

**A SOCIOLINGUISTIC SURVEY
OF
THE PHANGDUWALI LANGUAGE**

**A REPORT SUBMITTED
TO**

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ABBREVIATIONS

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

CHAPTER 1

INTRODUCTION

1.0 Background

This is a report of a sociolinguistic survey in Phangduwali; a Kirati language of Rai group. This is a less described language, which is spoken in the hill area of Dhankuta district, Koshi Zone, in eastern Nepal. The Phangduwali speech community is located directly above the Mugakhola headwaters. The native speakers of the language as well the non-speakers call them Phangduwali. They have their own distinct language that they prefer to call *Phangduwali Poti*. Here, the term '*Poti*' refers to language. (Epele et al. 2012:76)

This chapter discusses the basic information about the Phangduwali people and their mother tongue. It consists of four sections. Section 1.1 deals with basic information: ethnicity, religion, occupation and literacy. In section 1.2, we discuss further information: the language, demography, linguistic affiliation and review of earlier works. Section 1.3 discusses the purpose and goals of the survey. Finally, in section 1.4, we present the organization of the report.

1.1 Ethnicity, migration, religion, occupation and literacy

In this section, we discuss the ethnicity, migration, religion, occupation and literacy in the Phangduwali speech community as follows:

1.1.1 Ethnicity

Phangduwali, one of the indigenous communities in Nepal, are found to have been living directly above the Mugakhola headwaters in Dhankuta district in eastern Nepal. The origin of them is considered in the Kaseni¹ area of Pakhribas municipality of the Dhankuta district. Nepal is a heritage of multiethnic and multilingual country. One of

¹ The term 'Kaseni' is used in place of Phangduwa as a newly replaced name.

the components of this multi-lingual setting is the Phangduwali, an ethnic community of Rai group living in the Dhankuta district of eastern Nepal.

The language of this ethnic group is known as the 'Phangduwali language'. Phangduwali is categorized under the 'shifting' in the Ethnologue 17th edition (2012). The present study is an attempt to prepare a sociolinguistic report of this minority language spoken in Dhankuta district.

There is not much written literature available in or about this language. As much possible as published/unpublished literature, including articles and books dealing with socio-linguistic and linguistic aspects of this ethnic group, have been reviewed.

Since Phangduwali is one of the Kirati Rai languages of Eastern Himalayish of Tibeto-Burman group under Sino-Tibetan family. According to the CBS report 2011, there are 290 Phangduwali speakers. Among them, most of the speakers are from the different wards of Pakhribas municipality of Dhankuta district in eastern Nepal.

Unfortunately, in recent trend, it seems the Phangduwali speakers are gradually shifting to Nepali as the lingua franca due to the medium of instruction and communication as well in formal education system.

The catchy term *Phangduwali* is popular in the Phangduwali area and is the name most exclusively used for both the language and its speakers. From the recent field survey, it is found that the main Phangduwali-speaking villages are Gairi Gaun, Majha Gaun, Kaseni, Siran Gaun and School Dada in Phangduwa area. It seems that there are differences in pronunciation and way of speaking among each other in the language spoken in these adjoining villages.

These dialects can be distinguished in terms of phonology, nominal and verbal morphology and lexicon or vocabulary as well. In the view of Typology, Phangduwali is a polysynthetic (or pronominalized) language, carrying number and person affixes in the verb, sometimes for the agent participant and sometimes for the patient but usually

not for both. Phangduwali, with distinct linguistic features is not only lesser described language, but also one of the endangered Kirati languages of Nepal.

From the sociolinguistic field survey, it is found the free opinion of the speech community that other Kirati languages like Mugali and Bantawa are the closest Kirati languages to the Phangduwali language.

1.1.2 Migration

The origin of the Phangduwali community is considered as the Phangduwa (newly renamed 'Kaseni') area of Dhankuta district of eastern Nepal. In addition, they are also found to have been living in other districts especially in the eastern Nepal. Outside Nepal, they are also found to have been living in small scale in abroad.

1.1.3 Religion

During the sociolinguistic field survey, the Phangduwali participants were found to have followed Kirat religion as nature and ancestral worship. However, like other speech community, there is direct influence of Hindu religion in this speech community.

1.1.4 Occupation

The traditional occupation of the Phangduwali community is agriculture. Still the Phangduwali people in their homeland are dependent on traditional agriculture. In addition to them, they also depend upon the seasonal cash crops like ginger, orange, vegetables, etc. Besides, they are also found to have contributed service in Indian and British army, teaching, government job, business, etc.

1.1.5 Literacy

Both literate and illiterate participants were involved during the sociolinguistic survey of Phangduwali in each survey point. The literacy situation in aggregate (from the five survey points) is presented in Table 1.1.

Table 1.1: Literacy in the Phangduwali speech community

Literacy			
Total Participants: (N=60)			
Female		Male	
20 (33%)		40 (67%)	
Literate	Illiterate	Literate	Illiterate
13 (65%)	7 (35%)	32 (80%)	8 (20%)

Source: Sociolinguistic survey of Phangduwali (2016)

Table 1.1 presents the fact that out of the total sixty participants from Phangduwali community, twenty were female and forty male. Of the female participants, thirteen (i.e. 65%) were literate; and seven (i.e. 35%) were illiterate. Similarly, of the male participants, thirty-two (i.e. 80%) were literate; and eight (i.e. 20%) were illiterate.

1.2 Language, demography, linguistic affiliation and review of earlier works

In this section, we discuss about the language, demography, linguistic affiliation and review of earlier works in the Phangduwali speech community:

1.2.1 Overview

The Phangduwali language is one of the Kirati languages spoken in the Pakhribas municipality of Dhankuta district in eastern Nepal. The language that is spoken in the Phangduwali community is called *Phangduwali Poti* 'Phangduwali language'. The term *Poti* means 'language'. Like other Kirati languages, Phangduwali also falls under the east Himalayish group of the Tibeto-Burman branch in the Sino-Tibetan Family.

1.2.2 Demography

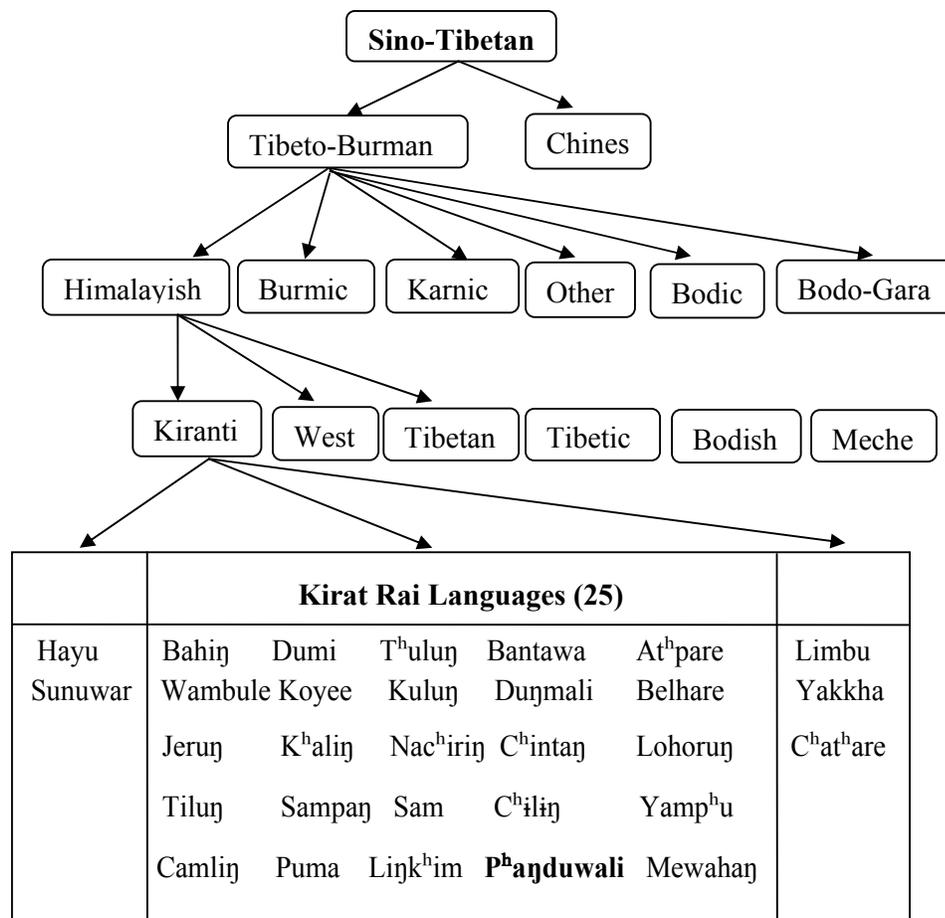
Phangduwali is a minority Kirati language. The CBS report 2011 shows that the total population of Phangduwali is 290. Among them 163 (i.e. 56.2%) are female and 127 (i.e. 43.8%) male. In the latest report of the Ethnologue (2012): Nepalese languages, it

has been categorized Phangduwali under the group (7) *shifting*. The maximum youth people from the Phangduwali speech community have also gone in search of job or income source outside their homeland.

1.2.3 Linguistic affiliation

Phangduwali language is one of the Kirati languages spoken in eastern Nepal. The main Phangduwali speaking villages are in Pakhribas municipality of Dhankuta district. The linguistic affiliation of Phangduwali is presented in the Figure 1.1.

Figure 1.1: Linguistic affiliation of Phangduwali



Adapted from Bradley (2002)

1.2.4 Review of earlier works

Regarding the Phangduwali language, Winter (1991:111) classifies Phangduwali under the south-western sub-group (i.e., Yakkha-Athpariya cluster) of Eastern Kiranti (i.e., Limbu-Lohorung nucleus) languages. Phangduwali is one of the least known

Kirati languages. The form of the name 'Phangduwali' is derived together with the suffix –li in the place name 'Phangduwa' in Pakhribas municipality of Dhankuta district in eastern Nepal. The main area of Phangduwali is said to be limited to the secluded area directly above the headwaters of the Mugakhola called Phangduwa. It is mentioned that Phangduwali is heavily influenced by other neighbouring Kirati languages like Mugali and Bantawa. On the other hand, there seem to have undergone a process of strong Nepalization in current trend. In primitive analysis, Phangduwali is closely related to the Kirati languages like Yakkha and Belhariya, with an intermediate position between the two.

The Ethnologue (Epple et al., 2000:76) identifies Phangduwali (639-3; phw) as a member of the Sino-Tibetan, Tibeto-Burman, Himalayish, Mahakiranti, Eastern family. It has been categorized under the 'shifting' in this edition (2012). It is claimed that the language spoken by the Phangduwali people is well-understood by Mugali (lmh) people and vice versa except for a few lexical items and accents. It shows the claim made by van Driem (2001) that the Phangduwali are actually Yakkha (ybh). However, I. P. Rai suggests that these two Kirati languages are distinct.

1.3 Purpose and goals

The main purpose of this study is to present the sociolinguistic situation of the Phangduwali language, which has been categorized as an endangered Tibeto-Burman language of Nepal.

The specific goals /objectives of the study are as follows:

- i. To examine the dialectal variation by assessing the levels of lexical similarity;
- ii. To look at the vitality of the language by investigating the patterns of language use in certain domains;
- iii. To assess the mother tongue proficiency;
- iv. To evaluate the language maintenance and the attitudes of the speakers towards their language; and
- v. To gather information regarding the resources and language development for the implementation of mother-tongue-based multilingual education (MLE) in Phangduwali.

1.4 Organization of the report

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

CHAPTER 2

RESEARCH METHODOLOGY

2.0 Outline

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

2.1 Overview

This survey employed five different methods/tools in order to fulfill its goals. The methods/tools consist of Sociolinguistic Questionnaire (SLQ), Wordlist Comparisons (WLC), and Participatory Method (PM).

The Sociolinguistic Questionnaire (SLQ) consists of three sets: Sociolinguistic Questionnaire A, Sociolinguistic Questionnaire B and Sociolinguistic Questionnaire C. Participatory Method (PM) comprises four tools: Domains of Language Use (DLU), Bilingualism (BLM), Dialect Mapping (DLM) and Appreciative Inquiry (ACI).

Table 2.1 presents the major goals of the survey, the research methods/tools used, and a brief description of the methods/tools including the major focus of the tools in the survey.

Table 2.1: Overview of the major survey goals, research methods/tools including the major focus of the tools

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

2.2 Research methods/tools

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

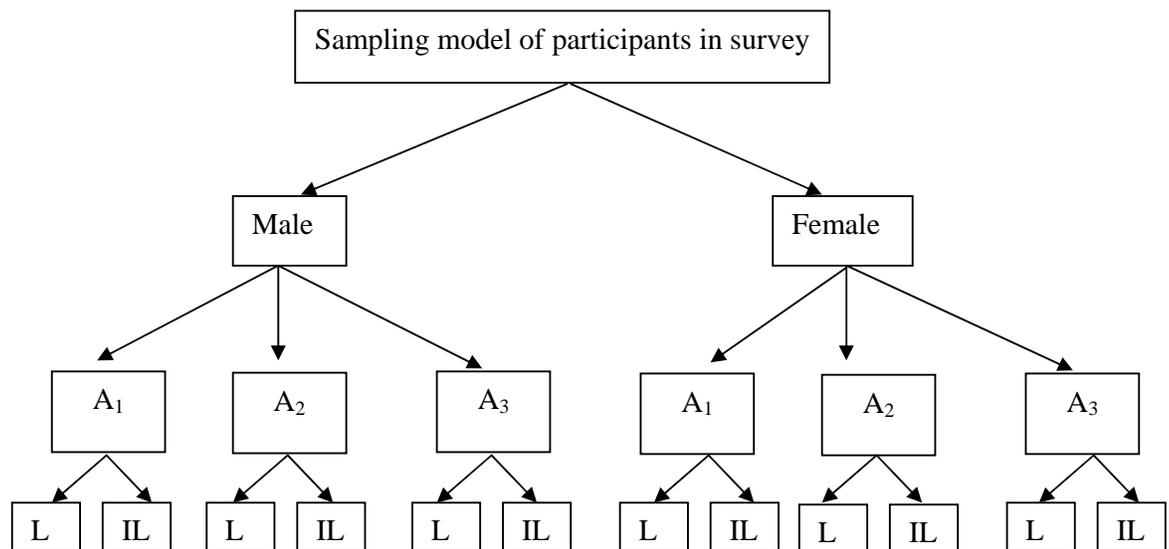
Three sets of sociolinguistic questionnaire in the survey were employed. Their description, purpose and procedure are described in the following paragraphs.

2.2.1.1 Sociolinguistic Questionnaire A (SLQ A)

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

Prior to the administration of this set, first, the Phangduwali speaking areas were selected on the basis of geographical location from the core point i.e. Siran Gaun village of Dhankuta. Other points were Kaseni, Majha Gaun, School Dada and Gairi Gaun of the same district. The participants were chosen from different categories of age, sex and educational background from each survey points. Figure 2.1 presents a model for sampling of participants from each point in the Phangduwali speech community.

Figure 2.1: Model for sampling of participants from each point



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

In Figure 2.1, the term 'point' refers to sociolinguistic field survey points in the speech community. During the sociolinguistic field survey in the Phangduwali speech community, five survey points were visited. Similarly, A₁, A₂, and A₃ refer to age category such as A₁ (15-29), A₂ (30-59), A₃ (60+); and 'L' and 'IL' to 'literate' and

'illiterate' category of the participants who participated during the discussion and interview in the survey so far.

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

Table 2.2: Checklist for Sociolinguistic Questionnaire A

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

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

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

2.2.1.2 Sociolinguistic Questionnaire B (SLQ B)

Another set of questionnaire was Participatory Method (PM). PM was a tool employed during the survey to elicit information from the Phangduwali participants. The tools included in the PM were Domains of Language Use (DLU), Bilingualism or Multilingualism (BLM), Dialect Mapping (DLM) and Appreciative Inquiry (ACI). The main purpose of the use of PM tools was to help the Phangduwali speech community think about the dialects of the Phangduwali language, how bilingual/multilingual Phangduwali people were, in which contexts they employed the Phangduwali language, and what their dreams and aspirations were for their language development. In the questionnaire, each tool was equipped with well-written systematic procedures for the facilitators in the group.

(a) A sample photo of Participatory Method (PM)

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



Source: Sociolinguistic survey of Phangduwali (2016)

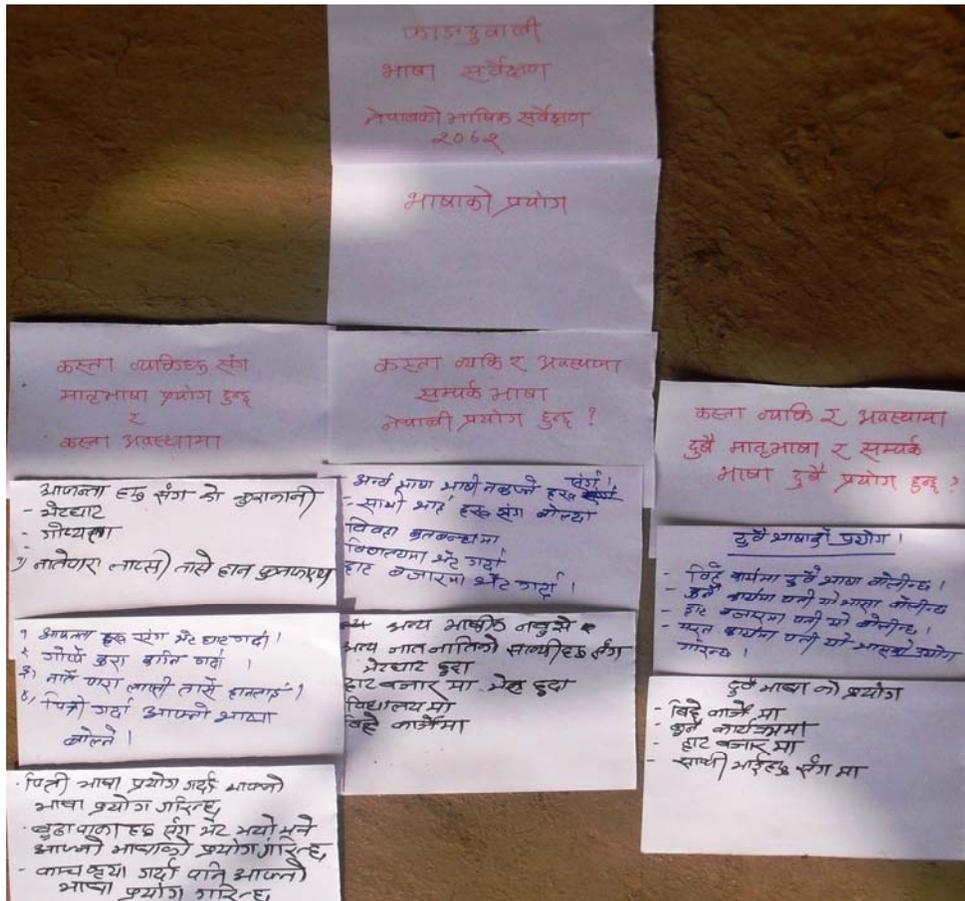
The criteria consisted of the implementation for the participatory tools are as follows:

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

(b) Domains of Language Use (DLU)

Domains of Language Use (DLU) tool was employed in the Phangduwali community members during the linguistic field survey. The use of the tool was mainly aimed to help the Phangduwali community members think and visualize the language that the Phangduwali people speak in diverse contexts. In this tool, the Phangduwali participants took part in the discussion and thought about the situations in which they employed Nepali, the language of wider communication (LWC) and wrote them on

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



Source: Sociolinguistic survey of Phangduwali (2016)

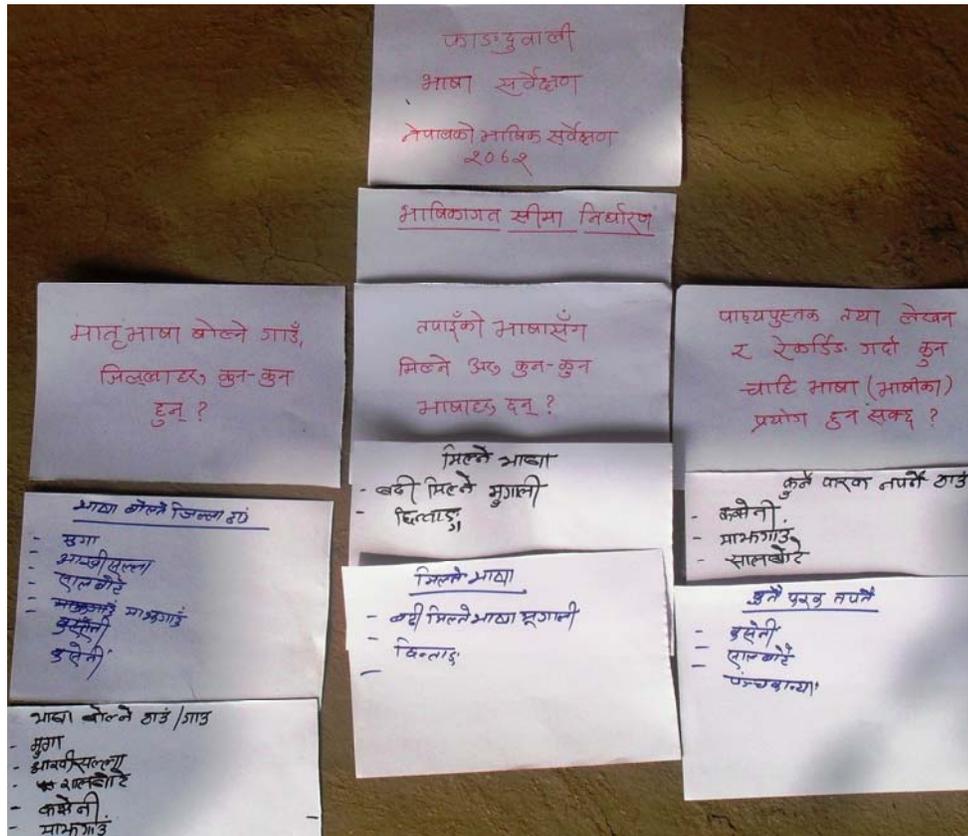
pieces of paper. Then, they wrote down the situations in which they speak Phangduwali language and those situations in which they use both Nepali and Phangduwali. Then, the participants were asked to place the labels as Nepali, Phangduwali and both Nepali and Phangduwali. Next, they were asked to organize the labels in each category according to the situations, which occurred daily and those occurred less than often. At the end, the participants concluded by discussing if they

would like to employ each language in any other situations. A sample of domains of language use carried out in the survey is presented in Photo 2.2.

(c) Dialect Mapping (DLM)

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

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



Source: Sociolinguistic survey of Phangduwali (2016)

(e) Appreciative Inquiry (ACI)

Appreciative Inquiry tool was administered to gather information about the dreams and aspirations of the speech community for their mother tongue development. Using this tool, the participants were asked to describe things that make them feel happy or proud about their language or culture. Then, based on those good things in the Phangduwali language and culture, they were asked to express their dream of making language or culture even better. They were advised to categorize the dreams from the easiest to the most difficult; specify which ones were most important; and to choose a few to start on developing plans such as who else should be involved; what the first step should be; and what resources they needed. A sample of appreciative inquiry carried out in the field survey is presented in Photo 2.5.

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



Source: Sociolinguistic survey of Phangduwali (2016)

2.2.1.3 Sociolinguistic Questionnaire C (SLQ C)

Sociolinguistic Questionnaire C is a set of 21 questions, which was administered to language activists and village heads. The main purpose of this set of questions was to assess the language maintenance, language vitality and their attitudes towards their languages and their readiness for language development. This set was administered to at least two participants in each survey point in Phangduwali.

2.2.1.4 Wordlist comparisons: Description, purpose and procedure

The basic wordlist contains 210 items. The main purpose of this wordlist is to determine the thresholds of lexical similarity uniting groups of languages and dialects at various percentage levels on the basis of standard word lists elicited from the mother tongue Phangduwali speakers. The results have been presented in Table 3.2 to Table 3.5, which illustrates the relative linguistic distances among various speech communities, and lexical differences have been compared in an exhaustive matrix of pairs.

From each survey points, at least six participants of different age, sex and educational status were chosen. In the selection, those speakers were selected who were born in the village or in the near vicinity, had to speak the Phangduwali language as his/her mother tongue and should not have lived outside the village for extended periods of time.

For each item on the wordlist, the researchers elicited, in Nepali, the local Phangduwali word from a Phangduwali mother tongue speaker. The responses were transcribed using the International Phonetic Alphabet (IPA). Afterwards, the words were entered into the computer software known as Wordsurv (word survey) and the lexical items were compared in order to determine similarities and differences among the varieties sampled. This tool provides an initial indication of possible dialect groupings in Phangduwali. However, the intelligibility between dialects cannot be conclusively stated on the basis of lexical similarity percentages.

2.3 Sampling: Survey points, sampling procedure and sample size

2.3.1 Geographical location of the survey points

In the sociolinguistic field survey of the Phangduwali language, information was taken from the five survey points from different villages of Dhankuta district pertinent

to Eastern Development Region of the country. Table 2.3 presents the geographical location of the survey points recorded by the Global Positioning System (GPS) device.

Table 2.3: GPS information for the survey points

S.N.	Survey Points	Elevation	North	East	Remarks
1.	Gairi Gaun	1,103 m	27 ⁰ 02' 01.6"	087 ⁰ 16' 38.0"	
2.	Kaseni	1,305 m	27 ⁰ 02' 20.5"	087 ⁰ 15' 41.6"	
3.	Majha Gaun	1,345 m	27 ⁰ 02' 24.8"	087 ⁰ 16' 28.2"	
4.	Siran Gaun	1,288 m	27 ⁰ 02' 19.5"	087 ⁰ 16' 39.6"	
5.	School Dada	1,208 m	27 ⁰ 02' 08.1"	087 ⁰ 15' 40.2"	

Source: Sociolinguistic survey of Phangduwali (2016)

2.3.2 Sampling procedure

First, the Phangduwali speaking areas were selected on the basis of geographical location from the core point i.e. Siran Gaun in Dhankuta district. Other points were Kaseni, Majha Gaun, School Dada and Gairi Gaun. Secondly, the individuals were chosen from different categories of sex, age and educational background from each survey points.

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

2.3.3 Sample size

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

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

Survey Points	Sociolinguistic Questionnaires			Other Tools
	A (Individual)	B (Participatory)	C (Language activists)	Wordlist
Gairi Gaun	12	✓	2	6
Kaseni	12	✓	2	6
Majha Gaun	12	✓	2	6
Siran Gaun	12	✓	2	6
School Dada	12	✓	2	6
Total	60		10	30

Source: Sociolinguistic survey of Phangduwali (2016)

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

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

The survey was conducted in five points of different villages, viz. Majha Gaun, Siran Gaun, Gairi Gaun, Kaseni and School Dada. Especially, it was very difficult to gather and find the people satisfying all criteria for the qualified participants for the collection of the data. We used mainly four types of tools. However, there are other effective participatory tools like Cause and Effect Tree (a tool used to assist community leaders in thinking about the reasons why they use the language and what effects of the use of those languages on community members), Stakeholder Analysis (a tool used to help a small group of people to identify other stakeholders, categorize those stakeholders, select stakeholders to involve more and develop initial plans for involving them), Force field Analysis (a tool used to help a group who has a goal and wants to solve a problem to identify the forces working for and against the goal or solution). Regarding the participants, the required female participants could not present in some survey points. Due to this, there were only 20 female participants instead of 30.

CHAPTER 3

DIALECTAL VARIATIONS

3.0 Outline

This chapter mainly assesses the levels of lexical and phonetic similarity among the forms of speech spoken in survey areas in order to look at if there are any dialectal variations in Phangduwali, based on the primary data of the wordlist comparison. It consists of five sections. Section 3.1 deals with methodology and evaluation criteria of wordlist comparison in Phangduwali. Similarly, section 3.2 presents the lexical and phonetic comparison with a recently developed program COG. In section 3.3, we present the global correspondences of all the segments used in the words collected in the survey. Section 3.4 discusses the results drawn from Dialect Mapping tool. In section 3.5, we present the summary of the findings of the chapter.

3.1 Wordlist comparison

The standardized wordlists of 210 words have been compared to estimate the degree of lexical and phonetic similarity among the Phangduwali speech forms the wordlists represent. In this section, we discuss the methodology employed in lexical similarity study and evaluation criteria for lexical similarity in percentage.

3.1.1 Methodology

The methodology comprises the collection of wordlists and tools used in the analysis of the wordlists. First, the standardized wordlist of 210 words were elicited in the survey points, namely, Gairi Gaun, Kaseni, Majha Gaun, Siran Gaun and School Dada from the mother tongue speakers (grown up in the their 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). Secondly, the words from the wordlists were entered into the WordSurv (Wimbish, 1989), a tool primarily used to determine the genetic relationship of the languages or dialects. Thirdly, the words entered in the WordSurv were exported as WordSurv 6 XML file to Cog for the comparison of the words collected in the five survey points in terms of the lexical and phonetic similarity. Cog is a tool for comparing languages

using lexicostatistics and comparative linguistics procedures. It can be used to automate much of the process of comparing wordlists from different language varieties.

3.1.2 Evaluation criteria

According to Regmi (2013:63), 60% has been generally taken as a cutoff point for the evaluation of lexical similarity. However, the 60% threshold may not always be a strict cutoff point. Using such a method, the speech varieties having a lexical similarity less than 60% are considered 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 3.1 presents the evaluation criteria of the lexical similarity percentages among the wordlists.

Table 3.1: Evaluation criteria of the lexical similarity

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

3.2 Lexical and phonetic similarity

In this section, we compare and analyze the 210 wordlist using a computer software COG, a recently developed program for lexical and phonetic comparison between and among dialects and languages. Cog allows us to compare and analyze wordlists from different language varieties using an iterative approach. Using this program we can quickly make sense of the data and then more refine the wordlists and settings,

improving the comparison results and the understanding of the varieties at each step. In this section, we, first, present the lexical similarity in percentage among the survey points in the Phangduwali speech community and then phonetic similarities among the survey points.

3.2.1 Lexical similarity

Phangduwali presents different arrays of lexical similarity percentages among the survey points. Table 3.2 presents the lexical similarity in percentage among the survey points in the Phangduwali speech community in the Dhankuta district.

Table 3.2: Lexical similarity key points in the Phangduwali speech community

	Siran Gaun	Kaseni	Majha Gaun	School Danda	Gairi Gaun
Siran Gaun		98%	95%	91%	89%
Kaseni	98%		92%	90%	87%
Majha Gaun	95%	92%		92%	88%
School Dada	91%	90%	92%		83%
Gairi Gaun	89%	87%	88%	83%	

Source: Sociolinguistic survey of Phangduwali (2016)

Table 3.2 shows that Siran Gaun, the core area of Phangduwali, exhibits a significant degree (ranging from 89% to 98%) of lexical similarity with other survey points, i.e., Kaseni, Majha Gaun, School Dada and Gairi Gaun. Moreover, of the total 210 words, Siran Gaun exhibits the highest similarity with Kaseni (i.e., 98%) and the least similarity with Gairi Gaun (i.e., 89%). Gairi Gaun, another survey point, displays a significant degree (ranging from 83% to 89%) of lexical similarity with other survey points, highest with Siran Gaun and least with School Dada respectively. It is clear that the lexical similarity percentages categorize the survey points into three groups: Siran Gaun and Kaseni; Majha Gaun and School Danda and Gairi Gaun. Among these varieties, Gairi Gaun stands a bit outlying.

Until intelligibility testing is carried on by using RTT, it is very difficult to say whether it is a form of different language, may be Mugali, or a related dialect of Phangduwali. Besides, the attitudes and the perceptions of the speakers are also important factors in the evaluation of the dialectal variation. All the informants unanimously reported that Phangduwali does not significantly show a dialectal variation.

3.2.2 Phonetic similarity

Phangduwali presents different ranges of phonetic similarity percentages among the survey points. Table 3.3 presents the phonetic similarity percentage among the survey points in the Phangduwali speech community.

Table 3.3: Phonetic similarity in the key points in the Phangduwali speech community (in percentage)

	Siran Gaun	Kaseni	Majha Gaun	School Dada	Gairi Gaun
Siran Gaun		98%	95%	90%	91%
Kaseni	98%		95%	91%	90%
Majha Gaun	95%	95%		92%	91%
School Dada	90%	91%	92%		86%
Gairi Gaun	91%	90%	91%	86%	

Source: Sociolinguistic survey of Phangduwali (2016)

Quite similar to lexical similarity, Table 3.3 shows that Siran Gaun, the core area of Phangduwali, exhibits a significant degree (ranging from 91% to 98%) of phonetic similarity with other survey points, i.e., Kaseni, Majha Gaun, School Dada, and Gairi Gaun. Moreover, of the total 210 words, Siran Gaun exhibits the highest similarity with Kaseni (i.e., 98%) and the least similarity with Gairi Gaun (i.e., 91%). Gairi Gaun, another survey point, displays a significant degree (ranging from 86% to 91%) of lexical similarity with other survey points, highest with Siran Gaun and Majha

Gaun (i.e., 91%) and least with School Dada (86%). This can also be presented in a hierarchical graph which displays the hierarchy of relation among the speech varieties based on COG.

Figure 3.1: Lexical (a) and phonetic (b) similarities matrix in hierarchical dendrogram graphs

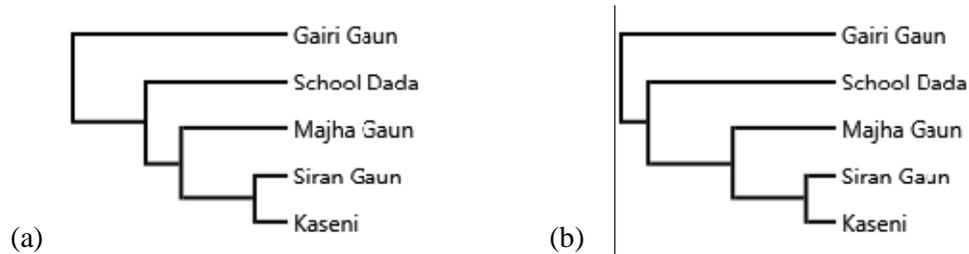
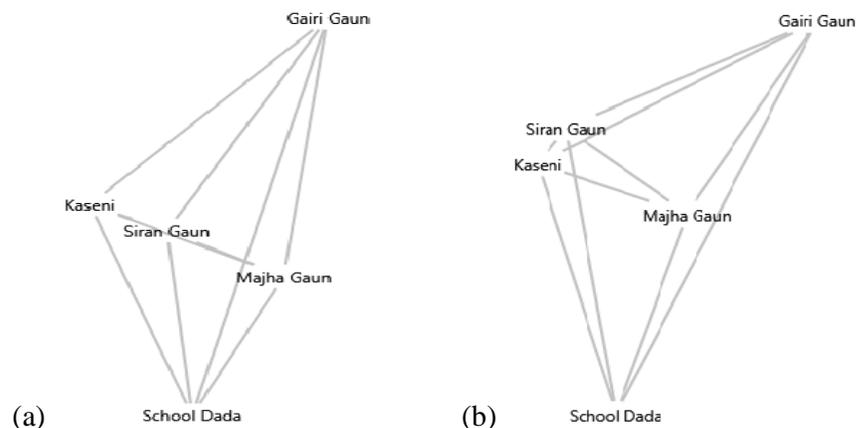


Figure 3.1 (a-b) shows that there are basically two speech varieties of Phangduwali: Gairi Gaun and another comprising of two sub-varieties (i.e., [School Dada], [Majha Gaun], and [Siran Gaun and Kaseni]. Siran Gaun and Kaseni are both lexically and phonetically closer to each other than Gairi Gaun speech variety of Phangduwali.

Similarly, the network graph lays out the language varieties, where similar varieties will tend to cluster together. This can be represented in the form of lexical and phonetic network graph in Figure 3.2 (a-b).

Figure 3.2: Lexical (a) and phonetic (b) similarity matrix network graph



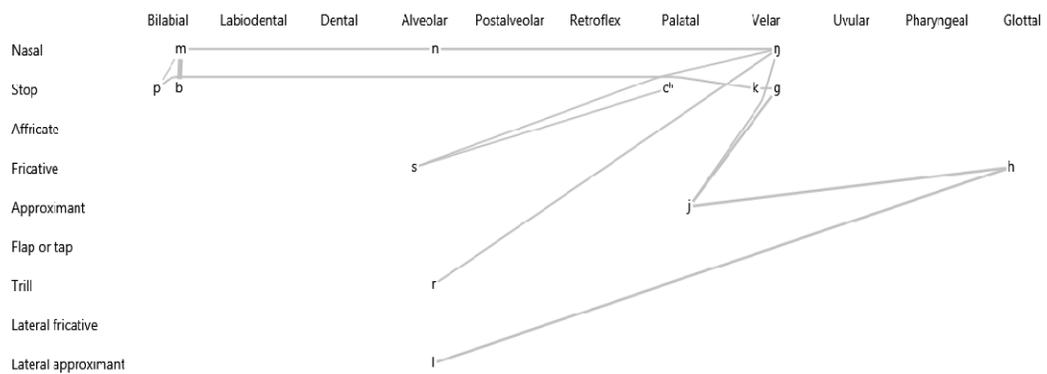
Edges are drawn between varieties that meet a specified similarity threshold. This graph allows us to make clusters of similar varieties and how they might be connected. Figure 3.2 shows that the Siran Gaun, Kaseni and Majha Gaun speech varieties of Phangduwali are closely related to each other both lexically and

phonetically. However, Gairi Gaun and School Dada stand a bit far from other varieties.

3.3 Global correspondences

The global correspondence displays all of the segments that occur in a particular syllable position across the wordlists from all the five survey points. Edges indicate that at least one correspondence has occurred between those two segments. The thickness of the edge indicates the number of correspondences. Figure 3.3 presents an IPA consonant chart (column headers are place of articulation; rows are manner of articulation) in their onset position.

Figure 3.3: Global correspondence of Phangduwali phonemes in onset positions



This chart allows us to get a good sense of correspondences that occur across multiple variety pairs. Similarly, Figure 3.4 presents the corresponding of the different phonemes in their nucleus position. A number of phonemes have occurred in the nucleus position i.e. IPA vowel chart (column headers are backness; rows are height).

Figure 3.4: Global correspondence of Phangduwali phonemes in nucleus positions

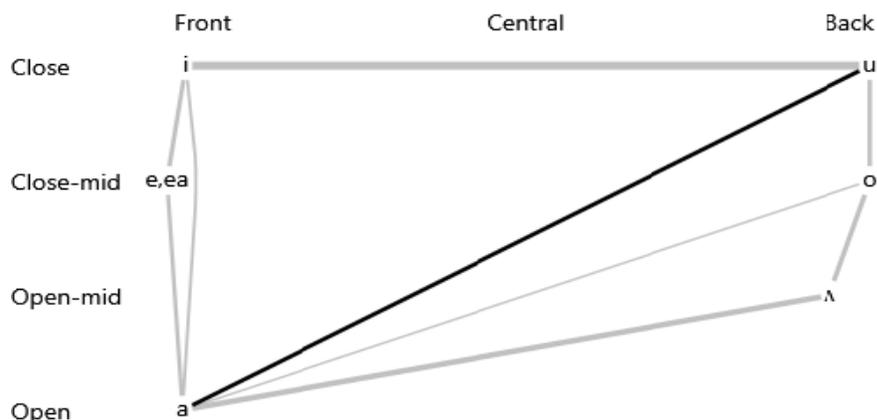
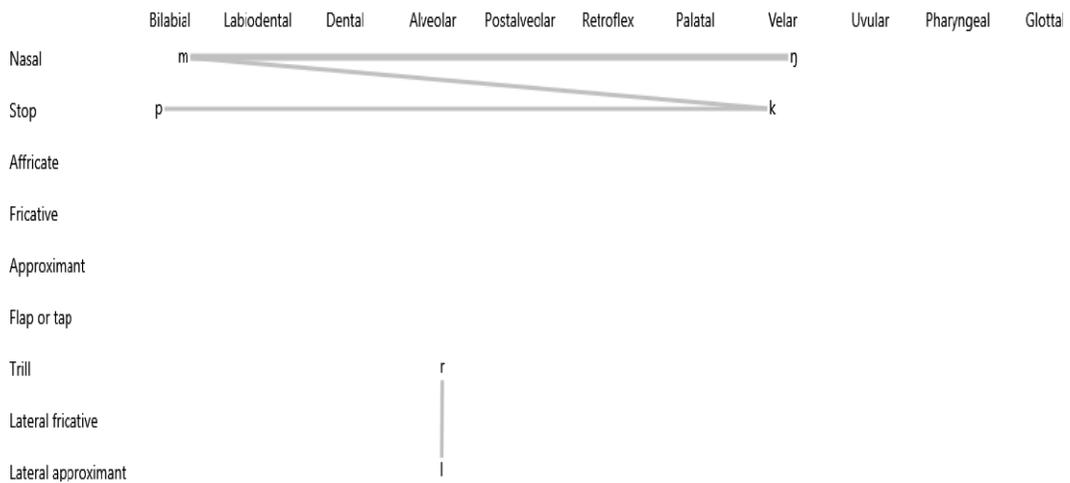


Figure 3.4 shows the vowels phonemes of Phangduwali in nucleus position of the syllables. The thickness of the edge indicates the number of correspondences.

Figure 3.5 presents the global correspondence of the phonemes of the basic wordlist in their coda position.

Figure 3.5: Global correspondence of Phangduwali phonemes in coda positions

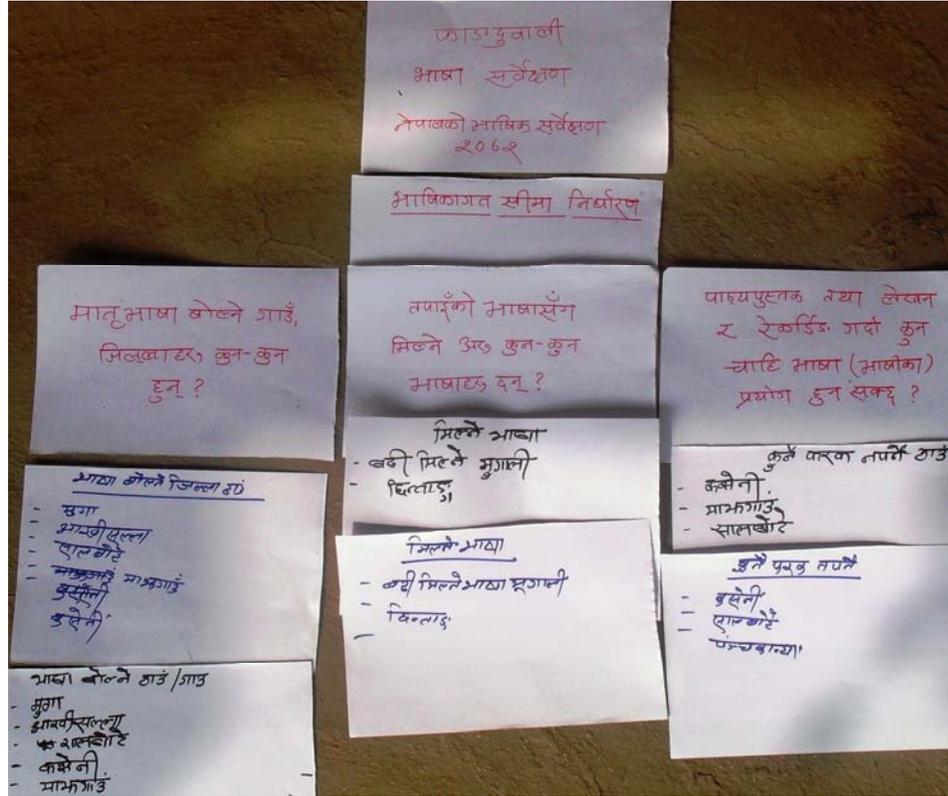


We can observe that only a limited number of phonemes have occurred in the coda position in comparison to the onset position. Only bilabial and velar phonemes occur in the coda position.

3.4 Dialect mapping

The dialect-mapping tool was used to help the community members to think about and visualize the different varieties, if any, in the Phangduwali language. The informants in group in each key point were asked to write on a separate sheet of paper the name of each village where the Phangduwali language is spoken and placed them on the floor to represent the geographical location. In common, the following names of the villages/places were recognized as the Phangduwali language speaking areas: Gairi Gaun, Kaseni, Majha Gaun, Siran Gaun and School Dada. A sample Photo 3.1 presents the situation of dialect mapping in the Phangduwali language speech community.

Photo 3.1: A sample photo of situation of dialect mapping



Source: Sociolinguistic survey of Phangduwali (2016)

Table 3.4 lists the information about the places where Phangduwali is spoken as the mother tongue and where it is spoken the same as others.

Table 3.4: Information about the places where Phangduwali is spoken as mother tongue and where it is spoken the same as others

Survey points	The places where Phangduwali is spoken as mother tongue	Where it is spoken the same as others
Siran Gaun	Muga, Ankhisalla, Salbote, Kaseni, Majhagaun	The same dialect
Kaseni	Muga, Ankhisalla, Salbote, Kaseni, Majhagaun	The same dialect
Majh Gaun	Muga, Ankhisalla, Salbote, Kaseni, Majhagaun	The same dialect

School Dada	Muga, Ankhisalla, Salbote, Kaseni, Majhagaun	The same dialect
Gairi Gaun	Muga, Ankhisalla, Salbote, Kaseni, Majhagaun	The same dialect

Source: Sociolinguistic survey of Phangduwali (2016)

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

3.5 Summary

In this chapter, we first assessed the levels of lexical and phonetic similarities among the forms of speech spoken in the survey points in the Phangduwali speech community. Across the survey points, there appear different ranges of lexical and phonetic similarities. Such similarity percentages clearly indicate that there is not a clear tendency towards dialectal variation in Phangduwali. Phangduwali spoken in five survey points are mutually intelligible to each other.

Siran Gaun, the core area of Phangduwali, exhibits a significant degree (ranging from 89% to 98%) of lexical similarity with other survey points, i.e., Kaseni, Majha Gaun, School Dada and Gairi Gaun. Moreover, of the total 210 words, Siran Gaun exhibits the highest similarity with Kaseni (i.e., 98%) and the least similarity with Gairi Gaun (i.e., 89%). Siran Gaun, the core area of Phangduwali, exhibits a significant degree (ranging from 91% to 98%) of phonetic similarity with other survey points, i.e., Kaseni, Majha Gaun, School Dada, and Gairi Gaun. In terms of both lexical and phonetic similarities, we can categorize the survey points as Siran Gaun and Kaseni are both lexically and phonetically closer to each other than Gairi Gaun speech variety of Phangduwali.

Participants in the survey points responded that the Phangduwali language spoken in most of the places of Dhankuta district is exactly the same with their speech variety and gave first priority to the speech variety spoken in Dhankuta district for developing reading materials and recordings.

CHAPTER 4

DOMAINS OF LANGUAGE USE

4.0 Outline

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

4.1 Patterns of language use in general domains

Pattern of language use is an interesting aspect of sociolinguistic study. It consists of various types of domains of language usage, which are pertinent to daily activities of human beings.

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

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

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

Domains	Sex					
	Female (N=20)			Male (n=40)		
	Phang	P & N	Nepali	Phang	P & N	Nepali
Counting	3 (15%)	5 (25%)	12 (60%)	7 (18.5%)	15 (37.5%)	18 (45%)
Singing	3 (15%)	5 (25%)	12 (60%)	4 (10%)	15 (37.5%)	21 (52.5%)
Joking	2 (10%)	5 (25%)	13 (65%)	6 (15%)	15 (37.5%)	19 (47.5%)
Shopping/Marketing	2 (10%)	4 (20%)	14 (70%)	6 (15%)	12 (30%)	22 (55%)
Story telling	3 (15%)	6 (30%)	11 (55%)	5 (12.5%)	14 (35%)	21 (52.5%)
Discussing/Debate	4 (20%)	6 (30%)	10 (50%)	7 (18.5%)	18 (45%)	15 (37.5%)
Praying	9 (45%)	5 (25%)	6 (30%)	19 (47.5%)	11 (27.5%)	10 (25%)
Quarrelling	2 (10%)	7 (35%)	11 (55%)	6 (14%)	14 (36%)	20 (50%)
Abusing (scolding/using taboo words)	4 (20%)	6 (30%)	10 (50%)	9 (22.5%)	14 (35%)	17 (42.5%)
Telling stories to children	5 (25%)	4 (20%)	11 (55%)	8 (20%)	11 (27.5%)	21 (52.5%)
Singing at home	3 (15%)	7 (35%)	10 (50%)	7 (17.5%)	13 (32.5%)	20 (50%)
Family gathering	4 (20%)	7 (35%)	9 (45%)	10 (25%)	14 (35%)	16 (40%)
Village meetings	5 (25%)	8 (40%)	7 (35%)	9 (22.5%)	17 (42.5%)	14 (35%)

Source: Sociolinguistic survey of Phangduwali (2016)

Table 4.1 shows the gender category of the participants, languages most frequently used in the different domains and the response of the participants. Nepali has been the language of wider communication (LWC) in Phangduwali community.

Regarding the domain of counting, a majority of the female (60%) and male (45%) participants reported that they most frequently used Nepali, which is followed by Phangduwali-Nepali and Phangduwali respectively.

Regarding singing domain a majority of the female (60%) and male (53%) participants reported that they most frequently used Nepali, which is followed by Phangduwali-Nepali and Phangduwali respectively.

Under the domain of joking, a majority of the female (65%) and male (48%) participants reported that they frequently used Nepali, which is followed by Phangduwali-Nepali and Nepali. In the domain of shopping or marketing, a majority of the female (70%) and male (55%) participants reported that they most frequently used Nepali, which is followed by Phangduwali-Nepali and Phangduwali respectively.

Concerning the domain of story-telling, a majority of the female (55%) and male (53%) participants reported that they most frequently used Nepali, which is followed by Phangduwali-Nepali and Nepali respectively. In the topic of discussion and debate, a majority of the female (50%) and male (38%) participants reported that they most frequently used Nepali, which is followed by Phangduwali-Nepali and Nepali respectively.

In the domain of praying, a majority of the female (45%) and male (48%) participants reported that they most frequently used Phangduwali, which is followed by Nepali and Phangduwali-Nepali respectively.

In the domain of quarrelling, a majority of the female (55%) and male (50%) participants reported that they most frequently used Nepali, which is followed by Phangduwali-Nepali and Nepali respectively. Concerning the domain of abusing and scolding, a majority of the female (50%) and male (43%) participants reported that they most frequently used Nepali, which is followed by Phangduwali-Nepali and Phangduwali respectively.

With regard to the domain of telling stories to children, a majority of the female (55%) and male (53%) participants reported that they most frequently used Nepali, which is followed by Phangduwali-Nepali and Phangduwali respectively.

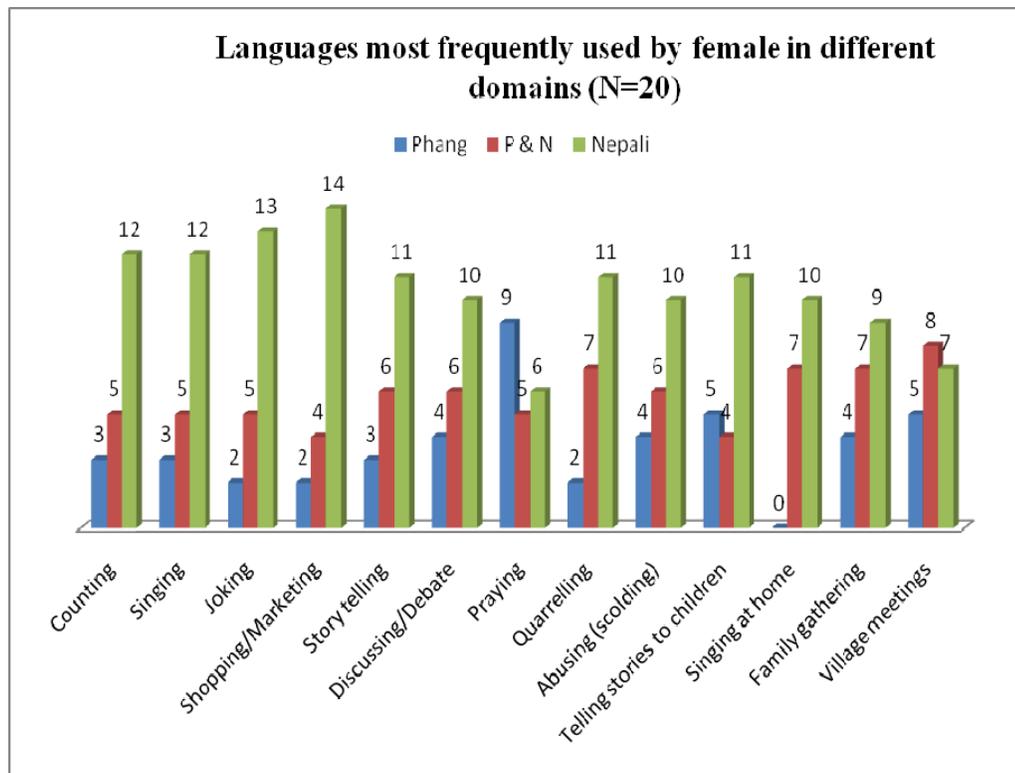
In the domain of singing at home, a majority of the female (50%) and male (50%) participants reported that they most frequently used Nepali, which is followed by Phangduwali-Nepali and Nepali respectively.

Regarding the domain of family gatherings, a majority of the female (45%) and male (40%) participants reported that they most frequently used Nepali, which is followed by Phangduwali-Nepali and Phangduwali respectively.

And, in case of village meetings, a majority of the female (40%) and male (43%) participants reported that they most frequently used Phangduwali-Nepali, which is followed by Nepali and Phangduwali respectively.

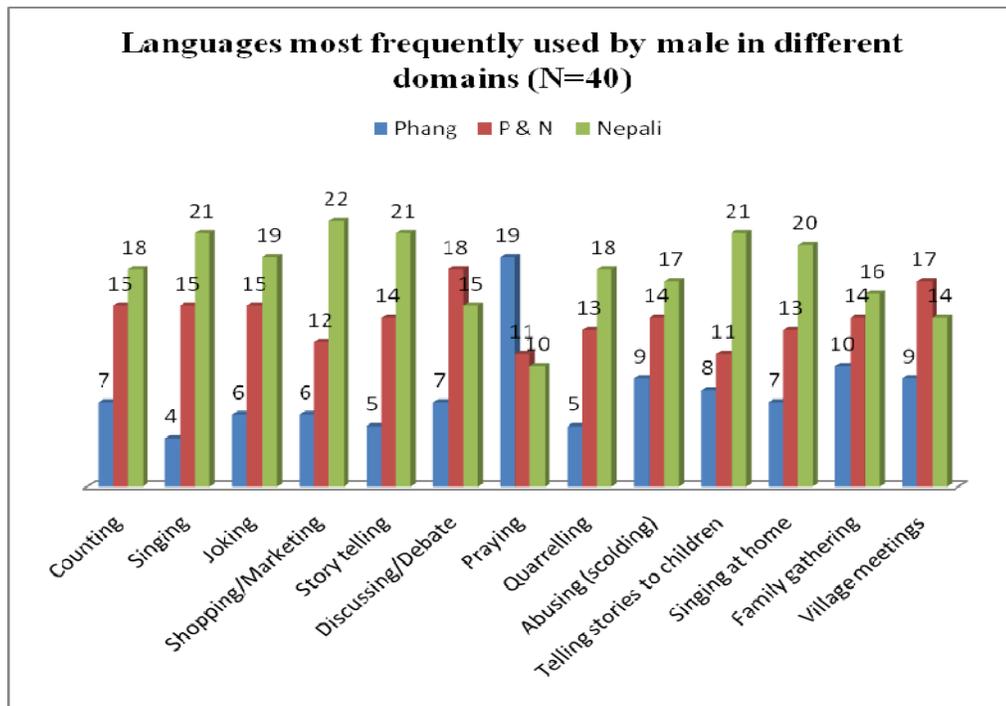
The patterns of language use in different domains are presented in the following figures.

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



Source: Sociolinguistic survey of Phangduwali (2016)

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



Source: Sociolinguistic survey of Phangduwali (2016)

The age groups of the total participants are categorized into three as A₁ (n=13), A₂ (n=36) and A₃ (n=11). The group A₁ consists of age margin from 15 to 34; A₂ from 35 to 59; and A₃ from 60 above. Regarding the age group, the languages most frequently used in different domains are presented in Table 4.2.

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

(A₁=15-34 years, A₂=35-59 years, A₃=60 + years)

Domains	Age groups								
	A ₁ (n=10)			A ₂ (n=35)			A ₃ (n=15)		
	Phang	P & N	Nepali	Phang	P & N	Nepali	Phang	P & N	Nepali
Counting	2 (20%)	4 (50%)	4 (30%)	4 (11%)	10 (29%)	21 (60%)	4 (27%)	6 (40%)	5 (33%)
Singing	-	5 (50%)	5 (50%)	4 (11%)	11 (31%)	20 (57%)	3 (20%)	4 (27%)	8 (53%)
Joking	1 (10%)	4 (40%)	5 (50%)	4 (11%)	11 (31%)	20 (57%)	3 (20%)	5 (33%)	7 (47%)
Bargaining/ Shopping	1 (10%)	3 (30%)	6 (60%)	3 (9%)	9 (25%)	23 (66%)	4 (27%)	4 (15%)	7 (47%)
Story telling	2 (20%)	4 (40%)	4 (40%)	3 (9%)	11 (31%)	21 (60%)	3 (20%)	5 (33%)	7 (47%)
Discussing/ Debate	3 (30%)	4 (40%)	3 (30%)	5 (15%)	15 (43%)	15 (42%)	3 (20%)	5 (33%)	7 (47%)
Praying	4 (40%)	3 (30%)	3 (30%)	19 (15%)	8 (23%)	8 (22%)	5 (33%)	5 (34%)	5 (33%)
Quarrelling	2 (20%)	4 (40%)	4 (40%)	4 (12%)	11 (31%)	20 (57%)	2 (13%)	6 (40%)	7 (47%)
Abusing (scolding)	3 (30%)	2 (20%)	5 (50%)	7 (20%)	12 (34%)	16 (46%)	3 (20%)	6 (40%)	6 (40%)
Telling stories	2 (20%)	2 (20%)	6 (60%)	8 (23%)	9 (25%)	18 (52%)	3 (20%)	4 (27%)	8 (53%)
Singing at home	2 (20%)	3 (30%)	5 (50%)	4 (11%)	12 (35%)	19 (54%)	4 (27%)	5 (33%)	6 (40%)
Family gatherings	3 (30%)	4 (40%)	3 (30%)	7 (20%)	11 (31%)	17 (49%)	4 (27%)	6 (40%)	5 (33%)
Village meetings	3 (30%)	3 (30%)	4 (40%)	6 (17%)	17 (49%)	12 (34%)	5 (33%)	5 (34%)	5 (33%)

Source: Sociolinguistic survey of Phangduwali (2016)

Table 4.2 shows that under the age group of A₁ (n=10), a majority of the participants in most of the domains, reported that they used Nepali, which is followed by Phangduwali-Nepali and Phangduwali respectively.

Likewise, in the age group of A₂ (n=35), a majority of the participants in most of the domains, reported that they used Nepali, which is followed by Phangduwali-Nepali and Nepali respectively.

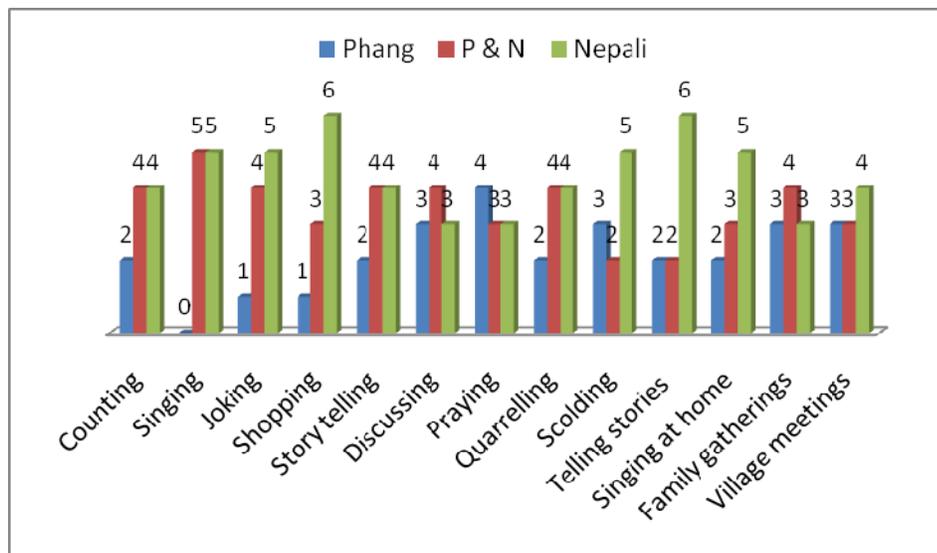
Similarly, under domain of the age group of A₃ (n=15), a majority of the participants reported that they used Nepali in most of the domains of language use, which is followed by Phangduwali-Nepali and Phangduwali respectively.

However, in domain of discussion or debate, a majority of the participants from age group of A₁ and A₂ reported that they most frequently used Phangduwali-Nepali, which is followed by Nepali and Phangduwali respectively.

In case of praying, a majority of the participants from A₁ reported that they most frequently used mother tongue, which is followed by Phangduwali-Nepali and Nepali respectively; and majority from A₂ and A₃ reported that they most frequently used Phangduwali-Nepali, which is followed by Nepali and Phangduwali respectively.

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

Figure 4.3: Languages most frequently used in different domains by the age group of A₁ (n=10)



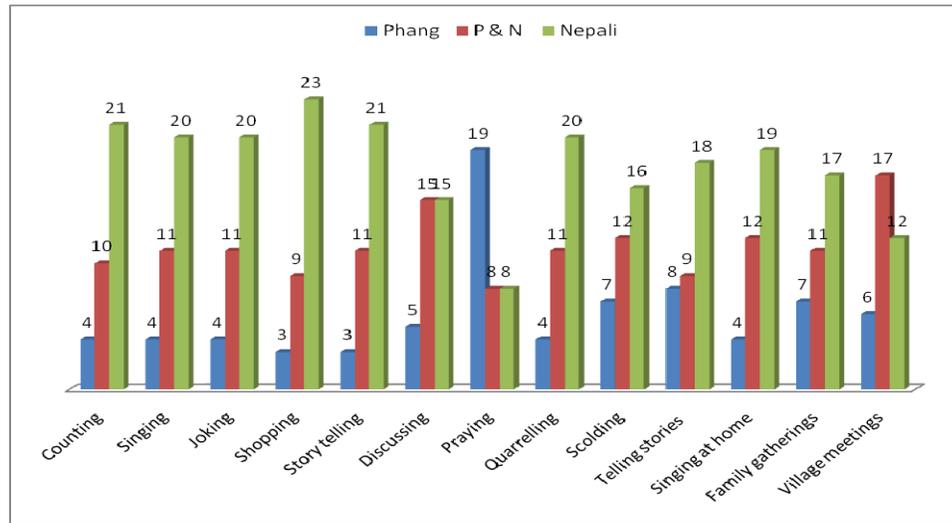
Source: Sociolinguistic survey of Phangduwali (2016)

Figure 4.3 shows the age group of A₁ with the majority of the participants who use Nepali language in most of the domains.

Regarding the domain of praying, a majority of the participants reported that they mostly used mother tongue which is followed by Phangduwali-Nepali and Nepali.

In the domains of counting, singing, discussing, quarrelling, and family, a majority of the participants reported that they most frequently used both Phangduwali and Nepali.

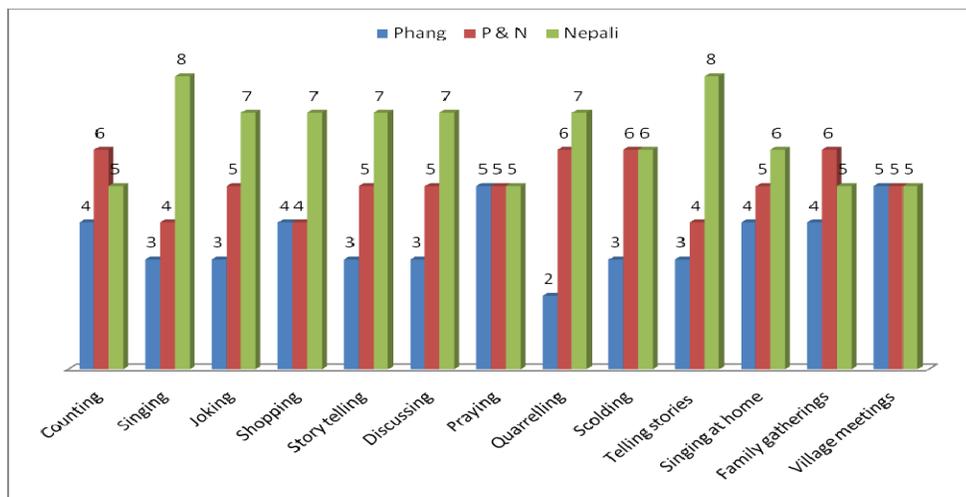
Figure 4.4: Languages most frequently used by the age group of A₂ (n=35)



Source: Sociolinguistic survey of Phangduwali (2016)

Figure 4.4 shows the age group of A₂ with the majority of the participants who use Nepali in most of the domains of language use, which is followed by Phangduwali-Nepali and Phangduwali. In case of praying, a majority of the participants reported that they mostly used mother tongue, which is followed by Phangduwali-Nepali and Nepali. In case of discussing and village meeting, majority of the participants reported that they most frequently used Phangduwali-Nepali, which is followed by Nepali and Phangduwali respectively.

Figure 4.5: Languages most frequently used by the age group of A₃ (n=15)



Source: Sociolinguistic survey of Phangduwali (2016)

Figure 4.5 shows the age group of A₃ with the majority of the participants who use Nepali in most of the domains of language use. In case of counting, scolding, family gatherings and village meetings, majority of the participants reported that they most frequently used Phangduwali-Nepali, which is followed by Nepali and Phangduwali respectively.

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

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

Domains	Literacy					
	Literate (N=45)			Illiterate (N=15)		
	Phang	P & N	Nepali	Phang	P & N	Nepali
Counting	7 (15%)	16 (36%)	22 (49%)	3 (20%)	4 (27%)	8 (53%)
Singing	5 (11%)	16 (36%)	24 (53%)	2 (13%)	4 (27%)	9 (60%)
Joking	5 (11%)	15 (33%)	25 (56%)	3 (20%)	5 (33%)	7 (47%)
Shopping/Marketing	5 (11%)	10 (22%)	30 (67%)	3 (20%)	6 (40%)	6 (40%)
Story telling	5 (11%)	15 (33%)	25 (56%)	3 (20%)	5 (33%)	7 (47%)
Discussing/ Debate	7 (16%)	19 (42%)	19 (42%)	4 (27%)	5 (33%)	6 (40%)
Praying	20 (44%)	13 (29%)	12 (27%)	8 (53%)	3 (20%)	4 (27%)
Quarrelling	6 (14%)	15 (33%)	24 (53%)	2 (33%)	6 (40%)	7 (47%)
Abusing (scolding)	10 (22%)	13 (29%)	22 (49%)	3 (20%)	7 (47%)	5 (33%)
Telling stories to children	9 (20%)	10 (22%)	26 (58%)	4 (27%)	5 (33%)	6 (40%)
Singing at home	6 (14%)	14 (31%)	25 (55%)	4 (27%)	6 (40%)	5 (33%)
Family gatherings	10 (22%)	16 (36%)	19 (42%)	4 (27%)	5 (33%)	6 (40%)
Village meetings	9 (20%)	18 (40%)	18 (40%)	5 (33%)	7 (47%)	3 (20%)

Source: Sociolinguistic survey of Phangduwali (2016)

Table 4.3 shows the literacy category of the sixty participants and their response under the different domains. With regard to literate category (n=45), a majority of the participants reported that they frequently used Nepali in most of the domains of language use, which is followed by Phangduwali-Nepali and Nepali respectively.

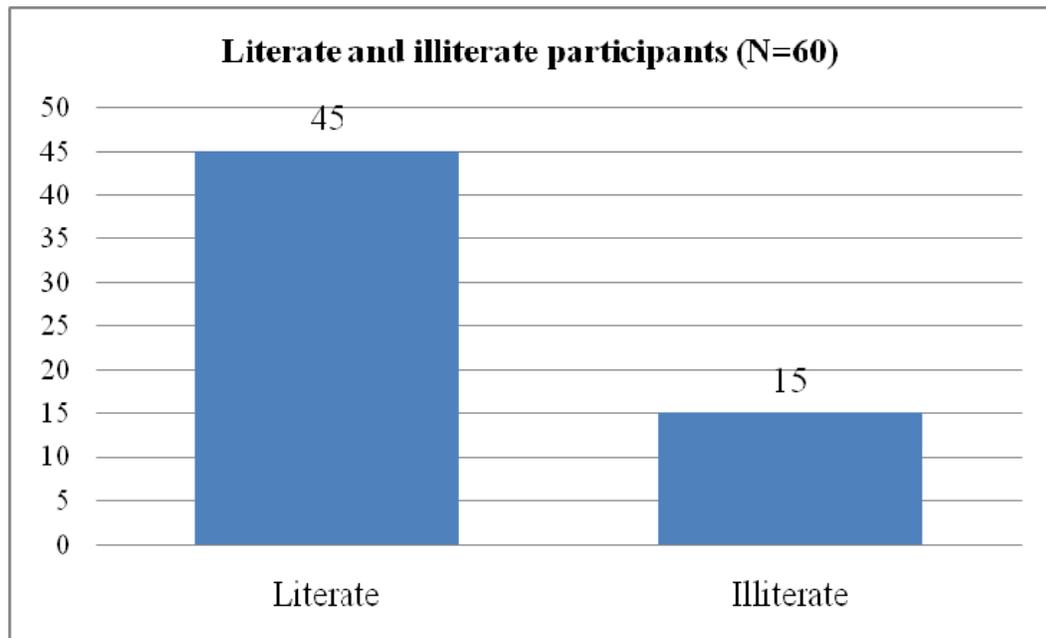
However, regarding the domain of praying, a majority of the participants (44%) reported that they frequently used mother tongue, which is followed by Phangduwali-Nepali (30%) and Nepali (22%) respectively.

With regard to the illiterate category of the participants (n=15), a majority of the participants reported that they frequently used Nepali in most of the domains, which is followed by Phangduwali-Nepali and Phangduwali respectively.

However, regarding the domain of praying, abusing, singing at home and village meeting, majority of the participants reported that they most frequently used Phangduwali-Nepali, which is followed by Phangduwali and Nepali respectively.

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

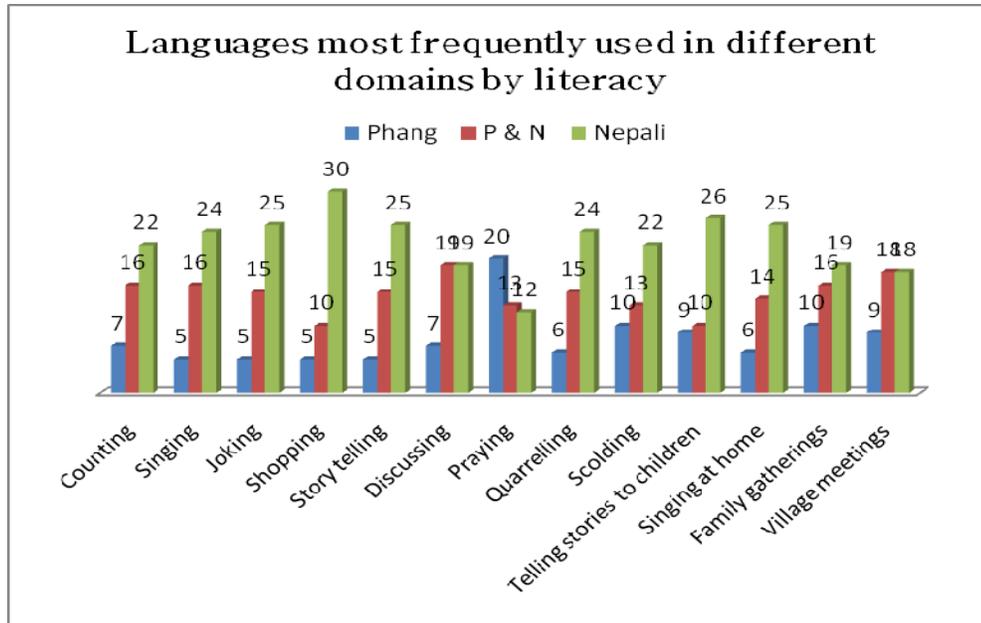
Figure 4.6: Literate and Illiterate Participants



Source: Sociolinguistic survey of Phangduwali (2016)

Figure 4.6 shows that a majority of the participants (75%) fall under the category of literate group and minority as illiterate group (25%).

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



Source: Sociolinguistic survey of Phangduwali (2016)

Figure 4.7 shows that in most of the different domains of language use, a majority of the literate participants most frequently used Nepali, which is followed by Phangduwali-Nepali and mother tongue respectively. In the domain of praying, a majority of the literate participants reported that they most frequently used mother tongue, which is followed by Phangduwali-Nepali and Nepali respectively.

4.2 Patterns of language use at home

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

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

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

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

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

Domains	Sex					
	Female (N=20)			Male (n=40)		
	Phang	P & N	Nepali	Phang	P & N	Nepali
Grandfather	9 (45%)	7 (35%)	4 (20%)	16 (40%)	12 (30%)	12 (30%)
Grandmother	9 (45%)	7 (35%)	4 (20%)	16 (40%)	12 (30%)	12 (30%)
Father	9 (45%)	8 (40%)	3 (15%)	14 (35%)	13 (32%)	13 (33%)
Mother	9 (45%)	8 (40%)	3 (15%)	14 (35%)	13 (32%)	13 (33%)
Spouse	8 (40%)	7 (35%)	5 (25%)	12 (42%)	13 (36%)	15 (22%)
Children	7 (35%)	7 (35%)	6 (30%)	10 (25%)	14 (35%)	16 (40%)

Source: Sociolinguistic survey of Phangduwali (2016)

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

In case of grandfather and grandmother, a majority of the female (45%) and male (40%) participants reported that they most frequently used their mother tongue while talking about educational matters like schools, admission, studies, teacher, etc., which is followed by Phangduwali-Nepali and Nepali.

Similarly, a majority of the female (45%) and male (35%) participants reported that they most frequently used mother tongue with their father and mother, which is followed by Phangduwali-Nepali and Nepali respectively.

In the domain of spouse, a majority of female (40%) and male (42%) participants reported that they most frequently used mother tongue with their spouse, which is followed by Phangduwali-Nepali and Nepali respectively.

In the domain of children, a majority of female (35%) and male (40%) participants reported that they most frequently used mother tongue and Nepali respectively, which is followed by Phangduwali-Nepali.

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

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

(A₁=15-34 years, A₂=35-59 years, A₃= 60 +)

Domain	Age groups								
	A ₁ (n=10)			A ₂ (n=35)			A ₃ (n=15)		
	Phang	P & N	Nepali	Phang	P & N	Nepali	Phang	P & N	Nepali
Grandfather	5 (50%)	4 (40%)	1 (10%)	13 (37%)	10 (29%)	12 (34%)	7 (47%)	5 (33%)	3 (20%)
Grandmother	5 (50%)	4 (40%)	1 (10%)	13 (37%)	10 (29%)	12 (34%)	7 (47%)	5 (33%)	3 (20%)
Father	4 (50%)	4 (25%)	2 (25%)	13 (37%)	12 (34%)	10 (29%)	6 (40%)	5 (33%)	4 (27%)
Mother	4 (50%)	4 (25%)	2 (25%)	13 (37%)	12 (34%)	10 (29%)	6 (40%)	5 (33%)	4 (27%)
Spouse	3 (37%)	4 (25%)	3 (38%)	13 (37%)	10 (29%)	12 (34%)	4 (27%)	6 (40%)	5 (33%)
Children	3 (37%)	3 (38%)	4 (25%)	10 (29%)	13 (37%)	12 (34%)	4 (27%)	5 (33%)	6 (40%)

Source: Sociolinguistic survey of Phangduwali (2016)

Table 4.5 shows the participants' age groups of A₁, A₂, A₃ and their responses on the educational matters like school, admission, studies, teacher, etc. With regard to age group A₁, a majority of the participants (50%) reported that they most frequently used mother tongue with their grandfather, grandmother, father and mother, which is followed by Phangduwali-Nepali and Nepali respectively.

In the domain of spouse, a majority of the participants (38%) reported that they most frequently used Nepali, which is followed by Phangduwali-Nepali and Nepali respectively. In the domain of children, a majority of the participants (38%) reported that they most frequently used Phangduwali-Nepali, which is followed by Phangduwali and Nepali respectively.

In A₂, a majority of the participants reported that they most frequently used mother tongue with grandfather, grandmother, father, mother and spouse which is followed by Phangduwali-Nepali and Nepali respectively. In case of children, a majority of the participants (37%) reported that they most frequently used Phangduwali-Nepali, which is followed by Nepali (34%) and Phangduwali (29%) respectively.

Under the category of A₃, a majority of the participants reported that they most frequently used mother tongue while talking with their grandfather, grandmother, father and mother, which is followed by Phangduwali-Nepali and Nepali respectively. In case of spouse and children, a majority of the participants reported that they most frequently used Phangduwali-Nepali and Nepali, which is followed by Nepali.

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

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

Domain	Literacy					
	Literate (N=45)			Illiterate (N=15)		
	Phang	P & N	Nepali	Phang	P & N	Nepali
Grandfather	18 (40%)	15 (33%)	12 (27%)	7 (47%)	4 (26%)	4 (27%)
Grandmother	18 (40%)	15 (33%)	12 (27%)	7 (47%)	4 (26%)	4 (27%)
Father	17 (38%)	15 (33%)	13 (29%)	6 (40%)	6 (40%)	3 (20%)
Mother	17 (38%)	15 (33%)	13 (29%)	6 (40%)	6 (40%)	3 (20%)
Spouse	15 (33%)	14 (31%)	16 (36%)	5 (33%)	6 (40%)	4 (27%)
Children	14 (31%)	15 (33%)	16 (36%)	3 (20%)	6 (40%)	6 (40%)

Source: Sociolinguistic survey of Phangduwali (2016)

Table 4.6: shows languages most frequently used with different family members by literacy while talking about education matters such as school, admission, studies, teacher, etc.

With regard to literate category, a majority of the participants (40%) reported that they most frequently used mother tongue with their grandfather and grandmother, which is followed by Phangduwali-Nepali (33%) and Nepali (27%) respectively.

Similarly, a majority of the participants (38%) reported that they most frequently used mother tongue with their father and mother, which is followed by Phangduwali-Nepali (33%) and Nepali (29%) respectively.

Concerning spouse, a majority of the participants (36%) reported that they most frequently used Nepali, which is followed by mother tongue (33%) and Phangduwali-Nepali (31%) respectively.

Regarding the illiterate category, a majority of the participants (47%) reported that they most frequently used mother tongue with grandfather and grandmother, which is followed by Nepali (27%) and Phangduwali-Nepali (26%) respectively. Similarly, a majority of the participants (40%) reported that they most frequently used mother tongue with their father and mother, which is followed by Phangduwali-Nepali (40%) and Nepali (20%) respectively.

In case of spouse, a majority of the participants (40%) reported that they most frequently used Phangduwali-Nepali, which is followed by Phangduwali (35%) and Nepali (27%) respectively. And, in case of children, a majority of the participants (40%) reported that they most frequently used Nepali, which is followed by Phangduwali-Nepali (40%) and mother tongue (20%) respectively.

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

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

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

Domain	Sex					
	Female (N=20)			Male (n=40)		
	Phang	P & N	Nepali	Phang	P & N	Nepali
Grandfather	9 (45%)	5 (25%)	6 (30%)	20 (50%)	9 (23%)	11 (27%)
Grandmother	9 (45%)	5 (25%)	6 (30%)	20 (50%)	9 (23%)	11 (27%)
Father	8 (40%)	7 (35%)	5 (25%)	18 (45%)	12 (30%)	10 (25%)
Mother	8 (40%)	7 (35%)	5 (25%)	18 (45%)	12 (30%)	10 (25%)
Spouse	7 (35%)	7 (35%)	6 (30%)	14 (35%)	13 (32%)	13 (33%)
Children	6 (30%)	8 (40%)	6 (30%)	12 (30%)	15 (37%)	13 (33%)

Source: Sociolinguistic survey of Phangduwali (2016)

Table 4.7 shows the sex category of the participants and their responses on the subject matter of discussing social events and their family matters like festivals, election, ceremonies, marriage, savings, spending, etc. With regard to female participants, a majority of the participants (45%) reported that they most frequently used the Phangduwali language with their grandfather and grandmother, which is followed by Nepali (30%) and Phangduwali-Nepali (25%) respectively.

With their father and mother, a majority of the female participants (40%) reported that they most frequently used Phangduwali, which is followed by Phangduwali-Nepali (35%) and Nepali (25%) respectively. With their spouse, a majority of the participants (35%) reported that they most frequently used Phangduwali-Nepali, which is followed by Phangduwali (35%) and Nepali (30%) respectively. And, with their children, a majority of the participants (40%) reported that they most frequently used Phangduwali-Nepali, which is followed by Phangduwali (30%) and Nepali (30%) respectively.

With regard to male participants, a majority of the participants (50%) reported that they most frequently used Phangduwali with their grandfather and grandmother, which is followed by Nepali (27%) and Phangduwali-Nepali (23%) respectively. With their father and mother, a majority of the participants (45%) reported that they most frequently used Phangduwali, which is followed by Phangduwali-Nepali (30%) and Nepali (10%) respectively. With their spouse, a majority of the participants (35%) reported that they most frequently used Phangduwali, which is followed by Nepali (33%) and Phangduwali-Nepali (32%) respectively. And, with their children, a majority of the participants (37%) reported that they most frequently used Phangduwali-Nepali, which is followed by Nepali (33%) and Phangduwali (30%) respectively.

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

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

(A₁= 15-34 years, A₂=35-60 years, A₃= 60 +)

Domain	Age groups								
	A ₁ (n=10)			A ₂ (n=35)			A ₃ (n=15)		
	Phang	P&N	Nepali	Phang	P&N	Nepali	Phang	P&N	Nepali
Grandfather	4 (40%)	3 (30%)	3 (30%)	18 (51%)	7 (20%)	10 (29%)	7 (46%)	4 (27%)	4 (27%)
Grandmother	4 (40%)	3 (30%)	3 (30%)	18 (51%)	7 (20%)	10 (29%)	7 (46%)	4 (27%)	4 (27%)
Father	4 (40%)	3 (30%)	3 (30%)	16 (46%)	11 (31%)	8 (23%)	6 (40%)	5 (33%)	4 (27%)
Mother	4 (40%)	3 (30%)	3 (30%)	16 (46%)	11 (31%)	8 (23%)	6 (40%)	5 (33%)	4 (27%)
Spouse	2 (20%)	3 (30%)	5 (50%)	15 (43%)	12 (34%)	8 (23%)	4 (27%)	5 (33%)	6 (40%)
Children	2 (20%)	2 (20%)	6 (60%)	12 (34%)	16 (46%)	7 (20%)	4 (27%)	5 (33%)	6 (40%)

Source: Sociolinguistic survey of Phangduwali (2016)

Table 4.8 shows the participants' age groups as A₁, A₂, A₃ and their responses while discussing social events and family matter like festivals, election, ceremonies, marriage, savings, spending, etc.

With regard to age group A₁, a majority of the participants (40%) reported that they most frequently used Phangduwali with their grandfather, grandmother, father and mother while discussing social events and family matter like festivals, election, ceremonies, marriage, savings, spending, etc., which is followed by Phangduwali-Nepali (30%) and Nepali (30%) respectively. With spouse and children, a majority of the participants reported that they most frequently used Nepali, which is followed by Phangduwali-Nepali and Nepali respectively.

With regard to age group A₂, a majority of the participants (84%) reported that they most frequently used Phangduwali language with their grandfather, grandmother, father, mother and spouse while discussing social events and family matter like festivals, election, ceremonies, marriage, savings, spending, etc., which is followed by Phangduwali-Nepali and Nepali respectively. With their children, a majority of the participants (46%) reported that they most frequently used Phangduwali-Nepali, which is followed by Phangduwali (34%) and Nepali (20%) respectively.

With regard to age group A₃ and discussing social events and family matter like festivals, election, ceremonies, marriage, savings, spending, etc., a majority of the participants (46%) reported that they most frequently used Phangduwali with their grandfather and grandmother, which is followed by Phangduwali-Nepali (27%) and Nepali (27%) respectively. In the domains of father and mother, a majority of the participants (40%) reported that they most frequently used mother tongue, which is followed by Phangduwali-Nepali (33%) and Nepali (27%) respectively.

Similarly, with their spouse and children, a majority of the participants (40%) reported that they most frequently used Nepali, which is followed by Phangduwali-Nepali (33%) and Phangduwali (27%) respectively.

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

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

Domain	Literacy					
	Literate (n=45)			Illiterate (n=15)		
	Phang	P & N	Nepali	Phang	P & N	Nepali
Grandfather	22 (49%)	10 (22%)	13 (29%)	7 (46%)	4 (27%)	4 (27%)
Grandmother	22 (49%)	10 (22%)	13 (29%)	7 (46%)	4 (27%)	4 (27%)
Father	20 (44%)	15 (34%)	10 (22%)	6 (40%)	4 (27%)	5 (33%)
Mother	20 (44%)	15 (34%)	10 (22%)	6 (40%)	5 (33%)	4 (27%)
Spouse	16 (36%)	16 (35%)	13 (29%)	5 (33%)	4 (27%)	6 (40%)
Children	14 (31%)	17 (38%)	14 (31%)	4 (27%)	6 (40%)	5 (33%)

Source: Sociolinguistic survey of Phangduwali (2016)

Table 4.9 shows the participants' information on literacy, wherein, forty-five participants are literate and fifteen illiterate.

With regard to the literate group, a majority of the participants (49%) reported that they most frequently used mother tongue with their grandfather and grandmother while discussing social events and family matter like festivals, election, ceremonies, marriage, savings, spending, etc., which is followed by Nepali (29%) and Phangduwali-Nepali (22%) respectively.

With their father and mother, a majority of the participants (44%) reported that they most frequently used mother tongue, which is followed by Phangduwali-Nepali (34%) and Nepali (22%) respectively.

With their spouse, a majority of the participants (36%) reported that they most frequently used the Phangduwali, which is followed by Phangduwali-Nepali (35%) and Nepali (29%) respectively.

And, with their children, a majority of the participants (38%) reported that they most frequently used Nepali, which is followed by Phangduwali-Nepali (31%) and Nepali (31%) respectively.

With regard to the illiterate group, a majority of the participants (46%) reported that they most frequently used mother tongue with their grandfather and grandmother

while discussing social events and family matter like festivals, election, ceremonies, marriage, savings, spending, etc., which is followed by Nepali (27%) and Phangduwali-Nepali (27%) respectively.

With their father and mother, a majority of the participants (40%) reported that they most frequently used mother tongue, which is followed by Phangduwali-Nepali and Nepali respectively.

With their spouse, a majority of the participants (40%) reported that they most frequently used the Nepali, which is followed by Phangduwali (33%) and Nepali (27%) respectively.

And, with their children, a majority of the participants (40%) reported that they most frequently used Phangduwali-Nepali, which is followed by Nepali (33%) and Phangduwali-Nepali (27%) respectively.

4.2.3 Patterns of language use at home while writing letters

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

Table 4.10: Languages most frequently used with family members by sex

Domain	Sex					
	Female (N=20)			Male (n=40)		
	Phang	P & N	Nepali	Phang	P & N	Nepali
Grandfather	6 (30%)	7 (35%)	7 (35%)	13 (32%)	12 (30%)	15 (38%)
Grandmother	6 (30%)	7 (35%)	7 (35%)	13 (32%)	12 (30%)	15 (38%)
Father	5 (38%)	6 (33%)	9 (29%)	10 (25%)	15 (37%)	15 (38%)
Mother	5 (38%)	6 (33%)	9 (29%)	10 (25%)	15 (37%)	15 (38%)
Spouse	4 (20%)	6 (33%)	10 (50%)	8 (20%)	14 (35%)	18 (45%)
Children	4 (24%)	5 (38%)	11 (38%)	7 (18%)	13 (32%)	20 (50%)

Source: Sociolinguistic survey of Phangduwali (2016)

Table 4.10 shows the sex category of the participants and their responses with different family members by sex while writing letters.

With regard to female participants, a majority of the participants (35%) reported that they most frequently used Phangduwali-Nepali with their grandfather and grandmother, which is followed by Nepali (35%) and Nepali (30%) respectively.

With their father and mother, a majority of the participants (38%) reported that they most frequently used mother tongue, which is followed by Phangduwali-Nepali (33%) and Nepali (29%) respectively.

With their spouse, a majority of the participants (50%) reported that they most frequently used Nepali, which is followed by Phangduwali-Nepali (33%) and Phangduwali (20%) respectively.

And, with their children, a majority of the participants (38%) reported that they most frequently used Nepali, which is followed by Phangduwali-Nepali (38%) and Phangduwali (24%) respectively.

With regard to male participants, a majority of the participants (38%) reported that they most frequently used Nepali with their grandfather and grandmother, which is followed by Phangduwali-Nepali (32%) and Nepali (30%) respectively.

With their father and mother, a majority of the participants (38%) reported that they most frequently used Nepali, which is followed by Phangduwali-Nepali (37%) and Nepali (25%) respectively.

With their spouse, a majority of the participants (45%) reported that they most frequently used Nepali, which is followed by Phangduwali-Nepali (35%) and Nepali (20%) respectively.

And, with their children, a majority of the participants (50%) reported that they most frequently used Nepali, which is followed by Phangduwali-Nepali (32%) and Phangduwali (18%) respectively.

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

Table 4.11: Languages most frequently used with different family members by age while writing letters (A₁= 15-34 years, A₂=35-60 years, A₃= 60 +)

Domain	Age groups								
	A ₁ (n=10)			A ₂ (n=35)			A ₃ (n=15)		
	Phang	P & N	Nepali	Phang	P & N	Nepali	Phang	P & N	Nepali
Grandfather	3 (30%)	3 (30%)	4 (40%)	11 (31%)	12 (34%)	12 (35%)	5 (33%)	4 (27%)	6 (40%)
Grandmother	3 (30%)	3 (30%)	4 (40%)	11 (31%)	12 (34%)	12 (35%)	5 (33%)	4 (27%)	6 (40%)
Father	2 (20%)	4 (40%)	4 (40%)	9 (26%)	11 (33%)	15 (42%)	4 (27%)	6 (40%)	5 (33%)
Mother	2 (20%)	4 (40%)	4 (40%)	9 (26%)	11 (33%)	15 (42%)	4 (27%)	6 (40%)	5 (33%)
Spouse	2 (20%)	3 (30%)	5 (50%)	7 (20%)	10 (29%)	18 (51%)	3 (20%)	7 (47%)	5 (33%)
Children	2 (20%)	2 (20%)	6 (60%)	7 (20%)	12 (34%)	16 (46%)	2 (13%)	4 (27%)	9 (60%)

Source: Sociolinguistic survey of Phangduwali (2016)

Table 4.11 shows the participants' age groups of A₁, A₂, A₃ and their responses while writing letters with their family relatives.

With regard to age group A₁, a majority of the participants (40%) reported that they most frequently used Nepali with their grandfather and grandmother while writing letters, which is followed by Phangduwali-Nepali (30%) and Phangduwali (30%) respectively.

With their father and mother, a majority of the participants (40%) reported that they most frequently used Nepali, which is followed by Phangduwali-Nepali (40%) and Phangduwali (20%) respectively. With their spouse, a majority of the participants (50%) reported that they most frequently used Nepali, which is followed by Phangduwali-Nepali (30%) and Phangduwali (20%) respectively.

And, with their children, a majority of the participant (60%) reported that they most frequently used Nepali, which is followed by Phangduwali-Nepali (20%) and Phangduwali (20%) respectively.

With regard to age group A₂, a majority of the participants (35%) reported that they most frequently used Nepali with their grandfather and grandmother while writing letters, which is followed by Phangduwali-Nepali (34%) and Phangduwali (31%) respectively.

A majority of the participants (42%) reported that they most frequently used Nepali with their father and mother, which is followed by Phangduwali-Nepali (33%) and Nepali (26%) respectively.

A majority of the participants (51%) reported that they most frequently used Nepali with their spouse, which is followed by Phangduwali-Nepali (29%) and Phangduwali (20%) respectively.

With their children, a majority of the participants (46%) reported that they most frequently used Nepali, which is followed by Phangduwali-Nepali (34%) and Phangduwali (20%) respectively.

With regard to age group A₃, a majority of the participants (40%) reported that they most frequently used Nepali with their grandfather and grandmother while writing letters, which is followed by Phangduwali (33%) and Phangduwali-Nepali (27%) respectively.

A majority of the participants (40%) reported that they most frequently used Phangduwali-Nepali while writing letters to their father and mother, which is followed by Nepali (33%) and Phangduwali (27%) respectively.

A majority of the participants (47%) reported that they most frequently used Phangduwali-Nepali while writing letters to their spouse, which is followed by Nepali (33%) and Phangduwali (20%) respectively.

A majority of the participants (60%) reported that they most frequently used Nepali while writing letters to their children, which is followed by Phangduwali-Nepali (27%) and Phangduwali (13%) respectively.

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

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

Domain	Literacy					
	Literate (n=45)			Illiterate (n=15)		
	Phang	P & N	Nepali	Phang	P & N	Nepali
Grandfather	14 (31%)	14 (31%)	17 (49%)	4 (27%)	4 (26%)	7 (47%)
Grandmother	14 (31%)	14 (31%)	17 (49%)	4 (27%)	4 (26%)	7 (47%)
Father	12 (31%)	16 (31%)	17 (49%)	3 (27%)	5 (26%)	7 (47%)
Mother	12 (31%)	16 (31%)	17 (49%)	3 (27%)	5 (26%)	7 (47%)
Spouse	10 (22%)	14 (31%)	21 (47%)	2 (13%)	6 (40%)	7 (47%)
Children	9 (20%)	13 (29%)	23 (51%)	2 (13%)	5 (33%)	8 (54%)

Source: Sociolinguistic survey of Phangduwali (2016)

Table 4.12 shows the participants' information on literacy, wherein, forty-five participants are literate and fifteen illiterate. With regard to the literate group, a majority of the participants reported that they most frequently used Nepali while writing letter to their grandfather, grandmother, father, mother, spouse and children, which is followed by Phangduwali-Nepali and Phangduwali respectively.

With regard to the illiterate group, a majority of the participants also reported that they most frequently used Nepali while writing letters to their grandfather, grandmother, father, mother, spouse and children, which is followed by Phangduwali-Nepali and Phangduwali respectively.

4.3 Patterns of language use by the children

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

Table 4.13: Languages usually spoken by children by sex

Domains	Sex					
	Female (N=20)			Male (n=40)		
	Phang	P & N	Nepali	Phang	P & N	Nepali
Playing with other children	4 (46%)	5 (29%)	11 (25%)	7 (44%)	11 (25%)	22 (31%)
Talking with neighbors	5 (25%)	6 (30%)	9 (45%)	9 (22%)	10 (25%)	21 (53%)
At school	2 (10%)	8 (40%)	10 (50%)	8 (20%)	14 (35%)	18 (45%)

Source: Sociolinguistic survey of Phangduwali (2016)

Table 4.13 shows the sex category of the patterns of language used by the children, playing with other children and talking with neighbors and at school. With regard to female participants, a majority of the female participants reported that their children most frequently used Nepali with other children while playing, talking with neighbors and at school, which is followed by Phangduwali-Nepali and Nepali languages respectively.

Concerning the male participants, a majority of the participants also reported that their children most frequently used Nepali with other children while playing, talking with neighbors and at school, which is followed by Phangduwali-Nepali and Nepali languages respectively.

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

Table 4.14: Languages usually spoken by children by age

(A₁= 15-34 years, A₂=35-60 years, A₃= 60 + years)

Domains	Age groups								
	A ₁ (n=10)			A ₂ (n=35)			A ₃ (n=15)		
	Phang	P&N	Nepali	Phang	P&N	Nepali	Phang	P&N	Nepali
Playing with other children	2 (20%)	3 (30%)	5 (50%)	6 (17%)	9 (26%)	20 (57%)	3 (20%)	4 (27%)	8 (53%)
Talking with neighbors	2 (20%)	3 (30%)	5 (50%)	8 (23%)	9 (26%)	18 (51%)	4 (27%)	4 (27%)	7 (46%)
At school	1 (10%)	5 (50%)	4 (40%)	7 (20%)	12 (34%)	16 (46%)	2 (13%)	5 (33%)	8 (54%)

Source: Sociolinguistic survey of Phangduwali (2016)

Table 4.14 shows the participants' age groups of A₁, A₂, A₃ and their responses on the language used by their children in different domains like playing with other children, talking with neighbors and at school.

With regard to age group A₁, a majority of the participants (50%) reported that their children most frequently used Nepali with other children while playing and talking with neighbors, which is followed by Phangduwali-Nepali (30%) and Phangduwali (20%) respectively.

A majority of the participants (50%) reported that their children most frequently used Phangduwali-Nepali at school, which is followed by Nepali (40%) and Nepali (10%) respectively.

With regard to age group A₂, a majority of the participants reported that their children most frequently used Nepali with other children while playing and talking with neighbors, which is followed by Phangduwali-Nepali and Phangduwali respectively.

And, a majority of the participants (46%) reported that their children most frequently used Nepali at school, which is followed by Phangduwali-Nepali (34%) and Phangduwali (20%) respectively.

With regard to age group A₃, a majority of the participants (53%) reported that their children most frequently used Nepali with other children while playing, which is followed by Phangduwali-Nepali (27%) and Phangduwali (20%) respectively.

A majority of the participants (46%) reported that their children most frequently used Nepali while talking with neighbors, which is followed by Phangduwali-Nepali (27%) and Nepali (27%) respectively.

And, a majority of the participants (54%) reported that their children most frequently used Nepali at school, which is followed by Phangduwali-Nepali (33%) and Phangduwali (13%) respectively.

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

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

Domain	Literacy					
	Literate (n=45)			Illiterate (n=15)		
	Phang	P & N	Nepali	Phang	P & N	Nepali
Playing with other children	9 (20%)	10 (22%)	26 (58%)	3 (20%)	4 (27%)	8 (53%)
Talking with neighbors	11 (24%)	11 (25%)	23 (51%)	3 (20%)	5 (33%)	7 (47%)
At school	8 (18%)	17 (38%)	20 (44%)	2 (13%)	5 (33%)	8 (54%)

Source: Sociolinguistic survey of Phangduwali (2016)

Table 4.15 shows the participants' information on literacy, wherein, forty-five participants are literate and fifteen illiterate. With regard to the literate group, a majority of the participants reported that their children most frequently used Nepali with other children while playing, talking with neighbors and at school, which is followed by Phangduwali-Nepali and Phangduwali languages respectively.

With regard to the illiterate group, a majority of the participants (53%) reported that their children most frequently used Nepali with other children while playing, which is followed by Phangduwali-Nepali (27%) and Phangduwali (20%) respectively.

A majority of the participants (47%) reported that their children most frequently used Nepali with other children talking with neighbors, which is followed by Phangduwali-Nepali (33%) and Phangduwali (20%) respectively.

And, a majority of the participants (54%) reported that their children most frequently used Nepali with other children school, which is followed by Phangduwali-Nepali (33%) and Phangduwali (13%) respectively.

4.4 Patterns of language use by the community for marriage invitations

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

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

Domain	Sex		Total (N=60)
	Female (N=20)	Male (n=40)	
Phang	5 (25%)	11 (28%)	16 (27%)
P and N	7 (35%)	14 (35%)	21 (35%)
Nepali	8 (40%)	15 (37%)	23 (38%)

Source: Sociolinguistic survey of Phangduwali (2016)

Table 4.16 shows the language mostly used for marriage invitation in the community and the sex category of the participants. With regard to female participants, a majority of the participants (40%) reported that they used Nepali for marriage invitations in their community, which is followed by Phangduwali-Nepali (35%) and Phangduwali (25%) respectively. Similarly, on the other hand, with regard to male participants, a majority of the participants (37%) reported that they used Nepali for marriage invitations in their community, which is followed by Phangduwali-Nepali (35%) and Phangduwali (28%) respectively. In total, a majority of the participants (38%) reported that they used Nepali for marriage invitations in their community, which is followed by Phangduwali-Nepali (35%) and Nepali (27%) respectively.

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

(A₁= 15-34 years, A₂=35-60 years, A₃= 60 + years)

Domain	Age groups			Total (N=60)
	A ₁ (n=10)	A ₂ (n=35)	A ₃ (n=15)	
Phang	2 (20%)	11 (32%)	3 (20%)	16 (27%)
P and N	4 (40%)	12 (34%)	5 (33%)	21 (35%)
Nepali	4 (40%)	12 (34%)	7 (47%)	23 (38%)

Source: Sociolinguistic survey of Phangduwali (2016)

Table 4.17 shows that a majority of the participants (40%) from the age group A₁ reported that they used Nepali for marriage invitation in their community, which is followed by Phangduwali-Nepali (40%) and Phangduwali (20%) respectively.

With regard to age group A₂, a majority of the participants (34%) reported that they used Nepali for marriage invitation in their community, which is followed by Phangduwali-Nepali (34%) and Phangduwali (32%) respectively.

Similarly, regarding the age group of A₃, a majority of the participants (47%) reported that they used Nepali, which is followed by Phangduwali-Nepali (33%) and Phangduwali (20%) respectively.

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

Domain	Literacy		Total (N=60)
	Literate (n=45)	Illiterate (n=15)	
Phang	12 (27%)	4 (27%)	16 (27%)
P and N	15 (33%)	6 (40%)	21 (35%)
Nepali	18 (40%)	5 (33%)	23 (38%)

Source: Sociolinguistic survey of Phangduwali (2016)

Table 4.18 shows the literacy category of the participants and their responses on language used for marriage invitation in the community. With regard to literate participants, a majority of the participants (40%) reported that they used Nepali for marriage invitation in the community, which is followed by Phangduwali-Nepali (33%) and Phangduwali (27%) respectively. Similarly, regarding illiterate category, a majority of the participants (40%) reported that they used Phangduwali-Nepali for marriage invitation in the community, which is followed by Nepali (33%) and Phangduwali (27%) respectively. In total, a majority of the participants (38%) reported that they used Nepali for marriage invitation in the community, which is followed by Phangduwali-Nepali (35%) and Phangduwali (27%) respectively.

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

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

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

Domain	Sex		Total (N=60)
	Female (N=20)	Male (n=40)	
Phangduwali	-	-	-
Phang. and Nepali	-	-	-
Nepali	20 (100%)	40 (100%)	60 (100%)

Source: Sociolinguistic survey of Phangduwali (2016)

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

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

(A₁= 15-34 years, A₂=35-60 years, A₃= 60 + years)

Language	Age groups			Total (N=60)
	A ₁ (n=10)	A ₂ (n=35)	A ₃ (n=15)	
Phangduwali	-	-	-	-
Phang. and Nepali	-	-	-	-
Nepali	10 (100%)	35 100%)	15 (100%)	60 (100%)

Source: Sociolinguistic survey of Phangduwali (2016)

Table 4.20 shows that all participants, regarding age groups of A₁, A₂ and A₃, reported that they usually used Nepali to write minutes in community meetings.

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

Language	Literacy		Total (N=60)
	Literate (n=45)	Illiterate (n=15)	
Phangduwali	-	-	-
Phang and Nepali	-	-	-
Nepali	45 (100%)	15 (100%)	60 (100%)

Source: Sociolinguistic survey of Phangduwali (2016)

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

4.6 The frequency of use of mother tongue

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

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

Domain	Sex		Total (N=60)
	Female (N=20)	Male (n=40)	
Everyday	8 (40%)	14 (35%)	22 (37%)
Rarely	12 (60%)	26 (65%)	38 (63%)
Never	-	-	-

Source: Sociolinguistic survey of Phangduwali (2016)

Table 4.22 shows that a majority of the female participants (60%) reported that they rarely used mother tongue everyday in their practical life, and a minority of the male participants (40%) reported that they used mother tongue everyday in their practical life.

Concerning the male participants, a majority of the male participants (65%) reported that they rarely used mother tongue everyday in their practical life, and a minority of the male participants (35%) reported that they used mother tongue everyday in their practical life.

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

Domain	Age groups			Total (N=60)
	A ₁ (n=10)	A ₂ (n=35)	A ₃ (n=15)	
Everyday	4 (40%)	14 (40%)	4 (27%)	22 (37%)
Rarely	6 (60%)	21 (60%)	11 (73%)	38 (63%)
Never	-	-	-	-

Source: Sociolinguistic survey of Phangduwali (2016)

Table 4.23 shows participants' age group as A₁, A₂ and A₃, and their responses on mother tongue use in their daily life. Regarding age group A₁, a majority of the participants (60%) reported that they used mother tongue rarely in their practical life. However, a minority of the participants (40%) reported that they used mother tongue everyday in their practical life.

With regard to age group A₂, a majority of the participants (60%) reported that they rarely used mother tongue in their practical life. However, a minority of the participants (40%) reported that they used mother tongue everyday in their practical life.

Similarly, with regard to age group A₃, a majority of the participants (73%) reported that they rarely used mother tongue in their practical life. However, a minority of the participants (27%) reported that they used mother tongue everyday in their practical life.

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

Domain	Literacy		Total (N=60)
	Literate (n=45)	Illiterate (n=15)	
Everyday	16 (36%)	6 (40%)	22 (37%)
Rarely	29 (64%)	9 (60%)	38 (63%)
Never	-	-	-

Source: Sociolinguistic survey of Phangduwali (2016)

Table 4.24 shows literacy category of the participants and their response on the use of mother tongue. With regard to literate participants, a majority of the participants (64%) reported that they rarely used mother tongue in their daily life. However, a minority of the participants (36%) reported that they used mother tongue everyday in their daily life.

With regard to illiterate participants, a majority of the participants (60%) reported that they rarely used mother tongue everyday in their daily life. However, a minority of

the participants (40%) reported that they used mother tongue everyday in their daily life.

4.7 The frequency of use of the language of wider communication

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

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

Domain	Sex		Total (N=60)
	Female (N=20)	Male (n=40)	
Everyday	20 (100%)	40 (100%)	60 (100%)
Rarely	-	-	-
Never	-	-	-

Source: Sociolinguistic survey of Phangduwali (2016)

Table 4.25 shows the frequency of the use of the language of wider communication by sex category of the participants. With regard to female and male participants, all reported that they used Nepali everyday as the language of wider communication.

Table 4.26: The frequency of the use of the language of wider communication by age (A₁= 15-34 years, A₂=35-60 years, A₃= 60 + years)

Domain	Age groups			Total (N=60)
	A ₁ (n=10)	A ₂ (n=35)	A ₃ (n=15)	
Everyday	10 (100%)	35 (100%)	15 (100%)	60 (100%)
Rarely	-	-	-	-
Never	-	-	-	-

Source: Sociolinguistic survey of Phangduwali (2016)

Table 4.26 shows the participants' age group as A₁, A₂ and A₃ and their response on the use of the language of wider communication in their daily life. With regard to age group, all age group participants reported that they always used Nepali as the language of wider communication in their practical life.

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

Domain	Literacy		Total (N=60)
	Literate (n=45)	Illiterate (n=15)	
Everyday	45 (100%)	15 (100%)	60 (100%)
Rarely	-	-	-
Never	-	-	-

Source: Sociolinguistic survey of Phangduwali (2016)

Table 4.27 shows the literacy category of the participants and their response on the use of the language of wider communication. With regard to literate group, all the participants reported that they used Nepali as the language of wider communication everyday in their practical life.

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

We can evaluate the vitality of a language by examining the patterns of language use while the speakers of other languages visit the mother tongue speakers at home. The responses of the participants in this subject matter are presented in the following tables.

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

Language	Sex		Total (N=60)
	Female (N=20)	Male (n=40)	
Phangduwali	-	-	-
Phang. and Nepali	-	-	-
Nepali	20 (100%)	40 (100%)	60 (100%)

Source: Sociolinguistic survey of Phangduwali (2016)

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

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

(A₁= 15-34 years, A₂=35-60 years, A₃= 60 +)

Language	Age groups			Total (N=60)
	A ₁ (n=10)	A ₂ (n=35)	A ₃ (n=15)	
Phangduwali	-	-	-	-
Phang. and Nepali	-	-	-	-
Nepali	10 (100%)	35 (100%)	15 (100%)	60 (100%)

Source: Sociolinguistic survey of Phangduwali (2016)

Table 4.29 shows the responses of the participants on language usually used when speakers of other language visit at home including age groups as A₁, A₂, and A₃. Concerning the responses of participants of age, all participants reported that they usually used Nepali when the speakers of other languages visit at their home.

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

Language	Literacy		Total (N=60)
	Literate (n=45)	Illiterate (n=15)	
Phangduwali	-	-	-
Phang. and Nepali	-	-	-
Nepali	45 (100%)	15 (100%)	60 (100%)

Source: Sociolinguistic survey of Phangduwali (2016)

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

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

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

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

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

Language	Sex		Total (N=60)
	Female (N=20)	Male (n=40)	
Phangduwali	12 (60%)	25 (63%)	37 (62%)
Nepali	5 (25%)	9 (22%)	14 (23%)
English	3 (15%)	6 (15%)	9 (15%)

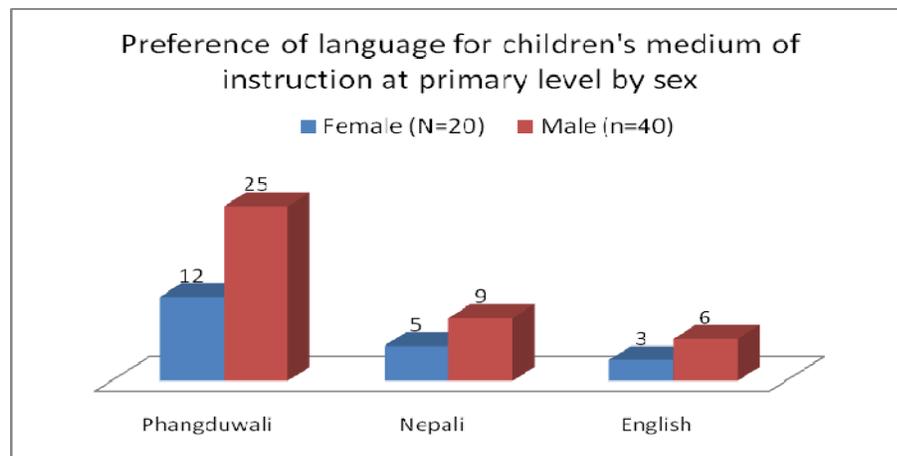
Source: Sociolinguistic survey of Phangduwali (2016)

Table 4.31 shows the gender category of the participants and their response on preference of language for children's medium of instruction at primary level. With regard to female participants, a majority of the participants (60%) reported that they preferred to their mother tongue for their children's medium of instruction at primary level, which is followed by Nepali (25%) and English (15%) respectively.

With regard to male participants, a majority of the participants (63%) reported that they preferred to their mother tongue for their children's medium of instruction at primary level, which is followed by Nepali (22%) and English (15%) respectively.

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

Figure 4.8: Preference of language for medium of instruction at primary level



Source: Sociolinguistic survey of Phangduwali (2016)

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

Table 4.32: The preference of language for children's medium of instruction at primary level by age (A₁= 15-34 years, A₂=35-60 years, A₃= 60 + years)

Language	Age groups			Total (N=60)
	A ₁ (n=10)	A ₂ (n=35)	A ₃ (n=15)	
Phangduwali	6 (60%)	22 (63%)	9 (60%)	37 (62%)
Nepali	2 (20%)	9 (26%)	3 (20%)	14 (23%)
English	2 (20%)	4 (11%)	3 (20%)	9 (15%)

Source: Sociolinguistic survey of Phangduwali (2016)

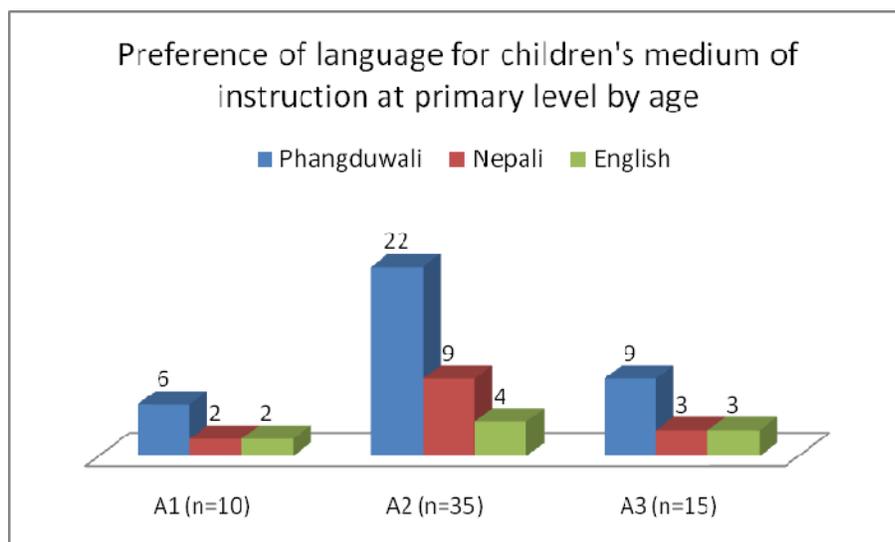
Table 4.32 shows the age category of the participants as A₁, A₂, and A₃ and their response on preference of language for children's medium of instruction at primary level. Regarding the age group of A₁, a majority of the participants (60%) reported that they preferred to mother tongue for their children's medium of instruction at primary level, which is followed by Nepali (26%) and English (11%) respectively.

With regard to age group of A₂, a majority of the participants (63%) reported that they preferred to their mother tongue for their children's medium of instruction at primary level, which is followed by Nepali (26%) and English (11%) respectively.

Similarly, regarding the age group of A₃, a majority of the participants (60%) reported that they preferred to mother tongue for their children's medium of instruction at primary level, which is followed by Nepali (20%) and English (20%) respectively.

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

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



Source: Sociolinguistic survey of Phangduwali (2016)

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

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

Language	Literacy		Total (N=60)
	Literate (n=45)	Illiterate (n=15)	
Mother tongue	28 (62%)	9 (60%)	37 (62%)
Nepali	10 (23%)	4 (27%)	14 (23%)
English	7 (15%)	2 (13%)	9 (15%)

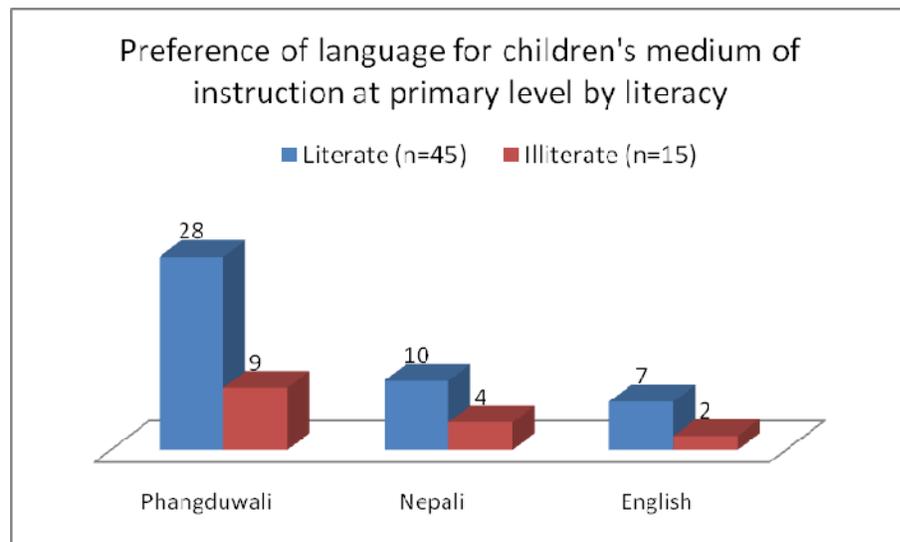
Source: Sociolinguistic survey of Phangduwali (2016)

Table 4.33 shows the responses of the literate and illiterate participants. Regarding the literate group, a majority of the participants (62%) reported that they preferred to mother tongue for their children's medium of instruction at primary level, which is followed by Nepali (23%), and English (15%) respectively. Regarding the illiterate

group, a majority of the participants (60%) preferred to mother tongue for their children's medium of instruction at primary level, which is followed by Nepali (27%) and English (13%) respectively.

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

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



Source: Sociolinguistic survey of Phangduwali (2016)

Figure 4.10 shows that a majority of the participants from both literate and illiterate category reported that they preferred to mother tongue for their children's medium of instruction at primary level, which is followed by Nepali and English respectively.

4.10 Summary

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

Unit 4.1 deals with the patterns of language use. It comprises counting, singing, joking, shopping/marketing, story-telling, discussion/debate, praying, quarrelling, abusing (scolding/using taboo words), telling stories to children, singing at home, family gatherings, and village meetings. In this category, a majority of the participants in most of the domains reported that they most frequently used Nepali. However, under the domain of praying, a majority of the female (45%) and male participants

(47%) reported that they most frequently used Phangduwali, which is followed by Phangduwali-Nepali and Nepali.

Unit 4.2 deals with the subject matter of pattern of language use at home while talking about education matters with the family relatives. With regard to this subject, in case of grandfather and grandmother, a majority of the female (45%) and male (40%) participants reported that they most frequently used their mother tongue while talking about educational matters like schools, admission, studies, teacher, etc., which is followed by Phangduwali-Nepali and Nepali respectively. Similarly, a majority of the female (45%) and male (35%) participants reported that they most frequently used mother tongue with their father and mother, which is followed by Phangduwali-Nepali and Nepali respectively. In the domain of spouse, a majority of female (40%) and male (42%) participants reported that they most frequently used mother tongue with their mother, which is followed by Phangduwali-Nepali and Nepali respectively. In the domain of children, a majority of female (35%) and male (40%) participants reported that they most frequently used mother tongue and Nepali respectively with their children, which is followed by Phangduwali-Nepali.

Table 4.13 deals with the sex category of the patterns of language used by the children, playing with other children and talking with neighbors and at school. With regard to female participants, a majority of the female participants reported that their children most frequently used Nepali with other children while playing, talking with neighbors and at school, which is followed by Phangduwali-Nepali and Nepali languages respectively.

Concerning the male participants, a majority of the participants also reported that their children most frequently used Nepali with other children while playing, talking with neighbors and at school, which is followed by Phangduwali-Nepali and Nepali languages respectively.

Unit 4.4 deals with pattern of language used by the community for marriage invitation. With regard to female participants, a majority of the participants (40%) reported that they used Nepali for marriage invitations in their community, which is followed by Phangduwali-Nepali (35%) and Phangduwali (25%) respectively. Similarly, on the other hand, with regard to male participants, a majority of the participants (37%) reported that they used Nepali for marriage invitations in their

community, which is followed by Phangduwali-Nepali (35%) and Phangduwali (28%) respectively.

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

Unit 4.6 deals with frequency of use of the mother tongue. Regarding this point, a majority of the female participants (60%) reported that they rarely used mother tongue everyday in their practical life, and a minority of the male participants (40%) reported that they used mother tongue everyday in their practical life. Concerning the male participants, a majority of the male participants (65%) reported that they rarely used mother tongue everyday in their practical life, and a minority of the male participants (35%) reported that they used mother tongue everyday in their practical life.

The issue of language of wider communication is dealt in unit 4.7. With regard to female and male participants, all reported that they used Nepali everyday as the language of wider communication.

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

Unit 4.9 deals with the issue of preference for children's medium of instruction at primary level. With regard to female participants, a majority of the participants (60%) reported that they preferred to their mother tongue for their children's medium of instruction at primary level, which is followed by Nepali (25%) and English (15%) respectively. With regard to male participants, a majority of the participants (63%) reported that they preferred to their mother tongue for their children's medium of instruction at primary level, which is followed by Nepali (22%) and English (15%) respectively.

CHAPTER 5

MOTHER TONGUE PROFICIENCY AND MULTILINGUALISM

5.0 Outline

This chapter consists of three sections. In section 5.1, we examine mother tongue proficiency in Phangduwali. Section 5.2 examines multilingualism and determines the levels of multilingualism among the Phangduwali speakers at the survey points. Finally, in section 5.3, we summarize the findings of the chapter.

5.1 Mother tongue proficiency (MTP)

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

Table 5.1: MTP in speaking, reading and writing in Phangduwali

	Speaking (n=60)			Reading and writing (n=60)		
Degrees	Female (n=20)	Male (n=40)	Total (N=60)	Female (n=20)	Male (n=40)	Total (N=60)
Very well	11 (55%)	21 (52%)	32 (53%)	9 (43%)	18 (45%)	27 (45%)
Some	6 (30%)	12 (30%)	18 (30%)	7 (35%)	12 (30%)	19 (32%)
Only a little	3 (15%)	7 (18%)	10 (17%)	4 (20%)	10 (25%)	14 (23%)

Source: Sociolinguistic survey of Phangduwali (2016)

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

Table 5.1 shows two categories: one 'speaking' and another 'reading and writing'. Regarding the first category, a majority of the female participants (55%) reported that they were 'very well' in their mother tongue proficiency in speaking, which is followed by 'some' (30%) and only a little (15%) respectively. Similarly, a majority of the male participants (52%) reported that they were 'very well' in their mother tongue proficiency in speaking, which is followed by 'some' (30%) and only a little (18%) respectively. In total, a majority of the participants (53%) reported that they were 'very well' in their mother tongue proficiency in 'speaking', which is followed by 'some' (30%) and 'only a little' (17%) respectively.

Concerning the category of 'reading and writing', a majority of the female participants (43%) reported that they were 'very well' in their mother tongue proficiency in 'reading and writing', which is followed by 'some' (35%) and 'only a little' (20%) respectively. Similarly, a majority of the male participants (45%) reported that they were 'very well' in their mother tongue proficiency in 'reading and writing', which is followed by 'some' (30%), and 'only a little' (25%) respectively. In total, a majority of the participants (45%) reported that they were 'very well' in their mother tongue proficiency in 'reading and writing', which is followed by 'some' (32%), and 'only a little' (23%) respectively.

5.2 Multilingualism

Basically, three tools were employed to examine multilingualism in Phangduwali. They include SLQ-A and SLQ-B. We present the results based on each tool as follows:

5.2.1 SLQ-A

Multilingualism is a common phenomenon in all the indigenous nationalities in Nepal. Phangduwali community is no exception. The responses of the participants are presented in Table 5.2.

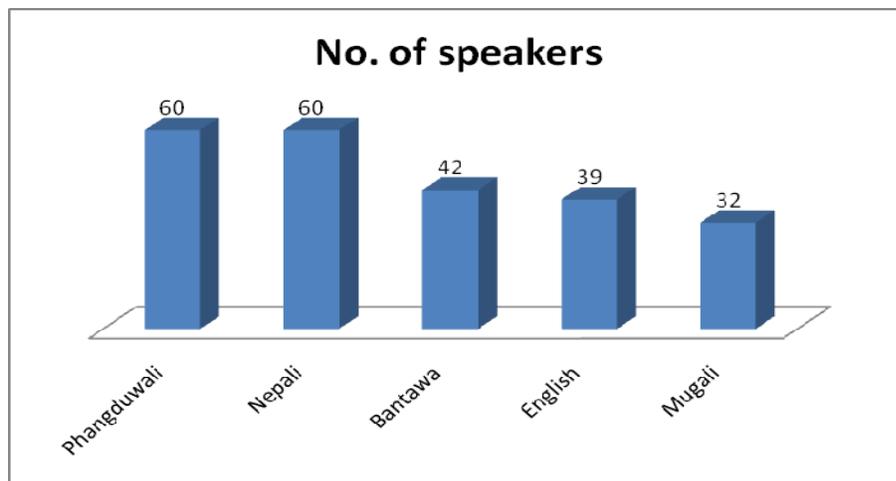
Table 5.2: Multilingualism in Phangduwali community² (N= 60)

S.N.	Languages	No. of speakers	Percentage	Remarks
1.	Phangduwali	60	100%	
2.	Nepali	60	100%	
3.	Bantawa	42	70%	
4.	English	39	65%	
5.	Mugali	32	53%	

Source: Sociolinguistic survey of Phangduwali (2016)

Table 5.2 shows the responses of the participants on different languages that they employed. Regarding the different language, all the participants reported that they speak Phangduwali and Nepali languages. They speak Nepali as the lingua franca, which is the widely distributed language across the country. On the other hand, forty-two participants (70%) reported that they speak Bantawa, English by thirty-nine (65%) and Mugali by thirty-two (53%).

Figure 5.1: Multilingualism in Phangduwali community



Source: Sociolinguistic survey of Phangduwali (2016)

² This data are based on the responses to Q.N. 39 (What languages can you speak?) from SLQ-A.

Figure 5.1 indicates that Phangduwali community is gradually shifting to Nepali, a language of wider communication in the respective survey points.

5.2.2 SLQ-B

To examine the situation of multilingualism in Phangduwali, a participatory tool was applied. The findings regarding the participatory method are as follows:

- a) There is no monolingual in Phangduwali community.
- b) Children from Phangduwali community speak Phangduwali as mother tongue in Phangduwali community.
- c) The children, young middle aged and matured people, the leaders of the community, businessmen, the teachers and students are bilingual in both Phangduwali and Nepali.

5.3 Summary

In this chapter, we tried to evaluate the mother tongue proficiency and multilingualism in Phangduwali. In addition, we also looked at the level and extent of community multilingualism of Phangduwali speakers in standard Nepali. So far as the first category of 'speaking', in total, a majority of the participants reported that they were 'very well' in their mother tongue proficiency in 'speaking'. Regarding the second category of 'reading and writing', in total, a majority of the participants reported that they were 'very well' in their mother tongue proficiency in 'reading and writing'. Regarding the multilingualism in Phangduwali community, all the participants reported that they speak both the Phangduwali and Nepali languages.

CHAPTER 6

LANGUAGE VITALITY, LANGUAGE MAINTENANCE AND LANGUAGE ATTITUDES

6.0 Outline

This chapter comprises four sections. In section 6.1, we look at language vitality in Phangduwali. Section 6.2 discusses language maintenance in this language. In section 6.3, we present the attitudes of the Phangduwali people towards their mother tongue. Section 6.4 summarizes the findings of the chapter.

6.1 Language vitality

Phangduwali community in common with other indigenous communities is gradually shifting to Nepali, the language of the wider communication (LWC) in Nepal. The responses of the participants related to language vitality from the four survey points are presented as in Table 6.1.

Table 6.1: Language vitality in key points in Phangduwali

		Do all your children speak the mother tongue? (N=12)		Do young people speak your mother tongue as it ought to be spoken? (N=12)		What language do most parents in this village usually speak with their children? (N=12)	
S.N.		Yes	No	Yes	No	Phangduwali	Nepali
1.	Gairi Gaun	7 (58%)	5 (42%)	6 (50%)	6 (50%)	7 (58%)	5 (42%)
2.	Kaseni	5 (42%)	7 (58%)	7 (58%)	5 (42%)	6 (50%)	6 (50%)
3.	Majha Gaun	6 (50%)	6 (50%)	7 (58%)	5 (42%)	7 (58%)	5 (42%)
4.	Siran Gaun	7 (58%)	5 (42%)	6 (50%)	6 (50%)	7 (58%)	5 (42%)

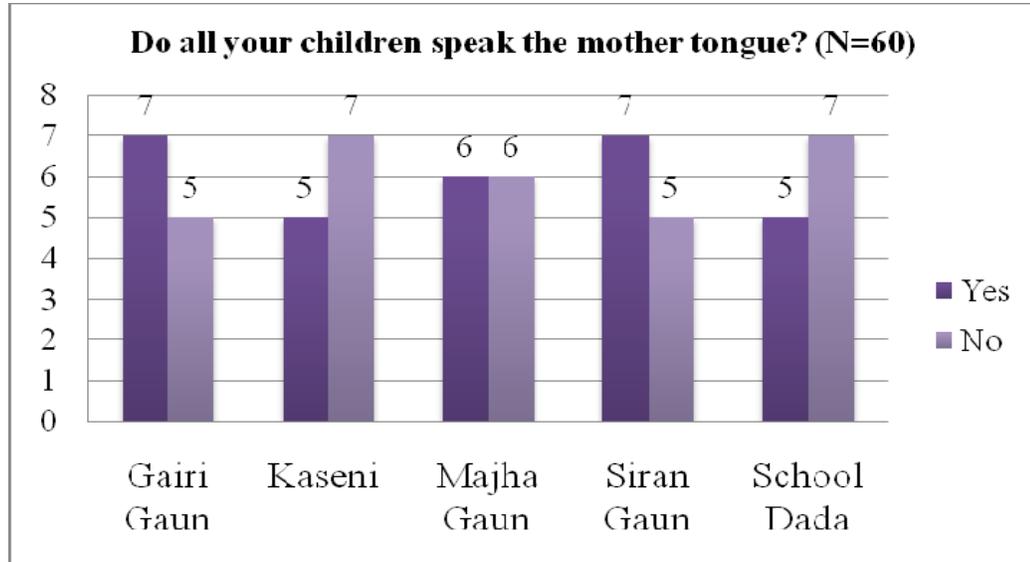
5.	School Dada	5 (42%)	7 (58%)	5 (42%)	7 (58%)	6 (50%)	6 (50%)
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Source: Sociolinguistic survey of Phangduwali (2016)

Table 6.1 shows the responses of the participants in three topics. Regarding the first topic, the participants were asked whether all their children spoke the mother tongue. Majority of the participants from the four survey points reported that their children spoke their mother tongue. Regarding the second topic, they were asked whether the young Phangduwali people spoke their mother tongue as it ought to be spoken. Majority of the participants reported that the young Phangduwali people spoke their mother tongue as it ought to be spoken. Similarly, regarding the third topic, they were asked what language the most parents usually spoke with their children. In response, majority of the participants reported that the parents usually spoke mother tongue with their children.

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

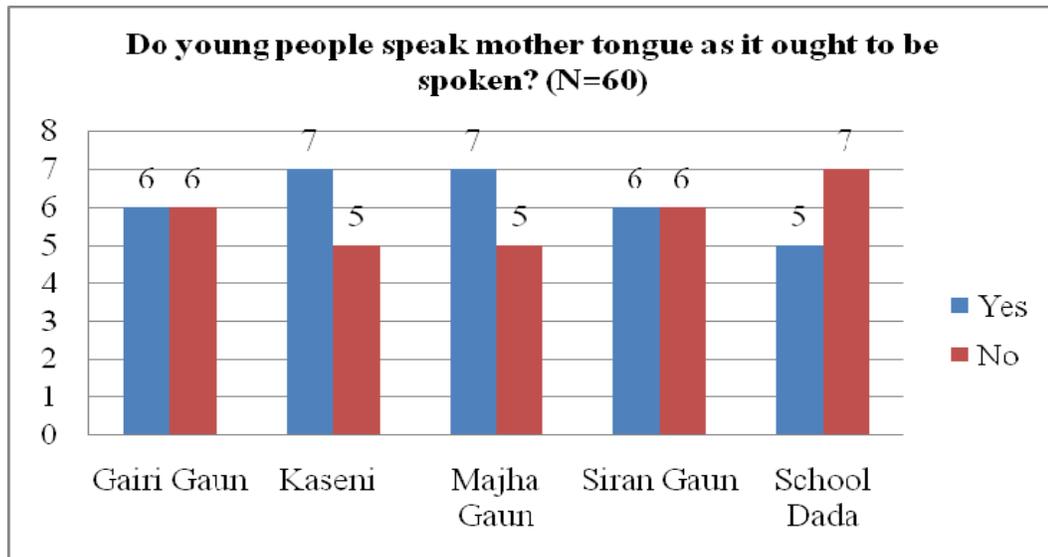
Figure 6.1: Speaking mother tongue by the children



Source: Sociolinguistic survey of Phangduwali (2016)

Figure 6.1 shows the response on speaking mother tongue by the children. In this regard, the response of 'Yes' was 50% and 50% in 'No'. That is to say, the response remained 50/50 in total.

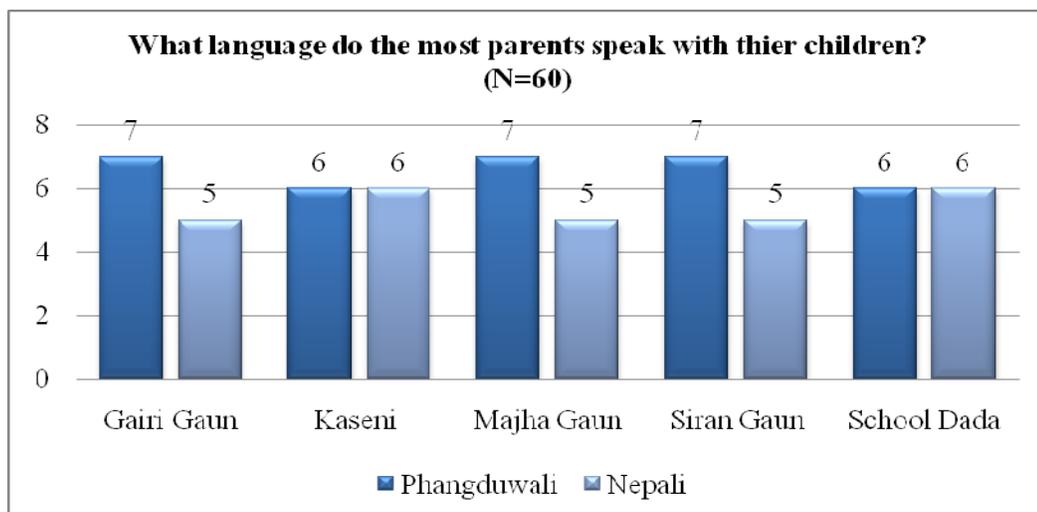
Figure 6.2: Speaking mother tongue by the young people



Source: Sociolinguistic survey of Phangduwali (2016)

Figure 6.2 shows the information on the young Phangduwali people speaking their mother tongue as well as it ought to be spoken. With regard to this point, a majority of the participants (above 52%) reported that the young people in the Phangduwali community speak mother tongue as well as it ought to be spoken. However, a minority of the participants (below 48%) reported that the young people in the Phangduwali community do not speak mother tongue as well as it ought to be spoken.

Figure 6.3: Language spoken by the parents with their children



Source: Sociolinguistic survey of Phangduwali (2016)

Figure 6.3 shows that a majority of the participants from the survey points of Gairi Gaun, Kaseni, Majha Gaun, Siran Gaun and School Dada reported that the parents in the village usually speak mother tongue with their children. In total, thirty three participants (55%) reported that the parents in the village usually speak mother tongue; and twenty seven participants (45%) reported that the parents in the village usually speak Nepali with their children.

6.2 Language maintenance

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

Table 6.2: Language maintenance in key survey points in Phangduwali

		Is there intermarriage in your community?		Do you like your children learn/study in mother tongue?		Which other language groups have common marital relationship with your language group?
S.N.		YES	NO	YES	NO	
1.	Kaseni	12	-	12	-	Bantawa, Mugali
2.	Siran Gaun	12	-	12	-	
3.	Majha Gaun	12	-	12	-	
4.	Gairi Gaun	12	-	12	-	
5.	School Dada	12	-	12	-	
TOTAL		60	-	60	-	
Percentage		100%	-	100%	-	

Source: Sociolinguistic survey of Phangduwali (2016)

Table 6.2 shows the five survey points and the responses of the participants on three questions. All the participants were asked whether there were intermarriage in their community. In response, all the participants from all the survey points reported that there was intermarriage in their community. Similarly, all the participants were asked

whether they liked their children learn/study in mother tongue. In response, all the participants from all the four survey points reported that they liked their children learn/study in mother tongue.

In third question, all the participants were asked which other language groups had common marital relationship with their language group. In response, all the participants from all the four survey points reported that the other language groups, which had common marital relationship with their language group are Bantawa and Mugali.

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

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

S.N.	If schools are opened for teaching your language, will you support it:	Number of responses	Percentage
1.	by sending children	60	100%
2.	by encouraging other people to send their children	60	100%
3.	by providing financial help	51	85%
4.	by teaching	47	78%
5.	by helping with the school	60	100%

Source: Sociolinguistic survey of Phangduwali (2016)

Table 6.3 shows the responses of the participants such as supporting the mother tongue schools if opened through different ways as by sending children, by encouraging other people to send their children, by providing financial support, by teaching, and by helping with the school.

Concerning these different supports, all the participants reported that they would support the school, if opened, for teaching their language by sending their children, by encouraging other people to send their children, and by helping the school. On the other hand, a majority of the participants (85%) reported that they would support the school by providing financial help; and (78%) by teaching at school if opened.

6.3 Language attitudes

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

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

S.N.	What languages do they love the most?	Female (n=20)	Male (n=40)	Total (N=60)
1.	Phangduwali	20 (100%)	40 (100%)	60 (100%)
2.	Nepali	-	-	-

Source: Sociolinguistic survey of Phangduwali (2016)

Table 6.4 shows that of the four survey points, all the participants reported that they loved their mother tongue most.

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

Table 6.5: Feeling of the informants while speaking the mother tongue

S.N.	When you speak your mother tongue in the presence of the speaker of the dominant language, what do you feel...?	Female (n=20)	Male (n=40)	Total (N=60)
1.	Prestigious	20 (100%)	40 (100%)	60 (100%)
2.	Embarrassed	-	-	-
3.	Neutral	-	-	-

Source: Sociolinguistic survey of Phangduwali (2016)

Regarding the response of the participants shown in Table 6.5, all the participants from the four survey points reported that they felt prestigious while speaking their mother tongue in the presence of the speaker of the dominant language.

Table 6.6 presents the responses of the participants whether they faced problems or not faced because of being a native speaker.

Table 6.6: Any problem you faced because of being a native speaker of your MT

S.N.	Have you ever had any problem because of being a native speaker of your MT?	Female (n=20)	Male (n=40)	Total (N=60)
1.	Yes	-	-	-
2.	No	20 (100%)	40 (100%)	60 (100%)

Source: Sociolinguistic survey of Phangduwali (2016)

Table 6.6 shows that all participants reported that they had had no problem because of being a native speaker of their mother tongue.

All the participants were asked how they would feel if their son or daughter were married anyone who did not know their mother tongue. Table 6.7 presents the responses of the participants in this issue.

Table 6.7: Feelings of the informants if their son or daughter married someone who does not know your mother tongue

S.N.	How would you feel if your son or daughter married someone who does not know your MT?	Female (n=20)	Male (n=40)	Total (N=60)
1.	Good	-	-	-
2.	Indifferent	9 (45%)	18 (45%)	27 (45%)
3.	Bad	11 (55%)	22 (55%)	33 (55%)

Source: Sociolinguistic survey of Phangduwali (2016)

Table 6.7 shows responses of the participants on the feelings if their son or daughter married someone who does not know mother tongue. In this regard, majority of the

participants (55%) reported that they felt 'bad'. On the other hand, minority of the participants (45%) reported that they felt 'indifferent' on this issue.

Growing up children and using their mother tongue is a crucial and challenging issue in the minority ethnic communities in Nepal. Due to lack of government support and financial aid to promote the mother tongue, the issue of promoting and using mother tongue has been an acute issue in the minority communities.

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

Table 6.8: Mother tongue of the children

S.N.	When the children of your village grow up and have children, do you think these children might speak your MT?	Female (n=20)	Male (n=40)	Total (N=60)
1.	Yes	7 (35%)	17 (43%)	24 (40%)
2.	No	13 (65%)	23 (57%)	46 (60%)

Source: Sociolinguistic survey of Phangduwali (2016)

In regard to the question whether the children might speak their language in future, Table 6.8 shows the two answers as 'Yes' and 'No'.

A majority of the female (65%) and male (57%) participants reported that their children might not speak their language. On the other hand, a minority of the female (35%) and male (43%) participants reported that their children might speak their language.

In total, a majority of the participants (60%) reported that their children might not speak their language; and a minority of the participants (40%) reported that their children might speak their language.

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

Table 6.9: Feelings of the informants in key survey points in Phangduwali

S.N.		How do you feel if the children speak their mother tongue? (N=60)			How do you feel if the children do not speak their mother tongue? (N=60)		
		GOOD	INDIFFERENT	BAD	GOOD	INDIFFERENT	BAD
1.	Kaseni	12	-	-	-	-	12
2.	Siran Gaun	12	-	-	-	-	12
3.	Majha Gaun	12	-	-	-	-	12
4.	Gairi Gaun	12	-	-	-	-	12
5.	Skul Danda	12	-	-	-	-	12
Total		60	-	-	-	-	60
Percentage		100%					100%

Source: Sociolinguistic survey of Phangduwali (2016)

In regard to the responses from all the four survey points in Table 6.9, all the participants reported that they felt 'good' if their children spoke their mother tongue. On the other hand, all the participants reported that they felt 'bad' if their children did not speak their mother tongue.

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

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

S.N.	What language should your children speak first?	Female (n=20)	Male (n=40)	Total (N=60)
1.	Phangduwali	20 (100%)	40 (100%)	60 (100%)
2.	Nepali	-	-	-

Source: Sociolinguistic survey of Phangduwali (2016)

In regard to the response in Table 6.10, all the participants reported that their children should speak mother tongue first rather than any other languages.

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

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

S.N.	Do you think that the language spoken by you is different from your grandfather?	Female (n=20)	Male (n=40)	Total (N=60)
1.	Yes	12 (60%)	22 (55%)	34 (57%)
2.	No	8 (40%)	18 (45%)	26 (43%)

Source: Sociolinguistic survey of Phangduwali (2016)

Table 6.11 shows that a majority of the female participants (60%) reported that they thought that the language spoken by them was not different; on the other hand, a minority of the female participants (40%) reported that they thought that the language spoken by them was different.

In the response of the male participants, a majority of the participants (55%) reported that they thought that the language spoken by them was not different; on the other hand, a minority of the female participants (45%) reported that they thought that the language spoken by them was different.

In total, a majority of the participants (57%) reported that they thought that the language spoken by them was not different; on the other hand, a minority of the participants (43%) reported that they thought that the language spoken by them was different.

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

Table 6.12: How the language is different from the grandfather

S.N.	How is the language spoken by you is different from your grandfather?	Female (n=20)	Male (n=40)	Total (N=60)
1.	Pronunciation	8 (40%)	16 (40%)	24 (40%)
2.	Vocabulary	7 (35%)	15 (38%)	22 (37%)
3.	Use of specific type of sentences	5 (25%)	9 (23%)	14 (23%)
4.	Mixing of other languages	9 (45%)	19 (48%)	28 (47%)
5.	Way of speaking	4 (20%)	11 (28%)	15 (25%)

Source: Sociolinguistic survey of Phangduwali (2016)

Table 6.12 shows that a majority of the participants (47%) reported that the difference of the language use is mixing of other languages, which is followed by pronunciation (40%), vocabulary (37%), way of speaking (25%), and use of specific type of sentences (23%).

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

Table 6.13: Feelings of the informants

S.N.	How do you feel when you hear young people of your own community speaking other languages instead of their first language?	Female (n=20)	Male (n=40)	Total (N=60)
1.	Good	-	-	-
2.	Indifferent	9 (45%)	17 (43%)	26 (43%)
3.	Bad	11 (55%)	23 (57%)	34 (57%)

Source: Sociolinguistic survey of Phangduwali (2016)

In regard to the response of the participants in Table 6.13, a majority of the participants (57%) reported that they felt 'bad', rather felt 'good' and 'indifferent' when

they hear the young people of their own community speaking other languages instead of their first language. On the other hand, a minority of the participants (43%) reported that they felt 'indifferent' rather felt 'good' and 'bad' when they hear the young people of their own community speaking other languages instead of their first language.

6.4 Summary

In regard to language vitality, majority of the participants reported that their children spoke mother tongue. In regard to language maintenance, all the participants reported that there was intermarriage in their community. They also reported that they liked their children learn/study in their mother tongue. So far as supporting mother tongue school, all the participants reported that they would support the school, if opened, for teaching their language by sending their children, by encouraging other people to send their children. Furthermore, they would support the school by providing financial help; and by teaching at school. All the participants reported that they loved their mother tongue most; and felt 'prestigious' when they spoke their mother tongue in the presence of the speaker of the dominant language. Majority of the participants reported that they felt 'bad' if their son or daughter married someone who did not know their language. All the participants reported that they felt 'good' if their children spoke their mother tongue; and 'bad' if their children did not speak their mother tongue. Similarly, all the participants reported that their children should speak mother tongue first. A majority of the participants reported that they felt 'bad' when they heard the young people of their own community speaking other languages instead of their first language.

CHAPTER 7

LANGUAGE RESOURCES AND LANGUAGE DEVELOPMENT

7.0 Outline

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

7.1 Language resources

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

Table 7.1: Language resources

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

Source: Sociolinguistic survey of Phangduwali (2016)

7.2 Language development

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

Table 7.2: Hopes and plans for Phangduwali language

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

Source: Sociolinguistic survey of Phangduwali (2016)

7.2.1 Appreciative Inquiry (ACI)

Appreciative Inquiry (ACI) tool was employed to gather information about the dreams and aspirations from the language activists and community heads. In this tool, the participants were asked to describe things that made them feel happy or proud about their language or culture. Then, based on those good things in the Phangduwali language and culture, they were asked to express they 'dreamed' about how they could make their language or culture even better. They were advised to categorize the dreams from the easiest to the most difficult, specify which ones were most important and to choose a few to start on developing plans such as who else should be involved, what the first step should be and what resources they needed. Table 7.3 presents the summary of the responses to major queries in the survey points in Phangduwali.

Table 7.3: Summary of the findings from the appreciative inquiry in Phangduwali

Gairi Gaun	1. Things that make Phangduwali feel proud about their language	1. Dreams that could make their language even better	1. Most important dream to start on planning for promoting and preserving mother tongue
Kaseni	1. Mother tongue of Phangduwali 2. Phangduwali culture is embodied in this language	1. To prepare textbooks for children in Phangduwali 3. To begin mother tongue education at primary level	1. To document and prepare phonemic inventory and manage orthography to prepare reading material in Phangduwali
Majha Gaun	1. Mother tongue of Phangduwali 2. Easy to communicate secrete matters	1. To prepare textbooks in Phangduwali 2. To have Phangduwali teachers in primary school	1. To prepare reading material and implement Phangduwali in primary education
Siran Gaun	1.Symbol of ethnic identity of Phangduwali 2. Ancestral language easy to communicate	1. To begin mother tongue education at primary level 2. To organize informal education in Phangduwali	1. To start preparing textbooks in Phangduwali
School Dada	1. The mother tongue is the symbol of ethnic identity of Phangduwali 2. It is easy to communicate secrete matters	1. To prepare textbooks in the Phangduwali language 2. To prepare Phangduwali teachers for mother tongue education	1. To prepare reading material and implement the Phangduwali language in primary level education

Source: Sociolinguistic survey of Phangduwali (2016)

7.2.2 Sociolinguistic questionnaire C

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

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

- i) by deciding the script and publishing newspapers;
- ii) by systematizing system systematic;

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

7.3 Summary

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

CHAPTER 8

SUMMARY OF FINDINGS AND RECOMMENDATIONS

8.1 Major findings

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

- a. Siran Gaun, the core area of Phangduwali, exhibits a significant degree (ranging from 89% to 98%) of lexical similarity with other survey points, i.e., Kaseni, Majha Gaun, School Dada and Gairi Gaun. Moreover, of the total 210 words, Siran Gaun exhibits the highest similarity with Kaseni (i.e., 98%) and the least similarity with Gairi Gaun (i.e., 89%). Siran Gaun, the core area of Phangduwali, exhibits a significant degree (ranging from 91% to 98%) of phonetic similarity with other survey points, i.e., Kaseni, Majha Gaun, School Dada, and Gairi Gaun.
- b. Participants in the survey points responded that the Phangduwali language spoken in most of the places of Dhankuta district is exactly the same with their speech variety and gave first priority to the speech variety spoken in Dhankuta district for developing reading materials and recordings.
- c. The patterns of language use comprises counting, singing, joking, shopping/marketing, story-telling, discussion/debate, praying, quarrelling, abusing (scolding/using taboo words), telling stories to children, singing at home, family gatherings, and village meetings. In this category, a majority of the participants in most of the domains reported that they most frequently used Nepali. However, under the domain of praying, a majority of the female (45%)

and male participants (47%) reported that they most frequently used Phangduwali, which is followed by Phangduwali-Nepali and Nepali.

- d. Concerning the subject matter of pattern of language use at home while talking about education matters with the family relatives, in case of grandfather and grandmother, a majority of the female (45%) and male (40%) participants reported that they most frequently used their mother tongue while talking about educational matters like schools, admission, studies, teacher, etc., which is followed by Phangduwali-Nepali and Nepali respectively. Similarly, a majority of the female (45%) and male (35%) participants reported that they most frequently used mother tongue with their father and mother, which is followed by Phangduwali-Nepali and Nepali respectively. In the domain of spouse, a majority of female (40%) and male (42%) participants reported that they most frequently used mother tongue with their mother, which is followed by Phangduwali-Nepali and Nepali respectively. In the domain of children, a majority of female (35%) and male (40%) participants reported that they most frequently used mother tongue and Nepali respectively with their children, which is followed by Phangduwali-Nepali.
- e. With regard to female participants, a majority of the female participants reported that their children most frequently used Nepali with other children while playing, talking with neighbors and at school, which is followed by Phangduwali-Nepali and Nepali languages respectively.
- f. Concerning the male participants, a majority of the participants also reported that their children most frequently used Nepali with other children while playing, talking with neighbors and at school, which is followed by Phangduwali-Nepali and Nepali languages respectively.
- g. In regard to marriage invitation, a majority of the female participants (40%) reported that they used Nepali for marriage invitations in their community, which is followed by Phangduwali-Nepali (35%) and Phangduwali (25%) respectively. Similarly, on the other hand, with regard to male participants, a majority of the participants (37%) reported that they used Nepali for marriage invitations in their community, which is followed by Phangduwali-Nepali (35%) and Phangduwali (28%) respectively.

- h. All participants reported that they usually used Nepali to write minutes in community meetings.
- i. A majority of the female participants (60%) reported that they rarely used mother tongue everyday in their practical life, and a minority of the male participants (40%) reported that they used mother tongue everyday in their practical life. Concerning the male participants, a majority of the male participants (65%) reported that they rarely used mother tongue everyday in their practical life, and a minority of the male participants (35%) reported that they used mother tongue everyday in their practical life.
- j. With regard to female and male participants, all reported that they used Nepali everyday as the language of wider communication.
- k. Concerning the responses of both male and female, all participants reported that they usually used Nepali when the speakers of other languages visit at their home.
- l. A majority of the participants (60%) reported that they preferred to their mother tongue for their children's medium of instruction at primary level, which is followed by Nepali (25%) and English (15%) respectively. With regard to male participants, a majority of the participants (63%) reported that they preferred to their mother tongue for their children's medium of instruction at primary level, which is followed by Nepali (22%) and English (15%) respectively.
- m. A majority of the participants reported that they were 'very well' in their mother tongue proficiency in 'speaking'.
- n. Regarding the multilingualism in Phangduwali community, all the participants reported that they speak both the Phangduwali and Nepali languages.
- o. In regard to language vitality, majority of the participants reported that their children spoke mother tongue. In regard to language maintenance, all the participants reported that there was intermarriage in their community. They also reported that they liked their children learn/study in their mother tongue.

- p. So far as supporting mother tongue school, all the participants reported that they would support the school, if opened, for teaching their language by sending their children, by encouraging other people to send their children.
- q. All the participants reported that they loved their mother tongue most; and felt 'prestigious' when they spoke their mother tongue in the presence of the speaker of the dominant language.
- r. Majority of the participants reported that they felt 'bad' if their son or daughter married someone who did not know their language.
- s. All the participants reported that they felt 'good' if their children spoke their mother tongue.
- t. The Phangduwali language is still in oral form. No writing system in this language is developed yet. The language resources in the Phangduwali language are folktales, folksongs, folk music, etc.
- u. The major hopes of the participants for the Phangduwali language development are identifying the Phangduwali phonemes, developing script and writing system, producing reading materials in the Phangduwali language and implementing the Phangduwali language in the primary education system.

8.2 Recommendations

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

- a) The envisaged perspective of this study was to survey the linguistic situation of Phangduwali. So, this study can help for further research in Phangduwali language.
- b) This study can help have the current linguistic situation and issues to carry out further study.
- c) This study can be useful and beneficial for the academic researcher and general researchers who want to carry out and are interested in Phangduwali language.
- d) This study can help for further research on sociolinguistic study in Phangduwali language.
- e) This study can help to develop linguistic materials in Phangduwali language.

- f) There is a need of detailed language documentation project on Phangduwali language for preserving and promoting the mother tongue.
- g) There is a need of phonological analysis and developing orthographic system in this language because this language is still in oral form in Nepal.
- h) Then, there is a need of developing grammar and reading materials in Phangduwali.
- i) The Phangduwali community, non-Phangduwali community, linguists and sociologists, and researchers can benefit from this study.
- j) This study will be beneficial for the government and governmental organizations to have baseline information about the current linguistic situation in Phangduwali.
- k) This study will also be beneficial for the government and governmental agencies to formulate linguistic policy.
- l) The government should immediately pay attention to preserve Phangduwali language by launching documentation program.
- m) Non-formal education program should be carried out in Phangduwali mother tongue by preparing the suitable reading materials addressing the local needs and incorporating the culture and tradition.

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ANNEX-A

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

Sociolinguistic Questionnaire (A)

Notes:

Shaded items are NOT to be read aloud.

Introduce yourself first:

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

INFORMED CONSENT:

Given:

Not Given:

A. Meta data (Baseline information)

ENTER THE ANSWERS TO THE FOLLOWING BEFORE THE INTERVIEW:

Question	Answer
1. Interview Number	
2. Date	Day..... Month.....Year..... VS Day.....Month Year..... AD
3. Place of Interview	(a) Ward No: (b) Village/Town: (c) VDC/Municipality: (d) District: (e) Zone: (f) GPS Coordinates:EN
4. Interviewer Name	

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

8. Name of language consultant:

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

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

11. Are you literate?

(a) Yes (b) No

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

(a) Formally (b) Non-formally

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

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

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

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

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

(a) Yes (b) No

16. Caste

17. Ethnic group:

18. Religion:

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

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

19. Your mother tongue's name:

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

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

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

(i)..... (ii)

(iii)..... (iv)

22. Your mother's mother tongue.....

23. Your father's mother tongue.....

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

24. Mother tongue of your husband/ wife

25. What village were you born in?

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

(d) District..... (d) Zone.....

26. Where do you live now?

27. How many years have you lived here?

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

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

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

B. Language resources

30. What are the major kinds of Oral literature available in your language?

(a) folk tales,

(b) songs,

(c) religious literature,

(d) radio,

(e) films,

(f) CD/ DVD,

(g) Other.....

31. (If they mentioned radio programs) How often do you listen to radio program broadcast in your language?

- (a) Usually (b) Sometimes (c) Never

32. (only ask literate language consultants) What materials written about your language?

33. (If “Yes”) What language(s) is it written in?

Material:	32. Yes or No	33. (If “Yes”) What language(s) is it written in?
a. Phonemic inventory		
b. Grammar		
c. Dictionary		
d. Textbooks		
e. Literacy materials		
e. Newspapers		
f. Magazines		
g. Written literature		
h. Folklore		
i. Other		

34. (If they mentioned written materials) Do you read any of these things written in your language?

- (a) Yes (b) No

35. (Only ask literate consultants, if their language has written materials):

What script(s) is your language written in?

36. Are there any organizations that promote the knowledge and/ or use of the language?

- (a) Yes (b) No

37. (If “Yes”) Please name those organizations. (enter below)

38. What kinds of activities do each organization perform? (enter below)

- (a) Cultural
- (b) Linguistic
- (c) Educational
- (d) Other.....

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

C. Mother-tongue Proficiency and Multilingualism

39. What languages can you speak?

40. What language did you speak first?

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

Which language do you speak...

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

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

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

mother tongue:

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

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

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

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

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

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

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

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

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

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

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

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

D. Domain of Language Use

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

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

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

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

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

(enter below)

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

(c) While writing letters? (enter below)

	a. Education Matters	b. Social Events & Family Matters	c. Writing Letters
i. Grandfather:			
ii. Grandmother:			
iii. Father:			
iv. Mother:			
v. Spouse:			
vi. Children:			

56. What language do your children usually speak while:

(a) playing with other children?

(b) talking with neighbors?

(c) at school?

57. What language does your community use for marriage invitations?
58. What language is usually used to write minutes in community meetings?
59. How often do you use your mother tongue?
 (a) Every day (b) Rarely (c) Never
60. How often do you use the language of wider communication (LWC)?
 (a) Every day (b) Rarely (c) Never
61. Which language do you usually use when speakers of other languages visit you at home?
62. What language do you prefer for your children's medium of instruction at primary level?
 (a) Mother tongue (b) Nepali (c) English (d) Other.....

E. Language Vitality

63. Do all your children speak your mother tongue?
 (a) Yes (b) No
64. What language do most parents in this village usually speak with their children?
 (a) Mother tongue (b) Nepali (c) Other.....
65. Do young people in your village/town speak your mother tongue well, the way it ought to be spoken?
 (a) Yes (b) No

F. Language Maintenance

66. Is there intermarriage in your community?
 (a) Yes (b) No
67. (If "Yes") Which other language groups have common marital relationship with your language group?
 (i)..... (ii)..... (iii).....
68. Do you like your children learn/study in mother tongue?
 (a) Yes (b) No
69. (If "Yes") If schools are opened for teaching your language will you support it:

- (a) by sending your children?
- (b) by encouraging other people to send their children?
- (c) by providing financial help?
- (d) by teaching?
- (e) by helping with the school?
- (f) other.....

G. Language Attitudes

70. When you speak your mother tongue in the presence of the speaker of the dominant language what do you feel...

- (a) Prestigious
- (b) Embarrassed
- (c) Neutral

71. Have you ever had any problem because of being a native speaker of your mother tongue?

- (a) Yes
- (b) No

72. (If "Yes") What kinds of problems have you had? (These options are not to be listed in the SLQ, but left as categories in the database.)

- (a) Social discrimination.
- (b) Political discrimination.
- (c) Economic discrimination.
- (d) Hostile confrontation.
- (e) Discrimination in education.
- (f) Social pressure.
- (g) Political pressure.
- (h) Economic pressure.
- (i) Other

73. How would you feel if your son or daughter married someone who does not know your language?

- (a) Good
- (b) Indifferent
- (c) Bad

74. When the children of your village grow up and have children do you think those children might speak your language?

(a) Yes (b) No

75. How do you feel about this?

(a) Good (b) Indifferent (c) Bad

76. What language should your children speak first?

77. Do you think that the language spoken by you is different from your grandparents?

(a) Yes (b) No

78. (If "Yes") How?

- (a) pronunciation
- (b) vocabulary
- (c) use of specific type of sentences
- (d) mixing of other languages
- (e) way of speaking
- (f) Other.....

79. How do you feel when you hear young people of your own community speaking other languages instead of their first language?

(a) Good (b) Indifferent (c) Bad

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

ANNEX-B

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

A. Meta data (Baseline information)

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

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

8. Name of language consultant:

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

10. Age:

11. Caste/ethnic group:

12. Your mother tongue's name:

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

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

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

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

15. Where do you live?

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

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

(a) Yes (b) No

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

SCREENING CRITERIA #2: YES NO
Grew up here, Live here now, and, If they have lived elsewhere, it is not more than 5 years and they have lived in this village for the past 5 years.

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

B. Domains of language use

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

C. Dialect mapping

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

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

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

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

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

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

D. Multilingualism

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

E. Appreciative enquiry

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

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

The End

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

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

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

- (a) Yes (b) No

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

(a) by devising the script?

- (a) Yes (b) No

(b) by making the spelling system systematic?

- (a) Yes (b) No

(c) by compiling dictionary?

- (a) Yes (b) No

(d) by writing grammar?

- (a) Yes (b) No

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

- (a) Yes (b) No

(f) by writing and publishing textbooks?

- (a) Yes (b) No

(g) by publishing newspapers?

- (a) Yes (b) No

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

- (a) Yes (b) No

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

- (a) Yes (b) No

(j) in any other ways?

Proceed to ask individual Sociolinguistic Questionnaire A, if appropriate.

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

कोड नं.....

२१० शब्दसूची

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

अनुसन्धाता (हरू) को नाम:

मिति:.....

(१).....

(२).....

(३).....

(४).....

(५).....

भाषासूचक (हरू) को नाम:

(१).....

(२).....

(३).....

(४).....

(५).....

स्थान :

जिल्ला.....

गाविस/नगरपालिका:

वडा नं:.....

गाउँ/टोल:.....

भाषाको नाम:.....

अन्तर्वार्ताको माध्यमभाषा:

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

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

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

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

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

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

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

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

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

-The End-

ANNEX-E

The Phangduwali Language: Five Survey Points and Wordlist

	Gloss	Siran Gaun	Kaseni	Majha Gaun	School Dada	Gairi Gaun
1.	body	d ^z iu	d ^z iu	d ^z iu	d ^z iu	samak
2.	head	ʈaŋ	ʈaŋ	ʈaŋ	ʈaŋ	ʈaŋ
3.	hair	ʈaŋp ^h u ^ʔ wa	ʈaŋp ^h u ^ʔ ma			
4.	face	nap ^h ak				
5.	eye	mik	mik	mik	mik	mik
6.	ear	norok	norok	norok	norok	norok
7.	nose	narik	narik	narik	narik	narik
8.	mouth	jasi	jasi	jasi	jasi	jasi
9.	teeth	keŋ	keŋ	keŋ	keŋ	keŋ
10.	tongue	lem	lem	lem	lem	lem
11.	chest	loŋdak	loŋdak	loŋdak	loŋdak	loŋdak
12.	belly	p ^h ok				
13.	hand	muk	muk	muk	muk	muk
14.	elbow	k ^h eŋdaŋma				
15.	palm	mukkela	mukkela	mukkela	mukkela	mukkela
16.	finger	aŋguri	aŋguri	aŋguri	aŋguri	aŋguri
17.	fingernail	ʈiŋgili	ʈiŋgili	ʈiŋgili	ʈiŋ	ʈiŋgili
18.	leg	laŋ	laŋ	laŋ	laŋ	laŋ
19.	skin	ho ^ʔ wa				
20.	bone	iruwa	iruwa	iruwa	iruwa	ru ^ʔ wa
21.	heart	luŋma	luŋma	luŋma	luŋma	lekka
22.	blood	halik	halik	hali	halik	hali
23.	urine	c ^h epma				
24.	feces	hi	hi	hi	hi	hi
25.	village	sapten	sapten	sapten	sapten	ten
26.	house	k ^h im				

27.	roof	k ^h imk ^h a				
28.	door	t ^h e ^ʔ lum	t ^h e ^ʔ lum	bolangka	t ^h e ^ʔ lum	bolangka
29.	firewood	siŋ	siŋ	siŋ	siŋ	siŋ
30.	broom	tamp ^h e ^ʔ ma				
31.	mortar	jembaluŋ	jembaluŋ	jembaluŋ	jembaluŋ	jembaluŋ
32.	pestle	upmaluŋ	upmaluŋ	upmaluŋ	upmaluŋ	upmaluŋ
33.	hammer	upkuba	upkuba	upkuba	upkuba	upma ^ʔ ha
34.	knife	cuppi	cuppi	cuppi	cuppi	cuppi
35.	axe	p ^h aŋdik				
36.	rope	rip ^h awa				
37.	thread	sakki	sakki	sakki	sakki	sakki
38.	needle	lupmet	lupmet	lupmet	lupmet	lupmet
39.	cloth	tet	tet	tet	tet	tet
40.	ring	mundro	mundro	mundro	mundro	k ^h enak
41.	sun	nam	nam	nam	nam	nam
42.	moon	lalibum	lalibum	lalibum	lalibum	lalibum
43.	sky	namp ^h ema				
44.	star	co ^ʔ jonggi	co ^ʔ jonggi	co ^ʔ jonggi	co ^ʔ jonggi	teŋgala
45.	rain	jet	jet	jet	jet	jet
46.	water	cuwa	cuwa	cuwa	cuwa	cuwa
47.	river	umacuwa	umacuwa	hoŋku	hoŋku	umacuwa
48.	cloud	sumi	sumi	sumi	sumi	le ^ʔ wa
49.	lightening	mulum	mulum	mulum	mulum	comse
50.	rainbow	menirim	menirim	naga	naga	menirim
51.	wind	hi ^ʔ wa				
52.	stone	luŋgok	luŋgok	luŋgok	luŋgok	luŋ
53.	path	lambu	lambu	lambu	lambu	lambu
54.	sand	luŋk ^h am	luŋk ^h am	luŋk ^h am	luŋk ^h am	luk ^h am
55.	fire	mi	mi	mi	mi	mi
56.	smoke	miraŋsuwa	miraŋsuwa	miraŋsuwa	miraŋsuwa	miri ^ʔ wa
57.	ash	g ^h a ^ʔ wa				
58.	mud	k ^h am				

59.	dust	caciŋk ^h am				
60.	gold	sona	sona	sona	sona	wac ^h ik
61.	tree	siŋtaŋ	siŋtaŋ	siŋtaŋ	siŋtaŋ	siŋtaŋ
62.	leaf	lap ^h ak				
63.	root	siŋbura	siŋbura	siŋbura	siŋbura	siŋbura
64.	thorn	tiŋ	tiŋ	tiŋ	tiŋ	tiŋ
65.	flower	p ^h uŋ				
66.	fruit	paŋsaloru	paŋsaloru	paŋsaloru	paŋsaloru	paŋsaloru
67.	mango	ambibu	ambibu	ambibu	ambibu	ambibu
68.	banana	ŋaklabu	ŋaklabu	ŋaklabu	ŋaklabu	naklabu
69.	wheat	wa	wa	wa	wa	kenc ^h ok
70.	barley	ma ^ʔ mi	ma ^ʔ mi	d ^ʔ ou	ma ^ʔ mi	ma ^ʔ mi
71.	rice	casak	casak	casak	casak	casak
72.	potato	c ^h a				
73.	eggplant	pop ^l la	pop ^l la	pop ^l la	kopala	p ^l polala
74.	groundnut	ma	ma	ma	ma	ma
75.	chili	marci	marci	marci	marci	marci
76.	turmeric	hardi	h ^l ardi	h ^l ardi	hardi	haldi
77.	garlic	maŋgup	maŋgup	maŋgup	maŋgup	maŋkup
78.	onion	unisa	unusa	unisa	unisa	unusa
79.	cauliflower	jembic ^h ac ^h a				
80.	tomato	ramb ^h e ^h da	ramb ^h e ^h nda	ramb ^h e ^h nda	tiŋguli	ramb ^h e ^h nda
81.	cabbage	hemba	hemba	hemba	hemba	hemba
82.	oil	kija	kija	kija	kija	kiŋa
83.	salt	jum	jum	jum	jum	jum
84.	meat	sa	sa	sa	sa	sa
85.	fat (meat)	c ^h ot				
86.	fish	ŋasa	ŋasa	ŋasa	ŋa	ŋasa
87.	chicken	wacilek	wacilek	wacilek	wacilek	wacilek
88.	egg	wain	wain	wain	wain	wain
89.	cow	pit	pit	pit	pi	pit
90.	buffalo	sauwa	sauwa	sauwa	sa ^ʔ wa	sauwa

91.	milk	dud ^h a	dud ^h a	dud ^h a	dud ^h a	ḍuḍa
92.	horn	siŋga	siŋga	p ^h ukla	siŋga	p ^h ukla
93.	tail	mila	mila	mila	mila	mila
94.	goat	mendi	mendi	mendi	mendi	mendi
95.	dog	kocu	kocu	kocu	kocu	kocu
96.	snake	pu	pu	pu	pu	pu
97.	monkey	kubaŋ	kubaŋ	kubaŋ	kubaŋ	kubaŋ
98.	mosquito	ṭoŋgeŋma	ṭoŋgeŋma	ṭoŋgeŋma	ṭoŋgeŋma	ṭoŋgoŋma
99.	ant	poŋk ^h ara	poŋk ^h ara	poŋk ^h ara	poŋk ^h ara	k ^h amsuruwa
100.	spider	haŋgiba	haŋgiba	haŋgiba	haŋgimaŋ	haŋgima
101.	name	niŋ	niŋ	niŋ	niŋ	niŋ
102.	man	ma ^ʔ mi	ma ^ʔ mi	ma ^ʔ mi	ma ^ʔ mi	ma ^ʔ mi
103.	woman	mjac ^h a	mjac ^h a	mjac ^h a	mjac ^h a	mjac ^h a
104.	child	c ^h a	c ^h a	c ^h a	nini	nini/c ^h a
105.	father	apa	apa	apa	apa	apa
106.	mother	ma	ama	ama	ama	ma
107.	older brother	p ^h u	p ^h u	p ^h u	p ^h u	p ^h u
108.	younger brother	nuc ^h a	nuc ^h a	nuc ^h a	unuc ^h a	nusa
109.	older sister	unukoṭ	unukoṭ	unukoṭ	unukoṭ	unukoṭ
110.	younger sister	unisa	unisa	unusa	unusa	unusa
111.	son	c ^h a	c ^h a	jembic ^h ac ^h a	ac ^h a	jembic ^h ac ^h a
112.	daughter	mjac ^h a	mjac ^h a	mjac ^h ac ^h a	mjac ^h a	mjac ^h ac ^h a
113.	husband	hemba	hemba	hemba	jemba	jemba
114.	wife	mec ^h a	mec ^h a	mec ^h a	mec ^h a	mec ^h a
115.	boy	pac ^h a	mec ^h a	pac ^h a	jembic ^h a	ṭ ^h aŋc ^h a
116.	girl	mac ^h a	mac ^h a	mac ^h a	meac ^h a	ṭ ^h aŋmimjac ^h a
117.	day	lemba	lemba	lemba	lemba	lembak
118.	night	semba	semba	semba	semba	semba
119.	morning	b ^h eni	b ^h eni	b ^h eni	b ^h eni	b ^h eni

120.	noon	lemba	lemba	lemba	lemba	lembak
121.	evening	semba	semba	semba	sekma	namla
122.	yesterday	asen	asen	asen	asen	asen
123.	today	halok	halok	halok	alok	halok
124.	tomorrow	wariŋ	wariŋ	wariŋ	ariŋ	wariŋ
125.	week	hɔpta	hɔpta	sata	hɔpta	hɔpta
126.	month	mɔhina	mɔhina	mɔina	mɔhina	mɔhina
127.	year	vɔrsa	vɔrsa	vɔrsa	vɔrsa	vɔrsa nɔja
128.	old	k ^h opk ^h are	kokpa			
129.	new	nɔja	nɔja	nɔja	nɔja	nɔja
130.	good	ucunujikk ^h a	nuju	ucunujikk ^h a	cunuju	nulokk ^h a
131.	bad	ucunujinin	ucunnjimin	ucunnjimin	cunjunin	nalokk ^h a
132.	wet	hopk ^h are	hopk ^h are	hopk ^h are	hokk ^h aiŋe	hokk ^h are
133.	dry	hak ^h are	hak ^h are	hak ^h are	hahaine	hɔhaiŋe
134.	long	p ^h anlok ^h a				
135.	short	cuklok ^h a				
136.	hot	hakla	hakla	hapme	hapme	hapme
137.	cold	rembu	rembu	rembuŋk ^h a	rembuŋk ^h a	rembuŋk ^h a
138.	right	cuptaŋ	cuptaŋ	cuptaŋ	cuptaŋ	cuptaŋ
139.	left	p ^h eŋsaŋ	p ^h emsaŋ	p ^h emsaŋ	p ^h eŋsaŋ	p ^h emsaŋ
140.	near	naitok	naitok	naitok	naitok	naitok
141.	far	ojuba	ojuba	ojuba	ojuba	ojuba
142.	big	jerbak ^h a	jerbk ^a a	jerbk ^a a	jerbak ^h a	jerba [?] k ^h a
143.	small	micek ^h a				
144.	heavy	likjuk ^h a	likjuk ^h a	likjuk ^h a	numdi	likguk ^h a
145.	light	jeŋjuk ^h a	jeŋjuk ^h a	jeŋjuk ^h a	euk ^h a	jeŋguk ^h a
146.	above	ottu	ottu	ottu	ottu	temdu
147.	below	uma	uma	uma	ombu	ommu
148.	white	cetluk	cetluk	cetluk	cetluk	cetluk
149.	black	ketluk	ketluk	ketluk	ketluk	ketluk
150.	red	cama	cama	cama	cama	cama
151.	one	upaŋ	upaŋ	upaŋ	upaŋ	upaŋ

152.	two	hicci	hicci	hicci	hicci	hicci
153.	three	sumci	sumci	sumci	sumci	sumci
154.	four	hiŋma	hiŋma	hiŋma	hiŋma	hiŋma
155.	five	juŋma	juŋma	juŋma	juŋma	juŋma
156.	six	pima	pima	pima	pima	pima
157.	seven	huma	huma	huma	huma	huma
158.	eight	sima	sima	sima	sima	sima
159.	nine	setma	setma	setma	setma	setma
160.	ten	penma	penma	penma	penma	penma
161.	eleven	lamma	lamma	lamma	lamma	lamma
162.	twelve	pinma	pinma	pinma	pinma	pinma
163.	twenty	k ^h aŋma	k ^h aŋma	k ^h aŋma	k ^h aŋma	k ^h aŋma
164.	one hundred	tama	tama	tama	tama	tama
165.	who	sana	sana	sana	sana	sana
166.	what	ina	ina	ina	ina	ina
167.	where	heŋne	heŋne	heŋne	heŋne	heŋne
168.	when	hemmina	hemmina	hembina	hembina	hembina
169.	how many	han	han	han	han	han
170.	which	heŋnaŋ	heŋnaŋ	heŋnaŋ	heŋnaŋ	heŋnaŋ
171.	this	na	na	na	na	na
172.	that	ko	ko	ko	ko	ko
173.	these	nak ^h asi	nak ^h asi	nak ^h asi	nak ^h a	nak ^h asi
174.	those	kok ^h asi	kok ^h asi	kok ^h asi	kok ^h a	kok ^h asi
175.	same	hundjarok	hundjarok	hundjarok	unci	hundjarok
176.	different	kok ^h asi	kok ^h asi	kok ^h asi	kok ^h asi	kok ^h asi
177.	whole	nak ^h a	nak ^h a	nak ^h a	nak ^h a	nak ^h a
178.	broken	hetk ^h are	hetk ^h are	hetk ^h are	hetk ^h aiŋe	here
179.	few	mejokpaŋ	mejokpaŋ	mejokpaŋ	mejokpaŋ	mejokpaŋ
180.	many	d ^h erak	d ^h erak	hopmu	hopmu	hopmu
181.	all	nak ^h a	nak ^h a	nak ^h a	nak ^h a	nak ^h a
182.	to eat	cama	cama	cama	cama	cama

183.	to bite	hama	hama	hama	hama	hama
184.	to be hungry	sakluma	sakma	sakluma	sakma	sakluma
185.	to drink	imma	imma	imma	imma	imma
186.	to be thirsty	hiḡma	hiḡma	hiḡma	leḡma	leḡma
187.	to sleep	juḡma	juḡma	juḡma	juḡma	juḡma
188.	to lie	pima	pima	pima	pima	pima
189.	to sit	huma	huma	huma	huma	huma
190.	to give	sima	sima	sima	sima	sima
191.	to burn	setma	setma	setma	setma	setma
192.	to die	penma	penma	enma	enma	penma
193.	to kill	lamma	lamma	lamma	lamma	lamma
194.	to fly	pinma	pinma	pinma	pinma	pinma
195.	to walk	k ^h aṭma	k ^h aṭma	k ^h aṭma	k ^h aṭma	k ^h aṭma
196.	to run	tama	tama	tama	tama	tama
197.	to go	cekma	cekma	cekma	cekma	cekma
198.	to come	k ^h emma	k ^h emma	k ^h emma	k ^h emma	k ^h emma
199.	to speak	k ^h aṅma	k ^h aṅma	k ^h aṅma	k ^h aṅma	k ^h aṅma
200.	to hear	ka	ka	ka	ka	ka
201.	to look	han	han	han	han	han
202.	I	hani	hani	hani	hani	hani
203.	you (infml)	ko	ko	ko	sana	ko
204.	you (fml)	ko	ko	ko	sana	ko
205.	he	kani	kanisi	kaniḡa	kaniḡa	kaniḡa
206.	she	tamp ^h e ^ʔ ma	tamp ^h e ^ʔ ma	upmaluḡ	tamp ^h e ^ʔ ma	tamp ^h e ^ʔ ma
207.	we (incl)	hanisi	hanisi	hani	hani	hanisi
208.	we (excl)	kok ^h asi	kok ^h asi	unci	unci	kok ^h asi
209.	you (pl)	kok ^h asi	kok ^h asi	kok ^h asi	kok ^h asi	kok ^h asi
210.	they	kok ^h asi	kok ^h asi	kok ^h asi	kok ^h asi	kok ^h asi