

A SOCIOLINGUISTIC SURVEY OF NEPALI

Submitted to
Linguistic Survey of Nepal (LinSuN)
Central Department of Linguistics
Tribhuvan University
Kirtipur, Kathmandu

Written by
Indresh Thakur

Survey Team
Team Coordinator: Prof. Dr. Chura Mani Bandhu

Researchers (First Phase):

Dr. Ambika Regmi
Mr. Uttam Bajgain
Mr. Ramesh Khatri
Mr. Bir Bahadur Khadka
Ms. Rachana Paudel
June – July 2009 (Ashad – Srawan 2066)

Researchers (Second Phase):

Mr. Indresh Thakur
Mr. Suren Sapkota
May – June, 2010 (Baisakh – Jestha, 2067)

April, 2014

ACKNOWLEDGEMENTS

A number of people have contributed to the making of this report of a sociolinguistic survey of the Nepali language. The field work for the survey was conducted in two phases. The first phase of the survey was conducted in months of June and July, 2009 by the LinSuN survey team comprising of Prof. Dr. Chura Mani Bandhu and five researchers, namely, Dr. Ambika Regmi, Mr. Uttam Bajgain, Mr. Ramesh Khatri, Mr. Bir Bahadur Khadka, and Ms. Rachana Paudel. The second phase of the survey was conducted in the months of May and June, 2010 by the survey team comprising of Prof. Dr. Chura Mani Bandhu and two researchers namely Mr. Indresh Thakur and Mr. Suren Sapkota.

First of all, we would like to express our sincere gratitude to all the members of Senior Management Committee of Linguistic Survey of Nepal (LiSMaC), our gurus, for providing us the opportunity to write the report of the sociolinguistic survey of Nepali.

We would also like to appreciate the leaders of the Nepali speech community as well as the language activists who helped us in the survey of the Nepali language. We would like to thank all the respondents of the Nepali speech community who actively participated in the process of the data collection especially, the Nepali speakers of Kabhrepalanchok, Bhaktapur, Lalitpur, Kathmandu, Dhadhing, Tanahun, Kaski, Baglung, Gorkha, Myagdi, Parbat, and Syangja (in the first phase); and Ilam and Dhankuta districts of Nepal in phase II. We are indebted to their invaluable support and hospitality they provided us during the field study. Similarly, our special thanks go to all the language consultants of the Nepali speech community for their incessant support during the surveys. Without their cooperation, the linguistic survey in the Nepali language would not have been possible.

We owe a great deal to Prof. Dr. Dan Raj Regmi, head and director, Prof. Dr. Tej Ratna Kansakar, Prof. Dr. Yogendra Prasad Yadava, Prof. Nirmalman Tuladhar, member secretary, Prof. Dr. Novel Kishor Rai, Prof. Dr. Madhav Prasad Pokharel, Linguistic Survey of Nepal (LinSuN) and Dr. Balaram Prasain, Central Department of Linguistics, for their encouragement for data analysis and report writing.

Survey Team

TABLE OF CONTENTS

Acknowledgements	i
List of tables	vii
List of figures	x
List of pictures	xi
Chapter 1: Introduction	1-16
1. Background	1
1.1 The Nepali language	1
1.1.1 Linguistic features of Nepali	2
1.2 The Nepali people	3
1.2.1 Caste/ethnic groups	3
1.2.2 Religion	4
1.2.3 Literacy	4
1.2.4 Occupation	5
1.3 Demography and distribution	5
1.4 Geographical location of the survey points in Nepali	6
1.5 Linguistic affiliation	8
1.6 Previous research works	9
1.7 Purpose and goals	15
1.8 Organization of the study	15
Chapter 2: Research methodology	17-24
2.0 Outline	17
2.1 Overview	17
2.2 Research methods/tool	19

2.2.1 Sociolinguistic Questionnaire (SLQ)	19
2.2.2 Participatory methods	21
2.2.3 Wordlist	23
2.3 Limitations of the survey	23
Chapter 3: Mother tongue proficiency and bi/multilingualism	25-36
3.0 Outline	25
3.1 Mother tongue proficiency	25
3.2 Bi/multilingualism	27
3.2.1 Language proficiency in English	28
3.2.2 Language proficiency in Hindi	29
3.2.3 Language proficiency in Newar	30
3.2.4 Multilingualism in Nepali family	31
3.2.5 Scripts and translation	33
3.2.6 Understanding of the language	35
3.3 Participatory methods	35
3.4 Summary	36
Chapter 4: Domains of language use	37-51
4.0 Outline	37
4.1 Language use in common domains	37
4.2 Language used in educational, social and family matters	37
4.3 Language used with the speakers of other language	40
4.4 Use of language in writing letters/telephoning	41
4.5 Languages used in radio or TV programs	42
4.6 Medium of instruction at school	44

4.7 Participatory methods	45
4.8 Summary	50
Chapter 5: Language transmission, vitality and loyalty	52-59
5.0 Outline	52
5.1 Language transmission	52
5.2 Language vitality	54
5.3 Language loyalty	57
5.4 Summary	59
Chapter 6: Language maintenance and shift	60-64
6.0 Outline	60
6.1 Language spoken in the childhood	60
6.2 Other languages increasing at home	61
6.3 Summary	64
Chapter 7: Code mixing	65-70
7.0 Outline	65
7.1 Code mixing in Nepali	65
7.2 Differences in the use of language between two generations	68
7.3 Summary	70
Chapter 8: Language attitude	71-79
8.0 Outline	71
8.1 Usefulness of Nepali against other languages	71
8.2 Feeling of Nepali speakers towards their mother tongue	72
8.3 Problem because of being a native speaker of Nepali	73
8.4 Feeling about children's marriage with non-Nepali speakers	74

8.5 Grandchildren's language	74
8.6 First language of the children	76
8.7 The two languages Nepali speakers speak most	77
8.8 Summary	78
Chapter 9: Language development	80-98
9.0 Outline	80
9.1 Appreciative inquiry	80
9.2 Involvement of the people	83
9.3 Preservation and promotion of Nepali	85
9.4 Participatory methods	87
9.5 Summary	97
Chapter 10: Dialectal variation	99-110
10.0 Outline	99
10.1 Wordlist comparison	99
10.1.1 Methodology	99
10.1.2 Evaluation criteria	99
10.1.3 Lexical similarity among the surveyed districts in Nepali	100
10.2 Dialect mapping	102
10.3 Participatory methods	103
10.3 Summary	110
Chapter 11: Findings and recommendations	111-116
11.1 Major findings	111
11.2 Recommendation	116
References	117-126

Annexes	127-175
Annex A: Sociolinguistic Questionnaire (Phase - I)	127
Annex B: Sociolinguistic Questionnaire A (Phase - II)	142
Annex C: Sociolinguistic Questionnaire B	154
Annex D: Sociolinguistic Questionnaire C	163
Appendix E: Wordlist	167

LIST OF TABLES

Table 1.1: Literacy in Nepali speech community	5
Table 1.2: Development region-wise distribution of Nepali speakers	6
Table 2.1: Overview of the major survey goals, research methods/tools including the major focus of the tools	18
Table 2.2: Checklist for sociolinguistic questionnaire A	20
Table 3.1: First language/mother tongue they learnt to speak	25
Table: 3.2 Proficiency of Nepali speakers in their mother tongue	26
Table 3.3: Bi/multilingualism in Nepali speech community by sex	27
Table 3.4: Proficiency of Nepali speakers in English	28
Table 3.5: Proficiency of Nepali speakers in the use of Hindi	29
Table 3.6: Proficiency in the use of Newar	30
Table 3.7: Situation of multilingualism in Nepali speaking families	32
Table 3.8: Scripts Nepali speakers can read and write	33
Table 3.9: Translated from and to mother tongue	34
Table 3.10: Understanding of Nepali when a small child first goes to school	35
Table 4.1: Languages most frequently used at home in educational, social, and family matters	39
Table 4.2: Languages used with the speakers of other languages in Nepalese context	40
Table 4.3: Language used in letter writing or telephoning family members	42
Table 4.4: Languages most frequently used in different radio or TV programs	43
Table 4.5: Children's medium of instruction at different levels of school	44
Table 5.1: Satisfactory in the transmission of Nepali to new generation	53
Table 5.2: Projection of the children's language after their marriage	54
Table 5.3: Use of mother tongue by the Nepali children when they become old	55

Table 5.4: The way of speaking mother tongue by the younger generation	56
Table 5.5: Acceptance of the speakers when the left speaking their MT	57
Table 5.6: Feeling of the Nepali speakers when their speech community left speaking MT	58
Table 6.1: Languages spoken by Nepali speakers in their childhood	60
Table 6.2: Use of other languages increasing at home	61
Table 6.3: Language used by children in different situations	62
Table 6.4: Likeness of the children's learning/studying in mother tongue	63
Table 7.1: Code mixing/code switching while speaking Nepali	65
Table 7.2: Reasons for code mixing/code switching to other languages	66
Table 7.3: Thinking about mixing words from other languages	67
Table 7.4: Mixing of other language by the children	68
Table 7.5: Differences between the languages spoken by two generations	68
Table 7.6: The ways of differences in language between two generations	69
Table 8.1: Usefulness of Nepali against other languages	71
Table 8.2: Feeling of speaking mother tongue in the presence the dominant languages speakers	72
Table 8.3: Having problems because of being a native speaker of Nepali	73
Table 8.4: Likeness of children's marriage with non-Nepali speakers	74
Table 8.5: Projection of language spoken by the children of the present Nepali children	75
Table 8.6: Feeling of the speakers if the children of the present children will speak their language	75
Table 8.7: Language/s Nepali speech community children should speak first?	76
Table 8.8: The two languages the Nepali speaking people speak most	77
Table 8.9: Language/s Nepali speakers love the most	78

Table 9.1: Things in Nepali language that make the speakers feel happy or proud	81
Table 9.2: Involvement of the people to materialize their dream	83
Table 9.3: Community can do itself to promote their language	84
Table 9.4: What the Government and NGOs should do to promote Nepali	85
Table 9.5: Support for the preservation and promotion of Nepali	86
Table 9.6: Things to be done for the development of Nepali	87
Table 9.7: Findings from the appreciative inquiry tool in Nepali	93
Table 10.1: Evaluation criteria of the lexical similarity percentages	100
Table 10.2: Lexical similarity comparison in Nepali	101
Table 10.3: Degree of similarity in the forms of the speech in different places	107
Table 10.4: Preferences of speech variety for developing materials	109

LIST OF FIGURES

Figure 1.1 Development Region-wise distribution of Nepali speakers	6
Figure 2.1 Model for sampling informants in the survey points	20
Figure 3.1: Bi/multilingualism in Nepali speech community	28
Figure 3.2: Situation of multilingualism in Nepali speaking families	33
Figure 4.1: Language usually used with the speakers of other languages	41
Figure 5.1: Satisfactory in the transmission of Nepali to new generation	54
Figure 5.2: Projection of the children's language after their marriage	55
Figure 5.3: Use of mother tongue by the Nepali children when they become old	56
Figure 5.4: The way of speaking mother tongue by younger generation	57
Figure 5.5: Acceptance of the speakers when the left speaking their MT	58
Figure 5.6: Feeling of the respondents when their speech community left speaking their MT	58
Figure 6.1: Languages spoken by Nepali speakers in their childhood	61
Figure 6.2: Use of other languages increasing at home	62
Figure 7.1: Code mixing/code switching while speaking Nepali	66
Figure 7.2: Mixing of other language by the children	68
Figure 7.3: Differences between the languages spoken by two generations	69
Figure 8.1: Feeling of speaking MT in the presence the dominant languages speakers	73
Figure 8.2: Having problems because of being a native speaker of their MT	74
Figure 8.3: Language/s Nepali speech community children should speak first?	77

LIST OF PICTURES

Picture 1.1: A group photo of the researchers with the participants in Baglung	3
Picture 1.2: A group picture of the researchers in the field	4
Picture 3.1: Dr. Ambika Regmi, a researcher, taking information from a participant	26
Picture 3.2: Researchers are taking information from the participants in the field	31
Picture 4.1: A researcher is getting information from the informants in the field	38
Picture 4.2: A researcher getting information from the informants	44
Picture 4.3: Domains of language use at Deurali, Sulubung-1, Ilam	46
Picture 4.4: Domains of language use at Mangalbare, Ilam	46
Picture 4.5: Domains of language use at Karphok, Ilam	47
Picture 4.6: Domains of language use at Bauddha Dham, Ilam	47
Picture 4.7: Domains of language use at Dhankuta Municipality, Dhankuta	48
Picture 4.8: Domains of language use at Pakhribas, Dhankutta	48
Picture 4.9: Domains of language use in the first phase of the survey in Naikap, Kathmandu	49
Picture 5.1: Data collection in the survey point by Dr. Ambika Regmi	53
Picture 9.1: Appreciative Inquiry in Naikap, Kathmandu	82
Picture 9.2: Appreciative inquiry in Deurali, Sulubung, Ilam	88
Picture 9.3: Appreciative inquiry in Mangalbare, Ilam	88
Picture 9.4: Appreciative inquiry in Ilam Municipality, Ilam	89
Picture 9.5: Appreciative inquiry in Karphok, Ilam	89
Picture 9.6: Appreciative inquiry in Bauddhadham, Ilam	90

Picture 9.7: Appreciative inquiry in Dhankuta Municipality, Dhankuta	90
Picture 9.8: Appreciative inquiry in Pakhribas, Dhankuta	91
Picture 9.9: Appreciative inquiry in Hile, Dhankuta	91
Picture 9.10: Appreciative inquiry in Belhar-1, Dhankuta	92
Picture 10.1: Dialect mapping at Deurali, Sulubung-1, Ilam	103
Picture 10.2: Dialect mapping at Mangalbare-1, Ilam	104
Picture 10.3: Dialect mapping at Karphok, Ilam	104
Picture 10.4: Dialect mapping at Baudhdhadham, Ilam	105
Picture 10.5: Dialect mapping at Dhankutta Municipality, Dhankuta	105
Picture 10.6: Dialect mapping at Pakhribas, Dhankuta	106

CHAPTER 1

INTRODUCTION

1. Background

This is a report of a sociolinguistic survey of the Nepali language as spoken in Kavrepalanchok, Bhaktapur, Lalitpur, Kathmandu, Dhading, Tanahu, Kaski, Baglung, Gorkha, Myagdi, Parbat, and Syangja (Phase - I); and Ilam and Dhankuta (Phase - II) districts of Nepal. This report includes a brief description of the Nepali language, mother tongue proficiency and bi/multilingualism, domains of language use, language transmission, vitality and loyalty, language maintenance and shift, code mixing, language attitude, language development, and lexical variation.

Nepal is a multilingual, multicultural and multi-religious country. It is rich in its linguistic diversity. The four great language families namely- Indo-European, Sino-Tibetan, Dravidian and Austro-Asiatic and also include one linguistic isolate i.e. Kusunda. According to Epele et.al. (2012), there are about 124 living languages and dialects of four different genetic stocks spoken within the country. The latest official census of 2011 records the numbers of speakers for 123 languages and also allows an additional category of 'other unknown languages' with close to half million speakers.

This chapter deals with general background of the Nepali language in general. It consists of background of the language, its speakers, caste/ethnic groups, religion, literacy, and occupation. In this chapter we also discuss the demography and distribution the Nepali language, geographical location, linguistic affiliation of the language, previous research, purpose and goals of the study, and organization of this study.

1.1 The Nepali language

Nepali is one of the major languages in the Indo-Aryan language family. It is the official language and *de facto* lingua franca of Nepal and is also spoken in Bhutan, Brunei, and India. Nepali has official language status in the formerly independent state of Sikkim and in West Bengal's Darjeeling district as well as Assam. The Nepali language has also different alternate names such as Eastern Pahadi, Gorkhali, Gurkhali, Khaskura, Nepalese, and Parbate (Epele et.al.: 73).

Nepali is a well established language. It is the national as well as the official language of the country, Nepal. It is also the contact language and language of wider communication in all over the country among the non-Nepali speakers. It is also used as the medium of instruction in education. Other resources that are available in the Nepali language are oral literature (folktales, songs, religious literature, etc), script, phonemic inventory, grammar, dictionary, textbooks, literacy materials, newspapers, magazines, films, telefilms, CD/DVD, written literature etc.

Historically, the language was first called the Khas language (Khas kurā), then Gorkhali or Gurkhali (language of the Gorkha Kingdom) before the term *Nepali* (Nepālī bhāṣā) was taken from Nepal Bhasa. There are different dialectal variations in Nepali. They are: Acchami, Baitadeli (Baitadi), Bajhangi, Bajurali (Bajura), Bheri, Dailekhi, Darchulali (Darchula), Gandakeli, Humli, Purbeli, Soradi¹. According to the recent census report of Nepal 2011, Nepali is spoken as mother tongue by 44.6 percent (11,826,953) of the total population of the country. Nepali is classified as a language of Indo-European, Indo-Iranian, Indo-Aryan, Northern zone, Eastern Pahari group. The language is written in Devanagari script. The Nepali language in Devnagari script shall be the language of official business (Interim Constitution of Nepal, 2007). Nepali is commonly written in the Devanagari script.

1.1.1 Linguistic features of Nepali

Linguistic features of the Nepali language are as follows:

- a. Nepali is an SOV language i.e. a verb final language;
- b. Postpositions follow the nominal expressions they express;
- c. Genitives, adjectives, and numerals precede the head nouns they modify;
- d. Relative clauses often precede their antecedents;
- e. The adverb precedes the verb it modifies; and
- f. The auxiliary follows the main verbs;
- g. Noun head final;
- h. Eleven noun classes or genders;
- i. Content q-word in situ;
- j. One prefix, up to five suffixes;
- k. Clause constituents indicated by case-marking;

¹ However, some of these dialects (Achhami, Baitadeli, Bajhangi, Bajureli, Dailekhi and Darchuleli) appear as separate languages in the National Census of Nepal (2011).

- l. Verbal affixation marks person, number and gender of subject;
- m. Split ergativity;
- n. Both tense and aspect; and passives and active voice;
- o. Nontonal; and
- p. Twenty-nine (29) consonant and eleven (11) vowel phonemes (Epele et.al. 2012).

1.2 The Nepali speaking people

This subsection deals with a brief introduction of the Nepali speaking people in general. It includes caste/ethnicity of the Nepali speakers, their religion, literacy in Nepali speech community, and the occupation of Nepali speakers.

1.2.1 Caste/ethnic groups

The people of Nepali speech community live in all the 75 districts of the country. It is a community of different caste and ethnic groups. Nepali is a speech community of a large number of caste/ethnic groups. In Nepali speech community different people of different caste and ethnic group live together.

Picture 1.1: A group photo of the researchers with the participants in Baglung



The language is spoken by Chhetri, Brahman (Hill), Thakuri, Kami, Damai, Sarki, Sanyasi, Gaine, Badi, etc. as their mother tongue. Many of the ethnic groups have also shifted to Nepali. Their socio-cultural existence was influenced by Hindu culture.

1.2.2 Religion

There are ten types of religion categories reported in the census of 2011. Hinduism is followed by 81.3 percent (21,551,492) of the total population of the country. Most of the Nepali mother tongue speakers are following Hinduism and only a few of the Nepali speakers are following, Buddhism, Islam, Christianity, etc. religions. In the process of data collection most of the respondents said that they are following Hinduism as their religion.

Picture 1.2: A group picture of the researchers in the field



Only three speakers said that they are following Buddhist and only two participants responded that they are following Islam religion. The major festivals in the Nepalese society are Dashain, Deepawali, Bhaitika, Teej, Janai Purnima, Kuse Aunsi, etc.

1.2.3 Literacy

Overall literacy rate (for population aged 5 years and above) of the country in the census 2011 has increased to 65.9. Male literacy rate is 75.1% compared to female literacy rate of 57.4%. The highest literacy rate is reported in Kathmandu district

(86.3 %) and lowest in Rautahat (41.7%). Generally speaking, literacy in Nepali speech community is good. Women are deprived of formal education, though this seems to be changing with the younger generation. The survey has estimated the general trends of literacy in this community. Table 1.1 presents the situation literacy in Nepali speech communities in the key survey points.

Table 1.1: Literacy in Nepali speech community

Literacy			
Male (n=48)		Female (n=16)	
Literate	Illiterate	Literate	Illiterate
45 (94%)	3 (6%)	13 (81%)	3 (19%)

Source: Field visit, Linguistic Survey of Nepal (2009)

Table 1.1 shows that 94% male and 81% females are literate while 6% males and 19 percent females are illiterate. It shows that literacy rate of Nepali speech community is higher than the total literacy of the country i.e. 65.9%.

1.2.4 Occupation

People of the Nepali speech community live in all the 75 districts of the country. The main occupation of this community is agriculture i.e., farming, and many other caste wise occupations like blacksmith, tailoring, mason, washerman, cobbler, etc. They are also involved in government jobs, military service, NGOs and INGOs, and in many other modern professions. Nepali speakers are engaged in different types of business and also involved in international employment worldwide.

1.3 Demography and distribution

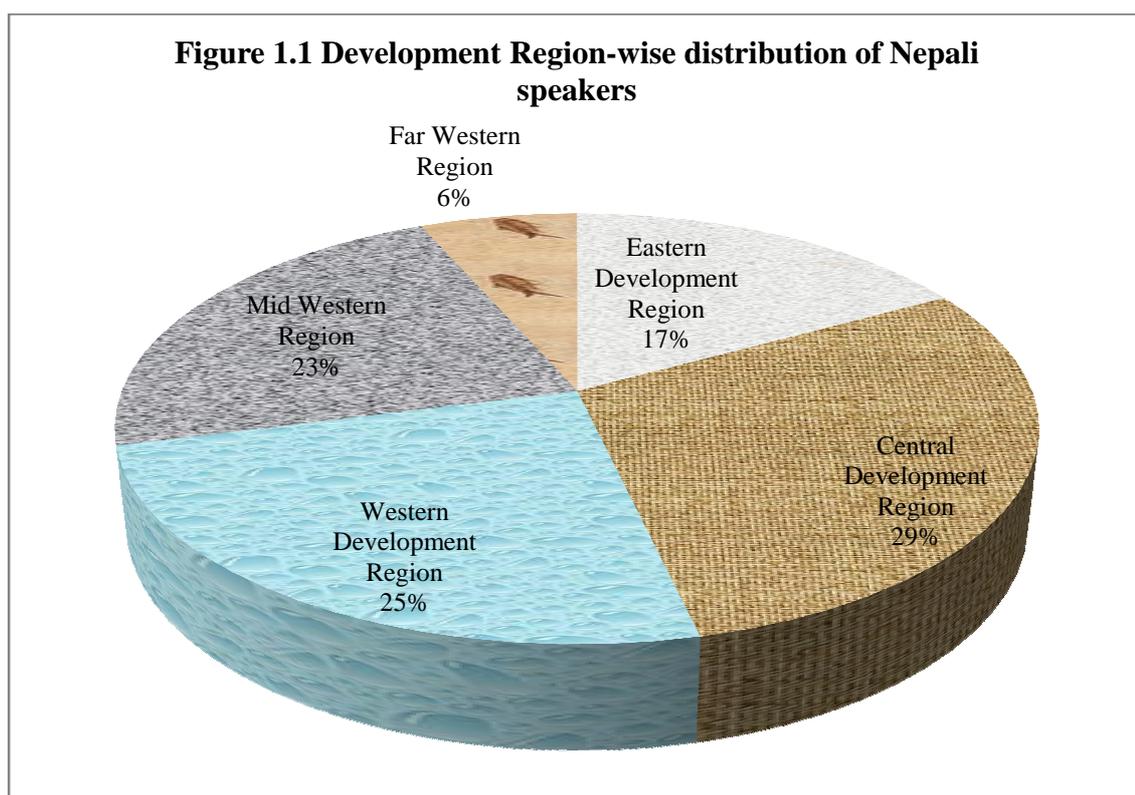
Nepali, the official language of the country, is spoken all over the country. According to the national Census report 2011, Nepali is spoken as mother tongue by 44.6 percent (11,826,953) of the total population of the country comprises of 5,618,291 male and 6,208,662 female speakers. Table 1.2 presents development region-wise distribution of Nepali speakers.

Table 1.2: Development Region-wise distribution of Nepali speakers

Development Regions	No. of speakers
Eastern Development Region	2,007,024
Central Development Region	3,481,894
Western Development Region	2,903,955
Mid Western Region	2,663,758
Far Western Region	770,322

Source: *National Population and Housing Census 2011(National Report)*

The distribution of Nepali speakers can also be shown through the following figure.

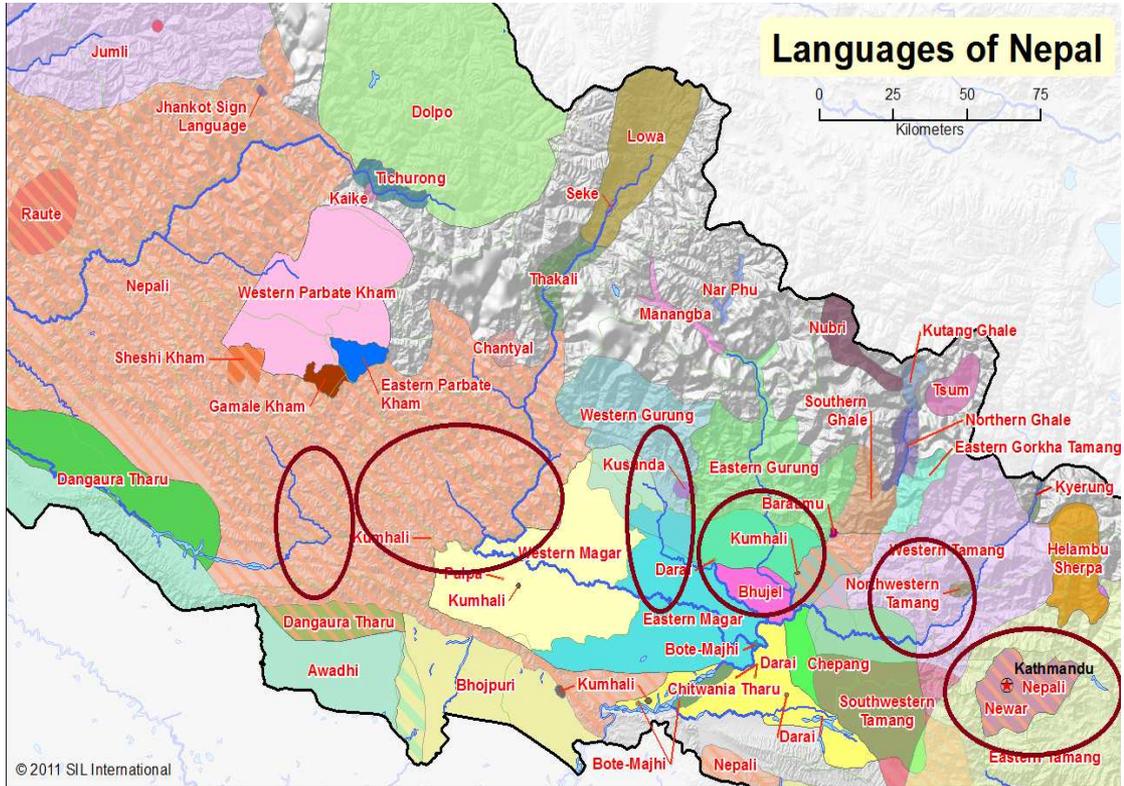


1.4 Geographical location of the survey points in Nepali

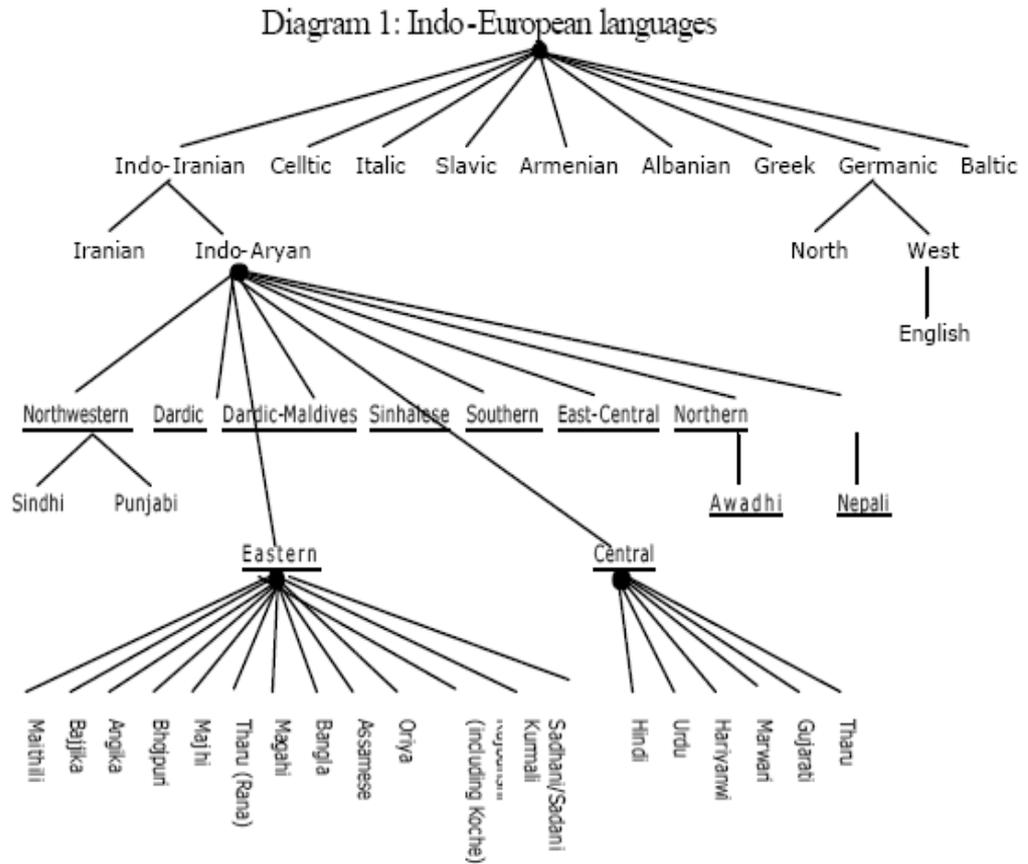
The survey points for the present study are Panauti, Kabhrepalanchok; Dillibazar, Salyanthan, and Kirtipur, Kathmandu; Patan, Lalitpur; Katunje, Bhaktapur; Gajuri and Malekhu, Dhadhing; Byas and Bhanu VDCs of Tanahu; Pokhara and Lekhnath

municipalities of Kaski district; Thulopokhari, Shankarpokhari, and Kusma of Parbat district; Adhikari Chaur, Bungadobhan, and Rajkot VDCs of Baglung district; Arupokhari and Choprak VDCs of Gorkha district; Sikh VDC of Myagdi; and Panchamus VDC of Syangja district.

Map 1.1: Linguistic map of the study area of Nepali (Phase - I)



The circled areas in the above map indicate the tentative survey areas



Source: Yadava (2003)

1.6 Previous research works

There has been a number of works on the linguistic, literary, cultural, religious, economic aspects as well as different genres related to the Nepali speech community. Here, we are dealing with some of the works related to Nepali language and linguistics in brief.

The first detailed study of the Nepali language was Ayton's *Grammar of the Nepali Language* (1820) which was written at the Fort William College, Calcutta. The task of collecting vocabulary of the language was undertaken earlier by historians such as Kirkpatrick and Wright, the grammar and vocabulary both were presented by Turnbull (1987) as well as Dopping-Happenstal and Burathoki (1899). It was the time when foreign scholars studied Nepali language with reference to modern Indo-Aryan languages. By the end of the 19th century it was established that Nepali is close to the north Indian languages and much closer to the Pahari languages such as Kumaoni and Garhwali.

After printing was introduced in Nepali language, the need for a balance between the sound system of the language and its orthography was highly felt by the native scholars. Birendra Keshari Aryal (1906) Jaya Prithwi Bahadur Singh (1909) Ram Mani Acharya Dixit (1908), Dikshitacharya (1909) and Hema Raj Pandit (1913) contributed in writing grammars of the Nepali language. With the development of teaching of Nepali shorter versions of Nepali grammar were prepared by Som Nath Sharma in Kathmandu and Paras Mani Pradhan in Darjeeling in 1920.

In the beginning of the 20th century, the idea of the linguistic survey of India was put into reality. Grierson (1906, 1909, and 1916) also wrote on Nepali in the *Linguistic Survey of India*, Vol. IX, Part IV (1916). This particular volume remained as one of the most important reference materials for the students of Nepali. An English-Nepali bilingual dictionary was also compiled by Dravid (1903) and published in Banaras. Kilgaur's concern in Nepali which was first shown in "Paradigms in Nepali Verbs" (1907) resulted in making an English-Nepali dictionary (Kilgaur, 1923).

Historical studies of the modern Indo-Aryan languages opened the ways for establishing relations between them. Chatterjee in his "Origin and Development of Bengali" (1926) referred to the relation of Nepali with Khasa Prakrit. Turner (1931) has discussed about the relation of Nepali with other Indo-Aryan languages. After studying the phonetic changes of the modern Indo-Aryan languages he observed that Nepali must have been originated from the same source as other of north western India such as Sindhi, Lahanda and Panjabi (Turner, 1931). Turner's *A comparative and Etymological Dictionary of the Nepali Language*, published in 1931, is a monumental work in the history of the Nepali language.

Under the new banner of Nepali Bhasa Prakashini Samiti (Nepali Language Publication Committee) several works were started in the middle of the 30's of this century. Rana (1938-39) headed the compilation of a English-Nepali Dictionary also Samiti's *Nepali Kasari Suddha Lekhane* (How to write correct Nepali)? was published Chakrapani compiled Nepali mono-lingual pocket dictionary (1941) and a thesaurus (1942) and Pande (1940, 1943) presented the items of Nepali grammar as well as the spelling rules in the simpler way. In the "Roots of Nepali"(1956) Turner explained how Nepali developed from Sanskrit and remarked that Nepali and Hindi were different languages. The purist movement called *Jharrobadi Andolan* emerged and the young grammarians interested in the promotion of Nepali suggested for

reformation of orthography, simplification of word formation and syntax in Nepali. Some of them such as Bal Krishna Pokharel, Tara Nath Sharma and Bllabh Mani Dahal contributed as prominent Nepali linguists and the spirit of movement is still maintained by Chudamani Regmi(1995) of Jhapa.

The beginning of the sixties marked the starting point of modern Nepali linguistics. It was the time when the native and foreign scholars both attempted to study Nepali with modern linguistic approaches. Linguistics was introduced in the post-graduate study of Nepali at Tribhuvan University. The historical study of Nepali was seriously taken and several documents of the old Nepali were collected and interpreted. As linguistic studies of Nepali extended to various aspects of Nepali language at this period, we will summarize here briefly the studies made in the fields of historical, comparative and descriptive Nepali linguistics.

Historical Studies: The historical studies of Nepali by Shrivastava (1962), Pokharel (1963, 1965) and Regmi (1968) follow the line set by Turner and Chatterjee. There has been some attempt to explain and interpret the older forms of Nepali by Pokharel in his works (1963, 1965). Attempt has also been made to study the split of Nepali dialects on the basis of the gloto-chronology (Bandhu, 1973). Several works by Sapakota give light on the various aspects of the Nepali language including its etymology. Wallace (1981, 1982) and Aryal (1987) have studied syntactic changes of Nepali that occurred a period of time. The studies on the phonetic changes from middle to modern Nepal were made by Dahal (1984) and the origin of the pronominal manner adverbs of Nepali by Gautam (1984) recently. Timilsina (2006) and Chalise (2007) studied and analyzed historical instructions in their doctoral dissertations. Khanal (2012) presented Nepali language inscriptions of last one thousand years.

Descriptive Studies: Though prepared for the learners of the language, the most elaborated study of Nepali done in the early 1960's was that of Clark's (1963). By the middle of the sixties other language learning courses were also developed and some more scholars entered into the field of Nepali linguistics. In 1969 students of the Department of Linguistics of Kerala University studied various aspects of Nepali language. The phonological studies were also done in Bandhu et. al. (1970), Dahal (1974) and Bandhu (1973). Bandhu collect materials from Jumli, the central dialect of Nepali, called Singali (Bandhu, 1973). Relatively much attention was paid to the study of Nepali syntax. Southworth (1967) Abdulky (1969) did it described Nepali

sentences within the Chomskyan model of transformational grammar and on Filmorian Case-Crammar framework. Clauses of Nepali were described in details in Bandhu (1973) and the sentences in Hari (1973) in Tagmemic model. Dahal (1974) described the phonology, morphology and syntax of Nepali both literary and colloquial and both standard Kathmandu and Darjeeling varieties in his doctoral dissertation. Several aspects of Nepali language were taken by Abdulky in her dissertation "A Formational Approach of the Semantics of Nepali (1974)" while ergativity of Nepali was discussed in Abadie (1974). Sharma (1974) presented his "Outline of Nepali Transformation Syntax" (1974) briefly following Chomsky's 1965 Model. Specific topics of Nepali were discussed by Abdulky (1974), Regmi (1978), Sharma (1980) and Pradhan (1982) in their doctoral dissertations. Regmi described the processes of relative clause formation in his "Relativization in Nepali" (1878) in the Chomskyan Aspects model. Wallace took the models of Government and Binding as well as the Relational Grammar to describe the Nepali language. Regmi (1988) made an attempt to analyze the clause structure of the standard Nepali within the TG-framework while Gautam (1996) analyzed Nepali phrase structure within G-B model.

Lexicographical and semantic studies: Some works have been done at the lexical level in lexicographical and semantic studies. Several dictionaries were prepared at different times. The dictionary compiled by Bal Chandra Sharma (1962) was the first of its kind in Nepali and was widely used almost for more than two decades after its publication. The publishing of *Brihat Nepali Shabdakosh*, a dictionary by the Royal Nepal Academy in 1984, which was revised and published 7th edition in 2011. A concise dictionary of *Nepali* (Gyawali et. al., 1983) was also published by the Royal Nepal Academy for students. Ekta Books published several volumes of Nepali-Nepali, Nepali-English and English-Nepali dictionaries in early 2010s. Chakrapani Chalise, Mahananda Sapakota, Harshanath Bhattarai, Basant Kumar Nepal, Hemang Raj Adhikari , Narendra Chapagain, Badir Bishal Bhattarai, Tika Karki, Tika Datta Baral, Shakar Dev Pathak and Kamal Adhikari are some of the lexicographers who produced monolingual and bilingual dictionaries of Nepali. These dictionaries have certainly widened the study of Nepali at the lexical level. Basnyat (1986) and Chakrapani Khanal have produced dissertations on the semantic study of Nepal.

Nepali Applied Linguistics: The works in the field of applied linguistics owe much to the descriptive studies of Nepali. As language teaching activities spread out, several

books were prepared. *Nepali Self-Taught* (1964) by Dasgupta and Karmacharya is an old-fashioned Nepali language learning book. It starts with alphabet and proceeds to word grammar and syntax. *Nepali Conversational Manual* (1966), which follows the conversational language, was another language learning handbook prepared by Schimdt (1966). Several other books were also prepared in this period. Maria Hari's *Conversational Nepali* (1972) contains lessons in conversation with grammatical notes and drills. The same method was used in *Basic Course in Spoken Nepal* (1974) prepared by Tika Bahadur Karki and Chij K. Shrestha with more emphasis on conversation and less in drills. A set of two volumes together with two tapes were prepared by Verma and Sharma (1979) at the University of Wisconsin. The first volume *Intermediate Nepali Structure* contains morpho-syntactic categories of the Nepali languages though most of the forms of the language might have not been covered. The second volume *Intermediate Nepali Reader* presents reading materials in various styles such as tales, poems, one act plays, royal speeches, newspaper articles, etc. A course in Nepali by Mathews (1984) also emphasises on the spoken form of Nepali.

Some of the works can be mentioned in the field of the sociolinguistics study of Nepali. Schmidt (1968) has studied the use of pronouns in Nepali society. The social stratification and linguistic behaviour of the people of Sinja valley, the area of central dialect of Nepali, has been discussed by Bandhu (1972). The multilingual situation of Nepal has been discussed in Dahal and Subba (1968) and the bilingual situation of the terai is reported in Subba (1974). Recently, Thapa (2008) and Pokharel(2012) did sociolinguistic studies of Nepali and presented them in their doctoral dissertations.

There have been discussions on the need of clear-cut language policy and planning (Dahal and Subba, 1986; Bhatta, 1987). There are detailed references in Dahal and Subba (1986) and Hutt (1988) about the systematic planning for the development of the national language that have been done. Subba (1983) studied the language of media and suggested how Nepali in media can be simplified. The stylistic analysis of the text has just begun in Nepali and a few articles have appeared in Nepali magazine. Kakshapati (1986) has attempted to analyze the language of Nepali advertisements in her dissertation. Yadav (1990) made a study of language policy of Nepal and has recommended for language planning in Nepalese context in his doctoral dissertation.

Comparative studies: The development of comparative Nepali linguistics that was taken up by Turner (1931) was expedited later period by the bilingual dictionaries, multilingual dictionaries and word-books, glossaries of the language of Nepal and by the in-depth studies of several scholars. During the period of 1965-75 various languages of Nepal were studied by the Summer Institute of Linguistics under the auspices of the Tribhuvan University. The Dictionary of the languages of Nepal prepared by the Royal Nepal Academy and compiled by Joshi and Lohani (1973) included 14 languages, and the glossaries, a comparative word list by Hale (1973) contained 11 languages of Nepal including Nepali. Another dictionary of basic words of the Nepalese languages was compiled by the Royal Nepal Academy which contains words of the 17 languages of Nepal. Modern linguistics opened the ways for the comparative studies of the language at various levels. A phonological comparison of Nepali, English and Newari was made by Sthapit (1979). At the level of grammar comparative study of the word order of Nepali and English was made by Sharma (1969), complementation of Nepali and English by Paudyal (1974) and a comparative study of Sharma's and Nesfield's Grammar by Acharya (1980). Bendix (1974) in his paper made a comparative study of Nepali and Newari verbal systems. Ramarao (1980) made a comparison of the phrasal relatives of Telugu, Bangali and Nepali and concluded that there might have been some kind of contacts of the speakers of these languages. Gupta and Tuladhar (1980) compared the system of dative subject constructions in Nepali, Hindi and Marathi. In a recent study by Yadava (1985) an attempt has been made to show how anaphors in Nepali exhibit properties similar to those in Maithili but different from those in English.

Pandharipande (1986) compared the passive constructions in Nepali, Hindi and Marathi languages while Bhandari (1986) compared the morphological system of Nepali with that of Hindi Bimal (1986) did the same type of study taking Nepali, Maithili, and Hindi. Coughley's paper on the onomatopoeic words in Nepali, Sunwar and Chepang indicate the similarities that these languages possess and Toba on the typological comparison of the Nepali and Japanese clearly shows how they are similar at the very primary level. Recently some comparative studies within functional – typological model have been done in the faculty of Humanities and Social Sciences and Central Department of Linguistics.

Contrastive works of Nepali and Hindi (Timsina, 1982) was completed as a doctoral dissertation. Error-analysis of the Nepalese learners of English was attempted by Kansakar (1973) while of the Maithili speakers of Nepali was done by Bhandari and Ghimire (n.d.). An attempt for the testing of Nepali as a second language was made by Tuladhar and Tuladhar (1979). Various contrastive studies related to Nepali and other languages have been done in the faculty of education at Tribhuvan University.

1.7 Purpose and goals

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

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

1.8 Organization of the study

This report is organized into ten chapters. Chapter 1 is the introductory one that presents general background information about the language including the purpose and goals of the study. In chapter 2, we deal with the methodology used in the survey.

In chapter 3, we look at the mother tongue proficiency and bi/multilingualism in Nepali. Chapter 4 deals with the domains of language use. In chapter 5, we look at language transmission, vitality and loyalty. Similarly, in chapter 6, we discuss language maintenance and shift in the Nepali speech community. Similarly, chapter 7 deals with code mixing in the use of the Nepali language. In chapter 8 we present the attitude of the Nepali mother tongue speakers towards their mother tongue and chapter 9 deals with language resources that make them feel proud, dreams and plans of the speech community for language development in Nepali. In chapter 10, we look

at dialectal variation and lexical similarity among the key survey points in Nepali. In chapter 11, we present the summary of the major findings and some recommendations for the development of the language. The annex includes phonetic symbols, wordlists, and sociolinguistic questionnaire.

CHAPTER 2

RESEARCH METHODOLOGY

2.0 Outline

In this chapter, we present the research methodology employed in this survey in detail. It consists of 3 sections. Section 2.1 deals with a brief overview of the major goals of the survey and the research methods/tools used in the survey. It also deals with a brief description of the all the methods/tools including the major focus of the tools in the survey. In section 2.2, we discuss the different types of research tools, their basic characteristics, and the ways they were employed in the survey. Similarly, section 2.3 deals with the limitations of this survey.

2.1 Overview

The sociolinguistic survey of Nepali has been carried out in two phases. In the first phase of survey we used four different methods/tools in order to fulfill its goals. The methods/tools consist of Sociolinguistic Questionnaire (SLQ), Wordlist Comparisons (WLC), Sentence Repetition Test (SRT), and Recorded Text Testing (RTT). The Sociolinguistic Questionnaire (SLQ) consists of 115 questions. In the second phase we used three sets of Sociolinguistic Questionnaires: Sociolinguistic Questionnaire A (SLQ A), Sociolinguistic Questionnaire B (SLQ B), and Sociolinguistic Questionnaire C (SLQ C); and Wordlist. The Sociolinguistic Questionnaire (SLQ A) consists of 80 questions. The Sociolinguistic Questionnaire B comprises of four Participatory Method (PM) tools: Domains of Language Use (DLU), Bilingualism (BLM), Dialect Mapping (DLM), and Appreciative Inquiry (ACI). Table 2.1 presents the major goals of the survey, the research methods/tools used, a brief description of the methods/tools, and the major focus of the tools in the survey.

Table 2.1: Overview of the major survey goals, methods and focus of the tools

	GOALS OF THE SURVEY	RESEARCH METHODS/ TOOLS	BRIEF DESCRIPTION	FOCUS OF THE METHODS/TOOLS
PHASE I				
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 Nepali;	Sociolinguistic Questionnaires (SLQ)	115 questions to be administered on individual of different age groups, sex and literacy in at least five points including the core point	<ul style="list-style-type: none"> • Language resources • Mother-tongue proficiency and multilingualism • Domain of language use • Language vitality • Language maintenance • Language attitudes
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 Nepali
PHASE II				
2.1	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 Nepali;	Sociolinguistic Questionnaires (SLQ)	Consisting of three sets: A, B and C	
		Sociolinguistic Questionnaires A (SLQ A)	80 questions to be administered on individual of different age groups, sex and literacy in at least five points including the core point	<ul style="list-style-type: none"> • Language resources • Mother-tongue proficiency and multilingualism • Domain of language use • Language vitality • Language maintenance • Language attitudes
		Sociolinguistic Questionnaires- B (SLQ B)	The four tools: DLU , BLM, DLM and ACI be used in a group of at least eight to twelve participants of mixed category	<ul style="list-style-type: none"> • Domain of language use • Dialect mapping • Multilingualism • Appreciative enquiry

		Sociolinguistic Questionnaires-C (SLQ C)	21 questions to be administered on language activist or village head	<ul style="list-style-type: none"> • Language attitudes • Language maintenance • Language vitality • Language development
2.2	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

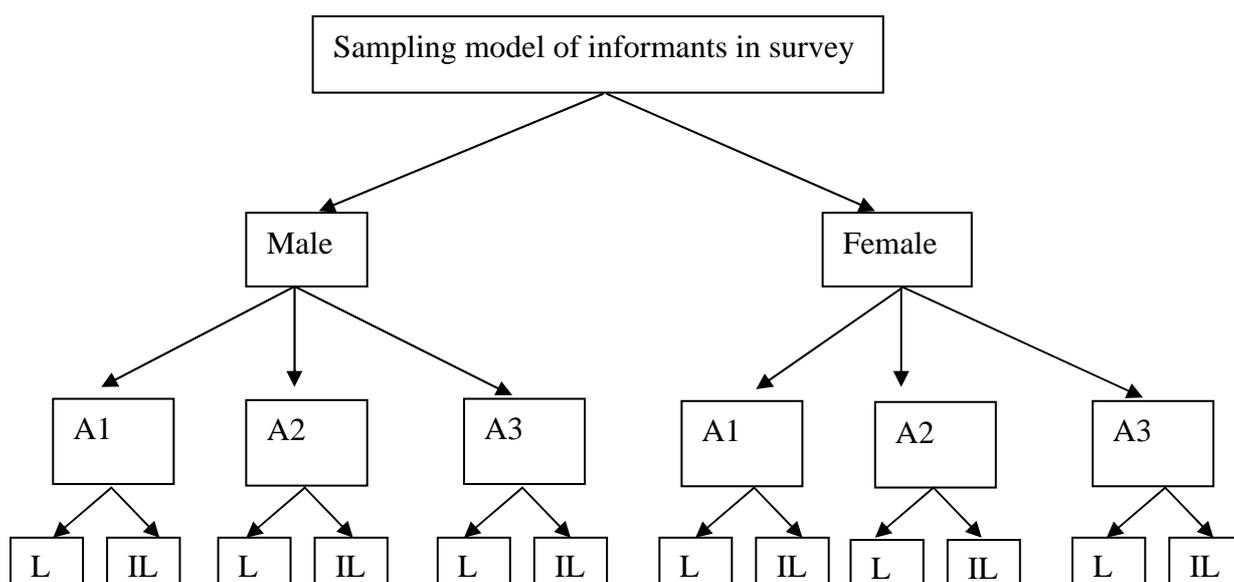
2.2.1 Sociolinguistic Questionnaire (SLQ)

Sociolinguistic Questionnaires, consisting of 115 questions in phase I and 80 questions in phase II, are intended to be administered to the individuals of the speech community. The main purpose of these sets are to gather information from the individuals about the language resources, mother tongue proficiency and bi/multilingualism, domains of language use, language transmission, vitality and loyalty, language maintenance and shift, code mixing, language attitude, and language development. The opinions from the individuals are often influenced by factors such as location, education, age and sex. But in course of administration the researchers used the questionnaires randomly. Prior to the administration of this questionnaire, five districts of central development region and 7 districts of western development region were selected on the basis of pre-information about the Nepali speech community (Kavrepalanchok, Bhaktapur, Lalitpur, Kathmandu, Dhading, Tanahu, Kaski, Baglung, Gorkha, Myagdi, Parbat, and Syangja districts). And in the second phase of the survey, we selected only two district of Eastern Development Region (Ilam and Dhankuta).

In the second phase of the survey, the individuals were chosen from different categories of sex, age and educational background from each survey points.² Figure 2.1 presents a model for sampling of informants from each point in Phase II in the Nepali speech community.

² For the purpose of the survey, the age range of the informants has been categorized into three sets: 15-29 (A1), 30- 59(A2) and 60 and above (A3).

Figure 2.1 Model for sampling informants in the survey points



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

Table 2.2: Checklist for sociolinguistic questionnaire A

Checklist for sociolinguistic questionnaire (SLQ) A											
Male						Female					
A1		A2		A3		A1		A2		A3	
L	IL	L	IL	L	IL	L	IL	L	IL	L	IL
1	1	1	1	1	1	1	1	1	1	1	1

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

Following the sampling model to the maximum, at least 12 informants were selected age ranging 15-29 (A1), 30- 59(A2) and 60 and above (A3) with their sex and educational background in each survey point. The questions were asked by the administrators in Nepali to the informants and the answers given by the informants were recorded in the questionnaire in Nepali. After the data collection the answers were counted manually and analyzed for general patterns and trends that would contribute to fulfilling the research goals.

2.2.2 Participatory methods

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

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

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

Each tool involves the members of the speech community in group discussion on the sociolinguistic situation of their language. The purpose and procedure of each tool is discussed in short below.

(i) Domains of language use

We used the domains of language use tool in order to help the Nepali speakers to think about and visualize the languages which they speak in various situations. In this tool, the language participants discussed and thought about the situations in which they use the language of wider communication (LWC) and wrote them on pieces of paper. Then they wrote down the situations in which they use their mother tongue, Nepali and the situations in which they use both LWC and their mother tongue. After that, they were asked to place the labels LWC, Nepali, and both LWC and Nepali.

Then, they were asked to organize the labels in each category according to the situations which occurred daily and those occurred less than often. At last, the participants concluded by discussing if they would like to use each language in any other situations.

(ii) Dialect mapping (DLM)

The main purpose of dialect mapping tool is to help the community members to think about and visualize the different varieties of Nepali. Participants in the group of 8 to 12 were asked to write on a separate sheet the name of each district and major towns where Nepali is spoken and placed them on the floor to present the geographical location. Then, they were asked to use loops of string to show which districts or towns spoke the same as others. Next, they used the number to show the ranking from easier to understand to most difficult. They were advised to use colored plastic tokens to mark those they understand very well, average and poorly.

(iii) Bi/multilingualism

We used this tool to help the community members to think about and visualize the levels of fluency in both Nepali and language of wider communication (LWC) by different subsets of the Nepali speech community. The participants were asked to use two overlapping circles, one representing the Nepali people who speak mother tongue well and the other the Nepali speakers who speak LWC well. The overlapped area represents those who speak both the languages well. Then, the participants were advised to write down the names of subgroups of people that spoke LWC well. For each group they also discussed whether they also spoke Nepali 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 Nepali speakers who spoke their mother tongue well. At the end, they discussed which of the three circle sections had the most people, which was increasing and how they felt about that.

(iv) Appreciative inquiry

This tool was used to gather information about the dreams and aspirations for the language the Nepali speech community members have in different survey points. In this tool, the participants were asked to describe things that made them feel happy or proud about their language and culture. Then, they were asked to express the dreams

about how they could make their language and culture even better. They were advised to categorize the dreams from the easiest to the most difficult, specify which ones were most important and to choose a few to start on developing plans such as who else should be involved, what the first step should be and what resources they needed.

Hasselbring (2009 as cited in Regmi 2011:21) points out that the first three tools helped the participants to verbalize things they already knew intuitively about their language where as this tool helped them to think about future possibilities.

2.2.3 Wordlist

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 Nepali speakers. The results have been presented in a table which illustrates the relative linguistic distances among various speech communities, and lexical differences have been compared in an exhaustive matrix of pairs.

From each survey points, at least six informants were chosen as the wordlist source. In the selection, those speakers were selected who were born in the village or in the near vicinity, had to speak Nepali as his/her mother tongue and should not have lived outside the village for extended periods of time.

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

2.3 Limitations of the survey

This study is limited to only a sociolinguistic study of the Nepali language. This is carried out in two phases. In the first phase of the survey only five districts (Kavrepalanchok, Bhaktapur, Lalitpur, Kathmandu, and Dhading) of Central Development Region and 7 districts (Tanahun, Kaski, Baglung, Gorkha, Myagdi, Parbat, and Syangja districts) of Western Development Region were selected and in the second phase of the survey, 5 survey points from Ilam district and 4 survey points

from Dhankuta district were selected. This study is based on the Nepali language spoken in only these 14 districts. Only 12 sociolinguistic questionnaire are administrated in each survey point and six wordlists are administrated in each survey point in Phase – I. Similarly, in the second phase of the survey, we administered 12 sociolinguistic questionnaires A, four participatory method tools i.e. sociolinguistic questionnaire B, two sociolinguistic questionnaire C, and 6 wordlists in each survey points.

CHAPTER 3

MOTHER TONGUE PROFICIENCY AND BI/MULTILINGUALISM

3.0 Outline

This chapter deals with mother tongue proficiency and bi/multilingual of the Nepali mother tongue speakers. It consists of 4 sections. Section 3.1 deals with mother tongue proficiency of Nepali mother tongue speakers in their mother tongue. Similarly, in section, 3.2 we present bilingualism or multilingualism of Nepali speakers in different languages, multilingualism in Nepali family, script and translation. Similarly, in section 3.3 we present the participatory methods used in the II phase of the survey, and in section 3.4 we present the summary of this chapter.

3.1 Mother tongue proficiency

As Nepali is spoken by nearly 50% population of the country as their mother tongue, it is the language of wider communication, national as well as language of administration in government offices, medium of instruction in education, most of the Nepali mother tongue speakers are very much proficient in their mother tongue.

Table 3.1: First language/mother tongue they learnt to speak

Nepali					
Male (n=48)			Female (n=16)		
A1 (n=12)	A2 (n=25)	A3 (n=11)	A1 (n=9)	A2 (n=5)	A3 (n=2)
12 (100%)	25 (100%)	11 (100%)	9 (100%)	5 (100%)	2 (100%)

Source: Field visit, Linguistic Survey of Nepal (2009)

Table 3.1 shows that all the respondents including male and females of all the three age groups: A1, A2, and A3 learn their own mother tongue i.e. Nepali as their first language.

Picture 3.1: Dr. Ambika Regmi, a researcher, taking information from a participant



Similarly, 3.2 presents the proficiency of Nepali speakers in their mother tongue in all the four skills of language: understanding, speaking, reading, and writing.

Table: 3.2 Proficiency of Nepali speakers in their mother tongue

N=64	How proficient are you in your mother tongue/first language?					
	Male (n= 48)			Female (n=16)		
	Good	Average	Poor	Good	Average	Poor
Understanding	48 (100%)			16 (100%)		
Speaking	48 (100%)			16 (100%)		
Reading	37 (77%)	3 (6%)		12 (75%)	2 (12%)	
Writing	37 (77%)	3 (6%)		12 (75%)	2 (12%)	

Source: Field visit, Linguistic Survey of Nepal (2009)

Table 3.2 shows that all the Nepali speakers are very much proficient in their mother tongue as they are all good in understanding and speaking their mother tongue.

Similarly, 77% male speakers are good in reading and writing their mother tongue and 6% male speakers are average in reading and writing their mother tongue. Regarding the female speakers 75% speakers are good in reading and writing their mother tongue whereas only 12% of the female speakers are average in reading and writing their language. From this analysis we can conclude that all the Nepali speakers are proficient in understanding and speaking their language; and most of the speakers both male and females are also good in reading and writing. It shows that literacy rate in Nepali speaking community is very high.

3.2 Bi/multilingualism

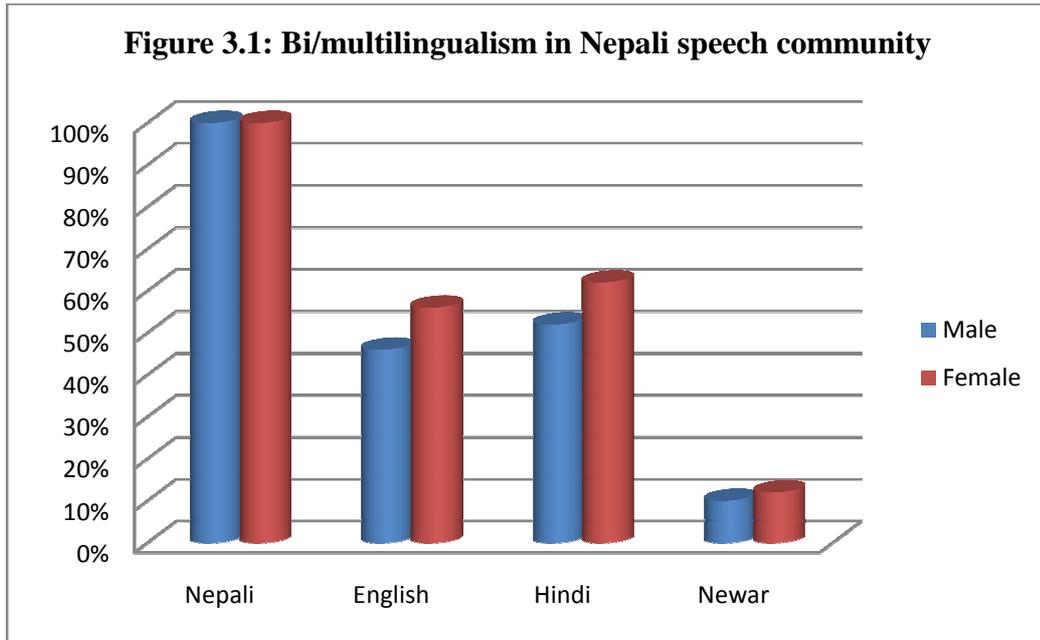
Majority of Nepali speakers are bilingual in English and Hindi languages. Table 3.3 presents the situation of multilingualism in Nepali speech community.

Table 3.3: Bi/multilingualism in Nepali speech community by sex

N=64	Male (n=48)	Female (n=16)
Nepali	48 (100%)	16 (100%)
English	22 (46%)	9 (56%)
Hindi	25 (52%)	10 (62%)
Newar	5 (10%)	2 (12%)

Source: Field visit, Linguistic Survey of Nepal (2009)

Table 3.3 shows that most the Nepali speakers are bi/multilingual as they speak more than one language. They speak their own mother tongue Nepali, English and Hindi languages. The table also displays that 46% male and 56% female speakers are bilingual in English, 52% male and 62% female speakers are bilingual in Hindi; and 10% male and 12% female speakers are bilingual in Newar. This analysis can also be shown through the figure below.



3.2.1 Language proficiency in English

As mentioned above in Table 3.3, majority of Nepali speakers are bilingual in English. Proficiency of the Nepali speakers in the use of English is presented in the Table 3.4.

Table 3.4: Proficiency of Nepali speakers in English

N=64	How proficient are you in English?					
	Male (n= 22)			Female (n=9)		
	Good	Average	Poor	Good	Average	Poor
Understanding	16 (73%)	2 (9%)	4 (18%)	7 (78%)	2 (22%)	
Speaking	12 (55%)	6 (27%)	4 (18%)	7 (78%)	2 (22%)	
Reading	15 (68%)	4 (18%)	3 (14%)	7 (78%)	2 (22%)	
Writing	11(50%)	8 (36%)	3 (14%)	7 (78%)	2 (22%)	

Source: Field visit, Linguistic Survey of Nepal (2009)

Table 3.4 shows that out of the total 22 male Nepali speakers who are bilingual in English, 73% are good in understanding English, 9% are average and 18 are poor in understanding English. Similarly, out of the total English bilingual male speakers

55%, 27%, and 18% are good, average, and poor respectively in speaking English. Likewise, 68%, 18%, and 14% male speakers are good, average, and poor respectively in reading English. Similarly, 50%, 36%, and 14% male speakers are good, average and poor respectively in writing in the English language.

Similarly, out of the total 9 female speakers who are bilingual in English, 78% and 22% are good and average respectively in all the four skills of language: understanding, speaking, reading, and writing.

3.2.2 Language proficiency in Hindi

As mentioned earlier in Table 3.3, majority of Nepali speakers are bilingual in Hindi. Table 3.5 presents the proficiency of the Nepali speakers in the use of the Hindi language.

Table 3.5: Proficiency of Nepali speakers in the use of Hindi

N=64	How proficient are you in Hindi?					
	Male (n= 25)			Female (n= 10)		
	Good	Average	Poor	Good	Average	Poor
Understanding	17 (68%)	5 (20%)	3 (12%)	7 (70%)	2 (20%)	1 (10%)
Speaking	9 (36%)	11 (44%)	3 (12%)	6 (60%)	2 (20%)	1 (10%)
Reading	16 (64%)	3 (12%)	4 (16%)	6 (60%)	2 (20%)	
Writing	10 (40%)	5 (20%)	6 (24%)	3 (30%)	1 (10%)	

Source: Field visit, Linguistic Survey of Nepal (2009)

Table 3.5 shows that out of the total 25 male Nepali speakers who are bilingual in Hindi, 68%, 20%, and 12% are good, average and poor respectively in understanding Hindi. Similarly, out of the total Hindi bilingual male speakers 36%, 44%, and 12% are good, average, and poor respectively in speaking Hindi. Likewise, 64%, 12%, and 16% male speakers are good, average, and poor respectively in reading Hindi. Similarly, 40%, 20%, and 24% male speakers are good, average and poor respectively in writing Hindi.

Similarly, out of the total 10 female speakers of Nepali speech community who are bilingual in Hindi, 70%, 20%, and 10% are good, average and poor in understanding Hindi. Likewise, 60%, 20%, and 10% female speakers are good, average, and poor respectively in speaking Hindi. Similarly, 60% and 20% are good and average respectively in reading Hindi; and 30% and 10% female speakers are good and average respectively in writing Hindi languages.

3.2.3 Language proficiency in Newar

As mentioned earlier in Table 3.3, only a few Nepali speakers are bilingual in Newar. Table 3.6 below presents the proficiency of the Nepali speakers in the use of the Newar language.

Table 3.6: Proficiency in the use of Newar

N=64	How proficient are you in Newar?					
	Male (n= 5)			Female (n= 2)		
	Good	Average	Poor	Good	Average	Poor
Understanding	2 (40%)	2 (40%)	1 (20%)	1 (50%)	1 (50%)	
Speaking	2 (40%)	2 (40%)	1 (20%)	1 (50%)	1 (50%)	
Reading	1 (20%)					
Writing	1 (20%)					

Source: Field visit, Linguistic Survey of Nepal (2009)

Table 3.6 shows that out of the total 5 male Nepali speakers who are bilingual in Newar, 40%, 40%, and 20% are good, average and poor respectively in understanding and speaking Newar. Similarly, out of the total 5 Newar bilingual male speakers only one speaker is good in reading and writing Newar.

Similarly, out of the total 2 female speakers of Nepali speech community who are bilingual in Magar 50%-50% are good and average in understanding and speaking Newar.

3.2.4 Multilingualism in Nepali family

As mentioned earlier in the Table 3.3, majority of the Nepali speakers are bi/multilingual in some major languages like English and Hindi. The same is the case of multilingualism in the family members of the Nepali speech community.

Picture 3.2: Researchers are taking information from the participants in the field



Table 3.7 presents the situation of multilingualism in Nepali speaking families.

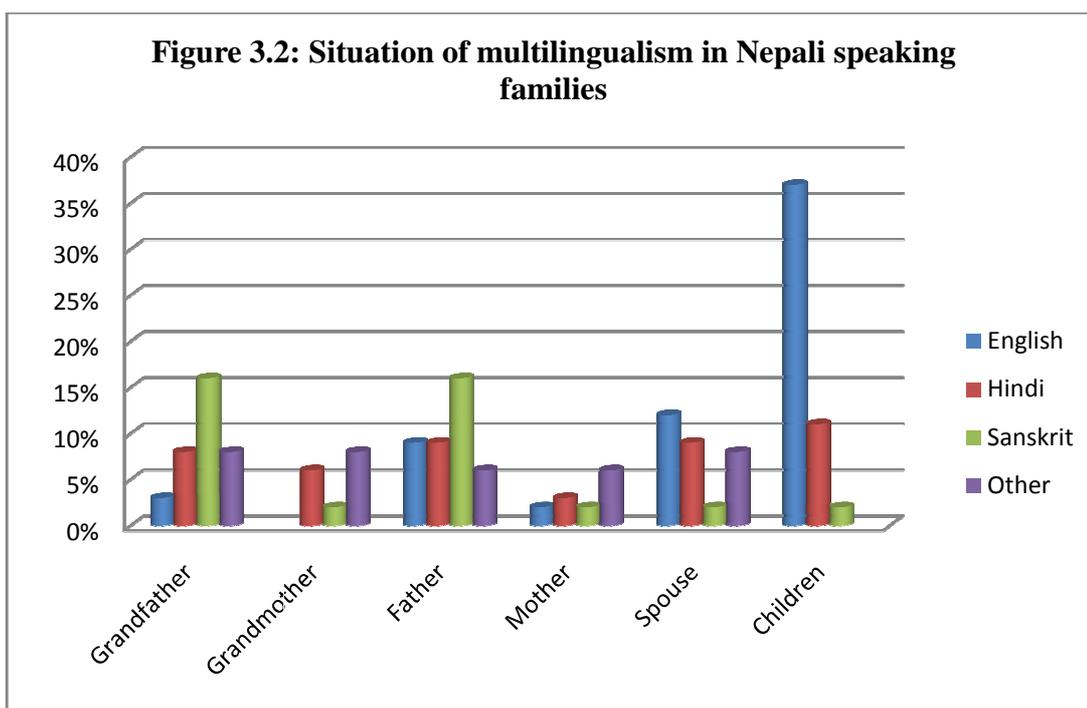
Table 3.7: Situation of multilingualism in Nepali speaking families

N=64	Other languages known to your family members			
	English	Hindi	Sanskrit	Other
Grandfather	2 (3%)	5 (8%)	10 (16%)	5 (8%)
Grandmother		3 (6%)	1 (2%)	5 (8%)
Father	6 (9%)	6 (9%)	10 (16%)	4 (6%)
Mother	1 (2%)	2 (3%)	1 (2%)	4 (6%)
Spouse	8 (12%)	6 (9%)	1 (2%)	5 (8%)
Children	24 (37%)	7 (11%)	1 (2%)	

Source: Field visit, Linguistic Survey of Nepal (2009)

Table 3.7 shows that out of the total 64 respondents, 3%, 8%, 16%, and 8%'s grandfathers are multilingual in English, Hindi, Sanskrit, and other languages respectively. Similarly, 6%, 2%, and 8%'s grandmothers are bilingual in Hindi, Sanskrit and other languages respectively. Likewise, 9%, 9%, 16%, and 6% respondents' fathers are bilingual in English, Hindi, Sanskrit and other languages respectively. Similarly, 2%, 3%, 2% and 6% Nepali speakers' mothers can speak English, Hindi, Sanskrit, and other languages respectively. In the same way, 12%, 9%, 2%, and 8%'s spouses can speak English, Hindi, Sanskrit and other languages respectively; and 37%, 11%, and 2%'s children can speak English, Hindi, and Sanskrit languages respectively.

The situation of multilingualism can also be shown through the figure below.



3.2.5 Scripts and translation

Nepali language is written by using Devanagari script. Almost all the literate Nepali speakers can read and write in Devanagari script. Similarly, some educated Nepali speakers can also read and write in Roman script. Table 3.8 presents the scripts Nepali speakers can read and write.

Table 3.8: Scripts Nepali speakers can read and write

N=64	Male (n=48)			Female (n=16)		
	A1 (n=12)	A2 (n=25)	A3 (n=11)	A1 (n=9)	A2 (n=5)	A3 (n=2)
Devanagari	12 (100%)	16 (64%)	8 (73%)	9 (100%)	5 (100%)	1 (50%)
Roman	8 (67%)	12 (48%)	5 (45%)	7 (78%)	1 (20%)	
Bangla			1 (9%)			
Urdu			1 (9%)			

Source: Field visit, Linguistic Survey of Nepal (2009)

Table 3.8 shows that all the male respondents of A1 age group can read and write Devanagari script and 67% Nepali speakers of this group can read and write Roman script. Similarly, 64% and 48% male speakers of A2 age group can read and write

Devanagari and Roman scripts respectively. Likewise, 73% and 45% male speakers of A3 age group can read and write Devanagari and Roman scripts respectively and only one male speaker of this age group can read and write Bangla script and same is the case of Urdu (Arabic) script.

Similarly, Table 3.8 also shows that all the female respondents of A1 and A2 age groups can read and write Devanagari whereas only one female respondents of A3 age group can read and write Devanagari script. Similarly, 78% female respondents of A1 age group and 20% female respondents of A2 age group can read and write Roman script.

Similarly, majority of educated Nepali speakers can translate from English and Hindi to their mother tongue and vice-versa. Table 3.9 presents the languages from and to which Nepali speakers can translate.

Table 3.9: Translated from and to mother tongue

N= 64	Male (n=48)			Female (n=16)		
	A1 (n=12)	A2 (n=25)	A3 (n=11)	A1 (n=9)	A2 (n=5)	A3 (n=2)
English	8 (67%)	12 (48%)	2 (18%)	7 (78%)	2 (40%)	1 (50%)
Hindi	7 (58%)	8 (32%)	1 (9%)	4 (44%)	2 (40%)	1 (50%)
Sanskrit		3 (12%)			1 (20%)	
Other		4 (16%)	2 (18%)	2 (22%)		

Source: Field visit, Linguistic Survey of Nepal (2009)

Table 3.9 shows that out of the total 12 male respondents of A1 age group 67% and 58% responded that they can translate English and Hindi respectively from and to their mother tongue. Similarly, out of the total male speakers of A2 age group 48% can translate English from and to their mother tongue, Nepali, and 32% can translate Hindi from and to their mother tongue. Similarly, 12% speakers of male A2 age group can translate Sanskrit from and to their mother tongue, and 16% can translate other languages from and to their mother tongue.

Likewise, out of the total female respondents of A1 group, 78% and 44% responded that they can translate English and Hindi languages respectively from and to their mother tongue, Nepali and 22% can translate other languages from and to their mother tongue. Similarly, 40% female respondents of A2 group can translate English and Hindi languages from and to their mother tongue and 20% can translate Sanskrit from and to their mother tongue. Out of the two female respondents of A3 age group 50% can translate English and Hindi from and to their mother tongue.

3.2.6 Understanding of the language

As all the Nepali speaking children have acquired Nepali as their mother tongue, they don't have difficulties in understanding Nepali when they first go to school. Table 3.10 presents the levels of understanding of Nepali when a Nepali speaking child first goes to school.

Table 3.10: Understanding of Nepali when a small child first goes to school

N=64	Male (n=48)	Female (n=16)
Understand All	44 (92%)	15 (94%)
Understand a little	4 (8%)	1(6%)
Don't understand at all		

Source: Field visit, Linguistic Survey of Nepal (2009)

Table 3.10 shows that almost all the Nepali speaking children can understand everything their Nepali speaking teacher says when they first go to school as 92% male and 94% female respondents said that their children understand all their Nepali speaking teacher say when their children first go to school. Similarly only, 8% male and 6% female respondents said that their children understand a little their Nepali speaking teacher say when their children first go to school.

3.3 Participatory methods

In order to examine the situation of bi/multilingualism in Nepali, bilingualism, a participatory tool, to be used in a group of at least eight and more participants of mixed category was administered in all the reference points in the second phase of the survey. The bilingualism tools used in Ilam and Dhankuta district present the situation of bi/multilingualism in Nepalese society.

This participatory method generated three common findings:

1. Most of the preliterate people of Nepali speech community are monolingual. Similarly, most of the educated Nepali speakers are bilingual in English to some extent and they are also bilingual in the Hindi language. Some older people both the male and female speakers of the old age group, pre-school going children, farmers, house wives, and *Dharm gurus* are monolingual.
2. The Nepali speakers who speak the Nepali language as a language of wider communication better are educated people, government job holders, prestigious people of the society, businessmen, journalists, literary personalities, artists etc.
3. Educated people, leaders of the community, businessmen, teachers, and students are bilingual in both Nepali as a mother tongue and Nepali as a language of wider communication (LWC), and also bilingual in English and Hindi languages. Similarly, a few Nepali speakers are also bilingual in some Rai Kiranti languages used in the society.

3.4 Summary

In this chapter, we have discussed mother tongue proficiency and bi/multilingual of the Nepali mother tongue speakers. Nepali speakers both male and female of all the age groups (A1, A2, and A3) are very much proficient in their mother tongue as they are all good in all the four skills of language. Most of the Nepali speakers are bi/multilingual in English, and Hindi languages and only a few speakers are also bilingual in the Newar language. Most of the Nepali speakers can read and write Devanagari and Roman scripts. Similarly, some of the educated Nepali speakers can translate English and Hindi from and to their mother tongue. Almost all the Nepali speaking children can understand everything their Nepali speaking teacher says when they first go to school. Old people, pre-school going children, farmers, house wives, and *Dharm gurus* speak their mother tongue well. The Nepali speakers who speak Nepali as a language of wider communication well are educated people, government job holders, businessmen, journalists, literary personalities, artists etc. Similarly, educated people, leaders of the community, businessmen, teachers, and students are bilingual in both Nepali as a mother tongue and Nepali as a language of wider communication (LWC), and they are also bilingual in English and Hindi languages.

CHAPTER 4

DOMAINS OF LANGUAGE USE

4.0 Outline

This chapter deals with domains of language use in Nepali. It consists of seven sections. Section 4.1 presents the use of the language or languages in common domains. Similarly, section 4.2 deals with language used in educational, social and family matters and section 4.3 deals with the language used with the speakers of other language. Likewise, section 4.4 presents the use of the language in writing letters/telephoning. In section 4.5, we present the use of the Nepali language in radio or TV programs and in section 4.6 we discuss medium of instruction at school. In section 4.7, we present the participatory methods used in the survey and in section 4.8, we present the summary of this chapter.

4.1 Language used in common domains

A domain refers to a context 'in which one language variety is more likely to be appropriate than another'. Domains of language evaluate the vitality of the language. As Nepali is a well established as well as the official language of the nation, it is used by all the Nepali speakers in all the domains of daily communication as well in all the common domains of language use such as counting, singing, joking, shopping/marketing, storytelling, debate, praying, talking to servant, abusing, singing at home, family gathering, meeting, invitation for marriage, dreaming, minute writing, talking to friends, playing, and public meeting.

4.2 Language used in educational, social and family matters

All the speakers of Nepali speech community use only their mother tongue with their family members discussing different family matters. The same is the case in talking about educational and social matters with their family members.

Picture 4.1: A researcher is getting information from the informants in the field



Table 4.1 presents the situation of language use discussing educational, social, and family matters with the family members in Nepali speech community.

Table 4.1 Languages most frequently used at home in educational, social, and family matters

N=64		Nepali	
		Male	Female
Educational matters	Grandfather	48 (100%)	16 (100%)
	Grandmother	48 (100%)	16 (100%)
	Father	48 (100%)	16 (100%)
	Mother	48 (100%)	16 (100%)
	Spouse	42 (87%)	12 (75%)
	Children	42 (87%)	12 (75%)
Social events	Grandfather	48 (100%)	16 (100%)
	Grandmother	48 (100%)	16 (100%)
	Father	48 (100%)	16 (100%)
	Mother	48 (100%)	16 (100%)
	Spouse	42 (87%)	12 (75%)
	Children	42 (87%)	12 (75%)
Family matters	Grandfather	48 (100%)	16 (100%)
	Grandmother	48 (100%)	16 (100%)
	Father	48 (100%)	16 (100%)
	Mother	48 (100%)	16 (100%)
	Spouse	42 (87%)	12 (75%)
	Children	42 (87%)	12 (75%)

Source: Field visit, Linguistic Survey of Nepal (2009)

Table 4.1 shows that all the respondents of Nepali speech community use only their mother tongue, Nepali, while discussing educational, social and family matters with their family members as all the respondents responded that they use their mother tongue with their grandparents and parents. Similarly, 87% male and 75% female

respondents responded that they use their mother tongue, Nepali, while discussing educational, social, and family matters with their spouse and children.

Regarding the question how often do you use your mother tongue; all the respondents responded that they use their mother tongue, Nepali, every day. Similarly, in response to the question how often do you use the language of wider communication (LWC); most of the respondents reported that they use the language of wider communication (LWC) as the need and context. In the Nepalese context, the Nepali language is used both as the mother tongue and the language of wider communication, so it is used very frequently by Nepali mother tongue speakers.

4.3 Language used with the speakers of other language

In response to the question which language do you use to communicate with speakers of other languages in Nepalese context? Table 4.2 presents the responses of the respondents of Nepali speech community.

Table 4.2: Languages used with the speakers of other languages in Nepalese context

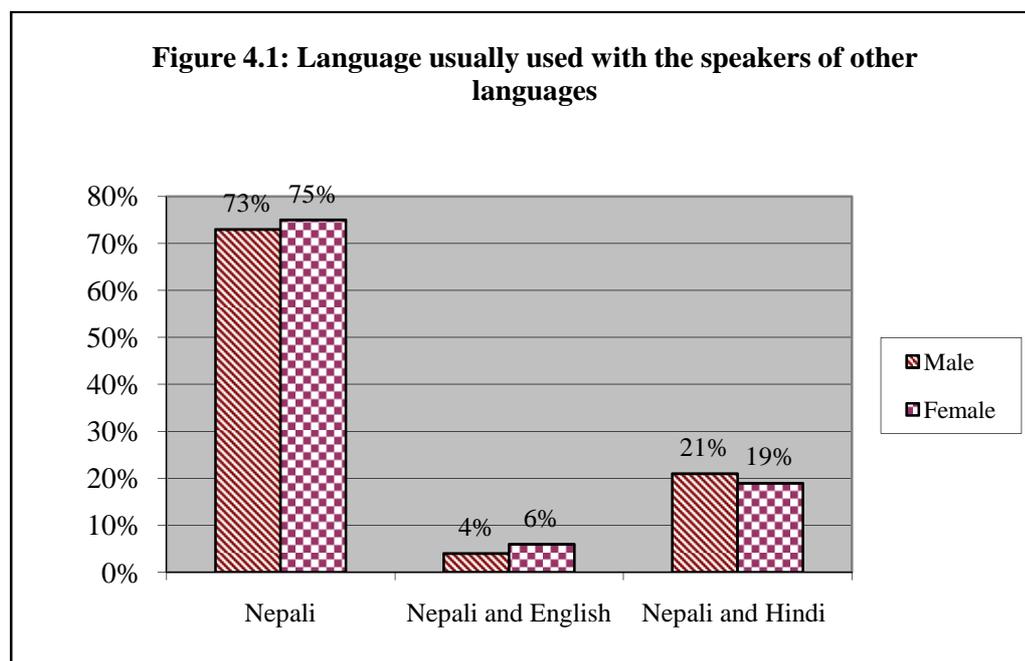
	Male (n=48)	Female (n=16)
Nepali	35 (73%)	12 (75%)
Nepali and English	2 (4%)	1 (6%)
Nepali and Hindi	10 (21%)	3 (19%)

Source: Field visit, Linguistic Survey of Nepal (2009)

Table 4.2 shows that out of the total male respondents 73% responded that they use only their mother tongue to communicate with the speakers of other languages. Similarly, 4% male speakers use both Nepali and English, and 21% use both Nepali and Hindi languages to communicate with the speakers of other speech communities.

Likewise, out of the total female respondents 75% responded that they use only their mother tongue, Nepali, to communicate with the speakers of other languages. Similarly, 6% female respondents use both Nepali and English languages and 19% female respondents use both Nepali and Hindi languages to communicate with the

speakers of other languages in Nepalese context. Figure 4.1 can make this analysis more comprehensible.



Similarly, in response to the question which language do you use when a group of friends belonging to different language groups visit you at home; most of the respondents said that they use Nepali, and only a few respondents said that they use Nepali, Hindi, and English languages as per the situation demands. Likewise, in response to the question which language do you use to talk to neighbors belonging to different language groups; most of the Nepali speakers responded that as Nepali is the language of wider communication or contact language, we use Nepali with them. Only a few respondents said that they use Nepali, Hindi, and English languages as the situation demands.

4.4 Use of language in writing letters/telephoning

As Nepali is used in almost all the domains of language use, most of the Nepali speakers use only Nepali in writing letters and/or telephoning their family members. Table 4.3 presents the use of the languages in writing letter and/or telephoning their family members.

Table 4.3: Language used in letter writing or telephoning family members

Male=48 Female=16	Language used in letter writing/telephoning			
	Nepali		Nepali and English	
	Male	Female	Male	Female
Grandfather	48 (100%)	16 (100%)		
Grandmother	48 (100%)	16 (100%)		
Father	48 (100%)	16 (100%)		
Mother	48 (100%)	16 (100%)		
Spouse	36 (75%)	11 (69%)	5 (10%)	2 (12%)
Children	36 (75%)	11 (69%)	5 (10%)	2 (12%)

Source: Field visit, Linguistic Survey of Nepal (2009)

Table 4.3 shows that all the respondents both male and female said that they use only their mother tongue, Nepali, in writing letters and/or telephoning their family members such as their grandparents and parents. Similarly, 75% male and 69% female respondents responded that they use Nepali in writing letters and/or telephoning their spouse and children. Likewise, 10% male and 12% female respondents responded that they use both Nepali and English languages in writing letters and/or telephoning their spouse and children.

4.5 Languages used in radio or TV programs

As Nepali is the official language of the nation, it is the most frequently used language in the field of mass media. In response to the question which language is most frequently used in different radio or TV programs? Table 4.4 presents the responses of the respondents from different survey point.

Table 4.4: Languages most frequently used in different radio or TV programs

Male: 48 Female: 16	Nepali		N and E	N and H		N+H+E
	Male	Female	Male	Male	Female	Male
News	40 (83%)	16 (100%)	8 (17%)			
Folklore	48 (100%)	16 (100%)				
Cinema/songs	31 (65%)	8 (50%)	2 (4%)	14 (29%)	8 (50%)	1 (2%)
Radio/TV	32 (67%)	12 (75%)	6 (12%)	8 (17%)	4 (25%)	2 (4%)
Public speech	48 (100%)	16 (100%)				

Source: Field visit, Linguistic Survey of Nepal (2009)

N= Nepali, E= English, H= Hindi

Table 4.4 shows that Nepali is most frequently used in different radio and TV programs. Regarding the news 83% male and 100% female speakers responded that Nepali is most frequently used while 17% male speakers responded that both Nepali and English languages are most frequently used in new. Similarly, all the respondents responded that Nepali is most frequently used in folklore programs and public speech. Likewise, 65% male speakers responded that Nepali is most frequently used in cinema and songs, 4% male speakers said that both Nepali and English are used in cinema/songs, 29% responded that both Nepali and Hindi languages are most frequently used in cinema/songs, and only 2% male respondents responded that Nepali, Hindi, and English languages are most frequently used in cinema/songs. Similarly 50%-50% female speakers responded that only Nepali and all the Nepali, Hindi, and English languages are most frequently used in cinema and song programs.

Likewise, 67% male speakers responded that Nepali is most frequently used in different radio/TV programs, 12% responded that both Nepali and English languages are used in radio/TV programs, 17% male speakers said that both Nepali and Hindi are used in different TV programs, and only 4% responded that all the three languages Nepali, Hindi and English are used in radio/TV programs. Similarly, 75% female speakers said that only Nepali is used in radio and TV programs whereas other 25% responded that both Nepali and Hindi languages are used in different radio/TV programs.

4.6 Medium of instruction at school

As Nepali is the medium of instruction at all levels of education, most of the parents like their children to learn in the medium of Nepali, the national as well as the official language of the country. But, in recent time they also prefer their children to learn in medium of English, the international language as the whole world is being globalized.

Picture 4.2: A researcher getting information from the informants



Table 4.5 presents the responses of the respondents of Nepali speech community for the question what languages do you prefer for your children's mediums of instruction at school?

Table 4.5: Children's medium of instruction at different levels of school

	Nepali		English		Nepali + English		Nepali+ Sanskrit+ English	
	Male	Female	Male	Female	Male	Female	Male	Female
Primary	26 (54%)	11 (69%)	8 (17%)		13 (27%)	4 (25%)	1 (2%)	1(6%)
L. Secondary	25 (52%)	10 (63%)	8 (17%)	1(6%)	14 (29%)	4 (24%)	1 (2%)	1(6%)
Secondary	24 (50%)	10 (63%)	7(14%)	1(6%)	16 (33%)	4 (25%)	1 (2%)	1(6%)
Higher	22 (45%)	10 (63%)	7 (14%)	1(6%)	18 (37%)	4 (25%)	1 (2%)	1 (6%)

Source: Field visit, Linguistic Survey of Nepal (2009)

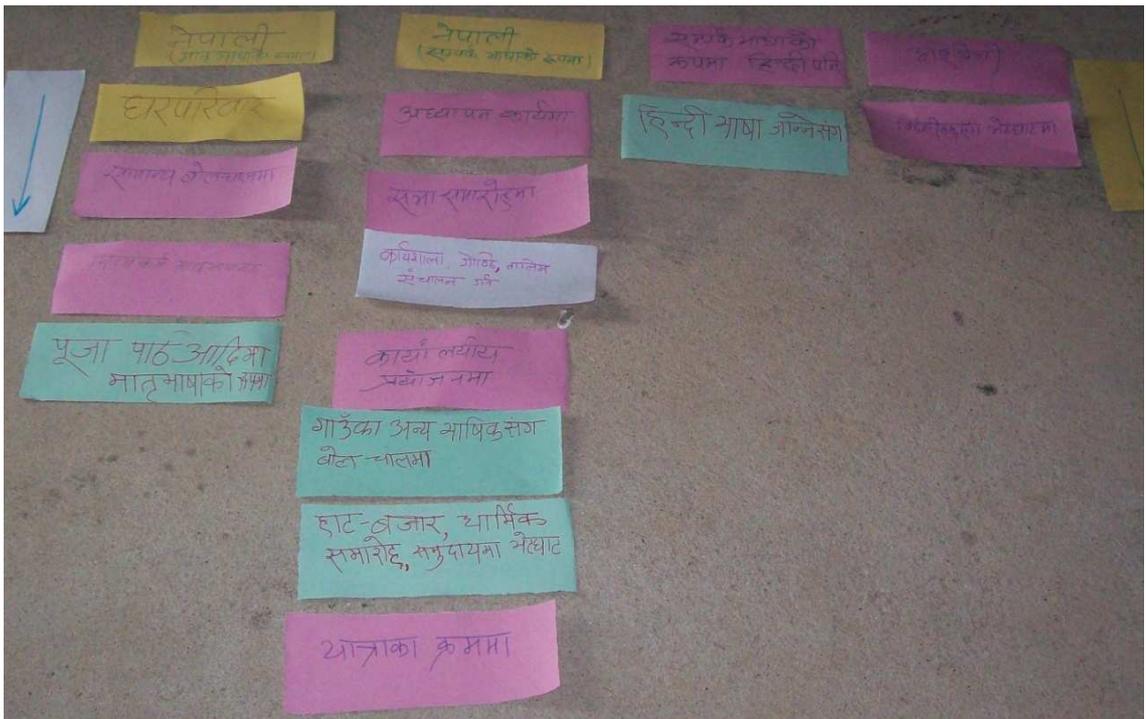
Table 4.5 shows that 54% male and 69% female speakers preferred Nepali, their mother tongue, as their children's medium of instruction at primary level of education. Similarly, out of the total male respondents 52%, 50%, and 45% preferred Nepali at lower secondary, secondary, and higher education respectively as their children's medium of instruction, and 63% female respondents said that they prefer Nepali as their children's medium of instruction at lower secondary, secondary, and higher education. Similarly, 17% male respondents preferred English for their children's medium of instruction at primary and lower secondary levels; 14% male speakers preferred English at secondary and higher level of education. Likewise, only 6% female respondents said that they prefer English as their children's medium of instruction at lower secondary, secondary and higher level of education.

Similarly, 27%, 29%, 33%, and 37% male respondents preferred both English and Nepali languages for their children's medium of instruction at primary, lower secondary, secondary, and higher level of education respectively, 25% female respondents preferred both English and Nepali languages for their children's medium of instruction at primary, lower secondary, secondary, and higher levels of education. Similarly, only one male and female speaker preferred all the three languages: Nepali, Sanskrit, and English languages for their children's medium of instruction at all levels of education.

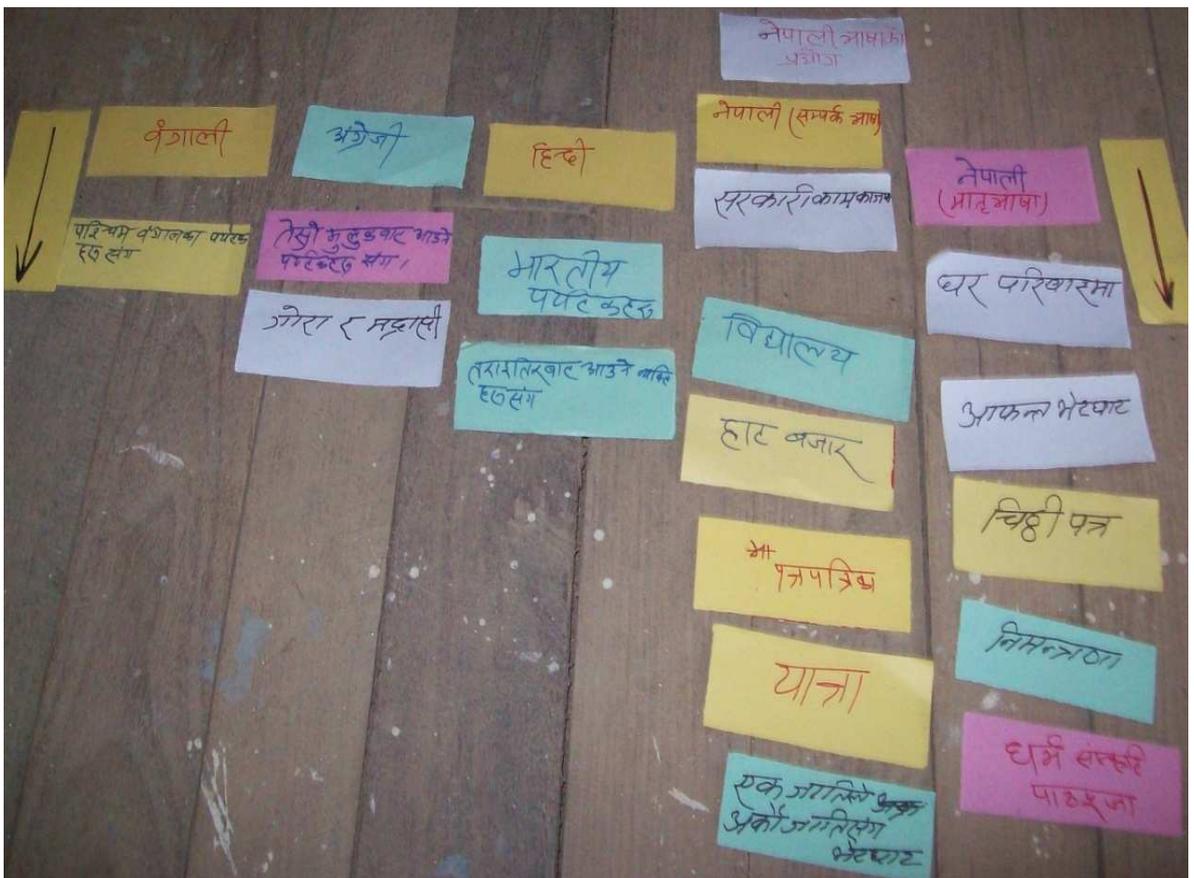
4.7 Participatory methods

In order to examine the domains of language use in the Nepali speech community, domains of language use, a participatory tool in a group of at least eight and more participants of mixed category was administered in all the reference points of the survey in the II phase of survey. The pictures of domains of language use tools used in the Nepali speech community presents the use of different languages in different situations and with different types of people.

Picture 4.5: Domains of language use at Karphek, Ilam



Picture 4.6: Domains of language use at Baudha Dham, Ilam



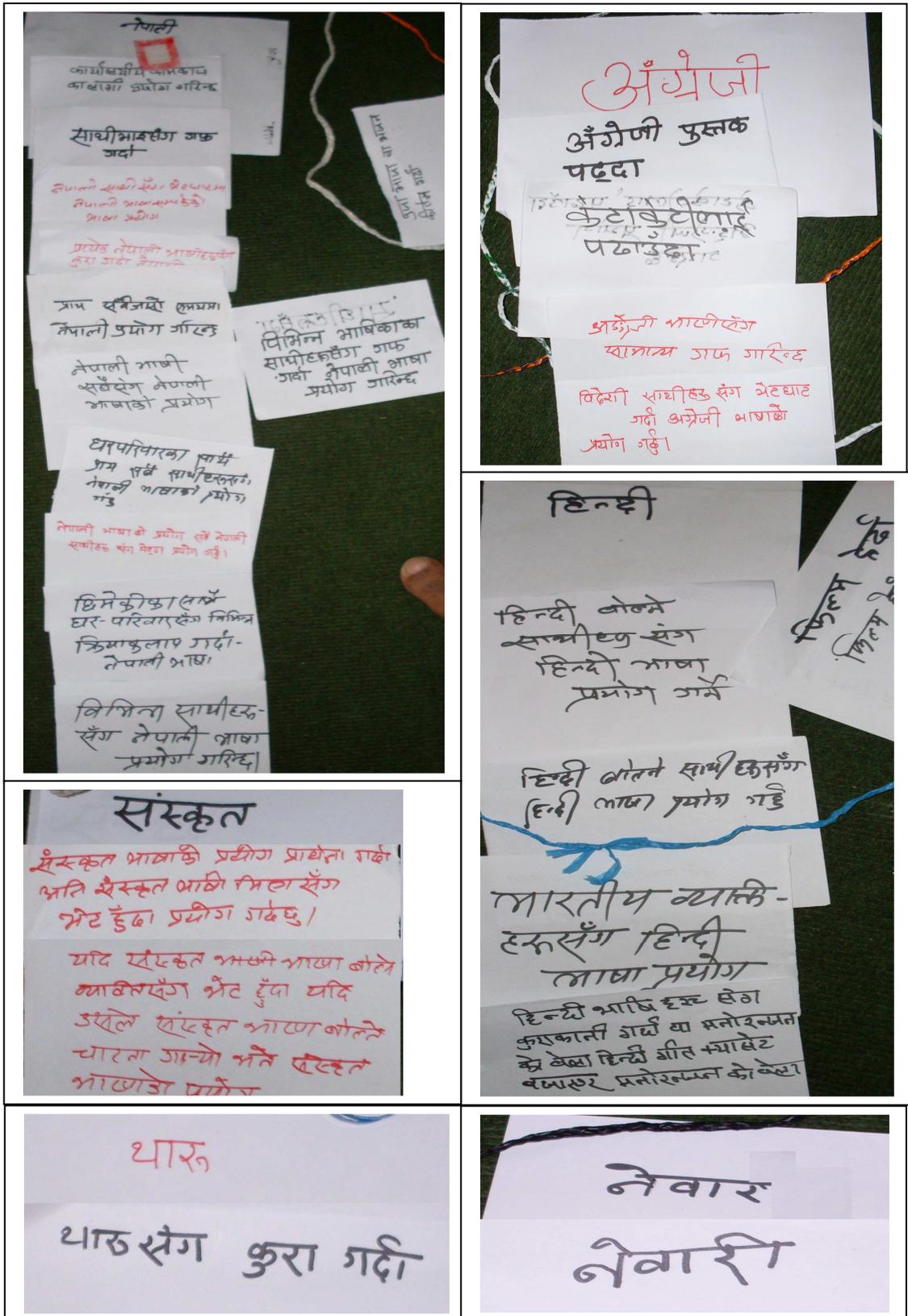
Picture 4.7: Domains of language use at Dhankuta Municipality, Dhankuta



Picture 4.8: Domains of language use at Pakhribas, Dhankutta



Picture 4.9: Domains of language use in the first phase of the survey in Naikap, Kathmandu



The major findings from this participatory method are as follows:

1. Nepali, the mother tongue, is used in the family, government offices, talking with friends, while talking to Nepali speakers, in day to day communication, with neighbors, in most of the of household works, as a medium of instruction in government/public schools, etc.
2. They use the Nepali language, the language of wider communication, in the government offices, as a language of wider communication with non-Nepali speakers. Similarly, they use English while studying English, teaching their children, while talking to English mother tongue speakers, and while talking to foreigners. Similarly, they use Hindi while talking to Hindi speakers, in watching movies, while talking to Indian nationalities, and listening to Hindi music for entertainment. Likewise they use Sanskrit for ritual works and worshiping Gods. They also use Newari and Tharu languages while talking to Newar and Tharu speakers respectively.
3. Both Nepali as a mother tongue, and Nepali as a language of wider communication (LWC) is used in government and non-government offices, in the government schools, trainings, district headquarters, in NGO and INGO offices, general assemblies and business etc.

4.8 Summary

In this chapter, we have analyzed the domains of language use in the Nepali society. Nepali is used in all the common domains of language use such as counting, singing, joking, shopping/marketing, storytelling, debate, praying, talking to servant, abusing, singing at home, family gathering, meeting, invitation for marriage, dreaming, minute writing, talking to friends, playing, and public meeting. All the respondents of Nepali speech community use only their mother tongue while discussing educational, social and family matters with their family members. All the Nepali speakers use their mother tongue daily and most of the respondents reported that they use the language of wider communication (LWC) as the need and context. Most of the Nepali speakers use only their mother tongue to communicate with the speakers of other languages and only very few of them use Hindi and English languages. Similarly, most of the respondents use only their mother tongue, Nepali, in writing letters and/or telephoning their family; and only very few respondents said that they use both Nepali and English

languages in writing letters and/or telephoning. Nepali is most frequently used in different radio and TV programs, folklore programs, public speech, cinema, and songs. Similarly, most of the Nepali speakers preferred Nepali, their mother tongue, as their children's medium of instruction in education.

They use Nepali in all the domains of language use. They use English while studying English, teaching their children, talking to foreigners; and they use Hindi while talking to Hindi speakers, watching movies, talking to Indian nationalities, and listening to Hindi music for entertainment.

CHAPTER 5

LANGUAGE TRANSMISSION, VITALITY AND LOYALTY

5.0 Outline

This chapter deals with language transmission, vitality and loyalty in Nepali. It consists of four sections. Section 5.1 presents language transmission in Nepali. Similarly, section 5.2 deals with language vitality in Nepali and section 5.3 presents language loyalty in the Nepali. Similarly, section 5.4 presents the summary of the chapter.

5.1 Language transmission

Language transmission refers to the transfer of language from one generation to another. In other words, how language is transferring from older generation to the younger generation is language transmission. The Nepali speech community in common is seemed to have maintained their language transmission. The rate of shifting toward other languages is not found. Even small children of the community speak their mother tongue. In response to the question 'Do all your kids speak your mother tongue (MT)?' all the respondents responded that their children speak their mother tongue. It shows that there is 100% transmission of the Nepali language from the older generation to the younger generation.

Picture 5.1: Data collection in the survey point by Dr. Ambika Regmi



Similarly, in response to the question ‘Is language transmission of your language satisfactory in your new generation?’ Table 5.1 presents the responses of the respondents from the key survey points.

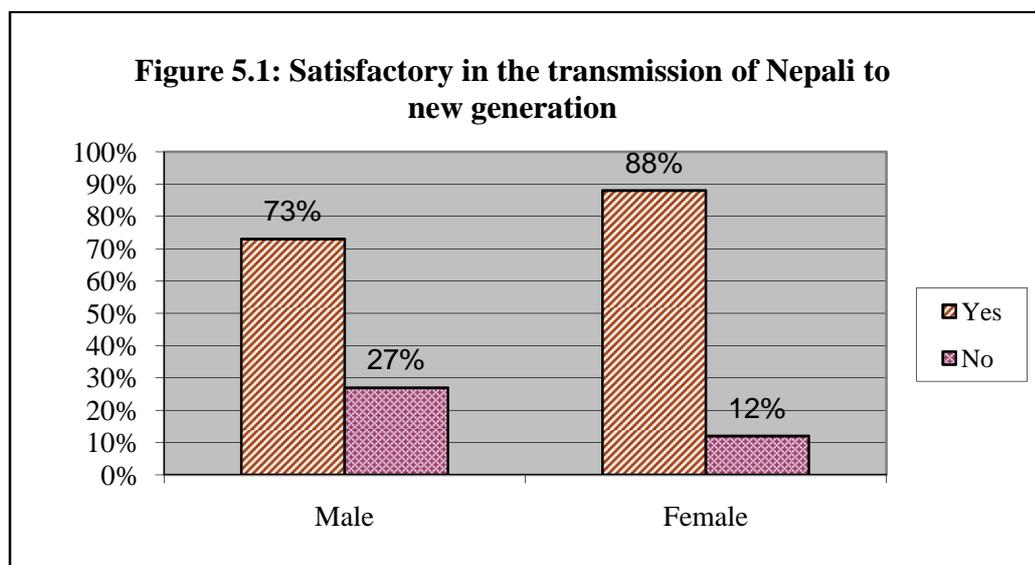
Table 5.1: Satisfactory in the transmission of Nepali to new generation

	Male (n=48)	Female (n=16)
Yes	35 (73%)	14 (88%)
No	13 (27%)	2 (12%)

Source: Field visit, Linguistic Survey of Nepal (2009)

Table 5.1 shows that 73% male and 88% female respondents said that language transmission of Nepali is satisfactory in their new generation whereas 27% male and 12% female responded that language transmission of Nepali is not satisfactory in the younger generation. From this analysis we can conclude that every child of the Nepali speech community speaks his/her language and the transmission of the language to

the new generation is satisfactory. The result of language transmission can be shown though Figure 5.1 more clearly.



5.2 Language vitality

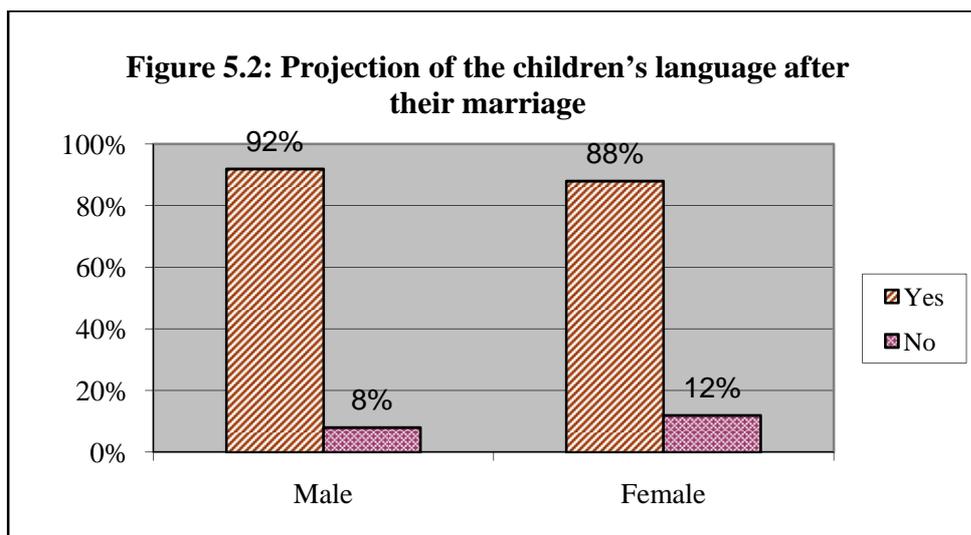
In response to the question ‘Do you think all your kids will speak MT even after marriage?’ Table 5.2 presents the responses of the Nepali speakers of the key survey points.

Table 5.2: Projection of the children’s language after their marriage

	Male (n=48)	Female (n=16)
Yes	44 (92%)	14 (88%)
No	4(8%)	2 (12%)

Source: Field visit, Linguistic Survey of Nepal (2009)

Table 5.2 shows that out of the total male respondents 92% responded that their children will speak their mother tongue, Nepali, even after they get married and remaining 8% said that their children will not speak their mother tongue after they get married. Similarly, 88% female respondents said that their children will speak their mother tongue, Nepali, even after they get married while remaining 8% responded that they will not speak their mother tongue after they get married. The analysis of language vitality can be shown through the figure below more clearly.



Similarly, Table 5.3 presents the responses of the Nepali speakers from the key survey points on the question ‘Do you think the same kids will speak your mother tongue even in old age?’

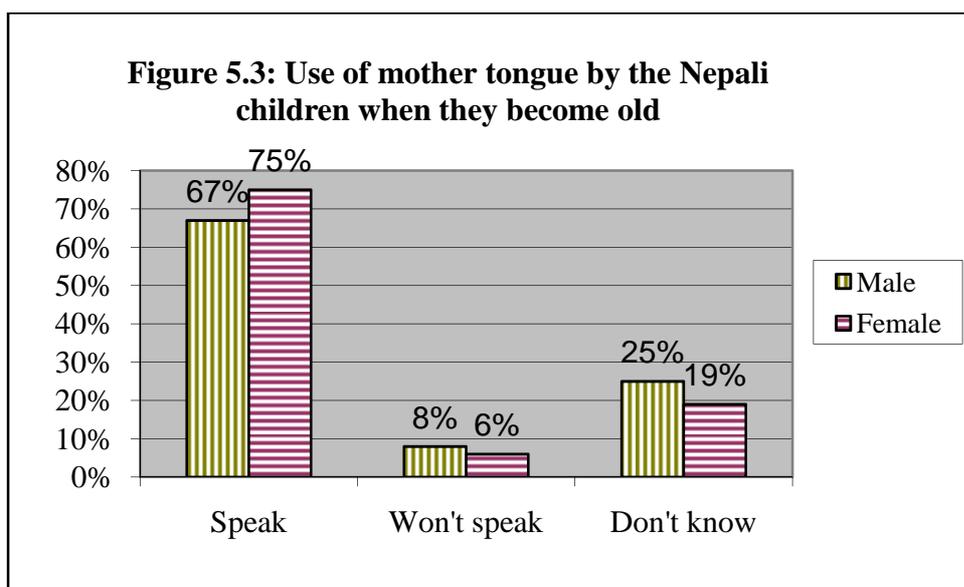
Table 5.3: Use of mother tongue by the Nepali children when they become old

	Male (n=48)	Female (n=16)
Speak	32 (67%)	12 (75%)
Won't speak	4 (8%)	1 (6%)
Don't know	12 (25%)	3 (19%)

Source: Field visit, Linguistic Survey of Nepal (2009)

Table 5.3 shows that out of the total male respondents 67% responded that their children will speak their mother tongue even they become old whereas 8% of them said that their children will not speak their mother tongue, Nepali when they get old; and remaining 25% responded that they don't know whether their children will speak their language or not even in old age.

Similarly, out of the total female respondents 75% said that their children will speak their mother tongue when they become old while 6% female respondents responded that their children will not speak their mother tongue even in old age, and remaining 19% said that they don't know whether their children will speak their mother tongue or not when they become old. This can also be shown through the figure below.



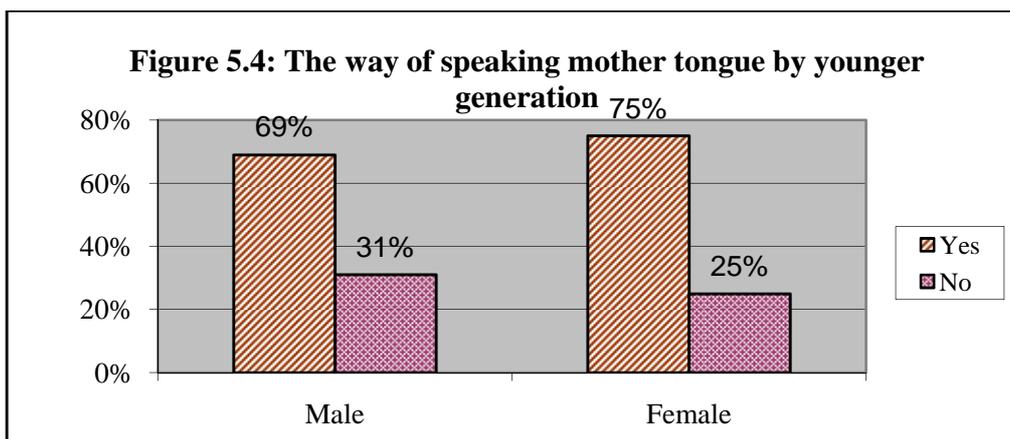
Likewise, in response to the question ‘Do young people in your village/town speak your language well, the way it ought to be spoken?’ Table 5.4 presents the responses provided by the respondents in the key survey point.

Table 5.4: The way of speaking mother tongue by the younger generation

	Male (n=48)	Female (n=16)
Yes	33 (69%)	12 (75%)
No	15 (31%)	4 (25%)

Source: Field visit, Linguistic Survey of Nepal (2009)

Table 5.4 shows that out of the total male respondents 69% responded that young people in their village/town speak their language well, the way it ought to be spoken whereas remaining 31% said that young people of their village/town do not speak their mother tongue well, the way it ought to be spoken. Similarly, out of the total female respondents 75% responded that young people of their village/town speak their language well, the way it ought to be spoken while remaining 25% said that they do not speak their language well, the way it ought to be spoken. The figure below can present it more clearly.



5.3 Language loyalty

In response to the question ‘Do you accept mother tongue speaker to those who has ceased speaking your mother tongue (MT)?’ Table 5.5 presents the responses of the Nepali mother tongue speakers from the key survey points.

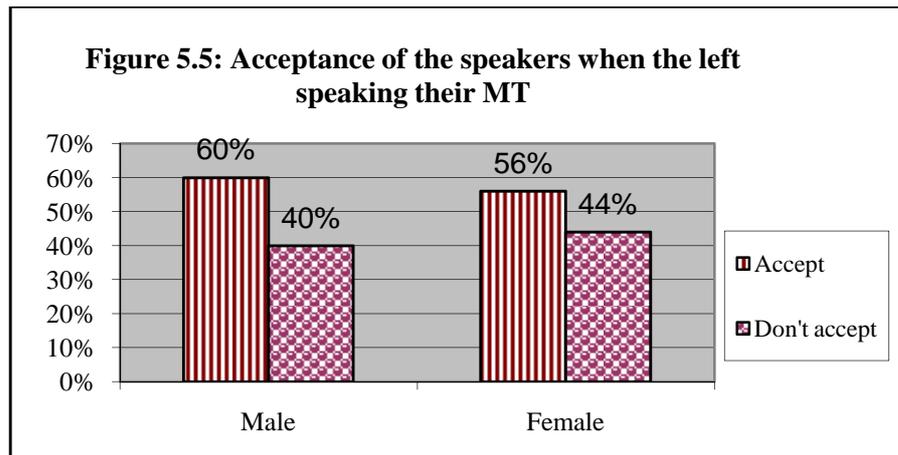
Table 5.5: Acceptance of the speakers when they left speaking their MT

	Male (n=48)	Female (n=16)
Accept	29 (60%)	9 (56%)
Don't accept	19 (40%)	7 (44%)

Source: Field visit, Linguistic Survey of Nepal (2009)

Table 5.5 shows that out of the total male respondents 60% responded that they accept the mother tongue speakers to those who have left speaking their mother tongue, whereas other 40% said that they do not accept mother tongue speakers to those who have left speaking their mother tongue. Similarly, out of the total female respondents 56% said that they accept the mother tongue speakers to those who have left speaking their mother tongue, Nepali while remaining 44% responded that they do not accept them as their mother tongue speakers to those who have left speaking their mother tongue.

Acceptance of the Nepali speakers when they left speaking their mother tongue can be presented through the figure below to make it more comprehensible.



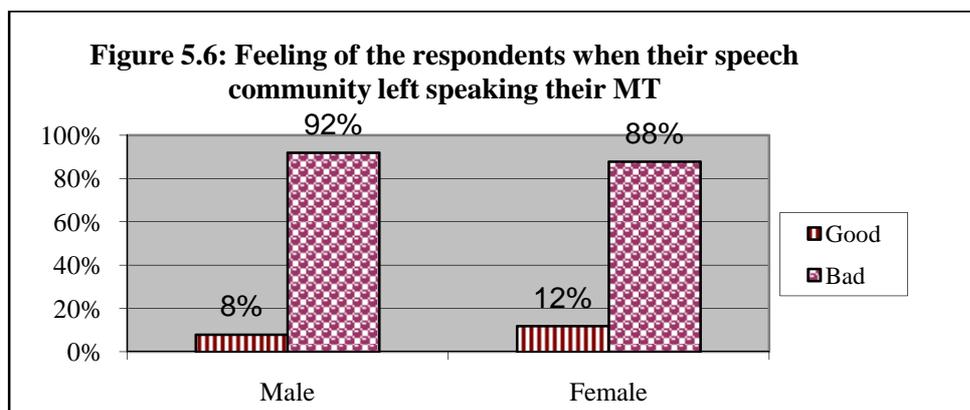
Similarly, in response the question ‘How do you feel when your language community left speaking your MT? Table 5.6 presents the responses provided by the Nepali mother tongue speakers in the key survey point.

Table 5.6: Feeling of the Nepali speakers when their speech community left speaking MT

	Male (n=48)	Female (n=16)
Good	4 (8%)	2 (12%)
Bad	44 (92%)	13 (88%)

Source: Field visit, Linguistic Survey of Nepal (2009)

Table 5.6 shows that out of the total respondents only 8% male and 12% female speakers responded that they feel good when their language community left speaking their mother tongue. Similarly, 92% male and 88% female respondents said that they fell bad when their speech community left speaking their mother tongue. Figure 5.6 makes it more comprehensible.



Likewise, in response to the question ‘Do you encourage the younger generation to speak your native language?’ all the respondents including both male and female responded that they encourage the younger generation of their speech community to speak their native language.

Similarly in response to the question ‘If yes, why do you encourage the younger generation to speak your native language?’ most of the respondents responded that they encourage the younger generation to speak their mother tongue because: it is the matter of self identity, being their own mother tongue, language of the national identity, language of wider communication, to preserve and promote their mother tongue, everybody can understand, language development, making the language lively, being their ancestral language, and so on.

5.4 Summary

In this chapter, we have analyzed language transmission, vitality and loyalty in Nepali. Every child of the Nepali speech community speaks his/her language and the transmission of the language to the younger generation is satisfactory. Most of the Nepali speakers responded the young people in their village/town speak their language well, the way it ought to be spoken. Similarly, most of the respondents said that they feel bad when their speech community left speaking their mother tongue. Likewise, all the respondents including both male and female responded that they encourage the younger generation of their speech community to speak their native language. They encourage the younger generation to speak their mother tongue because: it is the matter of self identity, being their own mother tongue, language of the national identity, language of wider communication, to preserve and promote their mother tongue, everybody can understand, language development, making the language lively, being their ancestral language, and so on.

CHAPTER 6

LANGUAGE MAINTENANCE AND SHIFT

6.0 Outline

This chapter deals with language maintenance and shift. It consists of three sections. Section 6.1 presents language spoken in the childhood by Nepali mother tongue speakers. Similarly, in section 6.2, we present the situation of other languages in home. Likewise, section 6.3 presents a brief summary this chapter.

6.1 Language spoken in the childhood

In response to the question ‘What languages did you speak in your childhood?’ Table 6.1 presents the responses provided by the Nepali speakers in the key survey point.

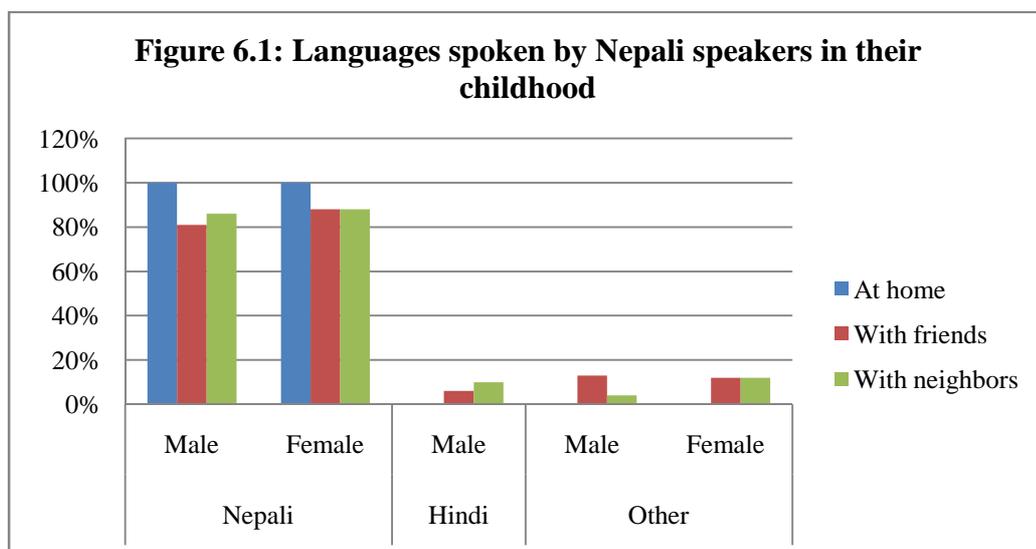
Table 6.1: Languages spoken by Nepali speakers in their childhood

Languages	Nepali		Hindi	Other	
	Male	Female	Male	Male	Female
At home	48 (100%)	16 (100%)			
With friends	39 (81%)	14 (88%)	3 (6%)	6 (13%)	2 (12%)
With neighbors	41(86%)	14 (88%)	5 (10%)	2 (4%)	2 (12%)

Source: Field visit, Linguistic Survey of Nepal (2009)

Table 6.1 shows that all the male and female respondents used only their mother tongue, Nepali, at their home in their childhood. Similarly, 81% male and 88% female used Nepali with their friends in their childhood. Similarly, 6% male speakers used Hindi with their friends in their childhood. Likewise, 13% male and 12% female speakers used other than Nepali and Hindi languages with their friends in their childhood. Similarly, 86% male and 88% female speakers used only Nepali with their neighbors in their childhood, and 10% male speakers used Hindi with their neighbors in their childhood. Likewise, 4% male and 12% female speakers used other than Nepali and Hindi languages with their neighbors in their childhood. From this analysis we can conclude that most of the Nepali speakers used only their mother tongue in their childhood in the different situations such as at their home, with friends

and with neighbors. The analysis of the languages used by Nepali speakers in their childhood can also be presented as in the Figure 6.1.



6.2 Other languages increasing at home

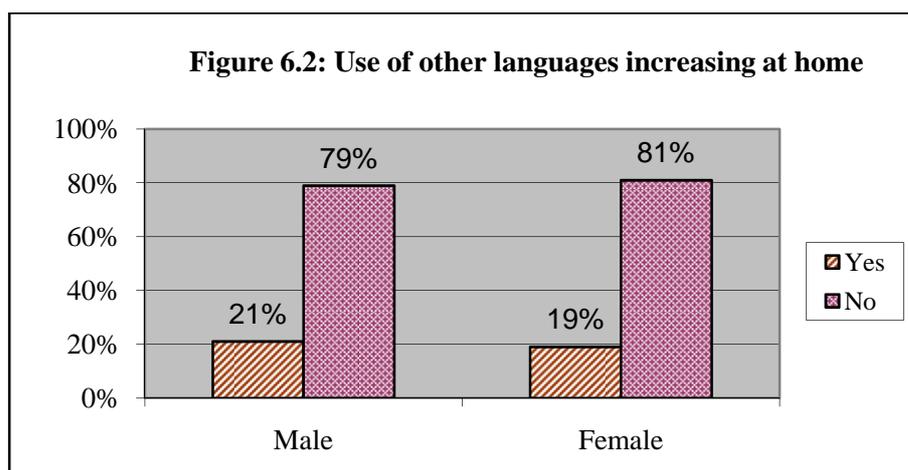
Table 6.2 presents the responses provided to the question ‘Is the use of language other than mother tongue increasing at home?’ by the Nepali speakers from the key survey points.

Table 6.2: Use of other languages increasing at home

	Male (n=48)	Female (n=16)
Yes	10 (21%)	3 (19%)
No	38 (79%)	13 (81%)

Source: Field visit, Linguistic Survey of Nepal (2009)

Table 6.2 shows that out of the total male respondents only 21% responded that use of language other than mother tongue is increasing at home where as 79% male respondents said that use of language other than mother tongue is not increasing at home. Similarly, 19% female respondents said that use of language other than mother tongue is increasing at home while remaining 81% responded that use of language other than mother tongue is not increasing at home. Figure 6.1 makes it more comprehensible to understand.



Similarly, in response to the question ‘What languages do your children speak in the following situations?’ Table 6.3 presents the responses provided by Nepali speakers in the key survey points.

Table 6.3: Language used by children in different situations

Situations	Languages	Male (n=48)	Female (n=16)
At home	Nepali	32 (67%)	10 (63%)
	English	4 (8%)	1 (6%)
	Newar	2 (4%)	
	Hindi	2 (4%)	
With friends	Nepali	32 (67%)	10 (63%)
	English	4 (8%)	1 (6%)
	Hindi	3 (6%)	
	Newar	1 (2%)	
With neighbors	Nepali	36 (75%)	10 (63%)
	English	1 (2%)	1 (6%)
	Hindi	2 (4%)	
	Newar	1(2%)	
In school	Nepali	23 (78%)	6 (37%)
	Englsih	17 (35%)	5 (31%)

Source: Field visit, Linguistic Survey of Nepal (2009)

Table 6.3 shows that out of the total respondents of Nepali speech community 67% male and 63% responded that their children use Nepali at home. Similarly, 8% male and 6% female responded that their children use English at home. Likewise, 4% male respondents said that their children use Newar and Hindi at home. Similarly, out of the total respondents of Nepali speech community 67% male and 63% responded that their children use Nepali with their friends. Likewise, 8% male and 6% female responded that their children use English with their friends. Similarly, 6% male respondents said that their children use Hindi with their friends and only one male respondent said that their children use Newar with their friends.

Similarly, 75% male and 63% female respondents responded that their children use Nepali with neighbors while only one male and female said that their children use English with neighbors. Similarly, 4% male respondents said that their children use Hindi with neighbors and 2% male respondents said that their children use Newar with neighbors. In the same way, out of the total respondents of the Nepali speech community 78% male and 37% female responded that their children use Nepali in school whereas 35% male and 31% female respondents said that their children use English in school.

Nepali speakers have very positive attitudes towards the maintenance of their language. In response to the question ‘Do you want to educate your children through your mother tongue?’ Table 6.4 presents the responses of the Nepali speakers from key survey points.

Table 6.4: Likeness of the children’s learning/studying in mother tongue

	Male (n=48)	Female (n=16)
Yes	36 (75%)	10 (62%)
No response	12 (25%)	6 (38%)

Source: Field visit, Linguistic Survey of Nepal (2009)

Table 6.4 shows that out of the total respondents or Nepali speech community 75% male and 62% female responded that they want to educate their children through their mother tongue whereas remaining 25% male and 38% female responded that they do not want to educate their children through their mother tongue.

6.3 Summary

In this chapter, we have discussed language maintenance and shift. Nepali speakers have very positive attitudes towards the maintenance of their language. Most of the Nepali speakers used only their mother tongue in their childhood in the different situations such as at their home, with friends and with neighbors. Similarly, use of language other than mother tongue is not increasing at home and only. Likewise, most of the respondents said that their children use Nepali at home, with friends, with neighbors, and at school where as only a few speakers said that their children use English and Hindi languages at home, with friends, with neighbors, and at school. Similarly, most of the parents of Nepali speech community want to educate their children through their mother tongue.

CHAPTER 7

CODE MIXING

7.0 Outline

Chapter 7 deals with code mixing in the Nepali language in general. It consists of 3 sections. Section 7.1 presents code mixing in the Nepali language and section 7.2 deals with differences in the use of language between two generations in Nepali speech community. Similarly in section 7.3, we present the summary of this chapter.

7.1 Code mixing in Nepali

The use of element, most typically nouns from one language in an utterance predominantly in another language is called code-mixing. Hudson (1998: 53) says that code mixing is a change from one language to the next because of the meet between fluent bilinguals. Nepali mother tongue speakers generally mix or switch to other languages while speaking their mother tongue.

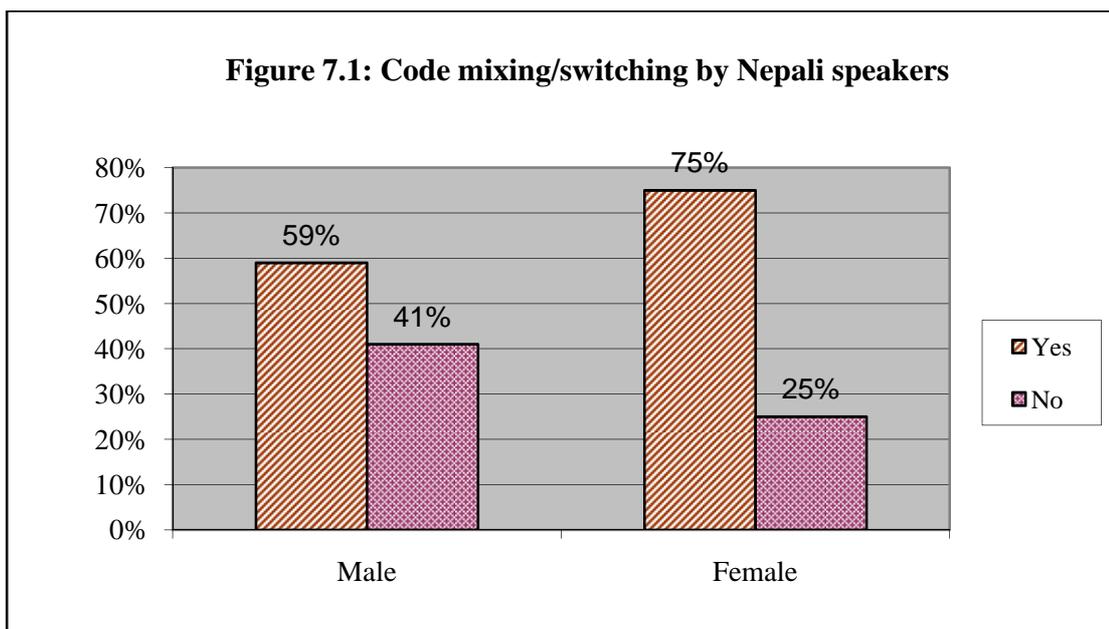
In response to the question ‘Do you generally mix or switch to other languages while speaking your language?’ Table 7.1 presents responses provided the Nepali mother tongue speakers in the key survey points.

Table 7.1: Code mixing/code switching while speaking Nepali

	Male (n=48)	Female (n=16)
Yes	28 (59%)	12 (75%)
No	20 (41%)	4 (25%)

Source: Field visit, Linguistic Survey of Nepal (2009)

Table 7.1 shows that out of the total respondents of Nepali speech community 59% male and 75% female responded that they generally mix or switch to other languages while speaking their mother tongue. Similarly, remaining 41% male and 25% female responded that they do not mix or switch to other languages while speaking their mother tongue. This can also be shown through the figure below.



The reasons behind why they mix/switch to other languages while speaking their mother tongue are presented in the table 7.2.

Table 7.2: Reasons for code mixing/code switching to other languages

	Male (n=48)	Female (n=16)
Appropriate words and phrases are easily available for objects and ideas in other languages	27 (56%)	12 (75%)
It is easy to talk on certain topics in other languages	23 (48%)	6 (38%)
It is a symbol of prestige to use sentences/words from other languages	6 (12%)	3 (19%)
Others	16 (33%)	1 (6%)

Source: Field visit, Linguistic Survey of Nepal (2009)

Table 7.2 shows that out of the total respondents from Nepali speech community, 56% male and 75% female speakers responded that they mix/switch to other languages because appropriate words and phrases are easily available for objects and ideas in other languages than their mother tongue. Similarly, 48% male and 38% female respondents replied that they mix or switch to other languages because it is easy to talk on certain topics in other languages. Likewise, 12% male and 19% female

speakers responded that they mix or switch to other languages because it is a symbol of prestige to use sentences/ words from other languages; and 33% male and 6% female respondents responded that there are other reasons for which they mix or switch to other languages.

Similarly, in response to the question ‘How do you think about mixing words from other languages?’ Table 7.3 presents the responses provided by the respondents from the key survey point.

Table 7.3: Thinking about mixing words from other languages

	Male (n=48)	Female (n=16)
It will enrich your language	14 (29%)	6 (38%)
It will spoil the beauty and purity of your MT	20 (42%)	10 (63%)
It will make your language more intelligible	18 (37%)	4 (25%)
Others	10 (21%)	3 (19%)

Source: Field visit, Linguistic Survey of Nepal (2009)

Table 7.3 shows that out of the total respondents 29% male and 38% female responded that they think mixing words from other languages will enrich their language whereas 42% male and 63% female respondents think that it will spoil the beauty and purity of their mother tongue. Similarly, 37% male and 25% female respondents think that mixing words from other languages will make their language more intelligible, and 21% male and 19% female think that there are some other effects to the language.

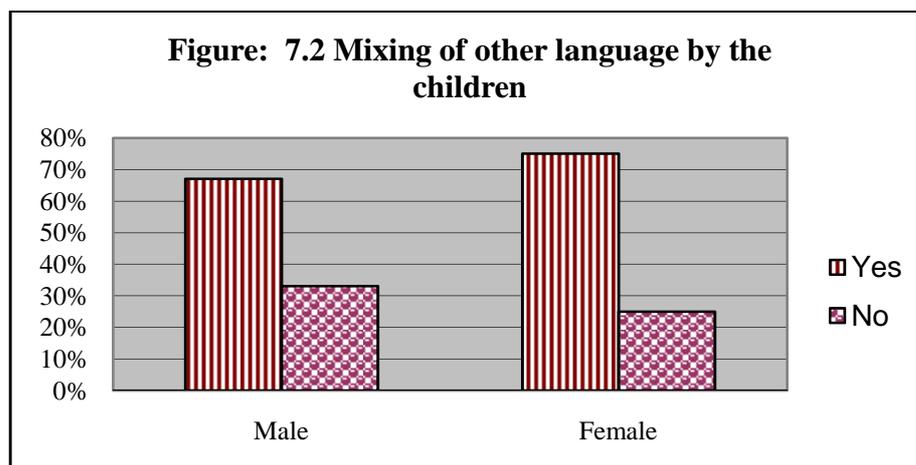
Similarly, Table 7.4 presents the responses to the question ‘Do your children mix other languages more than you do?’ provided by Nepali mother tongue speakers from the key survey points.

Table 7.4: Mixing of other language by the children

	Male (n=48)	Female (n=16)
Yes	32(67%)	12 (75%)
No	16 (33%)	4 (5%)

Source: Field visit, Linguistic Survey of Nepal (2009)

Table 7.4 shows that out of the total respondents 67% male and 75% female responded that their children mix other languages more than they do. Similarly, 33% male and 16% female responded their children do not mix other languages more than they do. Mixing of other language by Nepali speaking children can be shown through the figure below to make it more comprehensible.



7.2 Differences in the use of language between two generations

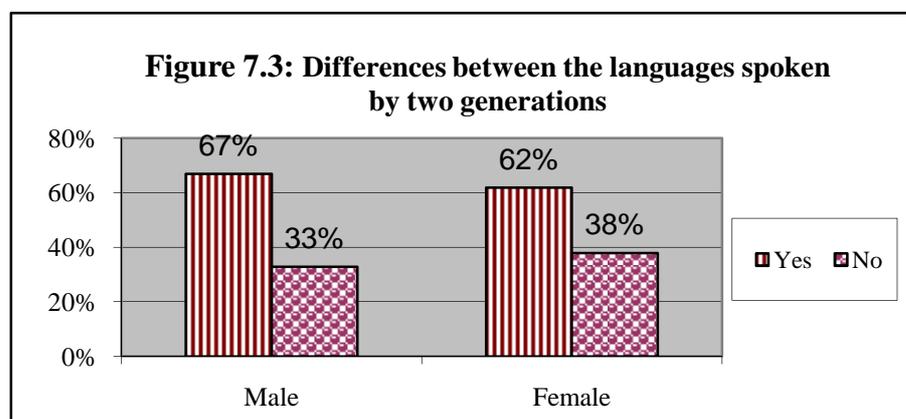
In response to the question ‘Do you think that the language spoken by you is different from your grandparents?’ Table 7.5 presents the responses provided by the Nepali mother tongue speakers in the key survey points.

Table 7.5: Differences between the languages spoken by two generations

	Male (n=48)	Female (n=16)
Yes	32 (67%)	10 (62%)
No	16 (33%)	6 (38%)

Source: Field visit, Linguistic Survey of Nepal (2009)

Table 7.5 shows that out of the total respondents of Nepali speech community 67% male and 62% female think that the language spoken by them is different from their grandparents. Similarly, remaining 33% male and 38% female respondents think that the language spoken by them is not different from their grandparents. This analysis can also be shown through Figure 7.3 to make more comprehensible.



Regarding the responses in Table 7.5, ‘If yes, how do you think the language spoken by you is different from your grandparents?’ Table 7.6 presents the responses provided by the respondents in the key survey points.

Table 7.6: The ways of differences in language between two generations

If yes, how do you think the language spoken by you is different from your grandparents?	Male (n=32)	Female (n=10)
Pronunciation	30 (94%)	9 (90%)
Vocabulary	30 (94%)	6 (60%)
Use of specific type of sentences	16 (50%)	2 (20%)
Mixing of other languages	16 (50%)	8 (80%)
Way of speaking	24 (75%)	4 (40%)

Source: Field visit, Linguistic Survey of Nepal (2009)

Table 7.6 shows that out of the total respondents from Nepali speech community who said that the language spoken by them is different from their grandparents, 94% male and 90% female responded that the language spoken by them is different from their

grandparents is different in pronunciation. Similarly, 94% male and 60% female said that the differentiation is in the use of vocabulary. Likewise, 50% male and 20% female said that their language is different from their grandparents in term use of specific type of sentences. Similarly, 50% male and 80% female speakers said that their language differentiate from their parents in terms of mixing of other languages; and 75% male and 40% female respondents said the differentiation between the two generations is in the way of speaking.

7.3 Summary

In this chapter, we have discussed code mixing in Nepali. Code mixing/switching is very common in Nepalese society. Most of the respondents said that they generally mix or switch to other languages while speaking their mother tongue. They mix/switch to other languages because appropriate words and phrases are easily available for objects and ideas in other languages than their mother tongue, it is easy to talk on certain topics in other languages, and it is a symbol of prestige to use sentences/words from other languages. Similarly, they think mixing words from other languages will enrich their language whereas some of the respondents think that it will spoil the beauty and purity of their mother tongue. Nepali children mix other languages more than the older people do. Most of the Nepali speakers think that the language spoken by them is different from their grandparents. The language spoken by them is different from their grandparents in terms of pronunciation, use of vocabulary, use of specific type of sentences, mixing of other languages, and the way of speaking.

CHAPTER 8

LANGUAGE ATTITUDE

8.0 Outline

This chapter deals with language attitude of the Nepali speakers towards their mother tongue. It consists of eight sections. Section 8.1 deals with the usefulness of Nepali against other languages. Similarly, in section 8.2, we present the feeling of Nepali speakers towards their mother tongue and in the section 8.3; we present the problem on the Nepali speakers because of being a native speaker of Nepali. Likewise, section 8.4 deals with feelings about children's marriage with non-Nepali speakers. In section 8.5, we present the language used by the children of the present children and in section 8.6 we present the first language their children should speak first. Similarly, section 8.7 presents the two languages Nepali speakers speak most, and in section 8.8, we summarize the major findings of the chapter.

8.1 Usefulness of Nepali against other languages

Nepali is the National as well as the official language of the country. In course of study most of the Nepali speakers responded that their language is useful against other languages in getting jobs, in business, social mobility, literature, medium of instruction, and science and technology. In response to the question 'How do you consider your mother tongue useful against other tongues in following terms?' Table 8.1 presents the responses provided by the Nepali mother tongue speakers.

Table 8.1: Usefulness of Nepali against other languages

	Male (n=48)	Female (n=16)
Jobs	44 (92%)	14 (88%)
Business	42 (88%)	14 (88%)
Social mobility	42 (88%)	12 (75%)
Literature	36 (75%)	13 (81%)
Medium of instruction	36 (75%)	12 (75%)
Science and Technology	30 (62%)	8 (50%)

Source: Field visit, Linguistic Survey of Nepal (2009)

Table 8.1 shows that out of the total respondents of Nepali speech community 92% male and 88% responded that their mother tongue Nepali is useful against other languages in getting jobs. Similarly, 88% male and female speakers responded that their language is useful against other languages in business. Likewise, 88% male and 75% female respondents responded that their mother tongue Nepali is useful against other languages in terms of social mobility. Similarly, 75% male and 81% female speakers responded that their mother tongue is useful against other languages in terms of literature. In the same way, 75% both male and female responded that their language is useful against other languages as it is used as medium of instruction in education. Similarly, 62% male and 50% female respondents said that their mother tongue is useful against other tongues in terms of science and technology.

8.2 Feeling of Nepali speakers towards their mother tongue

In general, Nepali speakers have very positive attitudes towards their language. In response to the question ‘When you speak your mother tongue in the presence of the speaker of the dominant language what do you feel?’ Table 8.2 presents the responses of Nepali speakers of the key survey points.

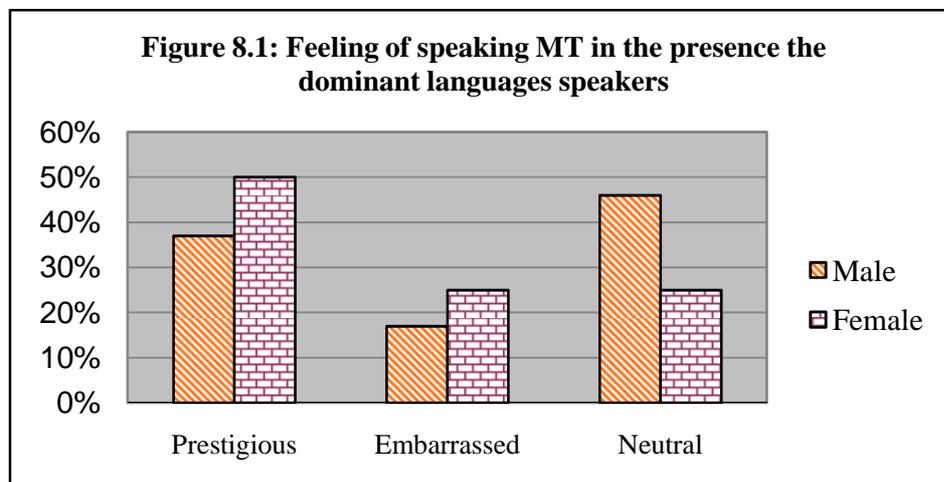
Table 8.2: Feeling of speaking mother tongue in the presence the dominant languages speakers

	Male (n=48)	Female (n=16)
Prestigious	18 (37%)	8 (50%)
Embarrassed	8 (17%)	4 (25%)
Neutral	22 (46%)	4 (25%)

Source: Field visit, Linguistic Survey of Nepal (2009)

Table 8.2 shows that out of the total male respondents of Nepali speech community 37% male and 50% female speakers responded that they feel prestigious when they speak their mother tongue in the presence of the speakers of the dominant languages. Similarly, 17% male and 25% female respondents responded that they feel embarrassed when they speak their mother tongue in the presence of the speakers of dominant languages. Likewise, 46% male and 25% female responded that they neither

feel prestigious nor embarrassed i.e. they are neutral when they speak their mother tongue in the presence of the speakers of the dominant languages. Figure 8.1 can present the feeling of Nepali speakers while speaking their mother tongue in the presence of the speakers of the dominant languages.



8.3 Problem because of being a native speaker of Nepali

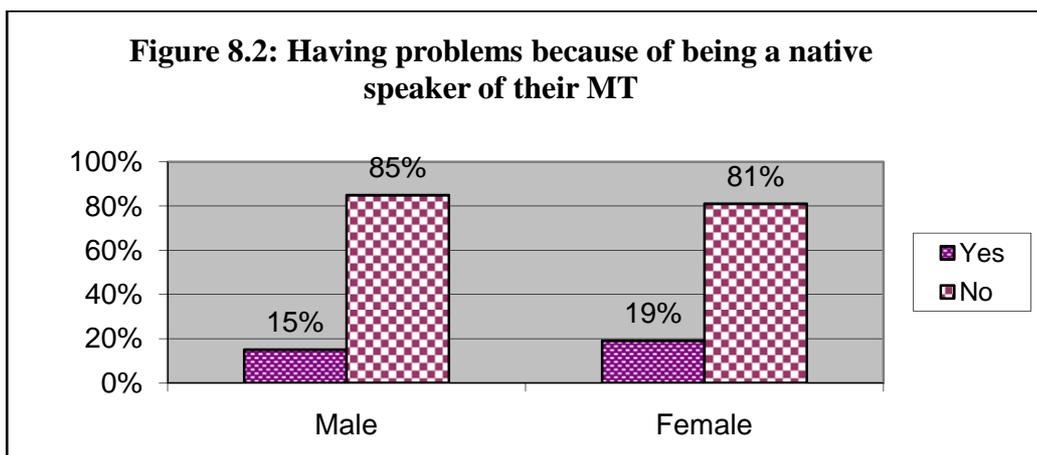
In response to the question “Have you ever had any problem because of being a native speaker of your mother tongue?” the Nepali native speakers have provided the responses as presented in Table 8.3.

Table 8.3: Having problems because of being a native speaker of Nepali

	Male (n=48)	Female (n=16)
Yes	7 (15%)	3 (19%)
No	41 (85%)	13 (81%)

Source: Field visit, Linguistic Survey of Nepal (2009)

Table 8.3 shows that 15% male and 19% female responded that they had problems because of being the native speaker of their mother tongue/first language whereas remaining 85% male and 81% female said they did not have problems because of being the native speakers of their mother tongue/first language. This can also be shown through the figure below.



Similarly, in response to the question ‘If yes, what kinds of problems have you ever had?’ based on the table 8.3 most of the respondents said that they have problems in travelling abroad, as well as travelling in the Tarai region of Nepal.

8.4 Feeling about children’s marriage with non-Nepali speakers

Majority of the Nepali speakers do not like their son or daughter married someone who does not know their mother tongue. Regarding the question, ‘Would you like your son or daughter to marry someone who does not know your language?’ Table 8.4 presents the responses of the Nepali speakers from the key survey points.

Table 8.4: Likeness of children’s marriage with non-Nepali speakers

	Male (n=48)	Female (n=16)
Yes	12 (25%)	2 (12%)
No	36 (75%)	14 (88%)

Source: Field visit, Linguistic Survey of Nepal (2009)

Table 8.4 shows that out of the total respondents of Nepali speech community 25% male and 12% female respondents said that they like their son or daughter to marry someone who does not know their mother tongue. Similarly, 75% male and 88% female respondents responded that they do not like their son or daughter to marry someone who does not know their mother tongue.

8.5 Grandchildren’s language

Nepali speakers are positive towards their language and culture. Most of the Nepali speakers said that their grandchildren will speak their language. Table 8.5 presents the

responses in the key survey points regarding the question ‘When the children of your village grow up and have children do you think those children might speak your language?’

Table 8.5: Projection of language spoken by the children of the present Nepali children

	Male (n=48)	Female (n=16)
Yes	31 (64%)	10 (62%)
No	9 (19%)	3 (19%)
Don't know	8 (17%)	3 (19%)

Source: Field visit, Linguistic Survey of Nepal (2009)

Table 8.5 shows that out of the total respondents 64% male and 62% female respondents said that when the present children of their village/town grow up and have children they think that those children might speak their language. Similarly, 19% male and female responded that they do not think that the children of the present children of their village/town might speak their language whereas 17% male and 19% female respondents responded that they don't know whether the children of the present children of their village/town might speak their language or not.

Similarly, regarding the question, “If yes, how do you feel about this?” Table 8.6 presents the responses of the Nepali speakers in the key survey points.

Table 8.6: Feeling of the speakers if the children of the present children will speak their language

	Male (n=31)	Female (n=10)
Good	27 (87%)	9 (90%)
Bad		
Indifferent	4 (13%)	1(10%)

Source: Field visit, Linguistic Survey of Nepal (2009)

Table 8.6 shows that out of the total 31 male respondents who said that the children of the present children might speak their language, 87% respondents responded that they feel good if those children will speak their language where as remaining 13% said that the feel neither good nor bad but they feel indifferent. Similarly, out of the total female respondents 90% feel good if those children will speak their language and remaining 10% feel indifferent.

8.6 First language of the children

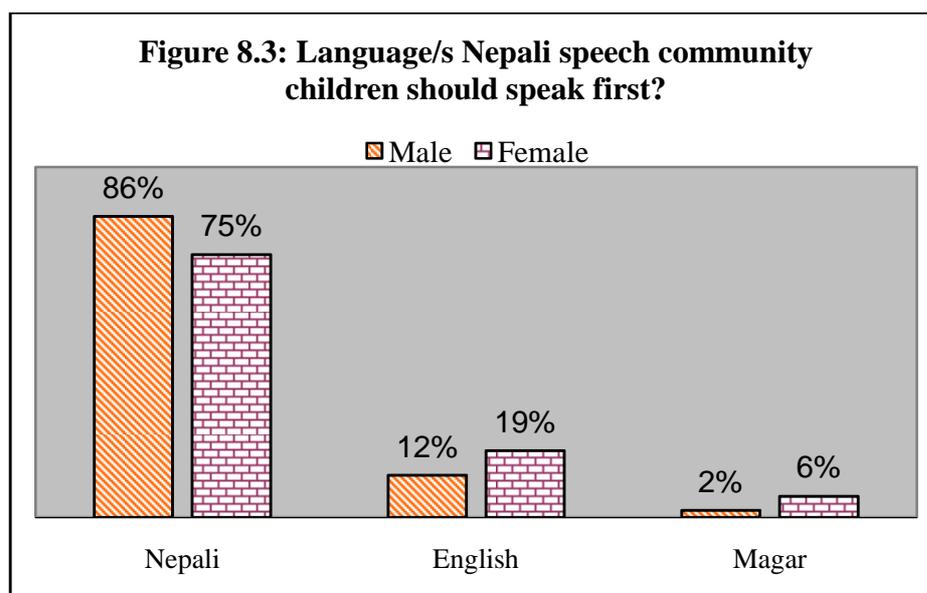
Since Nepali speakers have positive attitudes towards their language, most of them said that their children should speak their mother tongue, Nepali, first. Table 8.7 presents the responses for the question “What language should your children speak first?” from the respondents of the key survey points.

Table 8.7: Language/s Nepali speech community children should speak first?

	Male (n=48)	Female (n=16)
Nepali	41 (86%)	12 (75%)
English	6 (12%)	3 (19%)
Magar	1 (2%)	1 (6%)

Source: Field visit, Linguistic Survey of Nepal (2009)

Table 8.7 shows that out of the total respondents of Nepali speech community 86% male and 75% female responded that their children should speak their own mother tongue, Nepali first. Similarly, 12% male and 19% female responded that their children should speak English language first and remaining 2% male and 6% female responded that their children should speak Magar language first. The figure below can present this analysis more clearly.



8.7 The two languages Nepali speakers speak most

In response to the question ‘What are the two languages the first language people speak most?’ Table 8.8 presents the responses of the language participants in the key survey points.

Table 8.8: The two languages the Nepali speaking people speak most

	Male (n=48)	Female (n=16)
Nepali+ English	17 (35%)	6 (38%)
Nepali+ Hindi	13 (27%)	4 (25%)
Nepali+ Sanskrit	1 (2%)	1 (6%)
Nepali+ Newar	2 (4%)	
Nepali+ Magar	1 (2%)	
Nepali only	14 (29%)	5 (31%)

Source: Field visit, Linguistic Survey of Nepal (2009)

Table 8.8 shows that out of the total respondents 35% male and 16% female responded that Nepali and English are the two languages that the first language people speak most. Similarly, 27% male and 25% female speakers responded that the first

language people speak Nepali and Hindi languages most whereas only one male and female responded that Nepali mother tongue speakers speak Nepali and Sanskrit languages most. Similarly, 4% male respondents responded that the first languages speakers speak Nepali and Newar languages most whereas only one male responded that the first language speakers speak Nepali and Magar languages most. Similarly, 29% male and 31% female responded that Nepali mother tongue speakers speak only Nepali, the mother tongue most.

Nepali speakers have positive attitude towards their language as most of the speakers responded that they love their mother tongue most. In response to the question ‘Among the languages that you speak, which one do you love the most?’ Table 8.9 presents the responses provided by the Nepali language speakers in the key survey points.

Table 8.9: Language/s Nepali speakers love the most

	Male (n=48)	Female (n=16)
Nepali	43 (90%)	14 (88%)
English	3 (6%)	2 (12%)
Newar	1 (2%)	
Magar	1 (2%)	

Source: Field visit, Linguistic Survey of Nepal (2009)

Table 8.9 shows that out of the total respondents 90% male and 88% female responded that among the languages that they speak, they love Nepali, the mother tongue most. Similarly, 6% male 12% female responded that among the languages they speak, they love English the most. Similarly, only one respondent i.e., 2% male responded that he love Newar and/or Magar languages most.

8.8 Summary

In this chapter, we have discussed language attitude of the Nepali speakers towards their language. Nepali speakers have positive attitude towards their language. Nepali is useful against other languages in getting jobs, in business, social mobility,

literature, medium of instruction, and science and technology. They feel prestigious when they speak their mother tongue in the presence of the speakers of the dominant languages. Nepali speakers do not like their son or daughter to marry someone who does not know their mother tongue. Nepali speakers said that when the present children of their village/town grow up and have children they think that those children might speak their language. They feel good if those children will speak their language. Nepali children should speak their own mother tongue, Nepali first. Their children should speak Nepali and English languages most. Some of the respondents said that their children should speak Nepali and Hindi languages most. Similarly, most of the respondents love Nepali, the mother tongue most and only a few of them love the English language, most.

CHAPTER 9

LANGUAGE DEVELOPMENT

9.0 Outline

This chapter deals with language development in general. It consists of four sections. Section 9.1 deals with appreciative inquiry in the Nepali language. Similarly, in section 9.2 we present the involvement of the people for the development of the Nepali language. Similarly, section 9.3 deals with preservation and promotion of Nepali, in section 9.4, we present the appreciative inquiry in the second phase of the survey, and in section 9.5, we present a brief summary of the language.

9.1 Appreciative inquiry

In the survey, a participatory tool known as appreciative inquiry was used in all key survey points. The main purpose of this tool was to gather information about the dreams and aspirations of the Nepali speech community members for the development of their language as well as their culture. It was conducted in each point in a group of participants of different demographic categories of age, sex, and educational status. The participants in each key point were asked to describe things that made them feel happy or proud of their language or culture. In response to the question “What are the things in your language that make you feel proud of?” Table 9.1 presents the responses of the Nepali speakers in the key survey points.

Table 9.1: Things in Nepali language that make the speakers feel happy or proud

What are the things in your language that make you feel proud of?	Male (n=48)	Female (n=16)
Mother tongue	17 (35%)	10 (63%)
Language of the nation	14 (29%)	4 (25%)
Simple and easy	8 (17%)	7 (44%)
Ancestral language	5 (10%)	4 (25%)
Rich in comparison to other languages	2 (4%)	1 (6%)
It reflects culture	1 (2%)	2 (12%)
Contact language	8 (17%)	2 (12%)
Sweet in comparison to other languages	5 (10%)	1 (6%)
Grammars	3 (6%)	2 (12%)
Films	7 (15%)	
Literatures	5 (10%)	

Source: Field visit, Linguistic Survey of Nepal (2009)

Table 9.1 shows that out of the total respondents 35% male and 63% female responded that they feel proud of being the native speakers of their mother tongue Nepali. Similarly, 29% male and 25% female respondents responded that they feel proud of their language as it is the national as well as the official language of the nation. Likewise, 17% male and 44% female respondents said that they feel happy and proud because their language is simple and easy to communicate. Similarly, 10% male and 25% female respondents responded that they feel proud and happy because Nepali is their ancestral language. Similarly, 4% male and 6% female speakers responded that they feel happy and proud because their mother tongue Nepali is rich in comparison to other languages. Likewise, 2% male and 12% female respondents responded that they feel proud because the Nepali language reflects their culture. Similarly, 17% male and 12% female speakers responded that they feel happy and proud because their mother tongue, Nepali is used as contact language among the speakers of other languages in Nepal. Likewise, 10% male and 6% female speakers feel happy and proud because their language is sweet in comparison to other

languages. Similarly, 6% male and 12% female speakers responded that they feel happy and proud because in there are grammars in their mother tongue Nepali. Similarly, 15% and 10% male speakers responded that they feel happy and proud because there are films and literatures in their language.

Picture 9.1: Appreciative Inquiry in Naikap, Kathmandu



Except these things, the participants in the participatory methods responded that they feel happy and proud of their mother tongue, Nepali because it is their ancestral language, it is known to everybody, language of unity, there are riddles, proverbs, onomatopoeic terms, kinship terms, rich in word formation, word formation process, use of particles, use of classifiers, international recognition, language of the god, and medium of instruction in their language.

Similarly, in response to the question “What are the dreams for your mother tongue or how they could make their language even better?” they responded that their dreams for the development of Nepali are: development of standard grammar, purification of language used in mass media, establishment of research centre, preservation of folklore, development of Nepali software, use of Nepali language in the field of science and technology, internationalization of the Nepali language, world famous literary works should be translated into Nepali.

9.2 Involvement of the people

To materialize their dreams there are the involvement of different organizations and bodies. In response to the question “To materialize your dreams who could be the people to be involved?” Table 9.2 presents the responses provided by the Nepali mother tongue speakers in key survey points.

Table 9.2: Involvement of the people to materialize their dream

<i>To materialize your dreams who could be the people to be involved?</i>	Male (n=48)	Female (n=16)
Government	36 (75%)	14 (88%)
Community	32 (67%)	13 (81%)
Other	15 (31%)	4 (25%)
Nepal Academy	5 (10%)	1 (6%)
Sajha Prakashan	2 (4%)	
Madan Puraskar Pustakalaya	2 (4%)	
Central Department of Nepali, TU	2 (4%)	

Source: Field visit, Linguistic Survey of Nepal (2009)

Table 9.2 shows that 75% male and 88% female Nepali respondents said that to materialize their dreams, there should be the involvement of government. Similarly, 67% male and 81% female speakers responded that community should be involved to materialize their dreams. Likewise, 31% male and 25% female respondents responded that there should be the involvement of other than government and community. Similarly, 10% male and 6% female responded that there should be the involvement of Nepal Academy to materialize their dreams. Similarly, 4% male responded that there should be the involvement of Sajha Prakashan, Madan Puraskar Pustakalaya, and Central Department of Nepali, Tribhuvan University.

Similarly, in response to the question “To promote your language what the community can do itself?” Table 9.3 presents the responses provided by Nepali mother tongue speakers in the key survey points.

Table 9.3: Community can do itself to promote their language

<i>To promote your language what the community can do itself?</i>	N=64
Everybody should speak	35 (55%)
Use in education	17 (27%)
Street play	7 (11%)
Reformation of literature	1 (2%)
Use in media	7 (11%)
Establishment of organizations	4 (6%)
Use in administration	4 (6%)
Language development	4 (6%)
Film making	1 (2%)
Preservation of language and culture	11 (17%)

Source: Field visit, Linguistic Survey of Nepal (2009)

Table 9.3 shows that out of the total respondents of the Nepali speech community, 55% responded that to promote their language everybody should speak or use their language. Similarly, 27% of them responded that their community should use their language in education. Likewise, 11% respondents said that to promote their language their community should use it in street plays and in different means of mass media. Similarly, 6% respondents responded that to promote their language they should establish organizations, use their language in administration, and develop their language. Likewise, 2% respondents said that their community should reform the literature and produce films or cinemas to promote their language; and 17% respondents responded that to promote their language their community should preserve their language and culture.

Similarly in response to the question “To promote your language what the Government and non-government should do?” Table 9.4 presents the responses provided by the respondents in the key survey points.

Table 9.4: What the Government and NGOs should do to promote Nepali

<i>To promote your language what the Government and non-government should do?</i>	N=64
Use in administration	25 (39%)
Use in education	26 (41%)
Use in media	9 (14%)
Preservation of language and culture	6 (9%)
Language development	3 (5%)
Literary improvement	1 (2%)
Mention in constitution	3 (5%)
Access to the government policy	3 (5%)
Research	1 (2%)
Publication	1 (2%)

Source: Field visit, Linguistic Survey of Nepal (2009)

Table 9.4 shows that out of the total respondents 39% responded that to promote the Nepali language the government and non-government organizations should use the language in administration. Similarly, 41% responded that the government and other non-government organizations should use the Nepali language in education. Likewise 14% respondents said that the language should be used in media and the government and non-government organizations should preserve their language and culture. Similarly, 5% responded that to promote their language the government and non-government organizations should develop their language, mention the language in constitution, and provide access to the government policy. Similarly, 2% respondents responded that to promote their language, the government should improve the Nepali literature, do researches in the language and publish them.

9.3 Preservation and promotion of Nepali

Different persons can support for the preservation and promotion of their mother tongue differently. In response to the question “How can you support for the

preservation and promotion of your mother tongue?” Table 9.5 presents the responses of the Nepali mother tongue speakers in the key survey points.

Table 9.5: Support for the preservation and promotion of Nepali

<i>How can you support for the preservation and promotion of your mother tongue?</i>	Male (n=48)	Female (n=16)
by devising the script	8 (17%)	4 (25%)
by making the spelling system systematic	10 (21%)	5 (31%)
by compiling dictionary	12 (25%)	2 (12%)
by writing grammar	12 (25%)	2 (12%)
by encouraging people to write literature in MT	24 (50%)	6 (28%)
by writing and publishing textbooks	18 (37%)	5 (31%)
by publishing newspapers	18 (37%)	5 (31%)
by making use of the language in administration	9 (19%)	6 (38%)
by making use of Nepali as medium of instruction at primary level	16 (33%)	8 (50%)

Source: Field visit, Linguistic Survey of Nepal (2009)

Table 9.5 shows that out of the total respondents 17% male and 25% female respondents said that they can support for the preservation and promotion of their mother tongue by devising the script. Similarly, 21% male and 31% female speakers responded that they can support for the preservation and promotion of their mother tongue by making the spelling system systematic. Likewise, 25% male and 12% female respondents said that they can preserve and promote their language by compiling dictionary and writing grammar.

Similarly, 50% male and 28% female respondents responded that they can support for the preservation and promotion of their language by encouraging people to write literature in the mother tongue, Nepali. Likewise, 37% male and 31% female respondents responded that they can preserve and promote their mother tongue by writing and publishing textbooks and by publishing newspapers. Similarly, 19% male and 38% female speakers can help their language by making use of the language in administration, and 33% male and 50% female respondents can support for the preservation and promotion of their language by making use of Nepali as medium of instruction at primary level of education.

Similarly, in response to the question “In your opinion, what things are to be done for the development of your language?” Table 9.6 presents the responses of the Nepali mother tongue speakers in the process of data collection in key survey points.

Table 9.6: Things to be done for the development of Nepali

<i>In your opinion, what things are to be done for the development of your language?</i>	N=64
Use in education	33 (52%)
Use in administration	23 (36%)
Day to day communication	16 (25%)
Use in media	15 (23%)
Awareness programs	6 (9%)
Language preservation and promotion	2 (3%)
Publications	2 (3%)

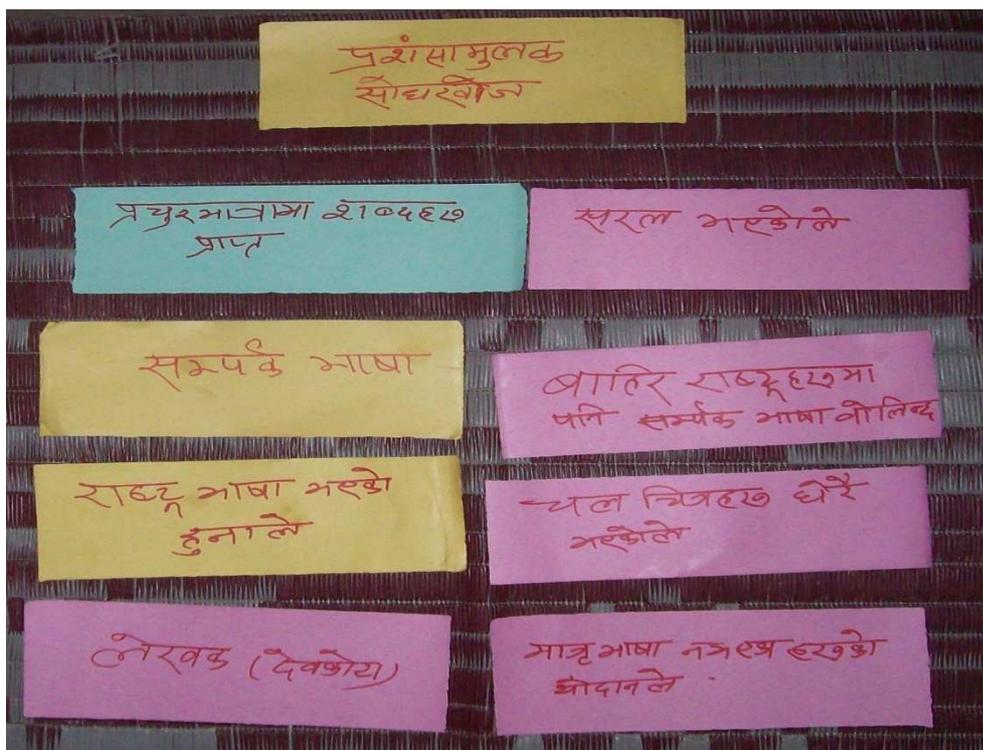
Source: Field visit, Linguistic Survey of Nepal (2009)

Table 9.6 shows that a out of the total respondents of the Nepali speech community 52% respondents responded that for the development of their language, it must be used in education as the medium of instruction. Similarly, 36% of respondents said that in their opinion Nepali should be used in administration for the development of the language. Likewise, 25% Nepali speakers responded that for the development of their language it should be used in media and 9% said that awareness programs should be conducted for the development of their mother tongue. Similarly, for the development of their mother tongue, in their opinion, 3% respondents responded that language preservation and promotion, and publications should be done.

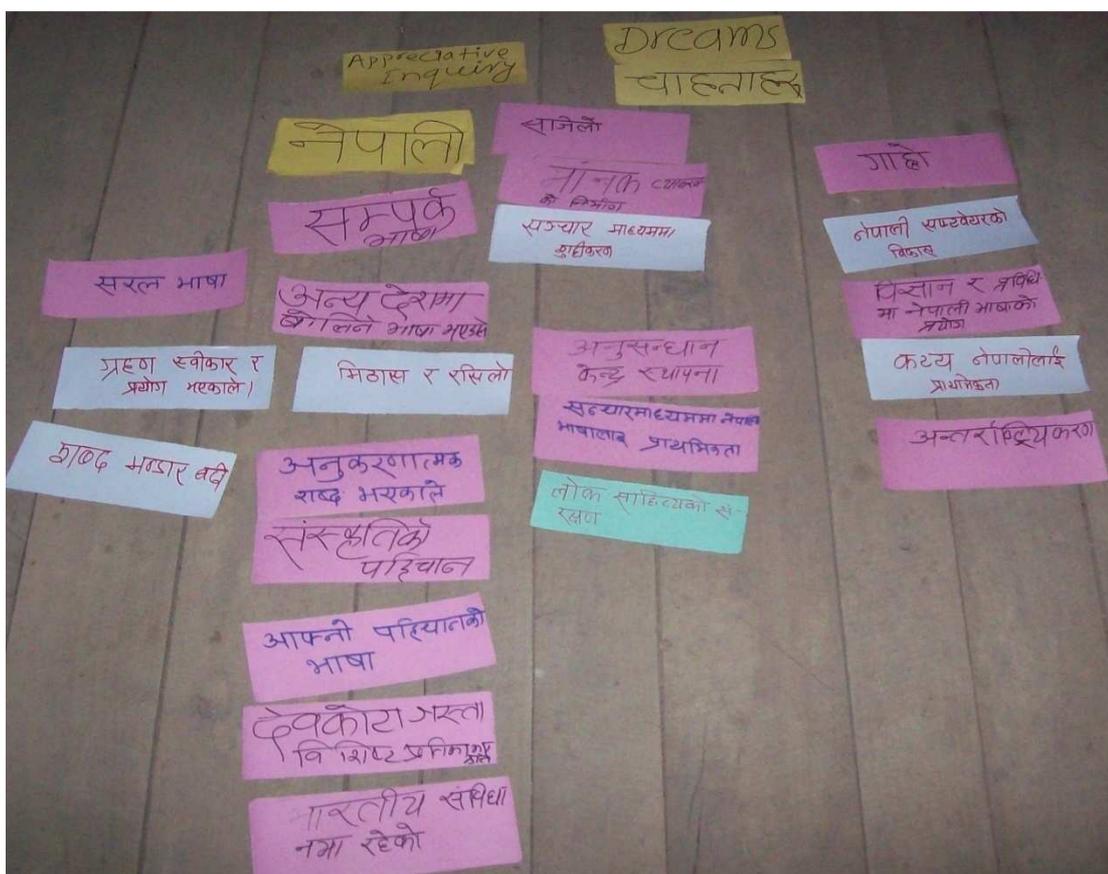
9.4 Participatory methods

In order to examine the language development in the Nepali language the appreciative inquiry, a participatory tool, was administered in all the reference points of the survey in Nepali societies of Ilam (5 survey points) and Dhankuta (4 survey points) districts. The pictures of appreciative inquiry tools used in these survey points present the language development and the ambitions to the development of Nepali.

Picture 9.2: Appreciative inquiry in Deurali, Sulubung, Ilam



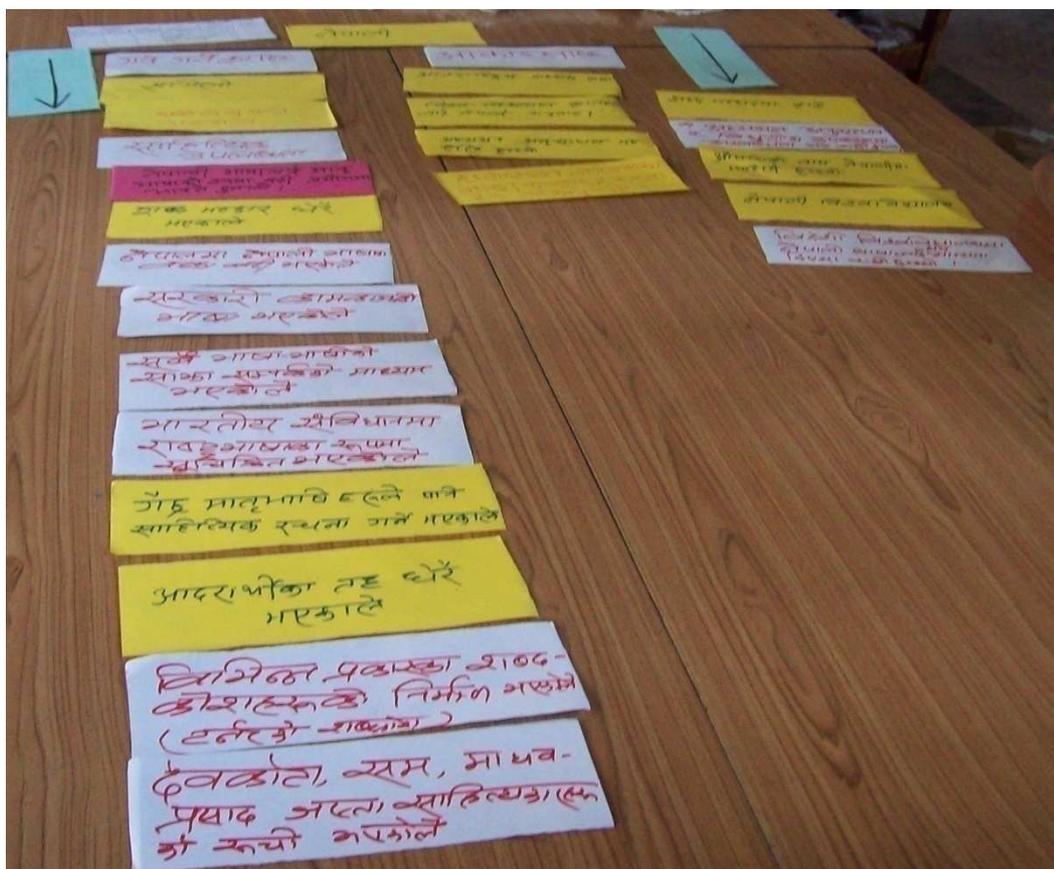
Picture 9.3: Appreciative inquiry in Mangalbare, Ilam



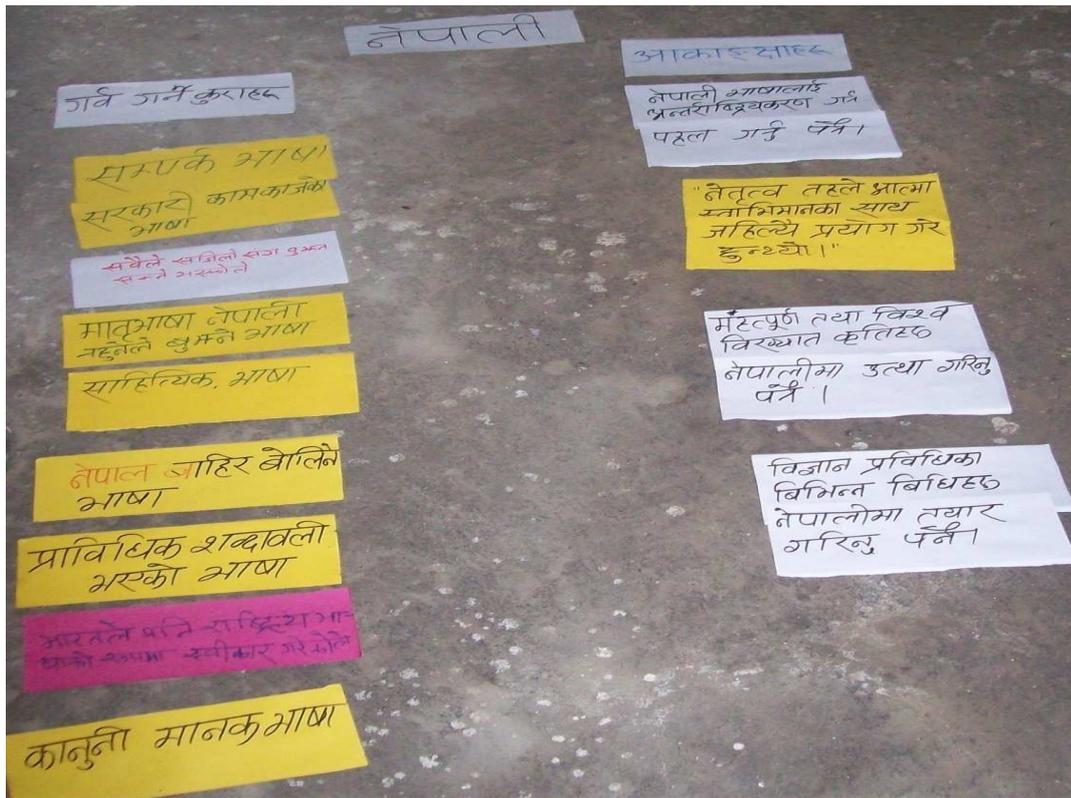
Picture 9.6: Appreciative inquiry in Bauddhadham, Ilam



Picture 9.7: Appreciative inquiry in Dhankuta Municipality, Dhankuta



Picture 9.8: Appreciative inquiry in Pakhribas, Dhankuta



Picture 9.9: Appreciative inquiry in Hile, Dhankuta



Picture 9.10: Appreciative inquiry in Belhar-1, Dhankuta



The main focus of this tool is to help the participants to verbalize things they already knew intuitively about their language and culture. However, the appreciative inquiry, as the name suggests, is designed to help the participants think of future possibilities about their language and culture. Table 9.7 presents the summary of the responses to major queries related to preservation and promotion of the language.

Table 9.7: Findings from the appreciative inquiry tool in the Nepali language

Survey points	Good things that made Nepali speakers feel happy or proud about their language	Dreams about how they could make their language even better	Most important dream to start on planning
Deurali, Sulubung-1, Ilam	<ul style="list-style-type: none"> ▪ Having stocks of vocabularies ▪ Contact language, official language, national language ▪ Poet laureate like Laxmi Prasad Devkota ▪ Simple to communicate ▪ Also used in abroad ▪ Having cinemas ▪ Non-Nepali speakers are also contributing in Nepalese literatures. 	<ul style="list-style-type: none"> ▪ Their language should be used in science and technology. ▪ The language should be globalized. 	<ul style="list-style-type: none"> ▪ Globalization of the language
Mangalbare, Ilam	<ul style="list-style-type: none"> ▪ Contact language ▪ Used in other countries ▪ Melodious and sweet language ▪ Onomatopoeic words ▪ Rich culture ▪ Mentioned in the 8th 	<ul style="list-style-type: none"> ▪ Standard grammar and uniformity in writing system ▪ Research centre should be established for the study of Nepali language and literature ▪ Priority in media 	<ul style="list-style-type: none"> ▪ Standard grammar for the uniformity in writing Nepali language

	<p>schedule of Indian Constitution</p> <ul style="list-style-type: none"> ▪ Stock of vocabularies ▪ Simple language ▪ Literary personality like Devkota. 	<ul style="list-style-type: none"> ▪ Preservation of folklore ▪ Development of Nepali software ▪ Use in science and technology ▪ Spoken form of language should get priority ▪ Globalization of the language 	
Ilam Municipality, Ilam	<ul style="list-style-type: none"> ▪ Having large coverage of the language ▪ Used in education, mass media ▪ Official, national and contact language ▪ Onomatopoeic words 	<ul style="list-style-type: none"> ▪ The language should be used in the domains of science and technology ▪ World renowned publications should be translated in Nepali ▪ Should get the status of regional contact language in SAARC 	<ul style="list-style-type: none"> ▪ Status of regional contact language in SAARC
Karphok, Ilam	<ul style="list-style-type: none"> ▪ Stock of vocabularies ▪ Contact language in Nepalese society ▪ Availability of resource materials for research ▪ Easy to learn ▪ Sweet and literary language 	<ul style="list-style-type: none"> ▪ Uniformity in writing system ▪ Continuity as official/national language ▪ Should be used in domains of science and technology ▪ Discipline-wise technical dictionary ▪ Major works of the 	<ul style="list-style-type: none"> ▪ Uniformity in writing system of Nepali.

	<ul style="list-style-type: none"> ▪ Using abroad ▪ Grammars and dictionaries ▪ Proverbs, riddles, and onomatopoeic words ▪ Descendant of Sanskrit, the language of God. 	Nepali language should be translated into other languages.	
Bauddhadham, Ilam	<ul style="list-style-type: none"> ▪ Language of unity in diversity ▪ Having international identity ▪ Having its own script ▪ Grammars, dictionaries ▪ Having great literary personalities 	<ul style="list-style-type: none"> ▪ The Nepali speakers should use their mother tongue in abroad without any hesitation. ▪ Sameness in the language throughout the nation. ▪ World famous works should be translated into Nepali. ▪ The language should be recognized in UN. 	<ul style="list-style-type: none"> ▪ The language should be recognized by UN.
Dhankuta Municipality, Dhankuta	<ul style="list-style-type: none"> ▪ Simple to use ▪ Having rich in literature ▪ Stock of vocabularies ▪ Contact language and official language of the nation ▪ Mentioned in the 8th schedule of Indian 	<ul style="list-style-type: none"> ▪ International language ▪ World famous creations should be translated into Nepali ▪ Research centre ▪ Should be used in science and technology ▪ The language should be used in medical 	<ul style="list-style-type: none"> ▪ The language should have the status of international recognition.

	<p>constitution</p> <ul style="list-style-type: none"> ▪ Non-Nepali speakers are also contributing to the Nepali literature ▪ Having different layers of honorificity ▪ Number of dictionaries 	<p>discipline</p> <ul style="list-style-type: none"> ▪ There should be a separate university for Nepali language ▪ The language should also be taught as a subject in the universities abroad. 	
Pakhribas, Dhankuta	<ul style="list-style-type: none"> ▪ Contact language, official language ▪ Easily known to everybody ▪ Literary language ▪ Spoken abroad as well ▪ Dictionaries, grammars ▪ Mentioned in Indian constitution 	<ul style="list-style-type: none"> ▪ Globalization ▪ World renowned literary works should be translated into Nepali ▪ Should be used in the field of science and technology 	<ul style="list-style-type: none"> ▪ Globalization
Hile, Dhankuta	<ul style="list-style-type: none"> ▪ National language, official language, contact language ▪ Grammars, dictionaries ▪ Used by non-Nepali speakers as second language ▪ Mentioned in Indian constitution 	<ul style="list-style-type: none"> ▪ Should be used all over the country as contact language ▪ Computer software should be developed in Nepali ▪ International recognition 	<ul style="list-style-type: none"> ▪ Should be used all over the nation as contact language

Belhar, Dhankuta	<ul style="list-style-type: none"> ▪ Known to everyone ▪ Simple script ▪ Wide coverage in media ▪ Grammars ▪ Official language 	<ul style="list-style-type: none"> ▪ The language should be used as a subject in SAARC nation universities ▪ International language ▪ Research works should be published in Nepali medium ▪ Language should be used in computer software, E-mail, and internet. 	<ul style="list-style-type: none"> ▪ The language should be used as a subject in SAARC nation universities.
---------------------	---	---	--

9.4 Summary

In this chapter, we have discussed language development and appreciative inquiry in Nepal. The good things that make the Nepali speakers feel proud of being the native speakers of their mother tongue, Nepali are their mother tongue, national as well as official language of the nation, simple and easy to communicate, ancestral language, rich in comparison to other languages, it reflects their culture, mother tongue, contact language among the speakers of other languages, sweet in comparison to other languages, grammars, films and literatures, it is known to everybody, language of unity, riddles, proverbs, onomatopoeic terms, kinship terms, rich word formation process, use of particles, use of classifiers, international recognition, mentioned in the 8th schedule of Indian constitution, language of the god, and medium of instruction in education. Their dreams for the development of Nepali are: development of standard grammar, purification of language used in mass media, establishment of research centre, preservation of folklore, development of Nepali software, use of Nepali language in the field of science and technology, internationalization of the Nepali language, world famous literary works should be translated into Nepali. To materialize their dreams, there should be the involvement of government, community, Nepal Academy, Sajha Prakashan, Madan Puraskar Pustakalaya, and Central Department of Nepali, TU. To promote their language they responded that everybody

should speak or use their language, it should be used in education, should be used in street plays and in different means of mass media, establish organizations, use their language in administration, develop their language, reform the literature, production of films or cinemas, preserve their language and culture.

To promote the Nepali language the government and non-government organizations should use the language in administration, education, media, preserve their language and culture, develop their language, mention the language in constitution, and provide access to the government policy, improve the Nepali literature, and do researches in the language and publish them. They can support for the preservation and promotion of their mother tongue by devising the script, by making the spelling system systematic, by compiling dictionary and writing grammar, by encouraging people to write literature in the mother tongue, by writing and publishing textbooks, by publishing newspapers, by making use of the language in administration, and by making use of Nepali as medium of instruction at primary level of education. For the development of their language, it must be used in education as the medium of instruction, in administration, used in media, awareness programs,

CHAPTER 10

DIALECTAL VARIATION

10.0 Outline

This chapter consists of three sections. In section 10.1 we discuss lexical variations which include methodology of finding lexical variation and lexical similarity among the key points in the Nepali language. Similarly, section 10.2 deals with dialectal variations in Nepali, and in section 10.3 we present participatory methods used in Phase-II of the survey to find out the possible dialects of the language. Similarly, in section 10.4, we present the summary of this chapter.

10.1 Wordlist comparison

The wordlist consists of 210 words have been compared to estimate the degree of lexical similarity among the surveyed districts. In this section, we discuss the methodology employed in lexical similarity study, evaluation criteria for lexical similarity percentages and the lexical similarity study results in Nepali.

10.1.1 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 mother tongue speakers (grown up in the target locality, representing different sex, age, and literacy), compiled them with phonetic transcriptions and cross-checked from other speakers from the same site (See Annex E for 210 wordlist). In each key point, at least six sets of wordlists were administered. Secondly, the words from the wordlists were entered into the Wordsurv (Wimbish, 1989), a tool primarily used to determine the genetic relationship of the language or dialects, is used to identify the potential linguistic or genetic relationship between the different varieties of the Nepali language. 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.

10.1.2 Evaluation criteria

The 60% has been generally used as a cutoff point for the evaluation of lexical similarity (Regmi, 2011). However, the 60% threshold may not always be a strict cutoff point. Using such a method, the speech varieties having a lexical similarity of less than 60% are evaluated as different languages. However, languages or dialects

with around 60% or greater lexical similarity should be tested for intelligibility using another tool referred to as Recorded Text Test (RTT). The attitudes and the perceptions of the speakers are also important factors. Table 10.1 presents the evaluation criteria of the lexical similarity percentages between the wordlists.

Table 10.1: Evaluation criteria of the lexical similarity percentages

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

10.1.3 Lexical similarity among the surveyed districts in Nepali

Nepali is spoken in a vast stretch of geographical location. However, especially in Kavrepalanchok, Bhaktapur, Lalitpur, Kathmandu, Dhading, Tanahu, Kaski, Baglung, Gorkha, Myagdi, Parbat, and Syangja districts, this language generally does not show any variation as such. The lexical similarity in Nepali used in these districts ranges from 75% to 96%. Table 10.2 presents the situation of lexical similarity comparison in the Nepali language.

Table 10.2: Lexical similarity comparison in Nepali

Varieties	Baglung	Dhadhing	Gorkha	ILam	Kathmandu	Myagdi	Parbat	Tanahu
Baglung	100%	91%	91%	90%	90%	79%	84%	93%
Dhadhing	91%	100%	96%	87%	93%	79%	91%	95%
Gorkha	91%	96%	100%	86%	91%	78%	91%	94%
ILam	90%	87%	86%	100%	88%	75%	83%	87%
Kathmandu	90%	93%	91%	88%	100%	77%	89%	92%
Myagdi	79%	79%	78%	75%	77%	100%	80%	76%
Parbat	84%	91%	91%	83%	89%	80%	100%	89%
Tanahu	93%	95%	94%	87%	92%	76%	89%	100%

Table 10.2 shows that the Nepali language spoken in Baglung has 91% lexical similarity with Dhadhing and Gorkha, 90% with Ilam and Kathmandu, 79% with Myagdi, 84% with Parbat and 93% with Tanahu. Similarly, the Nepali variety used in Dhadhing has 91% lexical similarity with Baglung and Parbat, 96% with Gorkha, 87% with Ilam, 93% with Kathmandu, 79% with Myagdi, and 95% with Tanahu. Likewise, the speech variety used in Gorkha has 91% lexical similarity with Baglung, Kathmandu and Parbat districts, 96% with Dhadhing, 86% with Ilam, 78% with Myagdi, and 94% with Tanahu. Similarly, the Nepali variety spoken in Ilam has 90% lexical similarity with Baglung, 87% with Dhadhing and Tanahu districts, 86% with Gorkha, 88% with Kathmandu, 75% with Myagdi, and 83% with Parbat.

Likewise, the speech variety of used in Kathmandu has 90% lexical variety with Baglung, 93% with Dhadhing, 91% with Gorkha, 88% with Ilam, 77% Myagdi, 89% with Parbat, and 92% with Tanahu. Similarly, the Nepali variety spoken in Myagdi has 79% lexical similarity with Baglung and Dhadhing, 78% with Gorkha, 75% with Ilam, 77% with Kathmandu, 80% with Parbat and 76% with Tanahu. Likewise, the speech variety of Nepali in Parbat has 84% lexical similarity with Baglung, 91% with Dhadhing and Gorkha, 83% with Ilam, 89% with Kathmandu and Tanahu, and 80% with Myagdi. Similarly, the Nepali language spoken in Tanahu has 93% lexical

similarity with Baglung, 95% with Dhadhing, 94% with Gorkha, 87% with Ilam, 92% with Kathmandu, 76% with Myagdi and 89% with Parbat.

From this table, it can be concluded that the varieties of the Nepali languages spoken in all these districts are mutually intelligible to each other. There is not any dialectal variation among these districts.

10.2 Dialectal variation

In common the Nepali speaking area is all over the country. The participants responded that Nepali is spoken in all the 75 districts of the country and especially in all the hill and mountain districts. In response to the question “Where do people speak this language exactly the same as you?” the respondents of the Kathmandu valley said that the language variety spoken in the Kathmandu Valley and surrounding districts are exactly the same. Similarly, the responses of the Nepali speakers in Western Development Region (Tanahu, Syangja, Kaski, Parbat, Baglung, Gorkha, and Myagdi districts) responded that the Nepali language spoken Western Development region is exactly the same.

Similarly, in response to the question “In which places do people speak this language a little bit differently?”, most of the respondents of the Kathmandu Valley responded that the people outside the Kathmandu Valley except Far Western Development Region of Nepal, speak this language a little bit differently. Similarly, most of the respondents of Tanahu, Syangja, Kaski, Parbat, Baglung, Gorkha, and Myagdi districts responded that the people of Eastern Development Region, Central Development Region, and Midwestern Development Region speak the Nepali language a little bit differently.

Likewise, in response to the question “Where do people speak this language so differently that it is difficult for you to understand them?”, most of the respondents of all the survey points responded that the people of Far Western Development Region (Bajhang, Bajura, Doti, Achham, Darchula, Baitadi, and Dadeldhura)³ and Karnali zone speak Nepali language so differently that it is difficult to understand them.

³ However the Nepali language spoken these districts (Bajhang, Bajura, Doti, Achham, Darchula, Baitadi, and Dadeldhura) appear as separate languages such as Achhami, Bajureli, Doteli, Achhami, Darchuleli, Baitadeli, and Dadeldhureli in the National Census report of Nepal (2011).

10.3 Participatory methods

In order to examine dialects among the Nepali language, the dialect mapping, a participatory tool was administered in II phase in all the reference points of the survey in Nepali speech community. The dialect mapping tool was used to help the community members to think about and visualize the different varieties, if any in the Nepali language. The participants in group of 8 to 12 in each survey point were asked to write on a separate sheet of paper the name of each district and town where Nepali is spoken as mother tongue and placed them on the floor to represent the geographical location. The pictures of dialect mapping tools used in the Ilam and Dhankuta districts present the dialectal variation of the Nepali language.

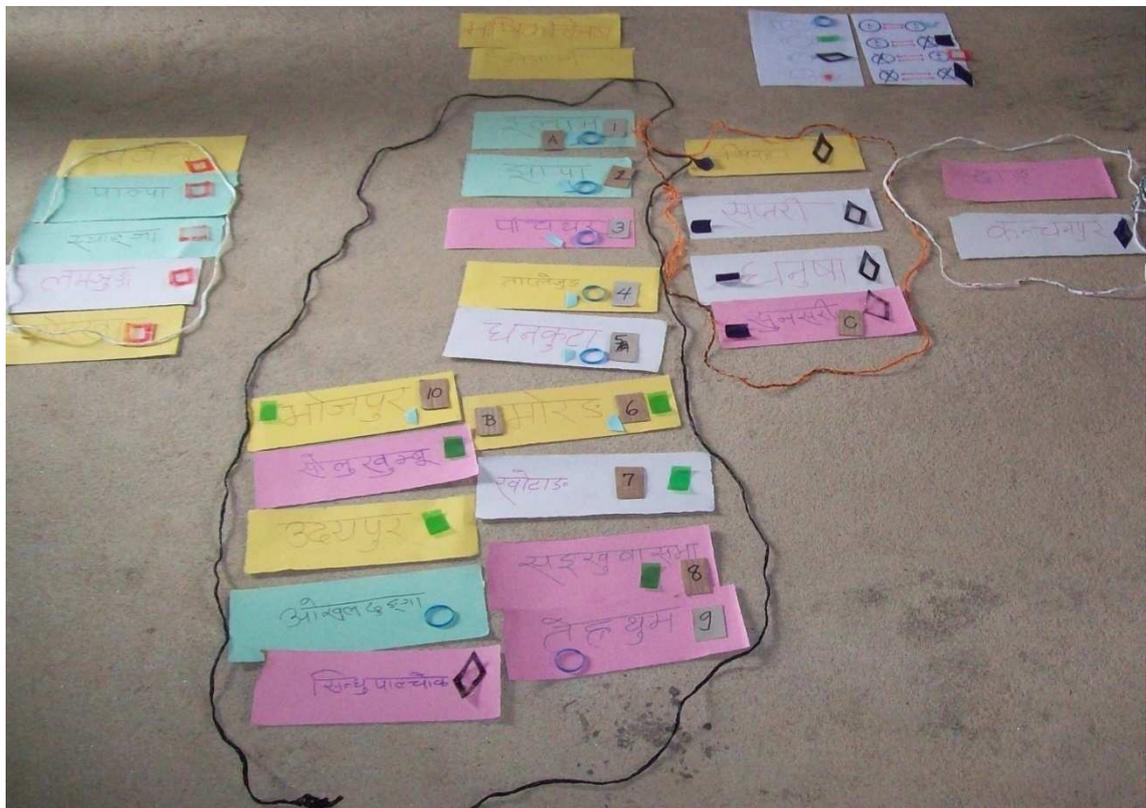
Picture 10.1: Dialect mapping at Deurali, Sulubung-1, Ilam



Picture 10.2: Dialect mapping at Mangalbare-1, Ilam



Picture 10.3: Dialect mapping at Karphok, Ilam



Picture 10.6: Dialect mapping at Pakhribas, Dhankuta



The dialect mapping tool was used to help the community members to think about and visualize the different varieties, if any in the Nepali language. The participants in group of 8 and more in each survey point were asked to write on a separate sheet of paper the name of each district and town where Nepali is spoken and placed them on the floor to represent the geographical location.

Table 10.3: Degree of similarity in the forms of the speech in different places

Survey points	Group A	Group B	Group C	Group D
Deurali, Sulubung-1, Ilam	Ilam, Jhapa, Sunsari, Dhankuta	Sankhuwasabha, Terhathum, Taplejung, Panchthar, Saptari, Siraha, Morang, Dhanusha	Bhojpur, Solukhumbu, Ohaldhunga, Khotang, Udayapur	
Mangalbare, Ilam	Ilam, Panchthar, Jhapa, Terhathum, Dhankuta, Okhaldhunga, Taplejung, Sunsari, Morang, Dolkha Ramechap	Saptari, Siraha	Baglung, Gorkha, Chitwan, Syangja, Sindhuli, Udayapur, Bhojpur, Dang	Baitadi, Dadeldhura,
Ilam Municipality, Ilam	Ilam, Jhapa, Taplejung, Terhathum, Dhankuta, Panchthar	Siraha, Saptari, Sunsari, Morang, Udayapur	Bhojpur, Sankhuwasabha, Okhaldhunga, Solukhumbu, Khotang	Jumla, Doti, Humla, Mugu
Karphok, Ilam	Ilam, Jhapa, Panchthar, Taplejung, Dhankuta, Morang, Khotang, Sankhuwasabha, Terhathum	Siraha, Saptari, Dhanusha, Sunsari	Parbat, Palpa, Syangja, Lamjung, Gorkha	Dang, Kanchanpur
Bauddhadham, Ilam	Ilam: Shriantu, Pashupatinagar, Gorkha, Jirmale, Nayabazar, Samalbung, Jogmai Sakhuwasabha, Jhapa, Panchthar,	Kathmandu, Bhaktapur	Lamjung, Syangja, Tanahu	Doti, Dang, Jumla, Bajhang, Dadeldhura, Baitadi, Humla.

	Taplejung, Terhathum, Khotang, Bhojpur, Sunsari, Dhankuta, Udayapur, Morang, Siraha			
Dhankuta Municipality, Dhankuta	Dhankuta, Bhojpur, Sankhuwasabha, Terhathum, Sunsari, Morang, Ilam, Khotang, Panchthar, Taplejung, Udayapur, Okhaldhunga, Solukhumbu	Siraha, Saptari, Ramechhap, Dolakha	Chitwan, Syangja, Palpa, Kaski	Humla, Jumla, Achham, Dadeldhura, Darchula, Baitadi
Pakhribas, Dhankuta	Dhankuta, Okhaldhunga, Solukhumbu, Sunsari, Terhathum, Morang, Jhapa, Bhojpur, Ilam, Khotang, Panchthar, Taplejung	Saptari, Siraha, Udayapur	Kaski, Syangja, Palpa, Rupandehi	Baitadi, Dadeldhura, Jumla, Mugu
Hile, Dhankuta	Dhankuta, Jhapa, Morang, Ilam, Terhathum, Panchthar, Taplejung, Bhojpur, Sankhuwasabha, Khotang, Solukhumbu, Okhaldhunga, Bhojpur	Siraha, Saptari	Makwanpur, Palpa, Surkhet	Doti, Jajarkot, Rukum, Jumla
Belhar, Dhankuta	Dhankuta, Solukhumbu, Ilam,	Tanahu, Palpa, Syangja, Kaski	Arghakhachi, Surkhet	Dadeldhura, Bajura,

	Okhaldhunga, Udayapur, Panchthar, Jhapa, Morang, Siraha, Sankhuwasabha, Saptari, Taplejung, Sunsari, Bhojpur, Terhathum, Khotang			Achham, Doti, Jumla, Kailali
--	---	--	--	------------------------------------

Participants in all the survey points responded that the district in the group A is exactly the same with their speech variety. Similarly, there are some lexical variations with the speech varieties spoken in group B. Likewise, they have some difficulties in understanding the speech varieties in the district of group C, and they do not understand the speech varieties spoken in the districts of group D at all.

Similarly, in response the question “Which forms of speech they preferred for preparing reading materials and recording”, the participants in group responded as presented in Table 10.4.

Table 10.4: Preferences of speech variety for developing materials

Key survey points	Preferences of speech variety for developing materials		
	First priority	Second priority	Third priority
Deurali, Sulubung-1, Ilam	Okhaldhunga	Dhankuta	Ilam
Mangalbare, Ilam	Ilam	Jhapa	Morang
Ilam Municipality, Ilam	Ilam	Morang	Kathmandu
Karphok, Ilam	Ilam	Morang	Sunsari
Bauddhadham, Ilam	Kathmandu	Morang	Sunsari
Dhankuta Municipality, Dhankuta	Dhankuta	Morang	Udayapur
Pakhribas, Dhankuta	Dhankuta	Morang	Bhojpur
Hile, Dhankuta	Dhankuta	Morang	Ilam
Belhar, Dhankuta	Dhankuta	Nuwakot	Surkhet

Table 10.4 shows that participants in all the key survey points except Deurali, and Bauddhadham of Ilam district, prefer their own district’s speech variety for developing reading materials. Similarly, the participants from Deurali and

Bauddhadham give first priority to Okhaldhunga and Kathmandu speech varieties respectively for developing reading materials. Likewise, they prefer Morang speech variety for developing reading materials and recording in most of the survey points.

10.4 Summary

In this survey, we have discussed dialectal variation in Nepali. All the varieties of Nepali spoken in the survey points are mutually intelligible to each other. There is lexical similarity ranging from 75% to 96% among the key survey points in Nepali. It may indicate that the Nepali language at present does not show any dialectal variation that may hinder the mutual intelligibility among the Nepali speakers residing in different key survey points. Most of the respondents of the Kathmandu Valley responded that the people outside the Kathmandu Valley except Far Western Development Region speak this language a little bit differently while the respondents of Western Development Region responded that the people of Eastern Development Region, Central Development Region, and Midwestern Development Region speak the Nepali language a little bit differently. Likewise, the respondents of all the survey points responded that the people of Far Western Development Region: Bajhang, Bajura, Doti, Achham, Darchula, Baitadi, and Dadeldhura; and Karnali zone speak Nepali language so differently that it is difficult to understand them.

Participants in most of the survey points in Phase – II grouped the Nepali language into four varieties. Similarly, most of respondents prefer their won variety for developing reading materials; and they give second priority to Morang speech variety for developing reading materials and recording in most of the survey points.

CHAPTER 11

FINDINGS AND RECOMMENDATIONS

11.1 Major findings

The main aim of this study was to look at the sociolinguistic situation of the Nepali language, an Indo-Aryan language spoken in Nepal. This survey was conducted in two phases. This survey has gathered a good deal of information on the description of the Nepali language, its language resources, mother tongue proficiency and bi/multilingualism, domains of language use, language transmission, vitality and loyalty, language maintenance and shift, code mixing, language attitude, language development, and dialectal variation of the Nepali language.

The major findings of this survey are presented as follows:

1. Nepali is one of the major languages in the Indo-Aryan language family. It is the official language and also the contact language of the country Nepal. It is also spoken in India, Bhutan, and Brunei. The Nepali language has also different alternate names such as Pahadi, Gorkhali, Gurkhali, Khaskura, Nepalese, and Parbate. Nepali is classified as a language of Indo-European, Indo-Iranian, Indo-Aryan, Northern zone, Eastern Pahari group.
2. According to the recent census report of Nepal 2011, Nepali is spoken as mother tongue by 44.6 percent (11,826,953) of the total population of the country. It is spoken all over the country, and their majority of Nepali speakers are residing in the hill and mountain districts of the country.
3. The language is spoken by Chhetri, Brahman (Hill), Thakuri, Kami, Damai, Sarki, Sanyasi, Gaine, Badi, etc. as their mother tongue. Their socio-cultural existence was influenced by Hindu culture.
4. The language resources available in the Nepali language are oral literature (folk tales, songs, religious literature, etc), script, phonemic inventory, grammar, dictionary, textbooks, literacy materials, newspapers, magazines, films, telefilms, CD/DVD, written literature etc.
5. Nepali speakers both male and female of all the age groups acquired their own mother tongue, i.e. Nepali as the first language. They are very much proficient in their mother tongue. Most of the Nepali speakers are bi/multilingual as they

speak more than one language: such as their own mother tongue Nepali, English, Hindi, and Newar languages.

6. Only a parents and grandparents are Bilingual in English, Hindi, Sanskrit, and other languages; whereas most of the children in the Nepali speech community can speak English and Hindi languages.
7. Most of the Nepali speakers can read and write Devanagari script and most of the educated people of this speech community can also read and write in Roman script as well. Similarly, some of the educated Nepali speakers can translate English and Hindi from and to their mother tongue.
8. Nepali is used in all the common domains of language use such as counting, singing, joking, shopping/marketing, storytelling, debate, praying, talking to servant, abusing, singing at home, family gathering, meeting, invitation for marriage, dreaming, minute writing, talking to friends, playing, and public meeting.
9. They use only their mother tongue, Nepali; while discussing educational, social and family matters with their family members whereas some of them use English while discussing educational, social, and family matters with their spouse and children.
10. All the Nepali speakers use their mother tongue, Nepali, daily; and most of the them reported that they use the English and Hindi languages the need and demand of the context.
11. Most of the Nepali speakers use only their mother tongue to communicate with the speakers of other languages; friends belonging to different language groups; neighbors belonging to different language groups. Similarly, most of the Nepali speakers use only their mother tongue, Nepali, in writing letters and/or telephoning their family.
12. Nepali is most frequently used in different radio and TV programs, folklore programs, public speech, cinema, and songs. Half of the female speakers responded that both Nepali and Hindi languages are used in cinema programs.
13. They prefer Nepali, their mother tongue, as their children's medium of instruction in education whereas some of the respondents preferred English for their children's medium of instruction in education.
14. They use English while studying English, teaching their children, talking to foreigners and the Hindi language while talking to Hindi speakers, watching

movies, talking to Indian nationalities, and listening to Hindi music for entertainment. They use Sanskrit for ritual works and worshipping Gods.

15. Every child of the Nepali speech community speaks his/her language and the transmission of the language to the younger generation is satisfactory. Most of the Nepali speakers said that the young people in their village/town speak their language well, the way it ought to be spoken. They also accept the mother tongue speakers to those who have left speaking their mother tongue; and they feel bad when the member of their speech community left speaking their mother tongue.
16. Nepali speakers encourage the younger generation of their speech community to speak their native language because it is the matter of self identity, being their own mother tongue, language of the national identity, language of wider communication, being their ancestral language, and so on.
17. Nepali speakers have positive attitudes towards the maintenance of their language. Most of them used only their mother tongue in their childhood in the different situations such as at their home, with friends and with neighbors.
18. Similarly, most of the respondents said that their children use Nepali at home, with friends, with neighbors, and at school whereas only a few speakers said that their children use English and Hindi languages at home, with friends, with neighbors, and at school.
19. Code mixing/switching is very common in Nepalese society. Most of the respondents said that they generally mix or switch to other languages while speaking their mother tongue.
20. They mix/switch to other languages because appropriate words and phrases are easily available for objects and ideas in other languages than their mother tongue, it is easy to talk on certain topics in other languages, it is a symbol of prestige to use sentences/words from other languages, enrich their language whereas some of the respondents think that it will spoil the beauty and purity of their mother tongue.
21. They also responded that their children mix other languages more than they do. Most of the Nepali speakers think that the language spoken by them is different from their grandparents. The differences are in terms of pronunciation, use of vocabulary, use of specific type of sentences, mixing of other languages, and the way of speaking.

22. Nepali speakers have positive attitude towards their language. Most of the respondents responded that their language is useful against other languages in getting jobs, in business, social mobility, literature, medium of instruction, and science and technology.
23. Majority of them feel prestigious when they speak their mother tongue in the presence of the speakers of the dominant languages while some of the respondents feel embarrassed and neutral as well.
24. When the present children of their village/town grow up and have children they think that those children might speak their language. Most of them feel good if those children will speak their language. Similarly, they said that their children should speak their own mother tongue, Nepali first.
25. The good things that make the Nepali speakers feel proud of being the native speakers of their mother tongue, Nepali are their mother tongue, national as well as official language of the nation, simple and easy to communicate, ancestral language, rich in comparison to other languages, it reflects their culture, mother tongue, contact language among the speakers of other languages, sweet in comparison to other languages, grammars, films and literatures, it is known to everybody, language of unity, riddles, proverbs, onomatopoeic terms, kinship terms, rich word formation process, use of particles, use of classifiers, international recognition, language of the god, and medium of instruction in education.
26. Their dreams for the development of Nepali are: development of standard grammar, purification of language used in mass media, establishment of research centre, preservation of folklore, development of Nepali software, use of Nepali language in the field of science and technology, internationalization of the Nepali language, world famous literary works should be translated into Nepali.
27. To materialize their dreams, there should be the involvement of government, community, Nepal Academy, Sajha Prakashan, Madan Puraskar Pustakalaya, and Central Department of Nepali, Tribhuvan University.
28. To promote their language they responded that everybody should speak or use their language, it should be used in education, should be used in street plays and in different means of mass media, establish organizations, use their language in administration, develop their language, reform the literature,

production of films or cinemas, preserve their language and culture, mention the language in constitution, and provide access to the government policy, improve the Nepali literature, and do researches in the language and publish them.

29. They can support for the preservation and promotion of their mother tongue by devising the script, by making the spelling system systematic, by compiling dictionary and writing grammar, by encouraging people to write literature in the mother tongue, by writing and publishing textbooks, by publishing newspapers, by making use of the language in administration, and by making use of Nepali as medium of instruction at primary level of education.
30. All the varieties of Nepali spoken in the survey points are mutually intelligible to each other. There is lexical similarity ranging from 75% to 96% among the key survey points in Nepali. It may indicate that the Nepali language at present does not show any dialectal variation that may hinder the mutual intelligibility among the Nepali speakers residing in different key survey points.
31. The respondents of the Kathmandu valley said that the language variety spoken in the Kathmandu and surrounding districts are exactly the same. Similarly, the responses of the Nepali speakers in Western Development Region responded that the Nepali language spoken their region is exactly the same.
32. Most of the respondents of the Kathmandu Valley responded that the people outside the Kathmandu Valley except Far Western Development Region speak this language a little bit differently while the respondents of Western Development Region responded that the people of Eastern Development Region, Central Development Region, and Midwestern Development Region speak the Nepali language a little bit differently.
33. Likewise, the respondents of all the survey points responded that the people of Far Western Development Region: Bajhang, Bajura, Doti, Achham, Darchula, Baitadi, and Dadeldhura; and Karnali zone speak Nepali language so differently that it is difficult to understand them.
34. Participants in most of the survey points in Phase – II grouped the Nepali language into four varieties. Similarly, most of respondents prefer their won variety for developing reading materials; and they give second priority to

Morang speech variety for developing reading materials and recording in most of the survey points.

11.2 Recommendations

On the basis of the above findings, the following recommendations are made for the promotion and development of the Nepali language:

- a) As Nepali children face difficulty in basic education because of their unfamiliarity with the standard variety of the Nepali, the medium of instruction at primary level should be the local dialects.
- b) Local varieties of language should be studied out that can preserve the local heritage of culture and knowledge.
- c) Textbooks and other teaching materials for the primary level students should be developed in such a way that they embody the local needs and local settings.
- d) In this speech community, still in rural areas, especially the women over 50 in the age are pre-literate. Therefore, non-formal education in their local variety and the literacy classes must be conducted to uplift those pre-literates.
- e) Non-formal education program should be carried out in the local varieties preparing the suitable reading materials addressing the local needs and incorporating the culture, tradition and knowledge.

REFERENCES

- Abadie, Peggy (1974) "Nepali as an Ergative Language", in (eds.) Jim Bauman and Graham Thurgood *Linguistics of the Tibeto-Burman Area*. Vol. 1, No. 1, University of California, Berkeley.
- Abdulky, Vicki June (1969) "Case Grammar and the Nepalese Language", Cornell University M.A. Thesis.
- Abdulky, Vicki June (1974) "A Formational Approach to the Semantic Structure of Nepali", Cornell University doctoral dissertation.
- Acharya, Jaya Raj (1980) *Traditional Grammars: English and Nepali, A Study*, Kathmandu: Jaya Raj Acharya.
- Acharya, Jaya Raj (1991) *A Descriptive Grammar of Nepali and an Analyzed Corpus*, Washington D.C. : Georgetown University
- Acharya, Shiva Raj (1973) *jimdo Nepali bhasha [The living Nepali language]*, Kathmandu: Shiva Raj Acharya.
- Acharya, Shiva Raj (1974) *Nepali Warniccaran Siksha [Nepali Phonetics]*, Kathmandu: Sajha Prakashan.
- Awasthi, Mahadev (1983) "Baitadeli Nepāli bhāshikāko adhimaran kārakkā bhed ra tinkā pratyaya" [The types of locative cases of Baitadeli Nepali and their suffixes], *Vanmaya* 3, pp. 1-5.
- Ayton, J. A. (1820) *A Grammar of the Nepali Language*, Calcutta.
- Bandhu, C. M. (1989) "The role of the Nepali language in establishing national unity and identity of Nepal". *Kailas*. 3(4), 121-131.
- Bandhu, C.M., B.M. Dahal, A. Holzhausen and A. Hale (1971) *Nepali Segmental Phonology*, Kathmandu: SIL (mimeo.)
- Bandhu, Chura Mani (1970) *Sinjali: Studies in Linguistic Behaviour*, Kathmandu: Royal Nepal Academy.
- Bandhu, Chura Mani (1971) *Computer Concordance of Spoken Nepali*, Norman: SIL, Oklahoma.
- Bandhu, Chura Mani (1973) "Clause Patterns in Nepali" in Hale, Austin and David Watters eds. *Clause, Sentence and Discourse Patterns in Selected Languages*

- of Nepal*, SIL Publication in Linguistics and Related Fields, No. 4, Norman Oklahoma, part 1, pp. 1-80.
- Bandhu, Chura Mani (1980) *Baitadiki Boli: A course in spoken Baitadeli*, Kathmandu (mimeo).
- Bandhu, Chura Mani (1980) *Nepali Vyākarankā Kehi Paksha* [Some Aspects of Nepali Grammar], Proceedings of the Seminar on Nepali Grammar, Kathmandu: Royal Nepal Academy.
- Basnyat, Shanti (1986) "Semantics of Nepali Vocabulary", Poona University dissertation.
- Bendix, Edward H. (1974) "Indo-Aryan and Tibeto-Burman Contact as seen through Nepali and Newari Verb Tenses", *International Journal of Dravidian Linguistics*, 3:1, pp. 42-59.
- Bhandari, Harihar and Madhav Ghimire (n.d.) "maithili bhāshi vidyārthiharuko Nepāli bhāsamā pāine truit" [Errors made by the Maithili-speaking students in their Nepali], a mini-report, Tribhuvan University, Kathmandu.
- Bhandari, Paras Mani (2003) Prathmik tahaka vidyarthihruko adharbhut Nepali shabda-bhandarko nirupana [Identifying the Basic Nepali Vocabulary of the Students of Primary Level (1-3),TU doctoral dissertation.
- Bhattarai, Harsha Nath (1967) *Brihat Nepali Shabdokosh*, [A Comprehensive Nepali Dictionary] Biratnagar, Nepali Sahitya Bhandar.
- Bhattarai, Rohini Rasad (1979) *Brihad Nepāli Vyākaran* [A Comprehensive Nepali grammar], Kathmandu: Royal Nepal Academy.
- Bhattarai, Tulsi Prasad (1986) *Nepāli Bhāshāmē tatsam śabdōkā arthaparak adhyayan* [A semantic study of Sanskrit Tatsama words in Nepali language]. Vārānsi Sanskrit University Ph.D. disseration.
- Bhattaraya, Chuda Nath (1976) ed. *Nepāli Bhāshā Adhigosthi 2033* [Seminar on Nepali language, 1976], Kathmandu: Royal Nepal Academy.
- Bimal, Rajendra P. (1986) "A comparative study of the Morphology of Maithili, Nepali and Hindi languages", Banaras Hindu University Ph.D. Dissertation.

- Central Bureau of Statistics(2012) *National Population and Housing Census 2011(National Report)* Volume 1 HPHC 2011. Kathmandu: Central Bureau of Statistics.
- Chalise, Bidur Kumar (2007) Evaluation of Grammatical Features in the Inscriptional Nepali, TU doctoral dissertation.
- Chalise, Chakrapani (1941) *Nepali Bagali Kosh*, Kathmandu: Nepali Bhasha Prakashini Samiti.
- Chalise, Chakrapani (1942) *Nepali Paryayawachi Kosh*, Kathmandu: royal Nepal Academy.
- Clark, T.W. (1963) *Introduction to Nepali*, Cambridge: W. Heffer and Sons Ltd.
- Clark, T.W. (1969) "Nepali and Pahari" in Sebeok, (ed) *Current Trends in Linguistics, Vol. 5 Linguistics in South Asia*. The Hague: Mouton.
- Dahal, B.M. (1974) "A Description of Nepali: Literary and Colloquial", Poona University Ph.D. Dissertation.
- Dahal, B.M. (1984) "madhyakalin nepāli bhāshikāta ādhunik stariya kathya bhāshikāmā vikasit hūdā dekhāparekā dhawaniparivartkā prakriyāharu" [Phonetic processes seen in the modern standard spoken Nepali during its development from the middle Nepali], *Vāngmya*, 4:1-9.
- Dahal, B.M. and Subhadra Subba (1976) "National Language and Bilingual situation in Nepal" a paper read at the linguistic conference, Tirupati, (mimeo).
- Dahal, B.M. and Subhadra Subba (1986) "Language Policies and Indigenous Languages of Nepali" in Annamalai et al., (eds). *Language Planning: Proceedings of an Institute*, Mysore: CIIL.
- Dhungana, Rama Chandra (1950) *Samkshipta Nepāli Kosh*, Kathmandu.
- Dopping Hepenstal, M.E. and Kushal Burathoki (1899) *Khas Gorkhali Grammar and Vocabulary*, Calcutta: Boubert.
- Dravid, Gangadhar Shastri (1903) *A Dictionary of English and Nepali, in Devanagari Characters with Pronunciation*, Benares: Vishwa Raj Harihar Sharma.
- Epele, John W., M. Paul Lewis, Dan Raj Regmi and Yogendra P. Yadava eds.. (2012) *Ethnologue: Languages of Nepal*. Kathmandu: SIL International

Nepal in cooperation with the Central Department of Linguistics, Tribhuvan University, Nepal.

Gautam, Devi Prasad (1984) "nepālika Srvanām nirmī prakāvāci avayayaharuko utpatti" [Origin of the pronominal manner adverbs of Nepali], *Vāṅmaya* 4:10-19.

Gautam, Devi Prasad (1996) *Nepalima Padawali Vyawastha* [Phrase Structure in Nepali] TU Ph.D. dissertation.

Gautam, Dhruva Chandra (1980) "A Descriptive study of Terai Nepali", Poona University doctoral dissertaion.

Grierson, George Abraham (1916) *Linguistic Survey of India*, Vol. IX, Part IV, Calcutta.

Gupta, Sagar Mal and Jyoti Tuladhar (1980), "Dative subject construction in Hindi, Nepali and Marathi and Relational Grammar," *Contribution to Nepal Studies*, 7; 1-2, pp. 119-153.

Gurung, Hark (2005) *Social Demography of Nepal: Census 2001*. 2nd ed.

Gurung, Harka, Yogendra Gurung, and Chhai Lal Chidi (2006) *Nepal Atlas of Language Groups*. Lalitpur: National Foundation for Development of Indigenous Nationalities.

Gyawali et al (1983) *Samkshpta Nepali Shabdakosh* [A Concise Dictionary of Nepali], Kathmandu: Royal Nepal Academy.

Gyawali, S.B. (1933) *Nepāli Bhāshākā Bikāsko Samchhipta Itihās* [A brief history of the development of Nepali language], Darjeeling: Nepāli Sahitya Sammelan.

Hari, Maria (1971) *Conversational Nepali*, Kathmandu: SIL and Tribhuvan University.

Hari, Maria (1973) "Nepali Texts", in (ed). Austin Hale *Clause, Sentence and Discourse Patterns in selected languages of Nepal*, SIL Publication in Linguistics and Related Fields, No. 40, Part III, pp. 3-52.

Hari, Maria (1973) "Tentative Systemic Organization of Nepali Sentences", *Clause, Sentence and Discourse Patterns in Selected Language of Nepal*, SIL Publication in Linguistics and Related Fields, No. 41, pp. 203-258.

- Hasselbring, Sue Ann (2009) Participatory methods for sociolinguistic assessment. A reading material used in LinSuN Workshop, May 7, 2009.
- Hutt, Michael James (1988) *Nepali: A National Language and Its Literature*, New Delhi: Sterling Publisher's Private Ltd.
- Kakshapati, Sabitri (1986) "Vijnapanko Nepali: Ek Adhayayan" [Nepali in Advertisement: a Study], Tribhuvan University M.A. thesis.
- Kansakar, T.R. (1973) "An Analysis of Characteristic Errors made by the Nepalese Learners of English" *Himalangue* 1:1, pp. 1-9.
- Karki, Tika and Chij K. Shrestha (1974) *Basic Course in Spoken Nepali*, Kathmandu: The Authors.
- Khanal, M.P (2011) *Nepali Bhashaka Hajar Barsa [Thousand Years of Nepali Language]*, Kathmandu: Rhino
- Kilgour, R. (1907) *Paradigms of Nepali Verbs*, Darjeeling: Gorkha Press.
- Kilgour, R. (1923) *English-Nepali Dictionary*, Darjeeling: Government Press.
- Kirkpatrick, William (1811) *An Account of the Kingdom of Nepal*, (reprint 1969) New Delhi: Manjushri.
- Lewis, M. Paul (ed.), (2009) *Ethnologue: Languages of the World*, Sixteenth edition. Dallas, Texas: SIL International.
- Lewis, M. Paul, Gary F. Simons, and Charles D. Fennig, ed. (2013) *Ethnologue: Languages of the World*. Seventeenth edition. Dallas, Texas: SIL International. Online version: <http://www.ethnologue.com>
- Mahilamma, V. (1969) "Transformational Analysis of Nepali Verbal Syntax", Kerala University M.A. Thesis.
- Maichailovsky, Boyd (1982) "Phonological Typology of Nepal Languages" a paper presented at the 15th Annual Conference on Sino-Tibetan Languages and Linguistics, Beijing.
- Mathews, D. (1984) *A Course in Nepali*, London: School of Oriental and African Studies.

- Meerandonk, M. (1918) *Basic Gurkhali Grammer* (in Roman script) Singapore: Sen Wah Press. (3rd revised ed. 1964).
- Molony, A.D. (1923) *Gorkhali Beginners*, Calcutta: Thacker and Spink.
- Money, G.W.P. (1918) *Gorkhali Manual*, Bombay: Thacker.
- Money, G.W.P. (1960) *Gorkhali Manual*, Bombay.
- Nepali Bhasa Prakasini Samiti (1934) *Nepali Kasari Shuddha Lekhne?* [How to Write Nepali Correctly ?], Kathmandu: Nepali Bhasa Prakashini Samiti.
- Pande, Gopal (1940) *Hrashwa Dirga ādiko sabai*, Kathmandu.
- Pande, Gopal (1943) *Rachanā Keshar*, Kathmandu: Nepali Bhasa Prakasini Samiti.
- Pande, Hem Raj (1979) *Chandrika* :A Grammar of Gorkha Language, Kathmandu: hem Raj.
- Pandharipande, Rajeshwari (1979) 'Passive as an Optional rule in Hindi, Marathi and Nepali', South Asian Language Analysis, Urbana: University of Illinois
- Pandit, Prabodha B. (1976) "Linguistic History: Relationship in Languages" in Friedman ed. *Seminar Papers in Linguistics*, Kirtipur: CNAS.
- Paudyal, Arjun Bhadur (1974), "Noun Phrase Complementation in English and Nepal", Unpublished M.A. thesis, Tribhuvan University.
- Pokharel, Bal Krishna (1990) *Nepali Bhashako Utpatti* [Origin of Nepali language], Kathmandu: Bharadwaj Prakashan
- Pokharel, Bal Krishna (1962) *Nepali Bhāshāko Kathā* [Story of the Nepali Language, Lalitpur: Jagadamba Prakashan.
- Pokharel, Bal Krishna (1963) *Panch Saya Barsa* (Five Hundred Years), Pulchowk: Jagadamba Prakashan.
- Pokharel, Bal Krishna (1965) "Bagmateli Upabhāsikā: ek wāstā" [The Bagmati Subdialect a Concern], *Gorkhapatra* (16/4/2022).
- Pokharel, Bal Krishna (1965) *Rāstrabhāsha* [The national language], Kathmandu: Educational Enterprise.
- Pokharel, Madhav Prasad (1995) *Nepali Vakya Vyakarana* [Nepali Sentence Grammar], Kathmandu: Navin Prakashan.

- Pokharel, Madhav Prasad (2000) *Dhwani Vigyan ra Nepali Bhashako Dhwani Parichaya* [Phonetics and Phonology of Nepali language] , Kathmandu: Royal Nepal Academy.
- Pokharel, Madhav Prasad (2010) *Nepali hijjeka samasya ra sthayi samadhan* [Problems of Nepali spelling and its permanent solution], Retrieved from Madhav P. Pokharel: [http:// madhavpokharel.com.np](http://madhavpokharel.com.np), July 25,2011.
- Pokharel, Madhav Prasad. (2011) *Nepali bhashako utpatti ra Vikas* [Origin and Development of Nepali Language], Retrieved from Madhav P. Pokharel: [http:// madhavpokharel.com.np](http://madhavpokharel.com.np), July 25,2011.
- Pokharel, Sailaja (2012) *Nepali Bhashako Samajbhasha Vaigyanik Adhyan*, [Sociolinguistic Study of Nepali Language], TU doctoral dissertation.
- Poon, Pamela G. (1988) "A Study of Voice onset time in ten adult male speakers of Nepali" a paper presented at the 9th Annual Conference of the Linguistic society of Nepal, Kathmandu.
- Pradhan, Hridya Chandra Singh (1947) *Shabda Suddhi Vicār*, Kathmandu.
- Pradhan, Krishna Bhai (1982) *The Structure of the Simple Clause in Nepali*, Wisconsin University doctoral dissertation.
- Pradhan, Meera (1999) *Chandrika Vyakaranako Bhashavaigyanik Adhyan* [Linguistic Study of Chandrika Grammar], Kathmandu: Viddvatchiromani Hemaraj Puraskar Guthi.
- Pradhan, Paras Mani (1920) *Nepali Vyākarna*, Darjeeling.
- Pradhan, Paras Mani (1970) *Bhāshā Prabesh: Nepali Vyākarna* [Introduction to Language: Nepali Grammar], Kalimpong: Bhagyalaxmi Prakashan.
- Pradhan, Paras Mani and Narendra Mani Pradhan (1961) *The Standard Dictionary English-Nepali*, Kalimpong: Bhagyalaxmi Prakashan.
- Ramarao, C. (1982) "Phrasal Relatives in Telagu, Bengali and Nepali" *Papers in Nepalese Linguistics*, pp. 1-10
- Rana, Pushkar Shamsheer J.B (1944) *Sajilo Nepali Vyākaran*, Kathmandu: Nepali Bhasa Prakashini Samiti.

- Rana, Pushkar Shamsheer J.B.,ed. (1936/1938) *Angreji-Nepali Kosh* [English Nepali Dictionary] 2 vols, Kathmandu: Nepali Bhasha Prakashini Samiti.
- Regmi, Bhim Narayan (2002) *Darawari Nepali Bhashika* [The Royal Dialect of Nepali], Kathmandu: Viddvatchiromani Hemaraj Puraskar Guthi.
- Regmi, Chuda Mani (1995) *Some Aspects of Nepali Language and Grammar*, Jhapa: Juhi Prakashan
- Regmi, Churamani U. (1968) *Nepali Bhāshāko Utpatti* [Origin of the Nepali Language], Kathmandu: Jagadamba Prakashan.
- Regmi, Churamani U. (1978) "Relativization in Nepali", Tribhuvan University doctoral dissertation.
- Regmi, Dan Raj (1988), "The Clause Structure in Standard Nepali", Tribhuvan University M.A. thesis.
- Regmi, Dan Raj (2011) *A Sociolinguistic Survey of Bhujel: A Tibeto-Burman Language*. A report submitted to Linguistic Survey of Nepal (LinSuN), Central Department of Linguistics, Tribhuvan University.
- Rongong, R.K. (1974) "A study of Spoken Vocabulary of the primary school children", University of Southern Illinois (Carbondale) Ph.D. Dissertation.
- Sapkota, Mahananda (1961) *Dhawaniko Dhandha*, Kathmandu.
- Sapkota, Mahananda (1963) *Khasa ra Khasbhāsā* [Khasas and Khasa language], Biratnagar.
- Sapkota, Mahananda (1964) *Janaajibro* [People's Speech], Biratnagar: Bidya Sapkota.
- Sapkota, Mahananda (1964) *Sarishabda*, [Homophonic words], Biratnagar, Nepal.
- Sapkota, Mahananda (1965) *Chanchun*, Biratnagar: Bidya Sapkota.
- Schmidt, Ruth Laila (1976) "Nepali System of Honorific Registers", *Kailash*, 3:4, pp. 213-26.
- Sharma, Basudev (1976) "An Outline of Nepali Transformation Syntax", Kathmandu: Campus of International languages, (mimeo.).
- Sharma, Basudev (1977) *Formal and Informal Nepali: report*, Kathmandu: CNAS.

- Sharma, G. (2010) *Nepali Vyakaranaka Vikas-kramko Adhyayan* [Study of the Development of Nepali Grammar], TU doctoral dissertation.
- Sharma, Hari Prasad (1979) "Baitadeli Bhāshilkāko Dhwanyatmak Shabda Sankalan" (Collection of Words in Phonetic Script of Baitadeli Dialect of Nepali), Tribhuvan University M.A. thesis.
- Sharma, Kamal Prasad (1968) *Nepali-English Dictionary*, Kathmandu: Purna Book Stall.
- Subba, S. (1981) Standardization of Nepali. Problems and perspectives. *Nepali Vyakaran Adhigosthi*. Kathmandu: Royal Nepal Academy.
- Thapa, D.B. (2008) Dhaaulagiri Kshetrama pracalit Nepali bhashako samaj-bhashavaigyanik adhyayan [A Sociolinguistic study of the Nepali language spoken in Dhaulagiri region], TU Ph.D. dissertation.
- Timilsina, Yama Nath (2006), A study of inscriptional Nepali vocabulary, TU doctoral dissertation.
- Van Driem, George (2001) *Languages of the Himalayas*, vol. 1 and 2 , London: Brill
- Verma, M.K. and T.N. Sharma (1979a) *Intermediate Nepali Structure*, New Delhi: Manohar.
- Verma, M.K. and T.N. Sharma (1979b) *Intermediate Nepali Reader*, New Delhi: Manohar.
- Verma, Yugeshwar P. and C.M. Bandhu (1980) "Ucca Sikshāko Mādhyam: Tribhuvan Vishwavidyālayakā Kāryakram, Samasyā Ra Sambhāvanako Adyayan" (Medium in Hither Education: A study of the problems and prospects of the Tribhuvan University), Kirtipur: T.U. Research Division.
- Vimala, L. (1969) "A Transformational Grammar of Nepali Nominalizations", Kerala University M.A. thesis.
- Wallace W.D. (1981) "Object marking in the History of Nepali: A case of Syntactic Diffusion", *Studies in Linguistic Sciences*, 11:2, 107, 128.
- Wallace W.D. (1982) "The Evolution of Ergative Syntax in Nepali" *Studies in the Linguistic Science*, 12:2, 147-211.

- Wallace W.D. (1985) "Subject and Subjecthood in Nepali: an Analysis of Nepali Clause structure and its challenges to Relational Grammar and Government and Binding", Urbana-Champaign: University of Illinois, Ph.D. dissertation.
- Wallace W.D. (1986) "The Government and Binding Analysis of Nepali, EQUI and Subject Raising clause" in Hoch (ed.) *Studies in the Linguistic Science*, Vol. 17, No. 1, pp. 163 ff.
- Wimbish, John S. (1989) *Wordsurv: A Program for Analyzing Language Survey Wordlists*. Dallas: Summer Institute of Linguistics.
- Yadav, Shree Krishna (1990) Language Planning in Nepal: An Assessment and Pposal for Reforms, Rajasthan University doctoral dissertation.
- Yadava, Y.P. (2003) 'Language' *Population Monograph*. Kathmandu: Central Bureau of Statistics.
- Yadava, Yogendra P. (1985) "Anaphoric relations in Maithili, Nepali and English: A cross-Linguistic Study", a mini-research report, Kathmandu: Tribhuvan University.

ANNEXES

Annex A: Sociolinguistic Questionnaire (Phase - I)

नेपालको भाषिक सर्वेक्षण
त्रिभुवन विश्वविद्यालय
कीर्तिपुर, काठमाडौं, नेपाल
राष्ट्रिय योजना आयोग, नेपाल सरकारको
सहयोगमा सञ्चालित
समाजभाषावैज्ञानिक प्रश्नावली
२०६६

कोड नं.....

विकल्प छनोटका लागि दिइएको भित्र चिन्ह लगाउनुहोस् ।

(क) आधारभूत सूचना

१. अनुसन्धाता(हरू) को नाम:

- (क) श्री..... (आवश्यकताअनुसार अरु नाम थप गर्न सकिने)
- (ख) श्री.....
- (ग) श्री.....
- (घ) श्री.....
- (ङ) श्री.....

२. अन्तर्वार्ताको माध्यमभाषा :

३. अन्तर्वार्ताको मिति :

- (क) वर्ष (वि.सं.) महिना..... गते..... /तारिख..... महिना..... वर्ष..... (सन्)
- (ख) वर्ष (वि.सं.) महिना..... गते..... /तारिख..... महिना..... वर्ष..... (सन्)
- (ग) वर्ष (वि.सं.) महिना..... गते..... /तारिख..... महिना..... वर्ष..... (सन्)
- (आवश्यकताअनुसार अरु प्रकारका मिति उल्लेख गर्न सकिने)

४. अन्तर्वार्ताको स्थान :

- (क) वडा नं.....(ख) गाउँ/नगर.....(ग) गा.वि.स./नगरपालिका.....
- (घ) जिल्ला..... (ङ) अञ्चल.....

५. भाषासूचक (हरू) :

नाम	संकेत (उदा. ५क, ५ख...आदि)	ठेगाना
(क).....	<input type="text"/>
(ख).....	<input type="text"/>
(ग).....	<input type="text"/>
(घ).....	<input type="text"/>
(ङ).....	<input type="text"/>

(आवश्यकताअनुसार अरु नाम थप गर्न सकिने)

६. लिंग :

(क) पुरुष (ख) महिला (ग) अन्य

७. उमेर समूह :

(क) (अ) ६-१४ (आ) १५-३४ (इ) ३५-६० (ई) ६० भन्दा माथि
(ख) (अ) ६-१४ (आ) १५-३४ (इ) ३५-६० (ई) ६० भन्दा माथि
(ग) (अ) ६-१४ (आ) १५-३४ (इ) ३५-६० (ई) ६० भन्दा माथि
(घ) (अ) ६-१४ (आ) १५-३४ (इ) ३५-६० (ई) ६० भन्दा माथि
(ङ) (अ) ६-१४ (आ) १५-३४ (इ) ३५-६० (ई) ६० भन्दा माथि

८. वैवाहिक अवस्था :

(क) विवाहित (ख) अविवाहित (ग) अन्य

९. जात/जाति समूह.....

१०. (क) सरकारी कर्मचारी वा अन्य जातजातिका मानिसहरूले तपाईंलाई कुन जातको भनेर बोलाउँछन् वा चिन्छन् ? (क) (ख)
(ग)..... (घ)

(ख) तपाईं आफूलाई कुन जातको भनी चिनाउन चाहनुहुन्छ ?

११. तपाईंको धर्म :

(क) हिन्दू (ख) बौद्ध (ग) किरात (घ) इस्लाम (ङ) जैन
(च) इसाई (छ) प्रकृतिपूजक (ज) अन्य.....

१२. पैतृक थलो / मूलथलो

१३. पारिवारिक संरचना :

(क) एकल (ख) संयुक्त

१४. शिक्षा :

(क) पूर्व साक्षर (ख) साक्षर (ग) प्राथमिक तह (घ) निम्नमाध्यमिक
(ङ) माध्यमिक तह (च) उच्च तह (छ) अन्य.....(तह उल्लेख गर्ने)

१५. पेशा :

(क) तपाईंको (ख) (विवाहित भए) श्रीमान्/श्रीमतीको.....
(ग) घरपरिवारको (घ) मुख्योली पेशा

१६. तपाईंको जन्मस्थान :

(क) वडा नं(ख) गा.वि.स./नगरपालिका (ग) जिल्ला..... (घ) अञ्चल.....

१७. तपाईंकी आमाको पहिलो भाषा (मातृभाषा)
१८. तपाईंका बुबाको पहिलो भाषा (मातृभाषा)
१९. तपाईंका श्रीमान्/श्रीमतीको पहिलो भाषा (मातृभाषा).....
२०. तपाईंका छोराछोरीहरूको पहिलो भाषा/मातृभाषा
२१. तपाईंको पहिलोभाषा/मातृभाषाको नाम :

(क) यही भाषा बोल्नेहरूले भन्ने (ख) अन्य भाषा बोल्नेहरूले भन्ने.....

(ग) यस भाषाका फरकफरक नाम भए :

(अ).....(आ)(इ)

२२. तपाईंको गाउँ/छरछिमेकमा बसोबास गर्ने अन्य जातजातिहरू

(क).....(ख).....

(ग).....(घ).....

२३. तपाईंको छरछिमेकमा बसोबास गर्ने अन्य भाषाभाषीहरू

(क).....(ख).....

(ग).....(घ).....

२४. तपाईंको आसपासका गाउँहरूमा कुन कुन भाषा बोलिन्छन् ?

(क).....(ख).....

(ग).....(घ).....

२५. तपाईं बसाइँ सर्नुभएको हो ?

(क) हो (ख) होइन

(अ) हो भने पहिले कहाँ बस्नुहुन्थ्यो ?

गाउँ/नगर..... जिल्ला..... अञ्चल.....

(आ) बसाइँ सर्नुभएको कति वर्ष भयो ?

(इ) तपाईंको परिवारमात्र यस ठाउँमा बसाइँ सरी आएको हो कि अन्य परिवार पनि आएका थिए ?

.....

२६. तपाईंको जातिका मानिसहरूले अरु कुन जातजाति र भाषाभाषीका मानिसहरूसँग बिहे गर्ने गरेका छन् ?

(क) जातजाति : (अ)(आ).....(इ).....

(ख) भाषाभाषी : (अ)(आ)(इ).....

(ख) भाषिकागत सीमा निर्धारण (Dialect mapping)

२७. तपाईंको समुदायका यही भाषा बोल्ने मानिसहरू एकै ठाउँमा बसेका छन् कि बेग्लै ठाउँमा छरिएर बसेका छन् ?

(क) एकै ठाउँमा बसेका छन्

(ख) छरिएर बसेका छन्

२८. अरु कुनकुन ठाउँका मानिसहरूले तपाईंको मातृभाषा ठ्याक्कै तपाईंको जसरी बोल्छन् ?

(क) वडा नं..... गाउँ/नगर..... गा.वि.स./नगरपालिका.....
जिल्ला..... अञ्चल.....

(ख) वडा नं..... गाउँ/नगर..... गा.वि.स./नगरपालिका.....
जिल्ला..... अञ्चल.....

(ग) वडा नं..... गाउँ/नगर..... गा.वि.स./नगरपालिका.....
जिल्ला..... अञ्चल.....

२९. कुनकुन ठाउँका मानिसहरूले तपाईंको भाषा अलि बेग्लै किसिमले बोल्छन् ?

(क) वडा नं..... गाउँ/नगर..... गा.वि.स./नगरपालिका.....
जिल्ला..... (ङ) अञ्चल.....

(ख) वडा नं..... गाउँ/नगर..... गा.वि.स./नगरपालिका.....
जिल्ला..... (ङ) अञ्चल.....

(ग) वडा नं..... गाउँ/नगर..... गा.वि.स./नगरपालिका.....
जिल्ला..... अञ्चल.....

३०. तपाईंको भाषा कुनकुन ठाउँका मानिसहरूले तपाईंलाई नै बुझ्न गाह्रो पर्ने गरी बोल्दछन् ?

(क) वडा नं..... गाउँ/नगर..... गा.वि.स./नगरपालिका.....
जिल्ला..... अञ्चल.....

(ख) वडा नं..... गाउँ/नगर..... गा.वि.स./नगरपालिका.....
जिल्ला..... अञ्चल.....

(ग) वडा नं..... गाउँ/नगर..... गा.वि.स./नगरपालिका.....
जिल्ला..... अञ्चल.....

३१. कुन ठाउँमा बोल्ने भेद/भाषिका तपाईं सबैभन्दा बढी बुझ्नुहुन्छ ?

(क) (ख)

३२. लेखन र रेकर्डिङका लागि यस भाषाका ठाउँअनुसारका भेदहरूमध्ये कुनचाहिँलाई प्रयोग गर्दा सबैले राम्रोसँग बुझ्नुहुन्छ ?.....

(ग) भाषिक सामग्री (Language resources)

३३. तपाईंको भाषामा तलका मध्ये कुनकुन सामग्रीहरू उपलब्ध छन् ? भएकामा चिन्ह लगाउनुहोस् ।

(क) मौखिक साहित्य (लोककथा, लोकगीत, धार्मिक साहित्य आदि) (ख) लिपि

(ग) वर्णमालाको पुस्तक (घ) व्याकरणको पुस्तक (ङ) शब्दकोषको पुस्तक

(च) पाठ्यपुस्तक (छ) साहित्यिक सामग्री (कथा, उपन्यास, कविता आदि) (ज) समाचारपत्र

(झ) पत्रिका (ञ) सिनेमा (ट) टेलि चलचित्र (ठ) सि.डि., डि.भि.डि. (ड) अन्य कुनै

३४. तल उल्लेख गरिएका कारणले तपाईंको भाषाको विकास वा भविष्यमाथि प्रत्यक्ष रूपमा असर पारेका छन् ?

(क) बसाइँ सराइ (ख) अस्थायी मजदुरी (ग) गाउँ वा देशनिकाला (घ) लडाइँ वा भैँभगडा (ङ) अन्य कुनै :

३५. तपाईंको भाषा सिकाउने वा भाषाको विकास र प्रयोगमा लागिपरेका कुनै संघसंस्था वा निकायहरू छन् ?

(क) छन् (ख) छैनन्

छन् भने ती संघसंस्थाहरूको नाम बताइदिनुहोस् ।

(अ).....(आ).....

(इ).....(ई).....

३६. ती संस्थाहरूले केकस्ता काम गरेका छन् ?

(क) सांस्कृतिक (ख) भाषिक (ग) अरु कुनै भए :

३७. तपाईंहरू आफ्नो भाषिक समुदायमा कुनकुन चाडपर्व मनाउनुहुन्छ ?

(क).....(ख).....

(ग).....(घ).....

(घ) मातृभाषामा दक्षता, द्वै/बहुभाषिकता (Mother tongue proficiency and

bi/multilingualism)

३८. तपाईंले सबैभन्दा पहिले कुन भाषा बोल्न जान्नु भयो ?

३९. तपाईं आफ्नो मातृभाषामा बोल्न कतिको सिपालु/दक्ष हुनु हुन्छ? तपाईंको दक्षता तलका विकल्पबाट छान्नु होस् ।

	राम्रो	ठिकठिकै	अलिअलिमात्र
(क) बुझ्नु	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(ख) बोल्नु	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(ग) पढ्नु	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(घ) लेख्नु	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

४०. तपाईं अरु कुन कुन भाषा जान्नु हुन्छ ?

(क).....(ख).....

(ग).....(घ).....

४१. अरु भाषामा तपाईं कतिको दक्ष/सिपालु हुनुहुन्छ ?

भाषाको नाम

	राम्रो	ठिकठिकै	अलिअलिमात्र
(क) बुझ्नु	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(ख) बोल्नु	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

(ग) पढ़न

(घ) लेखन

भाषाको नाम

राम्रो ठिकठिकै अलिअलिमात्र

(क) बुझ्न

(ख) बोल्न

(ग) पढ़न

(घ) लेखन

भाषाको नाम

राम्रो ठिकठिकै अलिअलिमात्र

(क) बुझ्न

(ख) बोल्न

(ग) पढ़न

(घ) लेखन

४२. यी भाषाहरू (मातृभाषावाहेक) तपाईंले कहाँ र कसरी सिक्नुभयो ?

(क) भाषाको नाम :..... कहाँ..... कसरी.....

(ख) भाषाको नाम :..... कहाँ..... कसरी.....

(ग) भाषाको नाम :..... कहाँ..... कसरी.....

४३. तपाईंका हजुरबुवाले अरु कुनकुन भाषा बोल्नुहुन्छ ?

(क).....(ख).....(ग).....(घ).....

४४. तपाईंकी हजुरआमाले अरु कुनकुन भाषा बोल्नुहुन्छ ?

(क).....(ख).....(ग).....(घ).....

४५. तपाईंका बुवाले अरु कुनकुन भाषा बोल्नुहुन्छ ?

(क).....(ख).....(ग).....(घ).....

४६. तपाईंकी आमाले अरु कुनकुन भाषा बोल्नुहुन्छ ?

(क).....(ख).....(ग).....(घ).....

४७. तपाईंका श्रीमान् वा श्रीमतीले अरु कुनकुन भाषा बोल्नुहुन्छ ?

(क).....(ख).....(ग).....(घ).....

४८. तपाईंका छोराछोरीले अरु कुनकुन भाषा बोल्छन् ?

(क).....(ख).....(ग).....(घ).....

४९. कुनकुन लिपिमा लेखिएको कुरा तपाईं पढ़न र लेखन सक्नुहुन्छ ?

(क) पढ्न :

(अ).....(आ).....(इ).....

(ख) लेख्न :

(अ).....(आ).....(इ).....

५०. तपाईं आफ्नो मातृभाषाबाट अन्य कुनकुन भाषाहरूमा अनुवाद गर्न सक्नुहुन्छ ?

मातृभाषाबाट

(क)(ख).....(ग).....मा

५१. तपाईं अन्य कुनकुन भाषाबाट तपाईंको मातृभाषामा अनुवाद गर्न सक्नुहुन्छ ?

(क).....(ख).....(ग).....

५२. तपाईंको समुदायका भर्खर स्कूल जान थालेका साना नानीहरूले शिक्षकशिक्षिकाहरूले कक्षामा नेपालीमा भनेका सबै कुरा बुझ्दछन् ?

(क) सबै बुझ्दछन् (ख) अलिअलि बुझ्दछन् (ग) बुझ्दैनन्

५३. बुझ्दैनन् भने कति समयपछि उनीहरू बुझ्नसक्ने हुन्छन् ?(अनुमानित)

५४. तपाईंको मातृभाषाका समुदायका कस्ता खाले मानिसहरूले आफ्नो भाषाभन्दा सम्पर्क भाषा (व्यापक सञ्चारको भाषा) राम्ररी बोल्दछन् ?

(क).....(ख).....

(ग).....(घ).....

५५. कस्ताखाले मातृभाषीले सम्पर्क भाषाभन्दा आफ्नै मातृभाषा राम्ररी बोल्छन् ?

(क).....(ख).....

(ग).....(घ).....

५६. तपाईंको समुदायमा मातृभाषा बोल्नेहरूको संख्या बढ्दै गएको छ कि सम्पर्क भाषा बोल्नेहरूको संख्या बढ्दै गइरहेको छ ?

(क) मातृभाषा (ख) सम्पर्क भाषा

(ड) भाषाको प्रयोग (Domains of language use)

५७. तल उल्लेख गरिएका कामहरू गर्दा तपाईं सबैभन्दा बढी कुन भाषाको प्रयोग गर्नुहुन्छ ?

(क) गन्ती गर्दा

(ख) गीत गाउँदा.....

(ग) ठट्टा गर्दा.....

(घ) हाटबजार गर्दा/मोलतोल गर्दा.....

(ङ) कथा भन्दा.....

(च) छलफल/वादविवाद गर्दा.....

(छ) प्रार्थना गर्दा.....

(ज) घरका कामदारहरूसँग कुराकानी गर्दा.....

(झ) कसैलाई गाली गर्दा.....

५८. तपाईंका घरमा निम्नलिखित विषयमा कुराकानी हुँदा सबैभन्दा बढी प्रयोग हुने भाषा कुन हो ?

(क) विद्यालय, भर्ना, पढाइ, जस्ता शिक्षासम्बन्धी विषयमा कुराकानी गर्दा

(अ) हजुरबुवासँग.....

(आ) हजुरआमासँग.....

(इ) बुवासँग.....

(ई) आमासँग.....

(उ) श्रीमान्/श्रीमतीसँग

(ऊ) बालबालिकासँग

(ख) चाडपर्व, चुनाव, मेला, बजारजस्ता सामाजिक विषयमा कुराकानी गर्दा

(अ) हजुरबुवासँग.....

(आ) हजुरआमासँग.....

(इ) बुवासँग.....

(ई) आमासँग.....

(उ) श्रीमान्/श्रीमतीसँग.....

(ऊ) बालबालिकासँग

(ग) विवाह, घरखर्च, बचत, कामको बाँडफाँडजस्ता पारिवारिक विषयमा कुराकानी गर्दा

(अ) हजुरबुवासँग.....

(आ) हजुरआमासँग.....

(इ) बुवासँग.....

(ई) आमासँग.....

(उ) श्रीमान्/श्रीमतीसँग

(ऊ) बालबालिकासँग

५९. निम्नलिखित अवस्थामा तपाईं कुन भाषाको प्रयोग गर्नुहुन्छ ?

(क) केटाकेटीलाई कथा सुनाउँदा

(ख) घरमा गीत गाउँदा

(ग) बालगीत गाउँदा वा सिकाउँदा.....

(घ) साथीभाइसँग गफगाफ गर्दा

(ङ) खेल खेल्दा.....

(च) घरमा काम गर्ने मानिससँग कुराकानी गर्दा.....

(छ) बिहेको निम्तो गर्नु पर्दा

(ज) समुदायको बैठकमा भएका निर्णयहरू लेख्नु पर्दा.....

- (भ) सपना देख्दा
- (ज) पारिवारिक जमघटमा.....
- (ट) सार्वजनिक सभामा.....

६०. तपाईं आफ्नो मातृभाषा कतिको बोल्नुहुन्छ ?

- (क) दिनदिनै (ख) हप्ताहप्तामा (ग) कहिलेकाहीं मात्र (घ) कहिल्यै बोल्दिन

६१. तपाईं नेपाली वा अरु कुनै सम्पर्क भाषा कतिको बोल्नुहुन्छ ?

- (क) दिनदिनै (ख) हप्ताहप्तामा (ग) कहिलेकाहीं मात्र (घ) कहिल्यै बोल्दिन

६२. नेपालका अन्य भाषा बोल्ने मानिसहरूसँग कुराकानी गर्नु पर्दा तपाईं कुन भाषाको प्रयोग गर्नुहुन्छ?

.....

६३. तल उल्लेख भएका परिवारका सदस्यहरूलाई चिठी लेख्नु पर्दा वा टेलिफोनमा कुराकानी गर्दा तपाईं कुन भाषाको प्रयोग गर्नुहुन्छ ?

- (क) हजुरबुबालाई/सँग.....(ख) हजुरआमालाई/सँग.....
- (ग) बुबालाई/सँग.....(घ) आमालाई/सँग.....
- (ङ) श्रीमान् वा श्रीमतीलाई /सँग(च) छोराछोरीलाई/सँग

६४. निम्नलिखित अवस्थामा तपाईं कुन भाषा प्रयोग गर्नुहुन्छ ?

- (क) तपाईंले बोल्नेभन्दा बेग्लै भाषा बोल्ने साथीहरू तपाईंका घरमा आए भने
- (ख) तपाईंले बोल्नेभन्दा बेग्लै भाषा बोल्ने छरछिमेकीहरूसँग

६५. रेडियो वा टेलिभिजनमा निम्नलिखित कार्यक्रमहरूमा कुन भाषाको बढी प्रयोग हुन्छ ?

- (क) समाचार.....(ख) लोकगीत..... (ग) सिनेमाका गीत.....
- (घ) रेडियो नाटक वा टेलिचलचित्र.....(ङ) सार्वजनिक भाषण.....

६६. तपाईंका नानीहरूले विद्यालयका विभिन्न तहमा कुन भाषामा पढ्न पाए हुन्थ्यो भन्ने लाग्छ ?

- (क) प्राथमिक तहमा(ख) निम्नमाध्यमिक तहमा
- (ग) माध्यमिक तहमा.....(घ) उच्चतहमा.....

(च) भाषिक सङ्कटावस्था (Language endangerment)

६७. के तपाईंको भाषा अहिले लोप हुने अवस्थामा छ ?

- (क) छ (ख) छैन (ग) थाहा छैन

६८. यदि छ भने यसका कारणहरू केके होलान् ? तल दिइएका मध्ये तपाईंलाई लागेका कारणमा चिन्ह लगाउनुहोस् ।

- (क) पुरानो पुस्ताबाट नयाँ पुस्तामा भाषा सर्ने प्रक्रियाको अभाव
- (ख) भाषाका बहुसंख्यक वक्ताहरू अर्कै भाषा बोल्न थालेकाले
- (ग) देशको कुल जनसंख्यामध्ये यो भाषा बोल्नेहरूको संख्या अत्यन्तै कम भएकाले
- (घ) भाषा प्रयोग हुने प्रचलित विषय-क्षेत्र घट्दै गएकोले

- (ड) सञ्चार माध्यममा पहुँच नभएकाले
- (च) भाषा सिकाइ र साक्षरता कार्यक्रमका लागि सामग्री नभएकाले
- (छ) भाषिक अभिवृत्ति र भाषानीतिसम्बन्धी सरकारी उदासीनताले
- (ज) आफ्नै भाषाप्रति सम्बन्धित समुदाय उदासीन भएकाले
- (झ) भाषाको अभिलेखीकरण नभएकाले
- (ञ) भाषाका वक्ताहरूको सामाजिक-आर्थिक अवस्था कमजोर भएकाले
- (ट) कुनै पनि काम वा अवसर नपाइने भएकाले
- (ठ) भाषाप्रति आकर्षणको अभाव भएकाले
- (ड) अधिकांश वक्ताहरू पाको उमेरका मात्र भएकाले
- (ढ) शिक्षा र रोजगारीका लागि शहरतिर लाग्ने वा विदेश जाने प्रवृत्ति बढेकाले

६९. भाषिक सङ्कटका दृष्टिले तपाईंको भाषाको अवस्था के छ ?

- (क) सम्भावित सङ्कटावस्था
- (ख) सङ्कटावस्था
- (ग) गम्भीर सङ्कटावस्था
- (घ) मरणासन्न अवस्था
- (ङ) मृतप्रायः/लोप भइसकेको

(छ) भाषिक हस्तान्तरण र जीवन्तता (Language transmission and vitality)

७०. तपाईंका छोराछोरीहरू सबैले मातृभाषा बोल्छन् ?

- (क) बोल्छन् (ख) बोल्दैनन्

७१. तपाईंको समुदायका साना केटाकेटीहरू ठूला भएर बिहे गरिसकेपछि पनि यो भाषा बोल्छन् भन्ने लाग्छ ?

- (क) लाग्छ (ख) लाग्दैन

७२. तिनै केटाकेटीहरू बूढा भएपछि नि ?

- (क) बोल्छन् (ख) बोल्दैनन्

७३. तपाईंको भाषा नयाँ पुस्तामा सन्तोषजनक रूपमा हस्तान्तरण हुँदैछ ?

- (क) छ (ख) छैन

७४. तपाईंको समुदायका युवायुवतीहरूले यो भाषा जति राम्ररी बोल्नु पर्ने हो त्यति नै राम्ररी बोल्छन् ?

- (क) बोल्छन् (ख) बोल्दैनन्

(ज) भाषिक बफादारी (Language loyalty)

७५. आफ्नो मातृभाषा बोल्न छाडेका तपाईंको भाषिक समुदायका मानिसहरूलाई मातृभाषीको मान्यता दिनुहुन्छ ?

- (क) मान्यता दिन्छु (ख) मान्यता दिन्न

७६. तपाईंके भाषिक समुदायका युवाहरूले आफ्नो भाषा नबोलेर अर्को भाषा बोलेको सुन्दा कस्तो लाग्छ ?

(क) राम्रो (ख) नराम्रो

७७. तपाईं आफ्नो समुदायका युवाहरूलाई मातृभाषा सिक्न भन्नुहुन्छ ?

(क) भन्छु (ख) भन्दैन

७८. भन्नुहुन्छ भने किन ?

(क).....(ख).....

(ग).....(घ).....

७९. भन्नुहुन्न भने किन ?

(क).....(ख).....

(ग).....(घ).....

(भ) भाषिक निरन्तरता र अपसरण (Language maintenance and shift)

८०. तपाईं केटाकेटी छँदा कुनकुन भाषा बोल्नुहुन्थ्यो ?

(क) आफ्नै घरमा.....,

(ख) साथीभाइसँग.....,.....

(ग) छिमेकीहरूसँग.....,.....

८१. तपाईंका घरमा मातृभाषाबाहेक अरु कुनै भाषाको प्रयोग बढ्दै गएको छ ?

(क) छ (ख) छैन

८२. स्कूल वा क्याम्पसमा तपाईंको मातृभाषाको पढाइ हुन्छ ?

(क) हुन्छ (ख) हुँदैन

८३. तपाईंको मातृभाषा पढाउने शिक्षकहरू हुनुहुन्छ ?

(क) हुनुहुन्छ (ख) हुनुहुन्न

८४. तपाईं आफ्ना नानीहरूले मातृभाषामै पढ्न लेख्न जानु भन्ने चाहनुहुन्छ ?

(क) चाहन्छु (ख) चाँहन्न

८५. तपाईंको मातृभाषामा पढाइ हुने विद्यालय खोलियो भने तपाईं के कस्तो सहयोग गर्नुहुन्छ ?

(क) केटाकेटीलाई पढ्न पठाएर

(ख) समुदायका अरु मानिसहरूलाई आफ्ना नानीहरू पठाउन प्रोत्साहित गरेर

(ग) आर्थिक सहयोग गरेर

(घ) स्वयंसेवक भई काम गरेर

(ङ) अन्य प्रकारले

८६. तपाईंको समुदायले आफ्नो मातृभाषा पढाउने उद्देश्यले कुनै विद्यालय सञ्चालन गरेको छ ?

(क) छ (ख) छैन

८७. तपाईंको समुदायले प्रकाशित गरेका मातृभाषाका समाचार पत्र, पत्रिका वा पुस्तकहरू तपाईं किन्नुहुन्छ ?

(क) किन्छु (ख) किन्दैन

८८. मातृभाषाका सामग्रीहरू घरमा अरु ककसले पढ्छन् ?

(क) हजुरबुबा (ख) हजुरआमा (ग) बुबा (घ) आमा

(ङ) आफैं (च) श्रीमान्/श्रीमती (छ) छोराछोरीहरू (ज) अन्य

८९. रेडियोबाट मातृभाषामा सामग्रीहरू प्रसारित हुन्छन् भने तपाईं कतिको सुन्नुहुन्छ ?

(क) सधैं (ख) धेरैजसो (ग) कहिलेकाहीं (घ) ज्यादै कम

(ङ) सुन्दैन (च) कार्यक्रम नै छैनन्

९०. टेलिभिजनबाट मातृभाषामा सामग्रीहरू प्रसारित हुन्छन् भने तपाईं कतिको हेर्नुहुन्छ ?

(क) सधैं (ख) धेरैजसो (ग) कहिलेकाहीं (घ) ज्यादै कम

(ङ) हेर्दैन (च) कार्यक्रम नै छैनन्

९१. तपाईंका छोराछोरीहरू कुन कुन भाषा बोल्छन् ?

(क) घरमा

(अ)..... (आ) (इ).....

(ख) साथीसंगीसंग

(अ)..... (आ) (इ).....

(ग) छिमेकीहरूसंग

(अ)..... (आ) (इ).....

(घ) स्कूलमा

(अ)..... (आ) (इ).....

(ज) **भाषा मिश्रण (Code mixing)**

९२. तपाईं आफ्नो मातृभाषा बोल्दाबोल्दै अर्को भाषाका शब्दहरू मिसाउने वा अर्को भाषामा बोल्न सुरु गर्ने गर्नुहुन्छ ?

(क) गर्छु (ख) गर्दैन

९३. यदि त्यसो गर्नुहुन्छ भने त्यसका कारणहरू केके हुन सक्छन् ?

(क) अर्को भाषामा कुनै वस्तु वा भावलाई बुझाउने शब्दहरू सजिलै भेटिन्छन् ।

(ख) कतिपय विषयमा कुरा गर्दा अर्को भाषा बढी सजिलो हुन्छ ।

(ग) अन्य भाषाका शब्द वा वाक्य मिसाएर बोल्दा इज्जत बढ्दछ ।

(घ) अरु कुनै कारण ?

९४. अन्य भाषाका शब्दहरू मिसाएर बोलेको तपाईंलाई कस्तो लाग्छ ?

- (क) यसले आफ्नो मातृभाषालाई नै समृद्ध बनाउँछ ।
(ख) यसो गर्दा मातृभाषाको शुद्धता र सुन्दरतामा असर पुग्छ ।
(ग) यसो गर्दा भाषा अझ बढी बृद्धि गर्न सकिने खालको हुन्छ ।
(घ) अन्य कुनै कारण ?.....

९५. तपाईंले बोल्ने भाषा र तपाईंका हजुरबाआमाले बोल्ने उही भाषामा भिन्नता भएभन्ने लाग्छ ?

- (क) लाग्छ (ख) लाग्दैन

९६. यदि लाग्छ भने कुनकुन कुरामा

- (क) उच्चारण
(ख) शब्दभण्डार
(ग) कतिपय वाक्यगठनमा
(घ) अन्य भाषाका शब्दहरू मिसाउने कुरामा
(ङ) बोल्ने तरिका/लवजमा

९७. तपाईंका नानीहरूले आफ्नो मातृभाषा बोल्दा अन्य भाषाका शब्दहरू तपाईंले भन्दा बढी मिसाउँछन् ?

- (क) मिसाउँछन् (ख) मिसाउँदैनन्

(ट) भाषिक अभिवृत्ति (**Language attitude**)

९८. अरु भाषाका तुलनामा तपाईंलाई आफ्नो मातृभाषा कस्तो लाग्छ ?

- (क) समृद्ध (ख) छोटो/छरितो (ग) मिठो (घ) सङ्गीतमय (ङ) अलि ठाडो र रुखो
(च) बढी इज्जत भएको (छ) साहित्यिक (ज) शुद्ध/चोखो (झ) शक्तिशाली (ञ) प्राचीन

९९. अरु भाषाका तुलनामा तपाईंलाई आफ्नो भाषा कतिको उपयोगी लाग्छ ? तल लेखिएका बुँदालाई आधार बनाई भन्नुहोस् ।

- (क) जागीर वा रोजगारी (ख) व्यापार (ग) सामाजिक गतिशीलता (घ) साहित्य
(ङ) पठनपाठनको माध्यम (च) विज्ञान र प्रविधि

१००. नेपाली वा अंग्रेजी भाषा बोल्ने मानिसहरूका बीचमा तपाईंलाई आफ्नो मातृभाषा बोल्दा कस्तो लाग्छ ?

- (क) प्रतिष्ठा बढेजस्तो लाग्छ (ख) अप्ठ्यारो लाग्छ (ग) त्यस्तो केही लाग्दैन

१०१. आफ्नो मातृभाषा बोलेकै कारण तपाईंले कुनै समस्या भोग्नु परेको छ ?

- (क) छ (ख) छैन

१०२. छ भने, निम्नमध्ये केकस्तो समस्या परेको छ ?

(अ) सामाजिक पक्षपात (आ) राजनीतिक भेदभाव (इ) आर्थिक पक्षपात

(ई) शत्रुतापूर्ण व्यवहार (उ) शिक्षामा पक्षपात (ऊ) सामाजिक दबाव (ए) राजनीतिक दबाव (ऐ) आर्थिक दबाव (ओ) अरु कुनै

१०३. तपाईंको मातृभाषा बोल्न नजान्ने मान्छेसित तपाईंका छोरा वा छोरीले विवाह गरेको तपाईंलाई मन पर्छ कि पर्दैन?

(क) मन पर्छ (ख) मन पर्दैन

१०४. तपाईंको समुदायका अहिलेका केटाकेटीहरू ठूला भएपछि तिनीहरूका पनि छोराछोरी हुन्छन्, के तिनीहरूले यो भाषा बोल्न सक्लान् ?

(क) सक्लान् (ख) सक्दैनन् होला

१०५. यदि सक्दैनन् भने यो कुरा तपाईंलाई कस्तो लाग्छ ?

(क) राम्रो (ख) ठिकै (ग) नराम्रो

१०६. तपाईंका छोराछोरीहरूले सबैभन्दा पहिले कुन भाषा सिक्नु पर्छ ?

१०७. कुनकुन दुईवटा भाषा तपाईं सबैभन्दा बढी बोल्नु हुन्छ ?

(क).....(ख).....

१०८. तपाईंले बोल्ने भाषाहरूमध्ये कुन भाषा सबैभन्दा बढी मन पर्छ ?

(ठ) प्रशंसामूलक सोधखोज (Appreciative enquiry)

१०९. तपाईंको भाषामा त्यस्ता केके कुराहरू छन् जसबाट तपाईंलाई गौरवको अनुभव हुन्छ ?

(क)..... (ख)..... (ग).....

(घ)..... (ङ)..... (च).....

(छ)..... (ज).....

११०. तपाईंले आफ्नो मातृभाषाप्रति केकस्ता आकाङ्क्षा राख्नुभएको छ ?

(क)..... (ख).....

(ग)..... (घ).....

१११. ती आकाङ्क्षाहरू पूरा गर्न ककसको संलग्नता आवश्यक छ ?

(क) सरकार (ख) समुदाय (ग).....

(घ)..... (ङ)..... (च).....

११२. यस भाषालाई समृद्ध पार्न समुदाय आफैले केके गर्न सक्छ ?

(क)..... (ख).....

(ग)..... (घ).....

(ङ)..... (च).....

११३. यस भाषालाई समृद्ध पार्न सरकारी वा अन्य निकायले केके गर्नुपर्छ ?

- (क).....(ख).....
(ग).....(घ).....
(घ).....(ङ).....
(च).....

११४. तपाईंको भाषाको विकासका लागि तपाईं केकस्ता काममा सहयोग गर्न सक्नुहुन्छ ?

- (क) लिपि विकासका लागि काम गरेर
(ख) हिज्जेलाई व्यवस्थित गरेर
(ग) कोश बनाएर
(घ) व्याकरण लेखेर
(ङ) साहित्य लेखेर
(च) पाठ्यपुस्तक लेखेर
(छ) पत्रपत्रिका निकालेर
(ज) प्रशासनमा प्रयोग गर्न लगाएर
(झ) प्राथमिक शिक्षामा प्रयोग गर्न लगाएर

११५. मातृभाषाको विकासका लागि केकस्ता काम गर्न आवश्यक ठान्नुहुन्छ ?

- (क).....(ख).....
(ग)(घ).....

☺ धन्यवाद ☺

Annex B: Sociolinguistic Questionnaire A (Phase - II)

नेपालको भाषिक सर्वेक्षण

भाषाविज्ञान केन्द्रीय विभाग, त्रिभुवन विश्वविद्यालय, नेपाल
राष्ट्रिय योजना आयोग, नेपाल सरकारको सहयोगमा सञ्चालित कार्यक्रम

समाज-भाषावैज्ञानिक प्रश्नावली (क)

नोट:

छायाकृत कुराहरू मनमनै पढने।

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

सहमति: छ छैन

(अ) आधारभूत सूचना

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

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

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

८. भाषासूचकको नाम:

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

१०. उमेर:

११. तपाईंलाई लेख-पढ गर्न आउँछ?

(क) आउँछ (ख) आउँदैन

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

(क) औपचारिक रूपमा (ख) अनौपचारिक रूपमा

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

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

(घ) उच्च (उच्चतम तह उल्लेख गर्ने)

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

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

(क) छन् (ख) छैनन्

१६. जाति:.....

१७. जनजाति समूह (थर):

१८. धर्म:

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

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

१९. तपाईंको मातृभाषाको नाम:

(क) (तपाईंले भन्ने).....

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

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

(क) (ख)

(ग) (घ)

२२. तपाईंकी आमाको मातृभाषा:

२३. तपाईंको बुबाको मातृभाषा:

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

छ छैन

२४. तपाईंको श्रीमान्/श्रीमतीको मातृभाषा:

२५. तपाईं जन्मेको स्थान/गाउँ कहाँ हो?

(क) वार्ड नं.: (ख) गाउँ/नगर:

(ग) गाविस/नगरपालिका: (घ) जिल्ला:

(ङ) अञ्चल:

२६. हाल तपाईं कहाँ बस्नु हुन्छ?

(क) वार्ड नं.: (ख) गाउँ/नगर:

(ग) गाविस/नगरपालिका: (घ) जिल्ला:

(ङ) अञ्चल:

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

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

(क) छ (ख) छैन

२९. (यदि बस्नु भएको छ भने)

(क) कहाँ: (ख) कहिले: (ग) कति समयसम्म:

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

(आ) भाषिक सामग्री

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

(क) लोक कथा,

(ख) संगीत,

(ग) धार्मिक साहित्य,

(घ) रेडियो,

(ङ) सिनेमा,

(च) सीडी/डीभीडी,

(छ) अन्य:.....

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

(क) सधैं

(ख) कहिले काहीं

(ग) कहिले पनि होइन

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

३३. (छन् भने) कुन भाषामा लेखिएका छन्?

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

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

(क) पढ्छु (ख) पढ्दिन

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

तपाईंको भाषा कुन लिपिमा लेखिन्छ?

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

(क) छन् (ख) छैनन्

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

३८. ती संस्थाले के कस्ता काम गर्छन्?

(क) सांस्कृतिक

(ख) भाषिक

(ग) शैक्षिक

(घ) अन्य.....

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

(इ) मातृभाषामा दक्षता/बहुभाषिकता

३९. तपाईं कुन कुन भाषा बोल्न सक्नु हुन्छ?

.....,,,,
.....,

४०. तपाईंले सबै भन्दा पहिले कुन भाषा बोल्नु भयो?

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

४१. सबै भन्दा राम्रो?

४२. दोस्रो राम्रो?

४३. तेस्रो राम्रो?

४४. चौथो राम्रो?

४५. तपाईंले बोल्ने भाषाहरू मध्ये कुन चाहीं सबै भन्दा बढी मन पराउनु

हुन्छ?.....

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

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

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

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

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

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

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

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

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

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

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

ड.		
च.		

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

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

(ई) भाषाको प्रयोग

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

	काम	भाषा
क.	गन्ती गर्दा	
ख.	गीत गाउँदा	
ग.	ठट्टा गर्दा	
घ.	हाटबजार गर्दा/मोलतोल गर्दा	
ड.	कथा भन्दा	
च.	छलफल/वादविवाद गर्दा	
छ.	प्रार्थना गर्दा	
ज.	झगडा गर्दा	
झ.	गाली गर्दा	
ञ.	केटाकेटीलाई कथा सुनाउँदा	
ट.	घरमा गीत गाउँदा	
ठ.	पारिवारिक जमघटमा	
ड.	गाँउको बैठकमा	

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

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

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

(ग) चिठीपत्र लेख्दा (तलको तालिकामा लेख्नु होस्)

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

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

(क) अन्य साथीहरूसँग खेल्दा

(ख) छिमेकीहरूसँग कुराकानी गर्दा

(ग) विद्यालयमा

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

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

५९. तपाईं आफ्नो मातृभाषा कतिको प्रयोग गर्नु हुन्छ?

(क) दिन दिनै

(ख) कहिले काहीँ

(ग) कहिल्यै गर्दिन

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

भाषाको नाम:

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

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

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

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

(उ) भाषिक जीवन्तता

६३. तपाईंका सबै छोराछोरीले मातृभाषा बोल्छन्?

(क) बोल्छन् (ख) बोल्दैनन्

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

(क) मातृभाषा (ख) नेपाली (ग) अन्य.....

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

(क) बोल्छन् (ख) बोल्दैनन्

(ऊ) भाषिक निरन्तरता

६६. तपाईंको समुदायमा अन्तर्जातीय विवाह हुन्छ?

(क) हुन्छ (ख) हुँदैन

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

(क)..... (ख) (ग)

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

(क) पराउँछु (ख) पराउँदिन

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

- (क) आफ्ना केटाकेटीलाई पढ्न पठाएर
- (ख) समुदायका अरूलाई आफ्ना केटाकेटीहरू पठाउन प्रोत्साहित गरेर
- (ग) आर्थिक सहयोग प्रदान गरेर
- (घ) आफैले अध्यापन गरेर
- (ङ) स्कुललाई सहयोग गरेर
- (च) अन्य प्रकारले

(ए) भाषिक अभिवृत्ति

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

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

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

- (क) छ (ख) छैन

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

.....

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

- (क) राम्रो (ख) ठिकै (ग) नराम्रो

७४. अहिलेका केटाकेटीका छोराछोरीले पनि तपाईंको भाषा बोल्लान्?

- (क) बोल्लान् (ख) नबोल्लान्

७५. बोले भने तपाईंलाई कस्तो लाग्छ?

- (क) राम्रो (ख) ठिकै (ग) खराब

७६. बोलेनन् भने कस्तो लाग्छ?

(क) राम्रो (ख) ठिकै (ग) खराब

७७. तपाईंका छोराछोरीले सबैभन्दा पहिले कुन भाषा बोल्नु पर्छ?

७८. तपाईंले बोल्ने भाषा तपाईंका हजुरबुबा/हजुरआमाले बोल्ने भाषा भन्दा फरक भए जस्तो लाग्छ?

(क) लाग्छ (ख) लाग्दैन

७९. (लाग्छ भने) के केमा फरक होला?

(क) उच्चारणमा

(ख) शब्दभण्डारमा

(ग) विशेष प्रकारका वाक्यहरूको प्रयोगमा

(घ) भाषामिश्रणमा

(ङ) बोल्ने तरिकामा

(च) अन्यमा

८०. तपाईंका भाषिक समुदायका युवायुवतीले आफ्नो भाषा नबोलेर अर्को भाषा बोलेको सुन्दा कस्तो लाग्छ?

(क) राम्रो (ख) ठिकै (ग) नराम्रो

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

सहयोगका लागि धेरै धेरै धन्यवाद ।

नेपालको भाषिक सर्वेक्षण

भाषाविज्ञान केन्द्रीय विभाग, कीर्तिपुर, त्रिभुवन विश्वविद्यालय
राष्ट्रिय योजना आयोग, नेपाल सरकारको सहयोगमा सञ्चालित कार्यक्रम

समाज-भाषावैज्ञानिक प्रश्नावली (ख)

सहभागितामूलक विधि

छायाकृत कुराहरू मनमनै पढ्ने।

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

सहमति: छ छैन

(अ) आधारभूत सूचना

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

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

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

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

सहयोगी #१:

८. सहयोगी (भाषासूचक) को नाम:

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

१०. उमेर:

११. जाति/जनजाति समूह:

१२. तपाईंको मातृभाषाको नाम:

१३. तपाईंकी आमाको मातृभाषा:

१४. तपाईंको बुबाको मातृभाषा:

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

छ छैन

भाषा- सूचक	नाम	लिङ्ग	उमेर	जाति	मातृ- भाषा	आमाको मातृभाषा	बुबाको मातृभाषा	छनौट को आधार: हो वा होइन?
१.								
२.								
३.								
४.								
५.								
६.								
७.								
८.								
९.								
१०.								
११.								
१२.								

१५. तपाईं जन्मेको स्थान/गाउँ कहाँ हो?

(क) वार्ड नं.: (ख) गाउँ/नगर:

(ग) गाविस/नगरपालिका: (घ) जिल्ला:

(ङ) अञ्चल:

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

(क) छ (ख) छैन

१७. (बस्नु भएको छ भने)

(क) कहाँ: (ख) कहिले: (ग) कति समयसम्म:

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

भाषासूचक	वार्ड नं.	गाउँ	गा.वि.स.	एक वर्ष भन्दा बढी अन्यत्र कतै बस्नु भएको छ?	कहाँ, कहिले र कति समयसम्म	छनौटको आधार: हो वा होइन?
१.						
२.						
३.						
४.						
५.						
६.						
७.						
८.						
९.						
१०.						
११.						
१२.						

(आ) भाषाको प्रयोग

- क. म भिन्न परिस्थिति, अवसर र मानिससँग विभिन्न भाषा बोल्छु।
- ख. तपाईंहरूले कस्ता मानिस वा अवसरमा प्राय जसो सम्पर्क भाषाको प्रयोग गर्नु हुन्छ? सम्पर्क भाषाको चिन्ह एक छेउमा राख्नु होस्। सहभागीहरूले भाषा प्रयोगको क्षेत्रहरूका नाम भन्नु हुने छ, कागजमा लेख्नु हुने छ र सम्पर्क भाषाको मुनि राख्नु हुने छ।
- ग. तपाईंहरूले कस्तो अवस्थामा वा कस्ता मानिसहरूसँग धेरै जसो मातृभाषा बोल्नु हुन्छ? (मातृभाषाको चिन्ह अर्को छेउमा राख्नु होस्। सहभागीहरूले प्रयोगको क्षेत्रको नाम लेख्नु हुने छ र तिनलाई मातृभाषाको मुनि राख्नु हुने छ। यस पटक सहभागीहरूले "केही बालबालिका मातृभाषा बोल्छन् र केही बालबालिका सम्पर्क भाषा बोल्छन्" भन्नु हुने छ। उहाँहरूको सहयोगको लागि कस्ता बालबालिकाले ती भाषाहरू बोल्छन् वा कस्तो अवस्थामा ती भाषाहरू प्रयोग गर्छन्? समूहहरू राम्ररी देखाउनका लागि चिन्हहरू बदल्नु होस्)
- घ. कस्ता मानिससँग र कस्तो अवस्थामा तपाईंहरूले मातृभाषा र सम्पर्क भाषा दुबै बोल्नु हुन्छ? (सहभागीहरूले प्रयोगको क्षेत्रहरू कागजमा लेख्नु हुने छ र तिनलाई बीचमा राख्नु हुने छ। यदि सबै जसो मानिसले त्यो प्रयोग क्षेत्रमा एउटा निश्चित भाषा बोल्छन् वा तिनीहरूले त्यो भाषा बढी बोल्छन् र केही अरु भाषा बोल्छन् भने सहभागीहरूले तिनलाई एक छेउमा वा अर्को छेउमा अझ नजिकै राख्नु हुने छ।)
- ङ. प्रत्येक समूहमा दैनिक रूपमा प्रयोग हुने अवस्थालाई माथि र कहिलेकाहीं प्रयोग हुनेलाई मुनि राख्नु होस्। (दैनिक र कहिलेकाहींको लागि क्रमशः माथि र तल एउटा एउटा चिन्ह राख्नु होस्। सहभागीहरूलाई प्रयोगका क्षेत्रहरू मिलाउन भन्नु होस्। दैनिक र कहिलेकाहीं समूह बीच ठाउँ छुट्टयाउन उहाँहरूलाई उत्साहित गर्ने वा डोरीले छुट्टयाउन लगाउने काम गर्नु होस्।)
- च. (यदि दैनिक प्रयोगमा धेरै प्रयोग क्षेत्र भएमा) सबभन्दा बढी तपाईं कस्तो मानिससँग दैनिक कुराकानी गर्नु हुन्छ? तिनीहरूलाई अरु भन्दा माथि राख्नु होस्। (अथवा दैनिक रूपमा प्रयोग हुनेलाई क्रममा राख्नु होस्।)
- छ. तपाईंहरूले प्रयोग गर्ने भाषाहरू र जोसँग ती भाषा प्रयोग गर्नु हुन्छ उनीहरू प्रति तपाईंको कस्तो सोचाइ छ? के तपाईंले कुनै अर्को अवस्थामा यी मध्ये कुनै भाषा बढी प्रयोग गर्न थाल्नु हुन्छ?

(इ) भाषिकागत सीमा निर्धारण

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

१८. (समूहले भन्ने भाषाको नाम).....

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

२०. यो भाषालाई अरु नामले पनि चिनिन्छ?

(क)

(ख)

(ग)

(घ)

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

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

(क) वार्ड नं.: (ख) गाउँ/नगर:

(ग) गाविस/नगरपालिका: (घ) जिल्ला:

(ङ) अञ्चल:

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

घ. तपाईंको भाषासँग मिल्ने अरु कुन कुन भाषाहरू छन्, जुन त्यो भाषाको वक्ताहरूले बोल्दा तपाईंले कम्तीमा केही शब्दहरू बुझ्नु हुन्छ। (ती भाषाहरूलाई छुट्टै कागजमा लेख्नु होस् र तिनीहरूलाई नक्सामा थप्नु होस्।)

ङ. गाउँका सबैले आफ्नो भाषा उही प्रकारले बोल्छन्? (त्यस्ता समूहको वरिपरि डोरीले घेरा लगाउनु होस्।)

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

(ई) बहुभाषिकता

- क. तपाईंहरूले सबैभन्दा बढी प्रयोग गर्ने दुईवटा भाषाहरू के के हुन्? एउटा डोरीले मातृभाषा राम्रोसँग बोल्ने व्यक्तिहरूलाई प्रतिनिधित्व गर्छ अर्कोले सम्पर्क भाषा राम्रो बोल्ने व्यक्तिहरूलाई प्रतिनिधित्व गर्छ। (दुईवटै डोरीहरूलाई भूईंमा घेरा बनाएर राख्नु होस्।)
- ख. जब हामीहरूले एउटा डोरीलाई अर्को डोरीमाथि खप्ट्याउँछौं, यो खप्टिएको क्षेत्रले के कुराको प्रतिनिधित्व गर्छ? (यसले मातृभाषा र सम्पर्क भाषा दुईवटै राम्ररी बोल्ने मानिसहरूको प्रतिनिधित्व गर्छ)
- ग. सब भन्दा पहिले हामीहरू सम्पर्क भाषा राम्रोसँग बोल्ने मानिसहरूका बारेमा कुरा गरौं। कस्ता मानिसले सम्पर्क भाषा राम्रोसँग बोल्छन्? (सहभागीहरूलाई कागजका टुक्राहरूमा लेख्न लगाउनु होस्।)

- घ. कागजका टुक्राहरूलाई घेराभित्र राख्न लगाउनु भन्दा पहिले उनीहरूले मातृभाषा राम्रोसँग बोल्न जान्दछन् वा जान्दैनन् भन्ने सोच्नु पर्ने हुन्छ। घेरा भित्र प्रत्येक कागजका टुक्राहरू कहाँ पर्छन्? (उनीहरूलाई अहिलेसम्म लेखेका कागजका टुक्राहरू राख्न लगाउनु होस्। उनीहरूले चाहेमा अझ बढी विशिष्ट वा अन्य समूहहरू बनाउन सक्छन्।)
- ङ. कस्ता मानिसहरूले मातृभाषा राम्रोसँग बोल्छन् तर सम्पर्क भाषा राम्रोसँग बोल्दैनन्? (उनीहरूलाई त्यस्ता मानिसका समूह लेख्न र उपयुक्त ठाउँमा राख्न लगाउनु होस्।)
- च. तीन समूह मध्ये कुनमा सबभन्दा बढी मातृभाषी वक्ताहरू छन्? तपाईंहरू यसलाई कसरी हेर्नु हुन्छ? (सबैभन्दा बढी मातृभाषाका वक्ता भएको घेरो) (उनीहरूलाई आफ्नो विचार व्यक्त गर्न लगाउनु होस्।)
- छ. तीनवटै समूह मध्ये कुनै एउटा अन्य दुई समूह बढिरहेको छ कि? किन होला? यसलाई तपाईंहरू कसरी हेर्नु हुन्छ? (उनीहरूलाई आफ्नो विचार व्यक्त गर्न लगाउनु होस्।)

(उ) प्रशंसामूलक सोधखोज

- क. तपाईंहरूले आफ्नो भाषा वा संस्कृतिमा देखेका, सुनेका र गरेका कामले तपाईंलाई गर्वको अनुभव गराउँछ, तिनको उल्लेख गर्नु होस्। मातृभाषाको प्रयोग भइरहेको अवस्था प्रति तपाईं सन्तुष्ट हुनुहुन्छ? (प्रत्येक कामको सारांश लेख्न लगाउनु होस्।)
- ख. भइराखेका राम्रा कामहरूलाई कसरी हेर्नुहुन्छ? यसलाई अझ राम्रो कसरी गराउन सकिन्छ? अझ बढी कसरी सुधार्न सकिन्छ? तपाईंहरूको आफ्नो मातृभाषा प्रति के कस्ता आशा-आकाङ्क्षा छन्? (निश्चित समयावधि तोकेर तीनजनाको समूहमा छलफल गर्न लगाउनु होस् -सबै किसिमका आकाङ्क्षामा छलफल गर्न दिनु होस्(असम्भव पनि)।)
- ग. प्रत्येक समूहलाई आ-आफ्नो समूहमा छलफल भएका आकाङ्क्षा भन्न लगाउनु होस्। ती आकाङ्क्षा छुट्टाछुट्टै कागजका टुक्राहरूमा एक जनालाई लेख्न लगाउनु होस् (ती कागजका टुक्राहरूलाई आकाङ्क्षा लेखिएको शीर्षक मुनि राख्नु होस्)। (सहभागीहरूले व्यक्त गरेका आशा-आकाङ्क्षालाई तीन-चार शब्दमा संक्षेपीकरण गर्न लगाउनु होस्)।
- घ. उल्लेख गरिएका आशा-आकाङ्क्षा मध्ये केहीलाई कार्यन्वित गर्न सजिलो र केहीलाई गाह्रो जस्तो देखिन्छ? दुईवटा कागजको टुक्रामा सजिलो र गाह्रो लेख्न लगाउनु होस् र तिनीहरूलाई दुई तिर राख्न लगाउनु होस्। आशा-आकाङ्क्षालाई सबैभन्दा सजिलो देखि सबैभन्दा गाह्रो क्रममा मिलाएर राख्न लगाउनु होस्।
- ङ. केही आशा-आकाङ्क्षा अरू भन्दा महत्वपूर्ण जस्तो लाग्छ? सबैभन्दा महत्वपूर्ण आशा-आकाङ्क्षालाई एक छेउमा राख्न लगाउनु होस्। (छनौट गरिएका महत्वपूर्ण आशा-आकाङ्क्षालाई पनि बढी महत्वपूर्ण देखि कम महत्वपूर्णको क्रममा राख्न लगाउनु होस्, सम्भव भए एउटा फोटो पनि खिच्नु होस्)।
- च. छनौट गरिएका आशा-आकाङ्क्षालाई साकार पार्न योजना बनाउनु होस्। तत्कालै तपाईंहरू कुन आशा-आकाङ्क्षाको योजना बनाउन चाहनु हुन्छ? एक एक समूह बनाउन

- लगाउनु होस्। प्रत्येक सदस्यलाई समूहमा सक्रिय भएर काम गर्न उत्साहित गर्नु होस् र प्रत्येक आशा-आकाङ्क्षाको योजना तयार गर्नु होस्।
- छ. तपाईंले योजना बनाउँदा यी कुरामा विचार गर्नु होस्: १) तपाईंले चाल्नु पर्ने कदमहरू के के हुन्? २) तपाईं बाहेक संलग्न हुने अरू व्यक्ति को को हुन्? ३) आशा-आकाङ्खालाई मूर्त रूप दिन तपाईंहरूलाई चाहिने कुराहरू के के हुन्? (सहभागीहरूलाई कागजका टुक्रा र लेखने सामग्री दिएर ठुला ठुला अक्षरमा योजना लेख्न लगाउनु होस्।)
- ज. प्रत्येक समूहलाई आ-आफ्नो समूहमा छलफल भएका योजना भन्न लगाउनु होस्।

सहयोगका लागि धेरै धेरै धन्यवाद।

Annex D: Sociolinguistic Questionnaire C

नेपालको भाषिक सर्वेक्षण
त्रिभुवन विश्वविद्यालय कीर्तिपुर, काठमाडौं
राष्ट्रिय योजना आयोग, नेपाल सरकारको सहयोगमा सञ्चालित कार्यक्रम
समाज-भाषावैज्ञानिक प्रश्नावली (ग)

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

छायांकृत कुराहरू मनमनै पढने।

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

सहमति: छ छैन

(अ) आधारभूत सूचना

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

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

४. अनुसन्धाता(हरू)को नाम:	(क)
	(ख)

५. भाषासूचकको नाम:

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

७. उमेर:

८. जात:

९. जातजातिको समुह:

१०. तपाईंको मातृभाषाको नाम:

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

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

(क) (ख)

(ग) (घ)

१३. तपाईंकी आमाको मातृभाषा:

१४. तपाईंका बुबाको मातृभाषा:

१५. तपाईं जन्मेको स्थान/गाँउ कहाँ हो?

(क) वार्ड नं.: (ख) गाउँ/नगर:

(ग) गाविस/नगरपालिका: (घ) जिल्ला:

(ङ) अञ्चल:

१६. हाल तपाईं कहाँ बस्नु हुन्छ?

(क) वार्ड नं.: (ख) गाउँ/नगर:

(ग) गाविस/नगरपालिका:(घ) जिल्ला:

(ङ) अञ्चल:

१७. तपाईं यहाँ बस्नु भएको कति समय भयो?

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

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

क्र.सं.	१८. जातजाति	१९. भाषा
क.		
ख.		
ग.		
घ.		
ङ.		
च.		

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

(क) पर्छ (ख) पर्दैन

२१. (पर्छ भने): तपाईंले आफ्नो मातृभाषाको संरक्षण र सम्बर्द्धनको लागि केकस्ता काम गरेर

सहयोग गर्न सक्नु हुन्छ?

(क) लिपि विकासको लागि काम गरेर

(अ) सक्छु (आ) सक्दिन

(ख) हिज्जेलाई व्यवस्थित गरेर

(अ) सक्छु (आ) सक्दिन

(ग) शब्दकोष बनाएर

(अ) सक्छु (आ) सक्दिन

(घ) व्याकरण लेखेर

(अ) सक्छु (आ) सक्दिन

- (ड) मातृभाषामा साहित्य लेखन उत्साहित गरेर
(अ) सक्छु (आ) सक्दिन
- (च) पाठ्यपुस्तक लेखन तथा प्रकाशन गरेर
(अ) सक्छु (आ) सक्दिन
- (छ) पत्रपत्रिका निकालेर
(अ) सक्छु (आ) सक्दिन
- (ज) प्रशासनमा प्रयोग गर्न लगाएर
(अ) सक्छु (आ) सक्दिन
- (झ) प्राथमिक तहमा माध्यमको रूपमा प्रयोग गर्न लगाएर
(अ) सक्छु (आ) सक्दिन
- (ञ) अन्य प्रकारले:

उपयुक्त भएमा समाज-भाषावैज्ञानिक प्रश्नावली भर्न शुरु गर्ने।

Appendix E: Wordlist

नेपालको भाषिक सर्वेक्षण

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

२१० शब्दसूची

अनुसन्धाताहरूको नाम

मिति:.....

- (१)
(२)
(३)
(४)
(५)

भाषासूचक(हरू)को नाम

- (१)
(२)
(३)
(४)
(५)

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

गाँउ/टोल.....

भाषको नाम:अन्तर्वार्ताको माध्यमभाषा:.....

क्र. सं.	अङ्ग्रेजी	नेपाली	भाषा:.....
1.	body	शरीर	
2.	head	टाउको	
3.	hair	कपाल	
4.	face	अनुहार	
5.	eye	आँखा	

6.	ear	कान	
7.	nose	नाक	
8.	mouth	मुख	
9.	teeth	दाँत	
10.	tongue	जिब्रो	
11.	breast	स्तन	
12.	belly	पेट	
13.	arm/ hand	हात	
14.	elbow	कुइनो	
15.	palm	हत्केला	
16.	finger	औला	
17.	fingernail	नड	
18.	leg	खुट्टा	
19.	skin	छाला	
20.	bone	हाड	
21.	heart	मुटु	
22.	blood	रगत	
23.	urine	पिसाब	
24.	feces	दिसा	
25.	village	गाउँ	
26.	house	घर	
27.	roof	छानो	
28.	door	ढोका	
29.	firewood	दाउरा	
30.	broom	कुचो	
31.	mortar	सिलौटो	
32.	pestle	लोहोरो	
33.	hammer	हथौडा	

34.	knife	चक्रु	
35.	axe	बञ्जरो	
36.	rope	डोरी	
37.	thread	धागो	
38.	needle	सियो	
39.	cloth	लुगा (कपडा)	
40.	ring	औँठी	
41.	sun	घाम	
42.	moon	चन्द्रमा	
43.	sky	आकाश	
44.	star	तारा	
45.	rain	वर्षा	
46.	water	पानी	
47.	river	नदी	
48.	cloud	बादल	
49.	lightening	बिजुली चम्कनु	
50.	rainbow	इन्द्रेणी	
51.	wind	बतास	
52.	stone	ढुङ्गा	
53.	path	बाटो	
54.	sand	बालुवा	
55.	fire	आगो	
56.	smoke	धुवाँ	
57.	ash	खरानी	
58.	mud	माटो	
59.	dust	धुलो	
60.	gold	सुन	
61.	tree	रूख	

62.	leaf	पात	
63.	root	जरा	
64.	thorn	काँडो	
65.	flower	फूल	
66.	fruit	फलफूल	
67.	mango	आँप	
68.	banana	केरा	
69.	wheat(husked)	गहुँ	
70.	barley	जौ	
71.	rice (husked)	चामल	
72.	potato	आलु	
73.	eggplant	भण्टा	
74.	groundnut	बदाम	
75.	chili	खुर्सानी	
76.	turmeric	बेसार	
77.	garlic	लसुन	
78.	onion	प्याज	
79.	cauliflower	काउली	
80.	Tomato	गोलभेंडा	
81.	cabbage	बन्दा	
82.	oil	तेल	
83.	salt	नुन	
84.	meat	मासु	
85.	fat (of meat)	बोसो	
86.	fish	माछा	
87.	chicken	चल्ला	
88.	egg	अण्डा	
89.	cow	गाई	

90.	buffalo	भैसी	
91.	milk	दुध	
92.	horns	सिड	
93.	tail	पुच्छर	
94.	goat	बाखो	
95.	dog	कुकुर	
96.	snake	सर्प (साँप)	
97.	monkey	बाँदर	
98.	mosquito	लामखुट्टे	
99.	ant	कमिला	
100.	spider	माकुरो	
101.	name	नाम	
102.	man	मान्छे	
103.	woman	आइमाई	
104.	child	बच्चा	
105.	father	बाबा	
106.	mother	आमा	
107.	older brother	दाजु	
108.	younger brother	भाइ	
109.	older sister	दिदी	
110.	younger sister	बहिनी	
111.	son	छोरो	
112.	daughter	छोरी	
113.	husband	लोगने (श्रीमान)	
114.	wife	स्वास्नी (श्रीमती)	
115.	boy	केटो	
116.	girl	केटी	
117.	day	दिन	

118.	night	रात	
119.	morning	विहान	
120.	noon	मध्यान्ह	
121.	evening	साँझ	
122.	yesterday	हिजो	
123.	today	आज	
124.	tomorrow	भोली	
125.	week	हप्ता (साता)	
126.	month	महिना	
127.	year	वर्ष	
128.	old	बूढो	
129.	new	नयाँ	
130.	good	राम्रो (असल)	
131.	bad	नराम्रो (खराब)	
132.	wet	चिसो	
133.	dry	सुख्खा	
134.	long	लामो	
135.	short	छोटो	
136.	hot	तातो	
137.	cold	चिसो	
138.	right	दाहिने	
139.	left	देब्रे	
140.	near	नजिक	
141.	far	टाढा	
142.	big	ठूलो	
143.	small	सानो	
144.	heavy	गह्रौं	
145.	light	हलुका	

146.	above	माथि	
147.	below	तल	
148.	white	सेतो	
149.	black	कालो	
150.	red	रातो	
151.	one	एक	
152.	two	दुई	
153.	three	तीन	
154.	four	चार	
155.	five	पाँच	
156.	six	छ	
157.	seven	सात	
158.	eight	आठ	
159.	nine	नौ	
160.	ten	दश	
161.	eleven	एघार	
162.	twelve	बाह	
163.	twenty	बीस	
164.	one hundred	एक सय	
165.	who	को	
166.	what	के	
167.	where	कहाँ	
168.	when	कहिले	
169.	how many	कति	
170.	which	कुन	
171.	this	यो	
172.	that	त्यो	
173.	these	यिनीहरू	

174.	those	उनीहरू	
175.	same	उही	
176.	different	फरक (अलग)	
177.	whole	सबै	
178.	broken	फुटेको	
179.	few	थोरै	
180.	many	धेरै	
181.	all	सबै	
182.	to eat	खानु	
183.	to bite	टोकनु	
184.	to be hungry	भोकाउनु	
185.	to drink	पिउनु	
186.	to be thirsty	तिर्खाउनु	
187.	to sleep	सुत्नु	
188.	to lie	पल्टनु	
189.	to sit	बस्नु	
190.	to give	दिनु	
191.	to burn	डढाउनु	
192.	to die	मर्नु	
193.	to kill	मार्नु	
194.	to fly	उड्नु	
195.	to walk	हिँड्नु	
196.	to run	दौडनु	
197.	to go	जानु	
198.	to come	आउनु	
199.	to speak	बोल्नु	
200.	to hear	सुत्नु	
201.	to look	हेर्नु	

202.	I	म	
203.	you (informal)	तँ	
204.	you (formal)	तपाईं	
205.	he	ऊ	
206.	she	उनी	
207.	we (inclusive)	हामी (समावेशी)	
208.	we (exclusive)	हामी (असमावेशी)	
209.	you (plural)	तिमीहरू	
210.	they	उनीहरू	