

A SOCIOLINGUISTIC SURVEY OF SAMPANG

A REPORT

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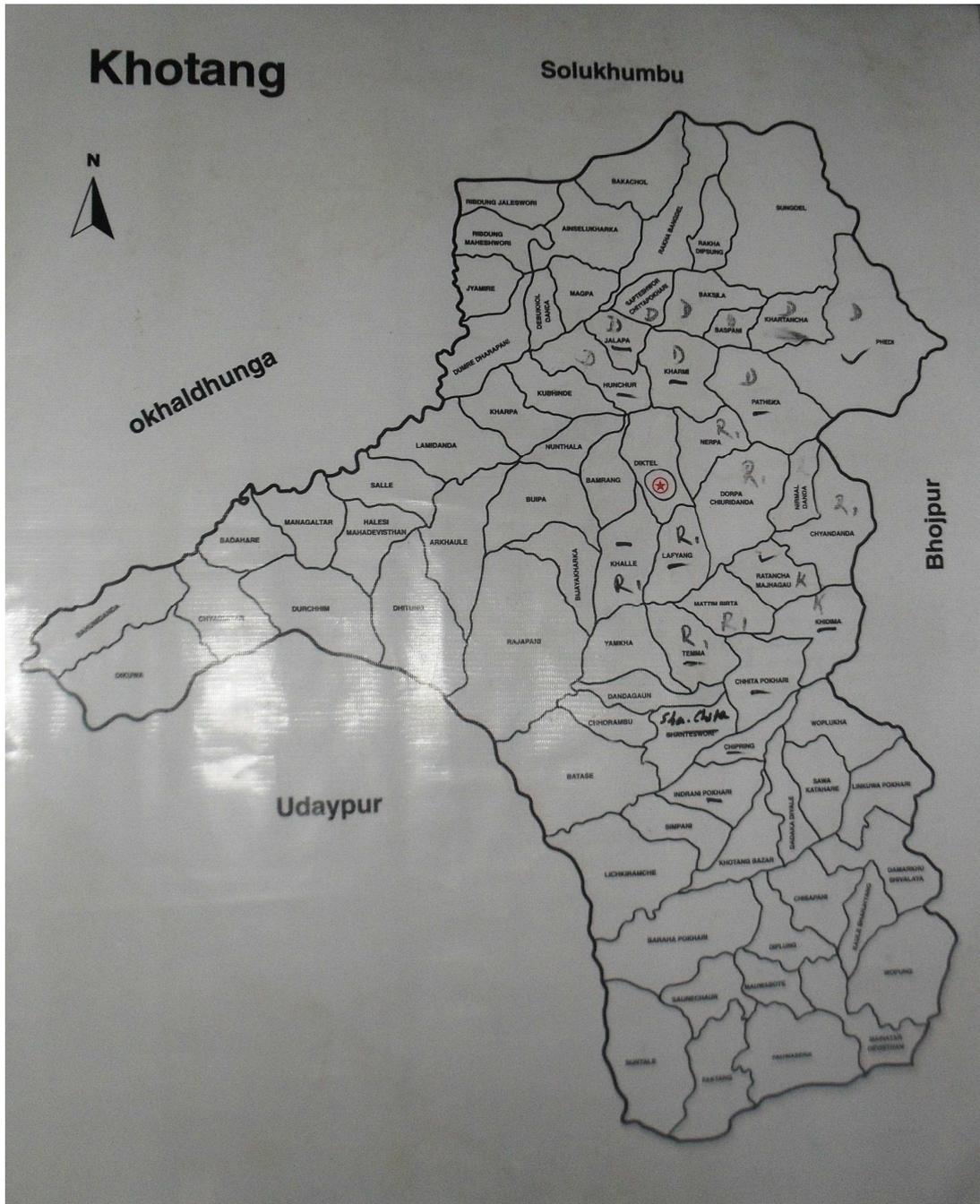
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ABBREVIATIONS

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
Lg.	Language
LinSuN	Linguistic Survey of Nepal
LiSMaC	Linguistic Survey Management Committee
LWC	Language of wider communication
LV	Language vitality
MT	Mother Tongue
MTP	Mother tongue proficiency
n.d.	no date
N/n	total number (of the participants)
NB	Nota bene (used to indicate that special attention should be paid)
NFDIN	National Foundation for Development of Indigenous Nationalities
No	Number
NPHC	National Population and Household Census
NR	No response
PM	Participatory Method
Q. N.	Question number
R & N	Rang (Byansi) and Nepali
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 Sampang; a Kirati language of Rai group. This is a less described language, which is spoken in the hill area of northern part of Khotang district, Sagarmatha Zone, in eastern Nepal. The native speakers of the language as well the non-speakers call them Sampang. They have their own distinct language that they prefer to call *Sampang gung*. Here, the term '*gung*' refers to language.

This chapter discusses the basic information about the Sampang 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 Sampang speech community as follows:

1.1.1 Ethnicity

Sampang, one of the indigenous communities in Nepal, are found to have been living in the hill area in eastern Nepal. The origin of them is considered the northern region of the Khotang district. Nepal is a heritage of multiethnic and multilingual country. One of the components of this multi-lingual setting is the Sampang, an ethnic group living in the Northern Khotang district of Eastern Nepal. The language of this ethnic group is known as the 'Sampang language'. Likewise, Sampang is categorized under the 'threatened' in the Ethnologue 17th edition (2012). The present study is an attempt

to make a comprehensive study of this minority language spoken in North-eastern Khotang district. There is not much written literature available in or about this language. As much possible as published and unpublished literature, including articles and books dealing with socio-linguistic and linguistic aspects of this ethnic group, have been reviewed.

Since Sampang 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 18,270 Sampang speakers. Among them, most of the speakers are from the Patheka, Phedi, Khartamchha and Baspani VDCs of Khotang district in eastern Nepal. Unfortunately, in recent trend, it seems the Sampang 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 *Sampang* is popular in the Sampang 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 Sampang-speaking VDCs are Patheka, Phedi, Khartamchha and Baspani. It seems that there are differences in pronunciation and way of speaking among each other in the language spoken in these VDCs. These dialects can be distinguished in terms of phonology, nominal and verbal morphology and lexicon or vocabulary as well. In the view of Typology, Sampang 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. Sampang, with distinct linguistic features is not only lesser described language, but also one of the endangered Kirati languages of Nepal (Yadava 2003).

1.1.2 Migration

The origin of the Sampang community is considered in the northern part of Khotang district of eastern Nepal. They are found to have settled in the core areas of Majha Kirat, especially in Patheka, Phedi, Khartamchha and Baspani VDCs. In addition, they are also found to have been living in Bhojpur, Sunsari, Morang and Ilam districts in

large scale and in Panchthar, Taplejung, Kathmandu, Dhankuta, Sankhuwasabha, Udayapur, Jhapa districts in small scale. Outside Nepal, they are also found to have been living in small scale in Darjeeling, Sikkim, Kharsang, Kalingpong, Bhutan, etc.

1.1.3 Religion

During the linguistic field survey, the Sampang participants were found to have followed Kirat religion as nature and ancestral worship.

1.1.4 Occupation

The traditional occupation of the Sampang community is agriculture. Still the Sampang people in their homeland are dependent on traditional agriculture. 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 Sampang in each survey point. The literacy situation in aggregate (from the four survey point) is presented in Table 1.1.

Table 1.1: Literacy in the Sampang speech community

Literacy			
Total Participants: (N=60)			
Female		Male	
16 (27%)		44 (73%)	
Literate	Illiterate	Literate	Illiterate
14 (88%)	2 (12%)	44 (100%)	-

Source: Linguistic field survey of Sampang (2013)

Table 1.1 presents the fact that out of the total sixty participants from Sampang community, sixteen were female and forty-four male. Of the females participants,

fourteen (i.e. 88%) were literate; and two (i.e. 12%) were illiterate. Similarly, of the males, all of them (100%) were literate.

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 Sampang speech community as follows:

1.2.1 Overview

The Sampang language is one of the Kirati languages especially spoken in the northern Khotang district in eastern Nepal. The language that is spoken in the Sampang community is called *Sampang gung* 'Sampang language'. The term *gung* means 'language'. Like other Kirati languages, Sampang also falls under the east Himalayish group of the Tibeto-Burman branch in the Sino-Tibetan Family.

1.2.2 Demography

Sampang is a minority Kirati language. CBS report 2011 shows that the total population of Sampang is 18,270. Among them 9,780 (i.e. 53.53%) are female and 8,490 (i.e. 46.47%) male. In the latest report of the Ethnologue (2012): Nepalese languages, it has been categorized Sampang under the group (6b) *threatened*.

The population distribution of Sampang community in four VDCs is presented in Table 1.2.

Table 1.2: Population distribution of Sampang community in the main area of Khotang district

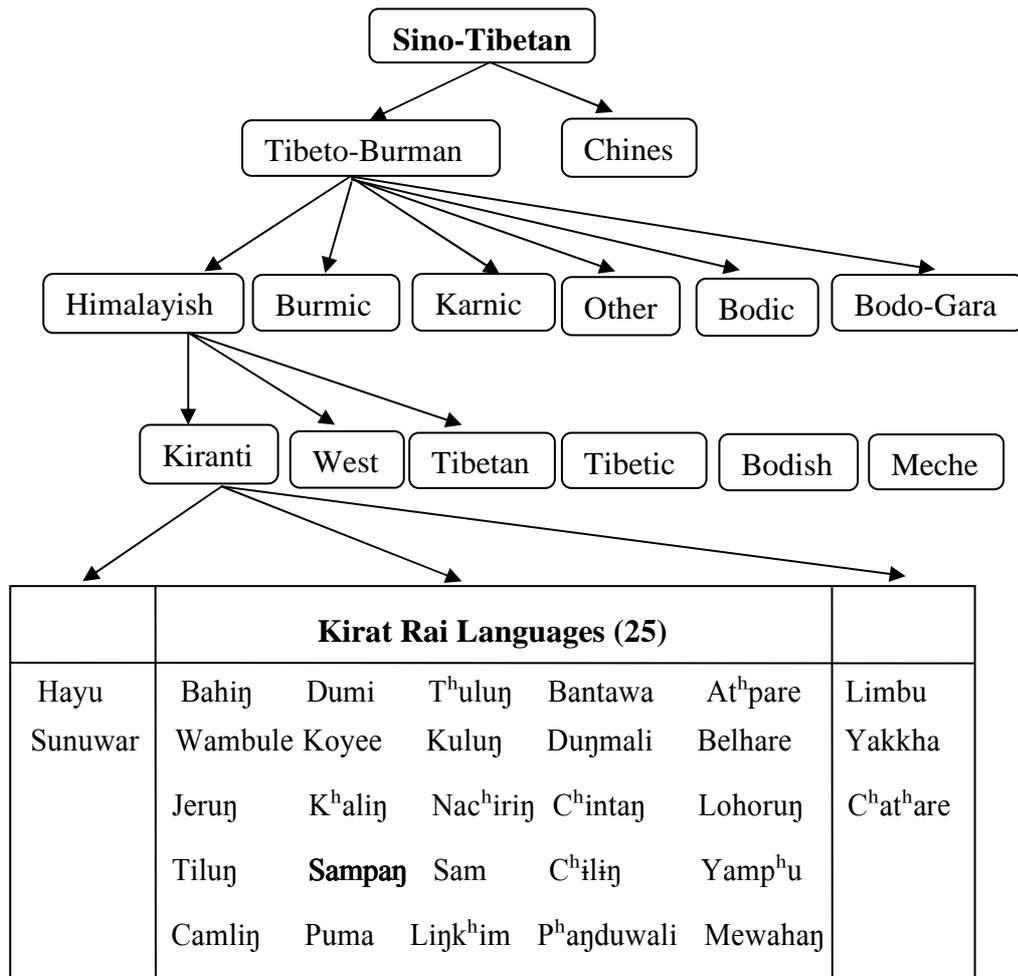
VDC	No. of Household	Sampang Population		Total
		Female	Male	
Patheka	796	2,132	1,740	3,872
Pedhi	680	1,746	1,518	3,264
Khartamchha	439	947	894	1,841
Baspani	355	823	746	1,569
Total	2,270	5,648	4,898	10,546

Source: Linguistic field survey of Sampang (2013)

1.2.3 Linguistic affiliation

Sampang language is one of the Kirati languages spoken in eastern Nepal. The main Sampang speaking four VDCs are Patheka, Phedi, Khartamchha and Baspani of Khotang district. The linguistic affiliation of Sampang is presented in Figure 1.1.

Figure 1.1: Linguistic affiliation of Sampang



Adapted from Bradley (2002)

1.2.4 Review of earlier works

Regarding the Sampang language, the comments on it had been observed in the early 1900s periods. Regarding the earliest linguistic and cultural comments on Sampang language, it goes back to Hodgson.

Grierson (1909: 351-353) included several minority languages of Nepal like Sampang in the substantial *Linguistic Survey of India*, though he relied on earlier researches and it gives brief information about this language.

Winter (1991: 87-91) classifies Sampang in the Khotang area by western Sampang, and was said to be the most homogeneous. Those groups in the western Bhojpur area were classified as Central Sampang, and those influenced by Bantawa were classified as eastern Sampang. He writes that Sampang is related to other Rai languages that include Kulung, Nachhiring, Bantawa, Chamling, Dumi and Koyee. The Sampang dialect area overlaps with Dumi and Koyee in the west parts, with Bantawa in the south and with Kulung in the north. He further states that most of the Sampang people who live in the Bhojpur district now speak Bantawa or Parbate only. He further claims that there are seven dialect groups among the Sampang Rai: Rana, Halumbung (Wakchali), Samarung, Bhalu, Tongeccha, Phali and Khartamche.

The Ethnologue (Eppel et al., 2000: 79) has identified Sampang as a member of the Sino-Tibetan, Tibeto-Burman, Himalayish, Mahakiranti, Eastern family.

1.3 Purpose and goals

The main purpose of this study is to present the sociolinguistic situation of the Sampang 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 Sampang.

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 Sampang language regarding the lexical comparison. Chapter 4 presents major domains of language use. Chapter 5 evaluates the mother tongue proficiency and multilingualism in the Sampang language. Chapter 6 presents language vitality, language maintenance and language attitudes in the Sampang language. Chapter 7 discusses language resources, dreams and plans of the speech community for language development in the Sampang language. Chapter 8 presents summary of the findings and recommendations. The annex includes sociolinguistic questionnaire and wordlist collected in four points in the survey.

CHAPTER 2

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. In section 2.2, we deal with different types of research tools, their basic characteristics and the ways they were employed in the survey. Section 2.3 discusses the survey points, sample procedure and sample size. Finally, in section 2.4, we present limitations of the survey with respect to time, access, area, methods and informants.

2.1 Overview

This survey has employed five different methods/tools in order to fulfill its goals. The methods (or 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 shows 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 used 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 (MTP) and multilingualism and language resources in Sampang	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 four points.	Language resources MTP and multilingualism Domain of language use LV 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

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

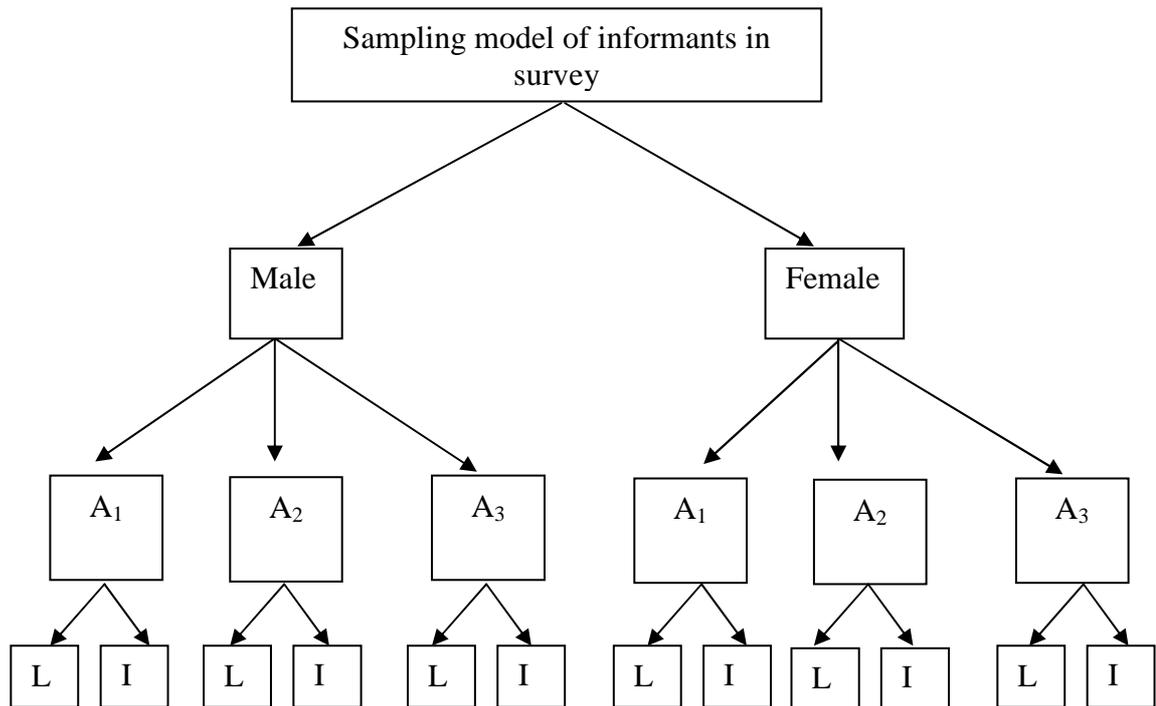
(a) Sociolinguistic Questionnaire A (SLQ A)

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 Sampang speaking areas were selected on the basis of geographical location from the core point i.e., Patheka VDC. Other three areas/points were Phedi, Khartamchha and Baspani VDCs. Secondly, the individuals were chosen from different categories of sex, age and educational background from each survey point. Figure 2.1 shows a model for sampling of informants from each survey point in Sampang speech community in Khotang District.



Picture 2.1: Participation in sociolinguistic survey, Khartamchha, Khotang

Figure 2.1: Model for sampling of informants from each point in Sampang speech community



A₁ = (15-29), A₂ = (30-59), A₃ = 60+, L = Literate, I = 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 Sampang speech community, four survey points were selected out of several visited Sampang speech communities. The symbols; A₁, A₂ and A₃ refer, respectively to age category [A₁ (15-29), A₂ (30-59), A₃ (60+)] and 'L' and 'I', respectively to 'literate' and 'illiterate' category of the Sampang speakers who participated in discussion and interview during the field survey so far.

Being the specific for the Sociolinguistic Questionnaire A, the following checklist was applied to carry out the Sociolinguistic survey in Sampang.

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 L= Literate, IL= Illiterate

Following the sampling model to the maximum, 60 participants from the Sampang community were interviewed ranging the age from 26 to 76 with their sex and educational background in each linguistic survey point. The questionnaire was administered in Nepali language and the answers given by the informants were recorded in the questionnaire in Nepali and English. After the data collection, the answers were entered into a database and analyzed for general patterns and trends that would contribute to fulfilling the research goals.

(b) 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 Sampang participants. The tools included in the PM were Domains of Language Use (DLU), Bilingualism/Multilingualism (BLM), Dialect Mapping (DLM) and Appreciative Inquiry (ACI).



Picture 2.2: Participation in PM, Patheka, Khotang

The main purpose of the use of PM tools was to help the Sampang speech community think about the dialects of Sampang, how bilingual/multilingual Sampang people were, in which contexts they employed Sampang language, and what their dreams and aspirations were for their language development. In the questionnaire, each tool was equipped with well-written systematic procedures for the facilitators in the group. The

criteria consisted for the successful 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.

i. Domains of Language Use

Domains of Language Use (DLU) tool was employed in the Sampang community members during the linguistic field survey. The use of the tool was mainly aimed to help the Sampang community members think about and visualize the language that the Sampang people speak in diverse contexts. In this tool, the Sampang participants took part in the discussion and thought about the situations in which they employed Nepali, the language of wider communication (LWC) and wrote them on pieces of paper. Then, they wrote down the situations in which they speak Sampang language and those situations in which they use both Nepali and Sampang. Then, the participants were asked to place the labels as Nepali, Sampang and both Nepali and Sampang. 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 field survey is presented in Picture 2.3.



Picture 2.3: Domains of Language Use

ii. Dialect Mapping

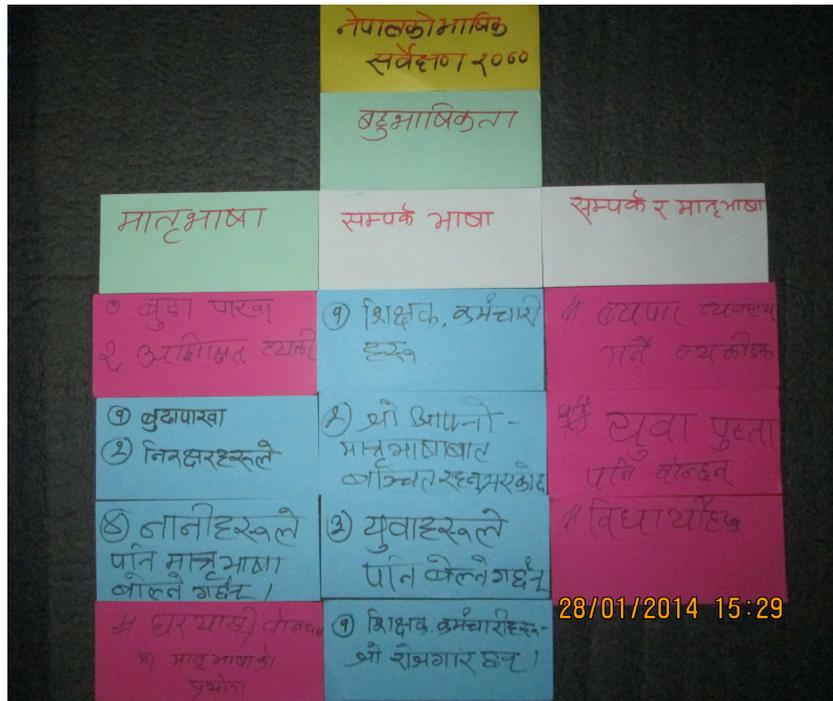
The main purpose of the Dialect Mapping tool was to help the community members think about and visualize the different varieties of Sampang. During the linguistic field survey, the Sampang participants were gathered for group discussion. Then, during the discussion, they were asked to write down the names of each village on a separate sheet of paper where Sampang was 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 spoke 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 understood very well, average and poorly. A sample of dialect mapping carried out in the field survey is presented in Picture 2.3.



Picture 2.3: Dialect Mapping

iii. Bilingualism/Multilingualism

Bilingualism/Multilingualism tool was employed to help the community members think about and visualize the levels of fluency in both Sampang language and Nepali by different subsets of the Sampang community. In this community, Nepali language is the most dominant language, which is used for communicating with outsiders. The participants were asked to use two overlapping circles, one representing the Sampang people who speak Sampang language well. The overlapped are those who speak both languages well. The participants were advised to write down the names of subgroups of people that spoke Nepal well. A sample of multilingualism carried out in the field survey is presented in Picture 2.4.

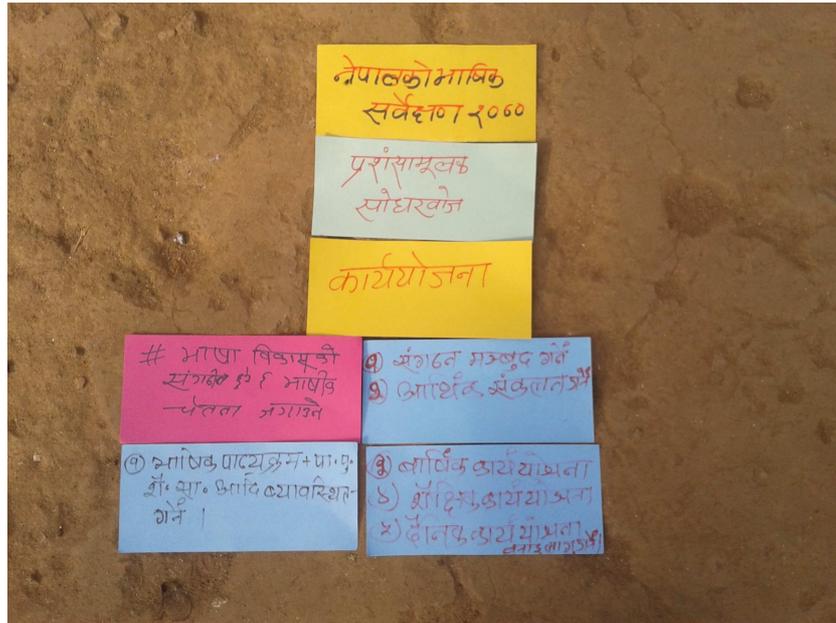


Picture 2.4: Multilingualism done in field survey point (Khotang)

For each group, they also discussed whether they also spoke Sampang language 'well' or not 'so well'. Then, they were asked to place them in the appropriate location in circles. After having done this, they were advised to write down the names of the subgroups of Sampang people that spoke the Sampang language 'well', which was increasing and how they felt about that.

iv. Appreciative Inquiry

Appreciative Inquiry tool was employed to gather information about the dreams and aspirations of the speech community for their mother tongue development. 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 Sampang 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. A sample of appreciative inquiry carried out in the field survey is presented in picture 2.5.



Picture 2.5: Appreciative inquiry

(c) 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 Sampang.

2.2.2 Wordlist comparisons: Description, purpose and procedure

The basic wordlist contains 210 lexicons. The main purpose of the wordlist was to determine the threshold of lexical similarity of languages and dialects at various percentage levels on the basis of standard wordlist elicited from the Sampang speakers. The results have been presented in a table, which illustrates the relative linguistic distances among various speech communities, and lexical differences have been compared in an exhaustive matrix of pairs (See Chapter 3 for detail).

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

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

2.3 Sampling: Survey points, sample size and collection of data

The sample taken from the four survey points in The Sampang speech community are as follows:

2.3.1 Survey points

In the sociolinguistic field survey of Sampang language, there were taken the information from the four survey points from the Khotang district in the eastern Nepal. Table 2.3 shows the geographical location of the survey points recorded by the Global Positioning System (GPS) device.

Table 2.3: GPS for each survey point

	Survey points	Elev.	N	E	Remarks
1.	Patheka	1,670 m	27 ⁰ 17' 37.5"	86 ⁰ 51' 18.8"	School Danda
2.	Phedi	1,612 m	27 ⁰ 18' 36.1"	86 ⁰ 53'22.1"	Sukrabare
3.	Khartamchha	1,666 m	27 ⁰ 18' 37.6"	86 ⁰ 52' 04.5"	Mamatim
4.	Baspani	1,681 m	27 ⁰ 18' 59.6"	86 ⁰ 50' 30.9"	Dhoka Danda

Source: Linguistic field survey of Sampang (2014)

2.3.2 Sampling procedure

First, the Sampang speaking areas were selected on the basis of geographical location from the core point i.e. Sukrabare, a village located in Phedi VDC. Other three points were school danda in Patheka VDC, Mamatim in Khartamchha VDC and community building in Baspani VDC. Secondly, the individuals were chosen from different categories of sex, age and educational background from each survey point.

Of the four sample points, sixty participants community were sampled and interviewed. The age of the participants ranged from 26 to 76 with their sex and educational background in each linguistic survey point. The questionnaire was administered in Nepali language and the answers given by the informants were recorded in the questionnaire in Nepali and English.

2.3.3 Sample size

During the field survey, there were collected linguistic information by using the different tools as Sociolinguistic Questionnaires A, B, C and Wordlist. Table 3 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 and number of sheets of information collected from each survey point

Survey Points	Sociolinguistic Questionnaires			Other Tools
	A (Individual)	B (Participatory)	C (Lg. activists)	Wordlist
Patheka	8	24	3	6
Phedi	8	21	3	6
Khartamchha	7	22	2	4
Baspani	7	18	2	4
Total	30	85	10	20

Source: Linguistic field survey of Sampang (2013)

General Sampling for questionnaire A requires that the informants must be selected reasonably from both literate and illiterate groups. However, this sampling could not be fully maintained in this survey. Since most of the informants were literate as the speech community is located in the areas where education is easily available on the one hand, they are very aware of education on the other.

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

The survey was conducted in four points of Khotang district for the period of two weeks. 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 they use the language they do and 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).



Picture 2.6: Participants in sociolinguistic survey, Mamatim, Khotang

CHAPTER 3

DIALECTAL VARIATIONS

3.0 Outline

The main purpose of this chapter is to look at the dialectal variations in Sampang based on the lexical comparison. This chapter comprises three sections. In section 3.1 we discuss wordlist comparison. Section 3.2 deals with dialectal variations. Finally, section 3.3 presents the summary of the findings of the chapter.

3.1 Wordlist comparison

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

3.1.1 Methodology

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

3.1.2 Evaluation criteria

According to Regmi (2013:63), normally, 60% has been generally taken as a cutoff point for the evaluation of lexical similarity. However, the 60% threshold may not always be a strict cutoff point. Using such a method, the speech varieties having a

lexical similarity of less than 60% are evaluated as different languages. However, languages or dialects with around 60% or should be tested for intelligibility using another tool referred to as Recorded Text Test (RTT). The attitudes and the perceptions of the speakers are also important factors. In the survey of the Sampang language, Recorded Text Test (RTT) was not carried out as the lexical similarity is greater than 60%.

Table 3.1 presents the evaluation criteria of the lexical similarity percentages between the wordlists.

Table 3.1: Evaluation criteria of the lexical similarity percentages

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

3.1.3 Key locations of word survey

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

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

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

Table 3.2: Key locations of wordlist survey in Sampang

	KEY POINTS	POINT TYPES	SURVEY POINT	DISTRICT
1.	Patheka	Core point	School danda	Khotang
2.	Phedi	North-East	Sukrabare	Khotang
3.	Khartamchha	North	Mamatim	Khotang
4.	Baspani	North-West	Dhoka danda	Khotang

Source: Sociolinguistic survey (2014)

From each survey key points, thirty wordlist sets were collected from the Sampang speakers. Of the survey points, Patheka of Khotang is deemed as the core survey point. And, being based on Patheka VDC as the core point, Phedi VDC lies to north-east, Khartamchha to north and Baspani to north-west.

3.2 Dialectal variations

Regarding the dialectal variation, 202 lexical items out of 210 were collected from the four survey points. Then, the collected lexical items were entered into the computer software called 'Wordsurv'. With the help of it, the comparative analysis of the lexicon variations was carried out. The comparative results of them are presented in the following paragraphs.

(a) The total wordlist comparison

From four survey points, all the participants provided 202 wordlist. The 202 wordlist was collected from the different locations, viz., Patheka, Phedi, Khartamchha and Baspani of Khotang district. The total numbers of the wordlist of these locations are presented in Table 3.3.

Table 3.3: Total wordlist and their number differentiation

Baspani	202			
Khartamchha	172	172		
Patheka	202	172	202	
Phedi	201	172	201	201
Variety	Baspani	Khartamchha	Patheka	Phedi

Source: Sociolinguistic survey (2014)

(b) Tally form of the lexical variation

The tally form of the lexical variations among the four survey points was also carried out. The summary of the comparative tally form of the lexical variations from the four survey points of Patheka, Phedi, Khartamchha and Baspani is presented in Table 3.4.

Table 3.4: Tally of the lexical variation

Baspani	202			
Khartamchha	142	172		
Patheka	160	143	202	
Phedi	162	152	162	201
Variety	Baspani	Khartamchha	Patheka	Phedi

Source: Sociolinguistic survey (2014)

Table 3.4 shows that Baspani shares 160 words similar to Patheka core point; 143 words from Khartamchha; and 162 words from Phedi. Of them, Khartamchha survey point shares the least similarity to the core survey point Patheka in comparison to other survey points.

(c) Lexical comparison of 210 wordlist

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

Table 3.5: Lexical comparison percentages

Khartamchha	83%		
Patheka	79%	83%	
Phedi	81%	88%	81%
Variety	Baspani	Khartamchha	Patheka

Source: Sociolinguistic survey (2014)

Table 3.5 shows the statistical information on lexical comparison that the Patheka survey point holds 100%. Being based on Patheka survey point, the rest of the three

survey points were compared. In the comparison, it is clear that the wordlist provided by the participants from the Baspani survey point shares 79% similarity; Khartamchha 83%; and Phedi 81%. However, a crucial point to be noted down here is that the only lexical comparative analysis cannot predict the issue of the least similar dialect as the distinct language. The comparative analysis carried out here is only based on the lexical items to show the similarity and variations among them.

3.3 Summary

In this chapter, we attempted to examine the possible dialectal variations in Sampang. The study was carried out on the basis of the comparison of standardized 210 wordlists by employing the computer program, WordSurv. The core points from which 210 wordlist were collected during the survey, were Baspani, Khartamchha, Patheka and Phedi. Of the survey points, Patheka of Khotang district is deemed as the core survey point. In addition, Phedi VDC lies to north-east; Khartamchha VDC to north; and Baspani VDC to north-west. Being based on Patheka as the core survey point, the rest of the three survey points were compared. The comparative analysis carried out here is only based on the lexical items to show the similarity and variations among them. The majority of the participants concluded that there are not any dialectal differences in the Sampang language; and preferred the forms of speech of Khotang district for preparing reading materials.

CHAPTER 4

DOMAINS OF LANGUAGE USE

4.0 Outline

This chapter looks at major domains of language use in Sampang. 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 Sampang. Section 4.7 presents the frequency of use of the language of wider communication (LWC). In section 4.8, we examine the pattern of language use with the speakers of other languages visiting at home. Likewise, in section 4.9, the preference of language for children's medium of instruction at primary level is discussed. Ultimately, section 4.10 presents the summary of the findings of the chapter.

4.1 Patterns of language use in general domains

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

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

Table 4.1: Languages most frequently used in different domains by sex

Domains	Sex					
	Female (N=16)			Male (N=44)		
	Sam	S & N	Nepali	Sam	S & N	Nepali
Counting	4 (25%)	5 (31%)	7 (44%)	11 (25%)	12 (27%)	21 (48%)
Singing	-	6 (38%)	10 (62%)	-	9 (20%)	35 (80%)
Joking	3 (19%)	6 (37%)	7 (44%)	6 (14%)	17 (39%)	21 (48%)
Shopping/Bargaining	-	6 (38%)	10 (62%)	-	17 (39%)	27 (61%)
Story telling	2 (12%)	6 (38%)	8 (50%)	7 (16%)	15 (34%)	22 (50%)
Discussing/Debate	4 (25%)	5 (31%)	7 (44%)	6 (14%)	18 (41%)	20 (45%)
Praying	8 (50%)	5 (31%)	3 (19%)	24 (55%)	15 (34%)	5 (11%)
Quarrelling	2 (12%)	7 (44%)	7 (44%)	7 (16%)	17 (39%)	20 (45%)
Abusing (scolding/using taboo words)	5 (31%)	7 (44%)	4 (25%)	12 (27%)	18 (41%)	14 (32%)
Telling stories to children	5 (31%)	6 (38%)	5 (31%)	11 (25%)	17 (39%)	16 (36%)
Singing at home	2 (12%)	6 (38%)	8 (50%)	5 (11%)	14 (32%)	25 (57%)
Family gatherings	5 (31%)	7 (44%)	4 (25%)	14 (32%)	18 (41%)	12 (27%)
Village meetings	3 (19%)	8 (50%)	5 (31%)	4 (9%)	21 (48%)	19 (43%)

Source: Linguistic field survey of Sampang (2014)

Table 4.1 shows that the languages most frequently used in different domains are Sampang and Nepali. Nepali has been the language of wider communication (LWC) in Sampang community. Regarding the domain of counting, eleven males participants (25%) reported that they most frequently used their mother tongue; twelve participants (27%) reported that both the mother tongue and Nepali language are used; and twenty-one (48%) reported that they most frequently used Nepali. Likewise, four female participants (25%) reported that they most frequently used mother tongue; five (31%) reported that they most frequently used both mother tongue and Nepali; and 7 (44%) reported that they most frequently used only Nepali. The data reveals the fact

that majority of both male and female participants most frequently used both mother tongue and Nepali while counting.

Regarding the domain of singing, neither male nor female participant reported that they used mother tongue, whereas nine male participants (20%) and six female participants (38%) reported that they most frequently used both mother tongue and Nepali while singing. Similarly, the data also reveals the fact that the majority of both male (80%) and female (62%) participants most frequently used Nepali rather than their mother tongue in singing domain.

Under the domain of joking, six male participants (14%) reported that they used most frequently mother tongue; twenty-one (48%) reported that they most frequently used Nepali; and seventeen (39%) reported that they most frequently used both mother tongue and Nepali. Likewise, three female participants (19%) reported that they used most frequently mother tongue; seven (44%) reported that they most frequently used Nepali; and six (37%) reported that they most frequently used both mother tongue and Nepali. In this domain, the data shows that majority of both male and female participants most frequently used both mother tongue and Nepali.

Under the domain of shopping or marketing, none of the male or female participants reported that they most frequently used mother tongue; seventeen (39%) male participants reported that they most frequently used both mother tongue and Nepali. Similarly, six (38%) female participants reported that they most frequently used both mother tongue and Nepali. The data show that a majority (61%) and (62%) of both male and female participants, respectively reported that they most frequently used Nepali in bargaining while shopping or marketing.

A majority of the male participants (50%) reported that they most frequently used Nepali while telling stories, which is followed by both Sampang-Nepali (34%) and Sampang (16%) languages, respectively. Likewise, a majority of the female participants (50%) reported that they most frequently used the Nepali, which is followed by both Sampang-Nepali (38%) and Sampang (12%), respectively while telling stories.

Regarding the domain of discussion and debate, six male participants (14%) reported that they most frequently used their mother tongue; eighteen (41%) reported that they most frequently used both mother tongue and Nepali; and twenty (45%) reported that

they most frequently used Nepali. On the other hand, four female participants (25%) reported that they most frequently used mother tongue; five female participants (31%) reported that they most frequently used both mother tongue and Nepali; and seven (44%) reported that they most frequently used Nepali. The data also show that majority of both male and female participants used both mother tongue and Nepali under the domain of discussion and debate.

Regarding the domain of praying, a majority of the participants reported that they used mother tongue. A majority of male participants (55%) and female participants (50%) reported that they most frequently used mother tongue. On the other hand, a minority of male participants (34%) and female participants (31%) reported that they least frequently used both mother tongue and Nepali while praying.

The reverse situation is seen in quarreling as majority of male participants (45%) and female participants (44%) reported that they most frequently used Nepali while quarreling, and a minority of 7 male participants (44%) and 2 female participants (12%) reported that they most frequently used both mother tongue while quarreling.

In the domain of abusing (scolding and using taboo words), a majority of both male participants (41%) and female participants (44%) reported that they most frequently used mother tongue and Nepali. On the other hand, a minority of both male participants (27%) and female participants (31%) reported that they most frequently used mother tongue.

As reported by the participants under the domain of telling stories to children, a majority of both male participants (39%) and female participants (38%) reported that they most frequently used both mother tongue and Nepali, and a minority of both male participants (25%) and female participants (31%) reported that they most frequently used mother tongue.

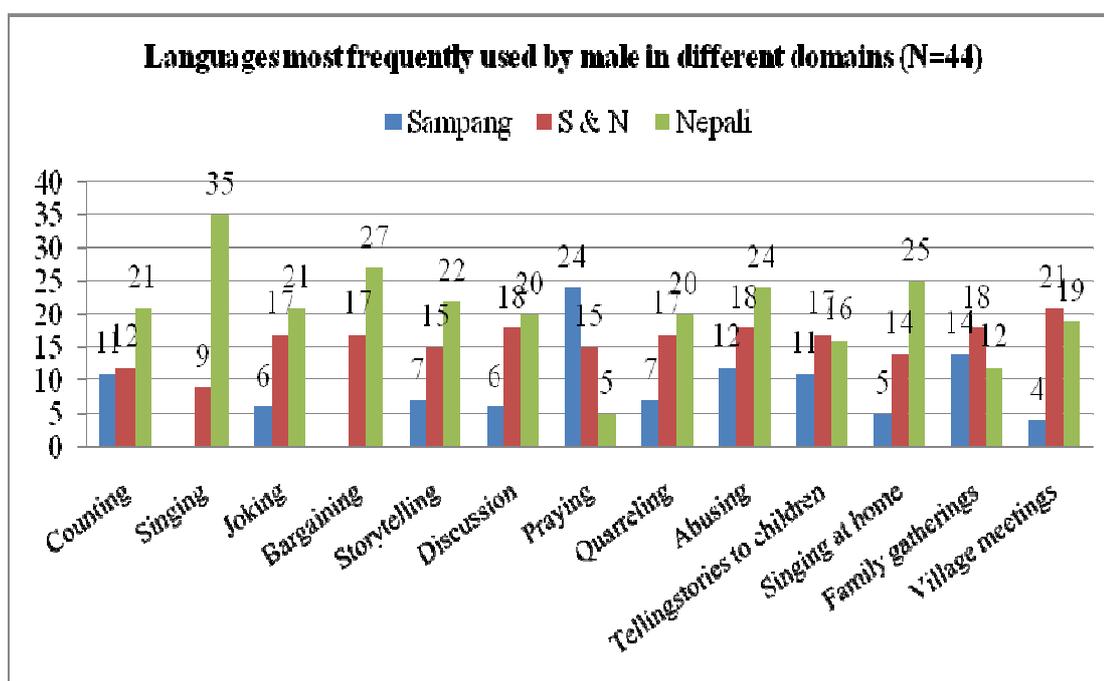
Similarly, a majority of both male participants (57%) and female participants (50%) reported that they most frequently used Nepali while singing at home; a minority of both male participants (32%) and female participants (38%) reported that they most frequently used both mother tongue and Nepali while singing at home; and five male participants (11%) and two female participants (12%) reported that they most frequently used mother tongue only while singing at home.

Under the domain of family gathering, a majority of both male participants (41%) and female participants (44%) reported that they most frequently used both mother tongue and Nepali, and a minority of both male participants (27%) and female participants (25%) reported that they most frequently used Nepali; and fourteen male participants (32%) and five female participants (31%) reported that they most frequently used mother tongue while family gathering.

A majority of the male participants (48%) and the female participants (50%) reported that they most frequently used both mother tongue and Nepali in village meetings; and nineteen male participants (43%) and four female participants (31%) reported that they most frequently used Nepali; and four male participants (9%) and three female participants (19%) reported that they most frequently used their mother tongue in village meeting.

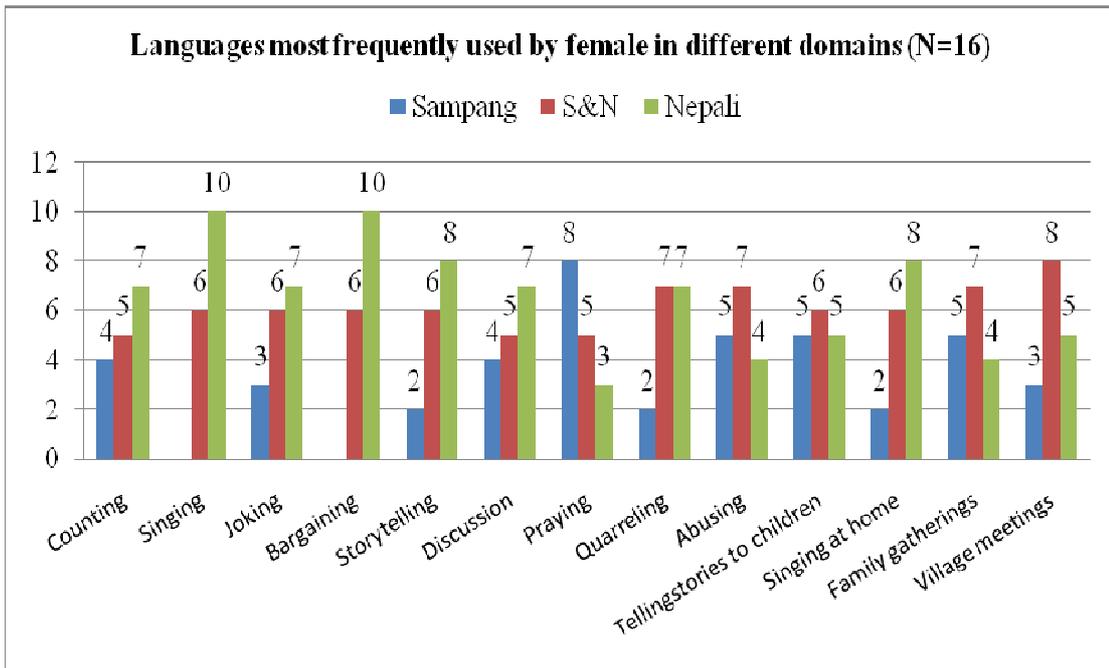
The patterns of language use in different domains are presented in the following figures.

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



Source: Linguistic field survey of Sampang (2014)

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



Source: Linguistic field survey of Sampang (2014)

The age group 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=13)			A ₂ (n=36)			A ₃ (n=11)		
	Sam	S & N	Nepali	Sam	S & N	Nepali	Sam	S & N	Nepali
Counting	3 (23%)	4 (31%)	6 (46%)	9 (25%)	11 (31%)	16 (44%)	2 (18%)	3 (27%)	6 (54%)
Singing	-	3 (23%)	10 (77%)	-	9 (25%)	27 (75%)	-	3 (22%)	7 (78%)
Joking	2 (15%)	4 (31%)	7 (54%)	5 (14%)	14 (39%)	17 (47%)	2 (18%)	4 (37%)	5 (45%)
Bargaining/ Shopping	-	5 (38%)	8 (62%)	-	14 (39%)	22 (61%)	-	4 (37%)	7 (63%)
Story telling	2 (16%)	5 (38%)	6 (46%)	5 (14%)	13 (36%)	18 (50%)	2 (18%)	4 (37%)	5 (45%)
Discussing/ Debate	2 (16%)	5 (38%)	6 (46%)	6 (17%)	14 (39%)	16 (44%)	2 (18%)	4 (37%)	5 (45%)
Praying	7 (54%)	4 (30%)	2 (16%)	19 (53%)	12 (34%)	5 (13%)	6 (54%)	4 (37%)	1 (9%)
Quarrelling	2 (15%)	4 (31%)	7 (54%)	5 (16%)	14 (41%)	17 (47%)	2 (18%)	4 (37%)	5 (45%)
Abusing (scolding)	4 (31%)	5 (38%)	4 (31%)	10 (28%)	15 (44%)	11 (28%)	3 (27%)	5 (45%)	3 (27%)
Telling stories	4 (31%)	5 (38%)	4 (31%)	10 (28%)	14 (41%)	12 (31%)	3 (27%)	5 (45%)	3 (27%)
Singing at home	2 (15%)	4 (31%)	7 (54%)	4 (13%)	12 (31%)	20 (56%)	1 (9%)	4 (37%)	6 (54%)
Family gatherings	4 (31%)	5 (38%)	4 (31%)	12 (31%)	15 (41%)	9 (28%)	4 (34%)	5 (38%)	2 (28%)
Village meetings	2 (16%)	6 (46%)	5 (38%)	4 (13%)	17 (50%)	15 (37%)	1 (9%)	5 (45%)	5 (45%)

Source: Linguistic field survey of Sampang (2014)

Table 4.2 shows that under the age group of A₁ (n=13), a majority of the participants in most of the domains, reported that they used Nepali, and both mother tongue and Nepali. Likewise, the age group of A₂ (n=36), a majority of the participants in most of the domains, reported that they used Nepali, and both mother tongue and Nepali. Similarly, a majority of the participants under the age group of A₃ (n=11) also reported that they used both mother tongue and Nepali in most of all the domains; on the other hand, a majority of the participants in the domain of praying (50% above), reported that they used their mother tongue.

In the domain of joking, with age group A₁, a majority of the participants (54%) reported that they most frequently used Nepali, which is followed by Sampang-Nepali (31%). In age group A₂, a majority of the participants (47%) reported that they most

frequently used the Nepali language, which is followed by Sampang-Nepali (39%) and Sampang (14%), respectively. In age group A₃, a majority of the participants (45%) reported that they most frequently used Nepali, which is followed by Sampang-Nepali (37%), and Sampang mother tongue (18%).

In the domain of bargaining, with age group A₁, a majority of the participants (62%) reported that they most frequently used the Nepali, which is followed by Sampang-Nepali (38%). In age group A₂, a majority of the participants (61%) reported that they most frequently used the Nepali language, which is followed by Sampang-Nepali (39%). In age group A₃, a majority of the participants (63%) reported that they most frequently used the Nepali language, which is followed by Sampang-Nepali (37%).

In the domain of story-telling, with age group A₁, a majority of the participants (46%) reported that they most frequently used Nepali, which is followed by Sampang-Nepali (38%) and Sampang (16%), respectively. In age group A₂, a majority of the participants (50%) reported that they most frequently used the Nepali, which is followed by Sampang-Nepali (36%) and Sampang (14%), respectively. In age group A₃, a majority of the participants (45%) reported that they most frequently used the Nepali, which is followed by Sampang-Nepali (37%) and Sampang (18%), respectively.

In the domain of discussion, with age group A₁, a majority of the participants (46%) reported that they most frequently used Nepali, which is followed by Sampang-Nepali (38%) and Sampang (16%), respectively. In age group A₂, a majority of the participants (44%) reported that they most frequently used Nepali, which is followed by Sampang-Nepali (39%) and Sampang (17%), respectively. In age group A₃, a majority of the participants (45%) reported that they most frequently used the Nepali, which is followed by Sampang-Nepali (37%) and Sampang (18%), respectively.

In the domain of praying, with age group A₁, a majority of the participants (54%) reported that they most frequently used Sampang, which is followed by the Sampang-Nepali language (30%) and Nepali (16%), respectively. In age group A₂, a majority of the participants (53%) reported that they most frequently used Sampang, which is followed by the Sampang-Nepali language (34%) and Nepali (13%), respectively. In age group A₃, a majority of the participants (54%) reported that they most frequently

used the Sampang language, which is followed by Sampang-Nepali (37%) and Nepali (9%), respectively.

In the domain of quarrelling, with age group A_1 , a majority of the participants (54%) reported that they most frequently used Nepali, which is followed by Sampang-Nepali (31%) and Nepali (15%), respectively. In age group A_2 , a majority of the participants (47%) reported that they most frequently used Nepali, which is followed by Sampang-Nepali (41%) and Sampang (16%), respectively. In age group A_3 , a majority of the participants (45%) reported that they most frequently used Nepali, which is followed by Sampang-Nepali (37%) and Sampang (18%), respectively.

In the domain of abusing, with age group A_1 , a majority of the participants (38%) reported that they most frequently used Sampang-Nepali, which is followed by Sampang (31%) and Nepali (31%), respectively. In age group A_2 , a majority of the participants (44%) reported that they mostly used Sampang-Nepali, which is followed by Sampang (28%) and Nepali (28%), respectively. In age group A_3 , a majority of the participants (45%) reported that they most frequently used Sampang-Nepali, which is followed by Sampang (27) and Nepali (27%), respectively.

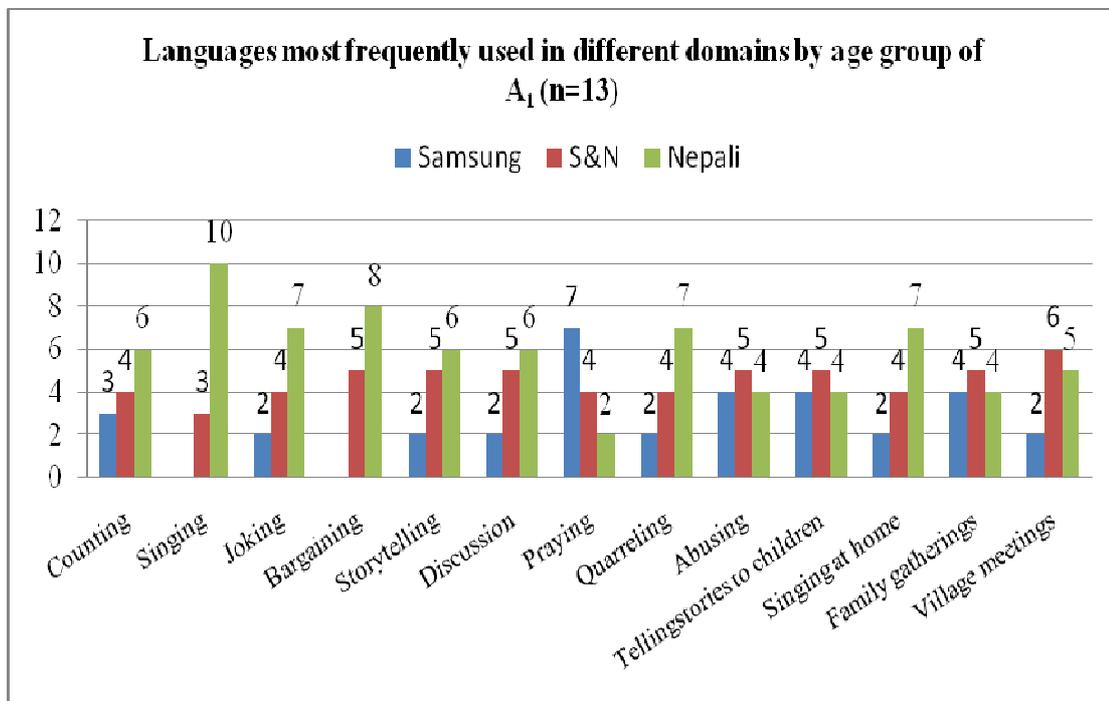
In the domain of telling-story, with age group A_1 , a majority of the participants (38%) reported that they most frequently used the Sampang-Nepali language, which is followed by Sampang (31%) and Nepali (31%), respectively. In age group A_2 , a majority of the participants (41%) reported that they most frequently used Sampang-Nepali, which is followed by Sampang (28%) and Nepali (31%), respectively. In age group A_3 , a majority of the participants (45%) reported that they most frequently used Sampang-Nepali, which is followed by Sampang (27%) and Nepali (27%), respectively.

In the domain of singing at home, with age group A_1 , a majority of the participants reported that they most frequently used Nepali (54%), which is followed by Sampang-Nepali (31%) and Sampang (15%), respectively. In age group A_2 , a majority of the participants (56%) reported that they most frequently used Nepali, which is followed by Sampang-Nepali (31%) and Sampang (13%), respectively. In age group A_3 , a majority of the participants (54%) reported that they most frequently used Nepali, which is followed by Sampang-Nepali (37%) and Sampang (9%).

In the domain of family gatherings, with age group A₁, a majority of the participants (45%) reported that they most frequently used sampang-Nepali, which is followed by Sampang (31%) and Nepali (30%), respectively. In age group A₂, a majority of the participants (41%) reported that they most frequently used Sampang-Nepali, which is followed by Sampang (31%) and Nepali (28%), respectively. In age group A₃, a majority of the participants (38%) reported that they most frequently used Sampang-Nepali, which is followed by Sampang (37%) and Nepali (18%), respectively.

And, in the domain of village meetings, with age group A₁, a majority of the participants (46%) reported that they most frequently used Sampang-Nepali, which is followed by Nepali (38%) and Sampang (16%), respectively. In age group A₂, a majority of the participants (50%) reported that they most frequently used Sampang-Nepali, which is followed by Nepali (37%) and Sampang (13%), respectively. In age group A₃, a majority of the participants (45%) reported that they most frequently used Sampang-Nepali and Nepali, which is followed Sampang (9%), respectively.

Figure 4.3: Languages most frequently used in different domains by the age group of A₁ (n=13)

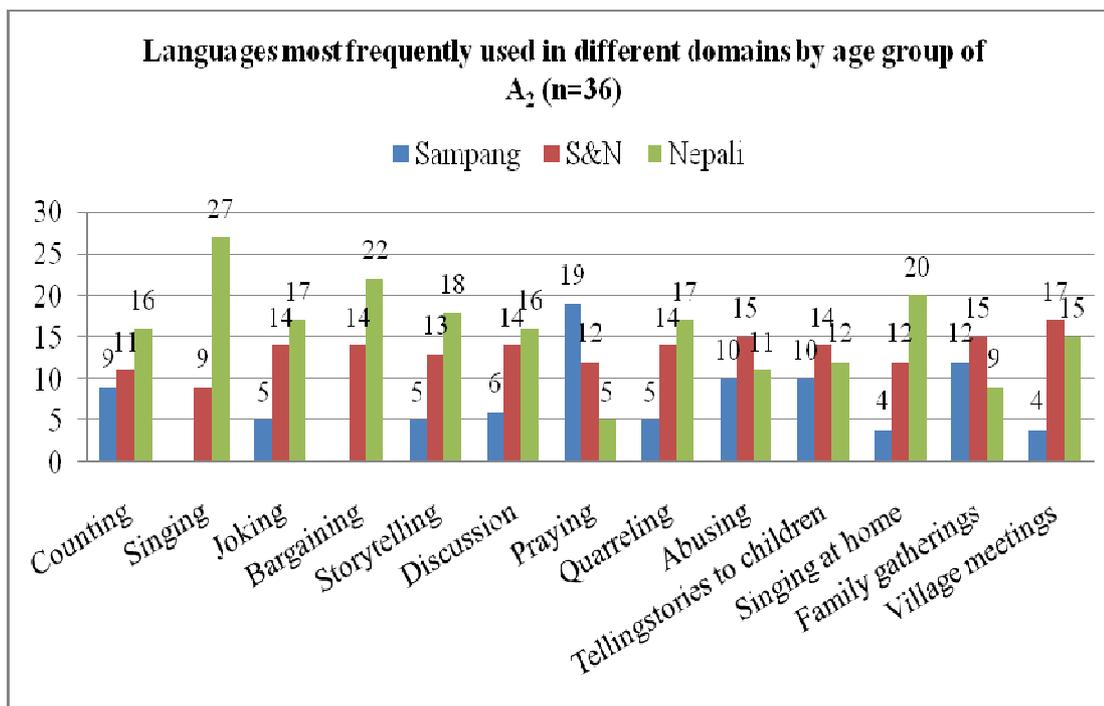


Source: Linguistic field survey of Sampang (2014)

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 Sampang-Nepali and Nepali. In the domains of abusing, telling stories, family gatherings and village meetings, a majority of the participants reported that they most frequently used both Sampang and Nepali.

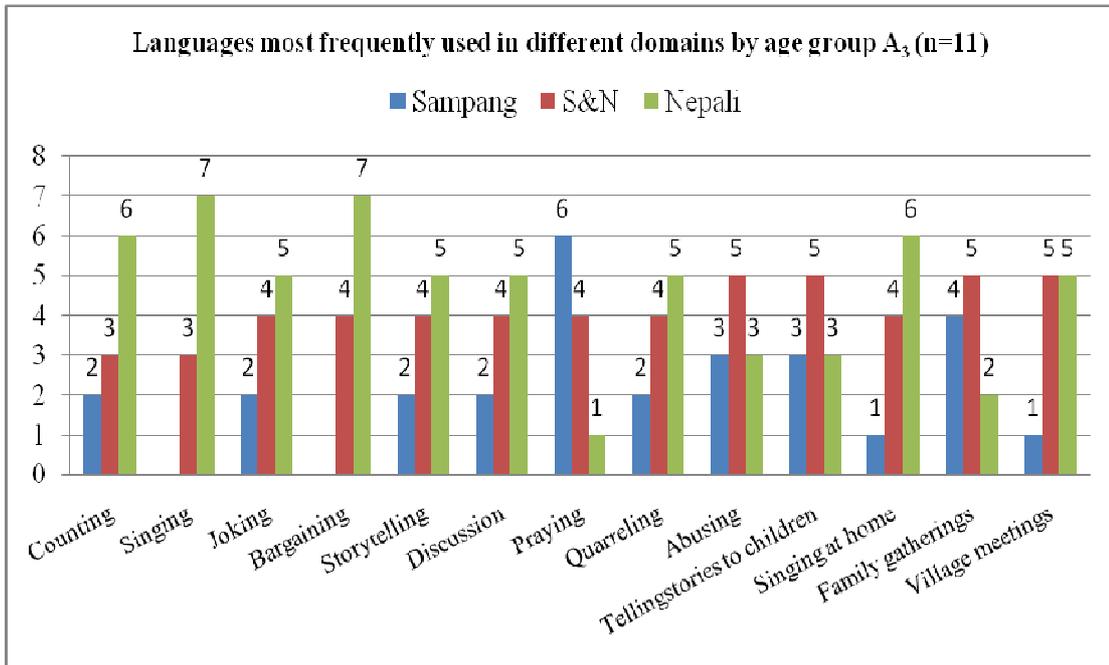
Figure 4.4: Languages most frequently used in different domains by the age group of A₂ (n=36)



Source: Linguistic field survey of Sampang (2014)

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 Sampang-Nepali and Sampang. In case of praying, a majority of the participants reported that they mostly used mother tongue, which is followed by Sampang-Nepali and Nepali. Similarly, in case of abusing, telling stories to children, family gatherings and village meetings domains, a majority of the participants reported that they mostly used Sampang-Nepali, which is followed by Nepali and mother tongue.

Figure 4.5: Languages most frequently used in different domains by the age group of A₃ (n=11)



Source: Linguistic field survey of Sampang (2014)

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. Regarding the domain of praying, a majority of the participants reported that they used mother tongue, which is followed by both Sampang-Nepali and Nepali. Similarly, in the domains of abusing, telling stories to children, family gatherings, and village meetings, a majority of the participants reported that they used both Sampang-Nepali, which is followed by mother tongue and Nepali.

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

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

Domains	Literacy					
	Literate (N=58)			Illiterate (N=2)		
	Sam	S & N	Nepali	Sam	S & N	Nepali
Counting	14 (24%)	16 (28%)	28 (48%)	1 (50%)	1 (50%)	-
Singing	-	15 (26%)	43 (74%)	-	-	2 (100%)
Joking	8 (14%)	22 (38%)	28 (48%)	1 (50%)	1 (50%)	-
Shopping/Bargaining	-	22 (38%)	36 (62%)	-	1 (50%)	1 (50%)
Story telling	8 (14%)	20 (34%)	30 (52%)	1 (50%)	1 (50%)	-
Discussing/ Debate	9 (15%)	23 (40%)	26 (45%)	1 (50%)	-	1 (50%)
Praying	30 (52%)	20 (34%)	8 (14%)	2 (100%)	-	-
Quarrelling	9 (15%)	23 (40%)	26 (45%)	-	1 (50%)	1 (50%)
Abusing (scolding)	17 (29%)	24 (42%)	17 (29%)	-	1 (50%)	1 (50%)
Telling stories to children	16 (28%)	21 (36%)	21 (36%)	-	2 (100%)	-
Singing at home	6 (10%)	19 (33%)	33 (57%)	1 (50%)	1 (50%)	-
Family gatherings	18 (31%)	24 (41%)	16 (28%)	1 (50%)	1 (50%)	-
Village meetings	7 (10%)	29 (50%)	22 (40%)	-	-	2 (100%)

Source: Linguistic field survey of Sampang (2014)

Table 4.3 shows that of the total 60 participants, fifty-eight are literate and two illiterate. Regarding the domain of counting, a majority of the literate participants (48%) reported that they most frequently used Nepali, which is followed by Sampang-Nepali and Sampang. Similarly, the case of the illiterate, the response was fifty-fifty.

A majority of the literate participants (74%) reported that they most frequently used Nepali while singing, which is followed by Sampang-Nepali; and all illiterate participants, reported that they most frequently used Nepali.

Under the domain of joking, a majority of the literate participants (48%) reported that they most frequently used Nepali, which is followed by Sampang-Nepali; and the response from the illiterate participants was fifty-fifty in both mother tongue and Sampang-Nepali.

Under the domain of shopping/marketing bargaining, a majority of the illiterate participants (62%) reported that they most frequently used Nepali, which is followed by Sampang-Nepali; and in the response of the illiterate participants, it was fifty-fifty.

A majority of the literate participants (52%) reported that they most frequently used Nepali under the domain of story-telling, which is followed by Sampang-Nepali and mother tongue, respectively; and the response of the illiterate participants was fifty-fifty.

A majority of the literate participants (45%) reported that they most frequently used Nepali under the domain of discussion or debate, which is followed by Sampang-Nepali and mother tongue, respectively; and the response of the illiterate participants, was fifty-fifty in case of Sampang and Nepali.

Regarding the domain of praying, all illiterate participants reported that they most frequently used mother tongue; in case of literate participants, a majority of the participants (52%) reported that they most frequently used mother tongue, which is followed by Sampang-Nepali and Nepali, respectively.

In the domain of quarrelling, all illiterate participants reported that they most frequently used mother tongue; and in case of literate participants, a majority of the participants (45%) reported that they most frequently used Nepali, which is followed by Sampang-Nepali and Sampang, respectively.

The response of the illiterate participants under the domain abusing (scolding) was fifty-fifty with regard to Sampang-Nepali and Nepali, respectively. Similarly, in case of literate participants, a majority of the participants (42%) reported that they most frequently used Sampang-Nepali, which is followed by Sampang and Nepali, respectively.

In respect to the domain of telling stories to children, all illiterate participants reported that they most frequently used Sampang-Nepali. Similarly, in case of the literate participants, a majority of the participants (36%) reported that they most frequently used both Sampang-Nepali and Nepali, which is followed by mother tongue.

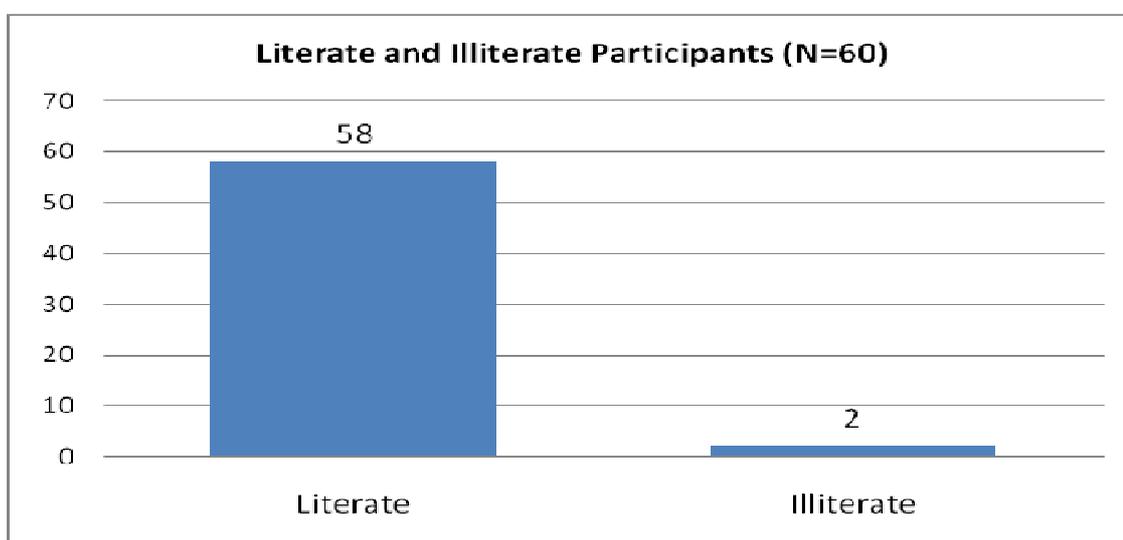
In the domain of singing at home, response of the illiterate participants was fifty-fifty in respect to mother tongue and Sampang-Nepali. Similarly, in case of literate participants, a majority of the participants (57%) reported that they most frequently used Nepali, which is followed by Sampang-Nepali and Sampang, respectively.

In the domain of family gatherings, the response of the illiterate participants was fifty-fifty in respect to mother tongue and Sampang-Nepali. Similarly, in case of literate participants, majority of the participants (41%) reported that they most frequently used Sampang-Nepali, which is followed by mother tongue and Nepali, respectively.

And, with regard to the domain of village meetings, all illiterate participants reported that they most frequently used Nepali. Similarly, in case of literate participants, a majority of the participants (50%) reported that they most frequently used Sampang-Nepali, which is followed by Nepali and Sampang.

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

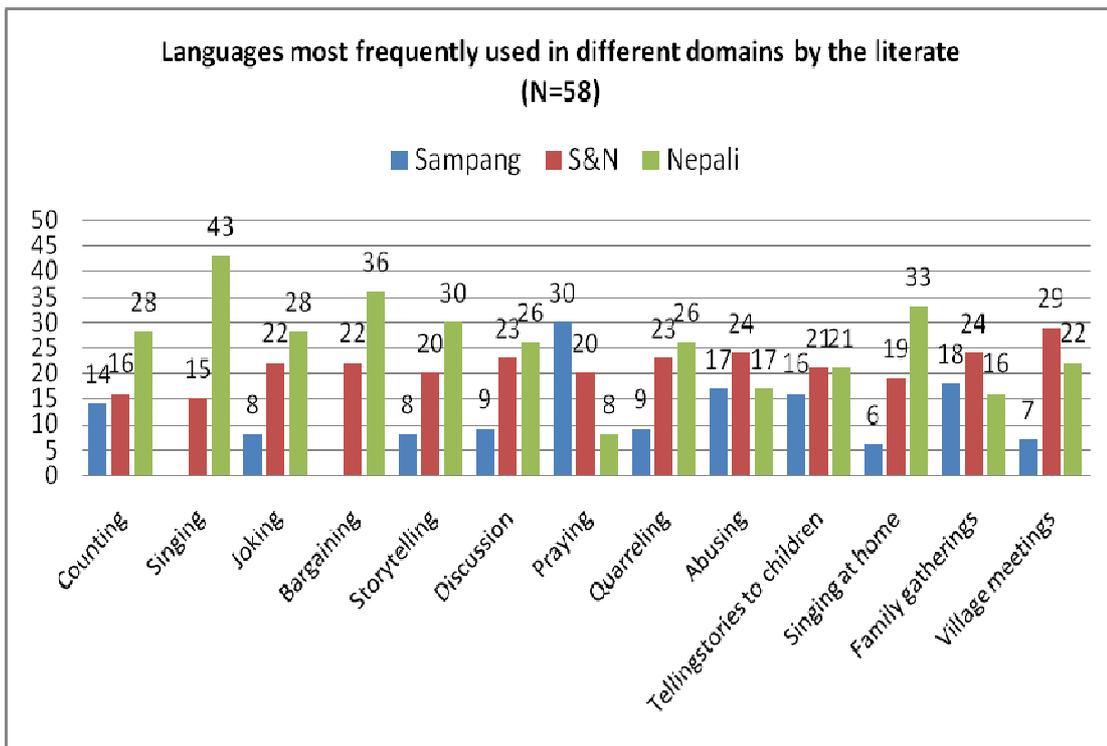
Figure 4.6: Literate and Illiterate Participants



Source: Linguistic field survey of Sampang (2014)

Figure 4.6 shows that a majority of the participants (97%) fall under the category of literate group and 3% in illiterate group.

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



Source: Linguistic field survey of Sampang (2014)

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

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

4.2 Patterns of language use at home

So far as the patterns of language use at home in Sampang 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=16)			Male (N=44)		
	Sampang	S & N	Nepali	Sampang	S & N	Nepali
Grandfather	12 (75%)	4 (25%)	-	34 (77%)	10 (23%)	-
Grandmother	11 (69%)	5 (31%)	-	34 (77%)	10 (23%)	-
Father	10 (62%)	3 (19%)	3 (19%)	30 (68%)	10 (23%)	4 (9%)
Mother	9 (56%)	4 (25%)	3 (19%)	30 (68%)	10 (23%)	4 (9%)
Spouse	8 (50%)	4 (25%)	4 (25%)	20 (45%)	15 (34%)	9 (21%)
Children	9 (56%)	4 (25%)	3 (19%)	18 (41%)	14 (32%)	12 (27%)

Source: Linguistic field survey of Sampang (2014)

Table 4.4 shows that 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 is their own mother tongue.

In case of grandfather, a majority of the female (75%) and male (77%) 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 Sampang-Nepali. A majority of the female (69%) and male (77%) participants reported that they most frequently used mother tongue with grandmother, which is

followed by Sampang-Nepali. Similarly, a majority of the female (62%) and male (68%) participants reported that they most frequently used mother tongue with their father, which is followed by Sampang-Nepali and Nepali, respectively.

In the domains of mother, spouse and children, a majority of female (56%) and male (68%) participants reported that they most frequently used mother tongue with their mother, which is followed by Sampang-Nepali and Nepali, respectively. A majority of female (50%) and male (45%) participants reported that they most frequently used mother tongue with their spouse, which is followed by Sampang-Nepali and Nepali, respectively. Similarly, a majority of female (56%) and male (41%) participants reported that they most frequently used mother tongue with their children, which is followed by Sampang-Nepali and Nepali, respectively.

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

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

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

Domain	Age groups								
	A ₁ (n=13)			A ₂ (n=36)			A ₃ (n=11)		
	Sam	S & N	Nepali	Sam	S & N	Nepali	Sam	S & N	Nepali
Grandfather	8 (61%)	5 (39%)	-	24 (67%)	12 (33%)	-	7 (63%)	4 (37%)	-
Grandmother	8 (61%)	5 (39%)	-	25 (69%)	11 (31%)	-	7 (63%)	4 (37%)	-
Father	7 (54%)	3 (23%)	3 (23%)	16 (45%)	12 (33%)	8 (22%)	6 (54%)	5 (46%)	-
Mother	7 (54%)	3 (23%)	3 (23%)	15 (42%)	13 (36%)	8 (22%)	6 (54%)	5 (46%)	-
Spouse	5 (38%)	4 (31%)	4 (31%)	12 (33%)	15 (42%)	9 (25%)	5 (46%)	6 (54%)	-
Children	4 (31%)	4 (31%)	5 (38%)	12 (33%)	11 (31%)	13 (36%)	4 (37%)	4 (37%)	3 (26%)

Source: Linguistic field survey of Sampang (2014)

Table 4.5 shows the participants' age group 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 (61%) reported that they most frequently used mother tongue with their grandfather and grandmother, which is followed by Sampang-Nepali. A majority of the participants (54%) reported that they most frequently used mother tongue with their father and mother, which is followed by Sampang-Nepali and Nepali, respectively. Similarly, a majority of the participants (38%) reported that they most frequently used mother tongue with their spouse, which is followed by Sampang-Nepali and Nepali, respectively. In case of children, a majority of the participants (38%) reported that they most frequently used Nepali with their children, which is followed by mother tongue and Sampang-Nepali, respectively.

With regard to A₂, a majority of the participants reported that they most frequently used mother tongue with their grandfather, grandmother, father and mother, which is followed by Sampang-Nepali and Nepali, respectively. In case of spouse, a majority of the participants (42%) reported that they most frequently used Sampang-Nepali, which is followed by mother tongue and Nepali, respectively. Similarly, in case of children, a majority of the participants (36%) reported that they most frequently used Nepali, which is followed by mother tongue and Sampang-Nepali, 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 Sampang-Nepali. In case of spouse, a majority of the participants (37%) reported that they most frequently used mother tongue, which is followed by Sampang-Nepali. And, in case of children, a majority of the participants (37%) reported that they most frequently used mother tongue with the children, which is followed by Sampang-Nepali and Nepali, respectively.

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

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

Domain	Literacy					
	Literate (N=58)			Illiterate (N=2)		
	Sampang	S & N	Nepali	Sampang	S & N	Nepali
Grandfather	42 (72%)	16 (28%)	-	2 (100%)	-	-
Grandmother	42 (72%)	16 (28%)	-	2 (100%)	-	-
Father	39 (67%)	12 (21%)	7 (12%)	1 (50%)	1 (50%)	-
Mother	39 (67%)	12 (21%)	7 (12%)	1 (50%)	1 (50%)	-
Spouse	33 (57%)	14 (24%)	11 (19%)	-	1 (50%)	1 (50%)
Children	29 (50%)	15 (26%)	14 (24%)	-	-	2 (100%)

Source: Linguistic field survey of Sampang (2014)

Table 4.6: shows languages most frequently used with different family members by literacy while talking about education matters such as school, admission, studies, teacher, etc. With regard to literate category, a majority of the participants (72%) reported that they most frequently used mother tongue with their grandfather and grandmother, which is followed by Sampang-Nepali. Similarly, a majority of the participants (67%) reported that they most frequently used mother tongue with their father and mother, which is followed by Sampang-Nepali and Nepali, respectively. In case of spouse, a majority of the participants (57%) reported that they most frequently used mother tongue with their spouse, which is followed by Sampang-Nepali and Nepali, respectively. And, in case of children, a majority of the participants (50%) reported that they most frequently used mother tongue, which is followed by Sampang-Nepali and Nepali, respectively.

Regarding the illiterate category, all participants reported that they most frequently used mother tongue with grandfather and grandmother while talking about educational matters. Similarly, fifty-fifty participants reported that they most frequently used both mother tongue and Nepali with their father and mother. And,

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=16)			Male (N=44)		
	Sampang	S & N	Nepali	Sampang	S & N	Nepali
Grandfather	12 (75%)	4 (25%)	-	37 (84%)	7 (16%)	-
Grandmother	12 (75%)	4 (25%)	-	37 (84%)	7 (16%)	-
Father	11 (69%)	4 (25%)	1 (6%)	31 (70%)	10 (23%)	3 (7%)
Mother	11 (69%)	4 (25%)	1 (6%)	31 (70%)	10 (23%)	3 (7%)
Spouse	9 (56%)	4 (25%)	3 (19%)	26 (45%)	12 (33%)	6 (22%)
Children	8 (50%)	4 (25%)	4 (25%)	21 (47%)	16 (36%)	7 (17%)

Source: Linguistic field survey of Sampang (2014)

Table 4.7 shows the sex category of the participants and their responses on the subject matter of discussing social events and their family matters like festivals, election, ceremonies, marriage, savings, spending, etc. With regard to female participants, a majority of the participants (75%) reported that they most frequently used the Sampang language with their grandfather and grandmother, which is followed by Sampang-Nepali (13%). With their father and mother, a majority of the participants (69%) reported that they most frequently used Sampang, which is followed by Sampang-Nepali (25%) and Nepali (6%), respectively. With their spouse, a majority of the participants (56%) reported that they most frequently used Sampang, which is followed by Sampang-Nepali (25%) and Nepali (19%), respectively. And, with their children, a majority of the participants (50%) reported that they most frequently used

Sampang, which is followed by Sampang-Nepali (25%) and Nepali (25%), respectively.

With regard to male participants, a majority of the participants (84%) reported that they most frequently used Sampang with their grandfather and grandmother, which is followed by Sampang-Nepali (16%). With their father and mother, a majority of the participants (70%) reported that they most frequently used Sampang, which is followed by Sampang-Nepali (23%) and Nepali (7%), respectively. With their spouse, a majority of the participants (45%) reported that they most frequently used Sampang, which is followed by Sampang-Nepali (33%) and Nepali (22%), respectively. And, with their children, a majority of the participants (47%) reported that they most frequently used Sampang, which is followed by Sampang-Nepali (36%) and Nepali (17%), 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=13)			A ₂ (n=36)			A ₃ (n=11)		
	Sampang	S&N	Nepali	Sampang	S&N	Nepali	Sampang	S&N	Nepali
Grandfather	10 (77%)	3 (23%)	-	30 (83%)	6 (17%)	-	9 (82%)	2 (18%)	-
Grandmother	10 (77%)	3 (23%)	-	30 (83%)	6 (17%)	-	9 (82%)	2 (18%)	-
Father	7 (54%)	4 (31%)	2 (15%)	27 (75%)	7 (25%)	2 (6%)	8 (73%)	3 (27%)	-
Mother	7 (54%)	4 (31%)	2 (15%)	27 (75%)	7 (19%)	2 (6%)	8 (73%)	3 (27%)	-
Spouse	5 (38%)	5 (38%)	3 (24%)	22 (61%)	9 (25%)	5 (14%)	7 (64%)	4 (36%)	-
Children	7 (54%)	4 (31%)	2 (15%)	17 (47%)	12 (34%)	7 (19%)	5 (46%)	4 (36%)	2 (18%)

Source: Linguistic field survey of Sampang (2014)

Table 4.8 shows the participants' age group 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 (77%) reported that they most frequently used Sampang with their grandfather and grandmother while discussing social events and family matter like festivals, election, ceremonies, marriage, savings, spending, etc., which is followed by Sampang-Nepali (23%). With their father and mother, a majority of the participants (54%) reported that they most frequently used Sampang, which is followed by Sampang-Nepali (31%) and Nepali (15%). With their spouse, a majority of the participants (38%) reported that they most frequently used Sampang, which is followed by Sampang-Nepali (38%) and Nepali (24%), respectively. And, with their children, a majority of the participant (54%) reported that they most frequently used Sampang, which is followed by Sampang-Nepali (31%) and Nepali (15%), respectively.

With regard to age group A₂, a majority of the participants (83%) reported that they most frequently used the Sampang language with their grandfather and grandmother while discussing social events and family matter like festivals, election, ceremonies, marriage, savings, spending, etc., which is followed by Sampang-Nepali (17%). With their father and mother, a majority of the participants (75%) reported that they most frequently used Sampang, which is followed by Sampang-Nepali (19%) and Nepali language (6%), respectively. With their spouse, a majority of the participants (61%) reported that they most frequently used Sampang, which is followed by Sampang-Nepali (25%) and Nepali (14%), respectively. And, with their children, a majority of the participant (47%) reported that they most frequently used Sampang, which is followed by Sampang-Nepali (34%) and Nepali (19%), 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 (82%) reported that they most frequently used Sampang with their grandfather and grandmother, which is followed by Sampang-Nepali (18%). In the domains of father and mother, a majority of the participants (73%) reported that they most frequently used mother tongue, which is followed by Sampang-Nepali (27%). With their spouse, a majority of the participants (64%) reported that they most frequently used mother tongue, which is followed by Sampang-Nepali (36%). Similarly, with their children, a majority of the participants (46%) reported that they

most frequently used mother tongue, which is followed by Sampang-Nepali (36%) and Nepali (18%), 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=58)			Illiterate (n=2)		
	Sam	S & N	Nepali	Sam	S & N	Nepali
Grandfather	47 (81%)	11 (19%)	-	2 (100%)	-	-
Grandmother	47 (81%)	11 (19%)	-	2 (100%)	-	-
Father	40 (69%)	14 (24%)	4 (7%)	2 (100%)	-	-
Mother	40 (69%)	14 (24%)	4 (7%)	2 (100%)	-	-
Spouse	34 (59%)	15 (26%)	9 (15%)	1 (50%)	1 (50%)	-
Children	29 (50%)	19 (33%)	10 (17%)	-	1 (50%)	1 (50%)

Source: Linguistic field survey of Sampang (2014)

Table 4.9 shows the participants' information on literacy, wherein, fifty-eight participants are literate and two illiterate. With regard to the literate group, a majority of the participants (47%) 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 Sampang-Nepali (19%). With their father and mother, a majority of the participants (69%) reported that they most frequently used mother tongue, which is followed by Sampang-Nepali (24%) and Nepali (7%), respectively. With their spouse, a majority of the participants (59%) reported that they most frequently used the mother tongue, which is followed by Sampang-Nepali (26%) and Nepali (15%), respectively. And, with their children, a majority of the participants (50%) reported

that they most frequently used mother tongue, which is followed by Sampang-Nepali (33%) and Nepali (17%), respectively.

With regard to the illiterate group, all participants reported that they most frequently mother tongue with their grandfather, grandmother, father and mother. In case of spouse, their response remained fifty-fifty in mother tongue and Sampang-Nepali, respectively. Similarly, in case of children, their response also remained fifty-fifty in Sampang-Nepali and Nepali, respectively.

4.2.3 Patterns of language use at home while writing letters

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

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

Domain	Sex					
	Female (n=16)			Male (n=44)		
	Sampang	S & N	Nepali	Sampang	S & N	Nepali
Grandfather	7 (44%)	6 (38%)	3 (18%)	19 (43%)	15 (34%)	10 (23%)
Grandmother	7 (44%)	6 (38%)	3 (18%)	19 (43%)	15 (34%)	10 (23%)
Father	6 (38%)	5 (31%)	5 (31%)	16 (36%)	14 (32%)	14 (32%)
Mother	6 (38%)	5 (31%)	5 (31%)	16 (36%)	14 (32%)	14 (32%)
Spouse	5 (31%)	6 (38%)	5 (31%)	14 (32%)	15 (34%)	15 (34%)
Children	4 (25%)	7 (44%)	5 (31%)	12 (28%)	16 (36%)	16 (36%)

Source: Linguistic field survey of Sampang (2014)

Table 4.10 shows the sex category of the participants and their responses with different family members by sex while writing letters. With regard to female participants, a majority of the participants (44%) reported that they most frequently used mother tongue with their grandfather and grandmother, which is followed by Sampang-Nepali (38%) and Nepali (18%). With their father and mother, a majority of the participants (38%) reported that they most frequently used mother tongue, which is followed by Sampang-Nepali (31%) and Nepali (31%), respectively. With their spouse, a majority of the participants (38%) reported that they most frequently used

Sampang-Nepali, which is followed by Sampang (31%) and Nepali (31%), respectively. And, with their children, a majority of the participants (44%) reported that they most frequently used Sampang-Nepali, which is followed by Nepali (31%) and Sampang (25%), respectively.

With regard to male participants, a majority of the participants (43%) reported that they most frequently used Sampang with their grandfather and grandmother, which is followed by Sampang-Nepali (34%) and Nepali (23%). With their father and mother, a majority of the participants (36%) reported that they most frequently used Sampang, which is followed by Sampang-Nepali (32%) and Nepali (32%), respectively. With their spouse, a majority of the participants (34%) reported that they most frequently used both Sampang and Nepali, which is followed by Sampang (32%). And, with their children, a majority of the participants (36%) reported that they most frequently used both Sampang and Nepali, which is followed by Sampang (28%).

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=13)			A ₂ (n=36)			A ₃ (n=11)		
	Sampang	S & N	Nepali	Sampang	S & N	Nepali	Sampang	S & N	Nepali
Grandfather	4 (31%)	6 (46%)	3 (23%)	18 (50%)	11 (31%)	7 (19%)	4 (36%)	4 (36%)	3 (28%)
Grandmother	4 (31%)	6 (46%)	3 (23%)	18 (50%)	11 (31%)	7 (19%)	4 (36%)	4 (36%)	3 (28%)
Father	3 (23%)	4 (31%)	6 (46%)	15 (42%)	11 (31%)	10 (27%)	4 (36%)	4 (36%)	3 (28%)
Mother	3 (23%)	4 (31%)	6 (46%)	15 (42%)	11 (31%)	10 (27%)	4 (36%)	4 (36%)	3 (28%)
Spouse	3 (24%)	5 (38%)	5 (38%)	13 (36%)	10 (28%)	13 (36%)	3 (28%)	6 (54%)	2 (18%)
Children	3 (23%)	4 (31%)	6 (46%)	10 (27%)	15 (42%)	11 (31%)	3 (28%)	4 (36%)	4 (36%)

Source: Linguistic field survey of Sampang (2014)

Table 4.11 shows the participants' age group 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 (46%) reported that they most frequently used Sampang-Nepali with their grandfather and grandmother while writing letters, which is followed by Sampang (31%) and Nepali (23%). With their father and mother, a majority of the participants (46%) reported that they most frequently used Nepali, which is followed by Sampang-Nepali (31%) and Sampang (23%). With their spouse, a majority of the participants (38%) reported that they most frequently used both Sampang and Nepali, which is followed by Sampang (24%). And, with their children, a majority of the participant (46%) reported that they most frequently used Nepali, which is followed by Sampang-Nepali (31%) and the Sampang (23%), respectively.

With regard to age group A₂, a majority of the participants (50%) reported that they most frequently used Sampang with their grandfather and grandmother while writing letters, which is followed by Sampang-Nepali (31%) and Nepali (19%). With their father and mother, a majority of the participants (42%) reported that they most frequently used Sampang, which is followed by Sampang-Nepali (31%) and Nepali language (27%), respectively. With their spouse, a majority of the participants (36%) reported that they most frequently used both mother tongue and Nepali. And, with their children, a majority of the participant (42%) reported that they most frequently used both Sampang-Nepali, which is followed by Nepali (31%) and Sampang (27%), respectively.

With regard to age group A₃, a majority of the participants (36%) reported that they most used both Sampang and Nepali with their grandfather, grandmother, father and mother while writing letters. With their spouse, a majority of the participants (54%) reported that they most frequently used both Sampang and Nepali, which is followed by Sampang (28%) and Nepali (18%), respectively. And, with their children, a majority of the participants (36%) reported that they most frequently used the both Sampang and Nepali, which is followed by Sampang (28%).

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=58)			Illiterate (n=2)		
	Sampang	S & N	Nepali	Sampang	S & N	Nepali
Grandfather	25 (43%)	20 (34%)	13 (23%)	1 (50%)	1 (50%)	-
Grandmother	25 (43%)	20 (34%)	13 (23%)	1 (50%)	1 (50%)	-
Father	21 (36%)	18 (31%)	19 (33%)	1 (50%)	1 (50%)	-
Mother	21 (36%)	18 (31%)	19 (33%)	1 (50%)	1 (50%)	-
Spouse	18 (32%)	20 (34%)	20 (34%)	1 (50%)	1 (50%)	-
Children	16 (28%)	22 (38%)	20 (34%)	-	1 (50%)	1 (50%)

Source: Linguistic field survey of Sampang (2014)

Table 4.12 shows the participants' information on literacy, wherein, fifty-eight participants are literate and two illiterate. With regard to the literate group, a majority of the participants (43%) reported that they most frequently used Sampang with their grandfather and grandmother while writing letters, which is followed by Sampang-Nepali (34%) and Nepali (13%). With their father and mother, a majority of the participants (36%) reported that they most frequently used Sampang, which is followed by Nepali (33%) and Sampang-Nepali (31%). With their spouse, a majority of the participants (34%) reported that they most frequently used Sampang-Nepali, which is followed by Sampang (32%). And, with their children, a majority of the participants (38%) reported that they most frequently used Sampang-Nepali, which is followed by Nepali (34%) and Sampang (28%), respectively.

With regard to the illiterate group, the response on the most frequently used language such as mother tongue and Sampang-Nepali remained fifty-fifty in the domains of grandfather, grandmother, father, mother and spouse. Similarly, regarding the domain of children, the response of the participants remained fifty-fifty in Sampang-Nepali and Nepali.

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=16)			Male (n=44)		
	Sampang	S & N	Nepali	Sampang	S & N	Nepali
Playing with other children	7 (44%)	4 (25%)	5 (31%)	26 (60%)	9 (20%)	9 (20%)
Talking with neighbors	8 (50%)	4 (25%)	4 (25%)	28 (64%)	8 (18%)	8 (18%)
At school	4 (24%)	6 (38%)	6 (38%)	11 (25%)	22 (50%)	11 (25%)

Source: Linguistic field survey of Sampang (2014)

Table 4.13 shows the sex category of the patterns of language used by the children, playing with other children and talking with neighbors and at school. With regard to female participants, a majority of the participants (44%) reported that they most frequently used Sampang with other children, which is followed by Nepali (31%) and Sampang-Nepali (25%), respectively. With their neighbours, a majority of the participants (50%) reported that they most frequently used Sampang, which is followed by Sampang-Nepali (25%) and Nepali (25%), respectively. And, at school, a majority of the participants (38%) reported that they most frequently used both Sampang and Nepali, which is followed by Sampang (24%).

With regard to male participants, a majority of the participants (60%) reported that their children most frequently used Sampang with other children, which is followed by Sampang-Nepali (20%) and Nepali (20%), respectively. Regarding the talk with neighbors, a majority of the participants (64%) reported that their children most frequently used Sampang, which is followed by Sampang-Nepali (18%) and Nepali (18%), respectively. And, a majority of the participants (50%) reported that their children most frequently used Sampang-Nepali at school, which is followed by Sampang (11%) and Nepali (11%), 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=13)			A ₂ (n=36)			A ₃ (n=11)		
	Sam	R&N	Nepali	Sam	R&N	Nepali	Sam	R&N	Nepali
Playing with other children	7 (54%)	3 (23%)	3 (23%)	21 (59%)	7 (19%)	8 (22%)	5 (46%)	3 (27%)	3 (27%)
Talking with neighbors	7 (54%)	4 (31%)	2 (15%)	23 (64%)	5 (14%)	8 (22%)	6 (55%)	3 (27%)	2 (18%)
At school	3 (23%)	6 (46%)	4 (31%)	10 (28%)	17 (47%)	9 (25%)	2 (18%)	5 (46%)	4 (36%)

Source: Linguistic field survey of Sampang (2014)

Table 4.14 shows the participants' age group 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 (54%) reported that their children most frequently used Sampang with other children while playing and talking with neighbors, which is followed by Sampang-Nepali and Nepali, respectively. A majority of the participants (46%) reported that their children most frequently used Sampang-Nepali in School, which is followed by and Nepali (31%) and Sampang (23%), respectively.

With regard to age group A₂, a majority of the participants (59%) reported that their children most frequently used Sampang with other children while playing, which is followed by Nepali (22%) and Sampang-Nepali (19%), respectively. With their neighbours, a majority of the participants (64%) reported that their children most frequently used Sampang, which is followed by Nepali (22%) and Sampang-Nepali (14%), respectively. And, a majority of the participants (47%) reported that their children most frequently used Sampang-Nepali at school, which is followed by Sampang (28%) and Nepali (25%).

With regard to age group A₃, a majority of the participants (46%) reported that their children most frequently used Sampang with other children while playing, which is followed by Sampang-Nepali (27%) and Nepali (27%), respectively. With their neighbours, a majority of the participants (55%) reported that their children most

frequently used Sampang while talking with neighbors, which is followed by Sampang-Nepali (27%) and Nepali (18%). And, a majority of the participants (46%) reported that their children most frequently used Sampang-Nepali at school, which is followed by Nepali (36%) and Sampang-Nepali (18%), 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=58)			Illiterate (n=2)		
	Sampang	S & N	Nepali	Sampang	S & N	Nepali
Playing with other children	15 (26%)	26 (45%)	17 (29%)	-	2 (100%)	-
Talking with neighbors	14 (24%)	25 (43%)	17 (29%)	1 (50%)	1 (50%)	-
At school	15 (26%)	28 (48%)	15 (26%)	-	-	2 (100%)

Source: Linguistic field survey of Sampang (2014)

Table 4.15 shows the participants' information on literacy, wherein, fifty-eight participants are literate and two illiterate. With regard to the literate group, a majority of the participants (45%) reported that their children most frequently used Sampang-Nepali with other children while playing, which is followed by Nepali (29%) and Sampang (26%), respectively. A majority of the participants (43%) reported that their children most frequently used Sampang-Nepali while talking with their neighbors, which is followed by Nepali (29%) and Sampang-Nepali (24%), respectively. And, a majority of the participants (48%) reported that their children most frequently used Sampang-Nepali at school, which is followed by Sampang (26%) and Nepali (26%), respectively.

With regard to the illiterate group, all participants reported that their children most frequently used Sampang-Nepali with other children while playing. A fifty-fifty participant reported that their children most frequently used both Sampang and Nepali

while talking with their neighbors. Similarly, all participants reported that their children most frequently used Nepali at school.

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 Sampang 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=16)	Male (n=44)	
Sampang	6 (38%)	17 (39%)	23 (38%)
Sampang and Nepali	5 (31%)	14 (32%)	19 (32%)
Nepali	5 (31%)	13 (29%)	18 (30%)

Source: Linguistic field survey of Sampang (2014)

Table 4.16 shows the language mostly used for marriage invitation in the community and the sex category of the participants. With regard to female participants, a majority of the participants (38%) reported that used Sampang for marriage invitations in their community, which is followed by Sampang-Nepali (31%) and Nepali (44%), respectively. Similarly, on the other hand, a majority of the male participants (39%) reported that they used Sampang for marriage invitation in their community, which is followed by Sampang-Nepali (32%) and Nepali (30%), 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=13)	A ₂ (n=36)	A ₃ (n=11)	
Sampang	4 (31%)	16 (44%)	3 (28%)	23 (38%)
Sampang and Nepali	5 (38%)	10 (28%)	4 (36%)	19 (32%)
Nepali	4 (31%)	10 (28%)	4 (36%)	18 (30%)

Source: Linguistic field survey of Sampang (2014)

Table 4.17 shows that a majority of the participants (38%) from the age group A₁ reported that they used Sampang-Nepali for marriage invitation in their community, which is followed by Sampang (31%) and Nepali (31%), respectively. With regard to age group A₂, a majority of the participants (44%) reported that they used Sampang for marriage invitation in their community, which is followed by Sampang-Nepali (28%) and Nepali (28%), respectively. Similarly, regarding the age group of A₃, a majority of the participants (36%) reported that they used Sampang-Nepali and Nepali, which is followed by Nepali (28%).

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

Domain	Literacy		Total (N=60)
	Literate (n=58)	Illiterate (n=2)	
Sampang	22 (38%)	1 (50%)	23 (38%)
Sampang and Nepali	18 (31%)	1 (50%)	19 (32%)
Nepali	18 (31%)	-	18 (30%)

Source: Linguistic field survey of Sampang (2014)

Table 4.18 shows the literacy category of the participants and their responses on language used for marriage invitation in the community. With regard to literate participants, a majority of the participants (38%) reported that they used Sampang for marriage invitation in the community, which is followed by Sampang-Nepali (31%) and Nepali (31%), respectively. Similarly, regarding illiterate category, the response of the participants was fifty-fifty in mother tongue and Sampang-Nepali for marriage invitation in their community.

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=16)	Male (n=44)	
Sampang	-	-	-
Sampang and Nepali	-	-	-
Nepali	16 (100%)	44 (100%)	60 (100%)

Source: Linguistic field survey of Sampang (2014)

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

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

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

Language	Age groups			Total (N=60)
	A ₁ (n=13)	A ₂ (n=36)	A ₃ (n=11)	
Sampang	-	-	-	-
Sampang and Nepali	-	-	-	-
Nepali	13 (100%)	36 (100%)	11 (100%)	60 (100%)

Source: Linguistic field survey of Sampang (2014)

Table 4.20 shows that all participants, regarding age group 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=58)	Illiterate (n=2)	
Sampang	-	-	-
Sampang and Nepali	-	-	-
Nepali	58 (100%)	2 (100%)	60 (100%)

Source: Linguistic field survey of Sampang (2014)

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

4.6 The frequency of use of mother tongue in terms of frequency

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

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

Domain	Sex		Total (N=60)
	Male (n=44)	Female (n=16)	
Everyday	26 (59%)	10 (63%)	36 (60%)
Rarely	18 (41%)	6 (37%)	24 (40%)
Never	-	-	-

Source: Linguistic field survey of Sampang (2014)

Table 4.22 shows that a majority of the male participants (59%) reported that they used mother tongue everyday in their practical life, and a minority of the male participants (41%) reported that they rarely used mother tongue in their practical life.

With regard to female participants, a majority of the participants (63%) reported that they used mother tongue everyday in their practical life, and a minority of the participants (37%) reported that they rarely used mother tongue in their practical life.

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

Domain	Age groups			Total (N=60)
	A ₁ (n=13)	A ₂ (n=36)	A ₃ (n=11)	
Everyday	7 (54%)	23 (64%)	6 (54%)	36 (60%)
Rarely	6 (46%)	13 (36%)	5 (46%)	24 (40%)
Never	-	-	-	-

Source: Linguistic field survey of Sampang (2014)

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 (54%) reported that they used mother tongue everyday in their practical life. However, a minority of the participants (46%) reported that they rarely used mother tongue in their practical life.

With regard to age group A₂, a majority of the participants (64%) reported that they used mother tongue everyday in their practical life. However, a minority of the participants (36%) reported that they rarely used mother tongue in their practical life.

Similarly, with regard to age group A₃, a majority of the participants (54%) reported that they used mother tongue everyday in their practical life. However, a minority of the participants (46%) reported that they rarely used mother tongue in their practical life.

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

Domain	Literacy		Total (N=60)
	Literate (n=58)	Illiterate (n=2)	
Everyday	35 (60%)	1 (50%)	36 (60%)
Rarely	23 (40%)	1 (50%)	24 (40%)
Never	-	-	-

Source: Linguistic field survey of Sampang (2014)

Table 4.24 shows literacy category of the participants and their response on the use of mother tongue. With regard to literate participants, a majority of the participants (60%) reported that they used mother tongue everyday in their daily life. However, a minority of the participants (40%) reported that they used mother tongue rarely in their daily life. Concerning illiterate category of the participants, the response of the participants was fifty-fifty on 'everyday' and 'rarely'.

4.7 The frequency of use of the language of wider communication

Generally, in Sampang 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=16)	Male (n=44)	
Everyday	9 (56%)	27 (61%)	36 (60%)
Rarely	7 (44%)	17 (39%)	24 (40%)
Never	-	-	-

Source: Linguistic field survey of Sampang (2014)

Table 4.25 shows the frequency of the use of the language of wider communication by sex category of the participants. With regard to female participants, a majority of the participants (56%) reported that they used Nepali as the language of wider communication everyday in their practical life. However, a minority of the participants (44%) reported that they used Nepali as the language of wider communication rarely.

With regard to male participants, a majority of the participants (61%) reported that they used Nepali as the language of wider communication everyday in their practical life. However, a minority of the participants (39%) reported that they used Nepali as the language of wider communication rarely.

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=13)	A ₂ (n=36)	A ₃ (n=11)	
Everyday	7 (54%)	22 (61%)	7 (64%)	36 (60%)
Rarely	6 (46%)	14 (39%)	4 (36%)	24 (40%)
Never	-	-	-	-

Source: Linguistic field survey of Sampang (2014)

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 A₁, a majority of the participants (54%) reported that they used Nepali as the

language of wider communication everyday in their practical life. However, a minority of the participants (46%) reported that they used Nepali as the language of wider communication rarely.

With regard to age group A₂, a majority of the participants (61%) reported that they used Nepali as the language of wider communication everyday in their practical life. However, a minority of the participants (39%) reported that they used Nepali as the language of wider communication rarely.

With regard to age group A₃, a majority of the participants (64%) reported that they used Nepali as the language of wider communication everyday in their practical life. However, a minority of the participants (36%) reported that they used Nepali as the language of wider communication rarely.

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

Domain	Literacy		Total (N=60)
	Literate (n=58)	Illiterate (n=2)	
Everyday	34 (59%)	2 (100%)	36 (60%)
Rarely	24 (41%)	-	24 (40%)
Never	-	-	-

Source: Linguistic field survey of Sampang (2014)

Table 4.27 shows the literacy category of the participants and their response on the use of the language of wider communication. With regard to literate group A₁, a majority of the participants (59%) reported that they used Nepali as the language of wider communication everyday in their practical life. However, a minority of the participants (41%) reported that they used Nepali as the language of wider communication rarely. With regard to illiterate group, all 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)
	Male (n=44)	Female (n=16)	
Sampang	-	-	-
Sampang and Nepali	-	-	-
Nepali	44 (100%)	16 (100%)	60 (100%)

Source: Linguistic field survey of Sampang (2014)

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

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

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

Language	Age groups			Total (N=60)
	A ₁ (n=13)	A ₂ (n=36)	A ₃ (n=11)	
Sampang	-	-	-	-
Sampang and Nepali	-	-	-	-
Nepali	13 (100%)	36 (100%)	11 (100%)	60 (100%)

Source: Linguistic field survey of Sampang (2014)

Table 4.29 shows the responses of the participants on language usually used when speakers of other language visit at home including age group as A₁, A₂, and A₃. Concerning the responses of participants of age group of A₁, A₂, and A₃, 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=58)	Illiterate (n=2)	
Sampang	-	-	-
Sampang and Nepali	-	-	-
Nepali	58 (100%)	2 (100%)	60 (100%)

Source: Linguistic field survey of Sampang (2014)

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

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

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

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

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

Language	Sex		Total (N=60)
	Female (n=16)	Male (n=44)	
Sampang	11 (69%)	37 (84%)	48 (80%)
Nepali	4 (25%)	5 (11%)	9 (15%)
English	1 (6%)	2 (5%)	3 (5%)

Source: Linguistic field survey of Sampang (2014)

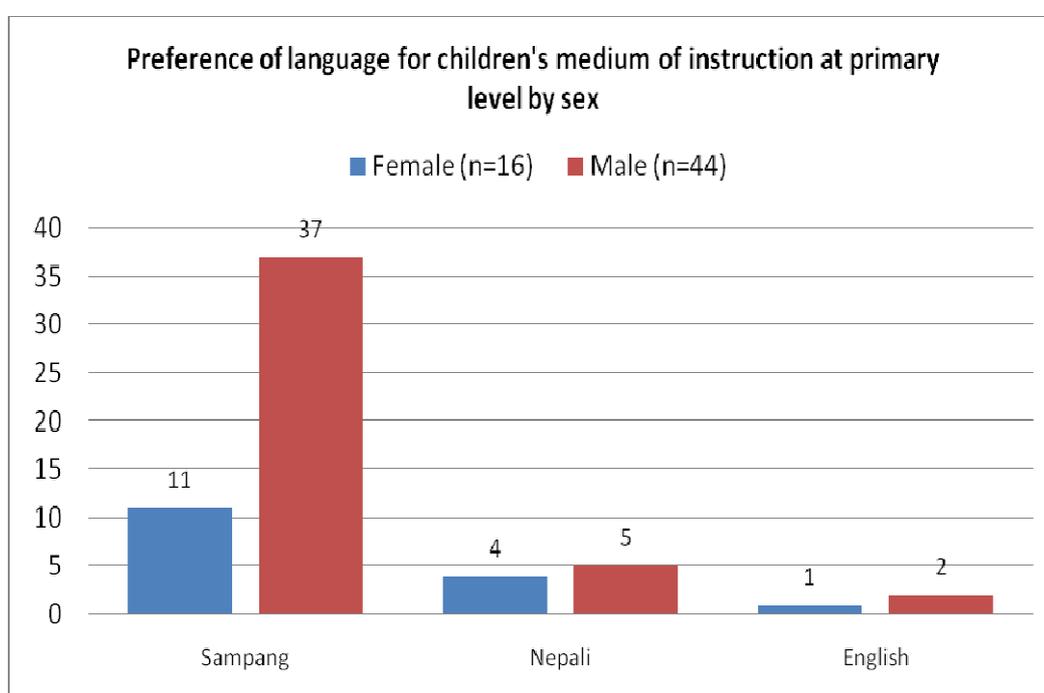
Table 4.31 shows the gender category of the participants and their response on preference of language for children's medium of instruction at primary level. With regard to female participants, a majority of the participants (69%) reported that they

preferred to their mother tongue for their children's medium of instruction at primary level, which is followed by Nepali (25%) and English (6%), respectively.

With regard to male participants, a majority of the participants (84%) reported that they preferred to their mother tongue for their children's medium of instruction at primary level, which is followed by Nepali (11%) and English (5%), respectively.

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

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



Source: Linguistic field survey of Sampang (2014)

Figure 4.8 shows that a majority of the male and female participants from the Sampang 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=13)	A ₂ (n=36)	A ₃ (n=11)	
Sampang	9 (69%)	30 (83%)	9 (82%)	48 (80%)
Nepali	3 (23%)	4 (11%)	2 (18%)	9 (15%)
English	1 (8%)	2 (6%)	-	3 (5%)

Source: Linguistic field survey of Sampang (2014)

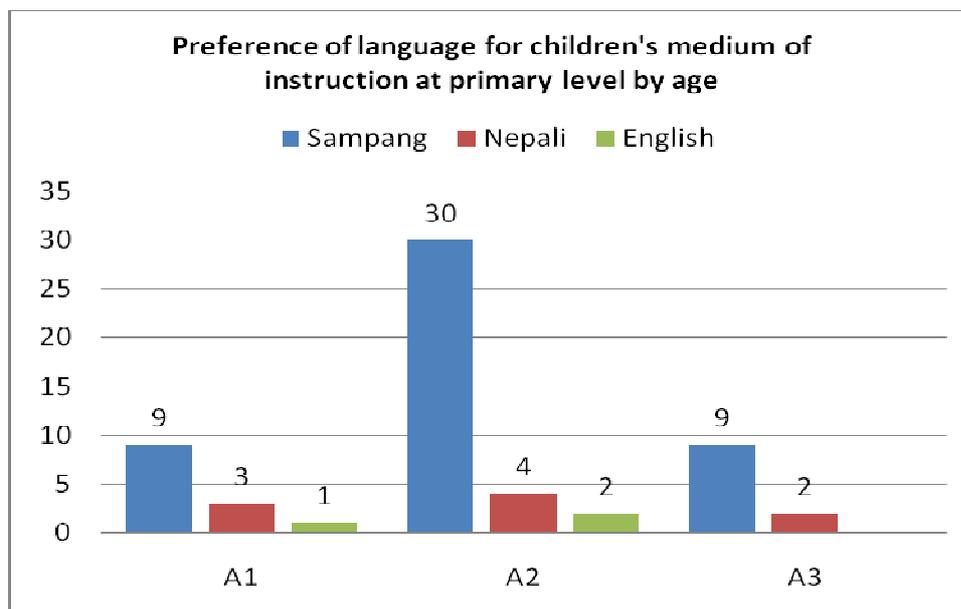
Table 4.32 shows the age category of the participants as A₁, A₂, and A₃ and their response on preference of language for children's medium of instruction at primary level. Regarding the age group of A₁, a majority of the participants (69%) reported that they preferred to mother tongue for their children's medium of instruction at primary level, which is followed by Nepali (23%) and English (8%), respectively.

With regard to age group of A₂, a majority of the participants (83%) reported that they preferred to their mother tongue for their children's medium of instruction at primary level, which is followed by Nepali (11%) and English (6%), respectively.

Similarly, regarding the age group of A₃, a majority of the participants (82%) reported that they preferred to mother tongue for their children's medium of instruction at primary level, which is followed by Nepali (18%).

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

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



Source: Linguistic field survey of Sampang (2014)

Figure 4.9 shows that a majority of the participants from all age group 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=58)	Illiterate (n=2)	
Sampang	46 (79%)	2 (100%)	48 (80%)
Nepali	9 (16%)	-	9 (15%)
English	3 (5%)	-	3 (5%)

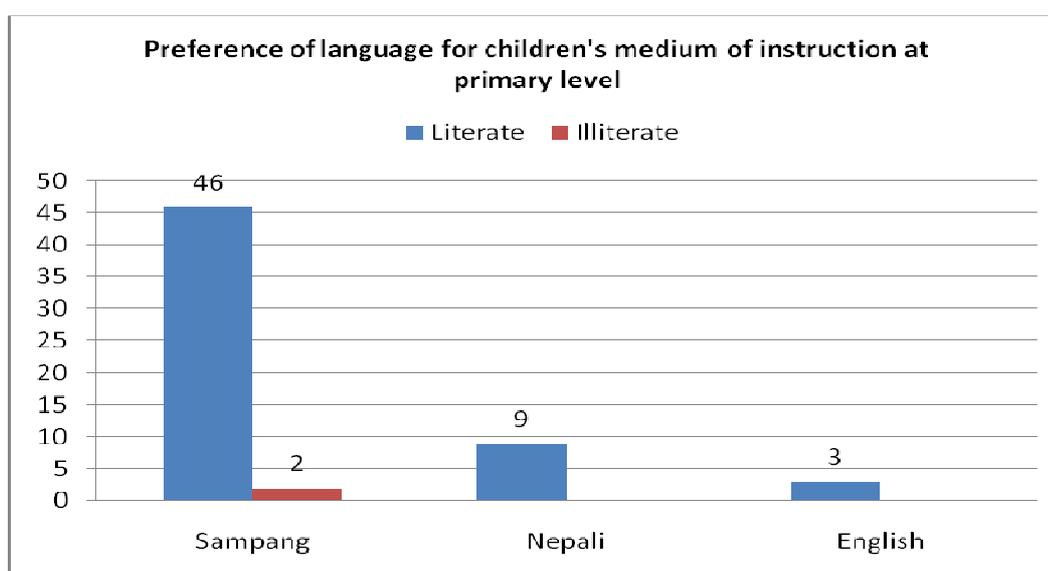
Source: Linguistic field survey of Sampang (2014)

Table 4.33 shows the responses of the literate and illiterate participants. Regarding the literate group, a majority of the participants (79%) reported that they preferred to

mother tongue for their children's medium of instruction at primary level, which is followed by Nepali (16%), and English (5%), respectively. Regarding the illiterate group, all participants preferred to mother tongue for their children's medium of instruction at primary level.

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

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



Source: Linguistic field survey of Sampang (2014)

Figure 4.10 shows that a majority of the literate participants 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. Regarding the illiterate group, all participants preferred to mother tongue for their children's medium of instruction at primary level.

4.10 Summary

This chapter deals with different domains of language use. The unit-wise summary of the Chapter four is presented in the following paragraphs. Regarding different domains of language in unit 4.1, a majority of the female participants reported that they most frequently used Nepali in most of the different domains. On the other hand; regarding male participants, a majority of the participants reported that they most frequently used Nepali in most of the different domains. The unit 4.2 deals with

pattern of language use at home especially while talking about different topics. Similarly, a majority of the male participants also reported that they most frequently used Sampang with their family members. With regard to unit 4.3 pattern of language use by the children while playing with other children and talking with neighbors and at school, a majority of the female and male participants reported that their children usually used Sampang while playing with other children and talking with neighbors.

Regarding unit 4.4 patterns of language use by the community for marriage invitations, a majority of the female and male participants reported that they mostly used Sampang for marriage invitation in their community. Unit 4.6 deals with the frequency of the use of mother tongue in practical life. Concerning this point, a majority of the male and female participants reported that they used mother tongue everyday in their practical life. Unit 4.7 deals with the frequency of use of the language of wider communication. With regard to this unit, a majority of the female and male participants reported that they used Nepali in their practical life. Unit 4.8 deals with the patterns of language use with the speakers of other languages visiting at home. All participants reported that they usually used Nepali when the speakers of other languages visit at their home. Unit 4.9 deals with the topic of preference of language for children's medium of instruction at primary level.

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 Sampang. Section 5.2 examines multilingualism and determines the levels of multilingualism among the Sampang 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 Sampang speaking areas. Table 5.1 presents the responses of the participants regarding mother tongue proficiency in speaking, reading and writing in Sampang.¹

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

Speaking (n=60)				Reading and writing (n=60)		
Degrees	Female (n=16)	Male (n=44)	Total (N=60)	Female (n=16)	Male (n=44)	Total (N=60)
Very well	13 (81%)	37 (84%)	50 (83%)	11 (69%)	33 (75%)	44 (73%)
Some	3 (19%)	7 (16%)	10 (17%)	3 (19%)	7 (16%)	10 (17%)
Only a little	-	-	-	2 (12%)	4 (9%)	6 (10%)

Source: Linguistic field survey 2014

Table 5.1 shows two categories: one 'speaking' and another 'reading and writing'. Regarding the first category, a majority of the female participants (81%) reported that they were 'very well' in their mother tongue proficiency in speaking, which is

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

followed by 'some' (19%). Similarly, a majority of the male participants (84%) reported that they were 'very well' in their mother tongue proficiency in speaking, which is followed by 'some' (16%). In total, a majority of the participants (70%) reported that they were 'very well' in their mother tongue proficiency in 'speaking', which is followed by 'some' (15%) and 'only a little' (15%).

Regarding the second category of 'reading and writing', only the forty-eight literate participants are analyzed; and the twelve participants who were illiterate are excluded as it is irrelevant in the subject matter of reading and writing. Concerning the category of 'reading and writing', a majority of the female participants (64%) reported that they were 'very well' in their mother tongue proficiency in 'reading and writing', which is followed by 'some' (18%) and 'only a little' (18%). Similarly, a majority of the male participants (73%) reported that they were 'very well' in their mother tongue proficiency in 'reading and writing', which is followed by 'some' (14%), and 'only a little' (13%). In total, a majority of the participants (70%) reported that they were 'very well' in their mother tongue proficiency in 'reading and writing', which is followed by 'some' (15%), and 'only little' (15%).

5.2 Multilingualism

Basically, three tools were employed to examine multilingualism in Sampang. 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. Sampang community is no exception. The responses of the participants are presented in Table 5.2.

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

	Languages	No. of speakers	Percentage	Remarks
1	Sampang	60	100%	
2	Nepali	60	100%	
3	English	48	80%	
4	Nachhiring	18	30%	
5	Koyee	14	23%	
7.	Dumi	9	15%	
8.	Khaling	4	7%	

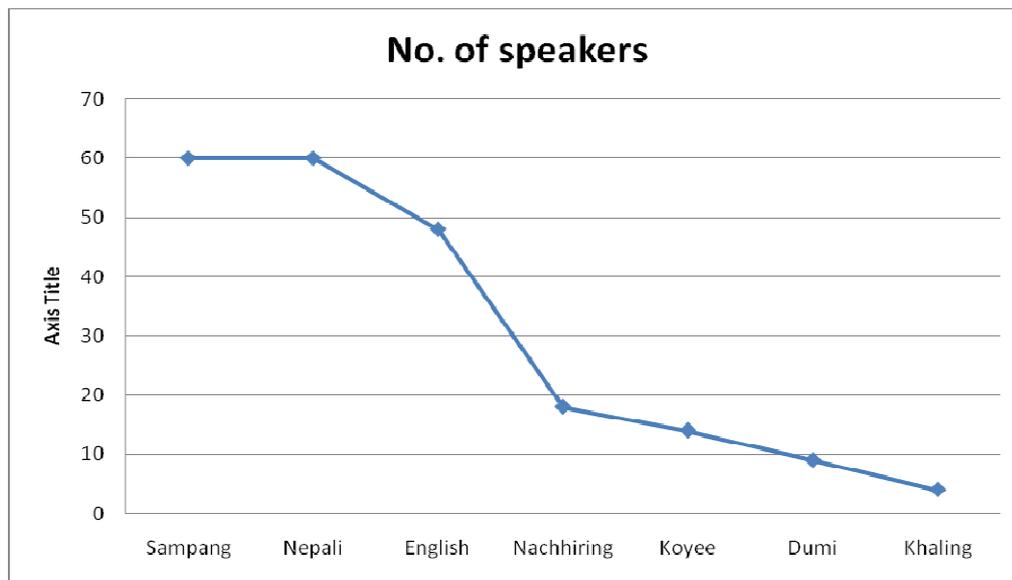
Source: Linguistic field survey in Sampang 2014

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 spoke Sampang and Nepali languages. They speak Nepali as the lingua franca and is the widely distributed language across the country.

On the other hand, forty-eight participants (80%) reported that they also spoke English, eighteen participants (30%) reported that they also spoke Nachhiring; and fourteen participants (23%) reported that they spoke Koyee. Likewise, nine participants (15%) and four (7%) participants reported that they spoke Dumi and Khaling respectively.

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

Figure 5.1: Multilingualism in Sampang community



Source: Linguistic field survey in Sampang 2014

Figure 5.1 indicates that Sampang 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 Sampang, a participatory tool was applied. The findings regarding the participatory method are as follows:

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

5.3 Summary

In this chapter, we tried to evaluate the mother tongue proficiency and multilingualism in Sampang. In addition, we also looked at the level and extent of community multilingualism of Sampang 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 Sampang community, all the participants reported that they spoke both the Sampang 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 Sampang. Section 6.2 discusses language maintenance in this language. In section 6.3, we present the attitudes of the Sampang people towards their mother tongue. Section 6.4 summarizes of the findings of the chapter.

6.1 Language vitality

Sampang 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 Sampang

	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)	
	Yes	No	Yes	No	Sampang	Nepali
Patheka	9 (75%)	3 (25%)	10 (83%)	2 (17%)	10 (83%)	2 (17%)
Phedi	7 (58%)	5 (42%)	9 (75%)	3 (25%)	8 (67%)	4 (33%)
Khartamchha	8 (67%)	4 (33%)	9 (75%)	3 (25%)	9 (75%)	3 (25%)
Baspani	9 (75%)	3 (25%)	10 (83%)	2 (17%)	8 (67%)	4 (33%)

Source: Linguistic field survey of Sampang (2014)

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 Sampang people spoke their mother tongue as it ought to be spoken. Majority of the participants reported that the young Sampang 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.

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 Sampang

		Is there intermarriage in your community?		Do you like your children learn/study in mother tongue?		Which other language groups have common marital relationship with your language group?
		YES	NO	YES	NO	
1.	Patheka	12	-	12	-	Nachhiring, Dumi, Chamling, Koyee, Gurung, Tamang, Magar, Others
2.	Phedi	12	-	12	-	
3.	Khartamchha	12	-	12	-	
4.	Baspani	12	-	12	-	
TOTAL		60	-	60	-	
Percentage		100%	-	100%	-	

Source: Linguistic field survey of Sampang (2014)

Table 6.2 shows the four 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 were Gurung, Chhetri, Brahmin, Magar, Limbu, and others. However, a point to be noted down here is that the number of these ethnic groups is in small scale.

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= 68)

	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	49	82%
4.	by teaching	52	87%
5.	by helping with the school	60	100%

Source: Linguistic field survey of Sampang (2014)

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 (82%) reported that they would support the school by providing financial help; and (87%) by teaching at school if opened.

6.3 Language attitudes

The Sampang 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 the most (n=60)

	What languages do they love the most?	Female (n=16)	Male (n=44)	Total (N=60)
1.	Sampang	16 (100%)	44 (100%)	60 (100%)
2.	Nepali	-	-	-

Source: Linguistic field survey of Sampang (2014)

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 in the presence of the speaker of the dominant language

	When you speak your mother tongue in the presence of the speaker of the dominant language, what do you feel...?	Female (n=16)	Male (n=44)	Total (N=60)
1.	Prestigious	16 (100%)	44 (100%)	60 (100%)
2.	Embarrassed	-	-	-
3.	Neutral	-	-	-

Source: Linguistic field survey (2014)

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

	Have you ever had any problem because of being a native speaker of your MT?	Male (n=44)	Female (n=16)	Total (N=60)
1.	Yes	-	-	-
2.	No	44 (100%)	16 (100%)	60 (100%)

Source: Linguistic field survey (2014)

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

	How would you feel if your son or daughter married someone who does not know your MT?	Female (n=16)	Male (n=44)	Total (N=60)
1.	Good	-	-	-
2.	Indifferent	9 (56%)	25 (57%)	34 (57%)
3.	Bad	7 (44%)	19 (43%)	26 (43%)

Source: Linguistic field survey (2014)

Table 6.7 shows that all the participants reported that they felt neither 'good' nor 'bad' if their son or daughter married anyone who did not know their mother tongue. Instead, they reported 'indifferent' in this issue.

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

	When the children of your village grow up and have children, do you think these children might speak your MT?	Female (n=16)	Male (n=44)	Total (N=60)
1.	Yes	9 (56%)	27 (61%)	36 (60%)
2.	No	7 (44%)	17 (39%)	24 (40%)

Source: Linguistic field survey (2014)

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 (56%) and male (61%) participants reported that their children might speak their language. On the other hand, a minority of the male (44%) and female (39%) participants reported that their children might not speak their language. In total, a majority of the participants (60%) reported that their children might speak their language; and a minority of the participants (40%) reported that their children might not speak their language.

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

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

		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.	Patheka	12	-		-	-	12
2.	Phedi	12	-		-	-	12
3.	Khartamchha	12	-		-	-	12
4.	Baspani	12	-		-	-	12
Total		60					60
Percentage		100%					100%

Source: Linguistic field survey (2014)

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

	What language should your children speak first?	Female (n=16)	Male (n=44)	Total (N=60)
1.	Sampang	16 (100%)	44 (100%)	60 (100%)
2.	Nepali	-	-	-

Source: Linguistic field survey (2014)

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

	Do you think that the language spoken by you is different from your grandfather?	Female (n=16)	Male (n=44)	Total (N=60)
1.	Yes	6 (38%)	16 (36%)	22 (37%)
2.	No	10 (62%)	28 (64%)	38 (63%)

Source: Linguistic field survey (2014)

Table 6.11 shows that a majority of the female participants (62%) reported that they thought that the language spoken by them was not different; on the other hand, a minority of the female participants (38%) reported that they thought that the language spoken by them was different.

In the response of the male participants, a majority of the participants (64%) reported that they thought that the language spoken by them was not different; on the other hand, a minority of the female participants (36%) reported that they thought that the language spoken by them was different. In total, a majority of the participants (63%) reported that they thought that the language spoken by them was not different; on the other hand, a minority of the participants (37%) 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 this language difference are presented in Table 6.12.

Table 6.12: How the language is different from the grandfather

	How is the language spoken by you is different from your grandfather?	Female (n=16)	Male (n=44)	Total (N=60)
1.	Pronunciation	6 (38%)	14 (32%)	20 (33%)
2.	Vocabulary	4 (25%)	12 (27%)	16 (27%)
3.	Use of specific type of sentences	2 (13%)	9 (20%)	11 (18%)
4.	Mixing of other languages	5 (31%)	22 (50%)	27 (45%)
5.	Way of speaking	2 (13%)	5 (11%)	7 (12%)

Source: Linguistic field survey (2014)

Table 6.12 shows that a majority of the female participants (38%) reported that the pronunciation, which is followed by difference between the language spoken by them and their grandfather was mixing of other languages (31%), vocabulary (25%), use of specific type of sentences (13%), and way of speaking (13%). In regard to male participants, a majority of the participants (50%) reported that the difference between the language spoken by them and their grandfather was mixing of other languages, which is followed by pronunciation (32%), vocabulary (27%), use of specific type of sentences (20%) and way of speaking (11%).

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

Table 6.13: Feelings of the informants

	How do you feel when you hear young people of your own community speaking other languages instead of their first language?	Female (n=16)	Male (n=44)	Total (N=60)
1.	Good	-	-	-
2.	Indifferent	11 (69%)	32 (73%)	43 (72%)
3.	Bad	5 (31%)	12 (27%)	17 (28%)

Source: Linguistic field survey (2014)

In regard to the response of the participants in Table 6.13, a majority of the female participants (69%) reported that they felt neither 'good' nor 'bad', rather felt

'indifferent' when they heard the young people of their own community speaking other languages instead of their first language, which is followed by 'bad' (31%). Concerning the male participants, a majority of the participants (73%) reported that they felt 'indifferent' when they heard the young people of their own community speaking other languages instead of their first language, which is followed by 'bad' (27%).

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. All the participants reported that they felt 'indifferent' 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 'indifferent' 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 consists of three sections. In section 7.1, we discuss language resources in Sampang. Section 7.2 discusses the dreams of the Sampang community for the development of their mother tongue. In section 7.3, we present the summary of the findings of the chapter.

7.1 Language resources

Although some efforts have been done to establish the writing tradition in Sampang, no writing system in this language has been developed yet. According to the informants in key survey points, the major resources of oral literature in Sampang as reported by the participants consist of folk tales, songs, folk music and religious literature. Sampang community is deprived of radio program broadcast in their MT. There is a *mundhum* 'ritual text' published by Sampang organization *Kirat Sampang Rai Jumlekha Nepal* 'Kirat Sampang Rai Federation Nepal'. There is a phonemic inventory in Sampang. Moreover, it lacks literacy materials, teaching materials, newspapers and written literature.

Table 7.1 presents the language resources on Sampang.

Table 7.1: Language resources

	Language resources
1.	Sampang-Nepali Glossary, published by Tarajung, and Bhalakaji Sampang Rai
2.	Speaking Sampang language, published by Nanumati Rai
	Sampang Phonemes/Alphabet (Sampang-Nepali-English), Rai, Nanumati (2013). published by Kirat Sampang Rai Jumlekha Nepal
	Sampang Rai Dictionary (Trilingual), Wong, Y. L. (2006). published by NNLPI
	Sampang Gungmi Khisachi, published by NNLPI, Kathmandu, Nepal
3.	Folktales
4.	Folk songs
5.	Folk music
6.	Religious literature

Source: Linguistic Field Survey (2014)

7.2 Language development

For the preservation, development and promotion of Sampang language, the participants reported some hopes and plans. Their major hopes for the language development and promotion are orthography in Sampang language, identification and development of script for the systematic writing system in Sampang language, developing Sampang literature, getting access to the media, documentation of Sampang myths, etc. Similarly, they also organized plans for their MT development and promotion such as discussion in the community, coordinating to related organizations, developing plannings, fund raising and systematic management of it. Table 7.2 presents the summary of the hopes and planning of Sampang community.

Table 7.2: Hopes and plans for Sampang language

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

Source: Linguistic field survey in Sampang (2012)

7.2.1 Appreciative Inquiry (ACI)

One of the useful tools used in Participatory Method is Appreciative Inquiry (ACI). This tool was employed to gather information about the dreams and aspirations from the local 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 Sampang 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 all four key points in Sampang.

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

Survey points	1. Good things that made Sampang feel happy or proud about their language	1. Dreams about how they could make their language even better	1. Most important dream to start on planning
Patheka	1. MT of Sampang 2. Sampang culture is embodied in this language	1. To prepare textbooks for children in Sampang 3. To begin MT. based education at primary level	1. To document and prepare phonemic inventory and manage orthography to prepare reading material in Sampang
Phedhi	1. MT of Sampang 2. Easy to communicate secrete matters	1. To prepare textbooks in Sampang 2. To have Sampang teachers	1. To prepare reading material and implement Sampang in primary education
Khartamchha	1. Symbol of ethnic identity of Sampang 2. Ancestral language easy to communicate	1. To begin MT based education at primary level 2. To organize informal education in Sampang	1. To start preparing textbooks in Sampang
Baspani	1. Symbol of ethnic identity of Sampang 2. Ancestral language easy to communicate	1. To begin MT based education at primary level 2. To prepare textbooks in Sampang 3. To use Sampang in government office	1. To document and prepare phonemic inventory and prepare reading material in Sampang

Source: Linguistic field survey (2012)

Table 7.3 shows that the participants in Appreciative Inquiry (ACI) from the five survey points reported that the good things that made Sampang felt happy or proud of their MT were as MT of Sampang, Sampang culture embodied in the language, easy to communicate in MT, easy to communicate secrete matters, easy to express true feelings,

symbol of ethnic identity, and feel pride of using ancestral language. Their dreams about how they could make their language even better were preparing textbooks for children in Sampang, having equal access in media, beginning mother tongue (MT) based education at primary level, having Sampang MT teacher for teaching their language, and using Sampang in government offices. Their most important dreams to start on planning were organizing orthography workshop for consistency writing system and preparing reading material in Sampang; implementing Sampang in education at primary level.

7.2.2 Sociolinguistic questionnaire C

Sociolinguistic Questionnaire C contains twenty-one relevant questions about the preservation, promotion and development of MTs. These questions were administered on the local 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. This set was administered to at least two participants in each survey point in Sampang. They are:

- a) Should anything be done to preserve, promote or develop your MT?
- b) In what ways do you can support the preservation and promotion of your MT?
- c) What are the lacking parts in the development of your MT?

All the respondents said that there must be done something immediately to promote and preserve their language. The ways reported by the participants for preserving and promoting the MT in Sampang are:

- i) by focusing in orthography for systematic writing.
- ii) by devising the script and publishing newspapers.
- iii) by making the spelling and writing system consistent
- iv) by compiling pedagogical dictionary.
- v) by writing pedagogical grammar.
- vi) by producing audio-visual language resources

- vii) by organizing the non-formal MT based education class
- viii) by using MT in media sector
- ix) by encouraging people to write literature in MT.
- x) by setting/designing the MT based curriculum
- xi) by writing and publishing textbooks.
- xii) by implementing the multilingual education
- xiii) by publishing newspapers and other reading materials.
- xiv) by making use of the language in administration.
- xv) by making use of the language in the medium of instruction at primary level.

7.3 Summary

Despite of few efforts in preservation of the Sampang language, it is still limited in oral tradition. No well form writing system in this language is developed yet. The major hopes for the Sampang language development and promotion are recognition of Sampang ethnic identity; identification of the Sampang phonemes and development or use convenient script; identification and development of Sampang literature. For the development of Sampang language, the plans of the participants are: to have discussion and debate in the Sampang community for making plans; to carry out awareness program in the Sampang community; to coordinate the related and concerned organization; to raise fund from the community and related organizations, government agencies. The dreams and planning to start on for making their language ever better is preparation of textbooks and reading materials in the Sampang language and implementing it in the primary level of education. The ways reported by organizing the non-formal MT based education class; by using MT in media sector; by encouraging people to write literature in MT; by setting/designing the MT based curriculum; by writing and publishing textbooks; by making use of the language in administration.

CHAPTER 8

SUMMARY OF FINDINGS AND RECOMMENDATIONS

8.1 Summary of findings

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

Chapter 1 presents introduction to Sampang speech community and their mother tongue. Sampang people are the main dwellers of the highland of 1,600 to 2,200m above the sea level in the northernmost area of Khotang district in Sagarmatha Zone in Eastern Development Region of Nepal. This language is mainly spoken in four VDCs of northern Khotang district in eastern Nepal, particularly in the villages of Patheka, Phedi, Khartamchha and Baspani VDCs. Regarding the religion, majority of the Sampang people believe they are nature and ancestor worshippers and they prefer to be called their religion as Kirat. Besides, some of them are found to have followed Hinduism and some other religions like Christian, etc.

Chapter 2 presents research methodology. This survey had employed different methods/tools in order to carry out the survey. The methods/tools consisted 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).

Chapter 3 presents dialectal variations in Sampang being based on the comparison of standardized 210 wordlist, by employing the *lexical analyzer* computer program, 'WordSurv'. Regarding the wordlist comparison, of the wordlist 210 for the dialectal variation, 200 lexical items were collected from the four linguistic field survey points. Being based on Patheka as a core survey point, the rest of the three survey points were compared. In the comparison, it is clear that the wordlist provided by the participants from the Baspani survey point shares 79% similarity; Khartamchha 83%; and Phedi 81%.

Chapter 4 presents domains of language use. In regard to unit 4.2 patterns of language use in general domains, a majority of both male and female participants reported that they most frequently used both mother tongue and Nepali in counting; mother tongue in joking, bargaining, story-telling, discussion, praying, quarreling, abusing, telling stories to children, singing at home, family gatherings and village meetings.

By sex, a majority of male and female participants reported that they most frequently talked to their grandfather, grandmother, father, mother, spouses and children in their own mother tongue while talking about educational matters. By age, a majority of the participants from each group of A₁, A₂ and A₃ under the domains of spouse and children reported that they most frequently used mother tongue.

In regard to unit 4.3.2, all the participants reported that they most frequently used mother tongue with grandfather, grandmother, and father while discussing about social events and family matter such as festivals, election, ceremonies, marriage, savings, spending, etc. Likewise in unit 4.3.3, by sex, a majority of the male participants reported that they most frequently used both mother tongue and Nepali while writing letters to grandfather and grandmother. By age, regarding the age group of A₁, a majority of the participants reported that they most frequently used mother tongue and Nepali while writing to grandfather; of A₂ and A₃, both mother tongue and Nepali. By literacy, a majority of literate participants reported that they most frequently used Nepali.

In regard to unit 4.4, by sex, age and literacy, a majority of the male participants reported that their children usually spoke mother tongue while playing with other children, neighbors and at school. Similarly, in unit 4.5, concerning the subject matter of language use for marriage invitation, all the participants by sex, age and literacy reported that they used Nepali for marriage invitation in the community. In regard to unit 4.6, all the participants by sex, age and literacy, reported that they usually used Nepali in writing the minutes of the community meeting.

In unit 4.7, all the participants by sex, age and literacy, reported that they frequently used mother tongue in comparison to other languages. In unit 4.8 the frequency of use of the language of wider communication, all the participants by sex, and age, and a majority of the participants from literacy, reported that Nepali served as the language of wider communication in their everyday life. In regard to unit 4.9, all the participants by sex, age and literacy, reported that they usually used Nepali when the speakers of other languages visit at their home. In regard to unit 4.10, by sex, age and literacy, a majority of the participants reported that they preferred to mother tongue to be used as the language for their children's medium of instruction at primary level.

Chapter 5 presents mother tongue proficiency and multilingualism. Regarding the multilingualism in Sampang community, besides Sampang, the participants reported that they spoke different Kirati Rai languages like Thulung, Koyee, Sampang, Khaling, Nachhiring and Nepali. They speak Nepali as the language of wider communication (LWC).

Chapter 6 presents language vitality, language maintenance and language attitude. In regard to language vitality, all 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. In regard to supporting mother tongue school, all the participants reported that they would support the school, if opened, for teaching their language. 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. All the participants reported that they felt 'indifferent' 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. According to the response of the participants, the differences in the language from their grandfather were in pronunciation, vocabulary, use of specific type of sentences, mixing of other languages, and way of speaking.

Chapter 7 presents language resources and language development. The language resources available in Sampang are folksongs, folk music, and religious literature. The hopes for developing mother tongue expressed by the participants were recognition of Sampang identity, identification of Sampang phonemes, identification of development of script, identification and development of Sampang literature, identification and development of Sampang folk music, identification and documentation of Sampang myths, etc. The plans devised by the participants for completing the hopes for developing mother tongue were discussion and debate be held for making planning, awareness program in the community be carried out, coordinating related organization, fund raising from the community, related organization, government agencies, and financial management for Sampang language development and promotion. The participants in Appreciative Inquiry (ACI) from the four survey points reported that the good things that made Sampang felt happy or proud about their mother tongue were as mother tongue of Sampang, Sampang culture embodied in the language, easy to communicate in mother tongue, easy to communicate secrete matters, symbol of ethnic identity of Sampang, and ancestral language.

8.2 Recommendations

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

- a. The envisaged perspective of this study was to survey the linguistic situation of Sampang. So, this study can help for further research in Sampang 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 Sampang language.

- d. This study can help for further research on sociolinguistic study in Sampang language.
- e. This study can help to develop linguistic materials in Sampang language.
- f. There is a need of detailed language documentation project on Sampang 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 Sampang.
- i. The Sampang community, non-Sampang community, linguists and sociologists, and researchers can benefit can benefit from this study.
- j. This study will be beneficial for the government and governmental organizations to have baseline information about the current linguistic situation in Sampang.
- 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 Sampang language by launching documentation program.
- m. Non-formal education program should be carried out in Sampang mother tongue by preparing the suitable reading materials addressing the local needs and incorporating the culture and tradition.

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Websites

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ANNEX A

District-wise Sampang population

Sampang Population		
	District	Population
1.	Siraha	1
2.	Parsa	2
3.	Saptari	2
4.	Chitawan	3
5.	Dhanusa	3
6.	Sundhuli	3
7.	Bhaktapur	4
8.	Baitadi	6
9.	Kapilbastu	6
10.	Nawalparasi	6
11.	Bara	7
12.	Kaski	8
13.	Sindhupalchok	8
14.	Nuwakot	10
15.	Solukhumbu	20
16.	Okhaldhunga	54
17.	Lalitpur	75
18.	Taplejung	100
19.	Kathmandu	115
20.	Dhankuta	148
21.	Sankhuwasabha	189
22.	Udayapur	259
23.	Jhapa	369
24.	Panchthar	583
25.	Ilam	1,496
26.	Morang	1,510
27.	Sunsari	2,379
28.	Bhojpur	3,617
29.	Khotang	7,287
	Total	18,270

ANNEX B

Sampang wordlist

	Word	Phedi	Khartamchha	Patheka	Baspani
1	body	rir ^h am	rir ^h am	rir ^h am	riram
2	head	t ^h ak ^h Δ ^h Δ			
3	hair	t ^h ã	t ^h ã	t ^h ã	t ^h ã
4	face	ŋajuwa	ŋajoba	ŋab ^h Δ	ŋajuwa
5	eye	mu	mu	muk	mu
6	ear	nab ^h Δ	nab ^h Δ	nab ^h Δ	nab ^h Δ
7	nose	nabu	nabu	nabu	nabu
8	mouth	ŋu/ŋo	ŋã	ŋu/ŋo	ŋ ^h Δ
9	teeth	kã	kã	kã	kã
10	tongue	kãlem/ljam	lem	kãlem/ljam	lem/ljam
11	breast	sap ^h i ^h p	pom	bulum	p ^h am
12	belly	bo/b ^h o	p ^h Δ/b ^h Δ	b ^h Δ	b ^h Δ
13	arm/hand	hu	hu	hu	hu
14	elbow	hut ^h ã	hut ^h Δ	j ^h Δdum	dikuri
15	palm	hut ^{sh} u	hup ^h er	hut ^{sh} u	hup ^h ar
16	finger	hut ^{sh} u	hut ^{sh} u	t ^{sh} Δsima	t ^{sh} Δsima
17	finger nail	sendi	p ^h amt ^{sh} u	sendi	nut ^{sh} iri
18	leg	lã	lã	lã	lã
19	skin	h ^h awa	b ^h h ^h awa	h ^h awa	saho
20	bone	tumburu	t ^h amb ^h aru	t ^h amb ^h aru	tumb ^h aru

21	heart	t ^s Λwa	t ^s ΛwΛwa	t ^s Λwa	t ^s ΛhΛwa
22	blood	hi	hi	hi	hi
23	urine	t ^{sh} imaluwa	t ^{sh} ima lowa	t ^{sh} imaluwa	t ^{sh} imalowa
24	feces	k ^h il	k ^h il	k ^h il	k ^h il
25	village	te	te	sΛpte	te
26	house	k ^h im	k ^h im	k ^h im	k ^h im
27	roof	k ^h optã	k ^h optã	k ^h optã	k ^h optã
28	door	d ^w arek ^h u	d ^w arek ^h u	d ^w arip ^h Λlaku	d ^w arek ^h u
29	firewood	suŋ	suŋ	suŋ	suŋ
30	broom	b ^h esko	bumasuŋ	bumasuŋ	bumasuŋ
31	mortar	samp ^h Λ	t ^{sh} umma	jugmaluŋ	sΛmp ^h Λluŋ
32	pestle	lohoru	kΛŋk ^h u	lohoru	rut ^s uluŋ
33	hammer	jak ^h uŋ	jak ^h uŋ	jak ^h uŋ	jak ^h uŋ
34	knife	bΛt ^{sh} u	dΛbe	bΛt ^{sh} u	bΛt ^{sh} u
35	axe	bΛtt ^h i	bΛtt ^h i	bΛtt ^h i	bΛtt ^h i
36	rope	ribΛ	rib ^h ãma	ribΛ	tuk ^h uri
37	thread	t ^h Λp ^h uli	sik ^h iija	sigri	sik ^h iri
38	needle	t ^{sh} ame	t ^{sh} ame	t ^{sh} ame	t ^{sh} ame
39	cloth	te	te	tiham	te
40	ring	t ^{sh} ukurima	t ^{sh} ukurima	t ^{sh} ukurima	t ^{sh} ukuri
41	sun	nam	nam	nam	nam
42	moon	nalima	nalima	ninambuŋ	la
43	sky	namt ^{sh} uri	namt ^s uri	ninama	namt ^{sh} uri
44	star	saŋguŋ	sΛŋgowa	sΛŋgΛŋ	sΛŋgowa

45	rain	wa	wa	subiba	wa
46	water	kã	kãwa	kãwa	kãwa
47	river	jajuwa	tak ^h uwa	jaŋawa	jajuwa
48	cloud	mikulu	mamul	mamul	mamuli
49	lightening	namt ^s iplã	namt ^s ipla	namt ^h iplonj	namt ^s ipla
50	rainbow	nanjulukpa	nagat ^{sh} ut ^{sh} u	naga	namk ^h uwa
51	wind	huwa	kuhuma	kuhuma	hu
52	stone	luŋ	luŋ	luŋ	luŋ
53	path	lam	lam	lam	lam
54	sand	luŋroma	luŋroma	bak ^h ababi	p ^h uluku
55	fire	min	mi	mi	mi
56	smoke	mikulu	mak ^h uma	mik ^h uma	tulu
57	ash	t ^{sh} ubi	t ^{sh} ubi	t ^{sh} ubi	t ^{sh} ubi
58	mud	b ^h a	b ^h a	b ^h a	b ^h a
59	dust	b ^h a	b ^h a	b ^h a	p ^h uluwa
60	gold	ri:ma	ri:ma	ri:ma	ri:ma
61	tree	po	po	pu:	po
62	leaf	sumbã	sumbã	bãwa	sumbã
63	root	sam/sam	sam	sam/sam	sam/sam
64	thorn	tituŋ/sjal	sjil/tituŋ	titãŋ	tituŋ
65	flower	buŋa	buŋa	buŋ	buŋa
66	fruit	t ^s asirusi	t ^s asirusi	t ^s asiruksi	t ^s asirusi
67	mango	tãp ^h u	tãp ^h u	suŋt ^s asi	suŋt ^s asi
68	banana	ŋalasi	ŋalasi	ŋalasi	ŋalasi

69	wheat (husked)	dãt ^s er	dãt ^s er	dõt ^s er	dãt ^s er
70	barley	t ^{sh} oŋka	t ^{sh} Λŋka	t ^{sh} oŋka	t ^{sh} aŋka
71	rice (husked)	sira	sira	si:rΛ	sira
72	potato	k ^h i	k ^h i	k ^h i:	k ^h i
73	egg plant	b ^h ența	b ^h Λnța	b ^h Λnța	b ^h ența
74	groundnut	bΛdam	bΛdΛm	bΛdΛm	bΛdam
75	chili	birasi/ biro	birosi/ biro	birusi	birosi
76	turmeric	hΛrdi	hΛrdi	hΛrdi	hΛrdi
77	garlic	ak ^h iwa	ak ^h iwa	ok ^h i	ok ^h i
78	onion	pjad ^z Λ	pijad ^z	pjad ^z Λ	pjad ^z Λ
79	cauliflower	kopi	kobi	kopi	kopi
80	tomato	ranib ^h eda	ranib ^h eda	ranib ^h eda	ranib ^h eda
81	cabbage	bΛnda	bΛndΛkopi	bΛnda	bΛnda
82	oil	k ^h epla/keplã	k ^h epla/keplã	kjapla	kjapla
83	salt	rum	rum	ru:m	rum
84	meat	sa	sa	sa	sa
85	fat (of meat)	t ^{sh} ΛdΛwa	t ^{sh} ΛdΛwa	t ^{sh} ΛdΛwa	t ^s ΛdΛwari
86	fish	ŋa	ŋa	ŋa	ŋa
87	chicken	wat ^{sh} a	wat ^{sh} a	wat ^{sh} a	wat ^{sh} a
88	egg	wad ^h i	wad ^h i	wadi	d ^h i
89	cow	pi	pi	pi	pi
90	buffalo	mesi/hadi	mesi	mesi	mesi
91	milk	olΛna	ruŋriwa	ruŋriwa	ruŋriwa
92	horns	tΛsuŋ/tΛt ^{sh} uŋ	tã	tã	.tano

93	tail	miri	meri	meri	meri
94	goat	t ^{sh} Λwara/t ^{sh} Λra/t ^{sf}	t ^{sh} Λŋgnra/t ^{sh} Λra	t ^{sh} ΛŋgΛra/t ^{sh} Λra	t ^{sh} Λŋgara
95	dog	hoga	hoga	hoga	hoga
96	snake	pu	pu	pu	pu
97	monkey	tΛmant ^{sh} u	pōpΛ	jaktΛ	tΛmΛnt ^{sh} u
98	mosquito	lamk ^h utte	lamk ^h utte	lamk ^h utte	lamk ^h utte
99	ant	t ^{sh} Λmp ^h Λlu	t ^{sf} ΛmpΛlu	t ^{sh} ΛmpΛlu	t ^{sh} ΛmpΛlu
100	spider	sikik ^h iruwa	sikik ^h iruwa	sikik ^h iruwa	sikik ^h iruwa
101	name	nuŋ	nuŋ	nuŋ	nu
102	man	mina	mina	mina	mina
103	woman	mimat ^{sh} a	mimat ^{sf} a	mimat ^{sh} a	mimat ^{sh} a
104	child	t ^s at ^s a	jajat ^{sh} a	jaja	jajat ^{sh} a
105	father	papa/epa	papa	papa/epa	papa/epa
106	mother	mama/ema	mama	mama/ema	mama/ema
107	older brother	bubu	bubu	bubu	bubu
108	younger brother	nut ^{sh} a	nut ^{sf} a	Λnt ^{sh} Λ	nut ^{sh} Λ
109	older sister	nana	nana	nana	nana
110	younger sister	nut ^{sh} a/nit ^{sh} a	nut ^{sf} Λ	Λnt ^{sh} Λ	nit ^{sh} a
111	son	wat ^{sh} a	t ^{sf} a	sibi	wat ^{sh} a
112	daughter	mimat ^{sh} a	t ^{sf} a	sibi	mimat ^{sh} a

11 3	husband	t̃pa	t̃pa	t̃pa	t̃pa
11 4	wife	t̃pa	tama	t̃ma	tama
11 5	boy	wat ^{sh} a	wat ^{sf} a	wat ^{sh} a	sibit ^{sh} a
11 6	girl	mimat ^{sh} a	mimat ^{sf} a	mimat ^{sh} a	bemmat ^{sh} a
11 7	day	lepa	le	lepa	lepa
11 8	night	sepa	sepa	sepa	sepa
11 9	morning	halkunam	halkunam	halkunam	halkunam
12 0	noon	lepa	lepa	lepa	lepa
12 1	evening	musuluḡma	musuluḡma	namkursa	namkura
12 2	yesterday	Λ ^h epa	at ^f epa	Λ ^h epa	Λ ^h epa
12 3	today	ise	ise	ise	ise
12 4	tomorrow	selma/selama	selama	selma/selama	sjalama
12 5	week	t ^{sh} indakole	t ^{sh} indakole	t ^{sh} indakole	sawale
12 6	month	mλina	mλina	mλina	mλina
12 7	year	isika/	d̃	d̃	d̃
12 8	old	tetamako/tjat̃ma kλ	tetamako/tjat̃ma kλ	tetamako/tjat̃ma kλ	tetamako/tjat̃ma kλ
12 9	new	hobemakλ	hobemakλ	hobemakλ	hobemakλ
13 0	good	k ^h anniko	k ^h anniko	k ^h anniko	k ^h anniko

13 1	bad	k ^h aisiko	k ^h aisiko	k ^h aisiko	k ^h aisiko
13 2	wet	t ^s itako	t ^s itako	t ^s itako	t ^s itako
13 3	dry	hasako	h ^h asa	h ^h asako	hasako
13 4	long	maipa	maipa	lamt ^s fi ^h eno	lamt ^s fi ^h eno
13 5	short	utuika	utuika	t ^h ukiko	t ^h ukiko
13 6	hot	hakika	hakiko	hakiko	hakiko
13 7	cold	t ^s uŋaka	t ^h uŋ	hasako	t ^s uŋ
13 8	right	t ^{sh} iku/k ^h aru	k ^h aru	t ^{sh} upsa	t ^{sh} upsa
13 9	left	d ^h iku/bek ^h u	dek ^h u	b ^h asa	b ^h asa
14 0	near	nakad ^h api	nakad ^h api	nakad ^h api	nappe
14 1	far	menikad ^h api	menikad ^h api	lamt ^{sh} nuŋ	mappe
14 2	big	d ^h epa	d ^h eppa	d ^h epa	d ^h jappa
14 3	small	t ^s ukiko	t ^s upka	t ^{sh} ukka	t ^s uki
14 4	heavy	lisiko	lisa	lisi	lisika
14 5	light	hama, hamika	hamiko/hama	ha:mi	hamika
14 6		mutuni	mutuni	mitani	mutuni
14 7	below	muini	muini	muini	muini
14 8	white	ambalalu	ambalala	ambalolo	t ^{sh} jakwako

14 9	black	makat ^s ut ^s u	makat ^s ut ^s u	makat ^s ut ^s u	mɔkɔlu
15 0	red	halala	hɔlɔlɔko	hɔlla/hɔlala	halala
15 1	one	it	it	it	it
15 2	two	hissa	his	hissa	hissa
15 3	three	sumka	sum (ka)	sumka	sumka
15 4	four	l̃ka	l̃ (ka)	l̃ka	l̃ka
15 5	five	naka	nɔka	naka	nɔka
15 6	six	t ^s u/ki	t ^s uki	t ^s u/ki	t ^s uki
15 7	seven	sawa	sɔwa	sawa	sawa
15 8	eight	rek/reka	reka	rek/reka	rek/reka
15 9	nine	ɲaka	ɲaka	ɲaka	ɲaka
16 0	ten	ithop	ithop	ithop	ithop
16 1	eleven	it:i	iti	it:i	iti
16 2	twelve	it his	it his	it hit ^s	it hit ^s
16 3	twenty	his hop	his hop	his hop	his hop
16 4	one hundred	ittoŋ	ittoŋ	ittoŋ	ittoŋ
16 5	who	asa	asa	asa	asa
16 6	what	j̃ɔ	jɔ	j̃ɔ	j̃ɔ

16 7	where	hapi	hapi	hapi	happi
16 8	when	hallo/hala	hʌllole/hʌllo	hallo/hala/hʌlo	hʌllo
16 9	how many	d ^h ai/d ^h ʌi	d ^h ai	d ^h ai/d ^h ʌi	d ^h ai/d ^h ʌi
17 0	which	hako	hako	huŋko	hako
17 1	this	noko	nʌko	noko	nʌkʌ
17 2	that	moko	mʌko	moko	mʌkʌ
17 3	these	nokot ^s i	nʌkot ^s i	nokot ^s i	nʌkʌt ^{sh} i
17 4	those	mokot ^s i	mʌkot ^s i	mokot ^s i	mʌkat ^s i
17 5	same	mattikakŋa	itta ittaŋa/ik ^h ale	mattikakŋa	mattikakŋa
17 6	different	mattikak mʌnʌ	mattikak mʌnʌ	mattikak mʌnʌ	mattikak mʌnʌ
17 7	whole	d ^{zh} ara	d ^{zh} ara	d ^{zh} ara	d ^{zh} ara
17 8	broken	k ^h itako	k ^h itako	k ^h itʌko	k ^h itako
17 9	few	utut ^{sh} e	t ^s ukiko	t ^s uki	pit ^s u
18 0	many	sap ^h i	sʌp ^h p ^h i/sʌp ^h i	hupi	d ^h ũliko
18 1	all	d ^{zh} ara	d ^{zh} ara	d ^{zh} araŋa	d ^{zh} ara
18 2	to eat	t ^s ʌma	t ^s ama	t ^s ama	t ^s ama
18 3	to bite	k ^h ʌma	k ^h ʌma	k ^h ʌma	k ^h ʌma
18 4	to be hungry	saka	saka	saka	saka

185	to drink	duḡma	duḡma	duḡma	duḡma
186	to be thirsty	wama	wamma	wamma	wamma
187	to sleep	imma	imma	imma	imma
188	to lie	huma	huma	dinat ^s i imma	p ^h atte
189	to sit	tuma	tuma	tuma	tuma
190	to give	pima	pima	pima	pima
191	to burn	huima	hoima	huima	huima
192	to die	sima	sima	sima	sima
193	to kill	sema	sema	sema	sema
194	to fly	perma	perma	perma	perma
195	to walk	lɔmduma	lɔmd ^h umma	lɔmdumma	lɔmdumma
196	to run/run	bulma	b ^h ulma	b ^h ulma	b ^h ulma
197	to go/go	k ^h aima	k ^h aima	k ^h aima	k ^h aima
198	to come	baima	b ^h aima/t ^h ama	baima/banma	baima/banma
199	to speak/speak	nema	nema	nema	nema
200	to hear/listen	inma	inma	inma	enma
201	to look/look	k ^h ama	k ^h ama	k ^h ama	k ^h ama
202	I	kã	kãŋa/kã	kã	kã

20 3	you (informal)	ana	ana	ana	ana
20 4	you (formal)	anani	ana-ni	anani	anani
20 5	he	k ^h o	k ^h o	meko	mλkλ
20 6	she	k ^h o	k ^h o	meko	mλkλ
20 7	we (inclusive)	kλje	kajeka/kaje	kλjeka	kλjeka
20 8	we (exclusive)	kλjet ^s i	kλje	kλjeka	kλjeka
20 9	you (plural)	ananit ^s i	ana-ni-t ^s i	ananit ^s i	ananit ^s i
21 0	they	mλkλt ^s i/k ^h ot ^s i			
21 1	finger nail	sendi	pλmt ^s u	sendi	sendi

ANNEX-C

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 NO

24. Mother tongue of your husband/ wife

25. What village were you born in?

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

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

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 NO
Grew up here, Live here now, and, If they have lived elsewhere, it is not a significant amount of recent time.

B. Language resources

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

- (a) folk tales,
- (b) songs,
- (c) religious literature,
- (d) radio,
- (e) films,
- (f) CD/ DVD,
- (g) Other.....

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

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

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

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

Material:	32. Yes or No	33. (If “Yes”) What language(s) is it written in?
a. Phonemic inventory		
b. Grammar		
c. Dictionary		
d. Textbooks		
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)	
--	--

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

ANNEX-C

Linguistic Survey of Nepal (LinSuN)

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

Notes:

Shaded items are NOT to be read aloud.

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

INFORMED CONSENT: Given: Not Given:

A. Meta data (Baseline Information)

ENTER THE ANSWERS TO THE FOLLOWING BEFORE THE INTERVIEW:

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

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

	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.

ANNEX-D

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

कोड नं.....

२१० शब्दसूची

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

अनुसन्धाता (हरू) को नाम:

मिति:.....

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

भाषासूचक (हरू) को नाम:

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

स्थान :

जिल्ला.....

गाविस/नगरपालिका:

वडा नं:.....

गाउँ/टोल:.....

भाषाको नाम:.....

अन्तर्वार्ताको माध्यमभाषा:

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

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

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

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

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

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

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

१७४.	those	उनीहरू	
१७५.	same	उही	
१७६.	different	फरक (अलग)	
१७७.	whole	सबै	
१७८.	broken	फुटेको	
१७९.	few	थोरै	
१८०.	many	धेरै	
१८१.	all	सबै	
१८२.	to eat	खानु	
१८३.	to bite	टोकनु	
१८४.	to be hungry	भोकाउनु	
१८५.	to drink	पिउनु	
१८६.	to be thirsty	तिर्खाउनु	
१८७.	to sleep	सुत्नु	
१८८.	to lie	पलटनु	
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-