

**A SOCIOLINGUISTIC SURVEY  
OF  
THE MEWAHANG LANGUAGE**

**A REPORT SUBMITTED  
TO**

**LINGUISTIC SURVEY OF NEPAL (LinSuN)**

**CENTRAL DEPARTMENT OF LINGUISTICS**

**TRIBHUVAN UNIVERSITY**

**KATHMANDU, NEPAL**

**PROF. DR. NOVEL KISHORE RAI**

**NETRA MANI DUMI RAI**

**RAJENDRA THOKAR**

**2014**

## **ACKNOWLEDGEMENTS**

The sociolinguistic survey of Mewahang was conducted in Sankhuwasabha district in 2014. Many people have contributed for this survey.

First of all, we would like to express our sincere gratitude to the Central Department of Linguistics, Tribhuvan University; all the members of Senior Management Committee of Linguistic Survey of Nepal (LISMAC) for providing an opportunity to conduct the sociolinguistic survey of the Mewahang language.

We would also like to express our sincere thankfulness to all the representatives of the Mewahang speech communities of Khandbari Municipality, Yaphu VDC, Mangtewa VDC, Tamku VDC, Bala VDC, and Yamdang village of Bala VDC for their kind support during the sociolinguistic survey.

We would also like to express our sincere gratitude to Mewahang Rai Ya-khomma, the Mewahang Community Organization, the Central Committee of the Mewahang community, for their encouragement, proper guidance and coordination for the survey. Without their cooperation, the linguistic survey in Mewahang would not have been completed successfully. Many people have directly or indirectly contributed to the completion of this survey; any credit we happily share with all those mentioned above.

**Prof. Dr. Novel Kishore Rai**

**Netra Mani Dumi Rai**

**Rajendra Thokar**



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## ABBREVIATIONS

A <sub>1</sub>	:	First age group (of the participants)
A <sub>2</sub>	:	Second age group (of the participants)
A <sub>3</sub>	:	Third age group (of the participants)
ACI	:	Appreciative Inquiry
BLM	:	Bilingualism
CBS	:	Central Bureau of Statistics
DLM	:	Dialect Mapping
DLU	:	Domains of Language Use
GPS	:	Global Positioning System
IPA	:	International Phonetic Alphabet
M and N	:	Mewahang and Nepali languages
LinSuN	:	Linguistic Survey of Nepal
LISMAC	:	Linguistic Survey Management Committee
LWC	:	Language of Wider Communication
N or n	:	total number (of the participants)
NB	:	Nota bene (used to indicate that special attention should be paid)
No.	:	Number
PM	:	Participatory Method
Q. No.	:	Question number
SLQ	:	Sociolinguistic Questionnaire
VDC(s)	:	Village Development Committee(s)
WLC	:	Wordlist Comparison



# CHAPTER 1

## INTRODUCTION

### 1.1 Background

This is a report of a sociolinguistic survey of the Mewahang language, an endangered language spoken mainly in Sankhuwasabha district, eastern Nepal. This language belongs to a Kirat ethnic group of Tibeto-Burman language under the Sino-Tibetan family of Nepal. The language the Mewahang communities speak as their mother tongue is called the Mewahang language.

The core areas of the Mewahang speech communities are in eastern Nepal, in Sankhuwasabha district, particularly in five villages, namely, Yaphu, Mangtewa, Tamku, Bala and Yamdang. Besides, the Mewahang communities are found to have been living in many places and districts of the country such as Sisuwa, Khadbari, Diding, Matsyapokhari, Neple Danda, Reyang Charambi, Maghesuntale, Tinghare, Belbari, Jahadaha, Pathari, Boravan, Dharan, Itahari, Bhojpur, Morang, Sunsari, Ilam, Kathmandu Valley, etc. However, the majority of the Mewahang language speakers are found to have been living in eastern Nepal, in Sankhuwasabha district, particularly in the villages of Sankhuwasabha district, namely, Yaphu, Mangtewa, Tamku, Bala and Yamdang.

#### 1.1.1 Ethnicity

The Mewahang language is grouped under the East Himalayish or Kirati languages of the Himalayish subsection of the Bodic section of the Tibeto-Burman branch of Sino-Tibetan family. The Lohorung and Yamphu languages are close to Mewahang genetically and Kulung geographically. (Banjade, 2009)

According to the Population Census, 2001, the total population of Mewahang mother tongue speakers in Nepal is 904 which is less than 0.01% of the total population. Their largest number of speakers is found in Sankhuwasabha district. The Nepali language being an official language and Bantawa Rai being lingua franca among other Rai people, and so-called educated people's interest to educate their children through

the medium of English, Mewahang mother tongue speakers are decreasing day by day. (ibid.)

### 1.1.2 Migration

According to Banjade (2009), Mewahang is a language spoken by Mewahang Rai people. This language is also called Newahang. Their place of origin is the surrounding area of Sankhuwakhola in Sankhuwasabha district in the eastern hills in Kosi Zone of Nepal. The language is spoken mainly in Bala, Yaphu, Mangtewa, Tamku and Sisa VDCs. Now, some of the people have also migrated to Ilam, Morang, Sunsari, Bhojpur, Kathmandu and Darjeeling.

### 1.1.3 Occupation

Generally speaking, the generational occupation of the Mewahang community is based on agricultural work. In the village, the Mewahang community is still found to be based on agriculture. However, at present, the trend has changed, and the Mewahang community is also engaged in education, teaching, government job, and other income generation occupations, etc.

### 1.1.4 Literacy

The details of the literacy of the total sixty participants are presented in Table 1.1.

**Table 1.1: Literacy in the Mewahang speech community**

<b>Literacy</b>			
Total participants: 60			
<b>Female (N=24)</b>		<b>Male (N=36)</b>	
Literate	Illiterate	Literate	Illiterate
20 (83%)	4 (17%)	34 (94%)	2 (6%)
<b>Total Percentage</b>			
Female: 40%		Male:60%	

*Source: Linguistic field survey of Mewahang (2014)*

Table 1.1 presents participants from the Mewahang speech community. Of them, twenty-four were females and thirty-six males. Of the female participants, twenty (83%) were literate and four (17%) illiterate. Similarly, of the male participants, thirty-four (94%) were literate and two (6%) illiterate.

## **1.2 Language, demography and linguistic affiliation**

### **1.2.1 Language: an overview**

According to Ethnologue (2012), Mewahang is divided into two as Mewahang Eastern and Mewahang Western. The term Mewahang is also known under different appellations viz. Meohang, Newahang, Newahang Jimi, Newang, Newang Rai. There is almost no monolingual in the Mewahang community. The ethnic population of the Mewahang community is 3,000. This language is categorized as 6b that means this language falls under the category of "threatened" (Regmi, 2013:22).

According to Census Report 2001, the total Mewahang speakers were 904. However, the Census Report 2011 has recorded the total number of Mewahang speakers at 4,650. Therefore, the latest census report shows that there is growth of Mewahang speakers.

Mewahang language is affiliated to Sino-Tibetan, Tibeto-Burman, Western Tibeto-Burman, Himalayan, Kiranti, Eastern. The characteristics of this language are postpositions, noun head final, verbal affixation marks person and number, tense and aspect. Mewahang language community is shifting to Nepali. (Epele et. al., 2012, & Wilde, 2012)

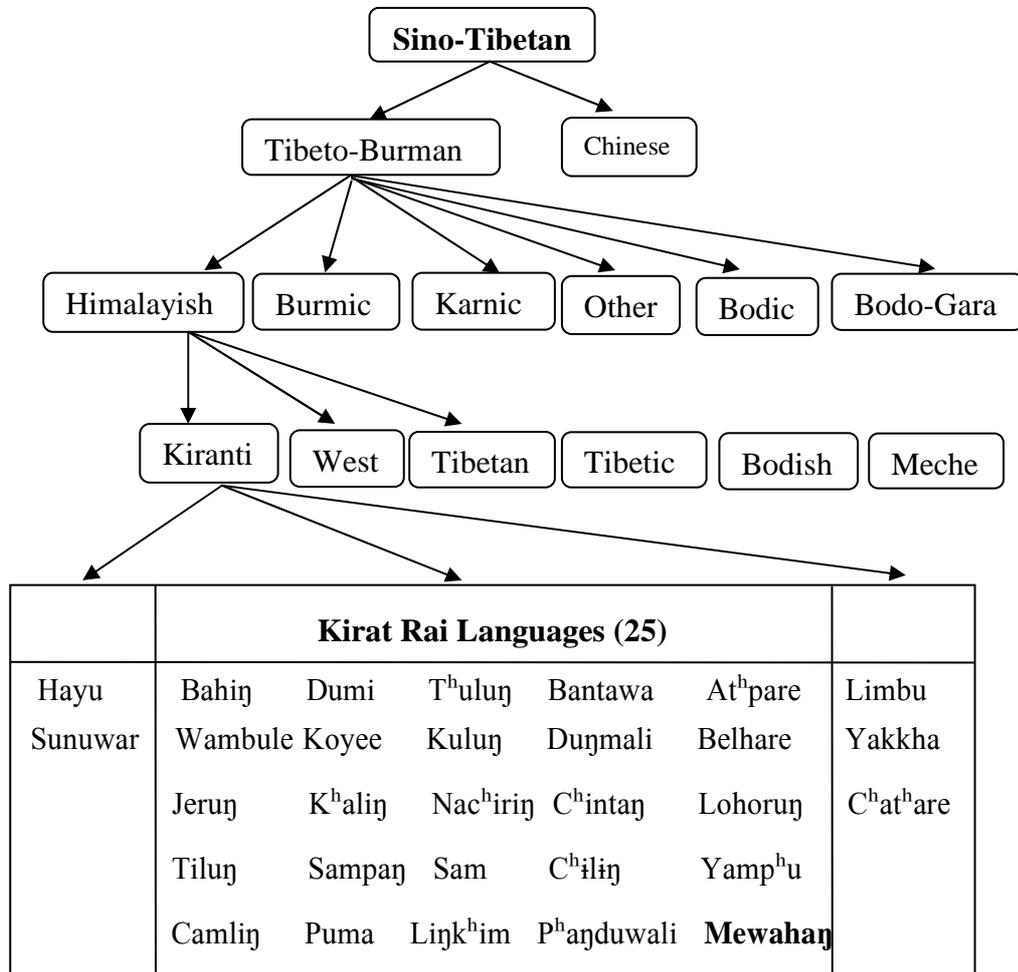
### **1.2.2 Demography**

According to Ethnologue (2012), the total population of Mewahang is 3,000. Census Report 2011 has shown total 620,004 of the Rai population, that is 2.3% in total population of the country. Of them, 3,100 population is recorded of Mewahang ethnic community.

### **1.2.3 Linguistic affiliation**

The Mewahang language shares the identical linguistic features with the Tibeto-Burman Kirat languages of Nepal. According Epele (2012) and Wilde (2012), the linguistic affiliation of Mewahang is as follows: Sino-Tibetan, Tibeto-Burman, Western Tibeto-Burman, Himalayan, Kiranti, Eastern. It can be shown in Figure 1.1.

**Figure 1.1: Linguistic affiliation of Mewahang**



### 1.3 Purpose and goals

The main purpose of this study is to present the sociolinguistic situation of the Mewahang language, which has been categorized as an endangered language spoken mainly in Sankhuwasabha district, eastern Nepal. This language belongs to a Kirat ethnic group of Tibeto-Burman language under the Sino-Tibetan family of Nepal.

The specific objectives of the study are as follows:

- i. To examine the dialectal variation by assessing the levels of lexical similarity;
- ii. To look at the vitality of the language by investigating the patterns of language use in certain domains;
- iii. To assess the mother tongue proficiency;

- iv. To evaluate the language maintenance and the attitudes of the speakers towards their language; and
- v. To gather information regarding the resources and language development for the implementation of mother-tongue-based multilingual education in the Mewahang.

#### **1.4 Organization of the report**

The survey report is organized into eight chapters. Chapter 1 outlines general background information about the language including the purpose and goals of the study. Chapter 2 deals with the methodology employed in the survey. Chapter 3 examines the possible dialectal variations in the Mewahang language regarding the lexical comparison. Chapter 4 presents major domains of language use. Chapter 5 evaluates the mother tongue proficiency and bi/multilingualism in the Mewahang language. Chapter 6 presents language vitality, language maintenance and language attitudes in the Mewahang language. Chapter 7 discusses language resources, dreams and plans of the speech community for language development in the Mewahang language. Chapter 8 presents summary of the findings and recommendations. The annex includes sociolinguistic questionnaire and wordlist.

# **CHAPTER 2**

## **RESEARCH METHODOLOGY**

### **2.0 Outline**

This chapter presents research methodology employed in the survey. It consists of four sections. Section 2.1 presents the overview of the research methodology respectively. Section 2.2 deals with different types of research tools, their basic characteristics and the ways they were employed in the survey. Section 2.3 deals with the survey points, sampling procedure and sample size. And section 2.4 consists of limitations of the survey with respect to time, access, area, methods and participants.

### **2.1 Overview**

This survey employed five 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: Overview of the major survey goals, research methods/tools including the major focus of the tools**

	<b>Goals of the survey</b>	<b>Research methods/tools</b>	<b>Brief description</b>	<b>Focus of the methods/tools</b>
1.1	To examine the patterns of language use in certain domains; language attitudes, and language vitality; language maintenance, mother-tongue proficiency and multilingualism; and language resources in Mewahang	Sociolinguistic Questionnaires (SLQ)	Consisting of three sets: A, B and C	
		Sociolinguistic Questionnaires - A (SLQ A)	80 questions to be administered on individual of different age groups, sex and literacy in at least five points including the core point	Language resources; Mother-tongue proficiency and multilingualism; Domain of language use; Language vitality; Language maintenance; Language attitudes
		Sociolinguistic Questionnaires -B (SLQ B)	The four tools: DLU , BLM, DLM and AI be used in a group of at least eight to twelve participants of mixed category	Domain of language use; Dialect mapping; Multilingualism; Appreciative enquiry
		Sociolinguistic Questionnaires - C (SLQ C)	21 questions to be administered on language activist or village head	Language attitudes; Language maintenance; Language vitality; Language development
1.2	To assess the levels of lexical similarity among the selected varieties in the language;	Wordlist Comparisons (WLC)	Lexical comparison of 210 words	Lexical variation among selected varieties in the language

## **2.2 Research methods/tools**

### **2.2.1 Sociolinguistic Questionnaire (SLQ): description, purpose and procedure**

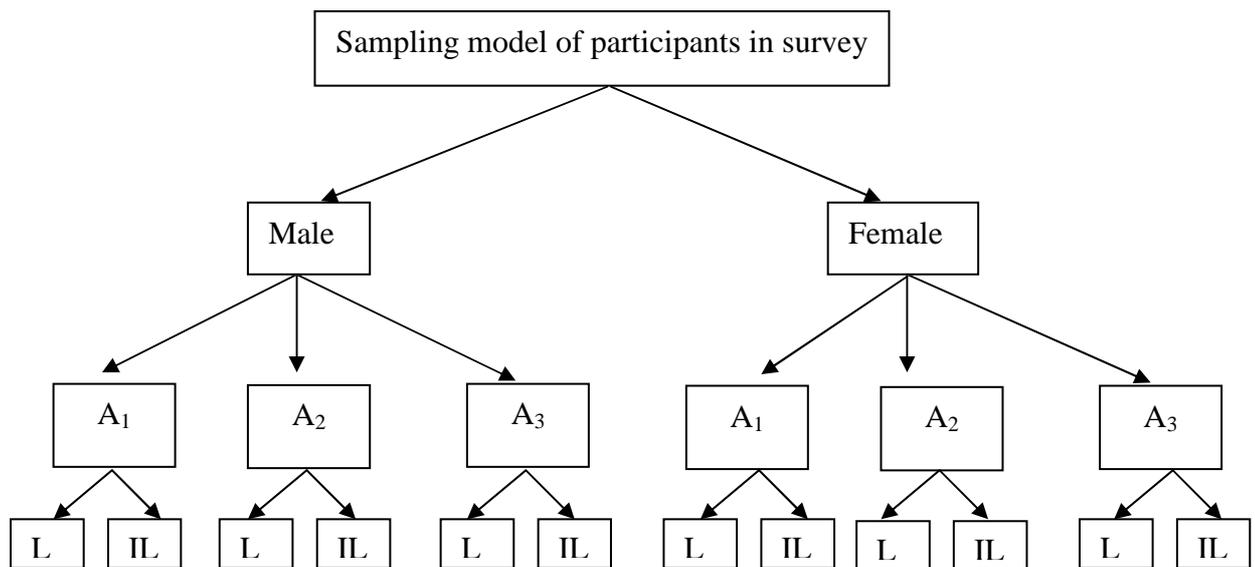
Three sets of sociolinguistic questionnaire in the survey were employed. Their description, purpose and procedure are described in the following paragraphs.

### 2.2.1.1 Sociolinguistic Questionnaire A (SLQ A)

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

Prior to the administration of this set, first, the Mewahang speaking areas were selected on the basis of geographical location from the core point i.e. Yaphu village of Sankhuwasabha. Other points were Mangtewa, Tamku, Bala and Yamdang villages of the same district. The participants were chosen from different categories of age, sex and educational background from each survey points. Figure 2.1 presents a model for sampling of participants from each point in the Mewahang speech community.

**Figure 2.1: Model for sampling of participants from each point**



A<sub>1</sub>=15-29, A<sub>2</sub>=30-59, A<sub>3</sub>= 60+, L= Literate, IL= Illiterate

In Figure 2.1, the term 'point' refers to sociolinguistic field survey points in the speech community. During the sociolinguistic field survey in the Mewahang speech community, five survey points were visited. Similarly, A<sub>1</sub>, A<sub>2</sub>, and A<sub>3</sub> refer to age category such as A<sub>1</sub> (15-29), A<sub>2</sub> (30-59), A<sub>3</sub> (60+); and 'L' and 'IL' to 'literate' and 'illiterate' category of the participants who participated during the discussion and interview in the survey so far.

The survey has a specific checklist for the Sociolinguistic Questionnaire A.

**Table 2.2: Checklist for Sociolinguistic Questionnaire A**

Checklist for Sociolinguistic Questionnaire (SLQ-A)											
Point X											
Male						Female					
A <sub>1</sub>		A <sub>2</sub>		A <sub>3</sub>		A <sub>1</sub>		A <sub>2</sub>		A <sub>3</sub>	
L	IL	L	IL	L	IL	L	IL	L	IL	L	IL
1	1	1	1	1	1	1	1	1	1	1	1

A1= 15-29, A2= 30-59, A3= 60 and above, L= Literate, IL= Illiterate

Following the sampling model to the maximum, sixty participants from the Mewahang speech community were interviewed with their different age categories, sex and educational background in each linguistic survey point. The questionnaire was administered in Nepali language and the answers given by the participants were recorded in the questionnaire in Nepali and English. After the data collection, the answers were entered into a computer database and analyzed for general patterns and trends that would contribute to fulfilling the research goals.

### 2.2.1.2 Sociolinguistic Questionnaire B (SLQ B)

Another set of questionnaire was Participatory Method (PM). PM was a tool employed

**Photo 2.1: A sample photo of Participatory Method (PM)**



*Source: Linguistic field survey of Mewahang (2014)*

during the survey to elicit information from the Mewahang participants. The tools included in the PM were Domains of Language Use (DLU), Bilingualism or Multilingualism (BLM), Dialect Mapping (DLM) and Appreciative Inquiry

(ACI). The main purpose of the use of PM tools was to help the Mewahang speech community think about the dialects of the Mewahang language, how

bilingual/multilingual Mewahang people were, in which contexts they employed the Mewahang language, and what their dreams and aspirations were for their language development. In the questionnaire, each tool was equipped with well-written systematic procedures for the facilitators in the group.

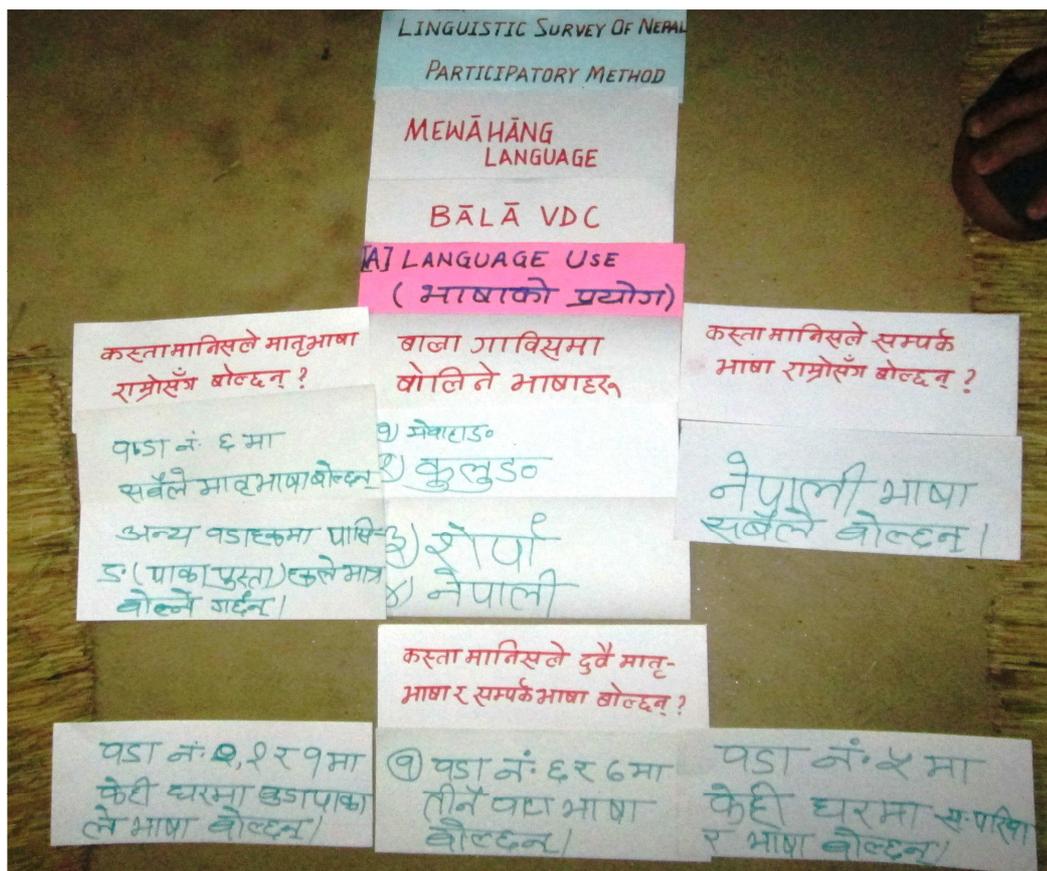
The criteria consisted of the implementation for the participatory tools are as follows:

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

**(a) Domains of Language Use (DLU)**

Domains of Language Use (DLU) tool was employed in the Mewahang community members during the linguistic field survey. The use of the tool was mainly aimed to help the Mewahang community members think and visualize the language that the Mewahang people speak in diverse contexts. In this tool, the Mewahang participants took part in the discussion and thought about the situations in which they employed Nepali, the language of wider communication (LWC) and wrote them on pieces of paper. Then, they wrote down the situations in which they speak Mewahang language and those situations in which they use both Nepali and Mewahang. Then, the participants were asked to place the labels as Nepali, Mewahang and both Nepali and Mewahang. Next, they were asked to organize the labels in each category according to the situations, which occurred daily and those occurred less than often. At the end, the participants concluded by discussing if they would like to employ each language in any other situations. A sample of domains of language use carried out in the survey is presented in Photo 2.2.

Photo 2.2: A sample photo of domains of language use taken in the survey

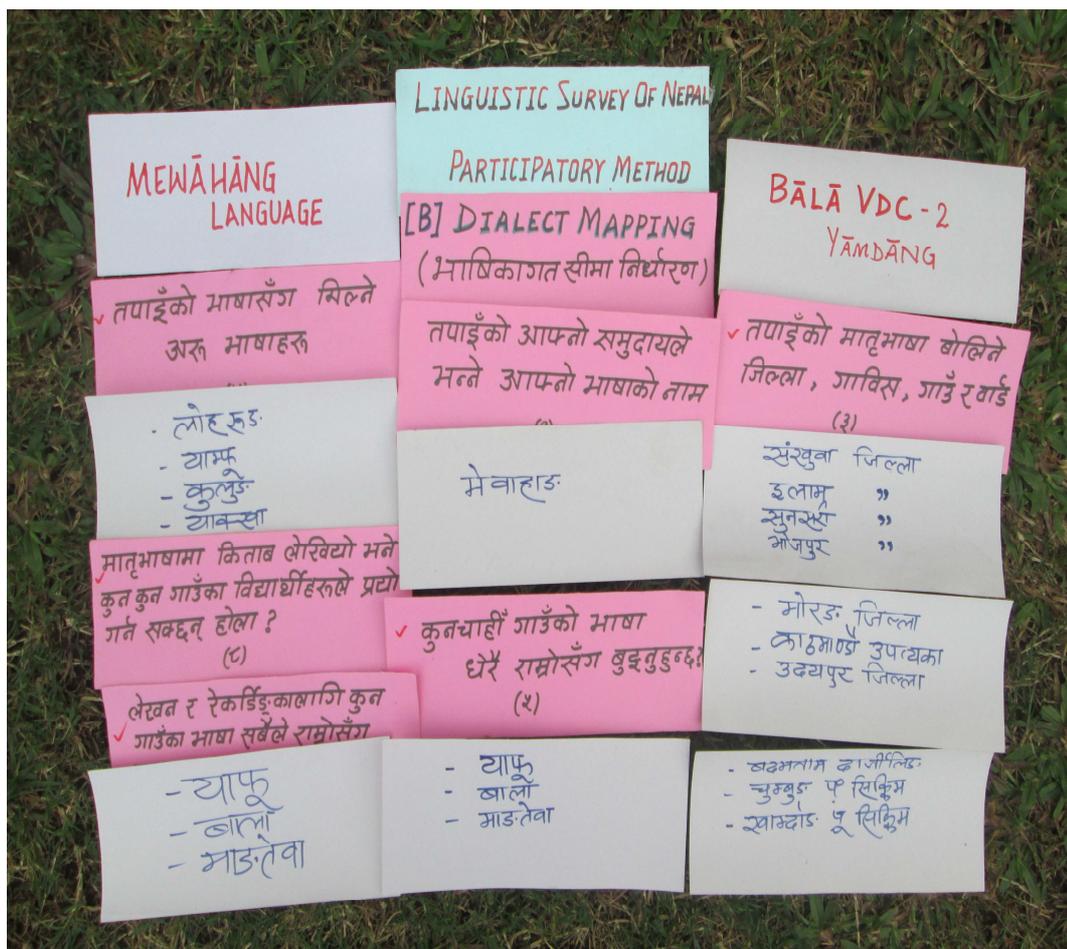


Source: Linguistic field survey of Mewahang (2014)

### (b) Dialect Mapping (DLM)

The main purpose of the Dialect Mapping (DLM) tool was to help the community members think about and visualize the different varieties of the Mewahang language. During the linguistic field survey, the Mewahang participants were gathered for group discussion. Then, during the discussion, they were asked to write down the names of each village on a separate sheet of paper where Mewahang is spoken and placed them on the floor to represent the geographical location. Then, they were asked to use the loops of string to show which villages speak the same as others. Next, they were asked to use the number to show the ranking from easiest to understand to most difficult. Then, they were advised to use colored piece of plastic to mark those varieties they understand very well, average and poorly. A sample of dialect mapping carried out in the survey is presented in Photo 2.3.

**Photo 2.3: A sample photo of dialect mapping taken in the survey**



*Source: Linguistic field survey of Mewahang (2014)*

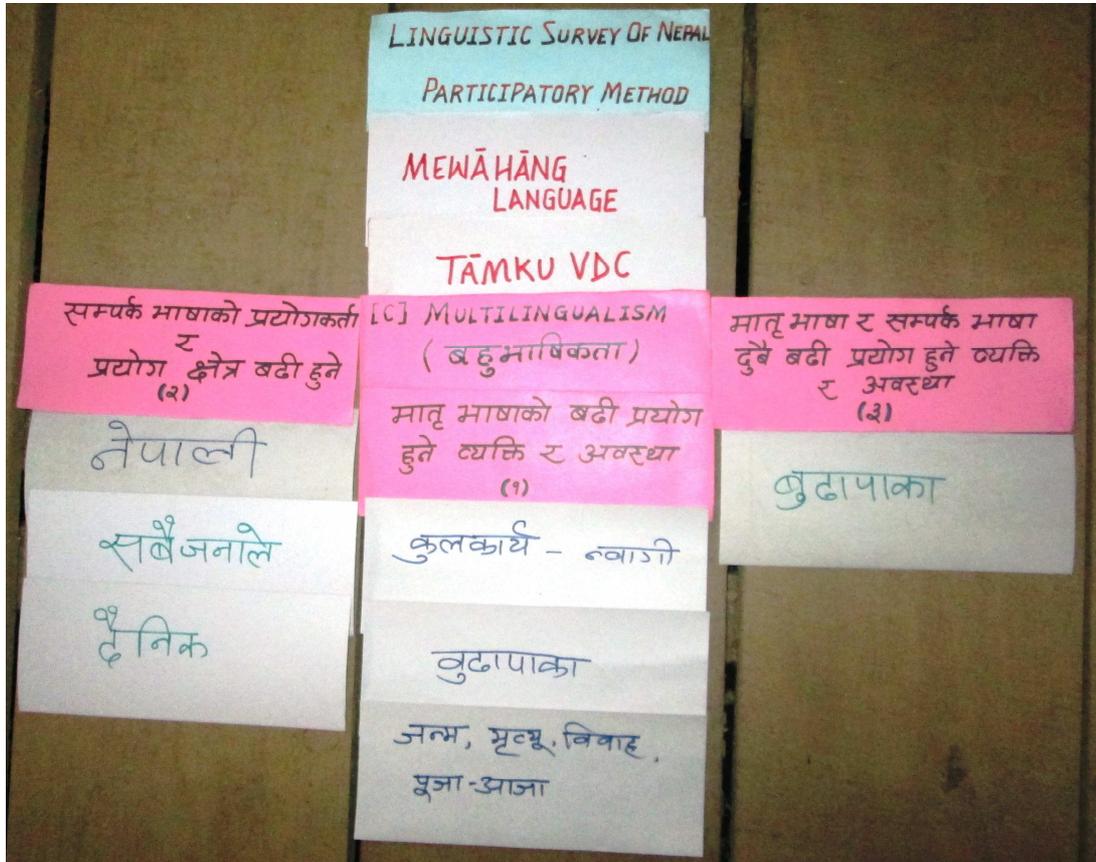
### (c) Bilingualism/Multilingualism

Bilingualism/Multilingualism tool was employed to help the community members think about and visualize the levels of fluency in both the Mewahang language and Nepali by different subsets of the Mewahang community. In this community, Nepali language is the most dominant language, which is used for communicating with outsiders. The participants were asked to use two overlapping circles, one representing the Mewahang people who speak the Mewahang language well. The overlapped circle represents those who speak both languages well. The participants were advised to write down the names of subgroups of people that speak Nepali well.

For each group, they also discussed whether they also spoke the Mewahang 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 Mewahang people that spoke the Mewahang language 'well', which was

increasing and how they felt about that. A sample of bilingualism/multilingualism carried out in the survey is presented in Photo 2.4.

**Photo 2.4: A sample photo of bilingualism/multilingualism taken in field survey**

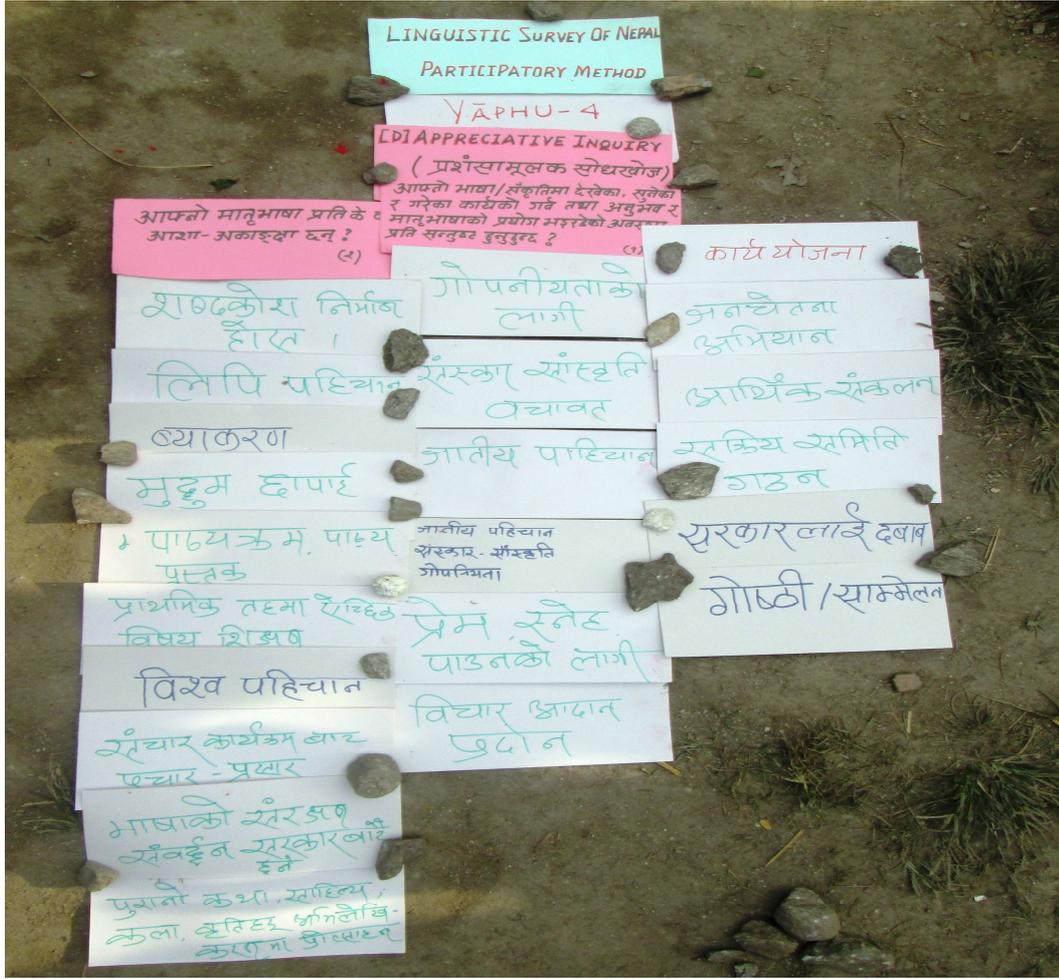


*Source: Sociolinguistic survey (2014)*

#### (d) Appreciative Inquiry (ACI)

Appreciative Inquiry tool was administered to gather information about the dreams and aspirations of the speech community for their mother tongue development. Using this tool, the participants were asked to describe things that make them feel happy or proud about their language or culture. Then, based on those good things in the Mewahang language and culture, they were asked to express their dream of making 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. A sample of appreciative inquiry carried out in the field survey is presented in Photo 2.5.

**Photo 2.5: A sample photo of appreciative inquiry taken in field survey**



*Source: Sociolinguistic survey (2014)*

### 2.2.1.3 Sociolinguistic Questionnaire C (SLQ C)

Sociolinguistic Questionnaire C is a set of 21 questions, which was administered to language activists and village heads. The main purpose of this set of questions was 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 Mewahang.

### 2.2.1.4 Wordlist comparisons: Description, purpose and procedure

The basic wordlist contains 210 items. The main purpose of this wordlist is to determine the thresholds of lexical similarity uniting groups of languages and dialects at various percentage levels on the basis of standard word lists elicited from the mother tongue Mewahang speakers. The results have been presented in Table 3.2 to Table 3.4, which illustrates the relative linguistic distances among various speech

communities, and lexical differences have been compared in an exhaustive matrix of pairs.

From each survey points, at least six participants of different age, sex and educational status were chosen. In the selection, those speakers were selected who were born in the village or in the near vicinity, had to speak the Mewahang language 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 researchers elicited, in Nepali, the local Mewahang word from a Mewahang mother tongue 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 Mewahang. However, the intelligibility between dialects cannot be conclusively stated on the basis of lexical similarity percentages.

### **2.3 Sampling: Survey points, sampling procedure and sample size**

#### **2.3.1 Geographical location of the survey points**

In the sociolinguistic field survey of the Mewahang language, information was taken from the five survey points from different villages of Sankhuwasabha district pertinent to Eastern Development Region of the country. Table 2.3 presents the geographical location of the survey points recorded by the Global Positioning System (GPS) device.

**Table 2.3: GPS information for the survey points**

S.N.	Survey Points	Elevation	North	East	Remarks
1.	Yaphu	1124m	27 <sup>0</sup> 30'0.9"	087 <sup>0</sup> 10'44.1"	
2.	Mangtewa	973m	27 <sup>0</sup> 29'24"	087 <sup>0</sup> 08'55.2"	
3.	Tamku	1486m	27 <sup>0</sup> 28'56.3"	087 <sup>0</sup> 06'15.7"	
4.	Bala	1353m	27 <sup>0</sup> 30'32.7"	087 <sup>0</sup> 05'0.24"	
5.	Yamdang	1329m	27 <sup>0</sup> 28'54"	087 <sup>0</sup> 04'13.4"	

*Source: Sociolinguistic survey (2012)*

### 2.3.2 Sampling procedure

First, the Mewahang speaking areas were selected on the basis of geographical location from the core point i.e. Yaphu in Sankhuwasabha district. Other points were Mangtewa, Tamku, Bala and Yamdang. Secondly, the individuals were chosen from different categories of sex, age and educational background from each survey points.

Of the sample points, sixty participants were sampled and interviewed. The age of the participants of Mewahang was from 15 to 60 above with their sex and educational background in each linguistic survey point. The questionnaire was administered in the Nepali language and the answers given by the participants were recorded in the questionnaire in Nepali and English.

### 2.3.3 Sample size

During the field survey, the sociolinguistic information was collected by using the different tools such as Sociolinguistic Questionnaires A, B, C and Wordlist. Table 2.4 shows the survey points, tools and the number of sheets of information collected from each survey point in the field.

**Table 2.4: Survey points, tools (at least to be used) in each survey point**

Survey Points	Sociolinguistic Questionnaires			Other Tools
	A (Individual)	B (Participatory)	C (Language activists)	Wordlist
Yaphu	12	✓	2	6
Mangtewa	12	✓	2	6
Tamku	12	✓	2	6
Bala	12	✓	2	6
Yamdang	12	✓	2	6
<b>Total</b>	<b>60</b>		<b>10</b>	<b>30</b>

*Source: Sociolinguistic survey (2014)*

General sampling for questionnaire A requires that the participants must be selected reasonably from both literate and illiterate groups. Regarding this point, the sampling maintained the both literate and illiterate participants during the survey. Participatory Method was held in all the five major survey points in Sankhuwasabha district.

#### **2.4 Limitations: Time, access, area, methods and participants**

The survey was conducted in five points of different villages, viz. Yaphu, Mangtewa, Tamku, Bala and Yamdang. Especially, it was very difficult to gather and find the people satisfying all criteria for the qualified participants for the collection of the data. We used mainly four types of tools. However, there are other effective participatory tools like Cause and Effect Tree (a tool used to assist community leaders in thinking about the reasons why they use the language and what effects of the use of those languages on community members), Stakeholder Analysis (a tool used to help a small group of people to identify other stakeholders, categorize those stakeholders, select stakeholders to involve more and develop initial plans for involving them), Force field Analysis (a tool used to help a group who has a goal and wants to solve a problem to identify the forces working for and against the goal or solution). Regarding the participants, the required female participants could not present in some survey points. Due to this, there were only 24 female participants instead of 30.

# **CHAPTER 3**

## **DIALECTAL VARIATIONS**

### **3.0 Outline**

The main purpose of this chapter is to look at the dialectal variations in Mewahang based on the lexical comparison. This chapter is organized into two sections. Section 3.1 deals with wordlist comparison, which comprises methodology, evaluation criteria, key locations of the survey, dialectal variations, the total wordlist comparison, tally of the lexical variation and lexical comparison of the wordlist. Section 3.2 presents dialect mapping. And, Section 3.3 presents the summary of the findings of the chapter.

### **3.1 Wordlist comparison**

The standardized wordlist of 210 words is used to estimate the degree of lexical similarity among the Mewahang speech varieties. In this section, we discuss the methodology employed in lexical similarity study, evaluation criteria for lexical similarity, the major parts like key locations of word survey, dialectal variations, the total wordlist comparison, tally form of the lexical variation, and lexical comparison of 210 wordlist are presented.

#### **3.1.1 Methodology**

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

### 3.1.2 Evaluation criteria

According to Regmi (2013:63), normally, 60% has been generally taken as a cutoff point for the evaluation of lexical similarity. However, the 60% threshold may not always be a strict cutoff point. Using such a method, the speech varieties having a lexical similarity of less than 60% are evaluated as different languages. However, languages or dialects with around 60% or greater lexical similarity should be tested for intelligibility using another tool referred to as Recorded Text Test (RTT). The attitudes and the perceptions of the speakers are also important factors. In the survey of the Mewahang language, Recorded Text Test (RTT) was not carried out. Table 3.1 presents the evaluation criteria of the lexical similarity percentages between the wordlists.

**Table 3.1: Evaluation criteria of the lexical similarity percentages**

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

### 3.1.3 Key locations of word survey

There were five locations selected for the wordlist survey. The standardized wordlist of 210 words was elicited in different survey points from the Mewahang speakers (grown up in the target locality, representing different sex, age and literacy).

The wordlists from each survey point were collected. The collected wordlists were transcribed with the help of phonetic transcription. And, the crosscheck was carried out with the help of other Mewahang speakers from the same site (*see* Annex for 210 wordlist).

Table 3.2 shows the key linguistic survey points, their types with district and zone. They were the key locations selected for the wordlist survey.

**Table 3.2: Key locations of wordlist survey in Mewahang**

	KEY POINTS	POINT TYPES	DISTRICT	ZONE
1.	Yaphu	Core point	Sankhuwasabha	Koshi
2.	Mangtewa	North	Sankhuwasabha	Koshi
3.	Tamku	North	Sankhuwasabha	Koshi
4.	Bala	South	Sankhuwasabha	Koshi
5.	Yamdang	South	Sankhuwasabha	Koshi

*Source: Sociolinguistic survey (2014)*

From each survey key points, thirty wordlist sets were collected from the Mewahang speakers. Of the survey points, Yaphu of Sankhuwasabha is deemed as the core survey point. And, being based on the Yaphu as the core point, Mangtewa and Tamku lie to north; Bala and Yamdang to south.

### **3.1.4 Dialectal variations**

Regarding the dialectal variation, 210 lexical items were collected from the five survey points. Then, the collected lexical items were entered into the computer software called 'Wordsurv'. With the help of it, the comparative analysis of the lexicon variations was carried out. The comparative results of them are presented in the following paragraphs.

#### **3.1.4.1 The total wordlist comparison**

From five survey points, all the participants provided 203 wordlist. The 203 wordlist collected from the different locations Yaphu, Mangtewa, Tamku, Bala, and Yamdang

of Sankhuwasabha district. The total numbers of the wordlist of these locations are presented in Table 3.3.

**Table 3.3: Total wordlist and their number differentiation**

Variety	1. Yaphu	2. Mangtewa	3. Tamku	4. Bala	5. Yamdang
1. Yaphu	203	203	203	203	203
2. Mangtewa	203	203	203	203	203
3. Tamku	203	203	203	203	203
4. Bala	203	203	203	203	203
5. Yamdang	203	203	203	203	203

*Source: Sociolinguistic survey (2014)*

#### 3.1.4.2 Tally form of the lexical variation

The tally form of the lexical variations among the five survey points was also carried out. The summary of the comparative tally form of the lexical variations from the five survey points of Yaphu, Mangtewa, Tamku, Bala, and Yamdang is presented in Table 3.4.

**Table 3.4: Tally of the lexical variation**

Variety	1. Yaphu	2. Mangtewa	3. Tamku	4. Bala	5. Yamdang
1. Yaphu	203	185	161	157	152
2. Mangtewa	185	203	157	157	151
3. Tamku	161	157	203	159	160
4. Bala	157	157	159	203	165
5. Yamdang	152	151	160	165	203

*Source: Sociolinguistic survey (2014)*

Table 3.4 shows that Yaphu shares 185 similar words to Mangtewa; 161 words to Tamku; 157 words to Bala; and 152 words to Yamdang. Of them, Yamdang survey point shares the least similarity to the core survey point Yaphu.

### 3.1.4.3 Lexical comparison of 210 wordlist

The wordlist pertinent to the Yaphu survey point was deemed as the core point, and the rest of the four points as periphery. Regarding the Yaphu point as the core survey point, the wordlists collected from the rest of the four peripheral points were compared. Table 3.5 shows the lexical comparison of 210 wordlist in percentages in Mewahang.

**Table 3.5: Lexical comparison percentages**

Variety	1. Yaphu	2. Mangtewa	3. Tamku	4. Bala	5. Yamdang
1. Yaphu	100%				
2. Mangtewa	91%	100%			
3. Tamku	79%	77%	100%		
4. Bala	77%	77%	78%	100%	
5. Yamdang	75%	74%	79%	81%	100%

*Source: Sociolinguistic survey (2014)*

Table 3.5 shows the statistical information on lexical comparison that the Yaphu survey point holds 100%. Being based on Yaphu survey point, the rest of the four survey points were compared. In the comparison, it is clear that the wordlist provided by the participants from the Mangtewa survey point shares 91% similarity; Tamku 79%; Bala 77%; and Yamdang 75%. However, a crucial point to be noted down here is that the only lexical comparative analysis cannot predict the issue of the least similar dialect as the distinct language. The comparative analysis carried out here is only based on the lexical items to show the similarity and variations among them.

### 3.2 Dialect mapping

The dialect-mapping tool was used to help the community members to think about and visualize the different varieties, if any, in the Mewahang language. The

informants in group in each key point were asked to write on a separate sheet of paper the name of each village where the Mewahang language is spoken and placed them on the floor to represent the geographical location. In common, the following names of the villages/places were recognized as the Mewahang language speaking areas: Yaphu, Mangtewa, Tamku, Bala, and Yamdang. A sample Photo 3.1 presents the situation of dialect mapping in the Mewahang language speech community.

**Photo 3.1: A sample photo of situation of dialect mapping**



*Source: Sociolinguistic survey (2014)*

Unanimously, the participants concluded that there are not any dialectal differences among the forms of speech in the Mewahang language. In response to which forms of speech they preferred for preparing reading materials, the informants responded that the forms of speech of Sankhuwasabha district would be satisfactory for this purpose.

### 3.3 Summary

In this chapter, we attempted to examine the possible dialectal variations in Mewahang. The study was carried out on the basis of the comparison of standardized 210 wordlists by employing the computer program, WordSurv. The core points from

which 210 wordlist were collected during the survey were Yaphu, Mangtewa, Tamku, Bala and Yamdang.

Of the survey points, Yaphu of Sankhuwasabha district is deemed as the core survey point. In addition, based on it, the Mangtewa and Tamku lie to the north; Tamku to the north; Bala to the south; and Yamdang to the south.

Being based on Yaphu survey point, the rest of the four survey points were compared. In the comparison, it is clear that the wordlist provided by the participants from the Mangtewa survey point shares 91% similarity; Tamku 79%; Bala 77%; and Yamdang 75%. The majority of the participants concluded that there are not any dialectal differences in the Mewahang language; and preferred the forms of speech of Sankhuwasabha district for preparing reading materials.

## CHAPTER 4

### DOMAINS OF LANGUAGE USE

#### 4.0 Outline

This chapter looks at major domains of language use in Mewahang. It consists of eleven sections. Section 4.1 deals with the patterns of language use in general domains. In section 4.2, we deal with the patterns of language use at home. Section 4.3 looks at the patterns of language use by the children whereas in section 4.4 the patterns of language use by the community for marriage invitations are discussed. Section 4.5 deals with the patterns of language used to write minutes in community meeting. In section 4.6, we present the frequency of use of mother tongue in Mewahang. Section 4.7 presents the frequency of use of the language of wider communication (LWC). In section 4.8, we examine the pattern of language use with the speakers of other languages visiting at home. Likewise, in section 4.9, the preference of language for children's medium of instruction at primary level is discussed. Ultimately, section 4.10 presents the summary of the findings of the chapter.

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

In this section, we examine the languages most frequently used by the Mewahang speakers in terms of sex, age and literacy in different domains consisting of counting, singing, chanting, joking, shopping/marketing (bargaining), storytelling, discussing/debate, praying, blessing, quarrelling, abusing (scolding/using taboo words), telling stories to children, singing at home, family gatherings and village meetings.

Table 4.1 presents the languages most frequently used by the Mewahang speakers in different domains by sex.

**Table 4.1: Languages most frequently used in different domains by sex (N=60)**

Domains	Sex					
	Female (N=24)			Male (n=36)		
	Mewa	M & N	Nepali	Mewa	M & N	Nepali
Counting	6 (25%)	8 (33%)	10 (42%)	8 (22%)	10 (28%)	18 (50%)
Singing	-	9 (38%)	15 (62%)	-	15 (42%)	21 (58%)
Joking	4 (17%)	9 (38%)	11 (45%)	6 (17%)	14 (39%)	16 (44%)
Shopping/Marketing	2 (8%)	8 (33%)	14 (59%)	3 (9%)	15 (41%)	18 (50%)
Story telling	3 (12%)	9 (38%)	12 (50%)	5 (14%)	13 (36%)	18 (50%)
Discussing/Debate	6 (25%)	7 (29%)	11 (46%)	4 (12%)	16 (44%)	16 (44%)
Praying	12 (50%)	8 (33%)	4 (17%)	19 (53%)	9 (25%)	8 (22%)
Quarrelling	3 (12%)	10 (42%)	11 (46%)	5 (14%)	13 (36%)	18 (50%)
Abusing (scolding/using taboo words)	8 (33%)	10 (42%)	6 (25%)	9 (25%)	15 (41%)	12 (34%)
Telling stories to children	8 (33%)	9 (38%)	7 (29%)	8 (23%)	15 (41%)	13 (36%)
Singing at home	3 (12%)	9 (38%)	12 (50%)	4 (11%)	11 (32%)	21 (57%)
Family gatherings	8 (33%)	10 (42%)	6 (25%)	10 (27%)	15 (41%)	11 (32%)
Village meetings	4 (17%)	12 (50%)	8 (33%)	3 (9%)	18 (50%)	15 (41%)

*Source: Linguistic field survey of Mewahang (2014)*

Table 4.1 shows the gender category of the participants, languages most frequently used in the different domains and the response of the participants. Nepali has been the

language of wider communication (LWC) in Mewahang community. Regarding the domain of counting, a majority of the female (42%) and male (50%) participants reported that they most frequently used their Nepali, which is followed by Mewahang-Nepali and Mewahang. Regarding singing domain a majority of the female (62%) and male (58%) participants reported that they most frequently used Nepali, which is followed by Mewahang-Nepali.

Under the domain of joking, a majority of the female (45%) and male (44%) participants reported that they frequently used Nepali, which is followed by Mewahang-Nepali and Nepali. In the domain of shopping or marketing, a majority of the female (59%) and male (50%) participants reported that they most frequently used Nepali, which is followed by Mewahang-Nepali and Mewahang respectively.

Concerning the domain of story-telling, a majority of the female (50%) and male (50%) participants reported that they most frequently used Nepali, which is followed by Mewahang-Nepali and Nepali respectively. In the topic of discussion and debate, a majority of the female (46%) and male (44%) participants reported that they most frequently used Nepali, which is followed by Mewahang-Nepali and Nepali. In the domain of praying, a majority of the female (50%) and male (53%) participants reported that they most frequently used Mewahang, which is followed by Mewahang-Nepali.

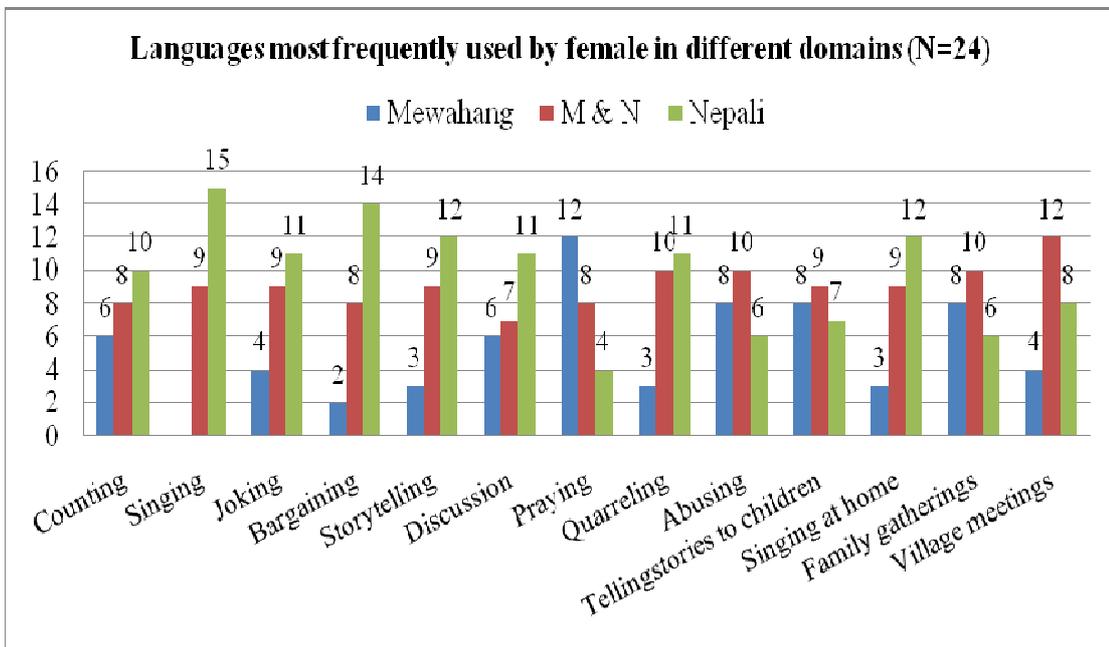
In the domain of quarrelling, a majority of the female (46%) and male (50%) participants reported that they most frequently used Nepali, which is followed by Mewahang-Nepali and Nepali respectively. Concerning the domain of abusing and scolding, a majority of the female (42%) and male (41%) participants reported that they most frequently used Mewahang-Nepali, which is followed by Nepali and Mewahang respectively.

With regard to the domain of telling stories to children, a majority of the female (38%) and male (41%) participants reported that they most frequently used Mewahang-Nepali, which is followed by Mewahang and Nepali respectively. In the domain of singing at home, a majority of the female (46%) and male (50%) participants reported that they most frequently used Nepali, which is followed by Mewahang-Nepali and Nepali respectively.

Regarding the domain of family gatherings, a majority of the female (42%) and male (41%) participants reported that they most frequently used Mewahang-Nepali, which is followed by Nepali and Mewahang respectively. And, in case of village meetings, a majority of the female (50%) and male (50%) participants reported that they most frequently used Mewahang-Nepali, which is followed by Nepali and Mewahang respectively.

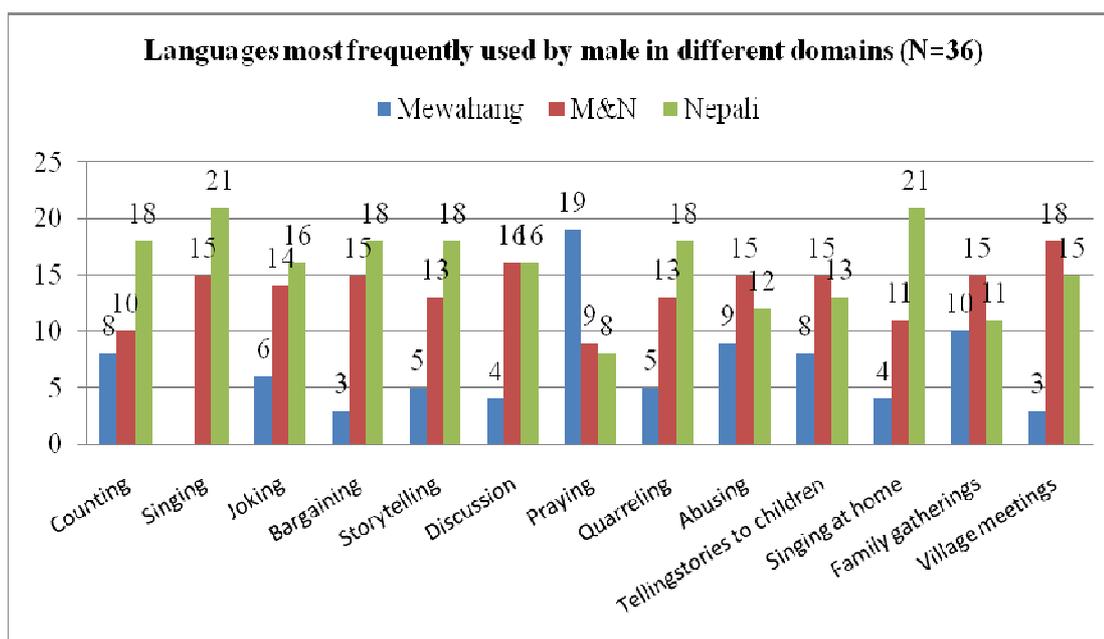
The patterns of language use in different domains are presented in the following figures.

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



*Source: Linguistic field survey of Mewahang (2014)*

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



*Source: Linguistic field survey of Mewahang (2014)*

The age groups of the total participants are categorized into three as A<sub>1</sub> (n=13), A<sub>2</sub> (n=36) and A<sub>3</sub> (n=11). The group A<sub>1</sub> consists of age margin from 15 to 34; A<sub>2</sub> from 35 to 59; and A<sub>3</sub> from 60 above. Regarding the age group, the languages most frequently used in different domains are presented in Table 4.2.

**Table 4.2: Languages most frequently used in different domains by age (N=60)**

(A<sub>1</sub>=15-34 years, A<sub>2</sub>=35-59 years, A<sub>3</sub>=60 + years)

Domains	Age groups								
	A <sub>1</sub> (n=16)			A <sub>2</sub> (n=32)			A <sub>3</sub> (n=12)		
	Mewa	M & N	Nepali	Mewa	M & N	Nepali	Mewa	M & N	Nepali
<b>Counting</b>	4 (25%)	5 (31%)	7 (44%)	8 (25%)	10 (31%)	14 (44%)	2 (17%)	3 (25%)	7 (58%)
<b>Singing</b>	-	7 (44%)	9 (56%)	-	12 (38%)	20 (62%)	-	5 (42%)	7 (58%)
<b>Joking</b>	3 (18%)	6 (38%)	7 (44%)	5 (15%)	13 (41%)	14 (44%)	2 (17%)	4 (33%)	6 (50%)
<b>Bargaining/ Shopping</b>	1 (6%)	6 (38%)	9 (56%)	3 (9%)	14 (44%)	15 (47%)	1 (8%)	5 (42%)	6 (50%)

<b>Story telling</b>	2 (12%)	6 (38%)	8 (50%)	5 (15%)	11 (35%)	16 (50%)	1 (8%)	5 (42%)	6 (50%)
<b>Discussing/ Debate</b>	3 (19%)	5 (31%)	8 (50%)	5 (15%)	12 (38%)	15 (47%)	2 (17%)	6 (50%)	4 (33%)
<b>Praying</b>	7 (44%)	5 (31%)	4 (25%)	17 (53%)	8 (25%)	7 (22%)	7 (58%)	4 (34%)	1 (8%)
<b>Quarrelling</b>	2 (12%)	6 (38%)	8 (50%)	5 (15%)	12 (38%)	15 (47%)	1 (8%)	5 (42%)	6 (50%)
<b>Abusing (scolding)</b>	5 (31%)	6 (38%)	5 (31%)	9 (28%)	13 (41%)	10 (29%)	3 (25%)	6 (50%)	3 (25%)
<b>Telling stories</b>	4 (25%)	7 (44%)	5 (31%)	9 (28%)	12 (38%)	11 (34%)	3 (25%)	5 (42%)	4 (33%)
<b>Singing at home</b>	2 (12%)	5 (31%)	9 (57%)	4 (13%)	10 (31%)	18 (56%)	1 (8%)	5 (42%)	6 (50%)
<b>Family gatherings</b>	5 (31%)	6 (38%)	5 (31%)	10 (31%)	12 (38%)	10 (31%)	3 (25%)	7 (58%)	2 (17%)
<b>Village meetings</b>	2 (12%)	8 (50%)	6 (38%)	4 (13%)	15 (47%)	13 (40%)	1 (8%)	7 (58%)	4 (34%)

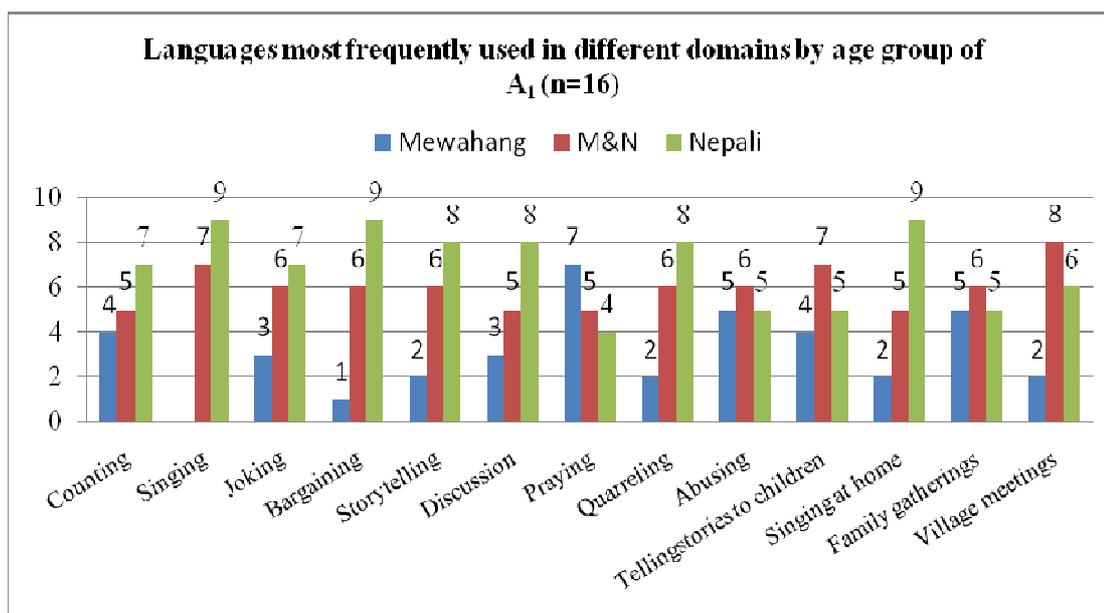
*Source: Linguistic field survey of Mewahang (2014)*

Table 4.2 shows that under the age group of A<sub>1</sub> (n=16), a majority of the participants in most of the domains, reported that they used Nepali, which is followed by Mewahang-Nepali and Mewahang respectively. Likewise, in the age group of A<sub>2</sub> (n=32), a majority of the participants in most of the domains, reported that they used Nepali, which is followed by Mewahang-Nepali and Nepali respectively. Similarly, under domain of the age group of A<sub>3</sub> (n=12), a majority of the participants reported that they used Nepali in most of the domains of language use, which is followed by Mewahang-Nepali and Mewahang respectively.

However, in domain of discussion or debate, a majority of the participants (50%) from age group of A<sub>3</sub> reported that they most frequently used Mewahang-Nepali, which is followed by Nepali (33%) and Mewahang (17%) respectively. In case of praying, a majority of the participants from all age group reported that they most frequently used mother tongue, which is followed by Mewahang-Nepali and Nepali respectively.

With regard to the domain of abusing (scolding), telling stories, family gatherings and village meetings, a majority of the participants from all age groups reported that they most frequently used Mewahang-Nepali, which is followed by Mewahang and Nepali respectively.

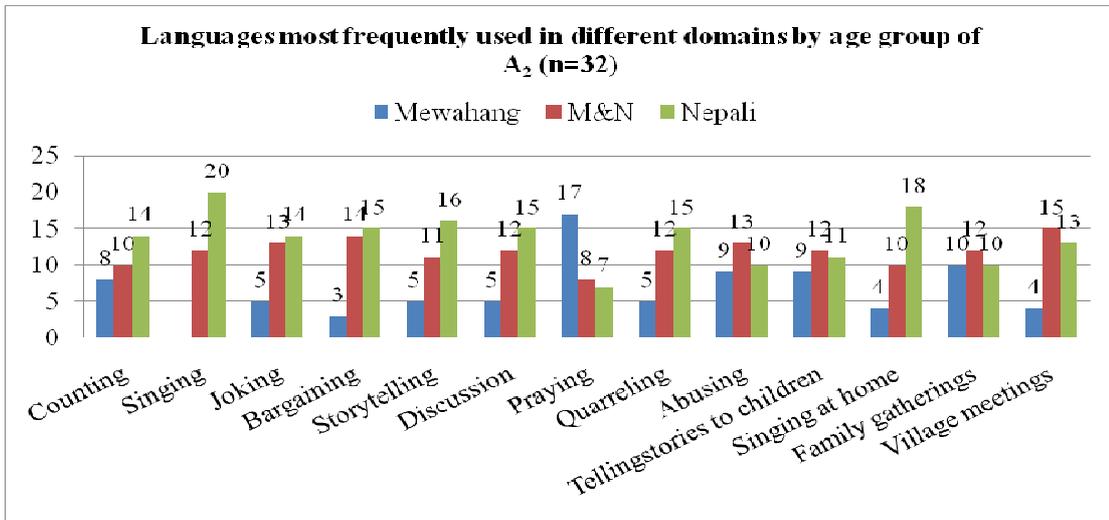
**Figure 4.3: Languages most frequently used in different domains by the age group of A<sub>1</sub> (n=16)**



*Source: Linguistic field survey of Mewahang (2014)*

Figure 4.3 shows the age group of A<sub>1</sub> with the majority of the participants who use Nepali language in most of the domains. Regarding the domain of praying, a majority of the participants reported that they mostly used mother tongue which is followed by Mewahang-Nepali and Nepali. In the domains of abusing, telling stories, family gatherings and village meetings, a majority of the participants reported that they most frequently used both Mewahang and Nepali.

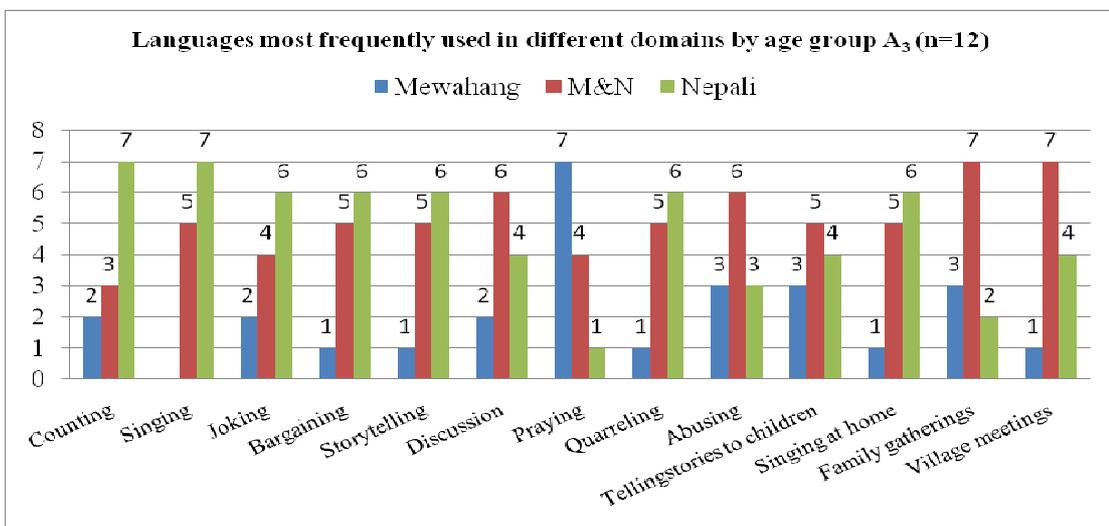
**Figure 4.4: Languages most frequently used in different domains by the age group of A<sub>2</sub> (n=32)**



Source: Linguistic field survey of Mewahang (2014)

Figure 4.4 shows the age group of A<sub>2</sub> with the majority of the participants who use Nepali in most of the domains of language use, which is followed by Mewahang-Nepali and Mewahang. In case of praying, a majority of the participants reported that they mostly used mother tongue, which is followed by Mewahang-Nepali and Nepali. Similarly, in case of abusing, telling stories to children, family gatherings and village meetings domains, a majority of the participants reported that they mostly used Mewahang-Nepali, which is followed by Nepali and mother tongue.

**Figure 4.5: Languages most frequently used in different domains by the age group of A<sub>3</sub> (n=12)**



Source: Linguistic field survey of Mewahang (2014)

Figure 4.5 shows the age group of A<sub>3</sub> with the majority of the participants who use Nepali in most of the domains of language use. Regarding the domain of praying, a majority of the participants reported that they used mother tongue, which is followed by both Mewahang-Nepali and Nepali. Similarly, in the domains of abusing, telling stories to children, family gatherings, and village meetings, a majority of the participants reported that they used both Mewahang-Nepali, which is followed by mother tongue and Nepali.

Table 4.3 presents the languages most frequently used by the Mewahang speakers in different domains by literacy.

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

Domains	Literacy					
	Literate (N=54)			Illiterate (N=6)		
	Mewa	M & N	Nepali	Mewa	M & N	Nepali
<b>Counting</b>	13 (24%)	16 (30%)	25 (46%)	1 (17%)	2 (33%)	3 (50%)
<b>Singing</b>	-	22 (41%)	32 (59%)	-	2 (33%)	4 (67%)
<b>Joking</b>	9 (17%)	21 (39%)	24 (44%)	1 (17%)	2 (33%)	3 (50%)
<b>Shopping/Marketing</b>	2 (4%)	21 (39%)	31 (57%)	3 (50%)	2 (33%)	1 (17%)
<b>Story telling</b>	5 (9%)	20 (37%)	29 (54%)	3 (50%)	2 (33%)	1 (17%)
<b>Discussing/ Debate</b>	8 (15%)	20 (37%)	26 (48%)	2 (33%)	3 (50%)	1 (17%)
<b>Praying</b>	26 (48%)	16 (30%)	12 (22%)	5 (83%)	1 (17%)	-
<b>Quarrelling</b>	6 (11%)	20 (37%)	28 (52%)	2 (33%)	3 (50%)	1 (17%)
<b>Abusing (scolding)</b>	16 (30%)	22 (41%)	16 (29%)	1 (17%)	3 (50%)	2 (33%)
<b>Telling stories to</b>	15	21	18	1	3	2

<b>children</b>	(28%)	(39%)	(33%)	(17%)	(50%)	(33%)
<b>Singing at home</b>	6 (11%)	18 (33%)	30 (56%)	1 (17%)	2 (33%)	3 (50%)
<b>Family gatherings</b>	17 (31%)	22 (41%)	15 (28%)	1 (17%)	3 (50%)	2 (33%)
<b>Village meetings</b>	7 (10%)	27 (50%)	20 (40%)	-	3 (50%)	3 (50%)

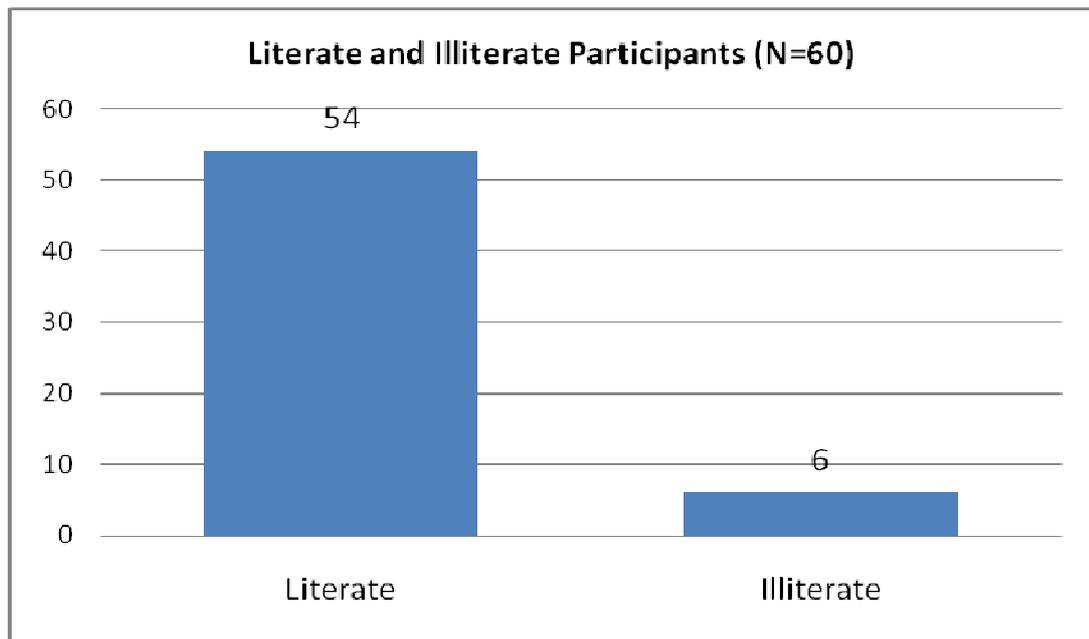
*Source: Linguistic field survey of Mewahang (2014)*

Table 4.3 shows the literacy category of the sixty participants and their response under the different domains. With regard to literate category (n=54), a majority of the participants reported that they frequently used Nepali in most of the domains of language use, which is followed by Mewahang-Nepali and Nepali respectively. However, regarding the domain of praying, a majority of the participants (48%) reported that they frequently used mother tongue, which is followed by Mewahang-Nepali (30%) and Nepali (22%) respectively. Under the domain of abusing (scolding), telling stories to children, family gatherings and village meetings, a majority of the participants reported that they frequently used Mewahang-Nepali, which is followed by Nepali and Mewahang respectively.

With regard to the illiterate category of the participants (n=6), a majority of the participants reported that they frequently used Mewahang-Nepali, which is followed by Nepali and Mewahang. However, regarding the domain of praying, a majority of the participants (83%) reported that they frequently used mother tongue, which is followed by Mewahang-Nepali (17%). Under the domain of abusing (scolding), telling stories to children, family gatherings and village meetings, a majority of the participants reported that they frequently used Mewahang-Nepali, which is followed by Nepali and Mewahang respectively.

At all, the data clearly shows that those who are literate are more open to shifting to Nepali in Mewahang community. The information of the participants regarding literate and illiterate and the languages most frequently used by literate and illiterate participants are more clearly presented in the following figures.

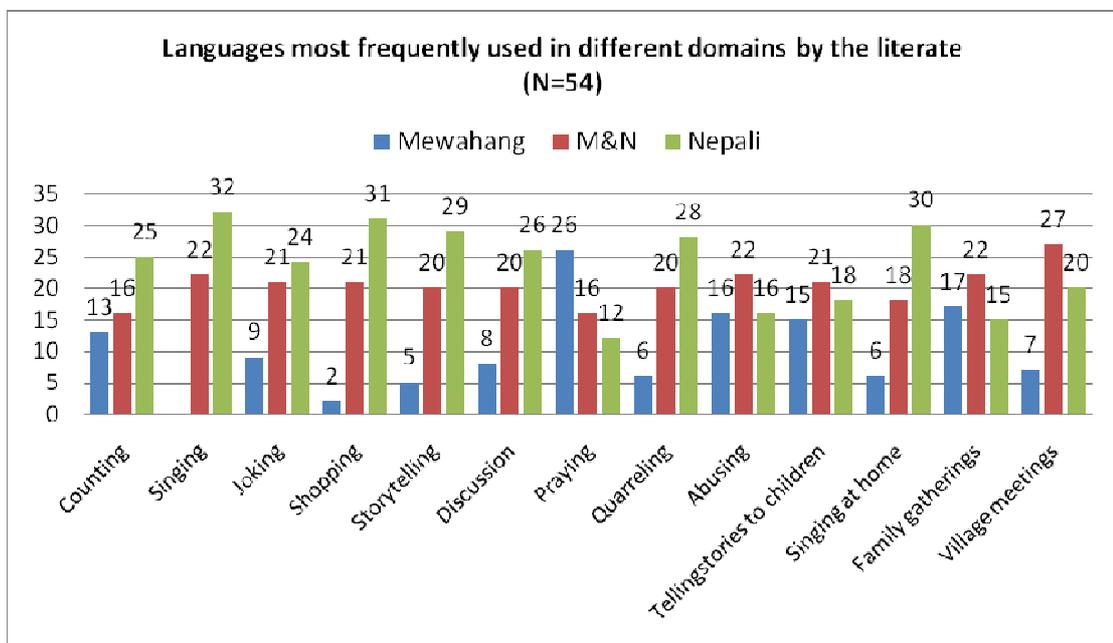
**Figure 4.6: Literate and Illiterate Participants**



*Source: Linguistic field survey of Mewahang (2014)*

Figure 4.6 shows that a majority of the participants (90%) fall under the category of literate group and 10% in illiterate group.

**Figure 4.7: Languages most frequently used in different domains by literate**



*Source: Linguistic field survey of Mewahang (2014)*

Figure 4.7 shows that in most of the different domains of language use, a majority of the literate participants most frequently used Nepali, which is followed by Mewahang-Nepali and mother tongue.

In the domain of praying, a majority of the literate participants reported that they most frequently used mother tongue, which is followed by Mewahang-Nepali and Nepali. In other domains such as abusing, telling stories to children, family gatherings and village meetings, a majority of the literate participants reported that they most frequently used both Mewahang-Nepali, which is followed by Nepali and mother tongue respectively.

## 4.2 Patterns of language use at home

So far as the patterns of language use at home in Mewahang community, it is considered as one of the major domains of language use. In this sub-section, we deal with the patterns of language use at home especially while talking about different topics: education matters, discussing social events and other family matters and in writing letters in the following sub-sections.

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

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

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

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

Domains	Sex					
	Female (N=24)			Male (n=36)		
	Mewahang	M & N	Nepali	Mewahang	M & N	Nepali
Grandfather	16 (67%)	8 (33%)	-	24 (67%)	12 (33%)	-
Grandmother	16 (67%)	8 (33%)	-	24 (67%)	12 (33%)	-
Father	12 (50%)	10 (42%)	2 (8%)	19 (53%)	13 (36%)	4 (11%)
Mother	12 (50%)	10 (42%)	2 (8%)	19 (53%)	13 (36%)	4 (11%)

Spouse	10 (42%)	8 (33%)	6 (25%)	15 (42%)	13 (36%)	8 (22%)
Children	10 (42%)	7 (29%)	7 (29%)	14 (39%)	11 (31%)	11 (30%)

*Source: Linguistic field survey of Mewahang (2014)*

Table 4.4 shows the language most frequently used by the female and male participants with their grandfather, grandmother, father and mother while talking about educational matter like school, admission, studies, school teachers, etc.

In case of grandfather and grandmother, a majority of the female (67%) and male (67%) participants reported that they most frequently used their mother tongue while talking about educational matters like schools, admission, studies, teacher, etc., which is followed by Mewahang-Nepali (33%).

Similarly, a majority of the female (50%) and male (53%) participants reported that they most frequently used mother tongue with their father and mother, which is followed by Mewahang-Nepali and Nepali respectively.

In the domain of spouse, a majority of female (42%) and male (42%) participants reported that they most frequently used mother tongue with their mother, which is followed by Mewahang-Nepali and Nepali respectively.

In the domain of children, a majority of female (42%) and male (39%) participants reported that they most frequently used mother tongue with their mother, which is followed by Mewahang-Nepali and Nepali respectively.

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

**Table 4.5: Languages most frequently used with different family members by age talking about education matters (like school, admission, studies, teacher, etc.)**

(A<sub>1</sub>=15-34 years, A<sub>2</sub>=35-59 years, A<sub>3</sub>= 60 +)

Domain	Age groups								
	A <sub>1</sub> (n=16)			A <sub>2</sub> (n=32)			A <sub>3</sub> (n=12)		
	Mewa	M & N	Nepali	Mewa	M & N	Nepali	Mewa	M & N	Nepali
Grandfather	8 (50%)	6 (37.5%)	2 (12.5%)	20 (63%)	9 (28%)	3 (25%)	7 (58%)	3 (25%)	2 (17%)
Grandmother	8 (50%)	6 (37.5%)	2 (12.5%)	20 (63%)	9 (28%)	3 (25%)	7 (58%)	3 (25%)	2 (17%)
Father	8 (50%)	4 (25%)	4 (25%)	16 (50%)	9 (28%)	7 (22%)	5 (42%)	4 (33%)	3 (25%)
Mother	8 (50%)	4 (25%)	4 (25%)	13 (40.5%)	12 (37.5%)	7 (22%)	5 (42%)	4 (33%)	3 (25%)
Spouse	6 (37.5%)	5 (31.25%)	5 (31.25%)	12 (37.5%)	14 (46.5%)	6 (28%)	4 (33%)	5 (42%)	3 (25%)
Children	5 (31.25%)	6 (31%)	5 (31.25%)	10 (31.25%)	12 (37.5%)	10 (31.25%)	3 (25%)	5 (42%)	4 (33%)

*Source: Linguistic field survey of Mewahang (2014)*

Table 4.5 shows the participants' age groups of A<sub>1</sub>, A<sub>2</sub>, A<sub>3</sub> and their responses on the educational matters like school, admission, studies, teacher, etc. With regard to age group A<sub>1</sub>, a majority of the participants (50%) reported that they most frequently used mother tongue with their grandfather and grandmother, which is followed by Mewahang-Nepali (37.5%) and Nepali (12.5%) respectively. A majority of the participants (50%) reported that they most frequently used mother tongue with their father and mother, which is followed by Mewahang-Nepali (25%) and Nepali (25%) respectively. Similarly, a majority of the participants (37.5%) reported that they most frequently used mother tongue with their spouse, which is followed by Mewahang-Nepali (31.25%) and Nepali (31.25%) respectively. In case of children, a majority of the participants (37.5%) reported that they most frequently used Mewahang-Nepali with their children, which is followed by mother tongue (31.25%) and Nepali (31.25%) respectively.

With regard to A<sub>2</sub>, a majority of the participants reported that they most frequently used mother tongue with their grandfather, grandmother, father and mother, which is

followed by Mewahang-Nepali and Nepali respectively. In case of spouse, a majority of the participants (46.5%) reported that they most frequently used Mewahang-Nepali, which is followed by mother tongue (37.5%) and Nepali (28%) respectively. Similarly, in case of children, a majority of the participants (37.5%) reported that they most frequently used Mewahang-Nepali, which is followed by mother tongue (31.25%) and Nepali (31.25%) respectively.

Under the category of A<sub>3</sub>, a majority of the participants reported that they most frequently used mother tongue while talking with their grandfather, grandmother, father and mother, which is followed by Mewahang-Nepali and Nepali respectively. In case of spouse, a majority of the participants (42%) reported that they most frequently used Mewahang-Nepali, which is followed by Mewahang (33%) and Nepali (25%) respectively. And, in case of children, a majority of the participants (42%) reported that they most frequently used Mewahang-Nepali, which is followed by Nepali (33%) and Mewahang (25%) respectively.

The participants are categorized into two groups as literate and illiterate and their responses on educational matters. Regarding this issue, Table 4.6 presents the languages most frequently used while talking about education matters like school, admission, studies, teacher with different family members by literacy.

**Table 4.6: Languages most frequently used with different family members by literacy (Talking about education matters like school, admission, studies, teacher, etc.)**

Domain	Literacy					
	Literate (N=54)			Illiterate (N=6)		
	Mewahang	M & N	Nepali	Mewahang	M & N	Nepali
Grandfather	40 (74%)	14 (26%)	-	4 (67%)	2 (33%)	-
Grandmother	40 (74%)	14 (26%)	-	4 (67%)	2 (33%)	-
Father	37 (69%)	12 (22%)	5 (9%)	5 (83%)	1 (17%)	-
Mother	37 (69%)	12 (22%)	5 (9%)	5 (83%)	1 (17%)	-

Spouse	32 (59%)	12 (22%)	10 (19%)	4 (67%)	1 (16%)	1 (17%)
Children	29 (54%)	13 (24%)	12 (22%)	3 (50%)	1 (16%)	2 (34%)

*Source: Linguistic field survey of Mewahang (2014)*

Table 4.6: shows languages most frequently used with different family members by literacy while talking about education matters such as school, admission, studies, teacher, etc. With regard to literate category, a majority of the participants (74%) reported that they most frequently used mother tongue with their grandfather and grandmother, which is followed by Mewahang-Nepali (26%). Similarly, a majority of the participants (69%) reported that they most frequently used mother tongue with their father and mother, which is followed by Mewahang-Nepali (22%) and Nepali (9%) respectively. In case of spouse, a majority of the participants (59%) reported that they most frequently used mother tongue, which is followed by Mewahang-Nepali (24%) and Nepali (19%) respectively. And, in case of children, a majority of the participants (54%) reported that they most frequently used mother tongue, which is followed by Mewahang-Nepali (24%) and Nepali (22%) respectively.

Regarding the illiterate category, a majority of the participants reported that they most frequently used mother tongue with grandfather, grandmother, father, mother, spouse and children while talking about educational matters, which is followed by Mewahang-Nepali and Nepali respectively.

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

The participants were asked whether they used mother tongue or other languages at home while discussing social events and family matters such as festivals, election, ceremonies, marriage, savings, spending, etc. Regarding this issue, the response of the participants is presented in Table 4.7.

**Table 4.7: Languages most frequently used with different family members by sex  
(Discussing social events and family matters (like festivals, election, ceremonies,  
marriage, savings, spending, etc.)**

Domain	Sex					
	Female (N=24)			Male (n=36)		
	Mewahang	M & N	Nepali	Mewahang	M & N	Nepali
Grandfather	19 (79%)	5 (21%)	-	29 (81%)	7 (19%)	-
Grandmother	19 (79%)	5 (21%)	-	29 (81%)	7 (19%)	-
Father	14 (58%)	7 (29%)	3 (13%)	20 (70%)	12 (23%)	4 (7%)
Mother	14 (58%)	7 (29%)	3 (13%)	20 (70%)	12 (23%)	4 (7%)
Spouse	9 (38%)	11 (45%)	4 (17%)	14 (39%)	16 (47%)	6 (14%)
Children	8 (34%)	11 (45%)	5 (21%)	12 (33%)	16 (45%)	8 (22%)

*Source: Linguistic field survey of Mewahang (2014)*

Table 4.7 shows the sex category of the participants and their responses on the subject matter of discussing social events and their family matters like festivals, election, ceremonies, marriage, savings, spending, etc. With regard to female participants, a majority of the participants (79%) reported that they most frequently used the Mewahang language with their grandfather and grandmother, which is followed by Mewahang-Nepali (21%). With their father and mother, a majority of the participants (58%) reported that they most frequently used Mewahang, which is followed by Mewahang-Nepali (29%) and Nepali (13%) respectively. With their spouse, a majority of the participants (45%) reported that they most frequently used Mewahang-Nepali, which is followed by Mewahang (38%) and Nepali (17%) respectively. And, with their children, a majority of the participants (45%) reported that they most frequently used Mewahang-Nepali, which is followed by Mewahang (34%) and Nepali (21%) respectively.

With regard to male participants, a majority of the participants (81%) reported that they most frequently used Mewahang with their grandfather and grandmother, which is followed by Mewahang-Nepali (19%). With their father and mother, a majority of the participants (70%) reported that they most frequently used Mewahang, which is followed by Mewahang-Nepali (23%) and Nepali (7%) respectively. With their spouse, a majority of the participants (47%) reported that they most frequently used Mewahang-Nepali, which is followed by Mewahang (39%) and Nepali (14%) respectively. And, with their children, a majority of the participants (45%) reported that they most frequently used Mewahang-Nepali, which is followed by Mewahang (33%) and Nepali (22%) respectively.

Concerning the age category of the participants, Table 4.8 presents the languages most frequently used with the relatives at home while discussing social events and family matters.

**Table 4.8: Languages most frequently used with different family members by age (Discussing social events and family matters like festivals, election, ceremonies, marriage, savings, spending, etc.)**

(A<sub>1</sub>= 15-34 years, A<sub>2</sub>=35-60 years, A<sub>3</sub>= 60 +)

Domain	Age groups								
	A <sub>1</sub> (n=16)			A <sub>2</sub> (n=32)			A <sub>3</sub> (n=12)		
	Mewahang	M&N	Nepali	Mewahang	M&N	Nepali	Mewahang	M&N	Nepali
Grandfather	10 (63%)	6 (37%)	-	27 (84%)	5 (16%)	-	11 (92%)	1 (8%)	-
Grandmother	10 (63%)	6 (37%)	-	27 (84%)	5 (16%)	-	11 (92%)	1 (8%)	-
Father	7 (44%)	5 (31%)	4 (25%)	21 (66%)	9 (28%)	2 (6%)	6 (50%)	6 (50%)	-
Mother	7 (44%)	5 (31%)	4 (25%)	21 (66%)	9 (28%)	2 (6%)	6 (50%)	6 (50%)	-
Spouse	5 (31%)	6 (38%)	5 (31%)	13 (41%)	15 (47%)	4 (12%)	5 (42%)	6 (50%)	1 (8%)
Children	4 (24%)	6 (38%)	6 (38%)	12 (37%)	15 (47%)	5 (16%)	5 (42%)	5 (42%)	2 (16%)

Source: Linguistic field survey of Mewahang (2014)

Table 4.8 shows the participants' age groups as A<sub>1</sub>, A<sub>2</sub>, A<sub>3</sub> and their responses while discussing social events and family matter like festivals, election, ceremonies, marriage, savings, spending, etc. With regard to age group A<sub>1</sub>, a majority of the participants (63%) reported that they most frequently used Mewahang with their grandfather and grandmother while discussing social events and family matter like festivals, election, ceremonies, marriage, savings, spending, etc., which is followed by Mewahang-Nepali (37%). With their father and mother, a majority of the participants (63%) reported that they most frequently used Mewahang, which is followed by Mewahang-Nepali (31%) and Nepali (25%) respectively. With their spouse, a majority of the participants (38%) reported that they most frequently used Mewahang-Nepali, which is followed by Mewahang (31%) and Nepali (31%) respectively. And, with their children, a majority of the participant (38%) reported that they most frequently used Mewahang-Nepali, which is followed by Nepali (38%) and Nepali (24%) respectively.

With regard to age group A<sub>2</sub>, a majority of the participants (84%) reported that they most frequently used the Mewahang language with their grandfather and grandmother while discussing social events and family matter like festivals, election, ceremonies, marriage, savings, spending, etc., which is followed by Mewahang-Nepali (16%). With their father and mother, a majority of the participants (66%) reported that they most frequently used Mewahang, which is followed by Mewahang-Nepali (28%) and Nepali (6%) respectively. With their spouse, a majority of the participants (47%) reported that they most frequently used Mewahang-Nepali, which is followed by Mewahang (41%) and Nepali (12%) respectively. And, with their children, a majority of the participant (47%) reported that they most frequently used Mewahang-Nepali, which is followed by Mewahang (37%) and Nepali (16%) respectively.

With regard to age group A<sub>3</sub> and discussing social events and family matter like festivals, election, ceremonies, marriage, savings, spending, etc., a majority of the participants (92%) reported that they most frequently used Mewahang with their grandfather and grandmother, which is followed by Mewahang-Nepali (8%). In the domains of father and mother, the response of the participants was fifty-fifty. With their spouse, a majority of the participants (50%) reported that they most frequently used Mewahang-Nepali, which is followed by Mewahang (42%) and Nepali (8%) respectively. Similarly, with their children, a majority of the participants (42%)

reported that they most frequently used Mewahang-Nepali, which is followed by Mewahang (42%) and Nepali (16%) respectively.

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

**Table 4.9: Languages most frequently used with different family members by literacy (Discussing social events and family matters like festivals, election, ceremonies, marriage, savings, spending, etc.)**

Domain	Literacy					
	Literate (n=54)			Illiterate (n=6)		
	Mewa	M & N	Nepali	Mewa	M & N	Nepali
Grandfather	42 (78%)	12 (22%)	-	6 (100%)	-	-
Grandmother	42 (78%)	12 (22%)	-	6 (100%)	-	-
Father	29 (54%)	18 (33%)	7 (13%)	5 (83%)	1 (17%)	-
Mother	29 (54%)	18 (33%)	7 (13%)	5 (83%)	1 (17%)	-
Spouse	20 (37%)	25 (46%)	9 (17%)	3 (50%)	2 (33%)	1 (17%)
Children	18 (33%)	24 (45%)	12 (22%)	2 (33%)	3 (50%)	1 (17%)

*Source: Linguistic field survey of Mewahang (2014)*

Table 4.9 shows the participants' information on literacy, wherein, fifty-four participants are literate and six illiterate. With regard to the literate group, a majority of the participants (78%) reported that they most frequently used mother tongue with their grandfather and grandmother while discussing social events and family matter like festivals, election, ceremonies, marriage, savings, spending, etc., which is followed by Mewahang-Nepali (22%). With their father and mother, a majority of the participants (54%) reported that they most frequently used mother tongue, which is followed by Mewahang-Nepali (33%) and Nepali (13%) respectively. With their spouse, a majority of the participants (46%) reported that they most frequently used the Mewahang-Nepali, which is followed by Mewahang (37%) and Nepali (17%) respectively. And, with their children, a majority of the participants (45%) reported that they most frequently used Mewahang-Nepali, which is followed by Mewahang (33%) and Nepali (22%) respectively.

With regard to the illiterate group, all participants reported that they most frequently mother tongue with their grandfather and grandmother. Regarding father and mother, a majority of the participants (83%) reported that they most frequently used mother tongue, which is followed by Mewahang-Nepali (17%). In case of spouse, a majority of the participants (50%) reported that they most frequently used mother tongue, which is followed by Mewahang-Nepali (33%) and Nepali (17%) respectively. And, in case of children, a majority of the participants (50%) reported that they most frequently used Mewahang-Nepali, which is followed by Mewahang (33%) and Nepali (17%) respectively.

#### 4.2.3 Patterns of language use at home while writing letters

The patterns of language that is most frequently used at home with different family members are presented as in the table 4.10.

**Table 4.10: Languages most frequently used with different family members by sex (while writing letters)**

Domain	Sex					
	Female (N=24)			Male (n=36)		
	Mewahang	M & N	Nepali	Mewahang	M & N	Nepali
Grandfather	10 (44%)	9 (38%)	5 (18%)	15 (42%)	12 (33%)	9 (25%)
Grandmother	10 (44%)	9 (38%)	5 (18%)	15 (42%)	12 (33%)	9 (25%)
Father	9 (38%)	8 (33%)	7 (29%)	13 (36%)	12 (33%)	11 (31%)
Mother	9 (38%)	8 (33%)	7 (29%)	13 (36%)	12 (33%)	11 (31%)
Spouse	7 (29%)	9 (38%)	8 (33%)	11 (31%)	14 (38%)	11 (31%)
Children	6 (24%)	9 (38%)	9 (38%)	10 (28%)	15 (41%)	11 (31%)

*Source: Linguistic field survey of Mewahang (2014)*

Table 4.10 shows the sex category of the participants and their responses with different family members by sex while writing letters. With regard to female participants, a majority of the participants (44%) reported that they most frequently

used mother tongue with their grandfather and grandmother, which is followed by Mewahang-Nepali (38%) and Nepali (18%). With their father and mother, a majority of the participants (38%) reported that they most frequently used mother tongue, which is followed by Mewahang-Nepali (33%) and Nepali (29%) respectively. With their spouse, a majority of the participants (38%) reported that they most frequently used Mewahang-Nepali, which is followed by Nepali (33%) and Mewahang (29%) respectively. And, with their children, a majority of the participants (38%) reported that they most frequently used Mewahang-Nepali, which is followed by Nepali (38%) and Mewahang (24%) respectively.

With regard to male participants, a majority of the participants (42%) reported that they most frequently used Mewahang with their grandfather and grandmother, which is followed by Mewahang-Nepali (33%) and Nepali (25%). With their father and mother, a majority of the participants (36%) reported that they most frequently used Mewahang, which is followed by Mewahang-Nepali (33%) and Nepali (31%) respectively. With their spouse, a majority of the participants (38%) reported that they most frequently used Mewahang-Nepali, which is followed by Mewahang (31%) and Nepali (31%) respectively. And, with their children, a majority of the participants (41%) reported that they most frequently used Mewahang-Nepali, which is followed by Nepali (31%) and Mewahang (28%) respectively.

Concerning the age category of the participants, Table 4.11 presents the languages most frequently used with different family matters by age while writing letters.

**Table 4.11: Languages most frequently used with different family members by age while writing letters (A<sub>1</sub>= 15-34 years, A<sub>2</sub>=35-60 years, A<sub>3</sub>= 60 +)**

Domain	Age groups								
	A <sub>1</sub> (n=16)			A <sub>2</sub> (n=32)			A <sub>3</sub> (n=12)		
	Mewahang	M & N	Nepali	Mewahang	M & N	Nepali	Mewahang	M & N	Nepali
Grandfather	5 (31%)	7 (44%)	4 (25%)	16 (50%)	10 (31%)	6 (19%)	5 (42%)	4 (33%)	3 (25%)
Grandmother	4 (25%)	6 (38%)	3 (23%)	18 (56%)	11 (34%)	7 (19%)	4 (36%)	4 (36%)	3 (28%)
Father	4 (25%)	6 (38%)	6 (38%)	11 (34%)	11 (34%)	10 (32%)	7 (58%)	2 (17%)	3 (25%)
Mother	3	4	6	15	11	10	4	4	3

	(38%)	(25%)	(38%)	(47%)	(34%)	(31%)	(36%)	(36%)	(28%)
Spouse	3 (24%)	6 (38%)	7 (44%)	10 (31%)	10 (31%)	12 (38%)	6 (50%)	5 (42%)	1 (8%)
Children	3 (19%)	5 (31%)	8 (50%)	10 (31%)	13 (41%)	9 (28%)	3 (25%)	5 (42%)	4 (33%)

*Source: Linguistic field survey of Mewahang (2014)*

Table 4.11 shows the participants' age groups of A<sub>1</sub>, A<sub>2</sub>, A<sub>3</sub> and their responses while writing letters with their family relatives. With regard to age group A<sub>1</sub>, a majority of the participants (44%) reported that they most frequently used Mewahang-Nepali with their grandfather and grandmother while writing letters, which is followed by Mewahang (31%) and Nepali (25%). With their father and mother, a majority of the participants (38%) reported that they most frequently used Nepali, which is followed by Mewahang-Nepali and Mewahang respectively. With their spouse, a majority of the participants (44%) reported that they most frequently used Nepali, which is followed by Mewahang-Nepali (38%) and Mewahang (24%) respectively. And, with their children, a majority of the participant (50%) reported that they most frequently used Nepali, which is followed by Mewahang-Nepali (31%) and Mewahang (19%) respectively.

With regard to age group A<sub>2</sub>, a majority of the participants (50%) reported that they most frequently used Mewahang with their grandfather and grandmother while writing letters, which is followed by Mewahang-Nepali (31%) and Nepali (19%) respectively. With their father, a majority of the participants (34%) reported that they most frequently used Mewahang, which is followed by Mewahang-Nepali (34%) and Nepali (32%) respectively. With their mother, a majority of the participants (47%) reported that they most frequently used Mewahang, which is followed by Mewahang-Nepali (34%) and Nepali (31%) respectively. With their spouse, a majority of the participants (38%) reported that they most frequently used Nepali, which is followed by Mewahang (31%) and Mewahang-Nepali (31%) respectively. And, with their children, a majority of the participant (41%) reported that they most frequently used Mewahang-Nepali, which is followed by Mewahang (31%) and Nepali (28%) respectively.

With regard to age group A<sub>3</sub>, a majority of the participants (42%) reported that they most frequently used Mewahang with their grandfather, while writing letters, which is

followed by Mewahang-Nepali (33%) and Nepali (25%) respectively. Regarding grandmother, a majority of the participants (36%) reported that they most frequently used Mewahang, which is followed by Mewahang-Nepali (36%) and Nepali (28%) respectively. With father, a majority of the participants (58%) reported that they most frequently used Mewahang, which is followed by Nepali (25%) and Mewahang-Nepali (17%) respectively. With their spouse, a majority of the participants (50%) reported that they most frequently used Mewahang, which is followed by Mewahang-Nepali (42%) and Nepali (8%) respectively. And, with their children, a majority of the participants (42%) reported that they most frequently used the Mewahang-Nepali, which is followed by Nepali (33%) and Mewahang (25%).

The participants are categorized into two groups as literate and illiterate and their responses on educational matters. Regarding this issue, Table 4.12 presents the languages most frequently used while writing letters.

**Table 4.12: Languages most frequently used with different family members by literacy (while writing letters)**

Domain	Literacy					
	Literate (n=54)			Illiterate (n=6)		
	Mewahang	M & N	Nepali	Mewahang	M & N	Nepali
Grandfather	23 (43%)	19 (35%)	12 (22%)	3 (50%)	2 (33%)	1 (17%)
Grandmother	23 (43%)	19 (35%)	12 (22%)	3 (50%)	2 (33%)	1 (17%)
Father	20 (37%)	16 (30%)	18 (33%)	2 (33%)	3 (50%)	1 (17%)
Mother	20 (37%)	16 (30%)	18 (33%)	2 (33%)	3 (50%)	1 (17%)
Spouse	18 (33%)	19 (35%)	17 (32%)	1 (17%)	2 (33%)	3 (50%)
Children	15 (28%)	21 (39%)	18 (33%)	1 (17%)	2 (33%)	3 (50%)

*Source: Linguistic field survey of Mewahang (2014)*

Table 4.12 shows the participants' information on literacy, wherein, fifty-four participants are literate and six illiterate. With regard to the literate group, a majority of the participants (43%) reported that they most frequently used Mewahang with their grandfather and grandmother while writing letters, which is followed by Mewahang-Nepali (35%) and Nepali (22%) respectively. With their father and mother, a majority of the participants (37%) reported that they most frequently used Mewahang, which is followed by Nepali (33%) and Mewahang-Nepali (30%) respectively. With their spouse, a majority of the participants (35%) reported that they most frequently used Mewahang-Nepali, which is followed by Mewahang (33%) and Nepali (32%) respectively. And, with their children, a majority of the participants (39%) reported that they most frequently used Mewahang-Nepali, which is followed by Nepali (33%) and Mewahang (28%) respectively.

With regard to the illiterate group, a majority of the participants (50%) reported that they most frequently used Mewahang with their grandfather and grandmother while writing letters, which is followed by Mewahang-Nepali (33%) and Nepali (17%) respectively. With their father and mother, a majority of the participants (50%) reported that they most frequently used Mewahang-Nepali, which is followed by Mewahang (33%) and Nepali (17%) respectively. With their spouse and children, a majority of the participants (50%) reported that they most frequently used Nepali, which is followed by Mewahang-Nepali (33%) and Mewahang (17%) respectively.

### 4.3 Patterns of language use by the children

There are three domains to examine the patterns of language used by the children: Playing with other children and talking with neighbors and at school. The responses of the participants in this issue are presented as in the table 4.13.

**Table 4.13: Languages usually spoken by children by sex**

Domains	Sex					
	Female (N=24)			Male (n=36)		
	Mewahang	M & N	Nepali	Mewahang	M & N	Nepali
Playing with other children	11 (46%)	7 (29%)	6 (25%)	16 (44%)	9 (25%)	11 (31%)
Talking with neighbors	10 (42%)	9 (38%)	5 (20%)	18 (50%)	8 (22%)	10 (28%)
At school	3 (12%)	11 (46%)	10 (42%)	8 (22%)	12 (34%)	16 (44%)

*Source: Linguistic field survey of Mewahang (2014)*

Table 4.13 shows the sex category of the patterns of language used by the children, playing with other children and talking with neighbors and at school. With regard to female participants, a majority of the participants (46%) reported that their children most frequently used Mewahang with other children while playing, which is followed by Mewahang-Nepali (29%) and Nepali (25%) respectively. A majority of the participants (42%) reported that their children most frequently used Mewahang, while talking with neighbors, which is followed by Mewahang-Nepali (38%) and Nepali (20%) respectively. And, a majority of the participants (46%) reported that their children most frequently used Mewahang-Nepali at school, which is followed by Nepali (42%) and Mewahang (12%) respectively.

With regard to male participants, a majority of the participants (44%) reported that their children most frequently used Mewahang with other children while playing, which is followed by Nepali (31%) and Mewahang-Nepali (25%) respectively. A majority of the participants (50%) reported that their children most frequently used Mewahang while talking with neighbors, which is followed by Nepali (28%) and Mewahang-Nepali (22%) respectively. And, a majority of the participants (44%) reported that their children most frequently used Nepali at school, which is followed by Mewahang-Nepali (34%) and Mewahang (22%) respectively.

Concerning the age category of the participants, the responses of the participants in this issue are presented as in the table 4.14.

**Table 4.14: Languages usually spoken by children by age**

(A<sub>1</sub>= 15-34 years, A<sub>2</sub>=35-60 years, A<sub>3</sub>= 60 + years)

Domains	Age groups								
	A <sub>1</sub> (n=16)			A <sub>2</sub> (n=32)			A <sub>3</sub> (n=12)		
	Mewa	R&N	Nepali	Mewa	M&N	Nepali	Mewa	M&N	Nepali
Playing with other children	7 (44%)	5 (31%)	4 (25%)	16 (50%)	9 (28%)	7 (22%)	4 (33%)	5 (42%)	3 (25%)
Talking with neighbors	7 (43%)	6 (38%)	3 (19%)	15 (47%)	8 (25%)	9 (28%)	6 (50%)	3 (25%)	3 (25%)
At school	3 (19%)	6 (38%)	7 (43%)	6 (19%)	14 (43%)	12 (38%)	2 (17%)	3 (25%)	7 (58%)

*Source: Linguistic field survey of Mewahang (2014)*

Table 4.14 shows the participants' age groups of A<sub>1</sub>, A<sub>2</sub>, A<sub>3</sub> and their responses on the language used by their children in different domains like playing with other children, talking with neighbors and at school. With regard to age group A<sub>1</sub>, a majority of the participants (44%) reported that their children most frequently used Mewahang with other children while playing, which is followed by Mewahang-Nepali (31%) and Nepali (25%) respectively. A majority of the participants (38%) reported that their children most frequently used Mewahang while talking with neighbors, which is followed by Mewahang-Nepali (38%) and Nepali (19%) respectively. A majority of the participants (43%) reported that their children most frequently used Nepali in School, which is followed by and Mewahang-Nepali (38%) and Mewahang (19%) respectively.

With regard to age group A<sub>2</sub>, a majority of the participants (50%) reported that their children most frequently used Mewahang with other children while playing, which is followed by Mewahang-Nepali (28%) and Nepali (22%) respectively. With their neighbours, a majority of the participants (47%) reported that their children most frequently used Mewahang, which is followed by Nepali (28%) and Mewahang-Nepali (25%) respectively. And, a majority of the participants (43%) reported that their children most frequently used Mewahang-Nepali at school, which is followed by Nepali (38%) and Mewahang (28%) respectively.

With regard to age group A<sub>3</sub>, a majority of the participants (42%) reported that their children most frequently used Mewahang-Nepali with other children while playing, which is followed by Mewahang (33%) and Nepali (25%) respectively. A majority of the participants (50%) reported that their children most frequently used Mewahang while talking with neighbors, which is followed by Mewahang-Nepali (25%) and Nepali (25%) respectively. And, a majority of the participants (58%) reported that their children most frequently used Nepali at school, which is followed by Mewahang-Nepali (25%) and Mewahang (17%) respectively.

The participants are categorized into two groups as literate and illiterate and their responses on the patterns of language used by the children: Playing with other children and talking with neighbors and at school. Regarding this issue, the responses of the participants in this issue are presented as in the table 4.15.

**Table 4.15: Languages usually spoken by children in different domains by literacy**

Domain	Literacy					
	Literate (n=54)			Illiterate (n=6)		
	Mewahang	M & N	Nepali	Mewahang	M & N	Nepali
Playing with other children	24 (44%)	14 (26%)	16 (30%)	3 (50%)	2 (33%)	1 (17%)
Talking with neighbors	26 (48%)	15 (28%)	13 (24%)	1 (17%)	3 (50%)	2 (33%)
At school	10 (19%)	21 (39%)	23 (42%)	1 (17%)	2 (34%)	3 (50%)

*Source: Linguistic field survey of Mewahang (2014)*

Table 4.15 shows the participants' information on literacy, wherein, fifty-four participants are literate and six illiterate. With regard to the literate group, a majority of the participants (44%) reported that their children most frequently used Mewahang with other children while playing, which is followed by Nepali (26%) and Mewahang-Nepali (26%) respectively. A majority of the participants (48%) reported that their children most frequently used Mewahang while talking with their neighbors, which is followed by Mewahang-Nepali (28%) and Nepali (24%) respectively. And, a majority of the participants (42%) reported that their children most frequently used Nepali at school, which is followed by Mewahang-Nepali (39%) and Mewahang (19%) respectively.

With regard to the illiterate group, a majority of the participants (50%) reported that their children most frequently used Mewahang with other children while playing, which is followed by Mewahang-Nepali (33%) and Nepali (17%) respectively. A majority of the participants (50%) reported that their children most frequently used Mewahang-Nepali while talking with their neighbors, which is followed by Nepali (33%) and Mewahang (17%) respectively. And, a majority of the participants (50%) reported that their children most frequently used Nepali at school, which is followed by Mewahang-Nepali (34%) and Mewahang (17%) respectively.

#### 4.4 Patterns of language use by the community for marriage invitations

The participants were asked what languages they used in the community for marriage invitations. Regarding this issue, the responses of the participants from Mewahang community are presented as in the table 4.16.

**Table 4.16: Languages used for marriage invitations by the community by sex**

Domain	Sex		Total (N=60)
	Female (N=24)	Male (n=36)	
Mewahang	9 (38%)	14 (39%)	23 (38%)
Mewahang and Nepali	7 (29%)	10 (28%)	17 (28%)
Nepali	8 (33%)	12 (33%)	20 (34%)

*Source: Linguistic field survey of Mewahang (2014)*

Table 4.16 shows the language mostly used for marriage invitation in the community and the sex category of the participants. With regard to female participants, a majority of the participants (38%) reported that they used Mewahang for marriage invitations in their community, which is followed by Nepali (33%) and Mewahang-Nepali (29%) respectively. Similarly, on the other hand, a majority of the male participants (39%) reported that they used Mewahang for marriage invitation in their community, which is followed by Mewahang-Nepali (28%) and Nepali (33%) respectively.

**Table 4.17: Languages used for marriage invitations by the community by age**

(A<sub>1</sub>= 15-34 years, A<sub>2</sub>=35-60 years, A<sub>3</sub>= 60 + years)

Domain	Age groups			Total (N=60)
	A <sub>1</sub> (n=16)	A <sub>2</sub> (n=32)	A <sub>3</sub> (n=12)	
Mewahang	6 (38%)	12 (38%)	5 (42%)	23 (38%)
Mewahang and Nepali	4 (24%)	9 (28%)	4 (33%)	17 (28%)
Nepali	6 (38%)	11 (34%)	3 (25%)	20 (34%)

*Source: Linguistic field survey of Mewahang (2014)*

Table 4.17 shows that a majority of the participants (38%) from the age group A<sub>1</sub> reported that they used Mewahang for marriage invitation in their community, which is followed by Mewahang-Nepali (24%) and Nepali (38%) respectively. With regard to age group A<sub>2</sub>, a majority of the participants (38%) reported that they used Mewahang for marriage invitation in their community, which is followed by Nepali (34%) and Mewahang-Nepali (28%) respectively. Similarly, regarding the age group of A<sub>3</sub>, a majority of the participants (42%) reported that they used Mewahang, which is followed by Mewahang-Nepali (33%) and Nepali (25%).

**Table 4.18: Languages used for marriage invitations by the community by literacy**

Domain	Literacy		Total (N=60)
	Literate (n=54)	Illiterate (n=6)	
Mewahang	22 (40%)	1 (17%)	23 (38%)
Mewahang and Nepali	16 (30%)	1 (17%)	17 (28%)
Nepali	16 (30%)	4 (66%)	20 (34%)

*Source: Linguistic field survey of Mewahang (2014)*

Table 4.18 shows the literacy category of the participants and their responses on language used for marriage invitation in the community. With regard to literate participants, a majority of the participants (40%) reported that they used Mewahang for marriage invitation in the community, which is followed by Mewahang-Nepali (30%) and Nepali (30%) respectively. Similarly, regarding illiterate category, a majority of the participants (66%) reported that they used Nepali for marriage invitation in the community, which is followed by Mewahang (17%) and Mewahang-Nepali (17%) respectively

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

The participants were asked what language they usually used while writing minutes of the community meetings. The responses of the participants in this subject matter are presented in the following tables.

**Table 4.19: Languages usually used to write minutes in community meetings by sex**

Domain	Sex		Total (N=60)
	Female (N=24)	Male (n=36)	
Mewahang	-	-	-
Mewahang and Nepali	-	-	-
Nepali	24 (100%)	36 (100%)	60 (100%)

*Source: Linguistic field survey of Mewahang (2014)*

Table 4.19 shows that all male and female participants reported that they usually used Nepali to write minutes in community meetings.

**Table 4.20: Languages usually used to write minutes in community meetings by age**

(A<sub>1</sub>= 15-34 years, A<sub>2</sub>=35-60 years, A<sub>3</sub>= 60 + years)

Language	Age groups			Total (N=60)
	A <sub>1</sub> (n=16)	A <sub>2</sub> (n=32)	A <sub>3</sub> (n=12)	
Mewahang	-	-	-	-
Mewahang and Nepali	-	-	-	-
Nepali	16 (100%)	32 (100%)	12 (100%)	60 (100%)

*Source: Linguistic field survey of Mewahang (2014)*

Table 4.20 shows that all participants, regarding age groups of A<sub>1</sub>, A<sub>2</sub> and A<sub>3</sub>, reported that they usually used Nepali to write minutes in community meetings.

**Table 4.21: Languages usually used to write minutes in community meetings by literacy**

Language	Literacy		Total (N=60)
	Literate (n=54)	Illiterate (n=6)	
Mewahang	-	-	-
Mewahang and Nepali	-	-	-
Nepali	54 (100%)	6 (100%)	60 (100%)

*Source: Linguistic field survey of Mewahang (2014)*

Table 4.21 also shows that all participants of literate and illiterate groups reported that they usually used Nepali to write minutes in community meetings.

#### 4.6 The frequency of use of mother tongue

The vitality of language may be better measured in terms of the frequency of the mother tongue in practical life. The following tables present the frequency of use of mother tongue by sex, age and literacy.

**Table 4.22: The frequency of the use of mother tongue by sex**

Domain	Sex		Total (N=60)
	Male (n=36)	Female (N=24)	
Everyday	21 (58%)	14 (58%)	35 (58%)
Rarely	15 (42%)	10 (42%)	25 (42%)
Never	-	-	-

*Source: Linguistic field survey of Mewahang (2014)*

Table 4.22 shows that a majority of the male participants (58%) reported that they used mother tongue everyday in their practical life, and a minority of the male participants (42%) reported that they rarely used mother tongue in their practical life.

With regard to female participants, a majority of the participants (58%) reported that they used mother tongue everyday in their practical life, and a minority of the participants (42%) reported that they rarely used mother tongue in their practical life.

**Table 4.23: The frequency of the use of mother tongue by age**

Domain	Age groups			Total (N=60)
	A <sub>1</sub> (n=16)	A <sub>2</sub> (n=32)	A <sub>3</sub> (n=12)	
Everyday	9 (56%)	21 (66%)	5 (42%)	35 (58%)
Rarely	7 (44%)	11 (34%)	7 (58%)	25 (42%)
Never	-	-	-	-

*Source: Linguistic field survey of Mewahang (2014)*

Table 4.23 shows participants' age group as A<sub>1</sub>, A<sub>2</sub> and A<sub>3</sub>, and their responses on mother tongue use in their daily life. Regarding age group A<sub>1</sub>, a majority of the participants (56%) reported that they used mother tongue everyday in their practical life. However, a minority of the participants (44%) reported that they rarely used mother tongue in their practical life.

With regard to age group A<sub>2</sub>, a majority of the participants (66%) reported that they used mother tongue everyday in their practical life. However, a minority of the participants (34%) reported that they rarely used mother tongue in their practical life.

Similarly, with regard to age group A<sub>3</sub>, a majority of the participants (58%) reported that they rarely used mother tongue everyday in their practical life. However, a minority of the participants (42%) reported that they used mother tongue everyday in their practical life.

**Table 4.24: The frequency of the use of mother tongue by literacy**

Domain	Literacy		Total (N=60)
	Literate (n=54)	Illiterate (n=6)	
Everyday	31 (57%)	4 (67%)	35 (58%)
Rarely	23 (43%)	2 (33%)	25 (42%)
Never	-	-	-

*Source: Linguistic field survey of Mewahang (2014)*

Table 4.24 shows literacy category of the participants and their response on the use of mother tongue. With regard to literate participants, a majority of the participants (57%) reported that they used mother tongue everyday in their daily life. However, a minority of the participants (43%) reported that they rarely used mother tongue in their daily life.

With regard to illiterate participants, a majority of the participants (67%) reported that they used mother tongue everyday in their daily life. However, a minority of the participants (33%) reported that they rarely used mother tongue in their daily life.

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

Generally, in Mewahang community, Nepali serves as the language of wider communication. The following tables present responses of the participants regarding the frequency of the use of language of wider communication by sex, age and literacy.

**Table 4.25: The frequency of the use of the language of wider communication by sex**

Domain	Sex		Total (N=60)
	Female (N=24)	Male (n=36)	
Everyday	21 (88%)	29 (81%)	50 (83%)
Rarely	3 (12%)	7 (19%)	10 (17%)
Never	-	-	-

*Source: Linguistic field survey of Mewahang (2014)*

Table 4.25 shows the frequency of the use of the language of wider communication by sex category of the participants. With regard to female participants, a majority of the participants (88%) reported that they used Nepali as the language of wider communication everyday in their practical life. However, a minority of the participants (12%) reported that they rarely used Nepali as the language of wider communication.

With regard to male participants, a majority of the participants (81%) reported that they used Nepali as the language of wider communication everyday in their practical life. However, a minority of the participants (19%) reported that they rarely used Nepali as the language of wider communication.

**Table 4.26: The frequency of the use of the language of wider communication by age (A<sub>1</sub>= 15-34 years, A<sub>2</sub>=35-60 years, A<sub>3</sub>= 60 + years)**

Domain	Age groups			Total (N=60)
	A <sub>1</sub> (n=16)	A <sub>2</sub> (n=32)	A <sub>3</sub> (n=12)	
Everyday	13 (54%)	27 (61%)	10 (64%)	50 (83%)
Rarely	3 (46%)	5 (39%)	2 (36%)	10 (17%)
Never	-	-	-	-

*Source: Linguistic field survey of Mewahang (2014)*

Table 4.26 shows the participants' age group as A<sub>1</sub>, A<sub>2</sub> and A<sub>3</sub> and their response on the use of the language of wider communication in their daily life. With regard to age group A<sub>1</sub>, a majority of the participants (54%) reported that they used Nepali as the language of wider communication everyday in their practical life. However, a

minority of the participants (46%) reported that they rarely used Nepali as the language of wider communication.

With regard to age group A<sub>2</sub>, a majority of the participants (61%) reported that they used Nepali as the language of wider communication everyday in their practical life. However, a minority of the participants (39%) reported that they rarely used Nepali as the language of wider communication.

With regard to age group A<sub>3</sub>, a majority of the participants (64%) reported that they used Nepali as the language of wider communication everyday in their practical life. However, a minority of the participants (36%) reported that they rarely used Nepali as the language of wider communication.

**Table 4.27: The frequency of the use of the language of wider communication by literacy**

Domain	Literacy		Total (N=60)
	Literate (n=54)	Illiterate (n=6)	
Everyday	45 (83%)	5 (83%)	36 (83%)
Rarely	9 (17%)	1(17%)	24 (17%)
Never	-	-	-

*Source: Linguistic field survey of Mewahang (2014)*

Table 4.27 shows the literacy category of the participants and their response on the use of the language of wider communication. With regard to literate group, a majority of the participants (83%) reported that they used Nepali as the language of wider communication everyday in their practical life. However, a minority of the participants (17%) reported that they rarely used Nepali as the language of wider communication.

With regard to illiterate group, a majority of the participants (83%) reported that they used Nepali as the language of wider communication everyday in their practical life. However, a minority of the participants (17%) reported that they rarely used Nepali as the language of wider communication.

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

We can evaluate the vitality of a language by examining the patterns of language use while the speakers of other languages visit the mother tongue speakers at home. The

responses of the participants in this subject matter are presented in the following tables.

**Table 4.28: The language usually used when speakers of other languages visit at home by sex**

Language	Sex		Total (N=60)
	Male (n=36)	Female (N=24)	
Mewahang	-	-	-
Mewahang and Nepali	-	-	-
Nepali	36 (100%)	24 (100%)	60 (100%)

*Source: Linguistic field survey of Mewahang (2014)*

Table 4.28 shows the gender category and the responses of the participants on language usually used when speakers of other language visit at home. Concerning the responses of both male and female participants, all participants reported that they usually used Nepali when the speakers of other languages visit at their home.

**Table 4.29: The language usually used when speakers of other languages visit at home by age**

(A<sub>1</sub>= 15-34 years, A<sub>2</sub>=35-60 years, A<sub>3</sub>= 60 +)

Language	Age groups			Total (N=60)
	A <sub>1</sub> (n=16)	A <sub>2</sub> (n=32)	A <sub>3</sub> (n=12)	
Mewahang	-	-	-	-
Mewahang and Nepali	-	-	-	-
Nepali	16 (100%)	32 (100%)	12 (100%)	60 (100%)

*Source: Linguistic field survey of Mewahang (2014)*

Table 4.29 shows the responses of the participants on language usually used when speakers of other language visit at home including age groups as A<sub>1</sub>, A<sub>2</sub>, and A<sub>3</sub>. Concerning the responses of participants of age groups of A<sub>1</sub>, A<sub>2</sub>, and A<sub>3</sub>, all participants reported that they usually used Nepali when the speakers of other languages visit at their home.

**Table 4.30: The language usually used when speakers of other languages visit at home by literacy**

Language	Literacy		Total (N=60)
	Literate (n=54)	Illiterate (n=6)	
Mewahang	-	-	-
Mewahang and Nepali	-	-	-
Nepali	54 (100%)	6 (100%)	60 (100%)

*Source: Linguistic field survey of Mewahang (2014)*

Table 4.30 shows the responses of the participants on language usually used when speakers of other language visit at home including literacy category. Concerning the responses of literate and illiterate participants, all participants reported that they usually used Nepali when the speakers of other languages visit at their home.

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

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

The following tables present the preference of language for their children's medium of instruction at primary level by sex, age and literacy.

**Table 4.31: The preference of language for children's medium of instruction at primary level by sex**

Language	Sex		Total (N=60)
	Female (N=24)	Male (n=36)	
Mewahang	15 (63%)	24 (67%)	39 (65%)
Nepali	7 (29%)	9 (25%)	16 (27%)
English	2 (8%)	3 (8%)	5 (8%)

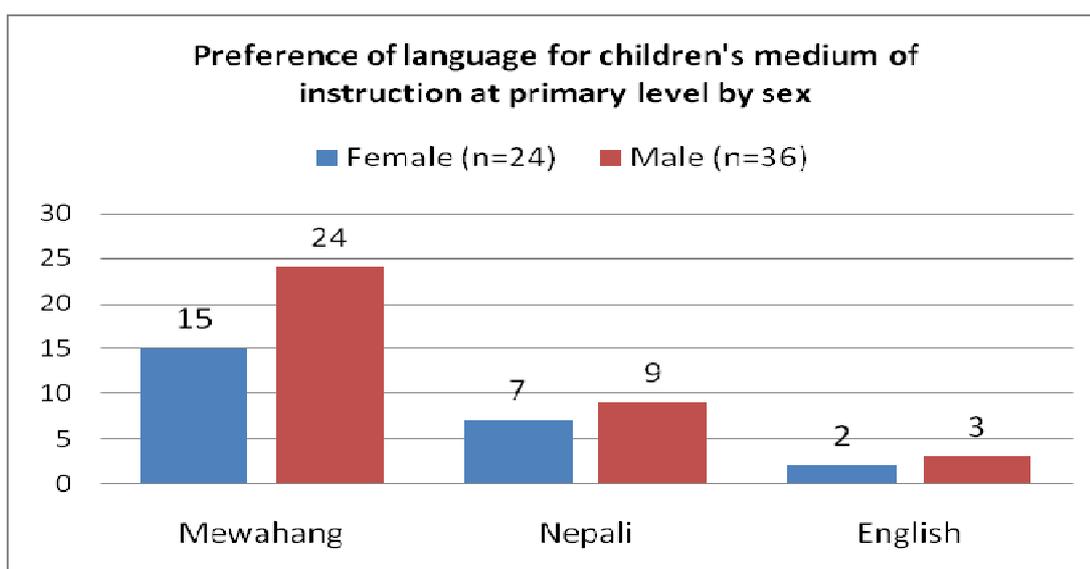
*Source: Linguistic field survey of Mewahang (2014)*

Table 4.31 shows the gender category of the participants and their response on preference of language for children's medium of instruction at primary level. With regard to female participants, a majority of the participants (63%) reported that they preferred to their mother tongue for their children's medium of instruction at primary level, which is followed by Nepali (29%) and English (8%) respectively.

With regard to male participants, a majority of the participants (67%) reported that they preferred to their mother tongue for their children's medium of instruction at primary level, which is followed by Nepali (25%) and English (8%) respectively.

Preference of language for children's medium of instruction at primary level by sex is presented in Figure 4.8.

**Figure 4.8: Preference of language for children's medium of instruction at primary level by sex**



*Source: Linguistic field survey of Mewahang (2014)*

Figure 4.8 shows that a majority of the male and female participants from the Mewahang community have prioritized their mother tongue to be used as the language for their children's medium of instruction at primary level by sex.

**Table 4.32: The preference of language for children's medium of instruction at primary level by age (A<sub>1</sub>= 15-34 years, A<sub>2</sub>=35-60 years, A<sub>3</sub>= 60 + years)**

Language	Age groups			Total (N=60)
	A <sub>1</sub> (n=16)	A <sub>2</sub> (n=32)	A <sub>3</sub> (n=12)	
Mewahang	10 (63%)	20 (63%)	9 (75%)	39 (65%)
Nepali	4 (25%)	9 (28%)	3 (25%)	16 (27%)
English	2 (12%)	3 (9%)	-	5 (8%)

*Source: Linguistic field survey of Mewahang (2014)*

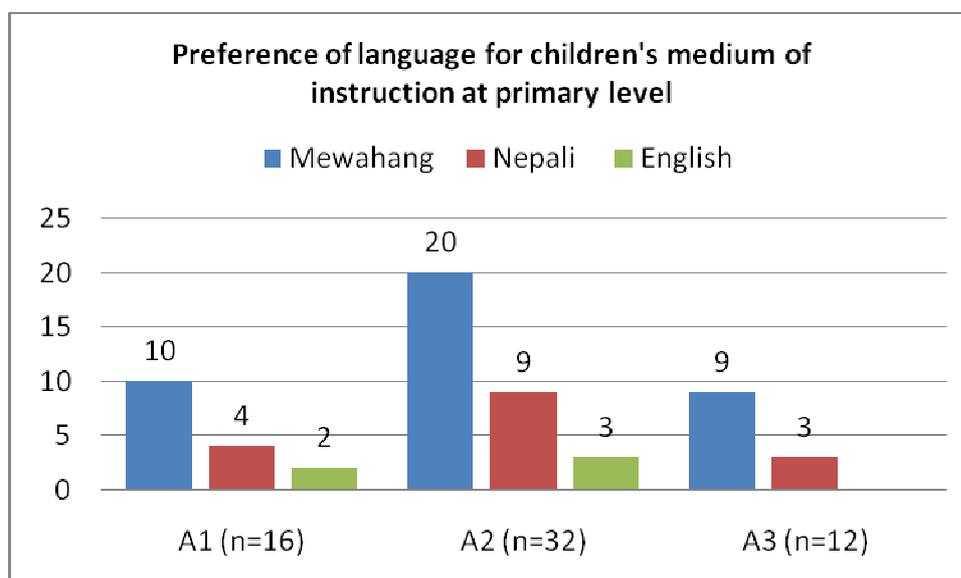
Table 4.32 shows the age category of the participants as A<sub>1</sub>, A<sub>2</sub>, and A<sub>3</sub> and their response on preference of language for children's medium of instruction at primary level. Regarding the age group of A<sub>1</sub>, a majority of the participants (63%) reported that they preferred to mother tongue for their children's medium of instruction at primary level, which is followed by Nepali (25%) and English (12%) respectively.

With regard to age group of A<sub>2</sub>, a majority of the participants (63%) reported that they preferred to their mother tongue for their children's medium of instruction at primary level, which is followed by Nepali (28%) and English (9%) respectively.

Similarly, regarding the age group of A<sub>3</sub>, a majority of the participants (75%) reported that they preferred to mother tongue for their children's medium of instruction at primary level, which is followed by Nepali (25%).

Preference of language for children's medium of instruction at primary level by age is presented in Figure 4.9.

**Figure 4.9: Preference of language for children's medium of instruction at primary level by age**



*Source: Linguistic field survey of Mewahang (2014)*

Figure 4.9 shows that a majority of the participants from all age groups reported that they preferred to their mother tongue to be used as the language for their children's medium of instruction at primary level by age, which is followed by Nepali and English.

**Table 4.33: The preference of language for children's medium of instruction at primary level by literacy**

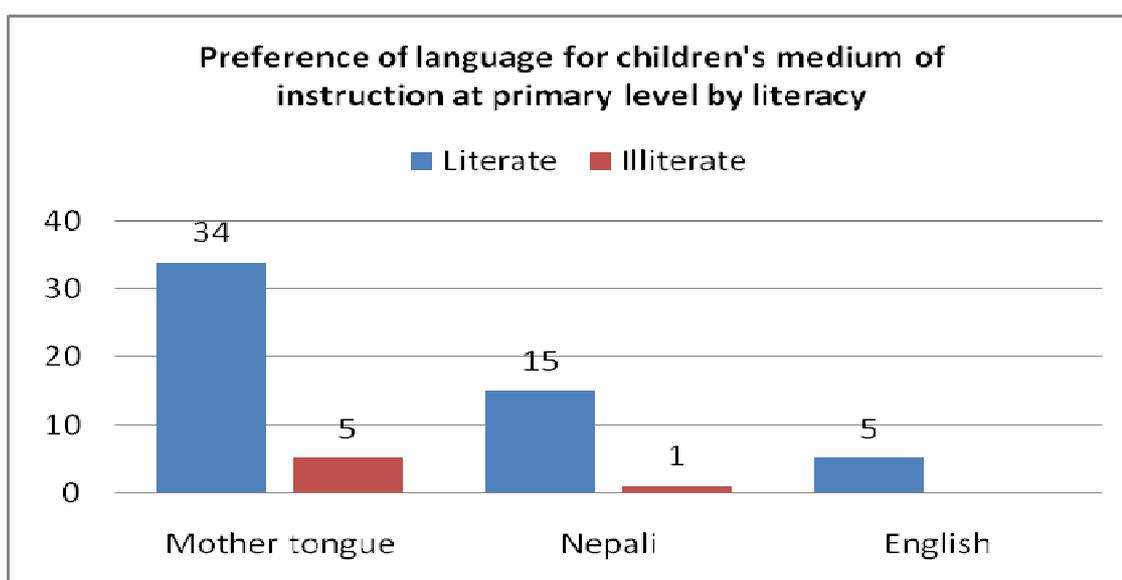
Language	Literacy		Total (N=60)
	Literate (n=54)	Illiterate (n=6)	
Mother tongue	34 (63%)	5 (83%)	39 (65%)
Nepali	15 (28%)	1 (17%)	16 (27%)
English	5 (9%)	-	5 (8%)

*Source: Linguistic field survey of Mewahang (2014)*

Table 4.33 shows the responses of the literate and illiterate participants. Regarding the literate group, a majority of the participants (63%) reported that they preferred to mother tongue for their children's medium of instruction at primary level, which is followed by Nepali (28%), and English (9%) respectively. Regarding the illiterate group, a majority of the participants (83%) preferred to mother tongue for their children's medium of instruction at primary level, which is followed by Nepali (28%).

Preference of language for children's medium of instruction at primary level by literacy is presented in Figure 4.10

**Figure 4.10: Preference of language for children's medium of instruction at primary level by literacy**



*Source: Linguistic field survey of Mewahang (2014)*

Figure 4.10 shows that a majority of the literate participants (63%) reported that they preferred to mother tongue for their children's medium of instruction at primary level, which is followed by Nepali (28%) and English (9%) respectively. Regarding the illiterate group, a majority of the participants (83%) preferred to mother tongue for their children's medium of instruction at primary level, which is followed by Nepali (17%).

#### **4.10 Summary**

Chapter four deals with different domains of language use and different topics. The unit-wise summary of the Chapter four is presented in the following paragraphs.

Regarding the different domains of language use such as counting, singing, joking, shopping/marketing, story-telling, discussion/debate, praying, quarrelling, abusing (scolding/using taboo words), telling stories to children, singing at home, family gatherings, and village meetings, a majority of the participants in most of the domains reported that they most frequently used Nepali. However, under the domain of praying, a majority of the female (50%) and male participants (53%) reported that they most frequently used Mewahang, which is followed by Mewahang-Nepali and Nepali. Under the domain of abusing, a majority of the female (42%) and male participants (41%) reported that they most frequently used Mewahang-Nepali, which is followed by Mewahang and Nepali respectively. With regard to domain of telling stories to children, family gatherings and village meetings, a majority of the participants reported that they most frequently used Mewahang-Nepali, which is followed by Nepali and Mewahang-Nepali respectively.

Unit 4.2 deals with the subject matter of pattern of language use at home while talking about education matters with the family relatives. With regard to this subject, in case of grandfather and grandmother, a majority of the female (67%) and male (67%) participants reported that they most frequently used their mother tongue while talking about educational matters like schools, admission, studies, teacher, etc., which is followed by Mewahang-Nepali (33%). Similarly, a majority of the female (50%) and male (53%) participants reported that they most frequently used mother tongue with their father and mother, which is followed by Mewahang-Nepali and Nepali respectively. In the domain of spouse, a majority of female (42%) and male (42%) participants reported that they most frequently used mother tongue with their mother,

which is followed by Mewahang-Nepali and Nepali respectively. In the domain of children, a majority of female (42%) and male (39%) participants reported that they most frequently used mother tongue with their mother, which is followed by Mewahang-Nepali and Nepali respectively.

In unit 4.3, pattern of language use by children is presented. Regarding this point, with regard to female participants, a majority of the participants (46%) reported that their children most frequently used Mewahang with other children while playing, which is followed by Mewahang-Nepali (29%) and Nepali (25%) respectively. A majority of the participants (42%) reported that their children most frequently used Mewahang, while talking with neighbors, which is followed by Mewahang-Nepali (38%) and Nepali (20%) respectively. And, a majority of the participants (46%) reported that their children most frequently used Mewahang-Nepali at school, which is followed by Nepali (42%) and Mewahang (12%) respectively. With regard to male participants, a majority of the participants (44%) reported that their children most frequently used Mewahang with other children while playing, which is followed by Nepali (31%) and Mewahang-Nepali (25%) respectively. A majority of the participants (50%) reported that their children most frequently used Mewahang while talking with neighbors, which is followed by Nepali (28%) and Mewahang-Nepali (22%) respectively. And, a majority of the participants (44%) reported that their children most frequently used Nepali at school, which is followed by Mewahang-Nepali (34%) and Mewahang (22%) respectively.

Unit 4.4 deals with pattern of language used by the community for marriage invitation. With regard to female participants, a majority of the participants (38%) reported that they used Mewahang for marriage invitations in their community, which is followed by Nepali (33%) and Mewahang-Nepali (29%) respectively. Similarly, on the other hand, a majority of the male participants (39%) reported that they used Mewahang for marriage invitation in their community, which is followed by Mewahang-Nepali (28%) and Nepali (33%) respectively.

Pattern of language use in writing the minutes of the community meetings is dealt in unit 4.5. With regard this point, all participants reported that they usually used Nepali to write minutes in community meetings.

Unit 4.6 deals with frequency of use of the mother tongue. Regarding this point, a majority of the male participants (58%) reported that they used mother tongue everyday in their practical life, and a minority of the male participants (42%) reported that they rarely used mother tongue in their practical life. With regard to female participants, a majority of the participants (58%) reported that they used mother tongue everyday in their practical life, and a minority of the participants (42%) reported that they rarely used mother tongue in their practical life.

The issue of language of wider communication is dealt in unit 4.7. With regard this point, a majority of female participants (88%) reported that they used Nepali as the language of wider communication everyday in their practical life. However, a minority of the participants (12%) reported that they rarely used Nepali as the language of wider communication. With regard to male participants, a majority of the participants (81%) reported that they used Nepali as the language of wider communication everyday in their practical life. However, a minority of the participants (19%) reported that they rarely used Nepali as the language of wider communication.

Unit 4.8 deals with the subject of pattern of language use with the speakers of other language while visiting at home. Concerning the responses of both male and female participants, all participants reported that they usually used Nepali when the speakers of other languages visit at their home.

Unit 4.9 deals with the issue of preference for children's medium of instruction at primary level. With regard to female participants, a majority of the participants (63%) reported that they preferred to their mother tongue for their children's medium of instruction at primary level, which is followed by Nepali (29%) and English (8%) respectively.

With regard to male participants, a majority of the participants (67%) reported that they preferred to their mother tongue for their children's medium of instruction at primary level, which is followed by Nepali (25%) and English (8%) respectively.

## CHAPTER 5

### MOTHER TONGUE PROFICIENCY AND BI/MULTILINGUALISM

#### 5.0 Outline

This chapter evaluates the mother tongue proficiency and bi/multilingualism in Mewahang. Apart from this, this chapter also evaluates the level and extent of community bi/multilingualism of Mewahang speakers in Nepali. This chapter consists of three sections. Section 5.1 examines mother tongue proficiency in Mewahang. Similarly, in section 5.2, we examine bi/multilingualism and determine the levels of bilingualism in Nepali among Mewahang speakers in the survey points. Section 5.3 summarizes the findings of the chapter.

#### 5.1 Mother tongue proficiency

Mother tongue proficiency (in speaking, reading and writing) has been measured in terms of three degrees: very well, some and only a little. SLQ A was administered in the participants from the selected reference points of survey in Mewahang. Table 5.1 presents the responses of the participants regarding mother tongue proficiency in speaking, reading and writing in Mewahang.<sup>1</sup>

**Table 5.1: Mother tongue proficiency in speaking, reading and writing in Mewahang<sup>2</sup>**

Degrees	Speaking (n=60)			Reading and writing (n=60)		
	Female (n=24)	Male (n=36)	Total (N=60)	Female (n=20)	Male (n=34)	Total (N=54)
Very well	18 (75%)	26 (72%)	44 (73%)	11 (55%)	24 (71%)	35 (65%)
Some	6 (25%)	10 (28%)	16 (27%)	9 (45%)	10 (29%)	19 (35%)
Only a little	-	-	-	-	-	-

*Source: Linguistic field survey of Mewahang (2014)*

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

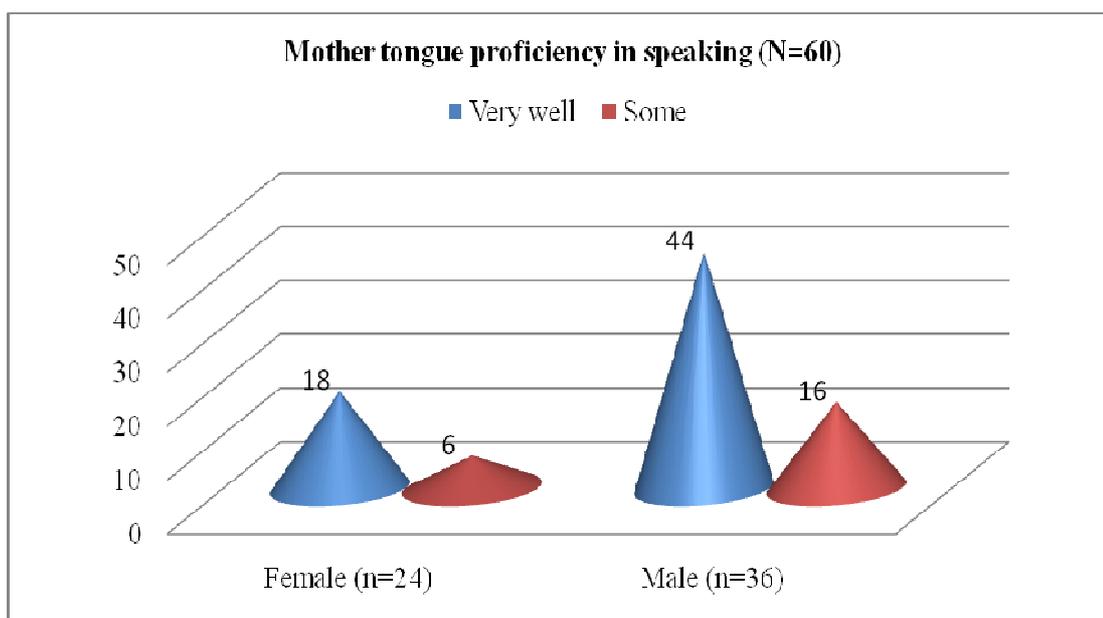
<sup>2</sup> In reading and writing, four participants from female and two from male were illiterate. Therefore, they are excluded in Table 5.1.

Table 5.1 shows two categories of speaking and reading-writing in mother tongue. As for speaking domain, a majority of the female participants (75%) reported that they are 'very well' in speaking; but a minority of the participants (25%) reported that the degree in reading is 'some'. A majority of the male participants (72%) reported that they are 'very well' in speaking; but a minority of the participants (27%) reported that the degree in reading is 'some'.

As for reading and writing domain, a majority of the female participants (55%) reported that they are 'very well' in speaking; but a minority of the participants (45%) reported that the degree in reading is 'some'. With regard to male participants in reading and writing domain, a majority of the male participants (71%) reported that they are 'very well' in speaking; but a minority of the participants (29%) reported that the degree in reading is 'some'.

A degree of mother tongue proficiency in speaking is clearly shown in 5.1.

**Figure 5.1: A degree of mother tongue proficiency in speaking**

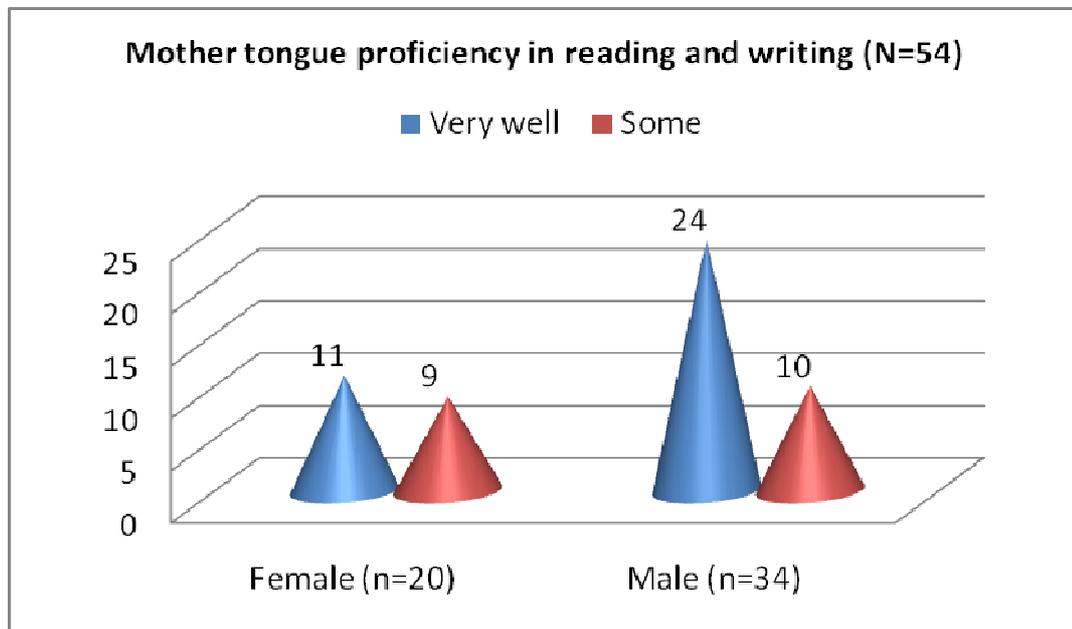


*Source: Linguistic field survey of Mewahang (2014)*

Figure 5.1 clearly shows about the mother tongue proficiency of the participants in speaking. It is clear that the degree of the majority of the participants (73%) is 'very well', which is followed by the minority of the participants (27%) with 'some'.

A degree of mother tongue proficiency in reading is clearly shown in 5.2.

**Figure 5.2: A degree of mother tongue proficiency in speaking**



*Source: Linguistic field survey of Mewahang (2014)*

Figure 5.2 clearly shows about the degree of mother tongue proficiency in speaking of the participants. It is clear that the degree of the majority of the participants (65%) is 'very well', which is followed by the minority of the participants (35%) with 'some'.

## **5.2 Bi/multilingualism**

Basically, three tools were employed to examine bi/multilingualism in Mewahang. They include SLQ A and SLQ B. We present the results based on each tools as follows.

### **5.2.1 SLQ A**

Bi/multilingualism is a common phenomenon in all the indigenous nationalities in Nepal. The Mewahang community is no exception. We found that all the participants who participated in the discussion were generally bilingual. The major languages they use are the Mewahang, the mother tongue and Nepali, the link language. In general, the Mewahang community is a bilingual community in terms of usage of major languages such as the Mewahang, the mother tongue and Nepali, the link language. The responses of the participants on bi/multilingualism are presented in Table 5.2.

**Table 5.2: Multilingualism in Mewahang community<sup>3</sup> (N= 60)**

S.N.	Languages	No. of speakers	Percentage	Remarks
1.	Mewahang	60	100%	
2.	Nepali	60	100%	

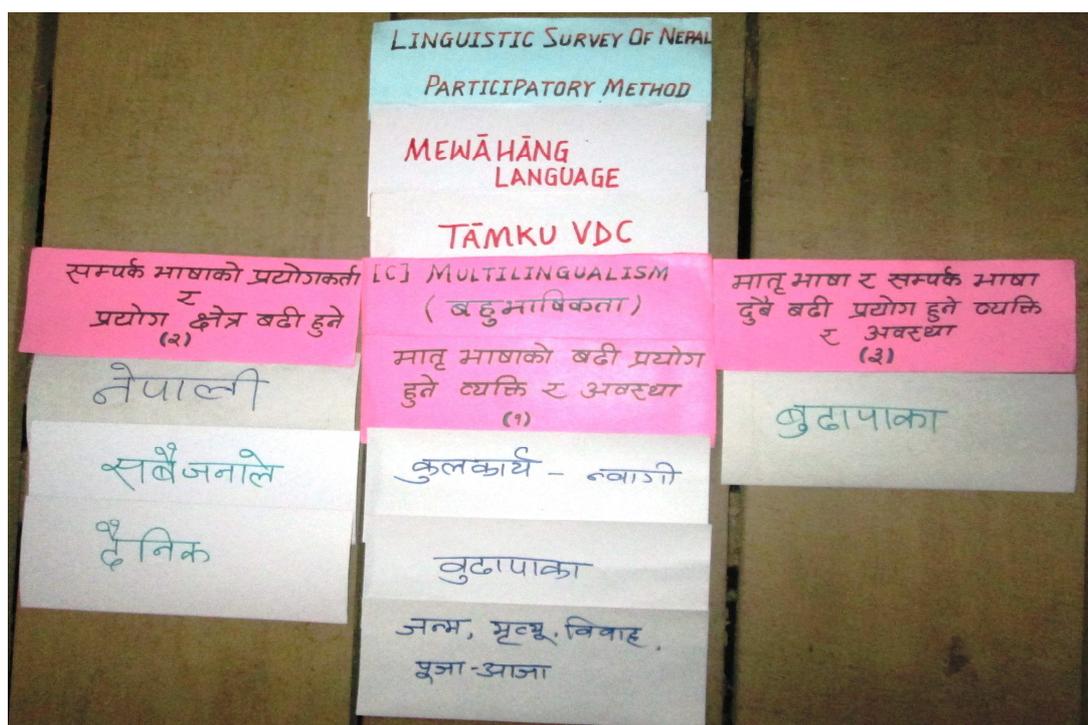
*Source: Linguistic field survey of Mewahang (2014)*

Table 5.2 shows that multilingualism in the Mewahang community and the responses of the participants. It is clear from the table that all participants reported that they all frequently use both Mewahang language and Nepali.

### 5.2.2 SLQ B

To examine the situation of multilingualism in the Mewahang speech community, a participatory tool was applied. A sample photo of the Participatory Method on multilingualism is presented in Photo 5.1.

**Photo 5.1: A sample photo of bilingualism/multilingualism taken in field survey**



*Source: Linguistic field survey of Mewahang (2014)*

Photo 5.1 shows that the participants on the issue of multilingualism reported that they mostly use two major languages such as Mewahang, the mother tongue, and

<sup>3</sup> The data are based on the responses to Q.N. 39 (What languages can you speak?) from SLQ A.

Nepali, the link language. Regarding the most use of the mother tongue, the participants reported that the senior peoples and the women from the Mewahang community mostly use mother tongue; and the educated group of the Mewahang community use Nepali, the link language well.

Regarding the participants' response, there is no monolingual in the Mewahang community. The children also speak the Mewahang in the community. The children, young, middle aged and senior peoples are bilingual mainly in Mewahang, the mother tongue and Nepali, the link language.

### **5.3 Summary**

Concerning bi/multilingualism in the participants, we found that all the participants were bilingual. The language of wider communication in the reference points of the survey is Nepali. All participants from all the survey points reported that they most frequently use Nepali in their daily activities. Regarding the bi/multilingualism in the Mewahang speech community, all participants reported that two major languages such as Mewahang, the mother tongue and Nepali, the link language are mostly used.

## CHAPTER 6

# LANGUAGE VITALITY, LANGUAGE MAINTENANCE AND LANGUAGE ATTITUDE

### 6.0 Outline

This chapter presents language vitality, language maintenance and language attitudes of the speakers of Mewahang. It comprises of four sections. Section 6.1 looks at language vitality. In section 6.2, language maintenance is discussed. Section 6.3 presents the attitudes of the Mewahang community toward their mother tongue. Section 6.4 is the summary.

### 6.1 Language vitality

The Mewahang speech community like other indigenous communities is gradually shifting to Nepali, the language of the wider communication. The responses of the participants related to language vitality in our survey points are presented in Table 6.1.

**Table 6.1: Language vitality in key points in Mewahang**

	Do all your children speak the mother tongue? (N=12)		Do young people speak your mother tongue as well as it ought to be spoken? (N=12)		What language do most parents in this village usually speak with their children? (N=12)	
	Yes	No	Yes	No	Mewahang	Nepali
<b>Yaphu</b>	9 (75%)	3 (25%)	10 (83%)	2 (17%)	7 (58%)	5 (42%)
<b>Mangtewa</b>	8 (67%)	4 (33%)	9 (75%)	3 (25%)	6 (50%)	6 (50%)
<b>Tamku</b>	9 (75%)	3 (25%)	10 (83%)	2 (17%)	7 (58%)	5 (42%)
<b>Bala</b>	8 (67%)	4 (33%)	9 (75%)	3 (25%)	6 (50%)	6 (50%)
<b>Yamdang</b>	7 (58%)	5 (42%)	9 (75%)	3 (25%)	5 (42%)	7 (58%)

*Source: Linguistic field survey of Mewahang (2014)*

Table 6.1 shows three categories related to language vitality. In the first category, a majority of the participants (above 58%) from all five survey points reported that their children speak mother tongue. However, a minority of the participants (below 42%) from all five survey points also reported that their children do not speak mother tongue.

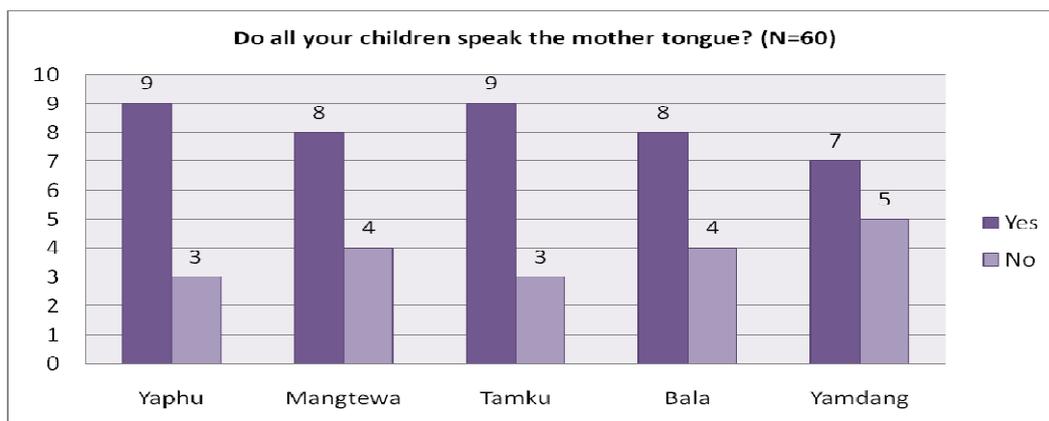
With regard to second category, a majority of the participants (above 75%) reported that the young people in the Mewahang community speak mother tongue as well as it ought to be spoken. However, a minority of the participants (below 25%) reported that the young people in the Mewahang community do not speak mother tongue as well as it ought to be spoken.

Concerning the third category in the survey points of Yaphu and Tamku, a majority of the participants (above 50%) reported that the parents in the village usually speak Mewahang with their children. However, a minority of the participants (below 42%) reported that the parents in the village usually speak Nepali with their children. With regard to Mangtewa and Bala survey points, the response of the participants was fifty-fifty in both Mewahang and Nepali.

In Tamku survey point, a majority of the participants (58%) reported that the parents in the village usually speak Mewahang with their children. However, a minority of the participants (42%) reported that the parents in the village usually speak Nepali with their children. In Yamdang survey point, a majority of the participants (58%) reported that the parents in the village usually speak Nepali with their children. However, a minority of the participants (42%) reported that the parents in the village usually speak Mewahang with their children.

The language vitality in the key survey points are presented in the following figures.

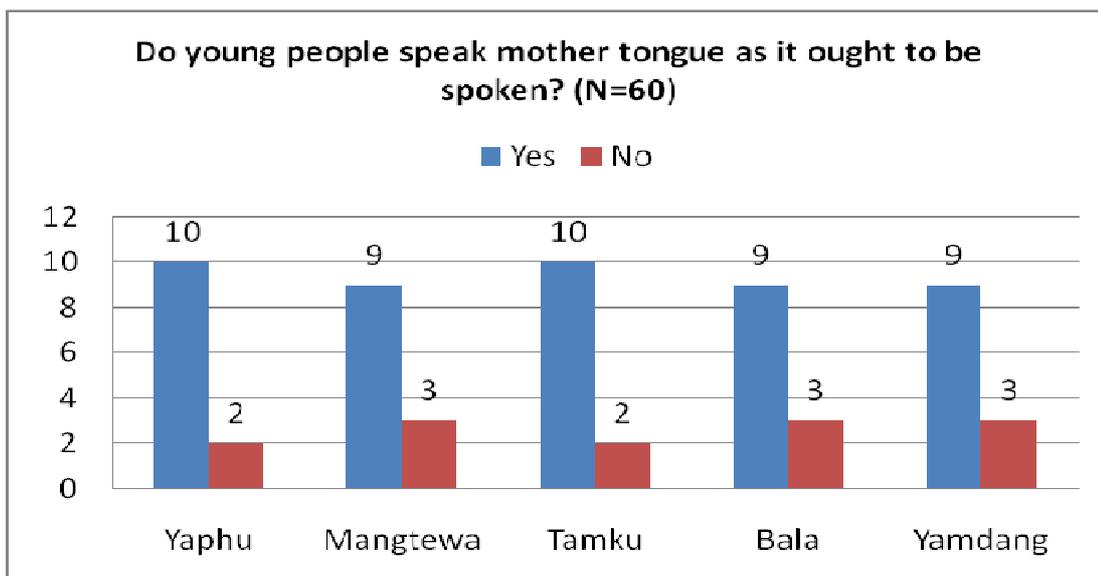
**Figure 6.1: Speaking mother tongue by the children**



*Source: Linguistic field survey of Mewahang (2014)*

Figure 6.1 shows a majority of the participants (above 58%) from all five survey points reported that their children speak mother tongue.

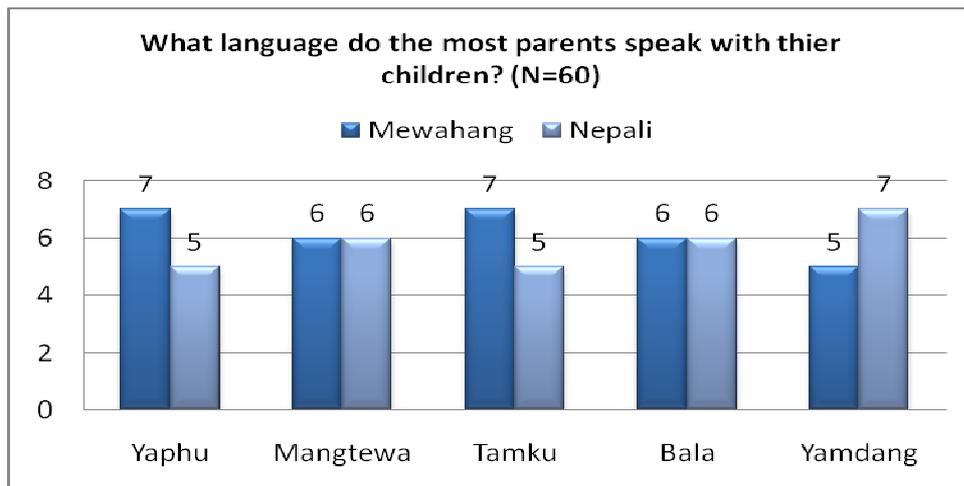
**Figure 6.2: Speaking mother tongue by the young people**



*Source: Linguistic field survey of Mewahang (2014)*

Figure 6.2 shows the information on the young Mewahang people speaking their mother tongue as well as it ought to be spoken. With regard to this point, a majority of the participants (above 75%) reported that the young people in the Mewahang community speak mother tongue as well as it ought to be spoken. However, a minority of the participants (below 25%) reported that the young people in the Mewahang community do not speak mother tongue as well as it ought to be spoken.

**Figure 6.3: Language spoken by the parents with their children**



*Source: Linguistic field survey of Mewahang (2014)*

Figure 6.3 shows that a majority of the participants from the survey points of Yaphu, Mangtewa, Tamku, and Bala reported that the parents in the village usually speak Mewahang with their children. However, regarding Yamdang survey point, a majority of the participants reported that the parents in the village usually speak Nepali with their children.

## 6.2 Language maintenance

Language maintenance is influenced by the diverse factors such as intermarriage, learning and study of the mother tongue by the children, marital relationship with language groups, etc. The responses of the participants on language maintenance are presented in Table 6.2.

**Table 6.2: Language maintenance in key survey points in Mewahang**

		Is there intermarriage in your community?		Do you like your children learn/study in mother tongue?		Which other language groups have common marital relationship with your language group?
		YES	NO	YES	NO	
1.	<b>Yaphu</b>	12	-	12	-	Kulung, Lohorung, Yamphu, Gurung, Tamang,
2.	<b>Mangtewa</b>	12	-	12	-	
3.	<b>Tamku</b>	12	-	12	-	
4.	<b>Bala</b>	12	-	12	-	

5.	<b>Yamdang</b>	12	-	12	-	Magar, Limbu, Others
<b>TOTAL</b>		60	-	60	-	
<b>Percentage</b>		100%	-	100%	-	

*Source: Linguistic field survey of Mewahang (2014)*

Table 6.2 shows the survey points and the responses of the participants on three questions. All participants were asked whether there were intermarriage in their community. All participants from all survey points reported that there was intermarriage in their community. Similarly, all participants were asked whether they liked their children learn/study in mother tongue. All participants from all five survey points reported that they liked their children learn/study in mother tongue. All participants were asked which other language groups had common marital relationship with their language group. All participants reported that other language groups, which had marital relationship with their language group, are Kulung, Lohorung, Yamphu, Gurung, Tamang, Magar, Limbu, etc.

One of the important influencing factors for language maintenance is education. If mother tongue is implemented in education, it plays a crucial role in maintaining mother tongue. Regarding this subject matter, the participants were asked whether they would support if the schools were opened for teaching their language. The responses of the participants are presented in Table 6.3.

**Table 6.3: The ways participants support if schools are opened for teaching their language (N= 60)**

S.N.	If schools are opened for teaching your language, will you support it:	Number of responses	Percentage
1.	by sending children	60	100%
2.	by encouraging other people to send their children	60	100%
3.	by providing financial help	60	100%
4.	by teaching	60	100%
5.	by helping with the school	60	100%

*Source: Linguistic field survey of Mewahang (2014)*

Table 6.3 shows the responses of the participants for supporting the mother tongue schools. The different kinds of supports for school were sending children to school;

encouraging other people to send their children to school; providing financial help; teaching, etc. Concerning these different supports, all participants reported that they would support the school, if opened in their community for mother tongue preservation and promotion.

### 6.3 Language attitudes

The Mewahang community is very positive toward the mother tongue. The summary of the responses given by the participants on the subject matter of language attitude is presented in Table 6.4. It also presents the distribution of the responses to what languages they love most.

**Table 6.4: Distribution of responses to what languages they love the most (N=60)**

S.N.	What languages do they love the most?	Female (n=24)	Male (n=36)	Total (N=60)
1.	Mewahang	24 (100%)	36 (100%)	60 (100%)
2.	Nepali	-	-	-

*Source: Linguistic field survey of Mewahang (2014)*

Table 6.4 shows the information on what languages the participants love most. Concerning this point, all participants reported that they love their mother tongue most.

Another link question asked to the participants was what they feel when they speak their mother tongue in the presence of the speaker of dominant language. The responses of the participants are presented in Table 6.5.

**Table 6.5: Feeling of the participants while speaking the mother tongue in the presence of the speaker of the dominant language**

S.N.	When you speak your mother tongue in the presence of the speaker of the dominant language what do you feel...	Female (n=24)	Male (n=36)	Total (N=60)
1.	Prestigious	24 (100%)	36 (100%)	60 (100%)
2.	Embarrassed	-	-	-
3.	Neutral	-	-	-

*Source: Linguistic field survey of Mewahang (2014)*

Regarding the response of the participants in Table 6.5, all participants reported that they feel prestigious while speaking their mother tongue in presence of the speaker of dominant language.

Table 6.6 presents the responses of the participants whether they faced problems because of being a native speaker.

**Table 6.6: Problem faced because of being native speaker of mother tongue**

S.N.	Have you ever had any problem because of being a native speaker of your mother tongue?	Female (n=24)	Male (n=36)	Total (N=60)
1.	Yes	-	-	-
2.	No	24 (100%)	36 (100%)	60 (100%)

*Source: Linguistic field survey of Mewahang (2014)*

Table 6.6 shows the information on facing problems because of being a native speaker. With regard to this point, all participants reported that they had had no problem because of being a native speaker of their mother tongue.

All the participants were asked how they would feel if their son or daughter were married anyone who did not know their language.

**Table 6.7: Feelings of the participants if their sons or daughters married someone who does not Mewahang**

S.N.	How would you feel if your son or daughter married someone who does not know your language?	Female (n=24)	Male (n=36)	Total (N=60)
1.	Good	-	-	-
2.	Indifferent	15 (63%)	25 (69%)	40 (67%)
3.	Bad	9 (37%)	11 (31%)	20 (33%)

*Source: Linguistic field survey of Mewahang (2014)*

Table 6.7 shows that a majority of the participants (67%) reported that they feel indifferent if their son or daughter is married to anyone who does not know their mother tongue. However, a minority of the participants (33%) reported that they feel bad if their son or daughter is married to anyone who does not know their mother tongue.

All the participants were asked whether they thought that the children might speak their language. The responses of this question are presented in Table 6.8.

**Table 6.8: Mother tongue of the children**

S.N.	When the children of your village grow up and have children, do you think these children might speak your language?	Female (n=24)	Male (n=36)	Total (N=60)
1.	Yes	14 (58%)	20 (56%)	34 (57%)
2.	No	10 (42%)	16 (44%)	26 (43%)

*Source: Linguistic field survey of Mewahang (2014)*

With regard to the question whether the children might speak their language in future, Table 6.8 shows two answers as 'Yes' and 'No'. In this point, a majority of the participants (57%) reported that they might speak their language if opportunity provided. However, a minority of the participants (43%) reported that they might not speak their language.

All the participants were asked how they felt if the children spoke their mother tongue or if they did not speak their mother tongue. Concerning this point, Table 6.9 presents the responses of the participants.

**Table 6.9: Attitude of the participants on mother tongue in the survey points**

S.N.		How do you feel if the children speak their mother tongue? (N=60)			How do you feel if the children do not speak their mother tongue? (N=60)		
		GOOD	INDIFFERENT	BAD	GOOD	INDIFFERENT	BAD
1.	<b>Yaphu</b>	12	-		-	-	12

2.	<b>Mangtewa</b>	12	-	-	-	12
3.	<b>Tamku</b>	12	-	-	-	12
4.	<b>Bala</b>	12	-	-	-	12
5.	<b>Yamdang</b>	12	-	-	-	12
<b>Total</b>		60				60
<b>Percentage</b>		100%				100%

*Source: Linguistic field survey of Mewahang (2014)*

Table 6.9 shows the response of the participants on different themes. With regard to this point, all participants reported that they feel good if their children speak their mother tongue. Similarly, all participants reported that they feel bad if their children do not speak their mother tongue.

The responses of the participants on what language their children should speak first are presented in Table 6.10.

**Table 6.10: Responses to what language should their children speak first**

S.N.	What language should your children speak first?	Female (n=24)	Male (n=36)	Total (N=60)
1.	Mewahang	24 (100%)	36 (100%)	60 (100%)
2.	Nepali	-	-	-

*Source: Linguistic field survey of Mewahang (2014)*

Concerning the response shown in Table 6.10, all participants reported that their children should speak their own mother tongue first.

Table 6.11 presents the response of the participants on whether the language spoken by them was different from their grandparents.

**Table 6.11: Responses to if they think that the language spoken by them is different from the grandparents**

S.N.	Do you think that the language spoken by you is different from your grandfather?	Female (n=24)	Male (n=36)	Total (N=60)
1.	Yes	15 (63%)	23 (64%)	38 (63%)
2.	No	9	13	22

		(37%)	(36%)	(37%)
--	--	-------	-------	-------

*Source: Linguistic field survey of Mewahang (2014)*

Concerning the response in Table 6.11, a majority of the participants (63%) reported that the language spoken by them was not different from their grandparents; on the other hand, a minority of the participants (37%) reported that that the language spoken by them was different from their grandparents.

The language spoken by the participants is different in some ways from their grandparents. The responses of the participants on language difference are presented in Table 6.12.

**Table 6.12: How the language is different from the grandfather**

S.N.	How is the language spoken by you is different from your grandfather?	Female (n=24)	Male (n=36)	Total (N=60)
1.	Pronunciation	5 (21%)	11 (31%)	16 (27%)
2.	Vocabulary	4 (17%)	7 (19%)	11 (18%)
3.	Use of specific type of sentences	2 (8%)	6 (17%)	8 (13%)
4.	Mixing of other languages	6 (25%)	16 (44%)	22 (37%)
5.	Way of speaking	2 (8%)	4 (11%)	6 (10%)

*Source: Linguistic field survey of Mewahang (2014)*

Table 6.12 shows the different responses on language differentiation from the grandparents. With regard to this point, 27% participants reported that there is difference in pronunciation from the language of the grandparents, which is followed by differentiation in vocabulary (18%), mixing of other language with mother tongue (37%) and differentiation in way of speaking (10%) respectively.

Feelings of the participants on when they hear the young Mewahang people speaking other languages instead of their first language are presented in Table 6.13.

**Table 6.13: Feelings of the participants towards mother tongue**

S.N.	How do you feel when you hear young people of your own community speaking other languages instead of their first language?	Male (n=24)	Female (n=36)	Total (N=60)
1.	Good	-	-	-
2.	Indifferent	-	-	-
3.	Bad	24 (100%)	36 (100%)	65 (100%)

*Source: Linguistic field survey of Mewahang (2014)*

Table 6.13 shows the participants' response that all participants (100%) reported that they feel 'bad' when they hear the young Mewahang people of their own community speaking other languages instead of their own language.

#### **6.4 Summary**

A majority of the participants (above 58%) from all five survey points reported that their children speak mother tongue. A majority of the participants (above 75%) reported that the young people in the Mewahang community speak mother tongue as well as it ought to be spoken. A majority of the participants (above 50%) reported that the parents in the village usually speak Mewahang with their children.

All participants from all survey points reported that there was intermarriage in their community, and they also reported that they liked their children learn/study in mother tongue. Similarly, all participants reported that other language groups, which had marital relationship with their language group, are Kulung, Lohorung, Yamphu, Gurung, Tamang, Magar, Limbu, etc.

Concerning the different supports, all participants reported that they would support the school, if opened in their community for mother tongue preservation and promotion. All participants reported that they love their mother tongue most, and also reported that they feel prestigious while speaking their mother tongue in presence of the speaker of dominant language.

All participants reported that they had had no problem because of being a native speaker of their mother tongue. A majority of the participants (67%) reported that they feel indifferent if their son or daughter is married to anyone who does not know their mother tongue. A majority of the participants (57%) reported that they might speak their language if opportunity provided.

All participants reported that they feel good if their children speak their mother tongue. A majority of the participants (63%) reported that the language spoken by them was not different from their grandparents. 27% participants reported that there is difference in pronunciation from the language of the grandparents, which is followed by differentiation in vocabulary (18%), mixing of other language with mother tongue (37%) and differentiation in way of speaking (10%) respectively. All participants reported that they feel 'bad' when they hear the young Mewahang people of their own community speaking other languages instead of their own language.

## CHAPTER 7

### LANGUAGE RESOURCES AND LANGUAGE DEVELOPMENT

#### 7.0 Outline

This chapter presents language resources and language development in Mewahang. It consists of three sections. Section 7.1 presents language resources in Mewahang. In section 7.2, the dreams of the Mewahang community for the development of their mother tongue is discussed. Section 7.3 presents the summary of the findings of the chapter.

#### 7.1 Language resources

The Mewahang language is still in oral form. No writing system in this language is developed yet. According to the informants in key survey points, the major kinds of oral literature in Mewahang consist of folk tales, songs, folk music and religious literature. The Mewahang community is deprived of radio program in their mother tongue. The Mewahang language has neither grammar nor dictionary and textbooks. Moreover, it lacks literacy materials, teaching materials, newspapers, magazines and written literature.

**Table 7.1: Language resources**

	Language resources
1.	Folktales
2.	Folk songs
3.	Folk music
4.	Religious literature

*Source: Linguistic field survey of Mewahang (2014)*

#### 7.2 Language development

The participants were asked what kind of hopes and plans they had thought for the mother tongue development. The responses of the participants are presented in Table 7.2.

**Table 7.2: Hopes and plans for Mewahang language**

<b>Hopes</b>	recognition of Mewahang identity
	identification of Mewahang phonemes
	identification of development of script
	identification and development of Mewahang literature
	identification and development of Mewahang folk songs
	identification and documentation of the myths in Mewahang
	getting support from National Foundation for Development of Indigenous Nationalities for (NFDIN) for preserving the Mewahang language and producing reading materials in the Mewahang
	application of the Mewahang language up to primary level education
	the Mewahang language be aired via local media
	scholarship support be provided by the government for the study of linguistics
<b>Plans</b>	discussion and debate in the Mewahang community be held for making planning
	awareness program in the Mewahang community be carried out
	coordinating the related and concerned organizations
	fund raising from the community, related organizations, government agencies
	financial management for the Mewahang language preservation, development and promotion

*Source: Linguistic field survey of Mewahang (2014)*

### **7.2.1 Appreciative Inquiry (ACI)**

Appreciative Inquiry (ACI) tool was employed to gather information about the dreams and aspirations from the language activists and community heads. In this tool, the participants were asked to describe things that made them feel happy or proud about their language or culture. Then, based on those good things in the Mewahang language and culture, they were asked to 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. Table 7.3 presents the summary of the responses to major queries in the survey points in Mewahang.

**Table 7.3: Summary of the findings from the appreciative inquiry in Mewahang**

<b>YAPHU</b>	1. Things that make Mewahang feel happy or proud about their language	1. Dreams that could make their language even better	1. Most important dream to start on planning for promoting and preserving mother tongue
<b>MANGTEWA</b>	1. Mother tongue of Mewahang 2. Mewahang culture is embodied in this language	1. To prepare textbooks for children in Mewahang 3. To begin mother tongue education at primary level	1. To document and prepare phonemic inventory and manage orthography to prepare reading material in Mewahang
<b>TAMKU</b>	1. Mother tongue of Mewahang 2. Easy to communicate secrete matters	1. To prepare textbooks in Mewahang 2. To have Mewahang teachers	1. To prepare reading material and implement Mewahang in primary education
<b>BALA</b>	1. Symbol of ethnic identity of Mewahang 2. Ancestral language easy to communicate	1. To begin mother tongue education at primary level 2. To organize informal education in Mewahang	1. To start preparing textbooks in Mewahang
<b>YAMDANG</b>	1. The mother tongue is the symbol of ethnic identity of Mewahang 2. It is easy to communicate secrete matters	1. To prepare textbooks in the Mewahang language 2. To prepare Mewahang teachers for mother tongue education	1. To prepare reading material and implement the Mewahang language in primary level education

*Source: Linguistic field survey of Mewahang (2014)*

### 7.2.2 Sociolinguistic questionnaire C

Sociolinguistic Questionnaire C contains twenty-one questions. These questions were administered on the language activists and village heads. The main purpose of this questionnaire was to assess the language maintenance, language vitality and their attitudes towards their languages and their readiness for language development.

All the participants reported there must be done something immediately to promote and preserve their language. The ways reported by the participants for preserving and promoting the mother tongue in Mewahang are:

- i) by deciding the script and publishing newspapers;
- ii) by systematizing system systematic;
- iii) by producing dictionary;
- iv) by writing grammar;
- v) by encouraging community to write literature in their mother tongue;
- vi) by writing and publishing textbooks and learning materials in mother tongue;
- vii) by publishing newspapers;
- viii) by making use of the language in administration; and
- ix) by implementing mother tongue in the medium of instruction at primary level.

### **7.3 Summary**

The Mewahang language is still in oral form. No writing system in this language is developed yet. The language resources in the Mewahang language are folktales, folksongs, folk music, etc. The major hopes of the participants for the Mewahang language development are identifying the Mewahang phonemes, developing script and writing system, producing reading materials in the Mewahang language and implementing the Mewahang language in the primary education system. The major plans of the participants for the Mewahang language development are launching linguistic awareness program in the Mewahang community, coordinating related organizations, fund raising from the community and related organizations and government agencies

## CHAPTER 8

### SUMMARY OF FINDINGS AND RECOMMENDATIONS

#### 8.1 Major findings

The main goal of this survey was to look at the sociolinguistic situation of Mewahang, a Kirati ethnic group of Tibeto-Burman language under the Sino-Tibetan family of Nepal. The survey has gathered information of the level of mother tongue proficiency and bi/multilingualism, language vitality, language maintenance and language attitudes in Mewahang. Moreover, the survey has also attempted to collect information about language resources, dreams and plans of the speech community for the development of Mewahang language. The major findings of the survey are as follows:

- a. Being based on Yaphu survey point, the rest of the four survey points were compared. In the comparison, it is clear that the wordlist provided by the participants from the Mangtewa survey point shares 91% similarity; Tamku 79%; Bala 77%; and Yamdang 75%. Unanimously, the participants concluded that there are not any dialectal differences among the forms of speech in the Mewahang language.
- b. Regarding the different domains of language use such as counting, singing, joking, shopping/marketing, story-telling, discussion/debate, praying, quarrelling, abusing (scolding/using taboo words), telling stories to children, singing at home, family gatherings, and village meetings, a majority of the participants in most of the domains reported that they most frequently used Nepali.
- c. In case of grandfather and grandmother, a majority of the female (67%) and male (67%) participants reported that they most frequently used their mother tongue while talking about educational matters like schools, admission, studies, teacher, etc.
- d. A majority of the participants (46%) reported that their children most frequently used Mewahang-Nepali at school. A majority of the participants

reported that they used Mewahang for marriage invitations in their community. All participants reported that they usually used Nepali to write minutes in community meetings. A majority of the participants reported that they used mother tongue everyday in their practical life. A majority of participants reported that they used Nepali as the language of wider communication everyday in their practical life. All participants reported that they usually used Nepali when the speakers of other languages visit at their home.

- e. A majority of the participants (63%) reported that they preferred to their mother tongue for their children's medium of instruction at primary level, which is followed by Nepali (29%) and English (8%) respectively.
- f. A majority of the participants (73%) reported that they are 'very well' in speaking, and 65% participants reported that they are very well in reading and writing. All participants reported that they all frequently use both Mewahang language and Nepali. Regarding the participants' response, there is no monolingual in the Mewahang community.
- g. A majority of the participants (above 75%) reported that the young people in the Mewahang community speak mother tongue as well as it ought to be spoken. A majority of the participants (above 50%) reported that the parents in the village usually speak Mewahang with their children.
- h. All participants from all survey points reported that there was intermarriage in their community, and they also reported that they liked their children learn/study in mother tongue. Similarly, all participants reported that other language groups, which had marital relationship with their language group, are Kulung, Lohorung, Yamphu, Gurung, Tamang, Magar, Limbu, etc.
- i. Concerning the different supports, all participants reported that they would support the school, if opened in their community for mother tongue preservation and promotion. All participants reported that they love their mother tongue most, and also reported that they feel prestigious while speaking their mother tongue in presence of the speaker of dominant language.
- j. All participants reported that they had had no problem because of being a native speaker of their mother tongue. A majority of the participants (67%)

reported that they feel indifferent if their son or daughter is married to anyone who does not know their mother tongue. A majority of the participants (57%) reported that they might speak their language if opportunity provided.

- k. All participants reported that they feel good if their children speak their mother tongue. A majority of the participants (63%) reported that the language spoken by them was not different from their grandparents.

## **8.2 Recommendations**

The following are the recommendations for the promotion and development of the Mewahang language.

- a) The envisaged perspective of this study was to survey the linguistic situation of Mewahang. So, this study can help for further research in Mewahang language.
- b) This study can help have the current linguistic situation and issues to carry out further study.
- c) This study can be useful and beneficial for the academic researcher and general researchers who want to carry out and are interested in Mewahang language.
- d) This study can help for further research on sociolinguistic study in Mewahang language.
- e) This study can help to develop linguistic materials in Mewahang language.
- f) There is a need of detailed language documentation project on Mewahang language for preserving and promoting the mother tongue.
- g) There is a need of phonological analysis and developing orthographic system in this language because this language is still in oral form in Nepal.
- h) Then, there is a need of developing grammar and reading materials in Mewahang.
- i) The Mewahang community, non-Mewahang community, linguists and sociologists, and researchers can benefit can benefit from this study.
- j) This study will be beneficial for the government and governmental organizations to have baseline information about the current linguistic situation in Mewahang.

- k) This study will also be beneficial for the government and governmental agencies to formulate linguistic policy.
- l) The government should immediately pay attention to preserve Mewahang language by launching documentation program.
- m) Non-formal education program should be carried out in Mewahang mother tongue by preparing the suitable reading materials addressing the local needs and incorporating the culture and tradition.

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	(a) ..... (b) ..... (c) ..... (d) ..... (e) .....
5. Language of Elicitation	
6. Language of Response	
7. Interpreter Name (if needed)	

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

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

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

11. Are you literate?

(a) Yes (b) No

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

(a) Formally (b) Non-formally

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

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

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

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

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

(a) Yes (b) No

16. Caste

17. Ethnic group: .....

18. Religion:

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

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

19. Your mother tongue's name:

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

20. Name given by the nonnative speakers for your language (tapaiko bhasha nabolne manchhele tapaiko bhashalai ke bhanchhan?).....

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

(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?

<b>Material:</b>	<b>32. Yes or No</b>	<b>33. (If “Yes”) What language(s) is it written in?</b>
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.....

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

### C. Mother-tongue Proficiency and Multilingualism

39. What languages can you speak?

40. What language did you speak first?

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

Which language do you speak...

- 41. best?
- 42. second best?
- 43. third best?
- 44. fourth best?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## D. Domain of Language Use

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

	Domain	Language
A	Counting	
B	Singing	
C	Joking	
D	Bargaining/ Shopping/ Marketing	
E	Story telling	

F	Discussing/ Debate	
G	Praying	
H	Quarrelling	
I	Abusing (scolding/using taboo words)	
J	Telling stories to children	
K	Singing at home	
L	Family gatherings	
M	Village meetings	

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

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

(enter below)

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

(c) While writing letters? (enter below)

	<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-B**

**Linguistic Survey of Nepal (LinSuN)**

Central Department of Linguistics, Tribhuvan University, Nepal  
 with assistance from National Planning Commission,  
 Government of Nepal  
**Sociolinguistic Questionnaire (B)**  
**(Participatory Method)**

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

Question	Answer
8. Interview Number	
9. Date	Day..... Month.....Year..... VS Day.....Month ..... Year..... AD
10. Place of Interview	(g) Ward: ..... (h) Village/Town: ..... (i) VDC/Municipality: ..... (j) District: ..... (k) Zone: ..... (l) GPS Coordinates: .....E .....N
11. Interviewer Name	(a) ..... (b) ..... (c) ..... (d) ..... (e) .....
12. Language of Elicitation	
13. Language of Response	
14. Interpreter Name (if needed)	

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

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

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

10. Age: .....

11. Caste/ethnic group: .....

12. Your mother tongue's name: .....

13. Your mother's mother tongue.....

14. Your father's mother tongue.....

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

LC#	15. Name	16. Sex	17. Age	18. Caste	19. MT	Mother's MT	21. Father's MT	Screening Criteria: Y or N?
1.								
2.								
3.								
4.								
5.								
6.								
7.								
8.								
9.								
10.								
11.								
12.								

15. Where do you live?

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

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

(a) Yes (b) No

17. (If “Yes”) Where? When? How long did you live there?

**SCREENING CRITERIA #2:**

YES  NO

Grew up here, Live here now, and, If they have lived elsewhere, it is not more than 5 years and they have lived in this village for the past 5 years.

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

## B. Domains of language use

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

## C. Dialect mapping

- A. What is the name of your language? What is the name of your people? (write all names on a single piece of paper) (If more than one, then for each category ask Which name is the one you prefer to use?
  - I. (Language name preferred by group)...
  - II. Different names of the language if any (Write these on other pieces of paper & place to the side of their paper).
  - III. What do speakers of other languages call your language? (Write these on other pieces of paper & place to the side of their paper).
- B. Please name all the Districts/Villages where [L1] is spoken (Write each on a separate piece of paper.) (In some situations, rather than district or village one could ask for the confirmation in this way.

Be sure to get all the following information for each location:

(i) Ward No..... (ii) Village/Town..... (iii) VDC/municipality.....

(iv) District..... (v) Zone.....

- C. Place these papers on the ground to show which dialects/municipalities/districts are next to each other.
- D. What other languages are so similar to yours that when they speak, you can understand at least some words? (Write these on pieces of paper and add them to the “map” on the ground)

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

## **D. Multilingualism**

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

## **E. Appreciative enquiry**

- A. Describe something you saw, heard or did that made you proud of [L1] or your culture or that made you happy to see [L1] used in that way. (write summary labels for each)
- B. How can we take these good things and make them even better? Improve them? Build on them? What are your dreams for your language? (Share in 3s, give time – allow any dream – even impossible ones!)

- C. Let's come back to the big group and listen to the dreams of each small group. Who will write the dreams for the group? Write one dream per paper. (Everyone can help to summarize the dream in 3-4 words. Place each dream under the heading Dreams.)
- D. As we think about your dreams, some seem easy and others seem difficult. Let's put this in order from the 'Easiest' to the most 'Difficult'. (Put down these two labels then let the participants sort the dreams along a continuum.)
- E. Some of these dreams may be more important than others. Still keeping them in order, slide to this side, the ones that are most important. (Let them slide over the ones that they feel are most important. Take a photo now if possible!)
- F. Now you have the chance to begin making plans to make these dreams come true. Which of the dreams do you want to begin making plans for right now? Take the written dream and form a group. (Allow them to form groups. Encourage everyone to join a group.)
- G. As you make your plans, think about 1) the steps you need to take, 2) the other people besides who could also be involved and 3) the things you need to begin making this dream happen. (Give them paper and markers to write their plans. Let them write in big letters for the group to see.)
- H. We would like each group to share their plans with all the others. Who would like to share first?

The End

ANNEX-C

**Linguistic Survey of Nepal (LinSuN)**

Central Department of Linguistics, Tribhuvan University, Nepal,  
 with assistance from  
 National Planning Commission, Government of Nepal  
 Sociolinguistic Questionnaire (C)  
 (For Language Activist or Village Head)

Notes:

Shaded items are NOT to be read aloud.

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

**INFORMED CONSENT:**                      Given:                       Not Given:

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

**ENTER THE ANSWERS TO THE FOLLOWING BEFORE THE INTERVIEW:**

Question	Answer
22. Interview Number	
23. Date	Day..... Month.....Year..... VS Day.....Month ..... Year..... AD
24. Place of Interview	(m) Ward No: ..... (n) Village/Town: ..... (o) VDC/Municipality: ..... (p) District: ..... (q) Zone: ..... (r) GPS Coordinates: .....E .....N
25. Interviewer Name	(a) ..... (b) .....

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

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

20. Should anything be done to preserve or promote your mother tongue?

- (a) Yes            (b) No

21. (If “Yes”): In what ways do you think you can support the preservation and promotion of your mother tongue?

(a) by devising the script?

- (a) Yes            (b) No

(b) by making the spelling system systematic?

- (a) Yes            (b) No

(c) by compiling dictionary?

- (a) Yes            (b) No

(d) by writing grammar?

- (a) Yes            (b) No

(e) by encouraging people to write literature in mother tongue?

- (a) Yes            (b) No

(f) by writing and publishing textbooks?

- (a) Yes            (b) No

(g) by publishing newspapers?

- (a) Yes            (b) No

(h) by making use of the language in administration?

- (a) Yes            (b) No

(i) by making use of the language in the medium of instruction at primary level?

- (a) Yes            (b) No

(j) in any other ways? .....

**Proceed to ask individual Sociolinguistic Questionnaire A, if appropriate.**

## ANNEX-D

नेपालको भाषिक सर्वेक्षण  
त्रिभुवन विश्वविद्यालय  
कीर्तिपुर, काठमाडौं, नेपाल  
राष्ट्रिय योजना आयोग, नेपाल सरकारको  
सहयोगमा सञ्चालित

कोड नं.....

### २१० शब्दसूची

(समाजभाषावैज्ञानिक प्रश्नावली र यो शब्दसूची एउटै व्यक्तिबाट भरिएमा तलको व्यक्तिगत विवरण भर्न नपर्ने तर कोड नं. उल्लेख गर्नुपर्ने)

अनुसन्धाता (हरू) को नाम:

मिति:.....

- (१).....  
(२).....  
(३).....  
(४).....  
(५).....

भाषासूचक (हरू) को नाम:

- (१).....  
(२).....  
(३).....  
(४).....  
(५).....

स्थान:

जिल्ला.....

गाविस/नगरपालिका: .....

वडा नं:.....

गाउँ/टोल:.....

भाषाको नाम:.....

अन्तर्वार्ताको माध्यमभाषा: .....

क्र. सं.	अङ्ग्रेजी	नेपाली	भाषा:.....
१.	body	शरीर	
२.	head	टाउको	
३.	hair	कपाल	
४.	face	अनुहार	
५.	eye	आँखा	

६.	ear	कान	
७.	nose	नाक	
८.	mouth	मुख	
९.	teeth	दाँत	
१०.	tongue	जिब्रो	
११.	breast	स्तन	
१२.	belly	पेट	
१३.	arm/ hand	हात	
१४.	elbow	कुइनो	
१५.	palm	हत्केला	
१६.	finger	औँला	
१७.	fingernail	नड	
१८.	leg	खुट्टा	
१९.	skin	छाला	
२०.	bone	हाड	
२१.	heart	मुटु	
२२.	blood	रगत	
२३.	urine	पिसाब	
२४.	feces	दिसा	
२५.	village	गाउँ	
२६.	house	घर	
२७.	roof	छानो	
२८.	door	ढोका	
२९.	firewood	दाउरा	
३०.	broom	कुचो	
३१.	mortar	सिलौटो	
३२.	pestle	लोहोरो	
३३.	hammer	हथौडा	

३४.	knife	चक्रु	
३५.	axe	बञ्जरो	
३६.	rope	डोरी	
३७.	thread	धागो	
३८.	needle	सियो	
३९.	cloth	लुगा (कपडा)	
४०.	ring	औँठी	
४१.	sun	घाम	
४२.	moon	चन्द्रमा	
४३.	sky	आकाश	
४४.	star	तारा	
४५.	rain	वर्षा	
४६.	water	पानी	
४७.	river	नदी	
४८.	cloud	बादल	
४९.	lightening	बिजुली चम्कनु	
५०.	rainbow	इन्द्रेणी	
५१.	wind	बतास	
५२.	stone	ढुङ्गा	
५३.	path	बाटो	
५४.	sand	बालुवा	
५५.	fire	आगो	
५६.	smoke	धुवाँ	
५७.	ash	खरानी	
५८.	mud	माटो	
५९.	dust	धुलो	
६०.	gold	सुन	
६१.	tree	रूख	

६२.	leaf	पात	
६३.	root	जरा	
६४.	thorn	काँडो	
६५.	flower	फूल	
६६.	fruit	फलफूल	
६७.	mango	आँप	
६८.	banana	केरा	
६९.	wheat(husked)	गहुँ	
७०.	barley	जौ	
७१.	rice (husked)	चामल	
७२.	potato	आलु	
७३.	eggplant	भण्टा	
७४.	groundnut	बदाम	
७५.	chili	खुर्सानी	
७६.	turmeric	बेसार	
७७.	garlic	लसुन	
७८.	onion	प्याज	
७९.	cauliflower	काउली	
८०.	Tomato	गोलभेंडा	
८१.	cabbage	बन्दा	
८२.	oil	तेल	
८३.	salt	नुन	
८४.	meat	मासु	
८५.	fat (of meat)	बोसो	
८६.	fish	माछा	
८७.	chicken	चल्ला	
८८.	egg	अण्डा	
८९.	cow	गाई	

९०.	buffalo	भैंसी	
९१.	milk	दुध	
९२.	horns	सिड	
९३.	tail	पुच्छर	
९४.	goat	बाखो	
९५.	dog	कुकुर	
९६.	snake	सर्प (साँप)	
९७.	monkey	बाँदर	
९८.	mosquito	लामखुट्टे	
९९.	ant	कमिला	
१००.	spider	माकुरो	
१०१.	name	नाम	
१०२.	man	मान्छे	
१०३.	woman	आइमाई	
१०४.	child	बच्चा	
१०५.	father	बाबा	
१०६.	mother	आमा	
१०७.	older brother	दाजु	
१०८.	younger brother	भाइ	
१०९.	older sister	दिदी	
११०.	younger sister	बहिनी	
१११.	son	छोरो	
११२.	daughter	छोरी	
११३.	husband	लोगने (श्रीमान)	
११४.	wife	स्वास्नी (श्रीमती)	
११५.	boy	केटो	
११६.	girl	केटी	
११७.	day	दिन	

११८.	night	रात	
११९.	morning	विहान	
१२०.	noon	मध्यान्ह	
१२१.	evening	साँझ	
१२२.	yesterday	हिजो	
१२३.	today	आज	
१२४.	tomorrow	भोली	
१२५.	week	हप्ता (साता)	
१२६.	month	महिना	
१२७.	year	वर्ष	
१२८.	old	बूढो	
१२९.	new	नयाँ	
१३०.	good	राम्रो (असल)	
१३१.	bad	नराम्रो (खराब)	
१३२.	wet	चिसो	
१३३.	dry	सुख्खा	
१३४.	long	लामो	
१३५.	short	छोटो	
१३६.	hot	तातो	
१३७.	cold	चिसो	
१३८.	right	दाहिने	
१३९.	left	देब्रे	
१४०.	near	नजिक	
१४१.	far	टाढा	
१४२.	big	ठूलो	
१४३.	small	सानो	
१४४.	heavy	गह्रौँ	
१४५.	light	हलुका	

१४६.	above	माथि	
१४७.	below	तल	
१४८.	white	सेतो	
१४९.	black	कालो	
१५०.	red	रातो	
१५१.	one	एक	
१५२.	two	दुई	
१५३.	three	तीन	
१५४.	four	चार	
१५५.	five	पाँच	
१५६.	six	छ	
१५७.	seven	सात	
१५८.	eight	आठ	
१५९.	nine	नौ	
१६०.	ten	दश	
१६१.	eleven	एघार	
१६२.	twelve	बाह	
१६३.	twenty	बीस	
१६४.	one hundred	एक सय	
१६५.	who	को	
१६६.	what	के	
१६७.	where	कहाँ	
१६८.	when	कहिले	
१६९.	how many	कति	
१७०.	which	कुन	
१७१.	this	यो	
१७२.	that	त्यो	
१७३.	these	यिनीहरू	

१७४.	those	उनीहरू	
१७५.	same	उही	
१७६.	different	फरक (अलग)	
१७७.	whole	सबै	
१७८.	broken	फुटेको	
१७९.	few	थोरै	
१८०.	many	धेरै	
१८१.	all	सबै	
१८२.	to eat	खानु	
१८३.	to bite	टोकनु	
१८४.	to be hungry	भोकाउनु	
१८५.	to drink	पिउनु	
१८६.	to be thirsty	तिर्खाउनु	
१८७.	to sleep	सुत्नु	
१८८.	to lie	पल्टनु	
१८९.	to sit	बस्नु	
१९०.	to give	दिनु	
१९१.	to burn	डढाउनु	
१९२.	to die	मर्नु	
१९३.	to kill	मार्नु	
१९४.	to fly	उड्नु	
१९५.	to walk	हिँड्नु	
१९६.	to run/ run	दौडनु	
१९७.	to go /go	जानु	
१९८.	to come	आउनु	
१९९.	to speak/ speak	बोल्नु	
२००.	to hear/listen	सुत्नु	
२०१.	to look/look	हेर्नु	

२०२.	I	म	
२०३.	you (informal)	तँ	
२०४.	you (formal)	तपाईं	
२०५.	he	ऊ	
२०६.	she	उनी	
२०७.	we (inclusive)	हामी (समावेशी)	
२०८.	we (exclusive)	हामी (असमावेशी)	
२०९.	you (plural)	तिमीहरू	
२१०.	they	उनीहरू	

-The End-

## ANNEX-E

### The Mewahang Language: Five Survey Points and Wordlist

The Mewahang Language							
S.N.	English	Nepali	1. Yaphu	2. Mangtewa	3. Tamku	4. Bala	5. Yamdang
1.	body	शरीर	sowa	sowa	sowa	sowa	pok/rijamdu
2.	head	टाउको	tAk <sup>h</sup> rA	tAk <sup>h</sup> rA	takro	tAk <sup>h</sup> rA	tAkro/takro
3.	hair	कपाल	tAŋA	taŋa	tAŋa	tAŋa	taŋa
4.	face	अनुहार	ŋjat <sup>s</sup> a	ŋjat <sup>s</sup> e?	ŋjat <sup>s</sup> e	ŋjat <sup>s</sup> e	ŋjat <sup>s</sup> e
5.	eye	आँखा	mik	mik	mi?	mik	mi
6.	ear	कान	nAbA	nAbA	nAbA	nAbA	naba
7.	nose	नाक	nabu/nap <sup>h</sup> u	nabu/nap <sup>h</sup> u	nAbu	nabu	nabu
8.	mouth	मुख	ja	ja	ja/k <sup>h</sup> ambek	k <sup>h</sup> ambe	k <sup>h</sup> ambe
9.	teeth	दाँत	kjaŋ	keŋ	keŋ	keŋ	keŋ
10.	tongue	जिब्रो	lem	lem	len	lem	lem
11.	chest	स्तन	pom	pom	pom	popt <sup>h</sup> aro	paKt <sup>h</sup> aro/ pokt <sup>h</sup> oro
12.	belly	पेट	bA	bA	bo/bo?	bo	bo
13.	hand	हात	hu	hu	hu	hu?	hu?
14.	elbow	कुइनो	kjakt <sup>sh</sup> ukma	kindrukma	kjakt <sup>sh</sup> ukma	kjakt <sup>sh</sup> ukma	kjakt <sup>sh</sup> ukma
15.	palm	हल्केला	hu?p <sup>h</sup> ja?ma	hu?p <sup>h</sup> e?ma	hu?p <sup>h</sup> emma	hu?p <sup>h</sup> ema/ hukp <sup>h</sup> e?ma	hukp <sup>h</sup> ema
16.	finger	औंला	k <sup>h</sup> ja?wasi	k <sup>h</sup> ja?su	hupt <sup>sh</sup> omma	hu?pt <sup>sh</sup> okma/ hu?t <sup>sh</sup> okma	hukt <sup>sh</sup> o?ma
17.	finger nail	नङ	senduma	senduma	sendima	senduma	senduma
18.	leg	खुट्टा	laŋ	laŋ	laŋ	laŋ	laŋ
19.	skin	छाला	sago	ho?	saho	saho	saho
20.	bone	हाड	tɪpri	tɪkri	tɪbri	tɪbri	tɪbri
21.	heart	मुटु	t <sup>s</sup> o?wa	luŋma	luŋma	luŋma	luŋma
22.	blood	रगत	heluwa/heruwa	heluwa/heruwa	heluwa/heruwa	heluwa	heluwa
23.	urine	पिसाब	t <sup>sh</sup> ebruŋwa	t <sup>sh</sup> irɪŋwa	t <sup>sh</sup> upluŋwa	t <sup>sh</sup> upluŋwa	t <sup>sh</sup> upluŋwa
24.	feces	दिसा	k <sup>h</sup> it <sup>s</sup> uwa	k <sup>h</sup> it <sup>s</sup> u?wa	k <sup>h</sup> itiwa	k <sup>h</sup> it <sup>s</sup> ikwa	k <sup>h</sup> it <sup>s</sup> ikwu/ k <sup>h</sup> ut <sup>s</sup> ukwu
25.	village	गाउँ	tem	tem	tem	ten	ten
26.	house	घर	k <sup>h</sup> im	k <sup>h</sup> im	k <sup>h</sup> im	k <sup>h</sup> im	k <sup>h</sup> im
27.	roof	छानो	d <sup>h</sup> urima	mukkuri	d <sup>h</sup> urima	k <sup>h</sup> apsuri	d <sup>h</sup> urima
28.	door	ढोका	lapdeŋwa/ p <sup>h</sup> Aŋleŋmu	labdeŋ	labdeŋwa	lapdeŋwa	lapdeŋwa/ p <sup>h</sup> Aŋleŋmu
29.	firewood	दाउरा	siŋ	siŋ	siŋ	siŋ	siŋ
30.	broom	कुचो	bjakt <sup>h</sup> am	bjakt <sup>h</sup> am	bekbewa/ bekmasiŋ	bekbewa/ be?bewa	be?maru
31.	mortar	सिलौटो	k <sup>h</sup> okt <sup>s</sup> uwa	himmAluŋ			
32.	pestle	लोहोरो	diŋgirdiŋ	diŋgirdiŋ	bilukma	bil <sup>h</sup> upma	belk <sup>h</sup> uma
33.	hammer	हथौडा	dukmusiŋ/ du?musiŋ	dukmusiŋ/ du?musiŋ	dukmusiŋ/ du?musiŋ	dukmusiŋ/ du?musiŋ	du?musuŋ

34.	knife	चक्रु	tʰuʔwabi	tʰuʔwabi	tʰuʔwabi	hekmuɕuŋ	tʰubbi
35.	axe	बञ्जरो	betʰi	betʰi	bettʰi	ɟaŋmabe	bettʰi/battʰi
36.	rope	डोरी	riplʌʔwa	riplʌʔwa	riplʌʔwa	jukmaru	juʔmaru
37.	thread	धागो	sakʰi	sakʰi	sakʰi/jaksi	sakʰi	sakʰi
38.	needle	सियो	tʰame	tʰame	tʰame	tʰame	tʰame
39.	cloth	लुगा	te	te	te	te	te
40.	ring	औँठी	ʌutʰi	ʌutʰi	ʌutʰi	ʌutʰi	ʌutʰi
41.	sun	घाम	nam	nam	nam	nam	nam
42.	moon	चन्द्रमा	la	la	la/lalekʔwa	lanikma	la
43.	sky	आकाश	namboŋniŋma	namboŋliŋma	namboŋniŋma	naptʰuŋriwa	namboŋniŋma
44.	star	तारा	saŋgima	saŋgima	saŋgema	saŋgeŋma	saŋgementa
45.	rain	वर्षा	wari	wali	wari/wali	wali	wali
46.	water	पानी	kuwa	kuiŋwa	kuŋwa	kiŋwa/kuŋwa	kuŋwa
47.	river	नदी	juwa	juwa	juwamaŋ	juwama	juwama
48.	cloud	बादल	kʰimsuʔwa/ dʰuwali	kʰimsuwa/ dʰuwali	kʰimsuwa	dektʰumma	bombala
49.	lightening	बिजुली चम्कनु	natʰim naptʰimlyaʔwa	naptʰuŋleʔwa	naptʰiŋ leʔwa	naptʰuŋlekwa	naptʰuŋleʔma/ naptʰuŋlema
50.	rainbow	इन्द्रेणी	dʌktʰrokpa	dʌktʰrokpa	daktʰorokpa	dʌktʰorokpa	dʌktʰoro
51.	wind	बतास	huapa/huwapa	hiʔapa	huʔwappa	huʔwapi/ huʔwapa	huwapa/hiwapa/ hiʔwapa
52.	stone	ढुङ्गा	lokoʔwa	lokoʔwa	lokoʔwa/luŋ	lʌkʌwʌ/ lokokwa	lʌkʌwa
53.	path	बाटो	lam	lam	lam	lam	lam
54.	sand	बालुवा	segama	segeʔma/ segekma	segama	segama	segama
55.	fire	आगो	mi	mi	mi	mi	mi/mu
56.	smoke	धुवाँ	mekʰuma	mekʰuma	mikʰuma	mekʰuma	mekʰuma
57.	ash	खरानी	tʰabi	tʰabi	tʰabi/tʰabbi	tʰabi	tʰabi
58.	mud	माटो	bakʰa	bʌkkʰa	bakʰa/bakʰama	bakʰama	bakʰama/ bʌkʰʌmʌ
59.	dust	धुलो	bakʰama	bakʰama	bakʰama	bakʰama	bakʰama/ bʌkʰʌmʌ
60.	gold	सुन	pʰipʰiwa/ harakpa	pʰipʰiʔwa	pʰipʰi	dehopla	pʰipʰi
61.	tree	रूख	siŋ	siŋ	pʰu	suktʰsi/siktʰsi	suktʰʌʌ
62.	leaf	पात	siŋba	siŋba	siŋbawa	siŋbaʔwa	suŋbaʔwa
63.	root	जरा	sam	sam	siksam	siksam	sam
64.	thorn	काँडो	tʰiŋ	tʰiŋ	tʰiŋ	tʰiŋ	tʰiŋ/tutuŋ
65.	flower	फूल	buŋ	buŋ	buŋ	buŋwa	buŋ
66.	fruit	फलफूल	bobok	sitʰasu	bobok	tʰasi/tʰasu	bobok
67.	mango	आँप	āba/rjaksi	rjaksi	leksu	leksu	leksu
68.	banana	केरा	ŋalasi	ŋaʔlasi	ŋaklasu	ŋaklasu	ŋaʔlasu
69.	wheat	गहुँ	tʰoŋ	tʰoŋ	tʰoŋ	tʰoŋ	tʰʌu
70.	barley	जौ	tiktʰoŋ	tiktʰoŋ	tiktʰoŋ	tiktʰʌu	tiktʰoŋ
71.	rice	चामल	sija	sija	sija/siroŋla	sija	sija

72.	potato	आलु	sapk <sup>h</sup> e	sʌpʌkk <sup>h</sup> e	sapak <sup>h</sup> i/ sapk <sup>h</sup> i/sapak <sup>h</sup> u	sapk <sup>h</sup> u	sapk <sup>h</sup> u
73.	eggplant	भण्टा					
74.	groundnut	बदाम	jomjoʔwa	jomjoʔwa	jomjoʔwa	jomjoʔwa	jomjoʔwa
75.	chili	खुर्सीनी	bit <sup>sh</sup> u	bi:t <sup>sh</sup> u	bit <sup>sh</sup> u	bit <sup>sh</sup> u	bi:t <sup>sh</sup> u
76.	turmeric	बेसार	hʌrdike	hʌrdi	hʌrdike	hʌrdike	hʌrdike
77.	garlic	लसुन	p <sup>h</sup> issi	magu/ sʌppʌbiruŋwa	p <sup>h</sup> issi	p <sup>h</sup> issi	p <sup>h</sup> issi
78.	onion	प्याज	pjad <sup>z</sup>	pjad <sup>z</sup>	pjad <sup>z</sup>	pjad <sup>z</sup>	pjad <sup>z</sup>
79.	cauliflower	काउली	kauli	kauli	kauli	kauli	kauli
80.	tomato	गोलभेंडा	kʌrt <sup>sh</sup> inda	kʌrt <sup>sh</sup> inda	indukʌrt <sup>sh</sup> inda	kʌrt <sup>sh</sup> inda	kʌrt <sup>sh</sup> inda
81.	cabbage	बन्दा	bʌnda	bʌnda	bʌnda	bʌnda	bʌnda
82.	oil	तेल	kewa	kewa	aʔgwa/aʔkwa	aʔgwa/aʔwa	aʔwa
83.	salt	नुन	jum	jum	jum	jum	jum
84.	meat	मासु	sa	sa	sa	sa	sa
85.	fat (meat)	बोसो	sajap/sajab	sʌjab	t <sup>h</sup> ʌdʌwa	t <sup>sh</sup> odokwa/ t <sup>sh</sup> odokʔwa	t <sup>sh</sup> odoʔwa
86.	fish	माछा	ŋa	ŋa	ŋa	ŋa	ŋa
87.	chicken	चल्ला	wat <sup>sh</sup> upma	wapt <sup>sh</sup> upma/ wapt <sup>sh</sup> uʔma	wat <sup>sh</sup> ukma/ wat <sup>sh</sup> uke	wat <sup>sh</sup> upma	wat <sup>sh</sup> ukma/ wat <sup>sh</sup> uʔma
88.	egg	अण्डा	wad̪in	wad̪in	wadin/din	wadin	wad̪in
89.	cow	गाई	pikt <sup>sh</sup> i/ pik/pi	pik	pikt <sup>sh</sup> i/pik/pi	hadima	hadima
90.	buffalo	भैंसी	sajwa	sajwa	sʌŋwa	sajwa	sʌŋwa
91.	milk	दुध	dudu	dudu	nunu	nunu	dudu
92.	horn	सिङ	sataŋ	taŋ	tʌŋ	taŋ	tʌŋ/taŋ
93.	tail	पुच्छर	miri	miri	miri	miri	murum
94.	goat	बाख्रो	t <sup>sh</sup> a:ra/t <sup>sh</sup> agra	t <sup>sh</sup> ʌgra	t <sup>sh</sup> agra	meʔma	takewa k <sup>h</sup> ereptaŋ
95.	dog	कुकुर	kot <sup>sh</sup> oma	kot <sup>sh</sup> uma	kot <sup>sh</sup> uma	kot <sup>sh</sup> oma	bʌk <sup>h</sup> iʒa/wak <sup>h</sup> iwa
96.	snake	सर्प (साँप)	pu	pu	pu	pu	pu:/pu-u
97.	monkey	बाँदर	pubaŋ	pubaŋ	pubaŋ	pubaŋ	pubaŋ
98.	mosquito	लामखुट्टे	koŋkoŋma/ k <sup>h</sup> asupma	koŋkoŋma	k <sup>h</sup> ʌsuʔma	koŋkoŋma/ k <sup>h</sup> asupma	koŋkoŋma/k <sup>h</sup> as upma
99.	ant	कमिला	jak <sup>h</sup> repa	jaklepa	jaklepa	ʒʌklepa	jaklepa/waklepa
100.	spider	माकुरो	pupt <sup>sh</sup> iri	pupt <sup>sh</sup> iri	pupt <sup>sh</sup> iri	pupt <sup>sh</sup> iri	pupt <sup>sh</sup> iri
101.	name	नाम	niŋ	niŋ	niŋ	nuŋ/niŋ	niŋ/nuŋ
102.	man	मान्छे	mina	mina	mina	mina	mina
103.	woman	आइसाई	mimt <sup>sh</sup> a	mimt <sup>sh</sup> a	mimt <sup>sh</sup> a	mimt <sup>sh</sup> a/ mimat <sup>sh</sup> a	mimt <sup>sh</sup> a
104.	child	बच्चा	pit <sup>sh</sup> a/t <sup>sh</sup> at <sup>sh</sup> a	t <sup>sh</sup> at <sup>sh</sup> a	pit <sup>sh</sup> a/t <sup>sh</sup> at <sup>sh</sup> a	t <sup>sh</sup> at <sup>sh</sup> a	t <sup>sh</sup> at <sup>sh</sup> a
105.	father	बाबा	papa	papa	papa/apa	papa	papa
106.	mother	आमा	mama	mama	mama/ mapma/ama/m a	mama	mama
107.	older brother	दाजु	bubu	bubu	bubu	bubu	bubu
108.	younger	भाइ	net <sup>sh</sup> a	nit <sup>sh</sup> a	net <sup>sh</sup> a	net <sup>sh</sup> a	net <sup>sh</sup> a

	brother						
109.	older sister	दिदी	nana	nana	nana	nana	nana
110.	younger sister	बहिनी	net <sup>sha</sup>	nit <sup>sha</sup>	net <sup>sha</sup>	net <sup>sha</sup>	net <sup>sha</sup>
111.	son	छोरो	wat <sup>h</sup> akpa	wat <sup>h</sup> akpa	wat <sup>h</sup> akt <sup>sha</sup> /t <sup>sha</sup>	wat <sup>h</sup> akpa	wat <sup>h</sup> akpa
112.	daughter	छोरी	mimt <sup>sha</sup>	mimt <sup>sha</sup>	mimat <sup>sha</sup> /t <sup>sha</sup>	mimt <sup>sha</sup> / mimat <sup>sha</sup>	mimat <sup>sha</sup>
113.	husband	लोगने	t <sup>h</sup> appa	t <sup>h</sup> appa	t <sup>h</sup> appa	t <sup>h</sup> appa	t <sup>h</sup> appa
114.	wife	स्वास्नी	t <sup>h</sup> apma	t <sup>h</sup> apma	t <sup>h</sup> apma	t <sup>h</sup> apma	t <sup>h</sup> apma/t <sup>h</sup> a?ma
115.	boy	केटो	pit <sup>ts</sup> ha/ wat <sup>h</sup> apit <sup>ts</sup> ha	pit <sup>ts</sup> ha	wat <sup>h</sup> akt <sup>sha</sup>	wat <sup>h</sup> akpa	t <sup>sh</sup> at <sup>sha</sup>
116.	girl	केटी	mimt <sup>sha</sup> / mimt <sup>sh</sup> apit <sup>sha</sup>	mimt <sup>sha</sup>	mimat <sup>sha</sup>	mimt <sup>sha</sup>	t <sup>sh</sup> at <sup>sha</sup> / t <sup>sh</sup> at <sup>sha</sup>
117.	day	दिन	lenta	letta	lenta	letta	lenta
118.	night	रात	setta	setta	nap <sup>ts</sup> i wippakit <sup>ts</sup> ina m	setta	setta
119.	morning	विहान	b <sup>h</sup> eni/ napkepma	namke?ma	d <sup>h</sup> janam	b <sup>h</sup> eni/ napkepma	s <sup>h</sup> janam t <sup>sh</sup> awanam
120.	noon	मध्यान्ह	lenta	letta	p <sup>h</sup> at <sup>ts</sup> enam	letta	lenta
121.	evening	साँझ	wat <sup>h</sup> aksi	wat <sup>h</sup> aksi	kinnunam/ wataksi	wat <sup>h</sup> aksi	juta
122.	yesterday	हिजो	asin	asin	asin	?ema/e?ma	ema
123.	today	आज	aju	aju	isin	asin	isin
124.	tomorrow	भोली	winda	winda	sema	sema	wisema
125.	week	हसा	sata	sata	sata	sata	sata
126.	month	महिना	la	la	la	la	la
127.	year	वर्ष	doŋ	doŋ	doŋ	doŋ	doŋ/d <sup>h</sup> ŋ
128.	old	बूढो	t <sup>h</sup> apkokpa	jap <sup>ts</sup> ere/ pet <sup>ts</sup> ere/nakt <sup>ts</sup> ere	p <sup>h</sup> asun	t <sup>h</sup> apkokpa	t <sup>h</sup> apkokpa
129.	new	नयाँ	t <sup>ts</sup> oŋ	t <sup>ts</sup> oŋ	nuks <sup>h</sup>	niks <sup>h</sup> appa/ nuks <sup>h</sup> appa	niks <sup>h</sup> appa/ niks <sup>h</sup> i
130.	good	राम्रो	kamnikaba/ kamnima	k <sup>h</sup> ami:k <sup>h</sup> aba	nukp <sup>h</sup>	kamnikaba/ kamnima	k <sup>h</sup> ennukp <sup>h</sup> i
131.	bad	नराम्रो	kaikaba	kajikk <sup>h</sup> aba	medike	k <sup>h</sup> eikp <sup>h</sup>	k <sup>h</sup> eikp <sup>h</sup> i
132.	wet	चिसो	tapk <sup>h</sup> ara	tapk <sup>h</sup> ek <sup>h</sup> aba	tapk <sup>h</sup> ara	tabam	tapk <sup>h</sup> edam
133.	dry	सुख्खा	sjakkaba	sekk <sup>h</sup> aba	s <sup>h</sup> jekma	sekdam	sekk <sup>h</sup> edam
134.	long	लामो	b <sup>h</sup> ekkaba	b <sup>h</sup> ekk <sup>h</sup> aba	b <sup>h</sup> ekkaba	bet <sup>ts</sup> ha	b <sup>h</sup> ekkaba
135.	short	छोटो	t <sup>h</sup> akna/ t <sup>h</sup> aksina	t <sup>h</sup> aksik <sup>h</sup> aba	t <sup>h</sup> akna/ t <sup>h</sup> aksina	t <sup>h</sup> akna/ t <sup>h</sup> aksina	t <sup>h</sup> akna/ t <sup>h</sup> aksina
136.	hot	तातो	kuno/kut <sup>ts</sup> iwa	kuk <sup>h</sup> aba/ kut <sup>ts</sup> ere	ku	kukp <sup>h</sup>	kukbu
137.	cold	चिसो	hipt <sup>sh</sup> ino	jupt <sup>sh</sup> ik <sup>h</sup> aba	hipt <sup>sh</sup> ino	jept <sup>sh</sup> ijukp <sup>h</sup>	hipt <sup>sh</sup> ino
138.	right	दाहिने	t <sup>ts</sup> iptuŋ	t <sup>ts</sup> iptiŋ	t <sup>ts</sup> iptuŋ	t <sup>ts</sup> iptuŋ	t <sup>ts</sup> iptiŋ
139.	left	देब्रे	bjanmaŋ	beŋmaŋ	bjanmaŋ	bjanmaŋ	beŋma
140.	near	नजिक	kubi	kubi	kuyu	kubi	kupi
141.	far	टाढा	mo?joŋ	moju	muju	mo?joŋ	mu?ju
142.	big	ठूलो	d <sup>h</sup> eppa	dukpa/ we?k <sup>h</sup> aba	d <sup>h</sup> uppa	d <sup>h</sup> uppa	d <sup>h</sup> uppa/ d <sup>h</sup> ippa

143.	small	सानो	met <sup>sh</sup> uke	mit <sup>sh</sup> uke	met <sup>sh</sup> u	met <sup>sh</sup> uke	met <sup>sh</sup> ukma
144.	heavy	गहौ	li?no	likkaba	li?no	limpa	limpi/limpu
145.	light	हलुका	sopno	sopkaba	sopno	sopkapa	sapukpi/ sapakpi
146.	above	माथि	muttu	muttu	muttu	muttu	muttu
147.	below	तल	mupmu	mu?mu	mupmu	mu?mu	mu?mu
148.	white	सेतो	ba?jappa	ba?jappa	bajappa	bajappa/ bajeppa	bajapa
149.	black	कालो	mak?oke/ makt <sup>h</sup> oke	makdokpa/ makt <sup>h</sup> roppa	makt <sup>h</sup> orokpa	makt <sup>h</sup> arappa	makt <sup>h</sup> orakpa
150.	red	रातो	harappa	harappa/ halappa	harappa/ halappa	harappa	harapa
151.	one	एक	ekku	eku/ibim	ubom	ekku	ubam
152.	two	दुई	hit <sup>ts</sup> i	hit <sup>ts</sup> i	hupbom	hit <sup>ts</sup> i	hukbam
153.	three	तीन	sumd <sup>zi</sup>	sumd <sup>zi</sup>	sumbom	sumd <sup>zi</sup>	sumkubam
154.	four	चार	rek bum	rek bum	likbom	rek bum	likbam
155.	five	पाँच	gak	gak	gakbom	gak	gakbam
156.	six	छ	lik	lik	rekubom	lik	tukbam
157.	seven	सात	tukubom	tukubom	tukubom	tukubom	rekubam
158.	eight	आठ	bak	bak	ba?kubom	bak	ba?kubam
159.	nine	नौ	nuk	nuk	nukubom	nuk	nukbam
160.	ten	दश	ipo?j	ipo?j	uku	ipo?j	urapj
161.	eleven	एघार	uku-ubom	uku-ubom	uku-ubom	uku-ubom	urapj ubam
162.	twelve	बाह	uku-hupbom	uku-hubom	uko-hupbom	uku-hupbom	urapj hukbam
163.	twenty	बीस	huku-po?j	huku-po?j	huku-po?j	huku-po?j	uku/iki
164.	one hundred	एक सय	ip <sup>h</sup> jak	ip <sup>h</sup> jak	uhuk	ip <sup>h</sup> jak	uhuk/ihik
165.	who	को	asa	asa	asalo	asa/asalo	asa
166.	what	के	ema?j	ima?j	u?k <sup>h</sup> alo	k <sup>h</sup> alo	i?k <sup>h</sup> a/uk <sup>h</sup> a
167.	where	कहाँ	habi	habai	hapa?j	happalo	hapji
168.	when	कहिले	hanim	harim	hedemla	hadelo	hadem
169.	how many	कति	he?wa	into	ap <sup>t</sup> alo	ap <sup>t</sup> alo	heap <sup>t</sup> ?wa
170.	which	कुन	ema?j	intokpa	u?k <sup>h</sup> alo	ap <sup>t</sup> okpa	ap <sup>t</sup> o
171.	this	यो	ko?o	ko?o	ko?o	ko?o	ko?o
172.	that	त्यो	mo?o	mo?o	mo?o	mo?o	mo?o
173.	these	यिनीहरू	k <sup>h</sup> it <sup>si</sup> /k <sup>h</sup> at <sup>si</sup>	k <sup>h</sup> it <sup>si</sup>	k <sup>h</sup> it <sup>si</sup>	k <sup>h</sup> it <sup>si</sup>	k <sup>h</sup> it <sup>si</sup> /k <sup>h</sup> it <sup>si</sup> t <sup>si</sup>
174.	those	उनीहरू	k <sup>h</sup> anin/ut <sup>si</sup>	hak <sup>h</sup> it <sup>si</sup>	mit <sup>si</sup>	ot <sup>si</sup>	ot <sup>si</sup> t <sup>si</sup> /hakot <sup>si</sup>
175.	same	उही	morokpano	morokt <sup>si</sup>	k <sup>h</sup> it <sup>ts</sup> i	hakdokpo?j	morokpano
176.	different	फरक					
177.	whole	सबै	t <sup>sh</sup> uti?jla	t <sup>sh</sup> uti?jla	t <sup>sh</sup> uti?jla	t <sup>sh</sup> uti?j	t <sup>sh</sup> uttij
178.	broken	फुटेको	poklera	pokt <sup>ere</sup>	poklera	k <sup>h</sup> e?lekd <sup>am</sup>	k <sup>h</sup> eklekd <sup>am</sup>
179.	few	थोरै	mit <sup>sh</sup> u	met <sup>sh</sup> u	met <sup>si</sup> /met <sup>sh</sup> i	met <sup>sh</sup> i	met <sup>sh</sup> i
180.	many	धेरै	le:lo	le:?la	didi	didi	d <sup>h</sup> ud <sup>h</sup> u/d <sup>h</sup> id <sup>h</sup> i
181.	all	सबै	t <sup>sh</sup> uti?jla	t <sup>sh</sup> uti?jla	t <sup>sh</sup> uti?jla	t <sup>sh</sup> uti?jla	t <sup>sh</sup> uttij
182.	to eat	खानु	t <sup>sh</sup> ama	t <sup>sh</sup> ama	t <sup>sh</sup> ama	t <sup>sh</sup> ama	t <sup>sh</sup> ama

183.	to bite	टोबनु	ɲjakma	ɲjaʔma	ɲekma	ɲekma	ɲeʔma
184.	to be hungry	भोकाउनु	saʔlu	sagesima	sakasija	sagasijak	sagasiʔma
185.	to drink	पिउनु	duŋma/ piʔma	duŋma/ pi:ʔma	duŋma	duŋma	duŋma
186.	to be thirsty	तिखाउनु	weʔma	weʔmesima	weʔma sijaŋme	weʔmasijak	weʔma
187.	to sleep	सुत्नु	imma	imma	imma	imma	imma
188.	to lie	पलटनु	ti:limba/ guŋma/gokt <sup>s</sup> a ma	gɒŋma	gokt <sup>s</sup> a	teaŋ	goŋma
189.	to sit	बस्नु	pemma	pet <sup>s</sup> t <sup>s</sup> ama	pet <sup>s</sup> t <sup>s</sup> ama	pemma	pemma
190.	to give	दिनु	pipma	pipma	pipma	piʔma	piʔma
191.	to burn	डढाउनु	digma	dukma	t <sup>sh</sup> okt <sup>s</sup> ama	t <sup>sh</sup> opma	puʔluma
192.	to die	मर्नु	si:ma	sima	sima	sima	si:ma
193.	to kill	मार्नु	sepma	seʔma	sepma	seʔma	seʔma
194.	to fly	उडनु	pema	pema	pema	pema	pema
195.	to walk	हिँडनु	lamduma	lamduma	bema	dumma/ ɖumma	dumma
196.	to run	दौडनु	pimma	pimma	p <sup>h</sup> ina	p <sup>h</sup> imma	p <sup>h</sup> imma
197.	to go	जानु	k <sup>h</sup> eʔma	k <sup>h</sup> epma	k <sup>h</sup> epma	k <sup>h</sup> eʔma	k <sup>h</sup> eʔma
198.	to come	आउनु	dapma	dapma	daba	daʔma	daʔma
199.	to speak	बोलनु	jamuma/ jamumba	pukluma	pukluma	pupluma	puʔluma
200.	to hear	सुत्नु	jemma	jemma	jenuma	jemma	jemma
201.	to look	हेर्नु	k <sup>h</sup> aŋma	k <sup>h</sup> ɒŋma	k <sup>h</sup> amma	k <sup>h</sup> aŋma	k <sup>h</sup> aŋma
202.	I	म	kaŋa	ka	aka	aka	kaŋaaka
203.	you (ifml)	तँ	ana	ɒna	ana	ana	ana
204.	you (frml)	तपाई	ana	ɒna	ana	ana	ana
205.	he	ऊ	hako	hako	moʔo	moʔo	hako
206.	she	उनी	hako	hako	moʔo	moʔo	hako
207.	we (incl)	हामी (समावेशी)	ikin	ikin	ikin	ikin	ikin
208.	we (excl)	हामी (असमावेशी)	eka	eka	eka	eka	eka
209.	you (pl)	तिमीहरू	anin	anin	anin	anin	anin
210.	they	उनीहरू					

**ANNEX-F**

**Some group photographs of the informants from the Survey**



**Photograph-1: School Danda, Yaphu, Sankhuwasabha**



**Photograph-2: School Danda, Yaphu, Sankhuwasabha**



**Photograph-3: School Danda, Yaphu, Sankhuwasabha**



**Photograph-4: School Danda, Yaphu, Sankhuwasabha**



**Photograph-5: Community Hall, Tamku, Sankhuwasabha**



**Photograph-6: Bala, Sankhuwasabha**



**Photograph-7: Bala, Sankhuwasabha**

**Photograph-10**



**Photograph-8: Bala, Sankhuwasabha**



**Photograph-9: Bala, Yamdang, Sankhuwasabha**



**Photograph-10: Bala, Yamdang, Sankhuwasabha**