of wider communication which is used while communicating with outsiders. The participants were asked to use two overlapping circles, one representing the people who speak the selected language well and the other people who speak Nepali well. The overlapped area represents those who speak both languages well. The participants were advised to write down the names of subgroups of people that spoke Nepali well. For each group they also discussed whether they also spoke the selected language 'well' or not 'so well'. Then they were asked to place them in the appropriate location in circles. After having done this they were advised to write down the names of the subgroups of people that spoke selected language 'well'. At the end, they discussed which of the three circles have the most people, which was increasing and how they felt about that.

### **2.2.3d Appreciative Inquiry**

**Purpose:** The purpose of this tool is to allow members of the community to dream about what might be possible in their language and then to begin to make plans to make for some of those dreams to happen.

**Photograph 2.4: The participants of the community members**



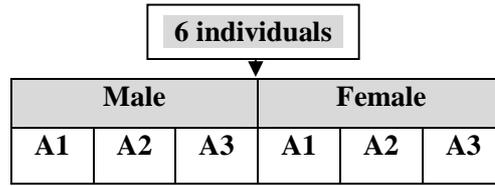
**Procedure:** This tool was used to gather information about the dreams and aspirations of the selected language community members in different survey points. In this tool, the participants were asked to describe things that made them feel happy or proud of their language or culture. Then they were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

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

### **2.3 Sampling**

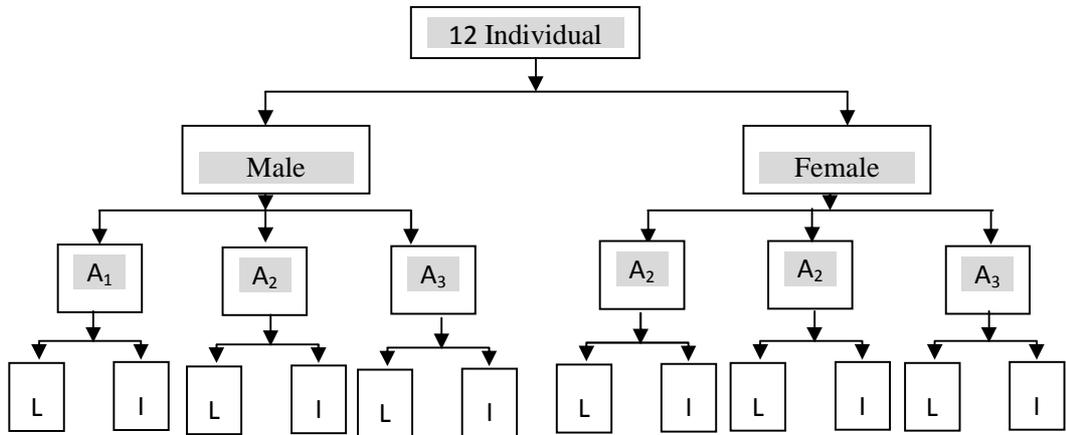
The sampling procedure has been used for PM, Wordlist and SLQ ABC. For PM, all the four tools (i.e. domains of language use, bi/multilingualism, dialect mapping, appreciative inquiry) have been used in each point. There were altogether six individuals (both male and female with three age groups) were taken from each selected point for wordlist. The Table 2.2 has been used for its checklist.

**Table 2.2: Sampling of wordlist**



Likewise, altogether twelve individuals (both literate and illiterate male and female from three age groups) were asked for the SLQ A. The figure 4 shows it more clearly.

**Figure 2.1: Sampling of SLQ A**



Note:  $A_1 = 16-29$  years,  $A_2 = 30-60$  years,  $A_3 = 60+$ ,  $L = Literate$ ,  $I = Illiterate$

The checklist for the representative data collection has been used during the fieldwork. The categories include the three age groups, i.e. ( $A_1 =$  age group between 15-30;  $A_2 =$  31-60; and  $A_3=61$  and above;  $L =$  Literate;  $I =$  Illiterate).

**Table 2.3: Checklist**

Male						Female					
A1		A2		A3		A1		A2		A3	
L	I	L	I	L	I	L	I	L	I	L	I

## 2.4 Selection of survey points

Altogether six points were selected for the first to be surveyed. Among them, Dhaijan has been selected as a core point for the Meche language because this is the main village

where the Meche people live for years. In addition, it has a significant history of Meche civilization with significant evidence that can also be found at present. Likewise, the other areas that have been selected for data collection are Mechinagar Municipality, Jalthal (Ainabari), Anarmani (Syaldangi) and Chakchaki (Ghodamara). The survey points have been presented in Table 2.4.

**Table 2.4: Survey points**

S.N.	Points surveyed	Longitudes N	Latitudes E	Altitudes
1.	M. N. Municipality (Jorsimal)	26 <sup>0</sup> 39' 22.4"	088 <sup>0</sup> 06' 53.8"	126 m.
2.	Dhaijan	26 <sup>0</sup> 40' 37.6"	088 <sup>0</sup> 03' 30.9"	131 m.
3.	Jalthal (Ainabari)	26 <sup>0</sup> 91' 39.2"	088 <sup>0</sup> 00' 41.1"	80 m.
4.	Anarmani (Syaldangi)	26 <sup>0</sup> 38' 07.5"	088 <sup>0</sup> 00' 20.0"	116 m.
5.	Chakchaki (Ghodamar)	026 <sup>0</sup> 33' 39"	087 <sup>0</sup> 56' 45.2"	107m.

Table 2.4 shows the six survey points of the different places namely; Machinagar Municipality, Dhaijan, Jalthal (Ainabari), Anarmani (Syaldandangi), and Chakchaki (Ghodamara) with their longitudes/latitudes and altitudes where the Meche language is spoken.

## **2.5 Limitations**

The population of the Meche speakers has been concentrated mainly in Jhapa districts. Because of their major concentration in this area, the survey team could reach up to the five selected survey points, namely Mecheinagar Municipality (Jorsimal), Dhaijan, Anarmani (Syaldangi), Jalthal (Ainabari), and Chakchaki (Ghodamara). The survey was limited to five points. This is because of the time and budget constraint of the survey programme. Likewise, the other significant limitation is the sample size which is thought to be relatively small in terms of its number of speakers.

All the samples set in the checklist were very hard to include when the individual questionnaires were administered. The Meche people belonging to the preliterate group A1 were tough to find out in some of the areas like Jorsimal. Likewise, it was challenging to find out the 60+ aged literate informants mainly the women in most of the survey points.

## **2.6 Wrapping up**

The methodologies used in this study mainly for collecting data and writing the study report. Questionnaire method, a list of 210 basic vocabulary, participatory methods among the participants along with the observation were used to collect the data using the stratified random sampling from the five major populated areas of the given survey points. The different variables used to sample the population are; (a) survey point on the basis of farnorth, far south, fareast, and farwest from the core point including (b) age, (c) sex and (d) education for SLQ 'A' and 'B', and, (e) male and female language activists for SLQ 'C'.

## **Chapter 3**

### **Language resources and appreciative inquiry**

#### **3.0 Outline**

This part of the study deals with language resources available in the Meche language and the appreciative inquiry to the Meche people, and it comprises of 5 sections. Section 3.2 presents the language resources which consist of oral literature on section 3.2.1, and written literature on section 3.2.2. Similarly, section 3.3 deals with appreciative inquiry. The whole chapter concludes with wrapping up in section 3.4.

#### **3.1 Language resources**

Every language has some sorts of language resources whether in oral or/and in written form, which help the particular language in further developing and maintaining its status. The language resource is also considered as the indicator of the particular language in its present status among other languages.

##### **3.1.1 Oral literature**

The Meche language has different various traditional oral resources of its own. Folklore, folktales, folk-music, dance along with performing arts are common in Meche community. Nowadays, the modern communication technology not only modifies its oral traditions but also adds the other oral sources like FM radio and television culture within the society.

Language resources here represent the resources that are used in the Meche language. The process of identifying these resources was not only by investigation but also by taking their responses through questionnaire. The questionnaire has some guidelines to the respondents so that they can remember and understand the situation and respond accordingly to fulfill the purpose and goals of this survey.

Table 3.1 presents the sources of oral linguistic material in the Meche language.

**Table 3.1 Sources of oral linguistic materials in Meche**

SN	Oral sources	Male	Female	Total
1	Folktales	27 (90%)	25 (83%)	51 (88%)
2	Music	27 (90%)	25 (83%)	52 (87%)
3	Religious literature	24 (80%)	22 (73%)	46 (77%)
4	Radio/FM	4(13%)	3(10%)	7 (12%)
5	Cinema	13 (43%)	10 (33%)	23 (38%)
6	CD/DVD	25(83%)	19 (63%)	44 (73%)
7	Other	0 (0%)	0 (0%)	0 (0%)

Table 3.1 illustrates that most of the respondents from both male and female have informed that they have oral linguistic sources of the Meche language. Almost eighty-eight percent of the respondents (male; 90% and female; 83%) have reported that they have folktales in their mother tongue. Likewise, eighty-seven percent of respondents (i.e. male 90%, and female 83%) have accounted that they have music. In the same way, 77% respondents from both male (80%) and female (73%) said that they have religious literature. Similarly, majority of them know that their language has CD/DVD. Some of them reported that the Meche language has cinema too. Only a limited number (i.e. 12%) of respondents have reported that they have limited number of programs that are broadcast from local FMs. Apart from these materials, they do not have the sources of oral literature in the Meche language.

In response to the query inquired, ‘what are the materials does your language have?, tick for the following’, almost all the respondents have reported that they have rich oral literature. This indicates that Meche is rich in its oral literature that comprises of folktales, folksongs, folk literature. Still the Meche language is found to have rich in its oral traditions.

**Photograph 3.1: The Meche people watching DVD on Meche folklore and folk-life in Chakchaki**

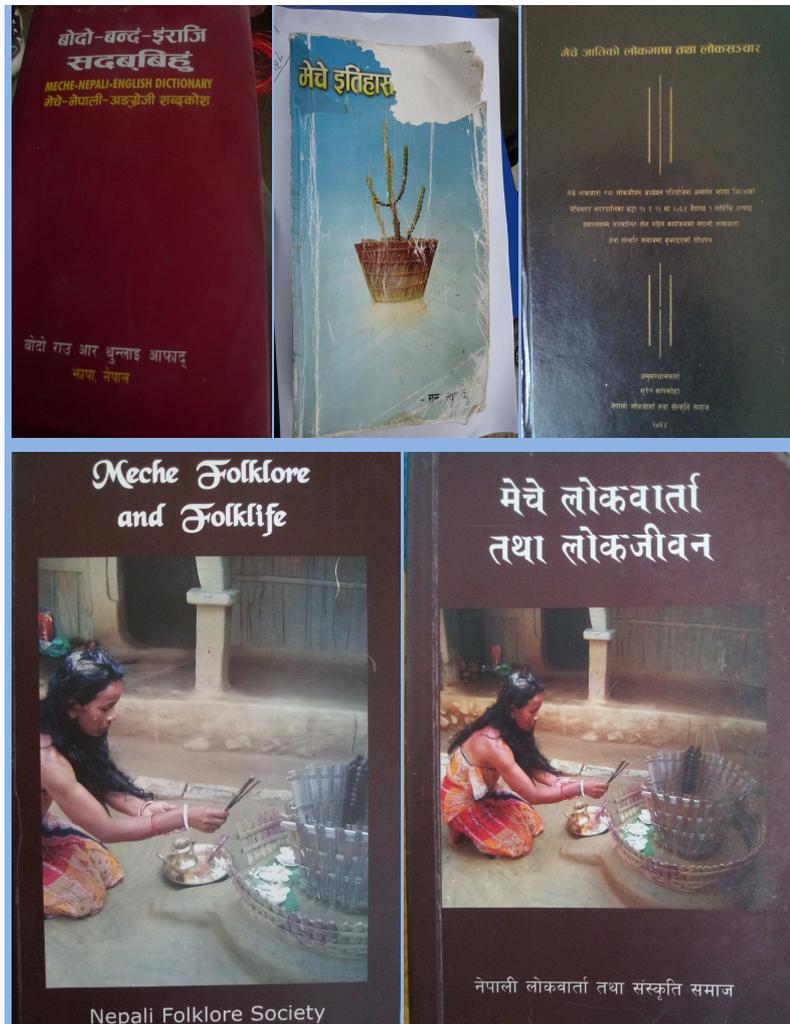


The Meche do not have a good number of CD/DVD of their oral traditions and culture. However, these have a significant impact.

### **3.1.2 Written literature**

Written literature has a significant role in preserving the facts and figures of language, culture and history of the whole community. Meche has limited number of written materials till the date. Some of them are in Meche itself, others are in Nepali and English as well. A comprehensive book of Meche folklore and folk-life, Meche dictionary, Meche introductory book, a book on Meche history and culture written in Nepali language, etc. are some significant books of Meche written in Nepali and English. Photograph 3.2 presents some significant publications in the Meche language and culture.

Photograph 3.2: Some written literature in Meche



Although the Meche language has a limited number of written literature, it is important to ask the Meche people whether they are familiar with these written materials in their mother tongue. Table 3.2 presents their knowledge of the literate respondents about the written literature in their mother tongue.

**Table 3.2: Views regarding the written literature**

N=30	Male			Female		Total
	Meche	Nepali	English	Meche	Nepali	
Written Materials	Meche	Nepali	English	Meche	Nepali	
Phonemic Inventory	5 (17%)	6 (20%)	4 (13%)	4 (13%)	3(10%)	22 (37%)
Grammar	3(10%)	2 (7%)	3(10%)	3(10%)	3(10%)	14 (23%)
Dictionary	2(7%)	2(7%)		2(7%)	2(7%)	8(13%)
Textbook	1(3%)	2(7%)		1(3%)	1(3%)	5 (8%)
Literacy material	2(7%)	2(7%)		1(3%)	1(3%)	6 (10%)
Newspaper	7(23%)	8(27)		5 (17%)	5 (17%)	25 (42%)
Journal	2(7%)	3(10%)		1(3%)	2(7%)	8 (13%)
Written literature	6 (20%)	6 (20%)		2(7%)	4 (13%)	18 (30%)
Folklore	4 (13%)	5(17%)		2(7%)	4 (13%)	15 (25%)
Other	0 (0%)	0(0%)	0(0%)	0(0%)	0(0%)	0(0%)

Table 3.2 presents the availability of the written materials in Meche in their own views of the respondents. The evident shows that the phonemic inventory and grammar of Meche can be found in English too. Among the literate respondents, 37% of the respondents reported that Meche has phonemic inventory. Almost forty-two per cent of them have said that they have newspaper, thirty per cent have said that they have written literature, and twenty five per cent have said that they have folklore in writing form. The apparent above shows that whatever the written materials they have in accordance with the responses to the respondents, all the available materials have been written in Nepali and English, except Meche-Nepali-English dictionary.

Likewise, in response to the question asked, 'if you have written materials in your mother tongue, do you read any of them?', almost 15 male, and 8 female out of 30 literate respondents replied that they read these written materials. The rest of the other respondents reported that they do not read these materials. Some of them said that they do not have those materials because of the reason they could not read them. If they get those materials, they have reported that they would certainly read those materials.

Similarly, while asking about the script of the Meche language in written literature, almost 55% percent literate male 40% literate female have reported that the Meche

language uses the 'Devanagari' script to write their language. The rest of other respondents do not know which script that their language has used in writing.

The Meche have few organizations and associations having significant roles in preserving and promoting their language and culture. They sometimes campaign for awareness and literacy programme too within their community. In reply to the query posed, 'do you have any organization(s) for the preserving and promoting your knowledge and heritage that your language and culture have?' forty-five percent of literate male respondents, and 40% literate female respondents said 'yes', while the rest of other reported 'no'. Some significant organizations that the respondents reported are Meche Samaaj Sibiyari Aphaat and National Foundation for Development of Indigenous Nationalities (NFDIN).

The major functions of these organizations are campaigning to establish their rights in the national level, to make the Meche aware of their ethnic, linguistic, and cultural identity, publishing newspaper and journals, awareness programmes, raising fund to do research in their language and culture, etc.

### **3.2 Appreciative inquiry**

Appreciative inquiries are the explorations that appreciate the community members to encourage them to preserve, promote and develop their mother tongue and ethnic culture. To allow members of the community to dream about what might be possible in their language and then to begin to make plans to make some of those dreams to happen. Appreciative inquiry has been conducted through the participatory method and focus-group discussion. This tool was used to gather information about the dreams and aspirations for the language the selected language community members have in different survey points.

It is used for the explorations that appreciate the community members to encourage them to preserve, promote and develop their mother tongue and ethnic culture. Some of the appreciative inquiries have been considered through the time of survey in major core areas densities areas of Meche speaking people. For the appreciative inquiry, for the collective discussion through the participatory methods were used to find out actual properties of their mother tongue, dreams behind the mother tongue, and the major duties

and responsibilities of an individual, community, NGOs/INGOs, and the government to do for the development of their mother tongue. They make a comprehensive plan-proposal in their own perception in the local community level at the end.<sup>1</sup>

**Photograph 3.3: Steps of participatory methods in appreciative inquiry**

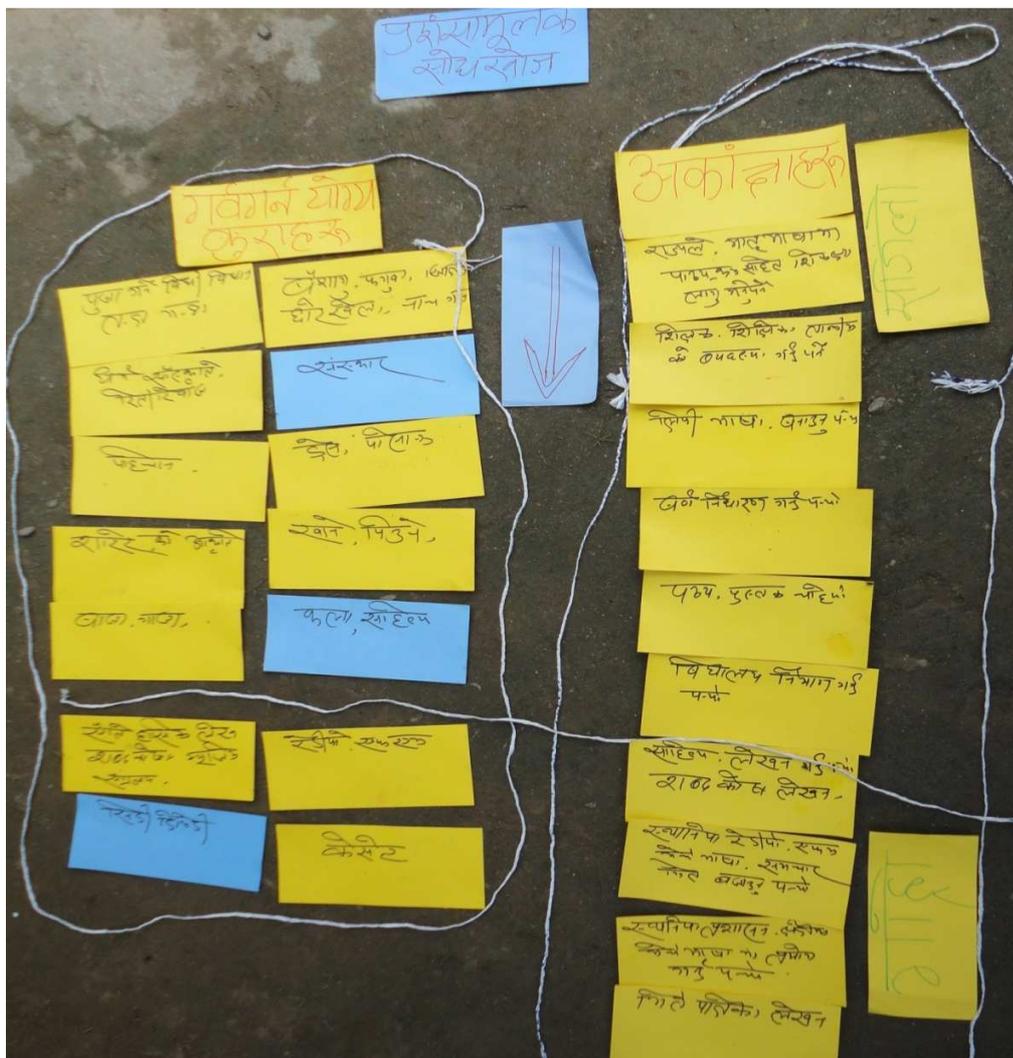


<sup>1</sup> In the appreciative inquiry, we come to the conclusion after the focus-group-discussion through the participatory method. For this process, firstly they are given certain instructions to follow and asked questions to perform the activities accordingly. They answer by the writing on the meta-cards after the discussion of each question step-by-step. They draw the things relating to their mother tongue that make them feel proud of, the things can be done to correct them more precisely, dreams behind their mother tongue, they make hierarchy of the dreams on the basis of their possibility fulfillment and implementation as some may be easily fulfilled and implemented, while other may take longer time. Finally, they make a comprehensive proposal-plan to develop their language and culture, in individual level, community level, INGs/INGOs, and the level of the government. They can make both short-term and long-term plan. This plan will be read out finally so that all the participants can make comments if they have to do more with the plan.

Photograph 3.3 shows the things the Meche language have and aspirations to develop their mother tongue in a hierarchical way i.e. one after the next through the appreciative inquiry conducted in Jorsimal of Mechinagar municipality.

Photograph 3.4 presents the findings of appreciate inquiry result conducted in Jorsimal, Mechinagar.

**Photograph 3.4: Findings of appreciative inquiry Jorsimal**



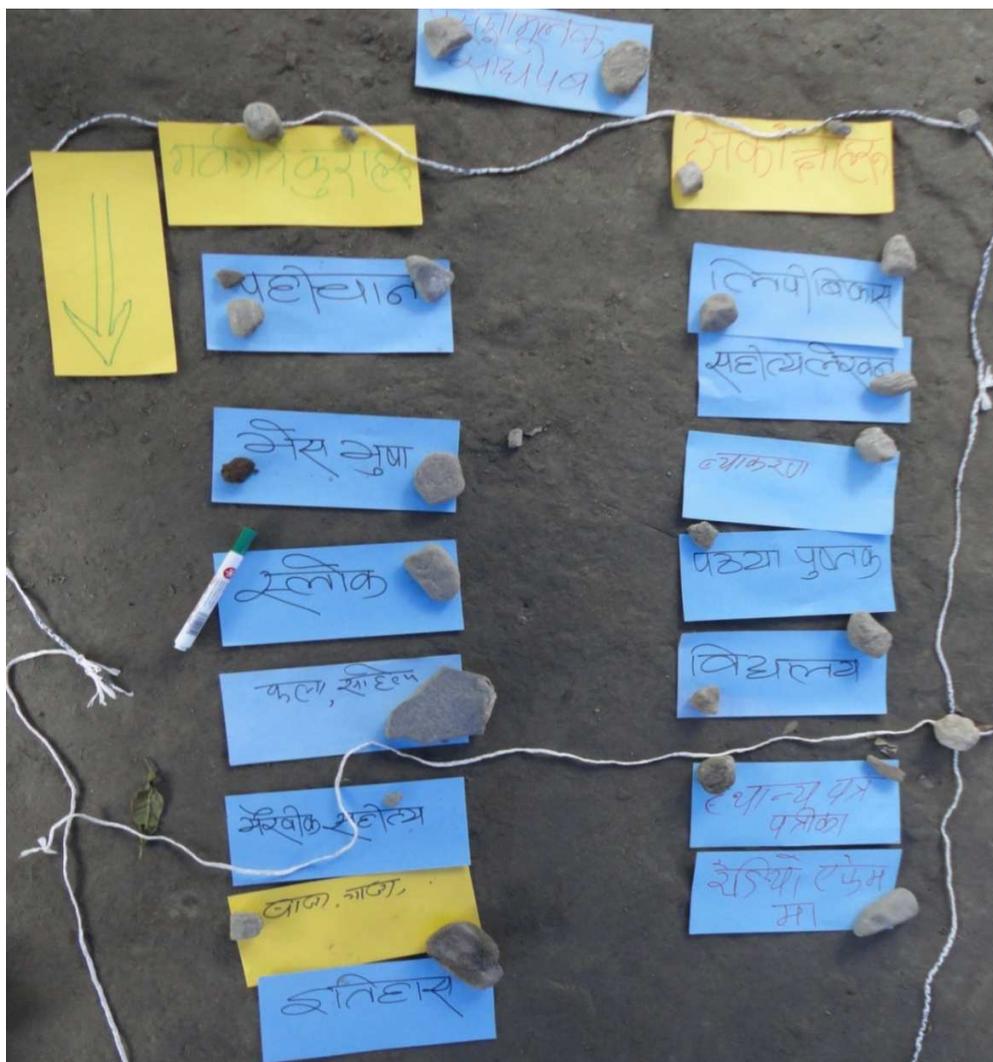
Photograph 3.4 shows a number of appreciable things that make the Meche people feel proud of, and things that are needed to develop the Meche language in one after the next. It shows that the Meche language has all the religious rules and mantras for worshipping God. Meche is rich in its cultural practices like *Baishagu*, *Phaguwa*, *Chhorkhela* etc.,

cultural identity. They have added Meche arts and literature too. These all properties they have listed are in the first important prosperities of language. The second important assets that their language has are written texts like books, dictionary, and FM radio and CD/DVD.

The aspirations and dreams they have are to determine the phonemes and the actual number, script, make multilingual/mother tongue based schools, prepare curriculum, provide training for the teacher to teach Meche, etc.

Photograph 3.5 presents the things the Meche language have and aspirations to develop it in a hierarchical way in appreciative inquiry conducted in Anarmani, Syaldangi.

**Photograph 3.5: Findings of appreciative inquiry Syaldangi**



Photograph 3.5 shows that linguistic and cultural identity, folk-dresses, folk-tales (*Slokh*), and folk-literature, oral literature, folk-music, and history are their properties that have significant values in the Meche language. The Meche people are not satisfy with only these properties, they want orthoFigurey, textbooks, literacy materials, grammar, mother tongue based schools, use of their language at local level in FM radio and newspapers.

Photograph 3.6 presents the appreciative inquiry presents the appreciative inquiry at Ainabari of Jalthal.

**Photograph 3.6: Findings of appreciative inquiry in Ainabari, Jalthal**

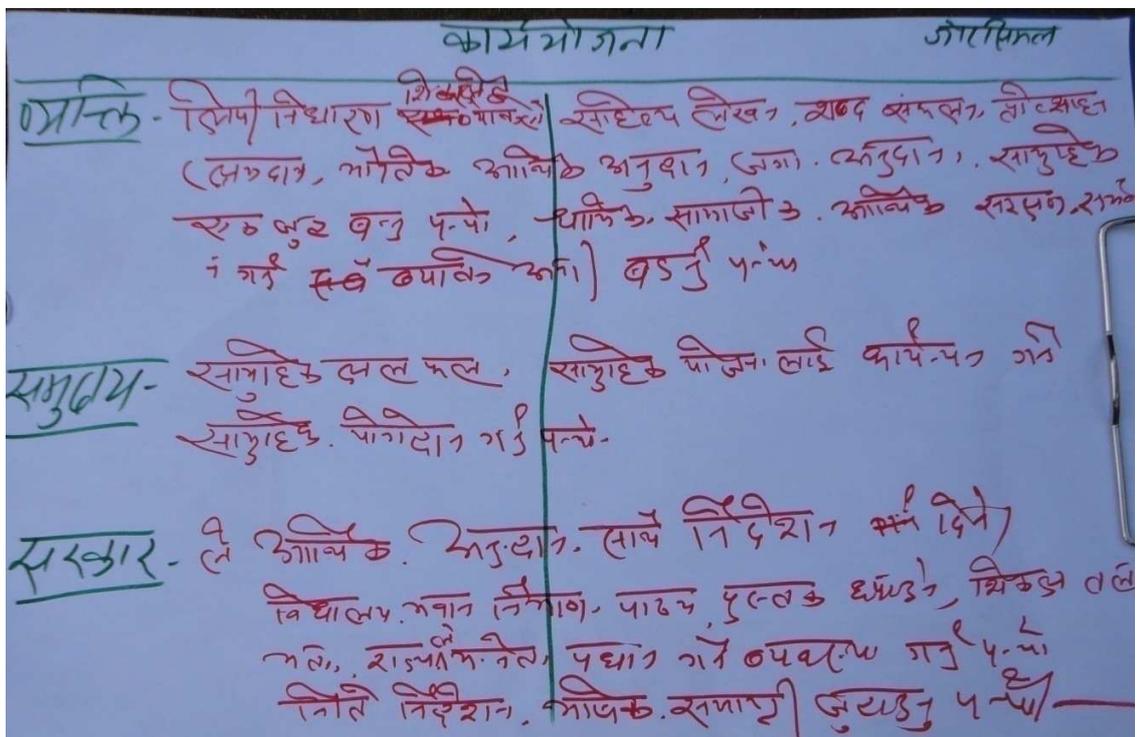


Photograph 3.6 shows that the Meche language has a number of things that the Meche people feel proud of. They have lots of folklore and folk-culture. They have distinct identity because of being the speaker of their mother tongue. They use it in religious, cultural, and many more events. They have a number of names like *Nomano*, *Bathau*, *Balikhungri*, *Roja*, *Phanthol*, etc. related to their religion and culture are found to have in their mother tongue.

The Meche speaking people from Jalthal want to determine and finalize the script, orthoFigurey, and phonemes of the Meche language. They would like more literature to create, textbooks, literacy materials, dictionary to teach schools. The other things that they want are the use of Meche language in mass media at least at local level.

The participants have prepared a detail work plan to achieve their aspirations by preparing a detailed work plan in their own affords as in Photograph 3.7.

**Photograph 3.7: A detailed work plan they have prepared in Jorsimal**



Photograph 3.7 shows that the Meche speaking people residing in Libang, Rolpa have both short term and long term plan that the members of their community, the community

itself, and the government have to do. They have mentioned that a member of their community can prepare the concept paper and proposal, create pressure, collect words, and create new literature in the Meche language, and motivate other member of the community to do these sorts of works.

The summary of the activities that they feel proud of being the speakers of the Meche language and the aspirations and dreams that they have to develop their mother tongue has been summarized in Table 3.3.

**Table 3.3 Summary of appreciative inquiry**

SN	Things that make them feel proud	Dreams and aspiration behind their MT
a	National property	Identify phonemes, determine script and create literature
b	Social custom and culture	Publications of textbooks and literacy materials
c	Nature of language	Meche should be recognized as national language
d	Folktales, folk legends, folksongs	Meche culture should be identified at national level
e	Oral literature	Use in government offices at least local level
f	Phonetic inventory	Use in mass media, administration and politics
g	Books and dictionary	To preserve and promote the language
h	Polite and civilized	Effective language should be made
i	Rich with lot of Myths	Meche language teacher
j	Poems and legends	Folk songs should be collected
k	Uniqueness in language	Film and telefilm should be made
l	History and Kinship terms	Interaction in mother tongue and Cultural programs
m	Film. CD/DVD, Albums, etc	Language should be taught to whom they do not speak
n	Peace and practical	All Meches should speak their language
o	Prestigious for Meche people	Development and publication of the Meche literature
p	Social science	Equal status as other languages
q	Worship	Use of their MT in education/Primary school/ College
s	Knowledge	Curriculum development by the government
t	Social function	Financial support by the government
u	Pure, sweet, and Melodious	Recognition of the Meche language and
v	Mother tongue	Language training programs
w	Secret things	Museum for the preservation of old heritage
x	Ethnic identity	Meche language Academy
y	Ancestral language	Use of Meche in science and technology
z	Polite and civilized	Language policy should be made by the government

### **3.3 Wrapping up**

The Meche language has rich oral literature in its own history and culture. It is prosperous in its living oral history and folklore. Unfortunately, the Meche speaking people do not have written literature except some books and dictionary. Although they have some recently researched worked done for academic purpose by some scholars, they do not have sufficient written materials and resources to teach at schools. There is no use of the language at schools, offices and mass media except some occasional programs from local fm/radios.

They have their own history, identity, dignity, folklore, folk-culture and traditions. They feel proud of being the speakers their mother tongue. Besides, they have a lot of ambitions and desires to build up their mother tongue. They want to make phonemic inventory, determine script, dictionary, grammar, textbooks, literacy materials, newspapers, mass media in their mother tongue, mother tongue based schools, language academy, and use of mother tongue in science and technology. They have dreams, desires and aspirations to develop, prosper, widen and expand the arena of their mother tongue in its usage.

## **Chapter 4**

### **Mother tongue proficiency and bi/multilingualism**

#### **4.0 Outline**

This part of the study deals with mother tongue proficiency and bi/multilingualism. Both the findings are based on both the questionnaire and the participatory methods. Section 4.2 presents mother tongue proficiency of the Meche. Likewise section 4.3 deals with bi/multilingualism which includes bi/multilingualism based on questionnaire method in sub-section 4.3.1 in bi/multilingual situation in terms of places. Section 4.3.2 deals with bi/multilingualism based on the participatory method. Lastly, section 4.4 concludes this chapter.

#### **4.1 Mother tongue proficiency**

Mother tongue proficiency is to find out one's capability of proficient use of his/her mother tongue. The reason behind to find out one's mother tongue proficiency is to discover how proficient h/she is in his/her mother tongue in all the language skills; i.e. listening, speaking, reading and writing. Listening and speaking is applicable for all the respondents, while reading and writing is only appropriate to literate respondents. Most of the mother tongue speakers of Meche are found to have good mother tongue proficiency in this preliminary study.

Table 4.1 shows the mother tongue proficiency in listening and speaking in the Meche community.

**Table 4.1: The MT they can understand and speak by sex and age**

N=60	Male (n=30)			Total	Female (n=30)			Total
Proficiency	A1	A2	A3		A1	A2	A3	
Excellent	3 (10%)	4 (13%)	10 (33%)	17 (57%)	3 (10%)	5 (14%)	10 (33%)	18 (50%)
Good	2 (7%)	4 (13%)	7 (23%)	13 (43%)	3 (10%)	6 (20%)	6 (20%)	15 (50%)
Little	x	x	x	x	x	x	x	x

Table 4.1 illustrates that almost all the respondents both male and female have reported that they speak their mother tongue exelent and well. At the same time, the noticable thing is that the respondents above age 60 from both male and female have accounted that they speak their mother tongue exelently. In the same manner, the respondents from the same group have described that they speak their mother tongue well. The rate of language proficiency in listening and speaking as per the responses of the respondent, has gradually been increasing from the age1 to age3 in the same manner in both male and female repondent. It indicates that the language proficiency in listening and speaking is found to be better among elderly people than the younger ones in the Meche community.

As they were asked to know their proficiency in listening and speaking, they were also asked about the language proficiency in reading and writing. To find out the language proficiency of the respondents of Meche speakers in reading and writing, only the literate respondents (i.e. 30) were asked the question. Table 4.2 illustrates the exact language proficiency of the repondents of the Meche in number in reading and writing.

**Table 4.2: The MT they can read and write by sex and age**

N=30	Male (n=15)			Total	Female (n=15)			Total	Grand Total
	A1	A2	A3		A1	A2	A3		
Excellent	2	1	1	4 (27%)	1	2	1	4 (27%)	10 (33%)
Good	2	2	1	5 (33%)	3	2	1	5 (33%)	10 (33%)
Little	1	3	2	5 (33%)	2	2	2	6 (40%)	11 (37%)
Total	5 (33%)	5 (33%)	4 (%)	15 (100%)	5 (33%)	5 (33%)	4 (27%)	15 (100%)	30 (100%)

Table 4.2 presents the respondents who can read and write their mother tongue by sex and age. Table 5.5 shows that both male and female can read and write more or less equally well. In terms of age, a small number of 60 plus people from both male and female have reported that they can read and write well. The rest of the other respondents from the same groups have reported in the other alternatives.

#### **4.2 Bi/multilingualism**

Bi/multilingualism helps to find out the ability to speak more than one language/s by an individual or by the community. People use the term “bilingualism” in different ways. For some, it means an equal ability to communicate in two languages. For others, it simply means the ability to communicate in two languages, but with greater skills in one language. In fact, it is more common for bilingual people, even those who have been bilingual since birth, to be somewhat "dominant" in one language. Multilingualism is the act of using polyglotism, or using multiple languages, either by an individual speaker or by a community of speakers.

##### **4.2.1 Bi/multilingualism based on questionnaire method**

This part of the study deals with different aspects of bi/multilingualism situations exist in the Meche community. It comprises of bi/multilingual situation in different places of survey points in Jhapa district.

#### 4.2.1a Bi/multilingual situation in different places

Bi/multilingualism is not new thing in the context of Meche community. The Meche people residing different places in Jhapa district have the ability of using different languages. The multilingual situation in different five survey points have been presented in the Table 4.3 to 4.7.

Table 4.3 presents the bi/multilingual situation in Jorsimal in Mechinagar municipality.

**Table 4.3: Bi/multilingual situation Mechinagar, Jorsimal**

N=72 Languages	Male			Total	Female			Total	Grand Total
	A1	A2	A3		A1	A2	A3		
Meche	2	2	2	6(100%)	2	2	2	6(100%)	12(100%)
Nepali	2	2	2	6(100%)	2	2	2	6(100%)	12(100%)
Rajbanshi	1	2	2	5(83%)	1	2	2	5(83%)	10(83%)
Hindi	1	3	1	5(83%)		3	1	4(67%)	9(75%)
Satar				0(0%)				0(0%)	0(0%)
Bangla		2	1	3(50%)		3	1	4(67%)	7(58%)
English	2			2(33%)	1			1(17%)	3(25%)
Maithili				0(0%)				0(0%)	0(0%)
Marwari		1		1(17%)				0(0%)	1(8%)
Bihari		1		1(17%)				0(0%)	1(8%)

The Meche people residing in Jorsimal of Mechinagar municipality no doubt are bilingual in their mother tongue and Nepali. In addition, almost 83% and 58% Meches can speak Ranbanshi and Bangla respectively.

Photograph 4.1 presents the real situation of bi/multilingualism in the Meche community an example from Dhaijan VDC.

**Photograph 4.1: Multilingual setting example from Dhaijan**



Photograph 4.1 shows that within the Meche community at Dhaijan there we can see the people from 4 linguistic communities within gathering of 5 people, they are from Rai, Santhal, Nepali including the Meche language community. This makes them learn and speak the other languages to communicate with their neighbors. It is common phenomenon in the Meche community.

Let us observe the bilingual situation of Dhaijan through the Table 4.4.

**Table 4.4: Bi/multilingual situation in Dhaijan**

N=72 Languages	Male			Total	Female			Total	Grand Total
	A1	A2	A3		A1	A2	A3		
Meche	2	2	2	6(100%)	2	2	2	6(100%)	12(100%)
Nepali	2	2	2	6(100%)	2	2	2	6(100%)	12(100%)
Rajbanshi		2	2	4(67%)		1	2	3(50%)	7(58%)
Hindi	1	2	1	4(67%)		2	1	3(50%)	7(58%)
Satar				0(0%)					0(0%)
Bangla		2		2(33%)		1		1(17%)	3(25%)
English	2			2(33%)	1			1(17%)	3(25%)
Maithili				0(0%)				0(0%)	0(0%)
Marwari				0(0%)				0(0%)	0(0%)
Bihari				0(0%)				0(0%)	0(0%)

The trend of bilingualism of Dhaijan is similar to Jorsimal of Mechinagar municipality. They are bilingual in the Nepali language too along with their mother tongue. In the same way, almos 58% of them can speak Rabanshi and Hindi. Unlike Jorsimal, only 25% of them speak Bangla, and 25% young people can speak the English language as the young people of Jorsimal do.

The bilingual situation of Anarmani, Syaldangi is presented in Table 4.5.

**Table 4.5: Bi/multilingual situation in Anarmani, Syaldangi**

N=72 Languages	Male			Total	Female			Total	Grand Total
	A1	A2	A3		A1	A2	A3		
Meche	2	2	2	6(100%)	2	2	2	6(100%)	12(100%)
Nepali	2	2	2	6(100%)	2	2	2	6(100%)	12(100%)
Rajbanshi	1	2	3	5(83%)	1	2	3	5(83%)	10(83%)
Hindi	1	2		3(50%)	1	2	1	4(67%)	8(67%)
Satar			1	1(17%)				0(0%)	1(8%)
Bangla	1	2	2	5(83%)	1	2	1	4(67%)	9(75%)
English	2			2(33%)				0(0%)	2(17%)
Maithili				0(0%)				0(0%)	0(0%)
Marwari				0(0%)				0(0%)	0(0%)
Bihari				0(0%)				0(0%)	0(0%)

Table 4.5 illustrates that the all the Meche people inhabited in Anarmani, Syaldangi are bilingual in both their mother tongue and the Nepali language. Almost 83%, 75% and 67% of them can speak the Rajbanshi, Bangla, and the Hindi language correspondingly.

Photograph 4.6 illustrates the bi/multilingualism situation in Ainabari, Jalthal.

**Table 4.6: Bi/multilingual situation in Ainabari, Jalthal**

N=72 Languages	Male			Total	Female			Total	Grand Total
	A1	A2	A3		A1	A2	A3		
Meche	2	2	2	6(100%)	2	2	2	6(100%)	12(100%)
Nepali	2	2	2	6(100%)	2	2	2	6(100%)	12(100%)
Rajbanshi	1	2	2	5(83%)		2	2	4(67%)	9(75%)
Hindi		2		2(33%)		1	1	2(33%)	4(33%)
Satar		2	3	5(83%)		2	3	5(83%)	10(83%)
Bangla				0(0%)		1		1(17%)	1(8%)
English				0(0%)				0(0%)	0(0%)
Maithili				0(0%)		1		1(17%)	1(8%)
Marwari				0(0%)				0(0%)	0(0%)
Bihari				0(0%)				0(0%)	0(0%)

Table 4.6 demonstrates that the Meche people living in Anabari of Jalthal VDC are bilingual in the Nepali language along with their mother tongue. Unlike, Mechinagar municipality, Dhajjan and Anarmani, most of the Meches from Jalthal VDC in general and old people in particular can speak the Santhal language as well. The figure shows that 83% of them can speak the Santhal language. In the same way, 75% and 33% Meche people from the same area can speak the Ranbanshi and the Hindi language. Table 4.7 presents the bi/multilingualism situation in Ghodamara, Chakchaki.

**Table 4.7: Bi/multilingual situation Chakchaki, Ghodamara**

N=72 Languages	Male			Total	Female			Total	Grand Total
	A1	A2	A3		A1	A2	A3		
Meche	2	2	2	6(100%)	2	2	2	6(100%)	12(100%)
Nepali	2	2	2	6(100%)	2	2	2	6(100%)	12(100%)
Rajbanshi	1	2	2	5(83%)	1	2	2	5(83%)	10(83%)
Hindi	1	2		3(50%)	1	2		3(50%)	6(50%)
Satar			1	1(17%)			1	1(17%)	2(17%)
Bangla		2		2(33%)		1	1	2(33%)	1(8%)
English	1			1(17%)				0(0%)	1(8%)
Maithili				0(0%)				0(0%)	0(0%)
Marwari				0(0%)				0(0%)	0(0%)
Bihari				0(0%)				0(0%)	0(0%)

Table 4.7 illustrates that almost all the respondents from Godamara village of Chakchaki VDC are bilingual in their mother tongue and Nepali. They speak the Nepali language fluently along with their mother tongue. Almost 83% and 50% respondents have reported that they can speak the Rajbanshi and the Hindi language respectively.

#### 4.2.1b Bi/multilingualism among father, mother and spouse

Bi/Multilingualism is not new thing in the context of Meche speaking community. The number of languages that father, mother and spouse of the language respondents known, play a key role in determining bi/multilingualism. Table 4.8 shows the figure of the languages they know.

**Table 4.8: Other languages known by their father, mother and spouse**

N=60	Male = 30					Female=30				
	N	H	E	R	B	N	H	E	R	B
Father	30 (100%)	12 (40%)	x	8 (27%)	6 (20%)	30 (100%)	11 (37%)	x	6 (20%)	5 (17%)
Mother	30 (100%)	6 (20%)	x	15 (50%)	5 (17%)	30 (100%)	5 (17%)	x	12 (40%)	5 (17%)
Spouse	30 (100%)	15 (50%)	3 (10%)	8 (27%)	5 (17%)	30 (100%)	13 (43%)	2 (7%)	6 (20%)	6 (20%)

*Note: N= Nepali, H= Hindi, E= English, R= Rajanshi, and B= Bangla.*

Table 4.8 exhibits that almost all (i.e.100%) both male and female respondents have reported that their father, mother and spouse can speak the Nepali language. Likewise, 40% of male and 47% female respondents have reported that their fathers can speak the Hindi language. In the same way, 27% male and 29% female have reported that their father can speak Rajbasnhi. Similarly, twenty percent male and 17% female have accounted that their father can speak the Rabanshi language. The father and mother of the all respondents could not speak English.

Likewise, 20% of male and 17% female respondents have reported that their mother can speak the Hindi language. In the same way, 50% male and 40% female have reported that their mother can speak Rajbasnhi. Similarly, fifty percent male and 43% female have

accounted that their mother can speak the Rabanshi language. Lastly, twenty-seven percent male and 20% female have reported that their mother can speak the Rajbanshi language.

In the same way, fifty percent male and 43% female respondents have reported that their spouse can speak the Hindi language. Likewise, twenty-seven percent male and 20% female have reported that their spouse can speak Rajbasnhi. Correspondingly, fifty percent male and 43% female have accounted that their mother can speak the Rabanshi language. Lastly, seventy percent male and 20% female have reported that their spouse can speak the Bangla language. Only ten percent male and 7% female respectively said that their spouse can speak English.

#### 4.2.1c Preference of the language they know

The speakers of mother tongue may have hierarchy of preference among the languages they know. Meche speaking people too have their own preference over these languages. Table 4.9 presents their preference over different languages they know in a hierarchy.

**Table 4.9: The preference of the languages they speak**

N=60	Best		Second		Third		Fourth	
	M	F	M	F	M	F	M	F
Meche	37	28						
Nepali	3	2	30	30				
Rajbanshi					12	11		
Bangla							7	9
Hindi							6	5
Santhal							3	2

In response to the question asked, ‘which languages do you prefer; first, second, third, fourth?, almost all of the respondents have reported that they prefer their mother tongue first. Similarly, all of them prefer to the Nepali language as the second preferred language both by male and female equally well. Likewise, they prefer the other languages like Rajbanshi, Bangla, Hindi, and Santhal too one after the next.

Likewise, in response to the question asked, ‘which language did you speak first?’, most of the respondents (i.e. 90%) from both male (90%) and female (95%) have reported that they spoke the Meche language first, and then only learn to speak the other languages. The figure shows that there is no situation of mono-lingualism; i.e. almost all the respondents were found to speak the Nepali language; the language of wider communication. We come to know that the mother tongue of the five respondents were non-Meche or Nepali in this study although they are from the Meche community.

#### **4.2.2 Bi/multilingualism based on participatory method**

Bi/multilingual tool has been used through the participatory method in the active participation of the Meche people. Figure 4.1 shows the active and equal participation of both female and male in finding out bilingualism. Their lively contribution by involving themselves through participatory method made a noteworthy contribution to finding out the appropriate conclusion.

**Photograph 4.2: Participation of Meche in finding out bi/multilingualism in Jorsimal**

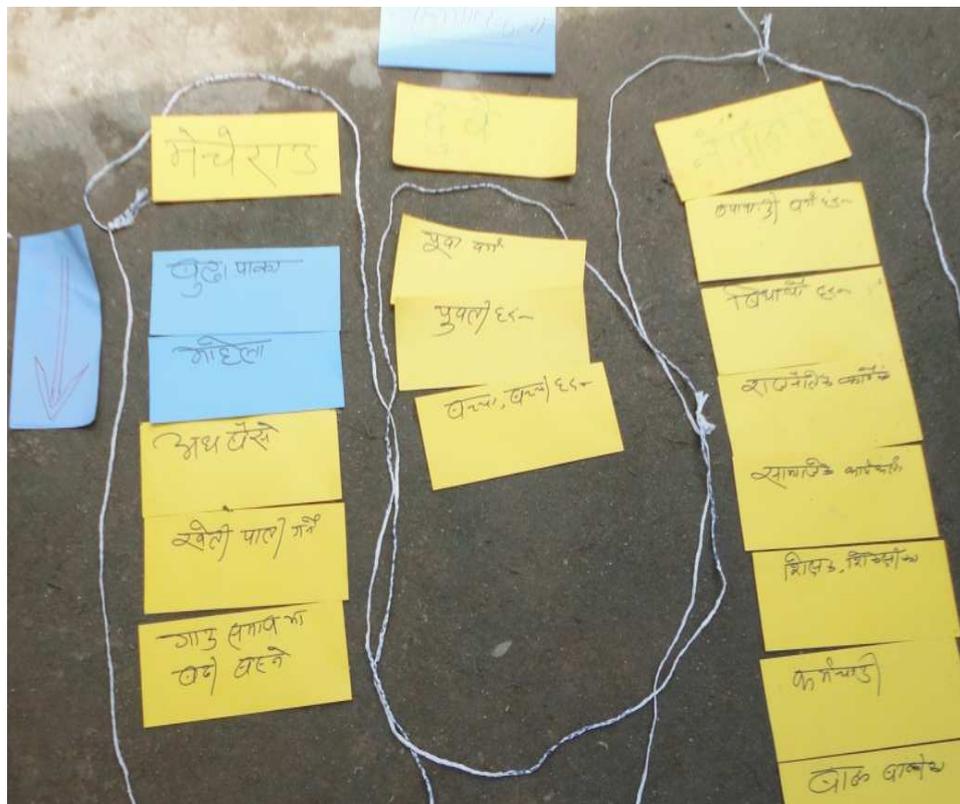


Photograph 4.2 shows the active participation of the participants in finding out the bilingual situation of the Meche community in Jorsimal, Mechinagar municipality.

Photograph 4.3 presents the bi/multilingual situation of Jorsimal, Mechinagr municipality. It shows that the Meche speakers in Jorsimal speak the Nepali language

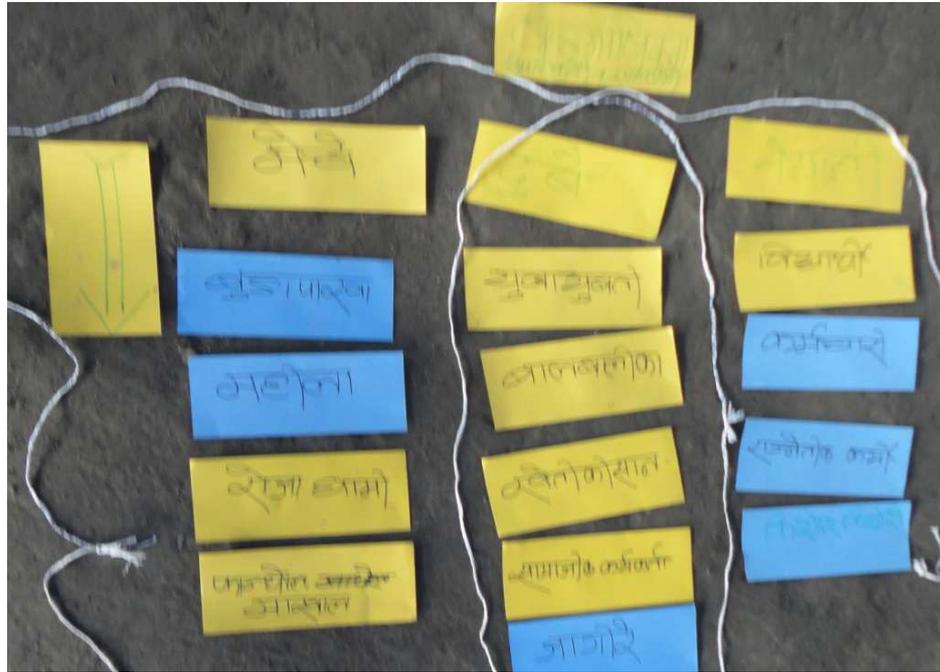
along with their own mother tongue very frequently in their day-to-day lives. All of them are bilingual. Most of them are multilingual as well. They sometimes speak Rajbanshi, Bangla, Hindi. While going to India or with Indian people they usually speak the Hindi language. In the same way, with the speaker of Bangla and Rajbanshi, some of them speak these languages. The figure shows that the illiterate, female, old aged people generally speak their own language. But the people like teacher, visitor, civilians, businessmen and other people speak the Nepali, Hindi, English languages. Almost all speakers from Jorsimal are found to speak the Nepali language along with their mother tongue.

**Photograph 4.3: Bi/multilingualism findings in Jorsimal**



Photograph 4.4 presents the bi/multilingual situation in Syaldangi, Anarmani

Photograph 4.4: Bi/multilingualism findings in Syaldangi, Anarmani



Photograph 4.4 shows that elderly people, women, *Roja*, *Phanthol*, and *Makhal* usually speak their mother tongue. While, youths, children, paying farmers, social and political actors from the same community generally speak the both Nepali and Meche languages. On contrary, students, civilians, politicians use the Nepali language while talking within the Meche community.

Photograph 4.5 presents the bi/multilingual situation in Ainabari, Jalthal. In jalthal too, Meche speak the Nepali language as language of wider communication. Some of them can speak Rajbanshi and Santhal as well.

**Photograph 4.5: Bi/multilingualism findings in Syaldangi, Anarmani**



The elderly people, women, farmers, and the people who usually stay at home and neighbors usually speak the Meche language. While the youths, people implied in employment, children, small-scale businessman, out goers generally speak both the Meche and Nepali language. Students and teachers speak the Nepali language. To sum up, the Meche inhabited in Jalthal VDC are multilingual.

### **4.3 Wrapping up**

Bi/multilingualism is common phenomenon in Meche community. Most of them can speak up to 4/5 languages, namely, Nepali, Rajbanshi, Bangala, Hindi along with their mother tongue. In addition to these languages, some of them can speak Santhal, Maithili, Marwari and Bihari too. Almost all the Meche speakers can speak the Nepali language, the language of wider communication. Thus, the mother tongue speakers of Meche generally can communicate in the Meche language and the Nepali language as well. Some of them are bilingual with Rabanshi, Bangla, Santhal, and few of them can speak Bihari and Maithili as well. Most of the speakers particularly the male speakers have

receptive bilingual to the Hindi language. Some of them can speak the Hindi language as well. The educated people use English at schools, colleges and offices. The people of mother tongue speakers from all age group and from both male and female in this region can speak their mother tongues.

Elderly people, women, *Roja*, *Phanthol*, and *Makhal* usually speak their mother tongue. While, youths, children, paying farmers, social and political actors from the same community generally speak the both Nepali and Meche languages. On contrary, students, civilians, politicians use the Nepali language while talking within the Meche community.

## **Chapter 5**

### **Domains of language use**

#### **5.0 Outline**

Meche has a number of domains of language use. This part of the study deals with different domain of language in the Meche language. Section 5.2 deals with domains of language use which includes domains of language use based on questionnaire on section 5.2.1, and domains of language use based on participatory method on section 5.2.2. Finally, this chapter ends with wrapping up on section 5.3.

#### **5.1 Domains of language use in Meche**

The study of languages use patterns attempts to describe which speech varieties a community uses in different social situations. These situations, called domains, are contexts in which the use of one language variety is considered more appropriate than another (Fasold 1984:183 as cited in Webster 1999:30). Moreover, this is also helpful in implementing multilingual education program in Meche community. It will be useful for its speech community for using the language in basic educational programs and mass communication. It is thought to be helpful to encourage the native speakers to use the marginalized language in all domains of language use i.e. at home, in education, mass media and day-to-day life. The preservation of language certainly helps to strengthen their communal solidarity and dignity.

##### **5.1.1 Domains of language use based on questionnaire**

This part of the study is based on the questionnaire method by sampling different respondents individually from different selected survey points. The sociolinguistic questionnaire was administered to Meche native speakers in order to collect the required information for the study. At the same time, the language use has a great significance to find out the actual status of language which will be helpful in implementing the further programs to preserve the minority languages like Meche. To determine the different domains of language use in their own mother tongue, the respondents were asked individually based on sampling method mentioned earlier.

In response to the question asked, ‘which language do you use when doing the given tasks?, the majority of the respondents in most of the situation have reported that they use the Meche language in their day-to-day communication. Table 5.1 presents the linguistic situations in detail and their domains of language use in the Meche language.

**Table 5.1: Languages spoken in the given situations in Meche**

N=60		Male			Female		
SN	Situations	Meche	Nepali	Both	Meche	Nepali	Both
a.	Counting		6(20%)	24(80%)		16(53%)	14(47%)
b.	Singing	3(10%)	17(57%)	10(33%)		20(67%)	10(33%)
c.	Joking	17(57%)	8(27%)	5(17%)	19(63%)	6(20%)	5(17%)
d.	Marketing	8(27%)	13(43%)	9(30%)	8(27%)	11(37%)	11(37%)
e.	Story telling	9(30%)	13(43%)	8(27%)	12(40%)	10(33%)	8(27%)
f.	Debating	15(50%)	10(33%)	5(17%)	12(40%)	8(27%)	10(33%)
g.	Praying	8(27%)	12(40%)	10(33%)	10(33%)	10(33%)	10(33%)
h.	Quarrelling	22(73%)	3(10%)	5(17%)	23(77%)	4(13%)	3(10%)
i.	Scolding	23(77%)	3(10%)	4(13%)	21(70%)	5(17%)	4(13%)
j.	Story telling to children	9(30%)	15(50%)	6(20%)	12(40%)	10(33%)	8(27%)
k.	Singing at home	5(17%)	15(50%)	10(33%)	6(20%)	14(47%)	10(33%)
l.	Family gathering	25(83%)	2(7%)	3(10%)	24(80%)	2(7%)	4(13%)
m.	Village meeting	22(73%)	4(13%)	4(13%)	20(67%)	6(20%)	4(13%)

Almost eighty percent male and forty seven percent female use both Meche and Nepali while counting. The reason behind using both the languages is that Meche has not more than up to five while counting.

While singing, they usually sing more in Nepali than their mother tongue. But, while singing *Bhajan*, the religious songs, they usually sing in their own language. Unlike

singing, almost seventy-eight per cent respondents from both male and female have reported that they use the Meche language while joking with friends and family. Even while marketing in the situation outside the friends and family, the majority (i.e.60%) of them use Meche. Likewise, thirty five percent of them both from male (30%) and female (33%) use only Meche, twenty-seven percent (male; 27%, female; 27%) use both Meche and Nepali, and remaining thirty-eight per cent of them (male; 43%, female; 33%) use Nepali while telling story. Likewise, forty-five percent (male; 50%, female; 40%) use only Meche, fifteen percent (male; 17%, female; 33%) use the both Meche and Nepali language, and rest of other respondents i.e. thirty percent (male; 33%, female; 27%) use Nepali while debating.

In the same way, twenty-seven and thirty-three per of the total male respondents use their mother tongue and both, i.e. Meche and Nepali respectively, while praying. Likewise, sixty-six per cent respondents have reported that they use Meche, and both Meche and Nepali respectively while praying. In the same way, almost ninety per cent of them from both male and female use the Meche language while quarrelling and scolding. Moreover, ninety-three percent respondents have reported that they use Meche in the family gathering. Most of the respondents (i.e.87% male and 80% female) have said that they use Meche in the village meeting within their community. On the contrary, they have accounted that they use Meche and Nepali equally while singing at home. The most dominant domains of language use in this language are while joking, scolding, family gathering, ad while praying. To sum up, domains of language use in different situation of the Meche language is satisfactory.

It is important to measure the children's language that they use day-to-day communication within their family and friends, neighbors, and school to find the proper domains of their mother tongue. Table 5.2 shows the languages that the children of the respondents speak in the given situations.

**Table 5.2: Children’s languages in the given situations**

N=60 Situations	Male			Female		
	Meche	Nepali	Both	Meche	Nepali	Both
Playing with friends	7(23%)	15(50%)	8(27%)	8(27%)	15(50%)	7(23%)
Speaking with neighbors	2(7%)	18(60%)	8(27%)	2(7%)	20(67%)	7(23%)
At school	x	27(90%)	3(10%)	x	28(93%)	2(7%)

In question to the quarry, ‘which language/s do your children speak in the given situations?, twenty three percent male and 27% female respondents have accounted that their children speak Meche, while playing with friends, and 27% and 23% are found to use both the languages viz. Meche and Nepali respectively while talking with their friends, and neighbors as in Table 5.2.

Similarly, only seven percent male and female have reported that their children use their mother tongue while speaking with neighbors. On contrary, 60% male and 67% female respondents have accounted that their children speak the Nepali language. While, twenty seven percent male and female and 23% female have said that their children speak both the languages; Meche and Nepali while speaking with neighbors.

On contrary, in response of the same quarry that they had asked, 90% male and female 93% female have reported that their children speak the Nepali language at school. Only 10% male respondents and 7% female respondents have reported that their children use both the languages at schools. Unlike with the friends and neighbors, children are found to speak the Nepali language at school.

Similarly, people use different language for inviting marriage and other social and religious ceremonies. The language that the respondents use while inviting their neighbors has been presented in Figure 5.1.

**Figure 5.1: Language that the respondents use while inviting for marriage ceremony**

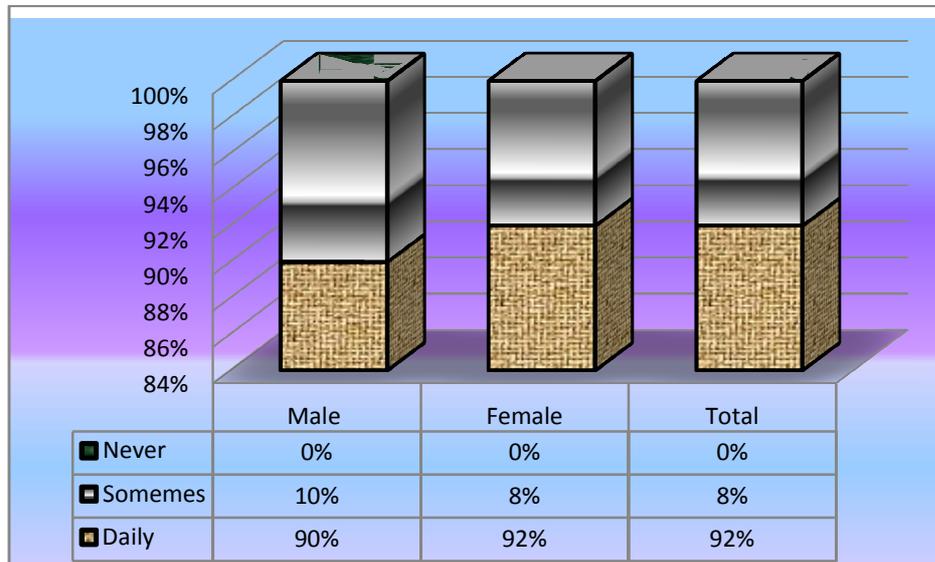
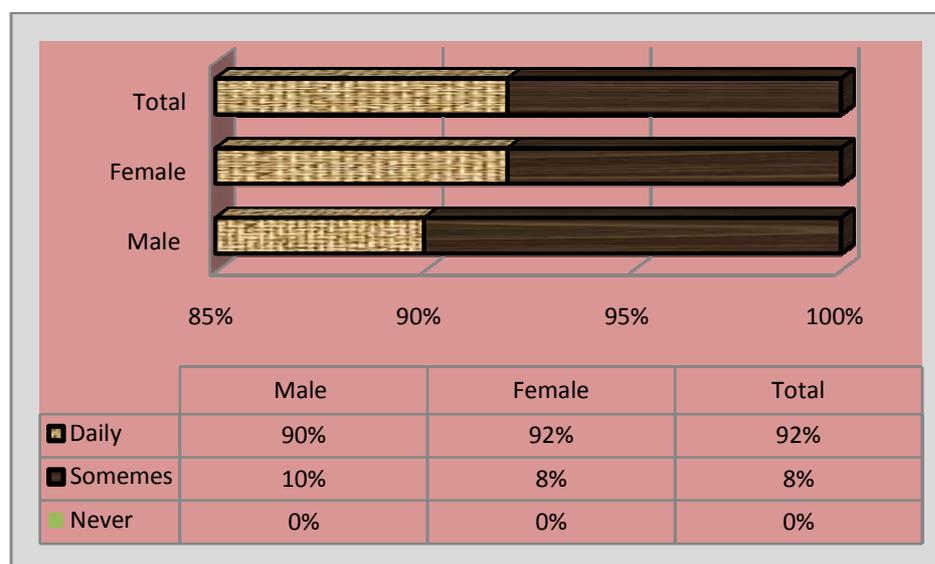


Figure 5.1 shows most of the respondents (87%) from both male (83%) and female (90%) have reported that they use the for Meche language while inviting for marriage ceremony. Only a limited number of respondents (i.e.7% and 8%) from both male and female have accounted that they use the Nepali and the Meche language respectively.

Similarly, in respond to the inquiry, ‘which language do you use when writing the minutes of your community?, almost all the respondents from both male and female have reported that they write their minutes of community meetings in the Nepali language. The reason behind using the Nepali language while writing the minutes is that they have to submit the minutes to the upper level office for administrative purpose where other language except Nepali is not used.

Meche is found to be used daily by its speakers. Figure 5.2 illustrates the frequency of using their mother tongue in their daily lives.

**Figure 5.2: How often the respondents use their mother tongues**



When they were asked, ‘how often do you use your mother tongue?’, most of the respondents (92%) from both male (90%) and female (92%) have proudly reported that they use their mother tongue daily. Only a few numbers (i.e. 8%) of them have said that they use their mother tongue sometimes. No one has reported in ‘never’. This is a good sign of language use.

Almost all the respondents have accounted that their contact language is Nepali. They use the Nepali language for the people out of their linguistic community. Figure 5.3 gives you an idea about how often they use the contact language.

Likewise, in response to the question asked, ‘which language do you use when the friends from different linguistic community visit your home?’, almost all the respondents have informed that they use Nepali as a contact language.

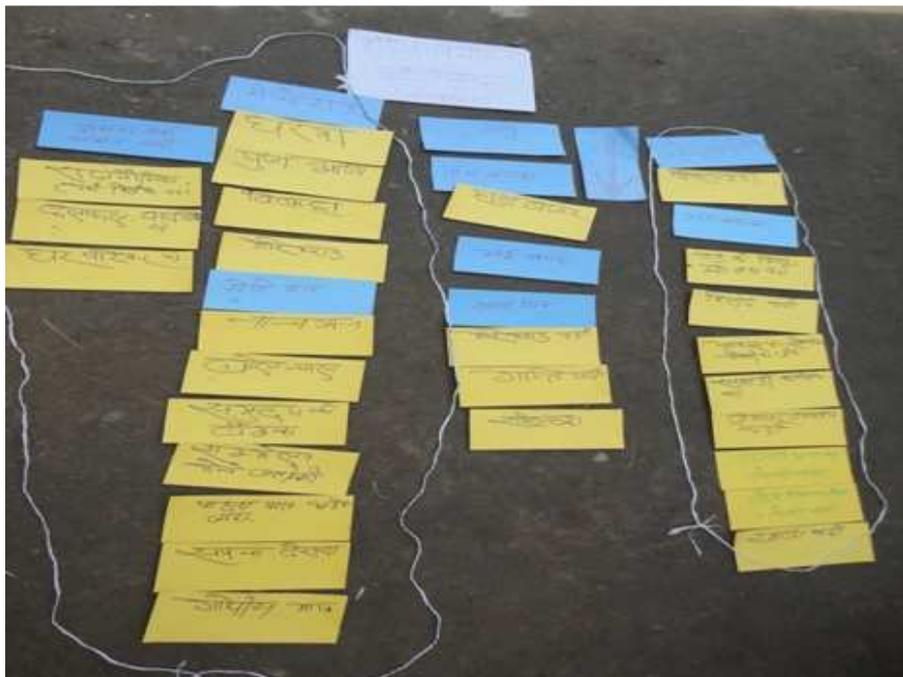
### **5.1.2 Domains of language use based on participatory method**

The Meche language is found to be used in various different domains. It has dominant role in their speaking areas. They are used among the family members, parents, children, neighbors and relatives. In this part of the study, the domain of language use in Meche has been found out using participatory method. The participants discuss in the way of focus-group discussion, and came to the conclusion, and wrote down the result in the

meta-cards themselves. They make boundary within each category separately. Sometimes, the two lines may overlap.

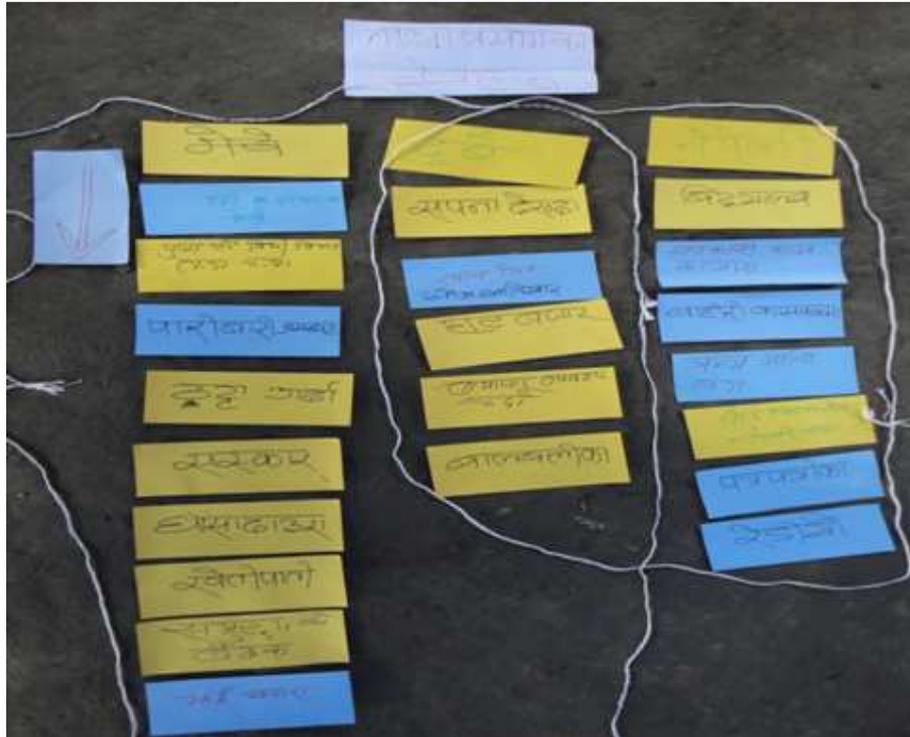
Photograph 5.1 presents that almost all the domains of language use in the home is covered by the Meche language in Jorsimal. While talking with children, parents, spouse, family, friends, neighbors, while farming, singing, joking, quarrelling, cutting grass, cow grazing, performing cultural and religious performances etc. the Meche language is found to use.

**Photograph 5.1: Domains of language use in Mechinagar Mnicipality, Jorsimal**



Photograph 5.2 presents the domains of language use in Anrmani (Syaldangi). In Syaldangi too, we can find a number of domains of the Meche language use.

Photograph 5.2: Domains of language use in Anarmani, Syaldangi



Photograph 5.2 shows that in most of the domains in their homes and neighborhoods, the Meche language is found in practice. With children, at local markets and, feast and festivals, they use the both languages, i.e. Meche and Nepali. In schools, mass media, governmental business, the Nepali language is used.

Photograph 5.3 presents the domains of language use in Jalthal (Ainabari).

**Photograph 5.3: Domains of language use in Jalthal, Ainabari**



Unlike the other places, Jalthal VDC has more domains of using their mother tongue. Number of population and its density in this VDC are high. The other linguistic communities residing in Jalthal VDC particularly in Ainabari village compared to the other inhabitant of the Meches has monolingual. The language use pattern in Jalthal is more or less similar to that of the other places.

## **5.2 Wrapping up**

Almost all the domains of language use at home environment is covered by the Meche language in Meche community. For example, while talking with children, parents, spouse, family, friends, neighbors, while farming, singing, joking, quarrelling, cutting grass, cow grazing, playing with friends from the same community, performing cultural and religious performances etc., the Meche language is found to be used. In addition, The Meche language is used in so many domains particularly with in the family, cultural and religious performances, while dreaming, community gathering and societal functions. In the same way, while talking to the other people from different districts from the same

region, in informal programmes and to instruct the lower level students to clarify the subject matter, the Meche is found to be used.

The Nepali language is found in use in schools, offices, official writings and community minutes, new comers, with teachers and students, outside the home, while talking with the non-Meche speakers, and so on. Both the languages viz. Meche and Nepali are used particularly in market areas, with children, in telephoning and singing songs. Nepali is used while talking to people from the outside of the community, and schools, colleges, offices, and so on. This indicates that the use of Nepali language is also high. Likewise, they use both the languages (i.e. their mother tongue and Nepali) in overlapping way in a number of various domains. To sum up, in most of the times and circumstances, they use their own mother tongue particularly in Jalthal.

## Chapter 6

### Language vitality and language development

#### 6.0 Outline

This part of the study deals with language vitality and language development. Section 6.2 presents the language vitality which includes whether all children speak their mother tongue, the language that parents mostly use with children, whether the children can speak their MT as well as they have to speak, and the situation of inter-caste marriage. Likewise, section 6.3 deals with language development which includes the ways in which s/he helps her/his school. This chapter ends with wrapping up the chapter in section 6.4.

#### 6.1 Language vitality

Language vitality is measured to find out how the particular language is vital in the particular linguistic community in their day-to-day communication. It entails the property of being able to survive and grow the particular language. It is the actual use of the particular language in contemporary period.

Figure 6.1 shows whether all the children of the respondents speak their mother tongue.

**Figure 6.1: Whether all the children speak their MT**

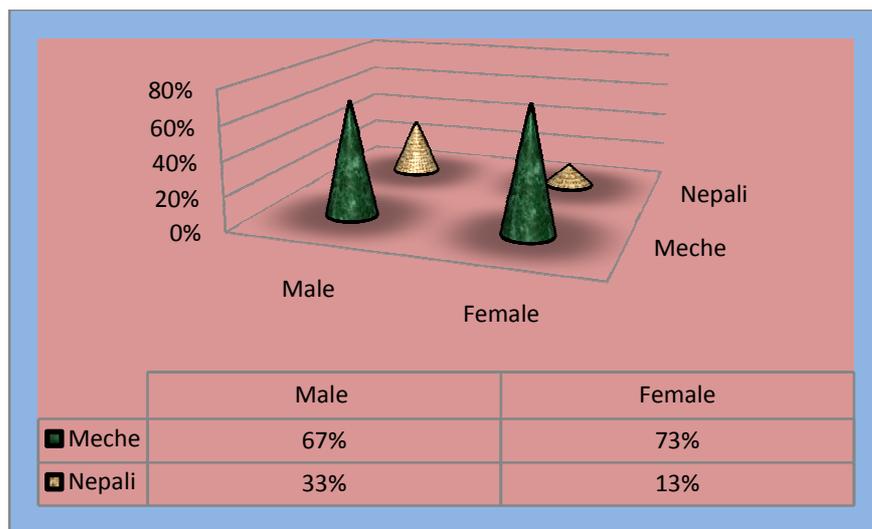
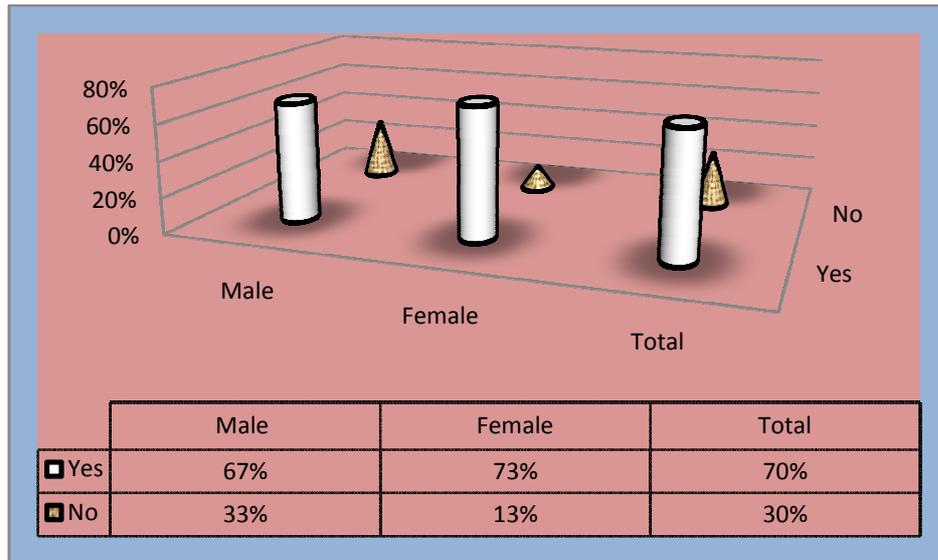


Figure 6.1 presents that the mainstream respondents from both male (70%) and female (73%) have reported that their all children speak their mother tongue. While some of

them from both male (30%) and female (27%) have reported that their all children do not speak their mother tongue, i.e. Meche.

Similarly, the language that most of the parents from the community use to their children has been presented in Figure 6.2.

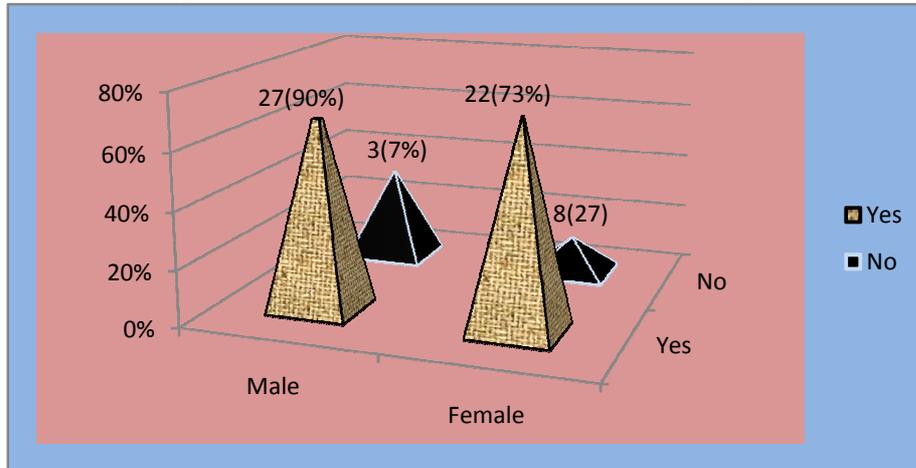
**Figure 6.2: The language that parents mostly use with children**



In query of the question, ‘what language do most parents in this village usually speak with their children?’, the majority of the respondents (i.e. 70%) from both male (67%) and female (73%) have accounted that they mostly use Meche with the children while speaking with them.

The youngsters and children from different community may not speak their mother tongue as well as they have to speak. In this case the language vitality is thought to be weak.

**Figure 6.3: Whether the children can speak their MT as well as they have to speak**

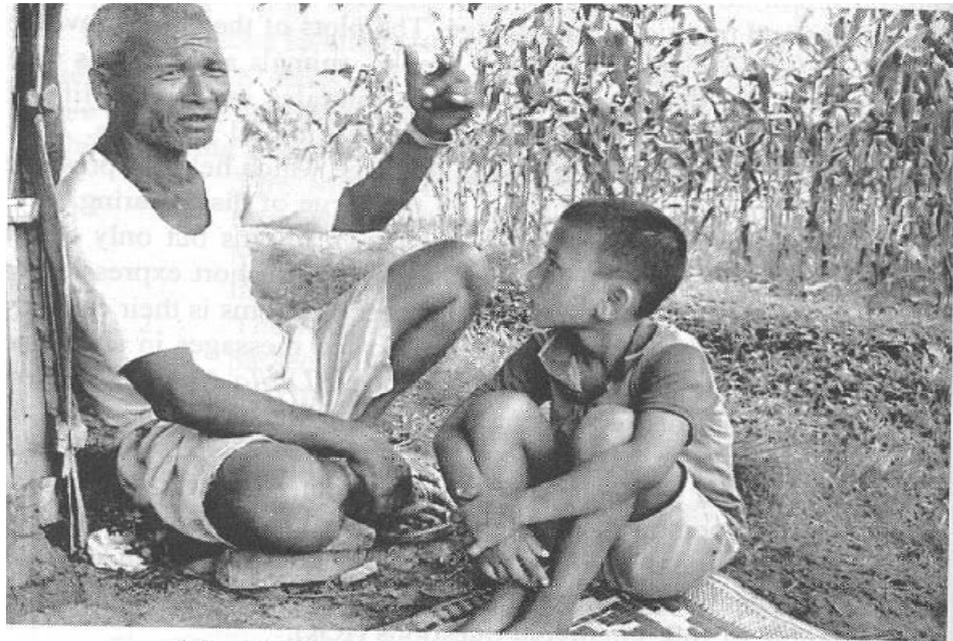


To find out the language vitality, Meche respondents were asked whether the youth of their community can speak the Meche language the way it ought to be spoken. Most of the respondents (i.e. 82%) from both male (90%) and female (73%) have reported that their children can speak their mother tongue as well the way it ought to be spoken. Remaining respondents said that their children cannot speak their mother tongue when they have to speak. They have added that some of them do not like to speak too.

Language continuity also plays a vital role in determining the language vitality. Language continuity simple refers to how continuously the particular language has been using by generation to generation in the language community. Language continuity plays a great role in language vitality and language surviving. A positive language continuity entails the worthy language vitality and hence there will be a greater possibility of serving this language. Certain significance factors use to play key roles to be continued a language. Inter-cast marriage, the behavior of the community on the mother tongue based schools, their wish to teach their children on their mother tongue etc are the major factors to determine the language continuity.

Photograph 6.1 shows a grandfather telling folktales to his grandson. It is a way of language transmission from one generation to the next.

**Photograph 6.1: The grandfather telling folktales to his grandson**



Transmission of language from generation to generation plays the vital role for safeguarding the language from its extinction.

Marriage is indispensable to human beings. Types of marriage we practice play a vital role in using one's mother tongue. Many communities in recent years in Nepal are moving towards inter-caste marriage system as a result there will be no situation of using their mother tongue while talking between the spouses. They have to use another language called link language while speaking to each other. The children of these inter-caste parents never get chance to the exposure of their mother tongue. Hence, the children cannot speak their own language. In this respect, the respondents were asked whether their community has the practice of inter-cast marriage.

Figure 6.4 illustrates the status of the intercaste marriage in the Meche speech community.

**Figure 6.4: Situation of intercaste marriage**

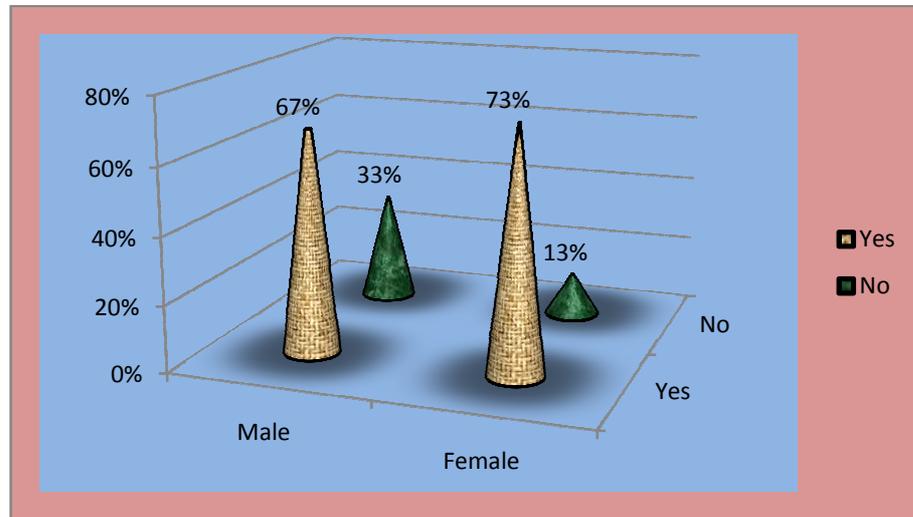


Figure 6.4 presents that most of the respondents have said 'yes' in response to the question asked 'do you have intercaste marriage system in your community?'. Other respondents have reported that the intercaste marriage is not common in the Meche speech community. It is a noticeable fact that higher the intercast marriage, lower the chance to use their mother tongue with each other, and hence, the children too do not get chance to speak the language. So it is considered that inter-caste marriage is not helpful for language continuity. Intercaste marriage in Meche community has generally been practiced with the other communities like Rai, Limbu, Tamang, Kshetri, Bahun, and so on.

Correspondingly, some parents like and some may not like their children's preference of reading and writing in their mother tongue. Figure 6.5 presents like and dislike of respondents of their children's preference of reading and writing in their mother tongue.

**Figure 6.5: Whether they like their children’s reading and writing in their own language**

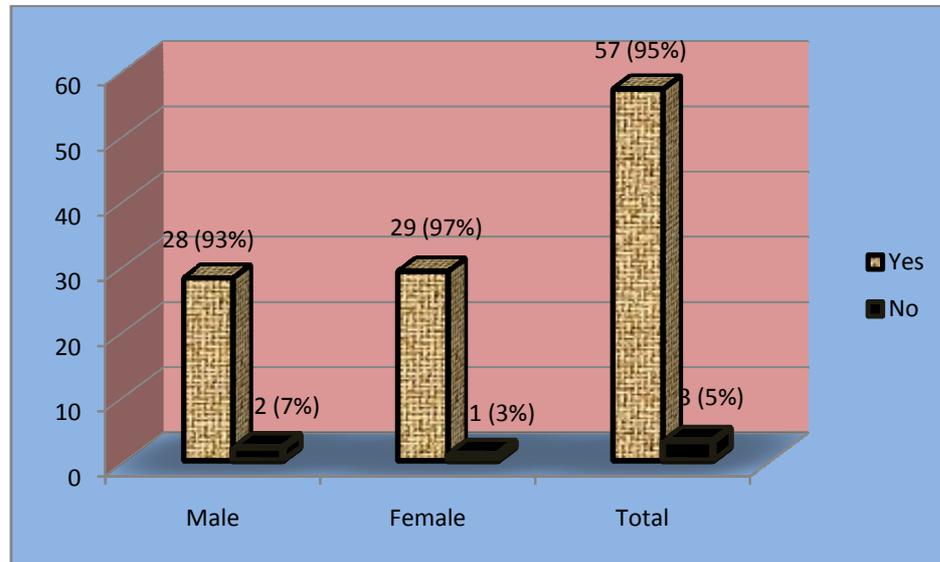


Figure 6.5 shows that most of the respondents (i.e. 95%) from both male (93%) and female (97%) have reported that they prefer their children reading and writing in their mother tongue. Only a limited number of the respondents have reported that they do not like their children reading and writing in their mother tongue. The reason behind this as per their view is that the mother tongue may have interference in learning the language of wider communication in future.

## **6.2 Language development**

Language development is thought to be proceeding by ordinary processes of learning in which children acquire the forms, meaning and uses of words and utterances from the linguistic input. They have so many appreciative resources and assets in their mother tongues. They are proud of their mother tongues in a number of various ways. They want their mother tongues for further development. They have aspirations and ambitions to make their mother tongues stronger, functional and live. They are proud of having folk-culture, folklore, identity, and sense of unity, historical archive, rituals and so many other belongings in their mother tongues. They are not limited to these things. Furthermore, they have a number of dreams and aspirations to develop their mother tongues. They have said to increase the use of their mother tongues in their daily lives. They want dictionary, grammar, literacy materials, medium of instruction, television broadcasts,

quota to study linguistics in Tribhuvan University, use of mother tongues in science and technology etc.

The people want to help their schools in different ways if opened to teach their mother tongue. Table 6.1 gives you an idea about how do they help their schools.

**Table 6.1: The way in which s/he helps her/his school**

SN	Conditions	Male	Female	Total
a	Sending to children to school	22(73%)	22(73%)	44(73%)
b	Promoting other children to go to school	24(80%)	21(70%)	45(75%)
c	Helping economically	20(67%)	7(23%)	27(45%)
d	Teaching her/himself	4(13%)	6(20%)	10(17%)
e	Helping school	12(40%)	12(40%)	24(40%)
f	Other help	3(10%)	2(7%)	5(8%)

Table 6.1 shows that most of the respondents (i.e. 73%) are ready to help their schools by sending children to school and seventy-five per cent respondents by promoting other children to go to school. Moreover, the respondents would like to support the mother tongue based schools financially, and by teaching in those schools by themselves and by helping some other ways. To sum up, the language development is satisfactory.

### 5.3 Wrapping up

Most of the respondents have reported that their all children speak their mother tongue. It is a positive sign for language vitality as well. Likewise, most of the parents in their village usually speak their mother tongue with their children. On contrary, the young people cannot speak their mother tongue as well the way it ought to be spoken. Most of the respondents have reported that most of the parents in this village usually speak the both the languages, viz. Meche and Nepali with their children.

Except love marriage, they generally do not practice intercaste marriage in their language community. But, nowadays intercaste marriage in the Meche community is modern fashion. Most of the respondents have reported that they nowadays practice the intercaste marriage particularly by the new generation. The new generation prefers intercaste

marriage. This is not good sign for language development and transmission. Almost all the respondents like their children learn/study in their mother tongue. They are proud of their mother tongue in a number of various ways. They want their mother tongue for further development. They have aspirations and ambitions to make their mother tongue stronger, functional and live. To sum up, language vitality and language development are positive and satisfactory.

## Chapter 7

### Language attitude

#### 7.0 Outline

This chapter deals with the language attitude of the Meche speaking people towards their mother tongue. Section 7.2 presents speakers' considerations towards their mother tongue. Section 7.3 deals with like and dislike of their mother tongue. In the same way, problems (if any) because of being a native speaker of Meche has been given on section 7.4. Feeling about children's marriage with non-Meche speaker presents on section 7.5. Section 7.6 deals with expectation of grandparents towards grandchildren's mother tongue. Section 7.7 deals with feeling towards the young people who use other languages. In the same way, first language of the children deals on section 7.8. Section 7.9 deals with differences in the use of language between two generations. Finally, this chapter ends with wrapping up in section 7.11.

#### 7.1 Speakers considerations towards their mother tongue

The mother tongue speakers of the Meche language are found to have positive attitudes towards their mother tongue. In response to the question "when you speak your mother tongue in the presence of the speaker of the dominant language what do you feel...?" Table 7.1 presents the responses of the respondents.

**Table 7.1: Feeling of speaking mother tongue in the presence of the speaker of the dominant languages**

N=60	Male (n=30)	Female (n=30)	Total
Prestigious	14 (47%)	12(40%)	26(43%)
Embarrassed	2(7%)	2(7%)	4(7%)
Neutral	14(47%)	16(53%)	30(50%)

Table 7.1 shows that out of the total respondents of Meche community, 43% from both male (47%) and female (40%) have said that they feel prestigious when they speak their mother tongue in the presence of the speaker of the dominant language like Nepali. On

contrary, 50% respondents from both male (47%) female (53%) have reported that they feel neutral and only 7% have reported that they feel embarrassed respectively when they speak their mother tongue in presence of the speakers of the dominant languages.

### 7.2 Like and dislike of the mother tongue

Some speaker may not like their language too. To measure their views regarding this question, they were asked about the like and dislike of their language. Figure 7.1 presents that most of them like their mother tongue.

Figure 7.1: Like and dislike of their language

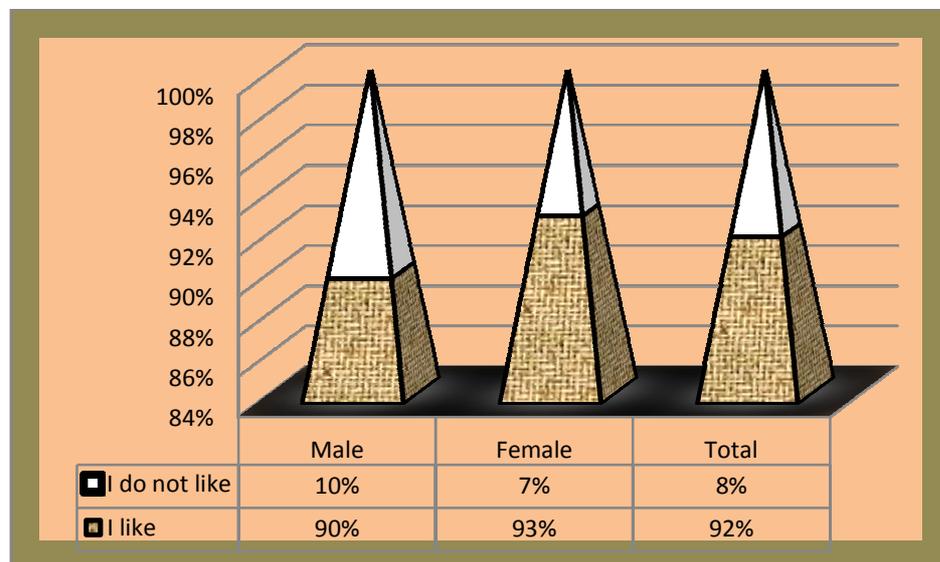


Figure 7.1 shows that almost 92% respondents from both male (90%) and female (92%) have reported that they like their language very well. Only 8% (i.e. 10% male and 8% female) respondents said that they do not like their language. Their attitude towards their language is positive though few respondents do not like to speak their language.

### 7.3 Problem because of being a native speaker of Meche

Sometimes one may get difficulties because of being a speaker of his/her mother tongue. In response to the question, “have you ever had any problem because of being a native speaker of your mother tongue?”, the responses of Meche native speakers are presented in Table 7.2.

**Table 7.2: Problems they have reported because of being a native speaker**

Male (n=30)		Female (n=30)		Total (N=60)	
Yes	No	Yes	No	Yes	No
2 (7%)	28 (93%)	2 (7%)	28 (93%)	4(7%)	56(93%)

Table 7.2 shows that out of the total respondents (i.e. 60) 93% have responded that they have not faced any problem because of being a native speaker of their mother tongue. Contrary to this, 7% respondents from both male and female in a same number have said that they had faced some problems because of being a native speaker of Meche. The result in Table 7.2 is represented in Figure 7.2 in the form of Figureic presentation.

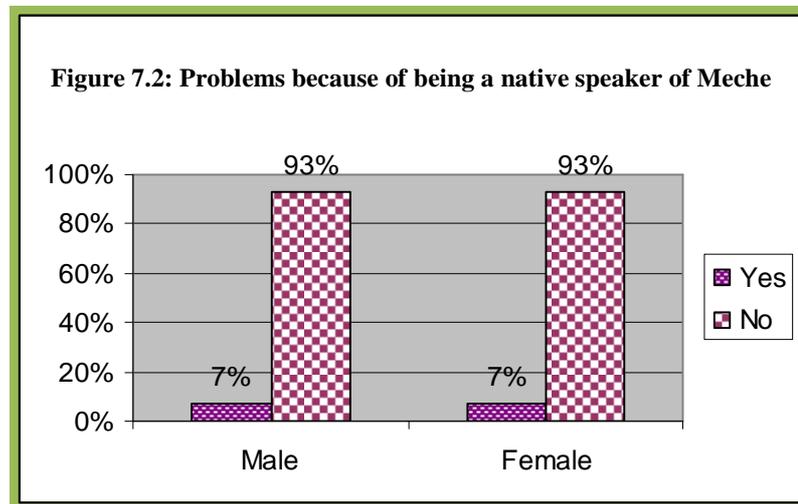


Figure 7.2 shows that almost 93% respondents from both male and female have reported that they did not feel any difficulty anywhere because of being a speaker of their mother tongue, i.e. the Meche language.

Similarly, in response to the question, “if you had problems because of being a native speaker of your mother tongue, what kinds of problems have you had?”, they reported that they have faced the problems like social discrimination, understanding of other languages and vice versa, and significant and noticeable report is that they had beaten by their teacher at school while speaking their mother tongue.

#### 7.4 Feeling about children's marriage with non-Meche speakers

Majority of the Meche speakers feel neutral if their son or daughter married someone who does not know their mother tongue. Regarding the question, "how would you feel if your son or daughter married someone who does not know your language?", Figure 7.3 presents the responses of the respondents.

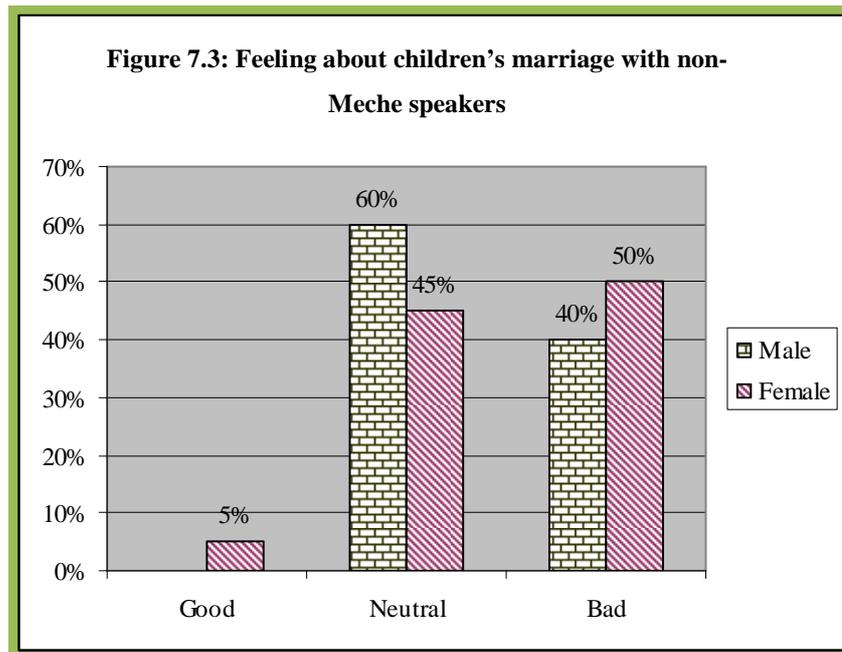


Figure 7.3 shows that out of the total male respondents 60% feel neutral if their son or daughter married someone who does not know their mother tongue, and others 40% feel bad. But there is no one to say s/he feel good if his/her son or daughter married someone who does not know their mother tongue. Similarly 5% females feel good, 45% feel neutral, and majority of them feel bad if their son or daughter married someone who does not know their mother tongue. To conclude, the language attitude towards their mother tongue is very positive as most of the respondents have reported that they feel bad if their son or daughter married someone who does not know their mother tongue.

#### 7.5 Expectation of grandparents towards grandchildren's mother tongue

Meche speakers are positive towards their language and culture. Most of the Meche speakers have the expectation that their grandchildren will speak their language in the

future too. Table 7.3 presents the responses in the key survey points regarding the question “will the grandchildren also speak your language?”

**Table 7.3: Whether the children will speak their language in future**

N=60	Male (n=30)	Female (n=30)
Speak	28 (97%)	28 (97%)
Won't speak	2 (7%)	2 (7%)

Table 7.3 shows that 95% both male and female informants responded that their children will speak their language, whereas, only 5% respondents have responded that their grandchildren will not speak their language. It shows that they are very positive towards their language as most of the Meche speakers responded that their children will speak their language.

Similarly, regarding the question, “if speak, how do you feel about this?” Table 7.4 presents the responses of the Meche speakers.

**Table 7.4: Feeling of the speakers if their grand-children will speak their language**

Male (n=30)			Female (n=30)		
Good	Neutral	Bad	Good	Neutral	Bad
30 (100%)	x	x	28 (93%)	2 (7%)	x

Table 7.4 shows that almost all the male respondents and almost 93% female respondents have reported that they feel good if their children will speak their language, whereas only 7% female respondents feel neutral if their children will speak their mother tongue. And, there is no one to say bad if his/her children will speak their language. It shows that they have very positive attitude towards their language.

Similarly, majority of the Meche speakers feel bad if their grandchildren will not speak their language. In response to the question, “if they will not speak, how do you feel about this?” Table 7.5 presents the responses of the Meche speakers.

**Table 7.5: Feeling of the speakers if their grandchildren will not speak their language**

Male (n=30)			Female (n=30)		
Good	Neutral	Bad	Good	Neutral	Bad
1 (3%)	7(23%)	22(73%)	1 (3%)	6(20%)	23(76%)

Table 7.5 shows that out of the total male respondents most of them, i.e. 73% felt bad if their grandchildren will not speak their language, 23% have reported neutral, and only 3% felt good. Similarly, 76% and 20% females feel bad and neutral respectively, and only 3% feel good if their grand-children will not speak their language.

### **7.6 Feeling towards the young people who use other languages**

Feeling towards the user of other languages instead of their mother tongue plays a vital role in finding out the attitudes of the mother tongue. In the same way, in response to the question “how do you feel when you hear young people of your own community speaking other languages instead of their first language?” Table 7.6 presents the responses of the language participants.

**Table 7.6: Feeling towards the user of other languages instead of their mother tongue**

Male (n=30)			Female (n=30)		
Good	Indifferent	Bad	Good	Indifferent	Bad
1 (3%)	11 (37%)	19 (63%)	2 (6%)	12 (40%)	16 (53%)

Regarding the language attitude, Table 7.6 shows that almost 63% male and 53% female respondents responded that they feel bad when they hear young people of their own community speaking other languages instead of their own mother tongue. Similarly, 37% male and 40% female speakers feel indifferent when they hear young people of their own community speaking other language instead of their own language. Correspondingly, only 3% male and 6% female feel good when they hear young people of their own community speaking other languages instead of their first language.

## 7.7 First language of the children

Since Meche speakers have positive attitudes towards their language, most of them said that their children should speak their mother tongue, Meche first. Table 7.7 presents the responses for the question, “what language should your children speak first?” from the respondents from the selected survey points.

**Table 7.7: The languages Meche children should speak first**

N-60	Male (n=30)	Female (n=30)
Meche	29(97%)	28 (93%)
Nepali	1(3%)	2 (6%)

Table 7.7 shows that most of the respondents from both males (97%) and female (93%) have told that their children should speak their own mother tongue i.e. Meche. On contrary to this, only 3% male and 6% female have reported that their children should speak Nepali first. The reason behind speaking in favor of the Nepali language instead of their mother tongue according to them is that their children may not get job in the future if they do not know to speak the Nepali language properly.

## 7.8 Medium of instruction at primary level

Many people like their children to be taught in different languages as their wish. Some people want their children to be taught in their own mother tongue, while others want in Nepali and even English language. Figure 7.4 is evidence for the preference language that the respondents have their children to be taught at primary level.

**Figure 7.4: The preference language to teach children up to primary level**

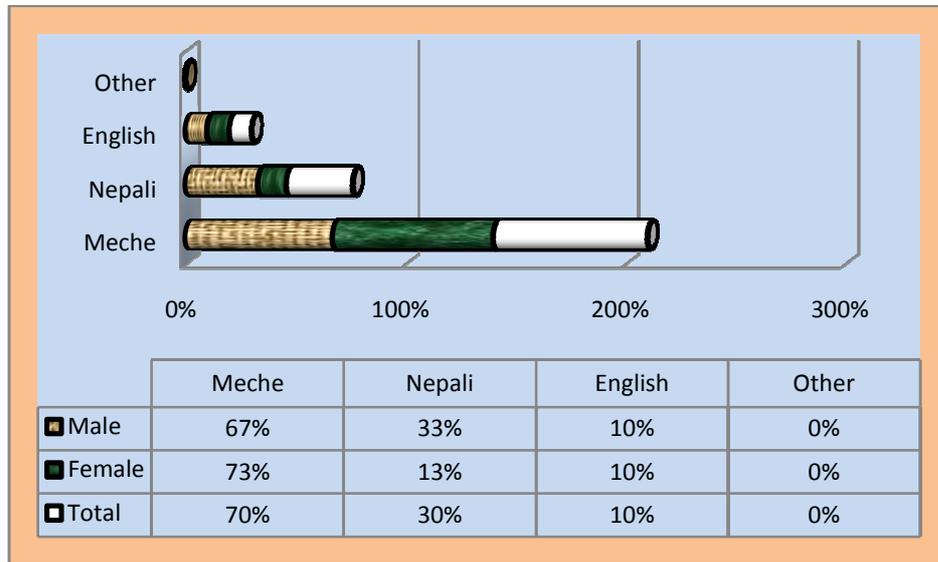


Figure 7.4 shows that most of the respondents (75%) from both male (72%) and female (87%) have reported that they want their children to be taught in their own mother tongue up to the primary level. Likewise, some of them (i.e. 17% male and 13% female) want their children to be taught in Nepali. Lastly, the remaining respondents i.e. 10% from both male and female have reported that they want their children to be taught in the English language up to the primary Level. To sum up, the domains of language use is positive and satisfactory.

### **7.9 Differences in the use of language between two generations**

Language may change over a period of time. Speakers of the mother tongue may feel the changes on different factors like pronunciation, vocabulary, construction of special sentences, language mixing, style of speaking, etc. In response to the question, ‘do you feel any changes in your mother tongue than the language that your grandparents used to speak?’, sixty-seven percent of the respondents particularly the respondents from the young age group from both male and female have accounted that they have feel change in the language than the language that their grandparents used to speak. Figure 7.5 presents the details responses from both male and female from the both A1 and A2 group.

**Figure 7.5: Feel of changes of MT they speak than the language that their grandparents used to speak**

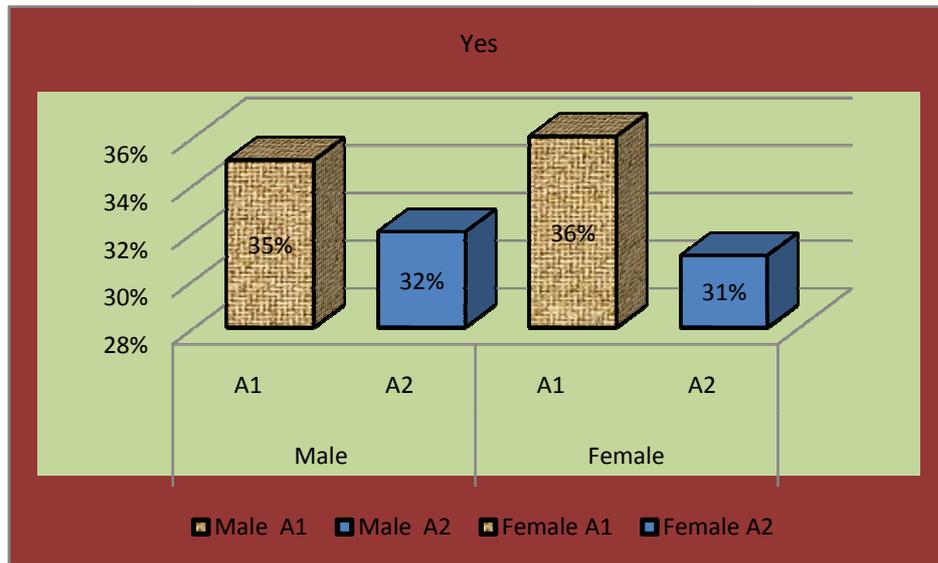


Figure 7.5 shows that particularly the respondents from age 1 and age 2 have reported that they feel changes of the languages they speak in the language that their grandparents used to speak.

Table 7.8 shows the detail changes of their mother tongues over a period of time as the respondents have reported.

**Table 7.8: The changing factors of language they have felt**

N=72 (n=40)	Male			Female		
	A1	A2	A3	A1	A2	A3
Changing factors						
Pronunciation	14(70%)	7(35%)	x	13(65%)	6(30%)	x
Vocabulary	15(75%)	6(30%)	x	14(70%)	6(30%)	x
Use of special sentences	9(45%)	4(20%)	x	7(35%)	3(15%)	x
Language mixing	15(75%)	5(25%)	x	14(70%)	4(20%)	x
Style of speaking	9(45%)	4(20%)	x	7(35%)	3(15%)	x
Other.....	x	x	x	x	x	x

Table 7.8 presents that out of 60 respondents, only the 40 i.e. sixty-seven percent of the respondents from age 1 and age 2 group from both male and female have agreed that their

mother tongue has got changed in terms of given factors. The respondents from the age 3 i.e. 60+ have felt that there is no change in their mother tongue. They speak the original languages their grandparents use to speak in the past. There is a general pattern in terms of both age and sex as well. The tendency of change in their mother tongue felt by the speakers of age group from 31-59 is low than the age group of 30 below. In the same way, the male respondents are found to have felt more changes of their mother tongue than the female respondents do. Similarly, the educated speakers might have felt different in compared to the uneducated speakers.

This is a common fashion and manner in the sense that the younger people in general and younger educated male in particular may get affected from the outsiders in the Nepalese context. So they pronounce differently, mix the vocabularies from the other languages, speak with versatile style, and use the variant form of the structure of the sentences while using their own mother tongue. The most significant changing factors are pronunciation, vocabulary, and mixing of vocabularies from other languages. Style of speaking and use of special structure of sentences are also considered as strong factors that help in changing the language over a period of time. After a long time of using the language, they may feel quite different in the way that was spoken by their grandparents.

They feel bad when they hear the other languages by the youth in the community instead of speaking their own mother tongue. Almost all the respondents have reported that they do not like if the youth of their community speak other languages than their own. Lastly, they want their language and culture to be preserved. They viewed that almost all the speakers ought to speak their own mother tongue first. They viewed that they must love their language so that they could preserve it for the future generation.

### **7.10 Wrapping up**

Most of the Meche speakers feel prestigious and neutral when they speak their mother tongue in the presence of the speakers of the dominant language like Nepali. Similarly, most of the Meche speakers have not faced any problem because of being a native speaker of their mother tongue. Almost Meche people like their mother tongue. Some of them have been socially discriminated and have had problems in government offices.

Most of the Meche speakers feel bad if their son or daughter married someone who does not know their mother tongue whereas, others feel neutral. But there is no one to say s/he feel good if his/her son or daughter married someone how does not know their mother tongue except only some female respondents.

Most of the Meche respondents believe that their grandchildren will speak the Meche language in the future too. Majority of them do not like the young people speaking other language instead of their mother tongue. Almost all Meche agree that their children have to speak the Meche language as their mother tongue. The respondents from age I and II are found to feel changes in the language they speak now than the language that their grandparents used to speak. The elderly people do not feel so. The most significant changing factors are pronunciation, vocabulary, and mixing of vocabularies from other languages. To sum up, language vitality in Meche is very positive.

## **Chapter 8**

### **Lexical comparison and dialect mapping**

#### **8 Outline**

This chapter deals with the lexical variations and similarities of the Meche languages among the places from different parts of Jhapa district, and dialect mapping of these places where the Meche language has been using for years by the Meche community. Section 3.2 deals with lexical variation and its methodology. Likewise section 3.3 discusses the dialect mapping of the selected language varieties separately mainly based on participatory method. Finally, the chapter ends with wrapping up in section 8.5.

#### **8.1 Lexical similarity and variation**

The wordlist consists of 210 words that are compared with the six speech varieties to determine the degree of lexical similarity. This section deals with the data, methodology of lexical similarity study, and it presents the results of lexical similarity.

##### **8.1.1 Methodology**

The standard wordlist of 210 words was elicited in different survey points with mother tongue speakers (grown up in the Meche community, representing different sex, age and literacy), compiled them with phonetic transcriptions. In each key point, at least two sets of wordlists were administered.

Wordsurv (Wimbish, 1989), a tool primarily used to determine the genetic relationship of the language or dialects, is used to identify the potential linguistic or genetic relationship between the different possible varieties of the Meche language. After the entry of words from each survey point the words from the selected wordlist are aligned on the basis of phonetic similarities and dissimilarities. Then the lexical similarity percentages are calculated in Wordsurv.

The 60% has been generally used as a cutoff point for determining lexical similarity. Table 8.1 presents the evaluation criteria of the lexical similarity percentages between the wordlists.

**Table 8.1: Evaluation criteria of the lexical similarity percentages**

Less than 60%	Different language
60% or more	Intelligibility testing is required by using RTT

The speech varieties having a lexical similarity of less than 60% are evaluated as different language. However, languages or dialects with around 60% or above lexical similarity should be tested for intelligibility using another tool referred to as Recorded Text Test (RTT). But, RTT could not be administered because of the time constrains.

## **8.2 Lexical comparison of five survey points**

To find out the dialectal variations and lexical similarity and variation among the selected survey points, the 210 basic wordlist has been selected. The main purpose of this wordlist is to find out the lexical similarity and variations of the Meche language spoken among the selected survey points. In this procedure the Meche words were elicited from the language speakers. They were transcribed using the International Phonetic Alphabet (IPA). The words from all survey points were elicited for this purpose.

Table 8.2 presents the total number of elicited basic words in each point.

**Table 8.2: Total number of basic words in Lexical comparison analysis**

Variety	Anaarmani	Chakchaki	Dhaijan	Jalthal	Mechinagar
Anaarmani	210	210	210	210	210
Chakchaki	210	210	210	210	210
Dhaijan	210	210	210	210	210
Jalthal	210	210	210	210	210
Mechinagar	210	210	210	210	210

Table 8.2 presents that there were 210 basic words have been elicited in each survey points in Jhapa district. The number of survey points of basic wordlist is five. Table 8.3 presents the tally of words that have similarity and differences with other varieties.

**Table 8.3: Total tally of basic words in Lexical comparison analysis**

Variety	Anaarmani	Chakchaki	Dhaijan	Jalthal	Mechinagar
Anaarmani	210	193	196	195	198
Chakchaki	193	210	193	200	190
Dhaijan	196	193	210	189	203
Jalthal	195	200	189	210	187
Mechinagar	198	190	203	187	210

Table 8.3 shows the number of similar and different the Meche basic words to each other in each survey points. Table 8.4 presents the percentage of the similarity and differences of basic words among all the selected points.

**Table 8.4: Percentage of similarity of basic words in Lexical comparison analysis**

Variety	Anaarmani	Chakchaki	Dhaijan	Jalthal	Mechinagar
Anaarmani	100%	92%	93%	93%	94%
Chakchaki	92%	100%	92%	95%	90%
Dhaijan	93%	92%	100%	90%	97%
Jalthal	93%	95%	90%	100%	89%
Mechinagar	94%	90%	97%	89%	100%

Table 8.4 shows the lexical comparison of the language varieties among the 5 survey points. It shows that the most alike two places are Mechinagar and Dhaijan which are similar up to 97%. On contrary, the least similar two places are Mechinagar and Jalthal which have 89% similarity of the words. The next type of grouping is comprises of Mechinagar, Dhaijan and Anarmani which are 97, 93, and 94 percent similar to each other. The next group could be of Jalthal and Chakchaki which have 95% similar words.

Although we have grouped the Meche language spoken in 5 survey points into two groups, they are not considered to be different dialects or varieties. Slight difference up to 10% is common within a language. That is why we can say that the Meche language has no dialectal variations on the basis of the basic words.

### **8.3 Dialect mapping**

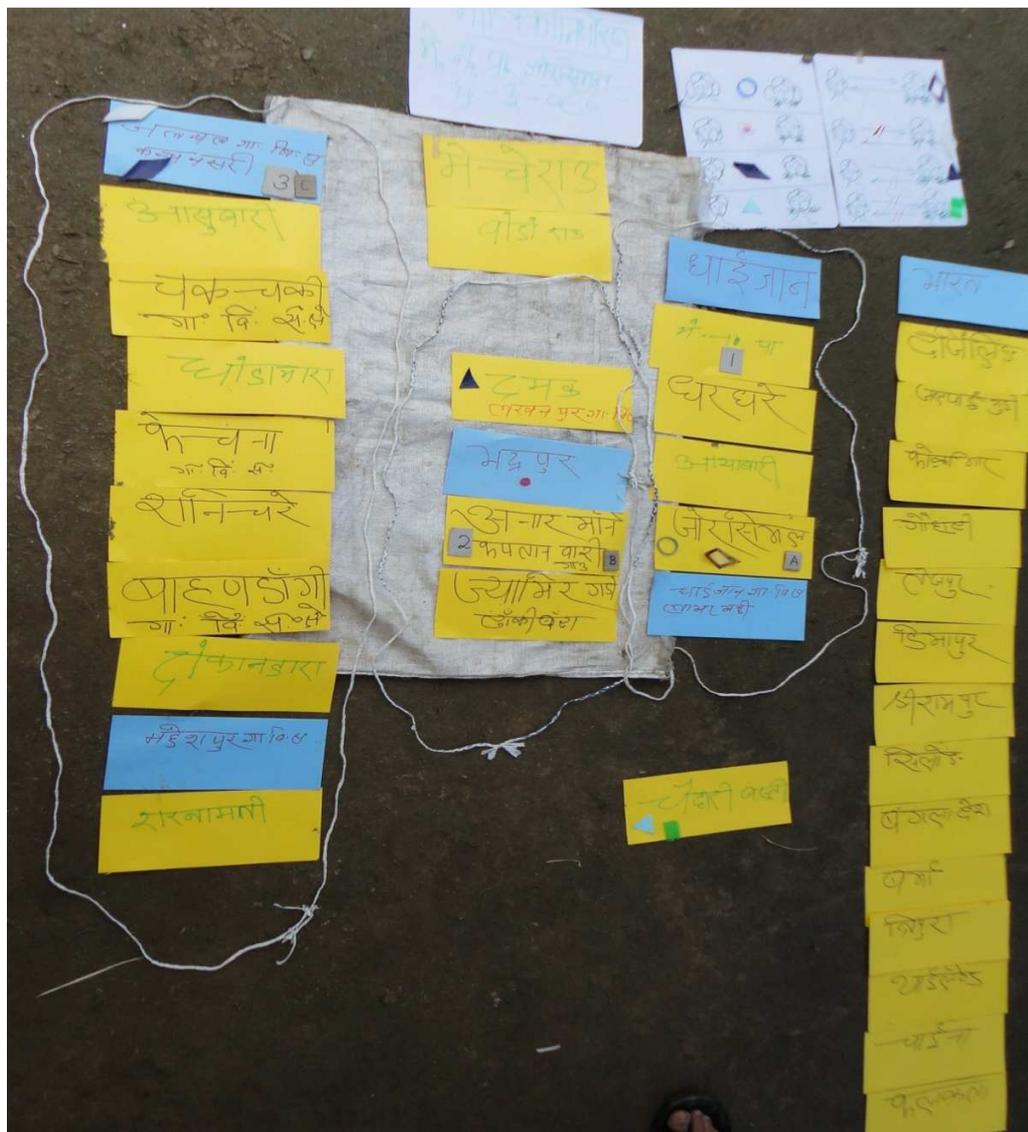
Dialect mapping is a geographic distribution of variations in speech. It shows the distribution of distinctive linguistic features of a language or dialect. These varieties also may have a number of various varieties in its speech within the language community.

### 8.3.1 Dialect mapping based on participatory method

In this part of the study, dialectal variation of the Meche language from the selected 5 places; Mechinagar, Dhaijan, Anarmani, Jalthal and Chakchaki will be observed. This is will be based on participatory method using the dialect mapping tool. So, this will base on the members of the Meche speaking community's own views in which they have figured out by discussing each other in a group in each place.

Photograph 8.1 presents the dialect mapping findings from Jorsimal, Mechinagar municipality.

Photograph 8.1: Dialect mapping result from PM in Jorsimal

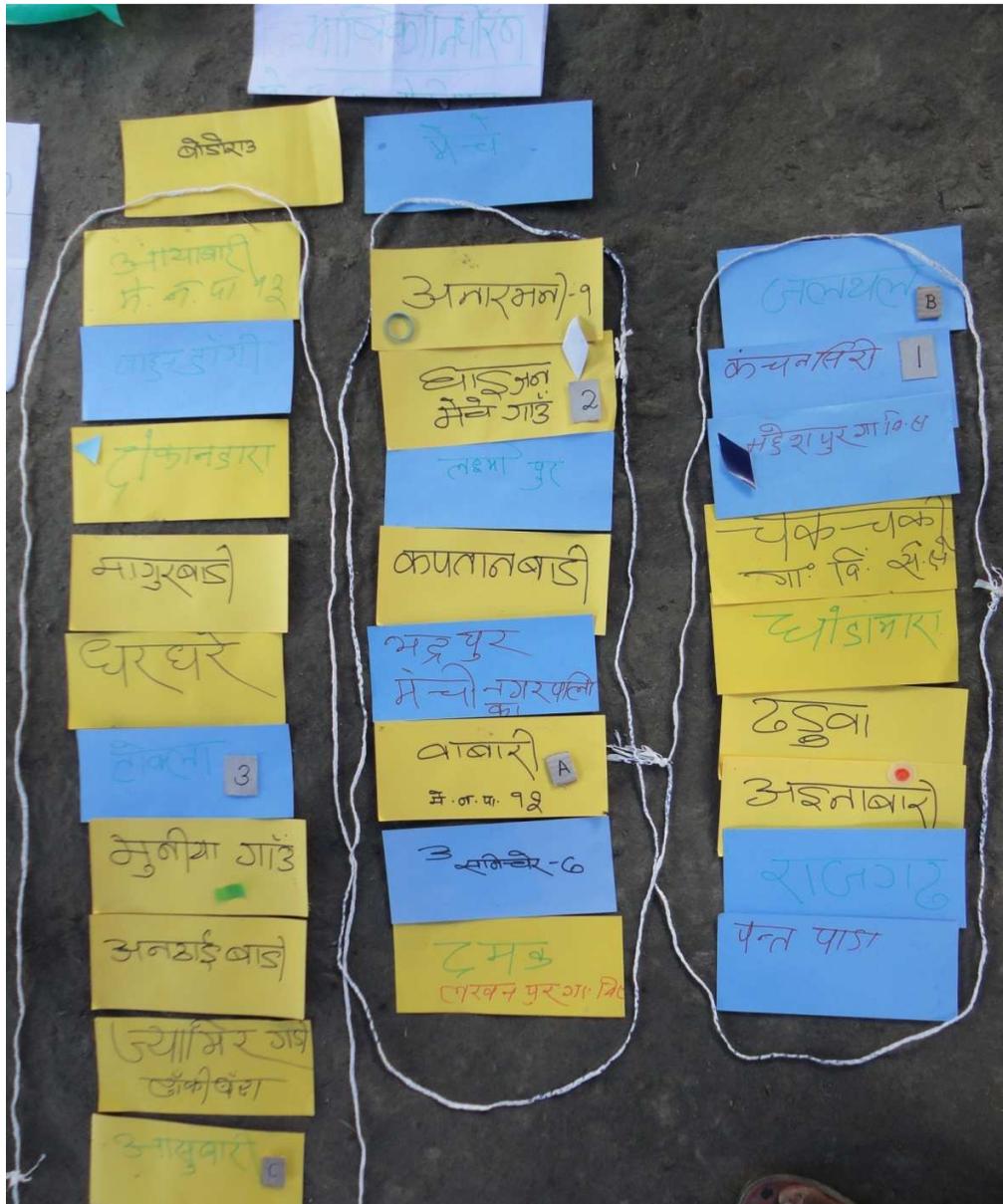


Photograph 8.1 shows that there are a number of places in Jhapa district including some adjacent places from India where the Meche language is used to speak. There are a number of places where the Meche language is found to speak in Jhapa district. The places are Jorsimal village, Dhardhare, Dokan danda, and Ayabari village of Mechi nagar Municipality, and Dhaijan VDC are grouped in a single huddle. The Meche language spoken in these places is exactly the same with the other of the survey points, i.e. Jorsimal. The second group consists of Kanchanshri, Ainabari, and Dhaduwa of Jalthal VDC, Ghodamara and Ashubari villages of Chakchalki VDC, Kechana, shanishare, Bahundangi, Maheshapur, and Sharanamati VDCs which are grouped within a single set in the Photograph 8.1. The next grouping is of Damak municipality, Lakhanpur, Bhadrapur municipality, Kaptanbari of Anarmani VDC, Dhakibanda of Jyamirgadi VDC. The other places where the Meche language is used are the neighboring places of India that is joined by the Mechi River in the east.

The participants from the Jorsimal have reported (as shown in Photograph 8.1) that the language they speak is similar to that of spoken in Bhadrapur group than the group of Jalthal. They have selected the language spoken in Jorsimal for the model or standard form of speaking so that it could be helpful in writing books, newspaper, use in electronic media, and so on. They have chosen the group of Bhadrapur as the second alternative for selecting the model language. Lastly, the third group i.e. of Jalthal has been selected as the third alternative. Although they have grouped the Meche language in the 3 sets in the Photograph, they convinced that the language that the whole Meche community speaks within Nepal is not different but more or less the same. They can talk and comprehend with each other wherever from the speaker is.

Photograph 8.2 presents the dialect mapping finding Ainabari village of Jalthal VDC. Jalthal VDC is the most populated village in Jhapa district. Almost all the Meches speak the Meche language in Jalthal. They have number of domains are used in the Meche language. There are mainly the two villages viz. Ainabari and Kanchashari in Jalthal VDC where the Meche are found to be lived for years with their mother tongue and traditional culture. The other villages of the Meche are quite influenced by the other communities in the societies in compared to Jalthal.

Photograph 8.1: Dialect mapping result from PM in Ainabari

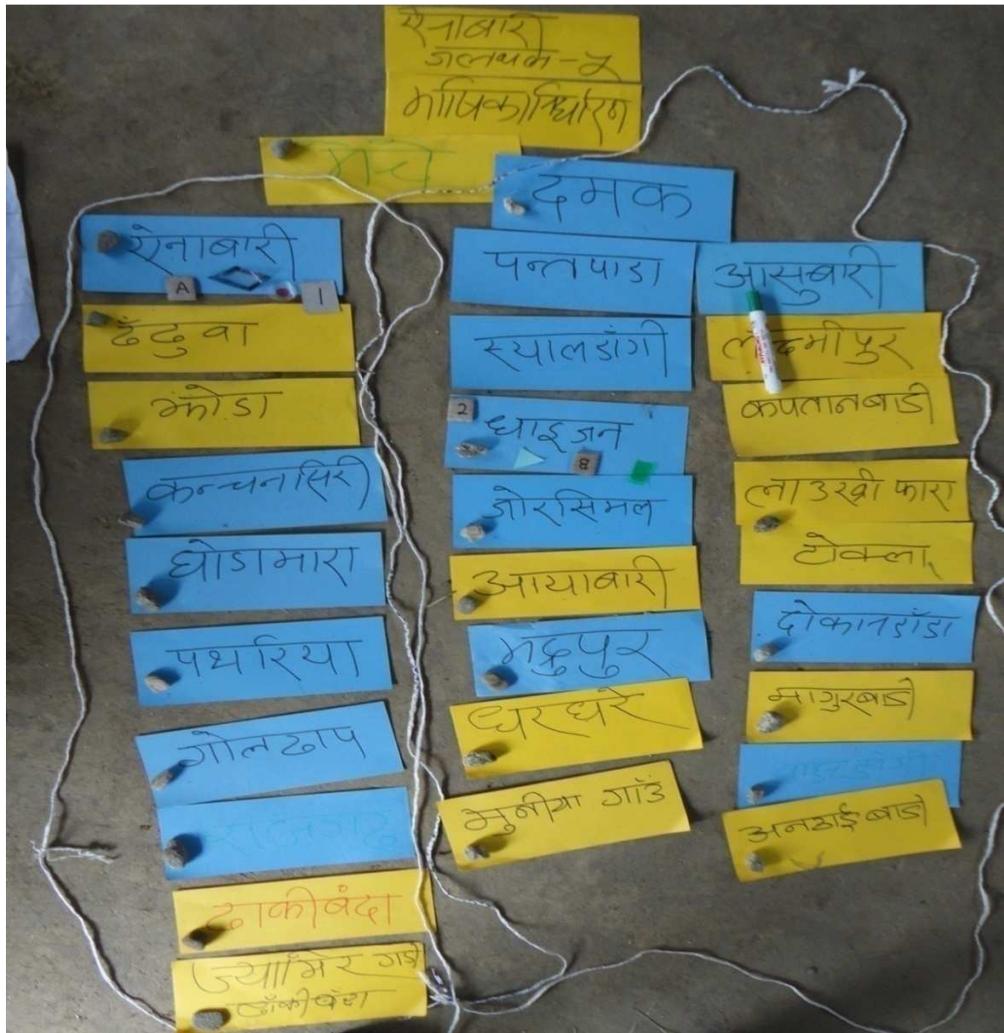


Photograph 8.2 shows the number of places where the Meche language has been spoken for years with 3 groupings by the participants from Ainabari, Jalthal. The participants have reported that the Meche language spoken in Ainabari, Kanshari, and Dhaduwa from Jalthal VDC, Maheshpur, Chakchaki, Rajgad and Pantapada are exactly the same. So, they have grouped these places within a single group. Similarly, Meche spoken in Anarmani-1, Dhajjan, Laxmipur of Sanishachare VDC, Kaptanbadi, Bhadrapur, Wabari, from Mechinager, and Damk, Lakhanpur have been grouped in the second set as they are

of one type. The third group of places where the Meche language is spoken is Ayabari, Dokandanda, Magurmadi, Dhardhare, Tokla, Muniyagaun, Amthaibadi, Jyamirgadhi, and Ashubari from Mechinagar municipality, and Bahundangi VDC.

Syaldangi, a village from Anarmani VDC is the next place where the Meche language is found to be spoken by a large number of Meche people nearby the Birtamod bazaar. Photograph 8.3 presents the dialect mapping finding from Syaldangi village of Anarmani VDC.

**Photograph 8.3: Dialect mapping result from PM in Syaldangi, Anarmani**

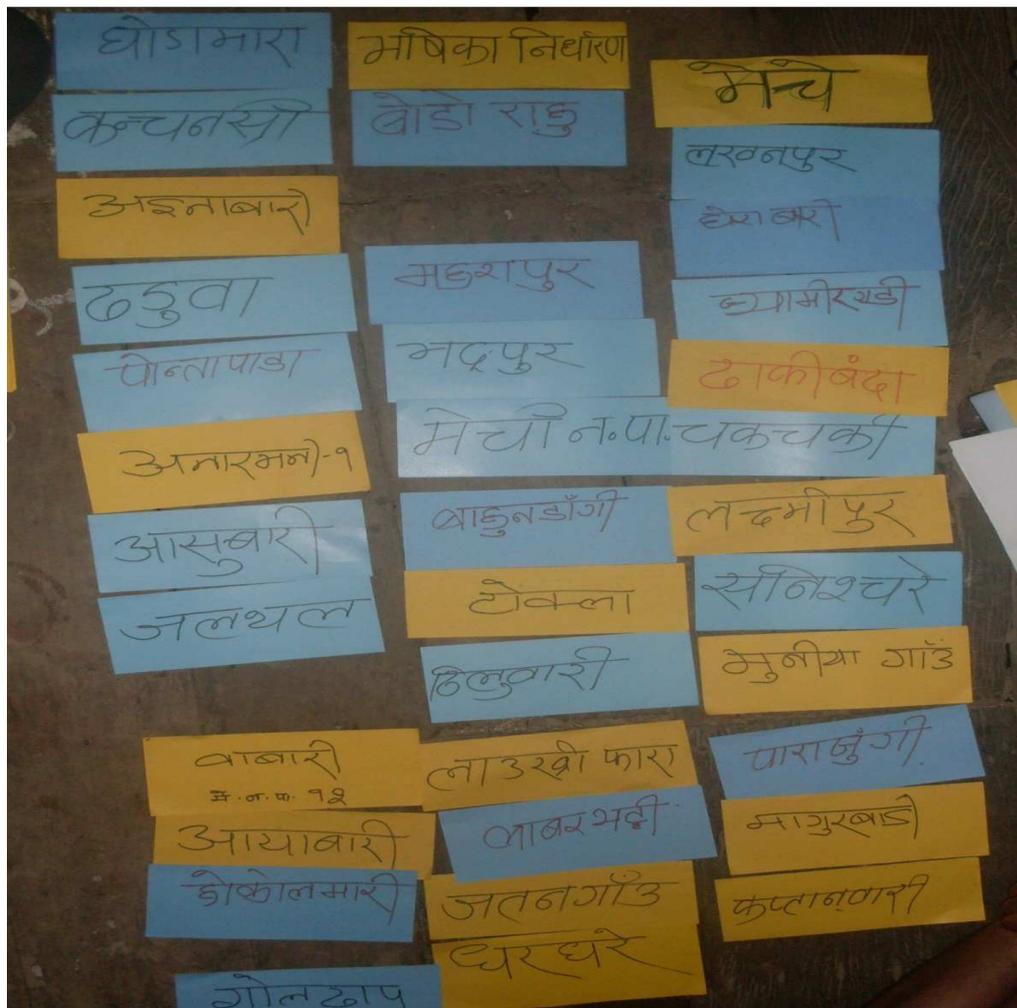


Photograph 8.3 shows the number of places where the Meche language has been spoken. Language spoken in Ainabari, Kanchasari, Dhdhuwa, Jhoda, and, Ghodamara of

Chakchaki, Pathariya, Goldhap, Rajgadh, and Dhakobanda of Jyamirgadhi are exactly the same as they have grouped these places within a single set. The second grouping consists of Damak municipality, Pantapada, Ashubari, Syaldangi, Laxmipur, Kaptanbari, Dhaijan, Jorsimal, Laukhriphara, Ayabari, Tokla, Bhadrapur, Dokandanda, Dhardhare, Magurmadi, Muniyagaun, Bahundangi and Anthaibari. They have grouped the places into two groups. Although they have grouped two varieties of the Meche, the level of intelligibility is high. They can communicate with all the people equally well.

Photograph 8.4 presents the dialect mapping finding from Ghodamara village of Chakchaki VDC one of the populated village of the Meche people.

**Photograph 8.4: Dialect mapping result from PM in Ghodamara, Chakchaki**



Photograph 8.4 shows the various names of the places where the Meche language is found to be spoken. The places are Ainabari, Kanchasari, Dhdhuwa, Jhoda, and, Ghodamara of Chakchaki, Pathariya, Goldhap, Rajgadh, and Dhakobanda of Jyamirgadhi are Damak municipality, Pantapada, Ashubari, Syaldangi, Laxmipur, Kaptanbari, Dhajjan, Jorsimal, Laukhriphara, Ayabari, Tokla, Bhadrapur, Thilubari, Labarbhatti, Dokandanda, Dhardhare, Magurmadi, Muniyagaun, Bahundangi and Anthaibari, Ayabari, Wabari, Gherabari, and so on. They have grouped all the places into a group saying that there is no difference in the Meche language spoken in all the given places.

#### **8.4 Wrapping up**

The primary findings from the lexical comparison from the five survey points are that although they are quite different from one place to the next, they have no dialectal variations among the selected survey points. Although we have grouped the Meche language spoken in 5 survey points into two groups, they are not considered to be different dialects or varieties. Slight difference up to 10% is common within a language. Therefore, we can say that the Meche language has no dialectal variations on the basis of the basic words.

Although the respondents from Jorsimal and Ainabari, Jalthal have grouped the Meche language in the 3 sets, and the respondents from Syaldangi and Anarmani have grouped the Meche language into 2 sets, they convinced that the language that the whole Meche community speaks within the country is not different but more or less the same. They can talk and comprehend with each other wherever from the speaker is. They have mutual intelligible to each other. They can communicate with all the people equally well.

## **Chapter 9**

### **Findings and recommendations**

#### **9.1 Findings**

Some of the major findings based on this study have been listed as follows:

- a. The Meche is one of Tibeto-Burman languages which falls under Tibeto-Burman group of the Sino-Tibetan family spoken by ethnic group namely 'Meche' of Nepal residing in Eastern Tarai region in general and in Jhapa district in particular with 4,867 number of population. The huge population (i.e. 90%) has language retention to the date. Traditionally, they depended on fishing and hunting to make their living residing near the forests. However, many Meches are now doing farming and other occupations too. Hunters by origins, Meches started agriculture very late. They are living with their own mother tongue and huge folk-culture and traditions to the date.
- b. The Meche language has rich oral literature in its own history and culture. It is prosperous in its living oral history and folklore. Although they have some recently researched worked done for academic purpose by some scholars, they do not have sufficient written materials and resources to teach at schools. There is no use of the language at schools, offices and mass media except some occasional programs from local fm/radio.
- c. They are grateful to their mother tongue in a number of various ways. They have their own history, identity, dignity, folklore, folk-culture and traditions. They feel proud of being the speakers their mother tongue. Besides, they have a lot of ambitions and desires to build up their mother tongue. They want to make phonemic inventory, determine script, dictionary, grammar, textbooks, literacy materials, newspapers, mass media in their mother tongue, mother tongue based schools, language academy, and use of mother tongue in science and technology. They have dreams, desires and aspirations to develop, prosper, widen and expand the arena of their mother tongue in its usage.
- d. Most of the Meche people speak up to 4/5 languages, namely, Nepali, Rajbnsi, Bangala, Hindi along with their mother tongue. Since the Meches are in contact with

- other linguistic communities at various levels including farms, market, schools, offices and other workplaces, communication and socio-political channels, they are naturally bilingual. Almost all the Meches are found to have bilingual. They speak the Nepali language along with their mother tongue. The situation of multilingualism is common. Most of them can speak three or four languages that have surrounded them. As the community of Meche is remarkably small and surrounded by the other linguistic communities, the influence of other languages is felt even more strongly. It is natural that a neighboring language influences any other language for that matter. Meche has derived many words from Indo-Aryan languages such as Nepali, Rajbanshi, Bengali, Hindi, Assamese, etc.
- e. The more a language is used the more importance it gains. It seems necessary that the Meche language be used not only while conversing but also in social, economic, educational and political events. The Meches use formal tones while talking themselves do not seem interested in implementing this issue. Thus, the domains of language use should be elaborated.
  - f. Meches seems positive towards their mother tongue. Meches love the culture related to their language and are proud of their ancestors. They are found to be aware that their language is their source of wisdom and it needs to be preserved, but due to the lack of its functional use within and outside the Meche community, the language is becoming redundant.
  - g. The language use in day to day communication particularly within the family and within their house is high. They use their mother tongue in feasts and festivals, ceremonies, farm, etc. Kids usually use the same language as their parents but most Meche kids do not use their language at home. However, the children from Jalthal VDC, most of them are found to use their own language at home and with their friends. The Meche language does not have any other formal use.
  - h. Meche has no dialectal variations among the selected survey points. Slight difference up to 10% is common within a language. That is why; we can say that the Meche language has no dialectal variations on the basis of the basic words. They convinced that the language that the whole Meche community speaks within the country is not different but more or less the same. They can talk and comprehend with each other wherever

from the speaker is. They have mutual intelligible to each other. They can communicate with all the people equally well.

## **9.2 Recommendations**

Some recommendations regarding this study based on the findings have been presented as follows:

- a. Almost all of them want their children to study in their own mother tongue up to the primary level. Furthermore, their children also speak their mother tongue in their day to day communication. That is why the Government of Nepal should make a policy of the Mother tongue education and help to prepare multilingual education materials with the collaboration of concerned stake holders.
- b. They have articulated for the dictionary, grammar, literacy materials, inclusion of their language within the curriculum, the language as a medium of instruction etc. To fulfill these articulations and aspirations of the speakers of mother tongue government can provide economic supports including it tangible programmes.
- c. The government should assist their language development affords by making language plan and policies. It should be done by making high level language planning commission comprised of all the stakeholders so that it could be implemented.
- d. Meche people bi/multilingual in all the places where it is spoken. But the considerable matter is that the Meches from some of the parts are multilingual in some languages, while, the Meches from the other places are multilingual in other languages. For example; most of the Meches from Jalthal also can speak the Santhal language, while, the Meches from Jorsimal, Dhaijan and Syaldangi can speak Bangla and Rajbanshi than the Santhal language. So, while making multilingual education policy on the basis of the multilingual situation in Meche, this fact should be considered.
- e. They have highly demanded some quota with full scholarship for the study of the linguistics in Tribhuvan University so that they can contribute towards their language in their own efforts.

- f. A local level ethnic museum in the local level, and the central level should be formed so that the languages and culture from the region get chance to flourish. Local contributors also may get chance to contribute in developing their language and culture.

The government should make a clear language policy on the basis of which there will be easier to make work plan and run the language programs.

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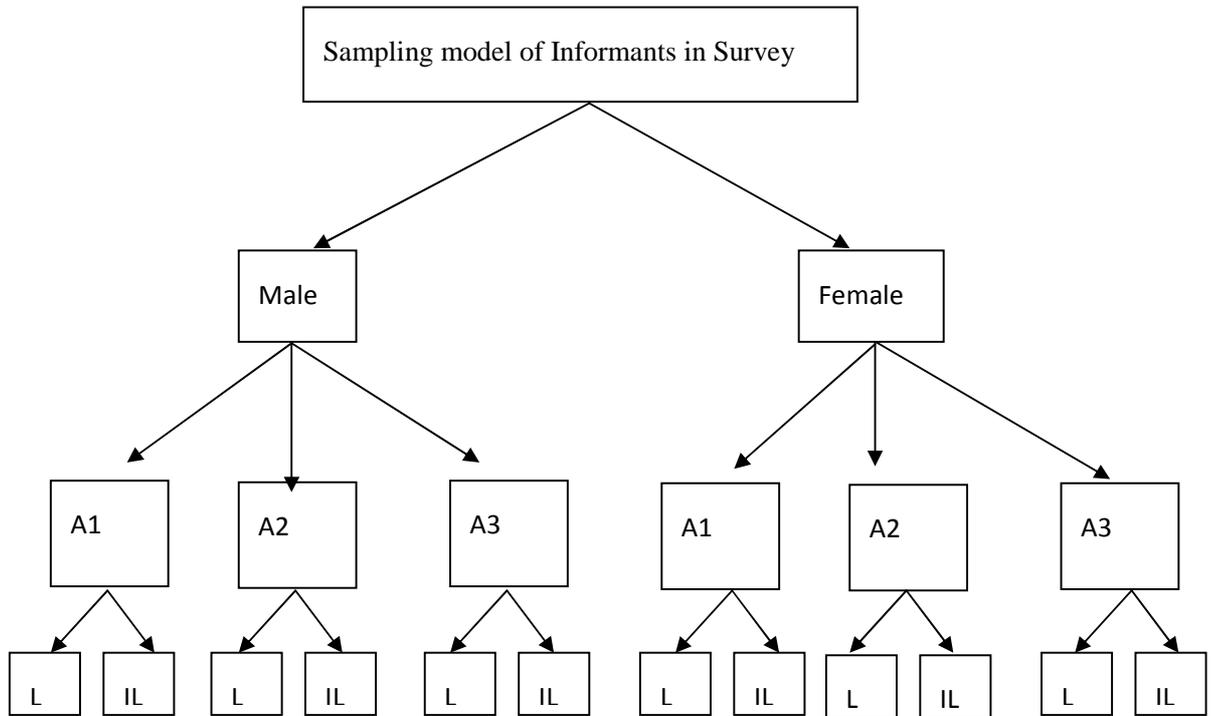
## Annex 1

### Check list

Checklist for Sociolinguistic Questionnaire (SLQ) A Point X											
Male						Female					
A1		A2		A3		A1		A2		A3	
L	IL	L	IL	L	IL	L	IL	L	IL	L	IL
1	1	1	1	1	1	1	1	1	1	1	1

## Annex 2

### Sampling model



**Annex 3**  
**Sociolinguistic questionnaire ‘A’**

**Linguistic Survey of Nepal (LinSuN)**  
**Central Department of Linguistics, Tribhuvan University,**  
**with assistance from**  
**National Planning Commission, Government of Nepal**

Notes:

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
1. Interview Number	
2. Date	Day..... Month.....Year..... VS Day.....Month ..... Year..... AD

<p>3. Place of Interview</p>	<p>(a) Ward No: .....</p> <p>(b) Village/Town: .....</p> <p>(c) VDC/Municipality: .....</p> <p>(d) District: .....</p> <p>(e) Zone: .....</p> <p>(f) GPS Coordinates: .....E  .....N</p>
<p>4. Interviewer Name</p>	<p>(a) .....</p> <p>(b) .....</p> <p>(c) .....</p> <p>(d) .....</p> <p>(e) .....</p>
<p>5. Language of Elicitation</p>	
<p>6. Language of Response</p>	
<p>7. Interpreter Name (if needed)</p>	

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.....

<b>SCREENING CRITERIA #1: At least one parent from target MT.</b>	<b>YES</b> <input type="checkbox"/>	<b>NO</b> <input type="checkbox"/>
---	-------------------------------------	------------------------------------

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.....

26. Where do you live now?

27. How many years have you lived here?

28. Have you lived anywhere else for more than a year?

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

<b>SCREENING CRITERIA #2:</b>	<b>YES</b> <input type="checkbox"/>	<b>NO</b> <input type="checkbox"/>
<b>Grew up here, Live here now, and, If they have lived elsewhere, it is not a significant amount of recent time.</b>		

## 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		
e. Literacy materials		
e. Newspapers		
f. Magazines		
g. Written literature		
h. Folklore		
i. 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.....

	<b>36. Organization</b>	<b>37. Kinds of activities</b>
i.		
ii.		
iii.		
iv.		
v.		
vi.		

**C. Mother-tongue Proficiency and Multilingualism**

39. What languages can you speak?

40. What language did you speak first?

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

Which language do you speak...

41. best?

42. second best?

43. third best?

44. fourth best?

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

.....

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

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

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

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

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

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

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

Persons	Other Languages			
	A	B	C	d
48. Father				
49. Mother				
50. Spouse				

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

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

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

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

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

#### D. Domain of Language Use

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

	Domain	Language
A	Counting	
B	Singing	

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

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

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

(enter below)

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

(c) While writing letters? (enter below)

	<b>a. Education Matters</b>	<b>b. Social Events &amp; Family Matters</b>	<b>c. Writing Letters</b>
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

80. Comments (anything unusual or noteworthy about this interview)	
--	--

*The End*

**Annex 4**  
**210 Wordlist**

**Linguistic Survey of Nepal (LinSuN)**  
**Central Department of Linguistics, Tribhuvan University,**  
**With assistance from National Planning Commission, Government of Nepal**

**A. Background Information:**

**1. Name of the investigator(s) (interviewers)**

- 1) .....
- 2) .....
- 3) .....
- 4) .....

**2. Medium of the interview:**

.....

**3. Place of interview**

.....

**4. Sex:**

Male: .....

Female: .....

**5. Age .....**

२१० शब्दसूची

क्र. सं.	अङ्ग्रेजी	नेपाली	भाषा: .....
1.	body	शरीर	
2.	head	टाउको	
3.	hair	कपाल	
4.	face	अनुहार	
5.	eye	आँखा	
6.	ear	कान	
7.	nose	नाक	
8.	mouth	मुख	
9.	teeth	दाँत	
10.	tongue	जिब्रो	
11.	breast	स्तन	
12.	belly	पेट	
13.	arm/ hand	हात	
14.	elbow	कुइनो	
15.	palm	हत्केला	
16.	finger	औँला	
17.	finger nail	नङ	
18.	leg	खुट्टा	
19.	skin	छाला	
20.	bone	हाड	

21.	heart	मुटु	
22.	blood	रगत	
23.	urine	पिसाब	
24.	feces	दिसा	
25.	village	गाउँ	
26.	house	घर	
27.	roof	छानो	
28.	door	ढोका	
29.	firewood	दाउरा	
30.	broom	कुचो	
31.	mortar	सिलौटो	
32.	pestle	लोहोरो	
33.	hammer	हथौडा	
34.	knife	चकु	
35.	axe	बञ्जरो	
36.	rope	डोरी	
37.	thread	धागो	
38.	needle	सियो	
39.	cloth	लुगा (कपडा)	
40.	ring	औँठी	
41.	sun	सूर्य	

42.	moon	चन्द्रमा	
43.	sky	आकाश	
44.	star	तारा	
45.	rain	वर्षा	
46.	water	पानी	
47.	river	नदी	
48.	cloud	बादल	
49.	lightening	विजुली चम्कनु	
50.	rainbow	इन्द्रेणी	
51.	wind	बतास	
52.	stone	ढुङ्गा	
53.	path	बाटो	
54.	sand	बालुवा	
55.	fire	आगो	
56.	smoke	धुवाँ	
57.	ash	खरानी	
58.	mud	माटो	
59.	dust	धुलो	
60.	gold	सुन	
61.	tree	रूख	
62.	leaf	पात	

63.	root	जरा	
64.	thorn	काँडो	
65.	flower	फूल	
66.	fruit	फलफूल	
67.	mango	आँप	
68.	banana	केरा	
69.	wheat(husked)	गहुँ	
70.	barley	जौ	
71.	rice (husked)	चामल	
72.	potato	आलु	
73.	eggplant	भण्टा	
74.	groundnut	बदाम	
75.	chili	खुर्सानी	
76.	turmeric	बेसार	
77.	garlic	लसुन	
78.	onion	प्याज	
79.	cauliflower	काउली	
80.	Tomato	गोलभेंडा	
81.	cabbage	बन्दा	
82.	oil	तेल	
83.	salt	नुन	

84.	meat	मासु	
85.	fat (of meat)	बोसो	
86.	fish	माछा	
87.	chicken	चल्ला	
88.	egg	अण्डा	
89.	cow	गाई	
90.	buffalo	भैंसी	
91.	milk	दुध	
92.	horns	सिङ	
93.	tail	पुच्छर	
94.	goat	बाखो	
95.	dog	कुकुर	
96.	snake	सर्प (साँप)	
97.	monkey	बाँदर	
98.	mosquito	लामखुट्टे	
99.	ant	कमिला	
100.	spider	माकुरो	
101.	name	नाम	
102.	man	मान्छे	
103.	woman	आइमाई	
104.	child	बच्चा	

105.	father	बाबा	
106.	mother	आमा	
107.	older brother	दाजु	
108.	younger brother	भाइ	
109.	older sister	दिदी	
110.	younger sister	बहिनी	
111.	son	छोरो	
112.	daughter	छोरी	
113.	husband	लोगने (श्रीमान)	
114.	wife	स्वास्नी (श्रीमती)	
115.	boy	केटो	
116.	girl	केटी	
117.	day	दिन	
118.	night	रात	
119.	morning	विहान	
120.	noon	मध्यान्ह	
121.	evening	साँझ	
122.	yesterday	हिजो	
123.	today	आज	
124.	tomorrow	भोली	
125.	week	हसा (साता)	

126.	month	महिना	
127.	year	वर्ष	
128.	old	पुरानो	
129.	new	नयाँ	
130.	good	राम्रो (असल)	
131.	bad	नराम्रो (खराब)	
132.	wet	चिसो	
133.	dry	सुख्खा	
134.	long	लामो	
135.	short	छोटो	
136.	hot	तातो	
137.	cold	चिसो	
138.	right	दाहिने	
139.	left	देब्रे	
140.	near	नजिक	
141.	far	टाढा	
142.	big	ठूलो	
143.	small	सानो	
144.	heavy	गहौँ	
145.	light	हलुका	
146.	above	माथि	

147.	below	तल	
148.	white	सेतो	
149.	black	कालो	
150.	red	रातो	
151.	one	एक	
152.	two	दुई	
153.	three	तीन	
154.	four	चार	
155.	five	पाँच	
156.	six	छ	
157.	seven	सात	
158.	eight	आठ	
159.	Nine	नौ	
160.	Ten	दश	
161.	eleven	एघार	
162.	twelve	बाह	
163.	twenty	बीस	
164.	one hundred	एक सय	
165.	Who	को	
166.	what	के	
167.	where	कहाँ	

168.	when	कहिले	
169.	how many	कति	
170.	which	कुन	
171.	This	यो	
172.	That	त्यो	
173.	these	यिनीहरू	
174.	those	उनीहरू	
175.	same	उही	
176.	different	फरक (अलग)	
177.	whole	सबै	
178.	broken	फुटेको	
179.	Few	थोरै	
180.	many	धेरै	
181.	All	सबै	
182.	to eat	खानु	
183.	to bite	टोक्नु	
184.	to be hungry	भोकाउनु	
185.	to drink	पिउनु	
186.	to be thirsty	तिर्खाउनु	
187.	to sleep	सुत्नु	
188.	to lie	पल्टनु	
189.	to sit	बस्नु	

190.	to give	दिनु	
191.	to burn	डढाउनु	
192.	to die	मर्नु	
193.	to kill	मार्नु	
194.	to fly	उडनु	
195.	to walk	हिँडनु	
196.	to run	दौडनु	
197.	to go	जानु	
198.	to come	आउनु	
199.	to speak	बोल्नु	
200.	to hear	सुन्नु	
201.	to look	हेर्नु	
202.	I	म	
203.	you (informal)	तँ	
204.	you (formal)	तपाईं	
205.	He	ऊ	
206.	She	उनी	
207.	we (inclusive)	हामी (समावेशी)	
208.	we (exclusive)	हामी (असमावेशी)	
209.	you (plural)	तिमीहरू	
210.	They	उनीहरू	

**Thank You !**