A Sociolinguistic Survey of Thulung

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Linguistic Survey of Nepal (LinSuN)

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Acknowledgments

Location of Solukhumbu district

Country Map of Nepal

Map of Solukhumbu district

Map of study area from Solukhumbu district

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Abbreviations

ACI   Appreciative Inquiry

BLM   Bilingualism

DLM   Dialect Mapping

DLU   Domains of Language Use

MT   Mother Tongue

NFDIN   National Foundation for Development of Indigenous Nationalities

PM   Participatory Method

SLQ   Sociolinguistic Questionnaire

WLC   Wordlist Comparisons

Chapter 1
Introduction

1.0   Background

This is a sociolinguistic survey of the Thulung language spoken in North-Eastern part of Nepal. The Thulung are one of ethnic groups of Nepal residing particularly in Solukhumbu, Khotang and Okhaldhunga districts including some other neighboring parts of the region. This chapter includes the introduction of the whole study which incorporates people, religion, occupation, literacy, language and it components like linguistic affiliation and demography, review of earlier works, purpose, and goals of the study.

1.1   People

Nepal is a very ancient country, which has been ruled by many dynasties. Among them, the Kirat rule is taken as a very significant one, being the longest period that extended from pre-historic to historic period. After their defeat, Kirats moved to the eastern hills of Nepal and settled down divided into small principalities. Their settlements were divided into three regions; namely, "Wallo-Kirant" or "near Kirant" that lay to the east of Kathmandu, "Majh-Kirat" or "Central Kirat," and "Pallo-Kirat" that lay to the far east of the Kathmandu Valley. These regions are still heavily populated by Kirats. Khambu are the inhabitants of near and central Kirat. They are also quite densely populated in "Pallo-Kirat".[1]

The Thulung who are a native to the Hill region of Eastern Nepal prefer to be known as the kinfolk of the other Rai group communities of the middle hills. They are officially recognized as an indigenous ethnic group of Eastern hill by the Nepal government. Although the exact genealogy of the Thulung is not determined, they are commonly referred to have their ancestral root from the mongoloids belonging to Tibeto-Burman.

The total population of the Thulung people is 20,700 in Nepal (2011 Census). Thulung community scatters also in Bhojpur, Sankhuwasabha, Udayapur, Morang,

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[1] ("Online caste ethnicity Data" by the Government of Nepal at http://www.cbs.gov.np/Population/.

Panchthar and Ilam disetricts. Migrants may not speak the Thulung language as their first language. A few elderly are monolinguals too.

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

Photograph 1.1: Thulung people in their traditional get up

The Thulung are rich in their cultural traditions. They have their own unique costume and represent their folk culture and life. Despite their political, economic and academic backwardness, they are very rich in their folk culture and traditions. A gradual improvement is seen in terms of sanitation and education in the community.

Photograph 1.2: A Thulung woman with her grandson from Panchan

In spite of their social and educational backwardness, the sense of gender equality is noteworthy in Thulung community. The women also hold a notable niche in making domestic decisions and enjoy an equal position with in most of the social rituals.

1.1.1 Castes/ethnic groups

Generally the Rai people do not truly belong to the caste system. The Nepal Federation of Indigenous Nationalities and the Nepal government have recognized the fact that the majority of Rai people have never accepted caste and never adopted a caste. Although, they do not have their different castes in their practice, they have different surname to denote their community and the language they speak as their mother tongue.

The Rai people are divided into many different sub-groups- Thulung, Bantawa, Chamling, Sampang, Dumi, Jerung, Kulung, Khaling, Dilpali, Samsuhang, Lohorung, Mewahang, Rakhali, Tamla, Tilung, Sunuwar, Wahaling, Wambule, akkha, Parali, Yamphu, Jerung, Puma, Chintang, Nachhiring, etc. In this way, more than 32 different languages namely; *'panoti'* and dialects are recognized within the Rai Kiranti group under the Tibeto-Burman languages family having the single name for their community name and name of the language.

1.1.2 Religion and culture

The traditional Kiranti religion, predating Hinduism and Buddhism, is based on ancestor-worship and the placation of ancestor spirits through elaborate rituals governed by rules called *Mundhum*. *Sumnima* and *Paruhang* are worshipped as primordial parents.

By religion, Kirats were originally nature worshippers. They worshipped ancestors and nature such as rivers, trees, animals and stones etc. Their primeval ancestors are Paruhang and Sumnima. Kirats were quite tolerant and liberal to other religions. That was why Buddhism flourished during the Kirat rule in Nepal. Buddhism had rekindled a new interest and attitude among the people. Kirats had also built many towns. Shankhamul, Matatirtha, Thankot, Khopasi, Bhadgoan and Sanga were prosperous cities with dense population. Thus, it can be safely said that the Kirat period had paved the way for further development and progress of Nepal in all sectors in future.

According to the census (2011), there are 635,751 Rai in up and represent 2.79% of the total population. Of this number, 70.89% declared themselves as practicing the traditional Kirati religion and 25% declared themselves as Hindu.

Photograph 1.3: Worshiping Stone of Thulung in Deusa

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

Photograph 1.4: Different activities of worshiping *Than*

The Bijuwa and Nakchhung (Dhami) or priest to whom they usually call *deva* plays an important role in Rai communities. They worship each and every occasions as in photograph 1.3.

Photograph 1.5 : A *Dhami* worshiping in *Than*

While talking about the religion and culture of the Thulung Rai community, Kirati Nakchhug (Dhami) has vital roles in performing each and every task.

Photograph 1.6: Kirati Nakchhung (Dhami)

Rai women decorate themselves lavishly with silver and gold coin jeweler. Marriage unions are usually monogamous and arranged by parents, although "love marriage", bride capture in the past and elopement are alternative methods.

Photograph: 1.7 Kirati people going to perform their traditional dance on the stage

Music with traditional musical instruments like *Siliken*, *Hongken*, *Sumniken*, *Paruken* and *Chenbiken* are played in different occasions. For example; *Siliken* is played for dance, *Hongken* is played during great festival, and *Sumniken* and *Paruken* are played during religious ceremonies along with string instruments such as *yele*, *binayo*, *murchunga*. Dances are performed in *Sakela* or *Sakewa*. On the occasion the distilled spirits (alcohol) called *aaraakha*, *ngashi*, or *waasim* and *wachipa*, (a kind of food made out of rice and other ingredients like chicken or ashes of feathers of hen or cock which is usually distributed after the religious ceremonies are central to Rai culture.

Photograph 1.8: Rai women performing their traditional dance

Sakela or *Sakewa* dance is the greatest religious festival of Kirant Rai people in Nepal. The *Sakela* celebration is a prayer to Mother Nature for healthy crops and protection from natural calamities. Therefore, the festival is also known as *Bhumi Puja*. Starting on Baisakh Purnima, *Sakela Ubhauli* is celebrated for 15 days in *Baisakh* (April/May) marking the beginning of the farming year.

1.1.3 Occupation

Traditionally, the Rai people depended on hunting to make their living. However, they are now shifted to farming and other occupations too. Now, the main occupation of the Thulung people is agriculture. Besides, they are found to depend on other related dependents like traditional hunting, fishing and nomadic farming, employment in local markets and foreign countries, animal rearing, small-scale business and cottage industry. The major natural resources available for them are the land, river and forests.

A major Rai holiday is the harvest festival; *Nwogi*, when fresh harvested foods are shared by all. Subsistence agriculture of rice, millet, wheat, corn and cotton is the main occupation of the Rai although many Rai have been recruited into military

service with the Nepal army and police, and the Indian and British Gurkha regiments and Singapore Police Force.

Photograph 1.9: Preparing the first harvest from their field

Pig farming is also a popular occupation among the Thulung community. Pigs utilize the wasted materials after making the local wine.

Photograph 1.10: Thulung children serving in their pig farming

The other foremost livelihood of Thulung particularly the of the women is to make local wine. Most of the women from the Thulung community are expert in making local wine

Photograph 1.11: Preparing local wine in the Thulung's home

They do hard work in production of local alcohol and send it to the local markets too. They earn some money for their daily household expenditure. A tiny population is found to have been dependents on the small scale business at local level. Every Thulung village has small shops. Besides, traditional agriculture, a few have tried hands on cash crops too.

1.1.4   Education

Education is thought to be an important empowering factor for the people. Realizing the fact, the government of Nepal has announced to buildup at least one secondary school in each village. The literacy rate of the Hill Janajati from the Solukhumbu district is 66.61%.

Photograph 1.12: Berendrodaya Higher Sec. School at Mukli

Although there are comparatively more school infrastructures, in absence of the awareness low economic condition, all the pupils cannot get education and teaching-learning environment at the schools. The literacy rate of Nepal is of 48% (UNESCO: 2010). The overall literacy rate of the Rai people is 45.1%, out of which 1.1% have

the excess in their higher education (Source: CBS 1991:325-6; adapted from Gurung 1999:9-10.).

Photograph 1.13: Thulung children from primary school from Deusa

The Thulungs have a tendency to drop out of school after failing exams for the first time. While the overall trend in educating children in the Thulung community in improving, the children as still are not pursuing higher studies mainly due to the poverty and difficult geographical locations. Rather, they are forced to do domestic work, farming and local and foreign employment to meet their daily needs.

Photograph 1.14: Deusa secondary school at Deusa

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

1.2 Population, demography and location

According to census (2011), the total population of Rai is 635,751 representing 2.79% of the total population of the country out of which 33,313 are the Thulung people. Distribution of the Thulung speakers by their mother tongue has been presented in the Table 1.1.

Table 1.1: Distribution of the Thulung speakers by their mother tongue

District	Speaker	District	Speaker
Sulukhumbu	9211	Sarlahi	19
Khotang	3825	Siraha	11
Sunsari	1316	Makawanpur	6
Ilam	1089	Kanchanpur	5
Sankhuwasabha	975	Kaski	4
Udayapur	845	Sindhuli	4
Morang	771	Kavrepanachok	3
Bhojpur	558	Nawalparasi	3
Okhaldhunga	512	Terhathum	3
Pancthar	411	Banke	2
Jhapa	402	Dhading	2
Kathmandu	327	Parsa	2
Lalitpur	164	Doti	2
Dhankuta	66	Dhanusa	1
Saptari	42	Lamjung	1
Bhaktapur	41	Mahottari	1
Taplejung	32	Nuwakot	1
		Rupandehi	1
Total		=	20658

Source: Social Inclusion Atlas of Nepal; Language Groups: Vol II, CDS/A, TU.2014.

Table 1.1 shows that there are altogether 20658 speakers of the Thulung language in Nepal. Solukhombu has its largest number; 9211 followed by Khotang; 3825, Sunsari; 1316 and Ilam; 1089, and so on.

Photograph 1.15: A view of Thulung locality in Salyan VDC

There is not well known about the early settlement of the Thulung people. Scattered and few small villages used to be in the vast and dense forest area of Thulung residing districts like Solukhumbu, Okhaldhunga, Khotang, etc.

Map 1.1 shows the location of the Thulung language along with the other language spoken the Eastern Nepal.

Map 1.1: Thulung and other languages spoken in Eastern Nepal
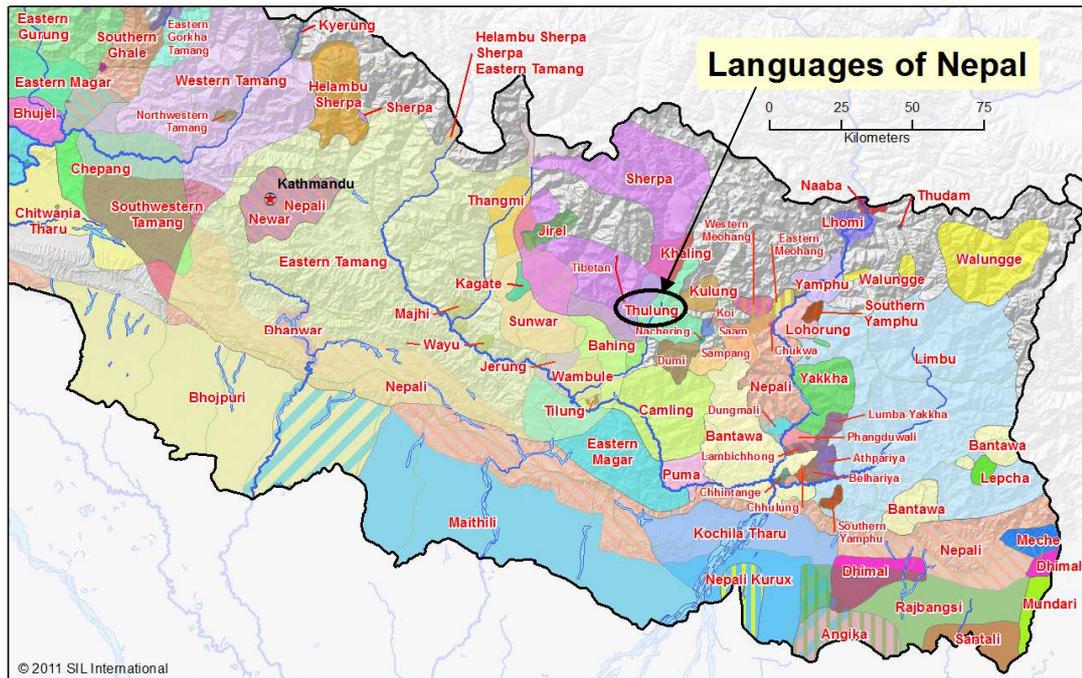
Source: SIL International (2012).

Solukhumbu district is a part of the Sagarmatha zone as its name suggests, it consists of the sub-regions of Solu and Khumbu. The district, with Salleri as its headquarters, covers an area of 3,312 km² and had a population 107,686 in 2001 and 105,886 in 2011.[2]

Solukhumbu district is homeland of a number of caste and ethnic groups. Map 1.17 presents the caste and ethnic groups residing in the Solukhumbu district.

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[2] Districts of Nepal at statoids.com

Map 1.2: Distribution of caste and ethnic groups in Solukhumbu district
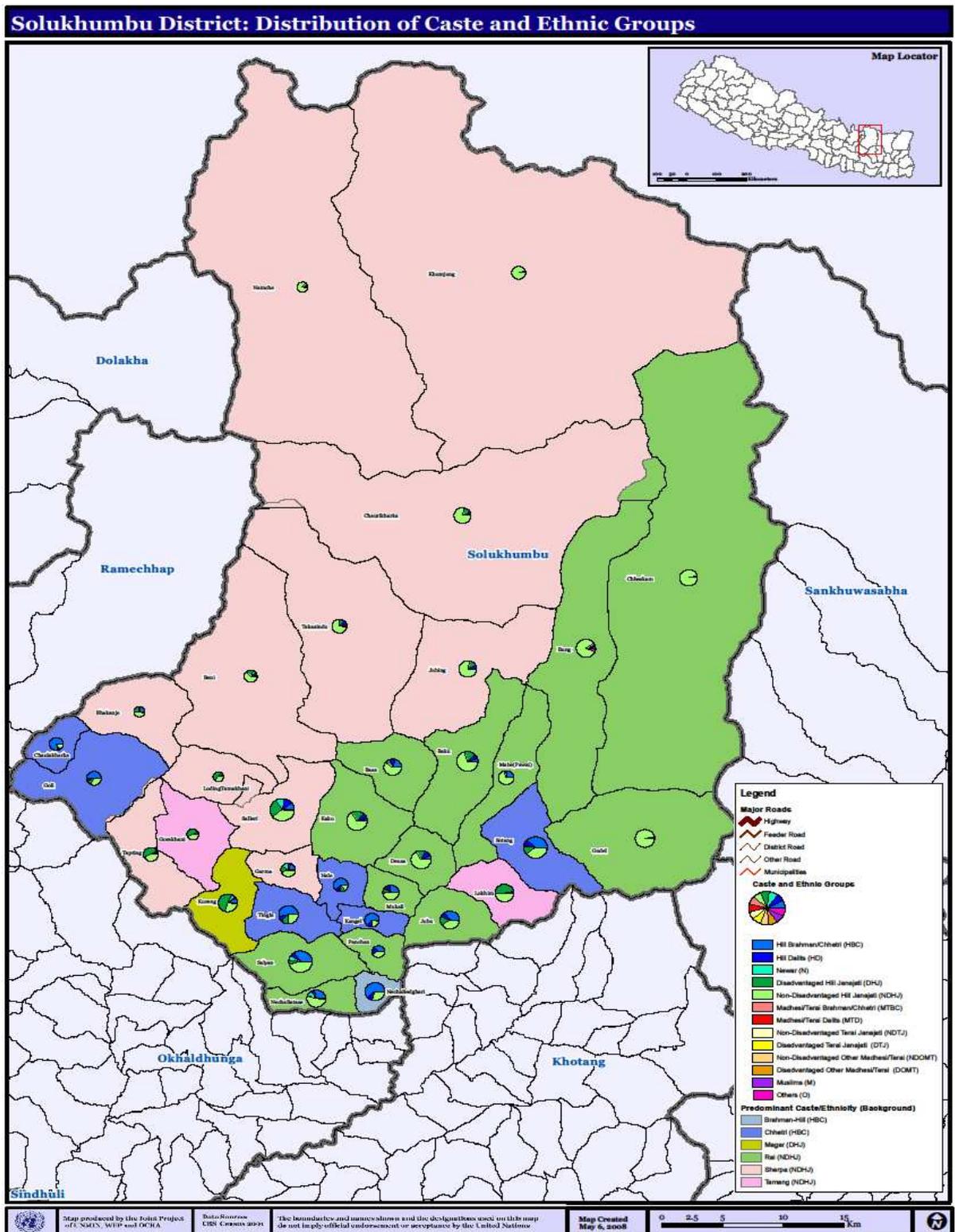
Rai, Chhetri, and Bahun are the main groups living in the mid-hills, while Sherpa occupies the high mountains. There is a notable hiking trail known as the Solukhumbu Trail.

Photograph 1.16: A view of Thulung village in Panchan

The major languages related to Rai are Thulung, Khaling, Wambule, Bahing, etc. all together 43 distinct languages. They generally speak Nepali as a lingua franca to communicate among other Rai linguistic communities.

Photograph 1.17: A view of Thulung village from Necha

Thulung is spoken mainly in the southern part of Solukhumbu district and in the territory surrounding the confluence of the Solu River and the Dudh Koshi River.

1.3 Language

Thulung Rai is a Kiranti language. They call their language name as "praychyo". The Kiranti group is relatively well-studied, characterized by complex pronominalizing verbal systems, and includes languages such as Limbu, Belhare, Yamphu, Camling, Athpare, Hayu (Lahaussois, 2002). There are a number of alternative names for the Thulung language. The alternative names that the Thulung people call for the Thulung language are Tholon lo, hulu lwa, Thululoa, Thulung, Thulung Jemu, Thulung Rai, Toaku lwa, etc.

1.3.1 Linguistic affiliation

Kiranti languages are considered as the part of the Bahing-Vayu group of Benedict (1972), but Matisoff (1991) proposes a variation on Benedict.s scheme, based on research carried out on the Sino-Tibetan Etymological Dictionary and Thesaurus (STEDT) project. The aim of the project is to create an enormous and comprehensive database of as many Sino-Tibetan (but primarily Tibeto-Burman) languages as possible, with the intention to use the data to carry out comparative/reconstructive work on the family. As a result of the data he takes into account, Matisoff (1991)'s scheme is much more up-to-date than previous classificatory schemes.

Figure 1.1: Classification of the TB languages

Kamarupan (Nepal, India, West Burma)

Himalayish (Tibet, Nepal Bhutan, Sikkim)

Quiangic (Sichuan)

Kachin-Nung (N Burma, Yunan)

Lolo Burmease (Sichuan, Yunan, Burma, Thailand, Laos, Vietnam)

Baic (Yunan)

Karenic (Burma, Thailand)

Thulung belongs to the East Himalayan-Kirati languages underneath the Himalayan branch of others group of Tibeto-Burman language under the Sino-Tibetan languages (Yadava, 2003). Figure 1.2 makes the genealogical relation of the Thulung language within the Sino-Tibetan language more clear.

Figure 1.2: Sino-Tibetan Language
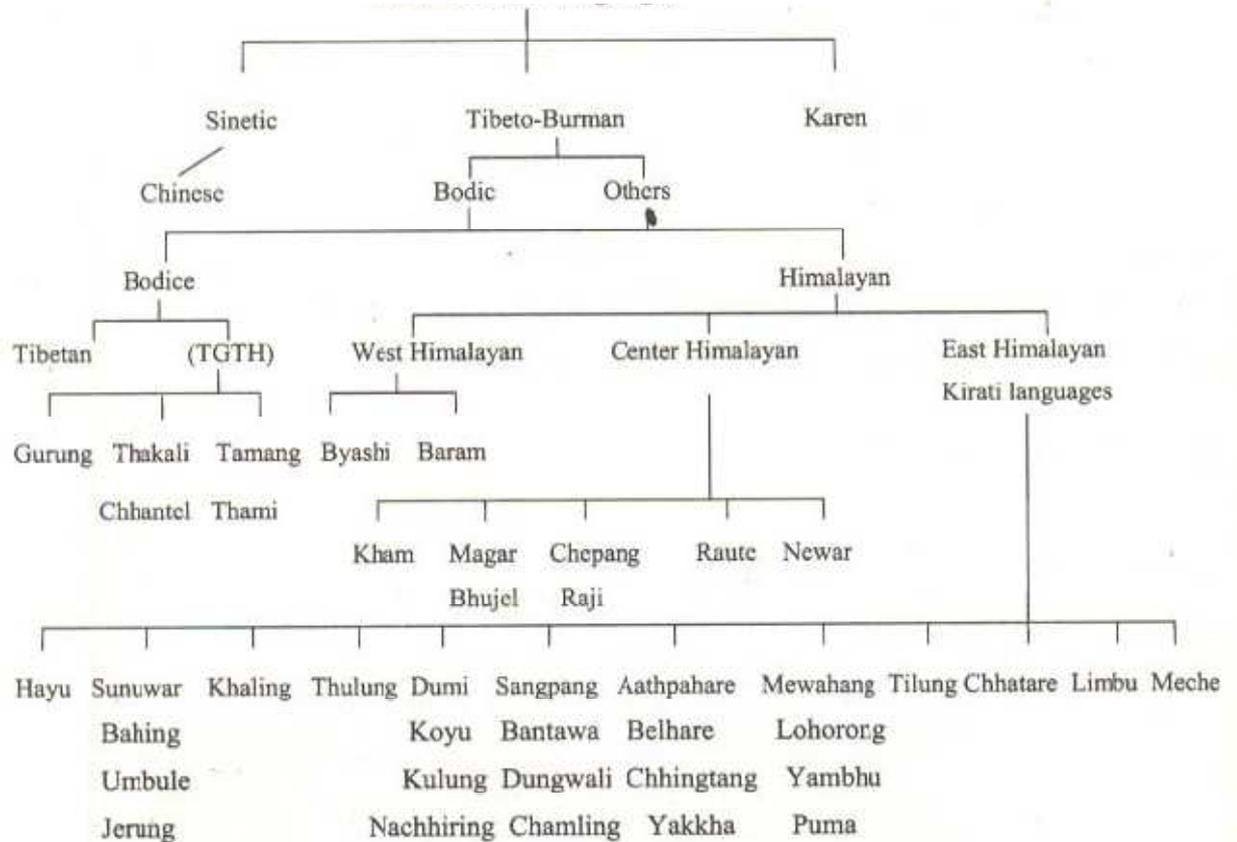
Source: Adapted from Bradley (2002) and David Watters (personal communication) as cited in Yadava (2003).

Classification in Figure 1.2 shows that the Thulung language falls under the East Himalayan Kirati language sub-group of Himalayan of Bodic group of Tibeto-Burman language underneath the Sino-Tibetan language.

The other classification by Noonan (2008) is also a comprehensive and significant step in finding the position of the Thulung language within the Kiranti languages.

Figure 1.3 : Possible Genetic Relationships Within the Bodic Section of Tibeto-Burman

BODIC

- **CENTRAL HIMALAYISH**
  - **NEWARI**: Classical N., Dolakha N., Jyapu Newari, Kathmandu N.
  - **KHAM-MAGAR**: Gam Kham, Maikot Kham, Nishi Kham, Sheshi Kham, Takale Kham, Kaike, Magar, Raji
  - **HAYU-CHEPANG**: Chepang, Hayu, Sunwar
  - **THANGMI-BARAAM**: Thangmi, Baraam
  - **KIRANTI**: Athpare, Bantuwa, Belhare, Camling, Dumi, Khaling, Limbu, Thulung
- **BODISH**
  - **WEST HIMALAYISH**: Byangsi, Chaudangsi-Byangsi, Chhitkuli, Darmiya, Gahri, Kanashi, Kinnauri, Marchha, Pattani, Tinnani, Old Zhangzhung, New Zhangzhung
  - **TIBETIC**
    - **GHALE**: Ghale
    - **TAMANGIC**: Chantyal, Gurung, Manange, Nar-Phu, Tamang, Thakali, Seke
    - **CENTRAL BODISH**
      - **TSHANGLA**: Tshangla
      - **TIBETAN COMPLEX**: Balti, Central Monpa, Classical Tibetan, Dura, Dzongkha, Jad, Jirel, Ladakhi, Leh, Lhasa Tibetan, Nubra, Nyam-Kad, Purki, Sham/Purik, Sherpa, Spiti, Tod
- **RGYALRONG**: Cogtse Gyarong, Caodeng rGyalrong

Source: Noonan, 2008

Wilde (2012) has classified the Thulung language under the Himalayan sub-group of Sino -Tibetan language as in the following.

Figure 1.4: Classification of the Himalaya languages

Bahing
Dumi
Jerung
Khaling
Koi
Kulung
Sampang
Sunuwar
Thulung
Tilung
Wambule
Wayu
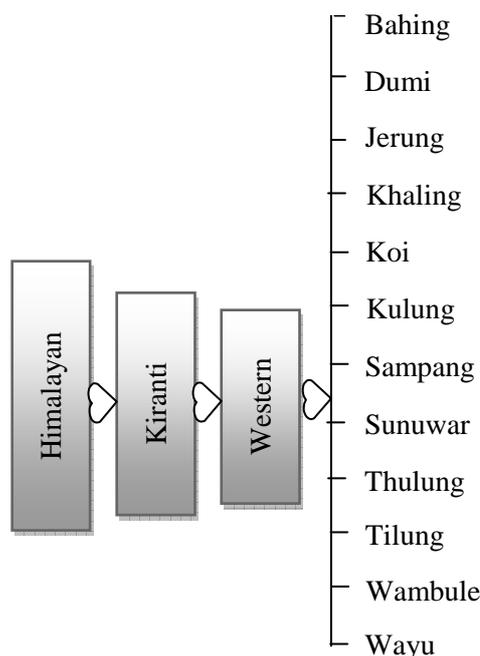
Source: Wilde (2012) The Himalayan sub-group of Sino -Tibetan language

Figure 1.4 presents that the Thulung language falls under the western group of Kirati language under the Himalayan sub-group of Sino-Tibetan languages.

1.4   Review of earlier works

The Thulung language is not fully studied till the date. Hodgson (1857) is the first person who has identified the Thulung language for the first time. Some of the other significant studies which deal with the Thulung language and people are a series of works of Allen (1972), (1974) (1975), (1976), (1978), and (1997), and Lahaussois (2002).

Allen (1972) has mentioned the vertical dimensions in Thulung classification in the point of view of the anthropology which is regarded as one of early works in Thulung. His 1974's work has incorporated some rituals of the Thulung along with the rituals from other Nepalese certain Nepalese rituals. The sketch of Thulung grammar (1975), the other contribution of Allen has found out some basic phonological, morphological and syntactic features of the Thulung language. It is a grammatical overview of the language, along with some texts. This is a particularly valuable document in light of the changes which have come about in the last thirty-five years.

Similarly, his Shamanism among the Thulung Rai (1976) has mentioned the spirit positions in the Thulung Rai. His other work published in the form of article in 1997 is about the nationalism and ethnicity in the Hindu Kindom and the process of Hinduization from the experience from the Thulung Rai.

Ebert (1994) has incorporated the Thulung data in her very useful structure of the Kiranti languages. It was gathered from Allen's texts into her comparative analyses of Kiranti languages.

Lahaussois (2002) has analyzed different aspects of the Thulung language through his doctoral degree; Aspects of the Grammar of Thulung Rai, an Endangered Himalayan Language. He has talked about the phonology, morphology and syntax of the Thulung language. He did not mention the sociolinguistic aspect of the language.

This study presents the sociolinguistic study of the Thulung language which incorporates the dialect mapping, resources of language, appreciative inquiry, domains of language use, language endangerment and language vitality, language attitudes of the Thulung towards their own mother tongue, etc.

1.5   Purpose and goals

The overall general purpose and goal of this survey is to present sociolinguistic situation of the Thulung language. The specific objectives are as follows.

- To determine the different sociolinguistic aspects of the Thulung language, such as dialect variation, language resources, mother tongue proficiency, bi/multilingualism, domains of language use, language endangerment, language transmission and vitality, language loyalty, language maintenance and shift, code mixing, language attitude and the appreciation of the community towards their language,

- To determine the lexical similarity and variation, and their intelligibility among the selected survey points of the Thulung language.

- To evaluate their aspirations about the development of their language and culture.

1.6 Organization of the study

This study has been organized into nine chapters. The first chapter introduces the whole study through the introduction. The second chapter is about the methodology of the study. The third chapter incorporates the language resources and appreciative inquiry. The fourth chapter includes the mother tongue proficiency and bilingualism. Likewise, the fifth chapter deals about the domains of language use. The sixth chapter is about the language vitality and language development of the Thulung language. In the same way, language attitude has been incorporated in chapter seventh chapter. Lexical comparison and dialect mapping have been integrated in the eighth chapter. Finally, the chapter ninth presents the findings and recommendations of the whole study.

Chapter 2
Research methodology

2.0 Outline

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

Table 2.1: Overview of survey goals and methods

	Survey goals	Methods	Brief description	Focus
01.	to evaluate the sociolinguistic situation of the Thulung language	Sociolinguistic Questionnaire	(A) 81 questions (C)	• Dialect mapping • Language resources • Mother tongue proficiency and bilingualism, multilingualism • Domains of language use • Language endangerment • Language transmission and vitality • Language loyalty • Language maintenance and shift • Code mixing • Language attitude • Appreciative enquiry
2.0	to determine the lexical variation among the selected varieties	Wordlist	Lexical comparison of 210 words	Lexical variation among the selected places / varieties

3.	• to determine dialect variation • level or percentage of domains of language use • to find out the bi/ multilingual situation. • the appreciation of the community towards their language	Participatory Methods a. Dialect mapping b. Domains of language use c.Bi/Multilingualism c. Appreciative enquiry	Participation of the community of different varieties / locations	• Dialect variation • Level or percentage of domains of language use • The appreciation of the community towards their language
4.	The suitable sampling procedure for this survey.	Stratified Random Sampling	All the methods, techniques and tools used in this survey are based on the same sampling design.	• Core area • Far-east, far west, far-north and far- south • Social factors (gender, age and education) • Community leader

2.1   Research methods

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

2.1.1 Questionnaire

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

• Basic information

• Language resources

• Mother tongue proficiency and bi/ multilingualism

• Domains of language use

• Language vitality

• Language attitude

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

- Basic information

- Dialect mapping

- Bi/Multilingualism

- Domains of language use

- Appreciative inquiry

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

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

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

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

2.1.2 Wordlist

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

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

Procedure- Thulung words were elicited from the language speakers. They were transcribed using the International Phonetic Alphabet (IPA). The words from all survey points were elicited for this purpose. From each survey points, at least two informants were chosen as the word list source. In the selection, those speakers were selected who were born in the village or in the near vicinity, had to speak Thulung as his/her mother tongue and should not have lived outside the village for extended periods of time.

For each item on the word list, the researcher elicited, in Nepali, the local Thulung word from a mother tongue Thulung speaker. The responses were transcribed using the International Phonetic Alphabet (IPA). Afterwards, the words were entered into the computer software popularly known as "WordSurv" and "COG". 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 the Thulung language.

2.1.3 Participatory Methods

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

Photograph 2.1: Participants of the Thulung in participatory method at Deusa, Solukhumbu

For the purposes of this study, a 'method' will be defined as such when it fills the following criteria:

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

Photograph 2.2: Women participants in the interview

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

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

a. Dialect mapping

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

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

b. Domains of language use

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

Photograph 2.3: Participants from Deusa, Solukhumbu

Procedure- The participants thought about the situations in which they speak Thulung and wrote them on pieces of paper. Then they wrote down the situations in which they speak Nepali, and those in which they speak both languages. These were placed under the levels; Thulung and Nepali. Then they organized the labels in each category according to the situations which they use daily and those that accrued less often.

c. Bi/multilingualism

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

Procedure- This tool was used to help the community members to think about and visualize the levels of fluency in both selected language and Nepali by different subsets of the selected language community. In this community, Nepali is the

language of wider communication which is used while communicating with outsiders. The participants were asked to use two overlapping circles, one representing the selected language people who speak selected language well and the other the selected language people who speak Nepali well. The overlapped area represents those who speak both languages well. The participants were advised to write down the names of subgroups of people that spoke Nepali well. For each group they also discussed whether they also spoke selected language 'well' or not 'so well'. Then they were asked to place them in the appropriate location in circles. After having done this they were advised to write down the names of the subgroups of selected language people that spoke selected language 'well'. At the end, they discussed which of the three circle sections had the most people, which was increasing and how they felt about that.

d. Appreciative Inquiry

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

Photograph 2.4: The participants of the community members in appreciative inquiry

Procedure- This tool was used to gather information about the dreams and aspirations for the language the selected language community members have in different survey

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

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

2.2 Sampling

The sampling procedure has been used for PM, Wordlist and SLQ ABC. For PM, all the four tools (i.e. domains of language use, bi/multilingualism, dialect mapping, appreciative inquiry) have been used in each point. There were altogether six individuals (both male and female with three age groups) were taken from each selected point for wordlist. The Table 2.1 has been used for its checklist.

Figure 2.1: Sampling of Wordlist

6 individuals					
MALE			FEMALE		
A1	A2	A3	A1	A2	A3
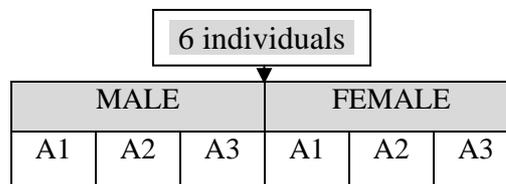
Likewise, altogether twelve individuals (both literate and illiterate male and female from three age groups) were asked for the SLQ A. The figure 2.2 shows it more clearly.

Figure 2.2: Sampling of SLQ A
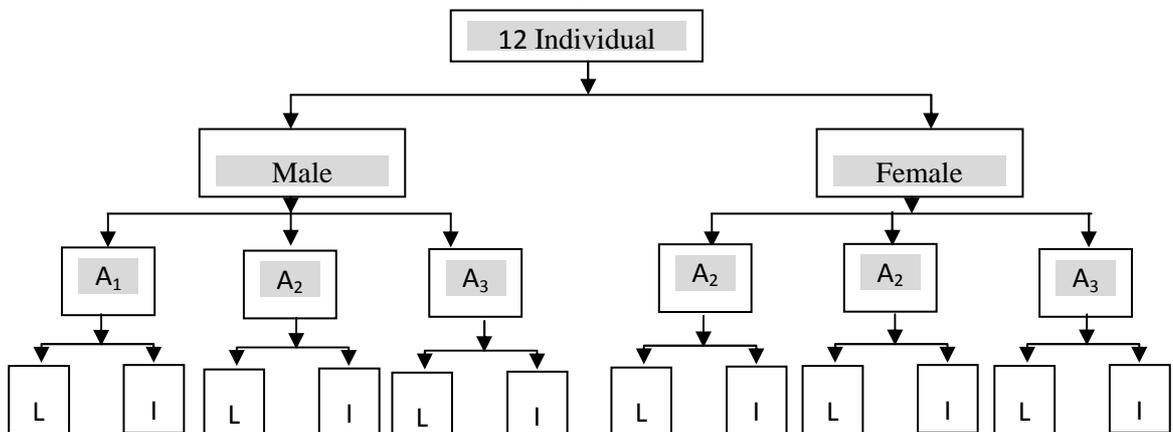
Note: *A$_1$ = 16-29 years, A$_2$ = 30-60 years, A$_3$ = 60+, L = Literate, I = Illiterate*

The checklist for the representative data collection has been used during the fieldwork. The categories include the three age groups, i.e. (A1 = age group between15-30; A2 = 31-60; and A3=61 and above; L = Literate; I = Illiterate). Table 2.2 presents a checklist for the SLQ A.

Table 2.2: Checklist for SLQ A

MALE						FEMALE					
A1		A2		A3		A1		A2		A3	
L	I	L	I	L	I	L	I	L	I	L	I

Table 2.2 is the checklist for the SLQ A.

2.3   Selection of survey points

Altogether five points were selected for the firstly to be surveyed. Among them, Deusa VDC from Solukhumbu distraict, the core area of the Thulung language where most of the children can also speak their mother tongue. This is the main village where the Thulung people use to live. The other areas that have been selected for data collection were Mukli, Panchan, Necha and, Necha.

2.4   Limitations

The population of the Thulung speakers has been scattered   in various district of Eastern Hills of Nepal, namely; Solukhumbu, Khotang, Okhaldhunga etc. Among them only Solukhumbu district has been selected for the time constraint and inaccessible to all the places. Within this district, the survey has been limited to five points. Likewise, the other significant limitation is the sample size which is thought to be relatively small in terms of its number of speakers. The size of the sampled population is of 60 Thulung speaking people 12 from each point. But for the participatory method, it is not limited to 12.

In case of sampling measures, all the samples set in the checklist were very hard to include when the individual questionnaires were administered. The Thulung people belonging to the preliterate group A1 were difficult to find out in some of the areas like Mukli and Necha. Likewise, it was challenging to find out the 60+ aged literate informants mainly the women, in most of the survey points.

2.5   Wrapping up

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

Chapter 3
Language resources and appreciative inquiry

3.0   Outline

This chapter deals with language resources available in the Thulung language and the appreciative inquiry to the Thulung people. It consists of 3 sections. Section 3.1 presents the language resources which consist of oral literature on section 3.1.1, and written literature on section 3.1.2. Similarly, section 3.2 deals with appreciative inquiry. The whole chapter ends with wrapping up in section 3.3 at the end.

3.1   Language resources

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

3.1.1   Oral literature

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

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

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

Table 3.1 Sources of oral linguistic materials in Thulung

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

Source: Field visit 2013

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

In response to the query inquired, 'what are the materials does your language have?, tick for the following', almost all the respondents have reported that they have rich oral literature. This indicates that Thulung is rich in its oral literature comprises of folktales, folksongs, folk-literature. Still the Thulung language is found to have rich in its oral traditions. Not very much song and CD/DVDs that the Thulung have, but those limited number have significant starting in preserving their oral traditions and culture.

3.1.2 Written literature

Written literature has a significant role in preserving the facts and figure of language, culture and history of the whole community. Thulung has limited number of written

materials till the date. Some of them are in Thulung itself, others are in Nepali and English as well. A comprehensive book of Thulung folklore and folk-life, Thulung dictionary, Thulung introductory book, a book on Thulung history and culture written in Nepali language, etc. are some significant books of Thulung written in the Nepali and English. Photograph 3.2 presents some significant publications in the Thulung language and culture.

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

Table 3.2: Views regarding the written literature

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

Source: Field visit 2013

Table 3.2 gives you an idea about the availability of the written materials in Thulung in their own views of the respondents. The evident shows that the phonemic inventory and grammar of Thulung can be found in English, too. Among the literate respondents, 37% of the respondents have reported that Thulung has phonemic inventory. Almost forty-two per cent of them have said that they have newspapers, thirty percent have said that they have written literature, and twenty five percent have said that they have folklore in writing form. The apparent above shows that whatever

the written materials they have as accordance to the responses of the respondents, all the available materials have been written in Nepali and English, except Thulung-Nepali-English dictionary.

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

Similarly, while asking about the script that the Thulung language use to write in written literature, almost 55% percent literate male 40% literate female have reported that the Thulung language use the 'Devanagari' script to write their language. The other respondents do not know which script that their language has used in writing.

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

The major functions of these organizations are to make campaign in establishing their rights in the national level, make people aware about their ethnic, linguistic, and cultural identity, publish newspaper and journals, run awareness programmes, raising fund to do research in their language and culture etc.

3.2   Appreciative inquiry

Appreciative inquiries are the explorations that appreciate the community members to encourage them to preserve, promote and develop their mother tongue and ethnic culture. To allow members of the community to dream about what might be possible

in their language and, then to begin to make plans to make for some of those dreams to happen, appreciative inquiry has been conducted through the participatory method and focus-group discussion. This tool was used to gather information about the dreams and aspirations for the language of the selected language community members from different survey points.

It is used for the explorations that appreciate the community members to encourage them to preserve, promote and develop their mother tongue and ethnic culture. Some of the appreciative inquiries have been considered through the time of survey in major core areas densities areas of Thulung speaking people. For the appreciative inquiry, for the collective discussion through the participatory methods were used to find out actual properties of their mother tongue, dreams behind the mother tongue, and the major duties and responsibilities of an individual, community, NGOs/INGOs, and the government to do for the development of their mother tongue. They make a comprehensive plan-proposal in their own perception in the local community level at the end [3] as in the Photograph 3.1.

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

Photograph 3.1: Steps of participatory methods in appreciative inquiry

Photograph 3.1 shows the properties that the Thulung language have and aspirations to develop it in a hierarchical way i.e., one after the next in appreciative inquiry conducted in Deusa VDC of Solukhumbu district.

Photograph 3.2 presents the findings of appreciate inquiry result conducted Deusa VDC of Solukhumbu district.

Photograph 3.2: Findings of appreciative inquiry Deusa VDC

Photograph 3.4 shows a number of appreciable things that make the Thulung people feel proud of, and things that are needed to develop the Thulung language in one after the next. It shows that the Thulung language has all the religious rules and mantras for worshiping God. Thulung is rich in its cultural practices like *Jilem*, *Toshi*, *Kholom*, etc., cultural identity. They have folk-literature, ornaments, movies too. These all properties they have listed are in the first important prosperities of language. The second important assets that their language has are written texts like books, dictionary, and FMs and CD/DVD.

The aspirations and dreams they have are to determine the phonemes and their number, script, grammar, make multilingual/mother tongue based schools, prepare curriculum, provide training for the teacher to teach Thulung, etc. They want their language to be used in the local administration as well.

The participants have prepared a detail work plan to achieve their aspirations by preparing a detailed work plan in their own affords as in Photograph 3.3.

Photograph 3.3: Preparing a work plan

Photograph 3.3 shows that the Thulung speaking people have both short term and long term plan that the members of their community, the community itself, and the government have to do. The whole tasks that they have to perform are to be listed in their own participation by discussing each other. Lastly, they finalize the things to be done and register in the inventory as in the photograph 3.4.

Photograph 3.4: A detailed work plan they prepared

Photograph 3.4 presents that they have mentioned that a member of their community can prepare the concept paper and proposal, create pressure, collect words, and create new literature in the Thulung language, and motivate other member of the community to do these sorts of works. Likewise, the community can accept and publish the work done by the persons from the community. The community may use their language in their community too. In the same way, they have mentioned that the government should provide the economic grants and recognize the language in its constitution by making a linguistic plan and policy.

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

Table 3.3 Summary of appreciative inquiry

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

Source: Field visit 2013

3.3 Wrapping up

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

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

Chapter 4

Mother tongue proficiency and bi/multilingualism

4.0   Outline

This chapter deals with mother tongue proficiency and bi/multilingualism. Both the findings are based on both the questionnaire and the participatory methods. It consists of ?Section 4.2 presents mother tongue proficiency which comprises of the mother tongue they can listen and speak, and the mother tongue they can read and write. Likewise, section 4.3 deals with bi/multilingualism which includes bi/multilingualism based on questionnaire method in sub-section 4.3.1 which has bi/multilingual situation in different places; bi/multilingualism in father, mother and spouse and preference of the language they know. Section 4.3.2 deals with the bi/multilingualism based on the participatory method. Lastly, the chapter ends with wrapping up in section 4.4.

4.1   Mother tongue proficiency

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

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

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

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

Source: Field visit 2013

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

Likewise, they were also asked about the language proficiency in reading and writing. To find out the language proficiency of the respondents of the Thulung speakers in reading and writing, only the literate respondents (i.e., 30) were asked the question. Table 4.2 illustrates the exact language proficiency of the repondents of the Thulung people in number in reading and writing.

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

N=30	Male (n=15)			Total	Female (n=15)			Total	Grand
	A1	A2	A3		A1	A2	A3		Total
Excellent	2	1	1	4 (27%)	1	2	1	4 (27%)	10 (33%)
Good	2	2	1	5 (33%)	3	2	1	5 (33%)	10 (33%)
Little	1	3(20%)	2	5 (33%)	2	2	2	6 (40%)	11 (37%)
Total	5 (33%)	5 (33%)	4 (%)	15 (100%)	5 (33%)	5 (33%)	4 (27%)	15 (100%)	30 (100%)

Source: Field visit 2013

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

4.2   Bi/multilingualism

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

4.2.1   Bi/multilingualism based on questionnaire method

This part of the study deals with different aspects of bi/multilingualism situations existed in the Thulung community. It comprises of bi/multilingual situation in different places of survey points. Bi/multilingualism is not new thing in the context of

Thulung community. The Thulung people residing different places have the ability of using different languages.

Photograph 4.1: Researchers with teachers from Deusa Secondary school at Deusa

Photograph 4.1 shows that the teaching staffs from the school from the Thulung community at Deusa, there we can find the people from different linguistic communities namely; Thulung, Nepali and Maithili. This makes them compulsion to learn and speak the other languages to communicate with their neighbors. It is common phenomenon in the Thulung community.

The other Thulung speaking VDC is Mukli which lies near the confluence of the Solu Khola and Dudh Khosi rivers, and the village is spread out over a hillside at an average elevation of 1500 m.

Photograph 4.2: House of Thulung people at Mukli

Lexical borrowing is widespread, and there is also a good deal of structural borrowing. This is due to the fact that most speakers are bilingual with Nepali. There do not appear to be any fluent speakers younger than 20 (Lahaussois, 2002). The trend of bilingualism of Mukli VDC is similar to that of Deusa. They are bilingual in the Nepali language along with their mother tongue.

4.2.1a Bi/multilingualism in father, mother and spouse

Bi/multilingualism is not new thing in the context of the Thulung speaking community. The number of languages that father, mother and spouse of the language respondents known, play a key role in determining bi/multilingualism. Table 4.3 shows the figure of the languages they know.

Table 4.3: The other languages known by their father, mother and spouse

N=60	Male = 30					Female=30				
	N	B	K	T	E	N	B	K	T	E
Father	30 (100%)	8 (27%)	6 (20%)	6 (20%)	x	30 (100%)	11 (37%)	5 (17%)	6 (20%)	x
Mother	30 (100%)	6 (20%)	15 (50%)	5 (17%)	x	30 (100%)	5 (17%)	5 (17%)	12 (40%)	x
Spouse	30 (100%)	11 (37%)	6 (20%)	8 (27%)	5 (17%)	30 (100%)	8 (27%)	5 (17%)	6 (20%)	6 (20%)

Note: N= Nepali, B= Bahing, K= Khaling, T= Tamang, and E= English.

Source: Field visit 2013

Table 4.3 exhibits that almost all (i.e.100%) both male and female respondents have reported that their father, mother and spouse can speak the Nepali language. Likewise, 27% of male and 37% female respondents have reported that their fathers can speak the Bahing language. In the same way, 20% male and 17% female have reported that their father can speak the Khaling language. Similarly, twenty percent male and 17% female have accounted that their father can speak the Bahing language. Likewise, 20% male and female have reported that their father can speak the Tamang language as well. Fifty percent male and 17% female have said that their mother speak the Khaling language. Seventy percent male and 40% female have reported that their mother speak the Tamang language too. The father and mother of the all respondents could not speak English.

Likewise, 37% of male and 27% female respondents have reported that their spouse speak the Bahing language correspondingly. In the same way, 20% male and 17% male and female have reported that their spouse can speak the Khaling language respectively. Similarly, twenty seven percent male and 20% female have accounted that their spouse can speak the Tamang language. Unlike their father and mother, 17% mal male and 20% female have reported that their spouse can speak the English language as well.

4.2.1b Preference of the language they know

The speakers of mother tongue may have hierarchy of preference among the languages that the speakers know. The Thulung speaking people too have their own preference over these languages. Table 4.4 presents their preference over different languages they know in a hierarchy.

Table 4.4: The preference of the languages they speak

N=60	Best		Second		Third		Fourth	
Languages	M	F	M	F	M	F	M	F
Thulung	30	30	x	x	x	x	x	x
Nepali	x	x	30	30	x	x	x	x
Bahing	x	x	x	x	10	8	x	x
Khaling	x	x	x	x	x	x	8	7
English	x	x	x	x	x	x	3	2

Source: Field visit 2013

In response to the question asked, 'which languages do you prefer; first, second, third, fourth?, almost all of the respondents have reported that they prefer their mother tongue first. Similarly, all of them prefer to the Nepali language as the second preferred language both by male and female equally well.

Likewise, in response to the question asked, 'which language did you speak first?', most of the respondents (i.e., 95%) from both male (i.e., 95%) and female (i.e., 95%) have reported that they spoke the Thulung language first, and then only learn to speak the other languages. The figure shows that there is no situation of mono-lingualism; i.e., almost all the respondents were found to speak the Nepali language; the language of wider communication.

4.2.2 Bi/multilingualism based on participatory method

Bi/multilingual tool has been used through the participatory method in the active participation of the Thulung people. Photograph 4.3 shows the active participation of both female and male in finding out bilingualism. Their lively contribution by involving themselves through participatory method made a noteworthy contribution in finding out the appropriate conclusion.

Photograph 4.3: Participation of Thulung in finding out bi/multilingualism

Photograph 4.3 shows the active participation of the participants in finding out the bilingual situation of the Thulung community.

Photograph 4.4 presents the bi/multilingual situation of Deusa VDC from Solukhumbu district. It shows that the Thulung speakers in Deusa speak the Nepali language along with their own mother tongue very frequently in their day-to-day lives. All of them are bilingual. Most of them are multilingual as well. Some of the Thulung people can also speak the Tamang language s they have been neighbour for years. They sometimes speak Bahing and Khaling too. While going to India or with Indian people some of they can speak the Hindi as well. The figure shows that the illiterate, female, old aged people generally speak their own language. But the people like teacher, visitor, civilians, businessmen and other people speak the Nepali, and sometimes English too. Almost all speakers from Deusa VDC are found to speak the Nepali language along with their mother tongue.

Photograph 4.4: Bi/multilingualism findings in Deusa VDC

Unlike the other places, Deusa VDC has more domains of using their mother tongue. Number of population and its density in this VDC is high. The people from the Thulung community residing in Deusa VDC particularly in Rindapu village in compared to the other inhabitant of the Thulung people has more monolingual.

The other significant place where the Thulung language has been spoken is Mukli VDC. This VDC as in the Deusa has a number of bilingual people who can speak up to the 3 and 4 languages. Photograph 4.5 presents the bilingual situation in the Mukli VDC.

Photograph 4.5 Bi/multilingual findings in Mukli VDC
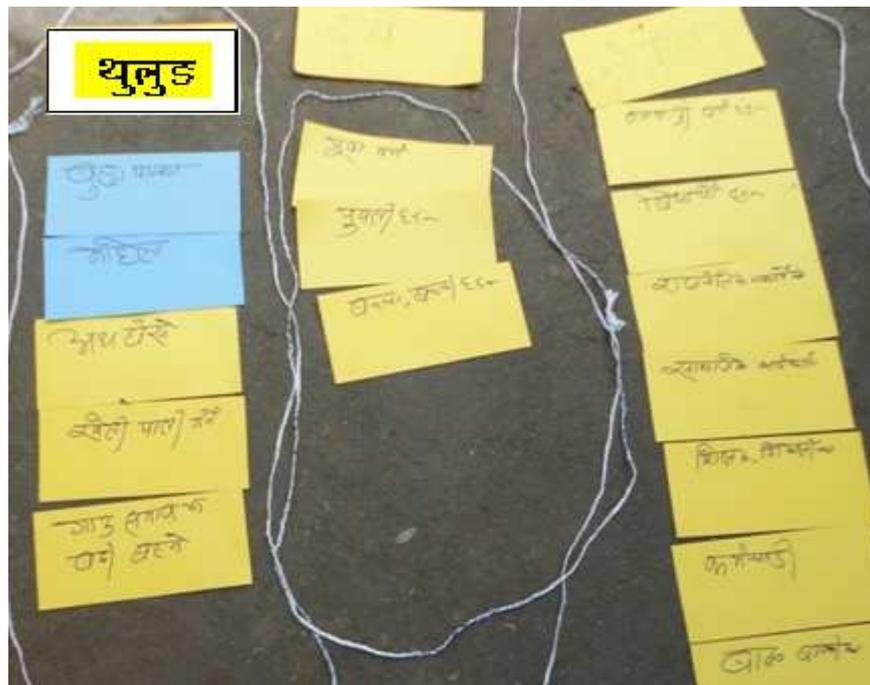
The bi/multilingual situation in Mukli VDC as Photograph 4.5 presents that the Thulung people particularly use the two languages; Thulung and Nepali. The elderly people, women, middle-aged, farmers, and villagers use to speak their own language. Contrary to them school teachers, children, political and social activists, office employees, etc. use the Nepali language. Youth and children use both the languages.

Photograph 4.6 presents the finding of the bi/multilingual situation in Kangel VDC.

Photograph 4.6: Bi/multilingualism findings in Kangel VDC
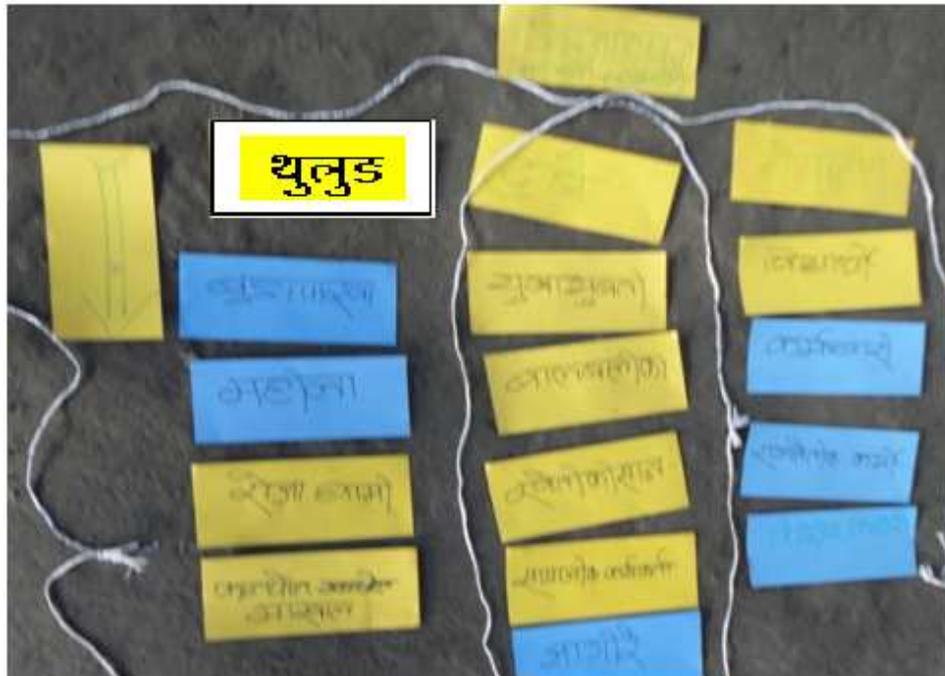
Photograph 4.6 shows that the old aged people, women and *dhami* from Kangel VDC usually speak their mother tongue. While, youths, children, paying farmers, social and political actors from the same community generally speak the both Nepali and Thulung languages. On contrary, students, civilians, politicians use the Nepali language while talking within the Thulung community.

Photograph 4.7 presents the bi/multilingual situation in Panchan. In Panchan too, Thulung people speak the Nepali language as a language of wider communication. Some of them can speak Bahing as well.

Photograph 4.7: Bi/multilingualism findings in Panchan VDC
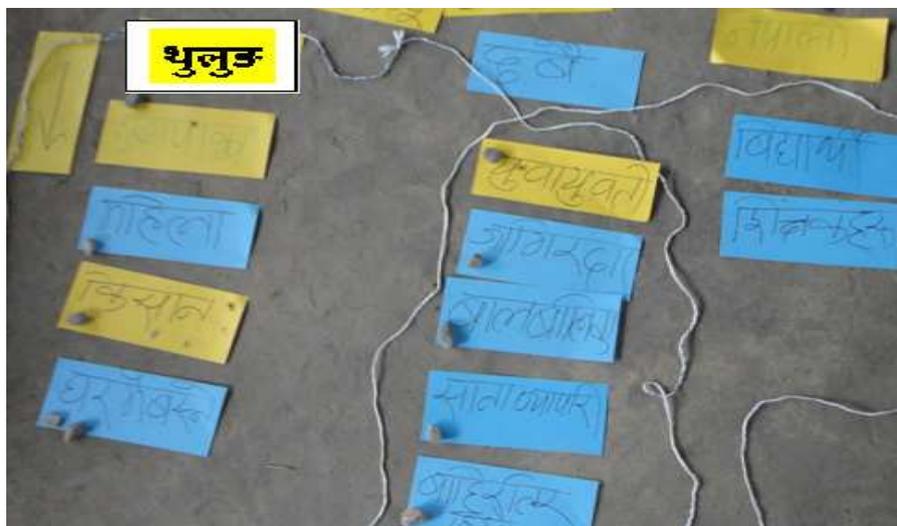
The old aged people, women, farmers, and the people who usually stay at home and neighbors usually speak the Thulung language. While the youths, people implied in employment, children, small scale businessman, out goers generally speak both the Thulung and Nepali language. Students and teachers generally speak the Nepali language. To sum up, the Thulung people inhabited in Panchan VDC are multilingual.

4.3   Wrapping up

Bi/multilingualism is common phenomenon in Thulung community. Most of them can speak up to 2 to 3 languages, namely, Nepali, Bahing, Khaling, and Tamang along with their mother tongue. In addition to these languages, some of literate speakers can speak English and Hindi as well. Particularly the male speakers have receptive bilingual to the Hindi language. The educated people use English at schools, colleges and offices. Almost all the Thulung speakers can speak the Nepali language, the language of wider communication. Thus, the mother tongue speakers of Thulung generally can communicate in the Thulung language and the Nepali language as well. The people of mother tongue speakers from both male and female in this region can speak their mother tongues. But in term of their age, the young people cannot speak the Thulung language as the elder people do.

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

Chapter 5
Domains of language use

5.0   Outline

Thulung has a number of domains of language use. This chapter deals with different domain of language in the Thulung language. It consists of 3 sections. Section 5.2 deals with domains of language use which includes domains of language use based on questionnaire on section 5.2.1, and domains of language use based on participatory method on section 5.2.2. Finally, this chapter ends with wrapping up on section 5.3.

5.1   Domains of language use in Thulung

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

5.1.1   Domains of language use based on questionnaire

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

In response to the question asked, 'which language do you use when doing the given tasks?, the majority of the respondents in most of the situation have reported that they

use the Thulung language in their day-to-day communication. Table 5.1 presents the linguistic situations in detail and their domains of language use in the Thulung language.

Table 5.1: Languages spoken in the given situations in Thulung

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

Source: Field visit 2013

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

While singing, they usually sing more in Nepali than their mother tongue. But, while singing hymns and *mantras* they usually sing in their own language. Unlike singing, almost seventy-eight per cent respondents from both male and female have reported that they use the Thulung language while joking with friends and family. Even while marketing which is happen outside the friends and family, the majority (i.e., 60%) of them use Thulung. Likewise, thirty five percent of them both from male (i.e., 30%) and female (i.e., 33%) use only Thulung, twenty-seven percent (male; 27%, female;

27%) use both Thulung and Nepali, and remaining thirty-eight per cent of them (male; 43%, female; 33%) use Nepali while telling story. Likewise, forty-five percent (male; 50%, female; 40%) use only Thulung, fifteen percent (male; 17%, female; 33%) use the both Thulung and Nepali language, and rest of other respondents i.e., thirty percent (male; 33%, female; 27%) use Nepali while debating.

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

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

Table 5.2: Children' languages in the given situations

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

Source: Field visit 2013

In question to the quarry, 'which language/s do your children speak in the given situations?, twenty three percent male and 27% female respondents have accounted

that their children speak Thulung, while playing with friends, and 27% and 23% are found to use both the languages viz., Thulung and Nepali respectively while talking with their friends, and neighbors as in Table 5.2.

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

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

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

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

	Male	Female	Total
■ Never	0%	0%	0%
□ Somemes	10%	8%	8%
□ Daily	90%	92%	92%
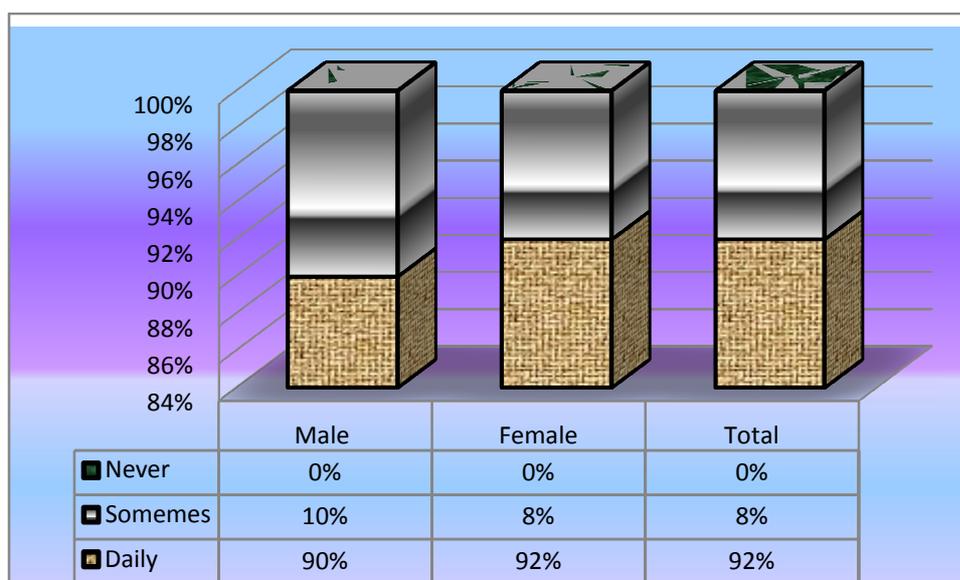
Source: Field visit 2013

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

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

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

Graph 5.2: How often the respondents use their mother tongues

	Male	Female	Total
☐ Daily	90%	92%	92%
■ Somemes	10%	8%	8%
■ Never	0%	0%	0%
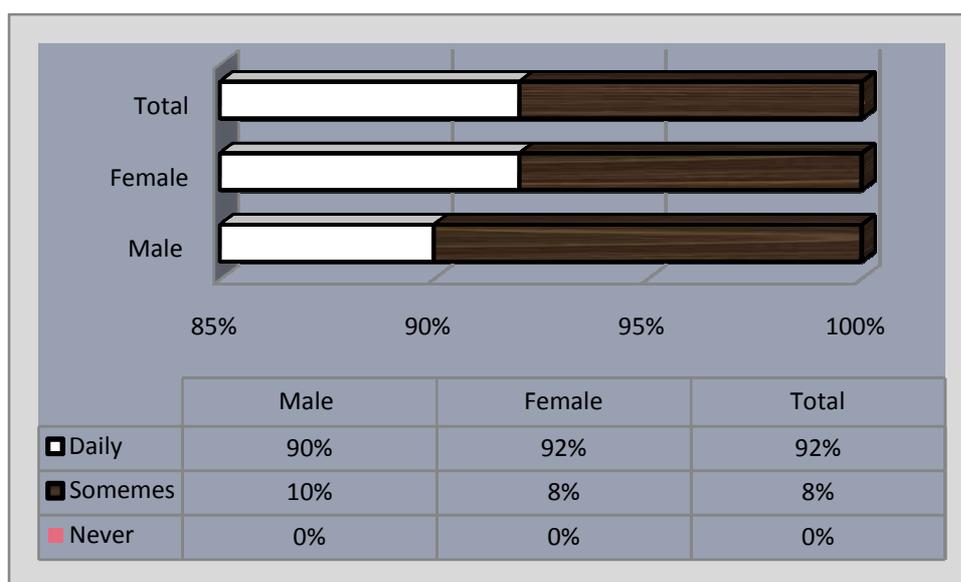
Source: Field visit 2013

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

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

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

Many people like their children to be taught in different languages as their wish. Some people want their children to teach in their own mother tongue, while other wants them to teach in Nepali and even English language. Graph 5.3 is evidence for the preference language that the respondents have their children to be taught at primary level.

Graph 5.3: The preference language to teach children up to primary level

	Thulung	Nepali	English	
▢ Male	67%	33%	10%	0%
◼ Female	73%	13%	10%	0%
▢ Total	70%	30%	10%	0%
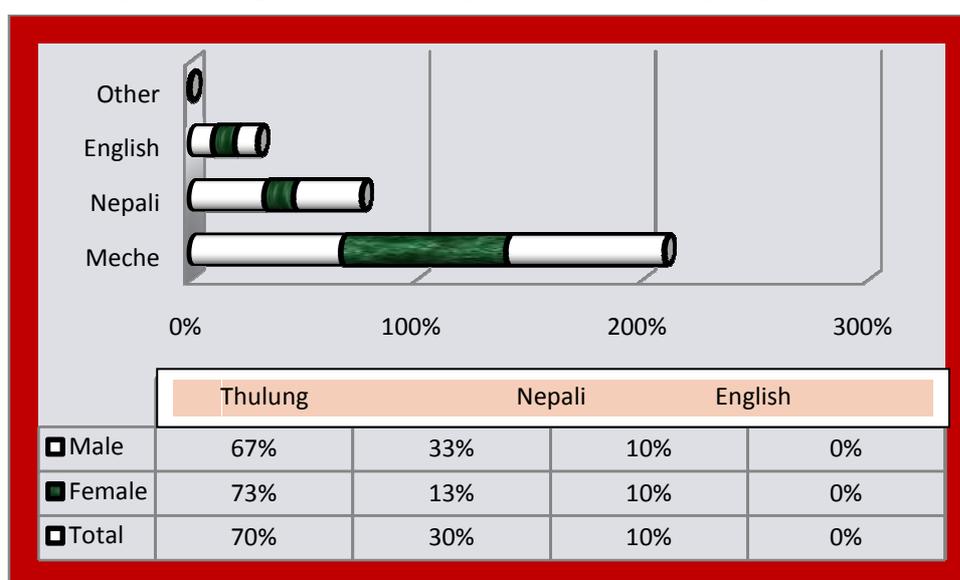
Source: Field visit 2013

Graph 5.3 shows that most of the respondents (i.e., 75%) from both male (i.e., 72%) and female (87%) have reported that they want their children to teach in their own mother tongue up to the primary level. Likewise, some of them (i.e., 17% male and 13% female) want their children to teach in Nepali. Lastly, the remaining respondents i.e.,10%, from both male and female have reported that they want their children to teach in the English language up to the primary Level. To sum up, the domains of language use is positive and satisfactory.

5.1.2 Domains of language use based on participatory method

The Thulung language is found to be used in various different domains. It has dominants role in their speaking areas. They are used among the family members, parents, children, neighbors and relatives. In this part of the study, the domain of language use in Thulung has been found out using participatory method. The participants discuss in the way as if focus-group discussion, and came to the conclusion, and write down the result in the meta-cards themselves. They make boundary with the help of cord or rope within each category separately. Sometimes, the two lines may overlap.

Photograph 5.1 presents that almost all the domains of language use in the home is covered by the Thulung language in Deusa.

Photograph 5.1: Domains of language use in Deusa VDC form Solukhumbu
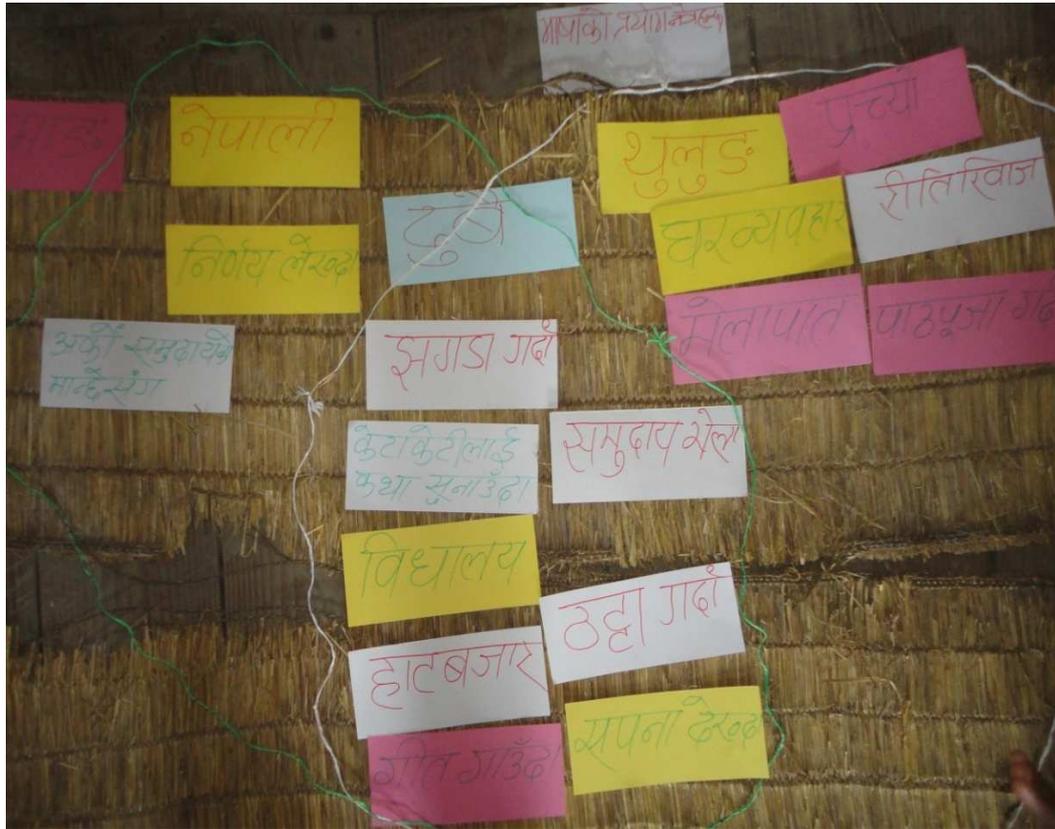
Photograph 5.1 shows that while talking with children, parents, spouse, family, friends, neighbors, while farming, singing, joking, quarrelling, cutting grass, cow grazing, performing cultural and religious performances etc., the Thulung language is found to be used.

Photograph 5.2 presents the details of those participants from the Deusa VDC who were involve themselves in contributing to the participatory method. The participants were from different age group from both male and female having together literate and preliterate too.

Perhaps Deusa is the place where almost all the people whether they are children or adult or elders, they use their own mother tong in most of the domains.

Photograph 5.2: Contributors in participatory methods from Deusa VDC

Photograph 5.3 presents the domains of language use in Mukli VDC from the same district. In Mukli too, we can find a number of domains of the Thulung language use.

Photograph 5.3: Domains of language use in Mukli VDC

Photograph 5.3 shows that in most of the domains in their homes and neighborhoods, the Thulung language is found in practice. Within the family, with their children, at local markets, while counting the numerals up to the 3, in the occasion of feast and festivals, they use their own language; i.e., Thulung. At schools, village meeting, while writing minuets, in mass media, governmental business, the Nepali language has been used.

Photograph 5.4 presents the domains of language use in Panchan VDC from the Solukhumbu district.

Photograph 5.4: Domains of language use in Panchan VDC
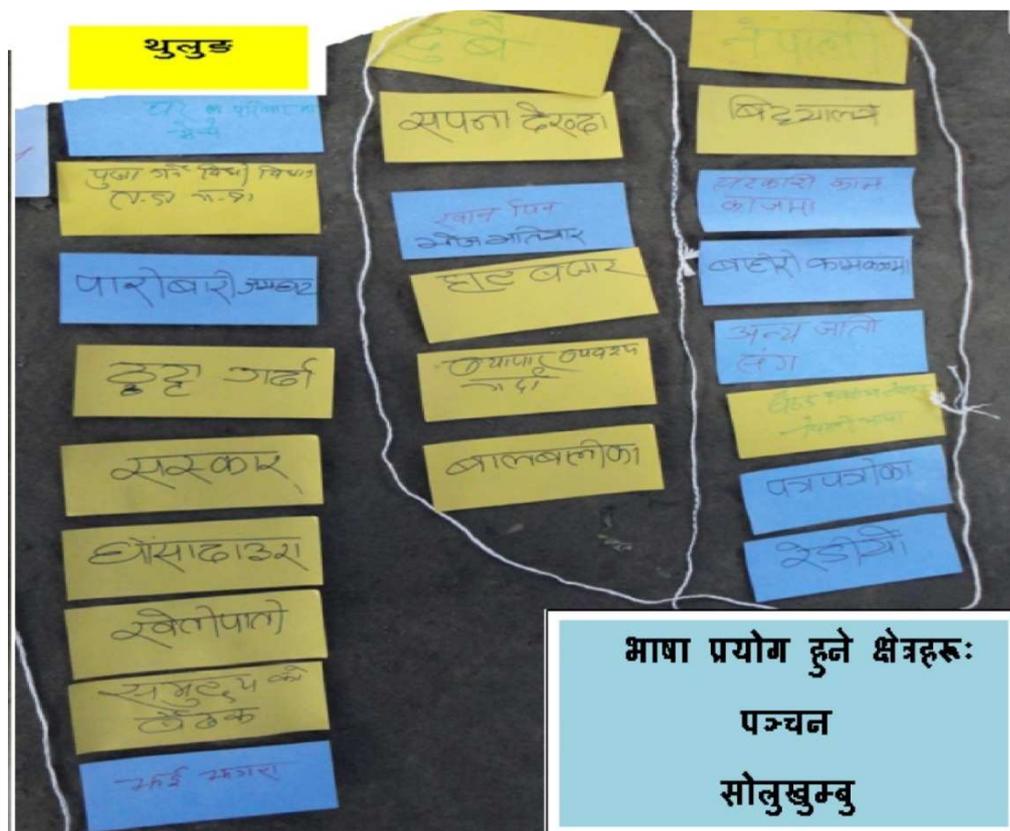
Photograph 5.4 shows the different domains of language use within the three major languages; namely Thulung, Nepali and both. Thulung language has been used in cultural and religious practices, in family gathering, while collecting firewood and water from the nearby jungle and river, while farming and quarrelling, in the meeting of their own community, etc. Unlike the previous, in dreams, at feast and festivals, while marketing, in business, and with children, they use both the languages, namely; Thulung and Nepali. The other domains and fields where they use only the Nepali language are school, governmental offices, newspaper, with strangers, electronic media like radio/fm and Television, etc. The language use pattern in Panchan is more or less similar to that of the other places.

The other pints where the Thulung people have been settled for years is Betghari, Solukhumbu. There is a market nearby Betghari village namely; Necha. There is a vast migration of Thulung people to the Necha market. Domains of language use in Necha, Betghari from the Solukhumbu district has been presented in Photograph 5.5.

Photograph 5.5: Domains of language use in Necha, Betghari VDC

Photogrpah 5.5 shows that there are a number of domains where the Thulung language is being used. The Thulung language has been used in the domains like family gatherings, with neighbors with the same community, debate within the community, in the community meeting, etc.

5.2   Wrapping up

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

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

Chapter 6
Language vitality and language development

6.0 Outline

This chapter deals with language vitality and language development. It consists of 4 sections. Section 6.2 presents the language vitality which includes whether all children speak their mother tongue, the language that parents mostly use with children, whether the children can speak their MT as well as they have to speak, and the situation of inter-caste marriage. Likewise, section 6.3 deals with language development which includes the ways in which s/he helps her/his school. This chapter ends with wrapping up the chapter in section 6.4.

6.1 Language vitality

Language vitality is measured to find out how the particular language is vital in the particular linguistic community in their day-to-day communication. It entails the property of being able to survive and grow the particular language. It is the actual use of the particular language in contemporary period. The vitality of languages varies widely depending on the different situations of speech communities. The needs for documentation also differ under varying conditions. Graph 6.1 shows whether all the children of the respondents speak their mother tongue.

Graph 6.1: Whether all the children speak their MT

	Male	Female
Th	67%	73%
Ne	33%	13%
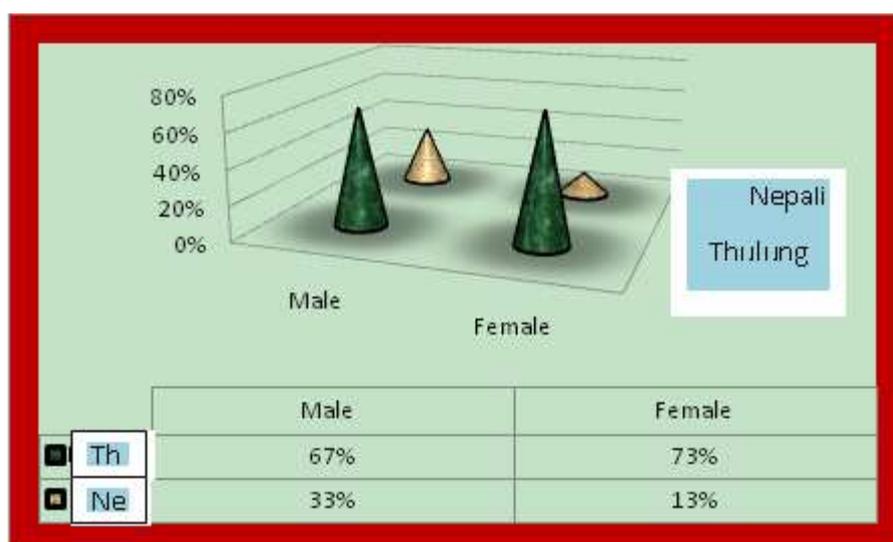
Source: Field visit 2013

Graph 6.1 presents that the mainstream respondents from both male (i.e., 70%) and female (i.e., 73%) have reported that their all children speak their mother tongue. While, some of them from both male (i.e., 30%) and female (i.e., 27%) have accounted that their all children do not speak their mother tongue i.e., Thulung.

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

Graph 6.2: The language that parents mostly use with children

	Male	Female	Total
☐Yes	67%	73%	70%
☐No	33%	13%	30%
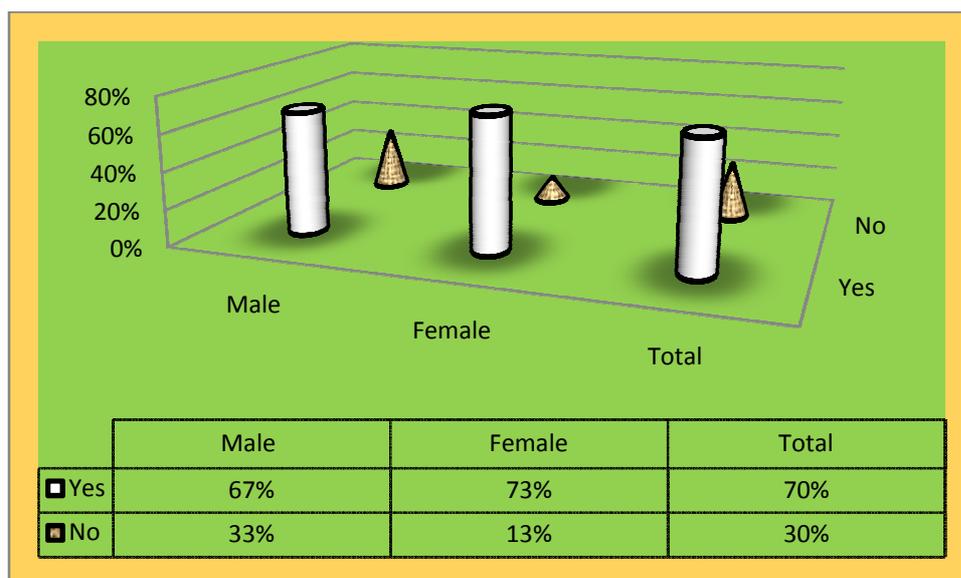
Source: Field visit 2013

In answer of the question, 'what language do most parents in this village usually speak with their children?', the majority of the respondents (i.e., 20%) from both male (i.e., 67%) and female (i.e., 73%) have accounted that they mostly use Thulung with the children while speaking with them.

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

Graph 6.3: Whether the children can speak their MT as well as they have to speak
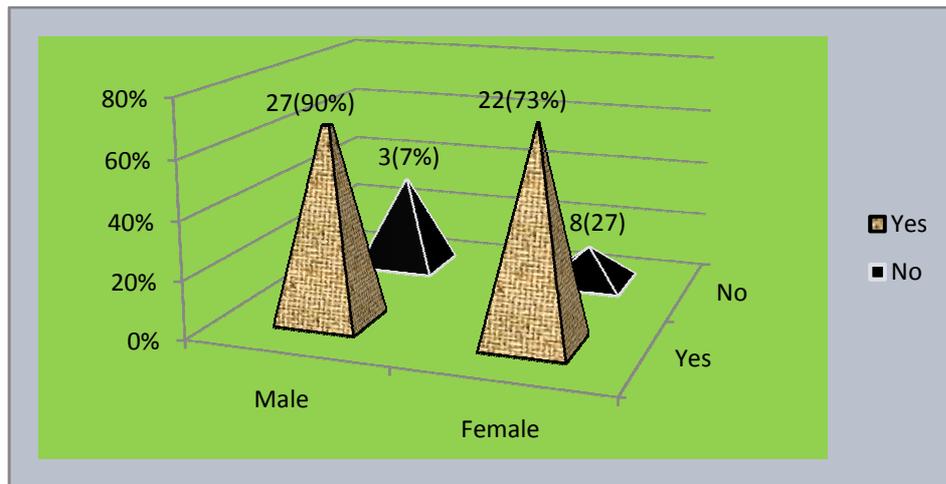
Source: Field visit 2013

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

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

Photograph 6.1 shows a teacher from the Thulung community teaching his pupils from the same community language teacher at the school. As almost all the pupils are from the Thulung community, the teacher too teaches in the Thulung. It is a way of language transmission from one generation to the next.

Photograph 6.1: Teacher from the Thulung community teaching his pupils from the same community

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

Marriage is indispensible to human beings. Types of marriage we practice play a vital role in using one's mother tongue. Many communities in recent years in Nepal are moving towards inter-caste marriage system, as a result there will be no situation of using their mother tongue while talking between the spouses. At this time they have to use another language called link language while speaking to each other. The children of these inter-caste parents never get chance to the exposure of their mother tongue. And, hence, the children cannot speak their own language. In this respect, the respondents were asked whether their community has the practice of inter-cast marriage. Graph 6.4 illustrates the real status of the inter-cast marriage in the Thulung speech community.

Graph 6.4: Situation of inter-caste marriage

Source: Field visit 2013

71
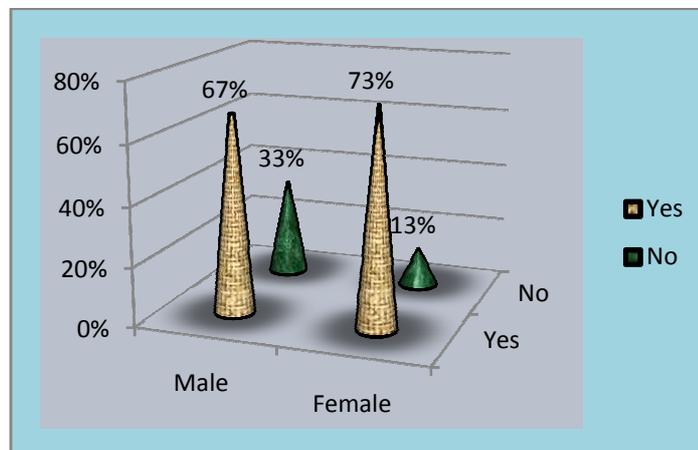
Graph 6.4 presents that most of the respondents have said 'yes' in response to the question asked 'do you have inter-caste marriage system in your community?'. While, other respondents have reported that the inter-caste marriage is not common in the Thulung speech community. It is a noticeable fact that higher the inter-cast marriage, lower the chance to use their mother tongue with each other, and hence, the children too do not get chance to speak the language. So it is considered that inter-caste marriage is not helpful for language continuity. Inter-caste marriage in Thulung community has generally been practiced with the other communities like Rai, Limbu, Tamang, Kshetri, Bahun, and so on.

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

Graph 6.5: Whether they like their children's reading and writing in their own language
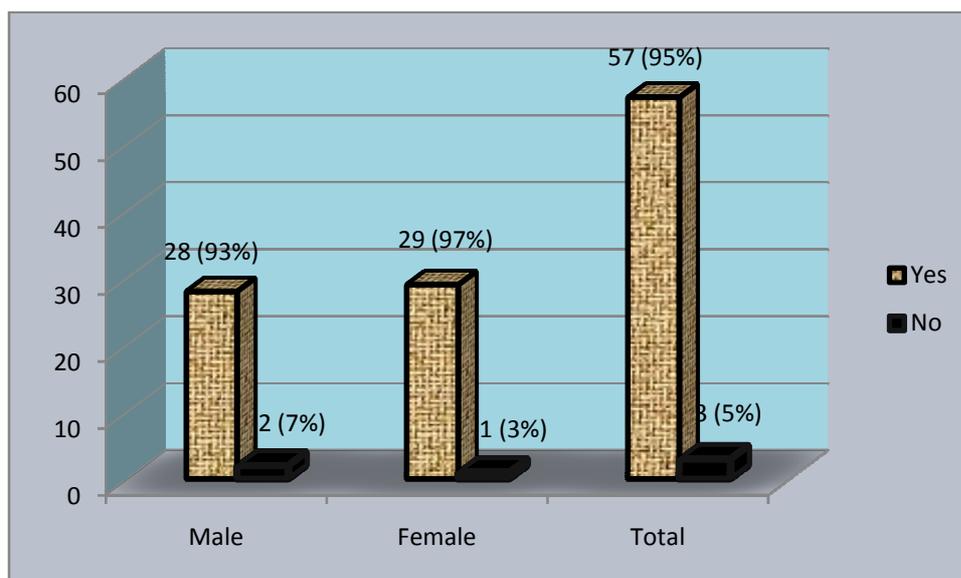
Source: Field visit 2013

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

6.2 Language development

The term "language development" is commonly used among psychologists and educators with reference to individuals to refer to the phenomenon of child language acquisition (that is, how infants acquire language). The term is also used at the societal level. *Ethnologue* uses the term in the sense given to it by Charles Ferguson (1968) who defined language development as primarily dealing with three areas of concern:

- *graphization*—the development of a system of writing,
- *standardization*—the development of a norm that overrides regional and social dialects, and
- *modernization*—the development of the ability to translate and carry on discourse about a broad range of topics in ways characteristic of "industrialized, secularized, structurally differentiated, 'modernized' societies".[4]

These development activities are now generally known as language planning activities, subsumed specifically within what is called "corpus planning" (Cooper 1989). Language development is the result of the series of on-going planned actions that language communities take to ensure that they can effectively use their languages to achieve their social, cultural, political, economic, and spiritual goals (Ethnologue, 2012).

As Ferguson (1968) proposed, those planned actions most often consist of the development of writing systems, the standardization of norms, and the elaboration of terminology designed to expand the "reach" of a language. They may also go well beyond that and cover a broad range of activities including advocacy on behalf of minority languages and other actions outside of the realm of linguistics proper. This broader definition of language development encompasses not only the acquisition of the means of reading and writing the language, but also the uses of the language in a variety of media and for as many functions as the speech community finds useful.

Languages have so many appreciative resources and assets in their mother tongues. They are proud of their mother tongues in a number of various ways. They want their mother tongues for further development. They have aspirations and ambitions to make their mother tongues stronger, functional and live. They are proud of having folk-culture, folklore, identity, and sense of unity, historical archive, rituals and so many

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[4] http://www.ethnologue.com/language-development.

other belongings in their mother tongues. They are not limited to these things. Furthermore, they have a number of dreams and aspirations to develop their mother tongues. They have said to increase the use of their mother tongues in their daily lives. They want dictionary, grammar, literacy materials, medium of instruction, Television broadcasts, quota to study linguistics in Tribhuvan University, use of mother tongues in science and technology etc.

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

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

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

Source: Field visit 2013

Table 6.1 shows that most of the respondents (i.e. 73%) are ready to help their schools by sending to children to the school and seventy-five per cent respondents by promoting other children to go to school. Moreover, the respondents want their school to help by economically and teaching by themselves and by helping any other way. To sum up, the language continuity is satisfactory.

5.3 Wrapping up

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

Except love marriage, they generally do not practice inter-cast marriage in their language community. But, nowadays inter-cast marriage in the Thulung community is as modern fashion. Most of the respondents have reported that they nowadays practice the inter-cast marriage particularly by the new generation. The people from new generation are found to observe attracting towards inter-cast marriage. This is not good symbol for language development and transmission. Almost all the respondents like their children learn/study in their mother tongue. They are proud of their mother tongue in a number of various ways. They want their mother tongue for further development. They have aspirations and ambitions to make their mother tongue stronger, functional and live. To sum up, language vitality and language development is positive and satisfactory.

Chapter 7
Language attitude

7.0   Outline

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

7.1   Speakers considerations towards their mother tongue

Language attitudes are the feelings people have about their own language variety or the languages or language varieties of others. Language attitudes usually entail attitudes to y entail attitudes to the speakers of the particular language or dialect.

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

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

N=60	Male (n=30)	Female (n=30)	Total
Prestigious	14 (47%)	15(50%)	29(48%)
Embarrassed	2(7%)	1(4%)	3(2%)
Neutral	14(47%)	16(53%)	30(50%)

Source: Field visit 2013

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Table 7.1 shows that out of the total respondents of Thulung community, 49% from both male (i.e., 47%) and female (i.e., 40%) have said that they feel prestigious when they speak their mother tongue in the presence of the speaker of the dominant language like Nepali. On contrary, 50% respondents from both male (i.e., 47%) female (i.e., 53%) have reported that they feel neutral and only 2% have replied that they feel embarrassed respectively when they speak their mother tongue, in presence of the speakers of the dominant languages.

7.2   Like and dislike of the mother tongue

One's mother tongue (also native language, first language, arterial language, or L1) is the language (s) a person has learned from birth or within the critical period or that a person speaks the best and so is often the basis for sociolinguistic identity. Generally we do not find the people who hated their own language. Some speaker may not like their language too. To measure their views regarding this question, they were asked about the like and dislike of their language. Figure 7.1 presents that most of them like their mother tongue.

Graph 7.1: Like and dislike of their language

	Male	Female	Total
■ I do not like	10%	7%	8%
■ I like	90%	93%	92%
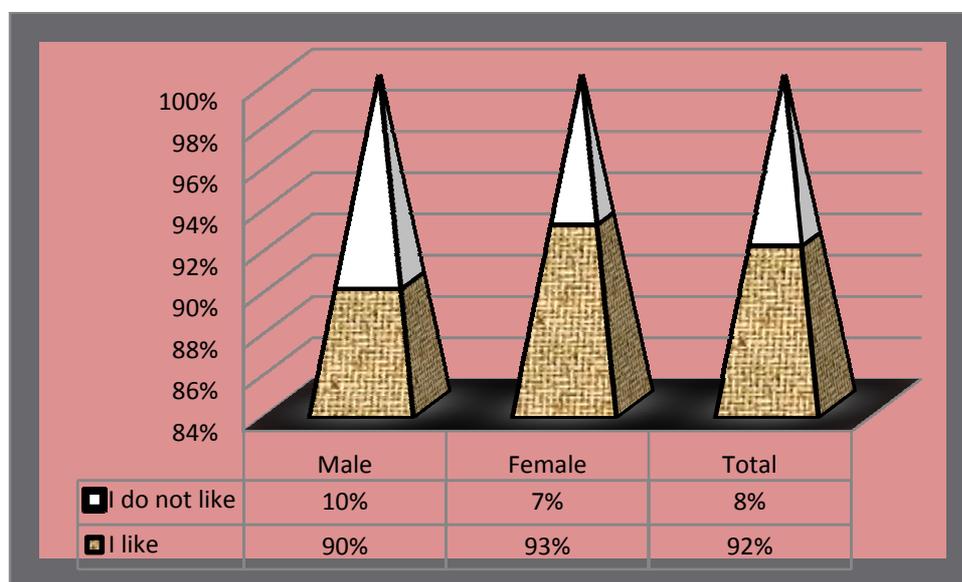
Source: Field visit 2013

Graph 7.1 shows that almost 92% respondents from both male (90%) and female (92%) have reported that they like their language very well. Only 8% (i.e. 10% male and 8% female) respondents said that they do not like their language. Their attitude

towards their language is positive though few respondents do not like to speak their language.

7.3   Problem because of being a native speaker of Thulung

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

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

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

Source: Field visit 2013

Table 7.2 shows that out of the total respondents (i.e., 60) 93% have responded that they have not faced any problem because of being a native speaker of their mother tongue. Contrary to this, 7% respondents from both male and female in a same number have said that they had faced some problems because of being a native speaker of Thulung. The result in Table 7.2 has been represented in Graph 7.2 in the form of graphic presentation.
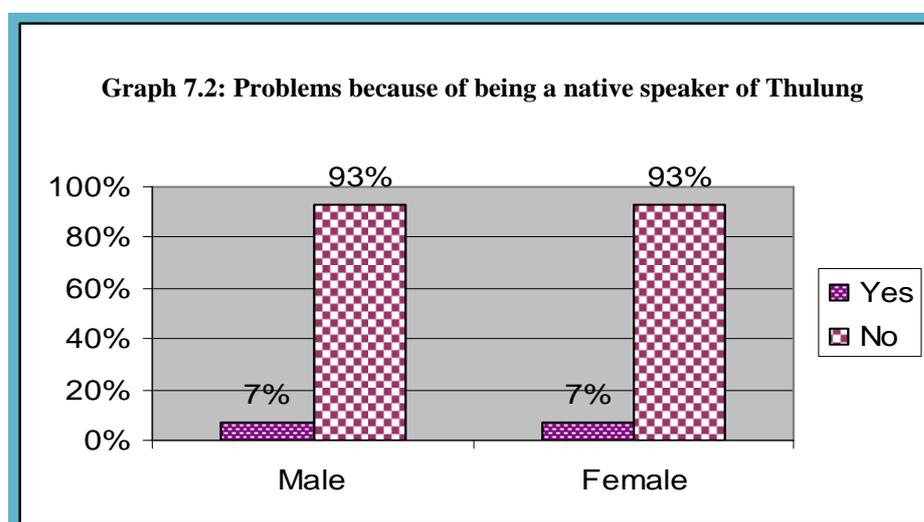
Source: Field visit 2013

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

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

7.4   Feeling about children's marriage with non-Thulung speakers

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

Graph 7.3: Feeling about children's marriage with non-Thulung speakers
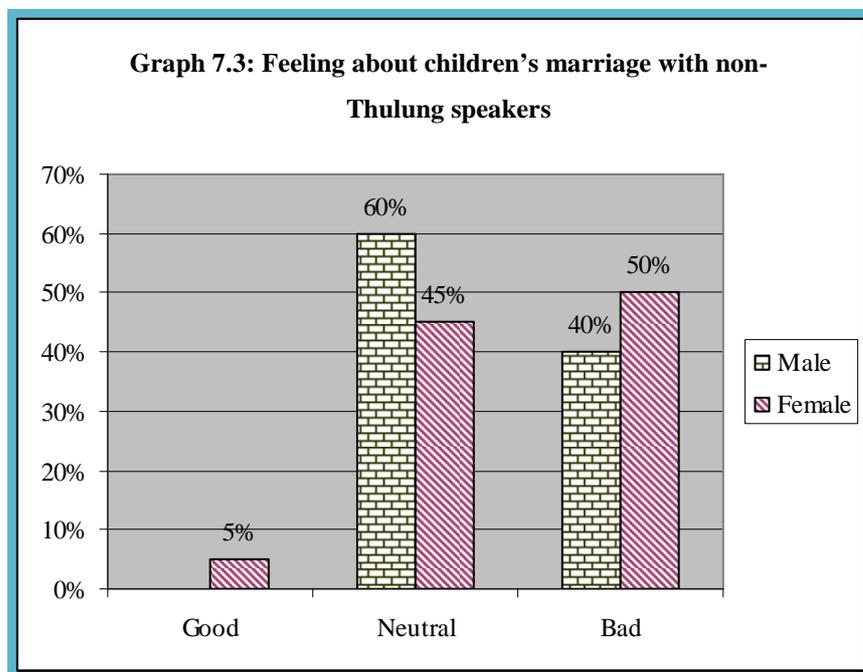
Source: Field visit 2013

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

7.5 Expectation of grandparents towards grandchildren's mother tongue

The Thulung speakers are positive towards their language and culture. Most of the Thulung speakers have the expectation that their grand children will speak their language in the future too. Table 7.3 presents the responses in the key survey points regarding the question "will the grandchildren also speak your language?"

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

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

Source: Field visit 2013

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

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

Table 7.4: Whether the grand-children will speak their language in future

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

Source: Field visit 2013

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

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

Table 7.5: If their grandchildren will not speak their language

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

Source: Field visit 2013

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

7.6 Feeling towards the young people who use other languages

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

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

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

Source: Field visit 2013

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

people of their own community speaking other language instead of their own language. Correspondingly, only 3% male and 6% female feel good when they hear young people of their own community speaking other languages instead of their first language.

7.7   First language of the children

Since Thulung speakers have positive attitudes towards their language, most of them said that their children should speak their mother tongue, i.e., Thulung before other languages. Table 7.7 presents the responses for the question, "what language should your children speak first?" from the respondents from the selected survey points.

Table 7.7: The languages Thulung children should speak first

N-60	Male (n=30)	Female (n=30)	Total
Thulung	29(97%)	30 (100%)	59 (99%)
Nepali	1(3%)	x	1 (1%)

Source: Field visit 2013

Table 7.7 shows that most of the respondents from both male (97%) and female (100%) have told that their children should speak their own mother tongue i.e. Thulung. On contrary to this, only 3% male unlike female have reported that their children should speak Nepali first. The reason behind speaking in favor of the Nepali language instead of their mother tongue according to them is that their children may not get job in the future if they do not know to speak the Nepali language properly.

7.8   Differences in the use of language between two generations

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

used to speak. Graph 7.4 presents the details responses from both male and female from the both A1 and A2 group.

Graph 7.4: Feel of changes of MT they speak than the language that their grandparents used to speak
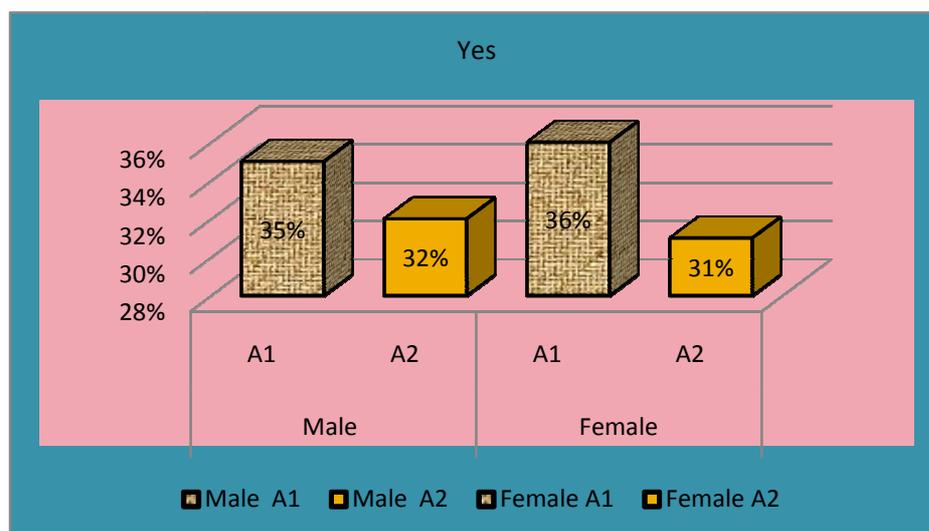
Source: Field visit 2013

Graph 7.4 shows that particularly the respondents from age 1 and age 2 have reported that they feel changes of the languages they speak than the language that their grandparents used to speak.

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

Table 7.8: The changing factors of language

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

Source: Field visit 2013

Table 7.8 presents that out of 60 respondents, only the 40 i.e. sixty-seven percent of the respondents from age 1 and age 2 group from both male and female have agreed that their mother tongue has got changed in terms of given factors. The respondents from the age 3 i.e., 6o+ have felt that there is no change in their mother tongue. They speak the original languages their grandparents use to speak in the past. There is a general pattern in terms of both age and sex as well. The tendency of change in their mother tongue felt by the speakers of age group from 31-59 is low than the age group of 30 below. In the same way, the male respondents are found to have felt more changes of their mother tongue than the female respondents do. Similarly, the educated speakers might have felt different in compared to the uneducated speakers.

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

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

7.9   Wrapping up

Most of the Thulung speakers feel prestigious and neutral when they speak their mother tongue in the presence of the speakers of the dominant language like Nepali. Similarly, most of the Thulung speakers didn't have faced any problem because of being a native speaker of their mother tongue. Almost Thulung people like their

mother tongue. Some of them have been socially discriminated and have had problems in government offices. Most of the Thulung speakers feel bad if their son or daughter married someone who does not know their mother tongue whereas, others feel neutral. But there is no one to say s/he feel good if his/her son or daughter married someone how does not know their mother tongue except only some female respondents.

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

Chapter 8
Lexical comparison and dialect mapping

8.0   Outline

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

8.1   Lexical similarity and variation

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

8.1.1   Methodology

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

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

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

Table 8.1: Evaluation criteria of the lexical similarity percentages

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

The speech varieties having a lexical similarity of less than 60% are evaluated as different language. However, languages or dialects with around 60% or above lexical similarity should be tested for intelligibility using another tool referred to as Recorded Text Test (RTT). Another software used to find out similarity among the selected varieties is COG (2014)[5] which compares the basic words in a number of ways.

8.2 Lexical comparison of five survey points

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

8.2.1 Lexical comparison with WordSurv

This subsection compares and analyzes the basic words. WordSurv developed by (Wimbish, 1989) has been used to elicited and analyze the data.

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

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[5] COG has been developed by SIL International and find in https://github.com/sillsdev/cog/wiki/Cog-Tutorial.

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

Variety	Deusa	Kangel	Panchan	Mukli	Necha, Betghari
Deusa	210	210	210	210	210
Kangel	210	210	210	210	210
Panchan	210	210	210	210	210
Mukli	210	210	210	210	210
Necha, Betghari	210	210	210	210	210

Source: Field visit 2013

Table 8.2 presents the 210 basic words elicited in each survey points in Solukhumbu district. Table 8.3 presents the tally of words that have similarity and differences with other varieties.

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

Variety	Deusa	Kangel	Panchan	Mukli	Necha, Betghari
Deusa	210	150	138	157	147
Kangel	150	210	173	189	166
Panchan	138	173	210	157	189
Mukli	157	189	157	210	157
Necha, Betghari	147	166	189	157	210

Source: Field visit 2013

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

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

Variety	Deusa	Kangel	Panchan	Mukli	Necha, Betghari
Deusa	100%	71%	66%	75%	70%
Kangel	71%	100%	82%	90%	79%
Panchan	66%	82%	100%	75%	90%
Mukli	75%	90%	75%	100%	75%
Necha, Betghari	70%	79%	90%	75%	100%

Source: Field visit 2013

Table 8.4 shows the lexical comparison of the language varieties among the 5 survey points from Solukhumbu district. It shows that the most alike two places are Mukli and Kangel, and Panchan and Necha Betghari which are similar up to 90% in their lexical comparison. The second places having similar lexical items are Necha, Betghari and Kangel having 79% similarity to each other, and between Mukli and Panchan having 75% similarity in their words. In the same way, the third similar places in terms of their use of words are Necha, Betghari and Deusa with 70% similarities. On contrary, the least similar two places are Deusa and Panchan which have not more than 66% similarity in the given words. Thus, the places comprising Mukli, Kangel, Panchan and Necha Betghari are similar up to 75 to 90% to each other. Hence, they can be grouped in one cluster. It can be incorporated within a dialect.

8.2.2 Lexical comparison with COG

This subsection compares and analyzes the basic words in a number of ways using COG. Cog allows you to quickly compare and analyze word lists from different language varieties using an iterative approach. We can quickly make sense of the data and then progressively refine the word lists and settings, improving the comparison results and the understanding of the varieties at each step. Cog compares varieties in a pair wise fashion. This means that every variety will be compared with every other variety.

**Table 8.5: Similarity matrix of the selected variety pairs**

	Dialects		Similarity matrix of variety pairs			
			Lexical	SO	Phonetic	SO
01	Deusa	Mukli	69.59 %	xi	76.43 %	Ix
02	Deusa	Kangel	74.49 %	viii	78.90 %	Vii
03	Deusa	Panchan	65.97 %	xiii	73.47 %	Xiii
04	Deusa	Necha	70.98 %	x	74.25 %	Xii
05	Mukli	Kangel	86.07 %	ii	87.15 %	Ii
06	Mukli	Panchan	78.06 %	vi	77.88 %	Viii
07	Mukli	Necha	69.05%	xii	75.29%	Xi
08	Kangel	Mukli	83.33%	iii	87.05%	Iii
09	Kangel	Panchan	79.19 %	iv	83.72 %	Iv
10	Kangel	Necha	76.14 %	vii	81.32 %	Vi
11	Panchan	Mukli	71.90%	ix	76.05%	X
12	Panchan	Kangel	78.10%	v	82.30%	V
13	Panchan	Necha	88.38 %	i	89.27 %	I

Source: Field visit 2013

The general finding from Table 8.5 is that there is more similarity in its phonetic form rather than lexical one. This because of the reason that any language has more possibility of lexical borrowing than the phonetic has. The most similar varieties are Panchan and Necha in terms of both lexically and phonetically i.e., 88.38 % and 89.27% respectively. On contrary to them, the least similar varieties are Deusa and Panchan in both their lexical (i.e., 65.97%) and phonetic (i.e., 73.47%). In the same way, Deusa has less lexical and phonetic similarity to the other four varieties as they have among each other.

The network graph lays out the language varieties, where similar varieties will tend to cluster together. This can be represented in the form of network graph in Figure 1.

Figure 8.1: Similarity matrix network graph lexical (a) and Phonetic (b)
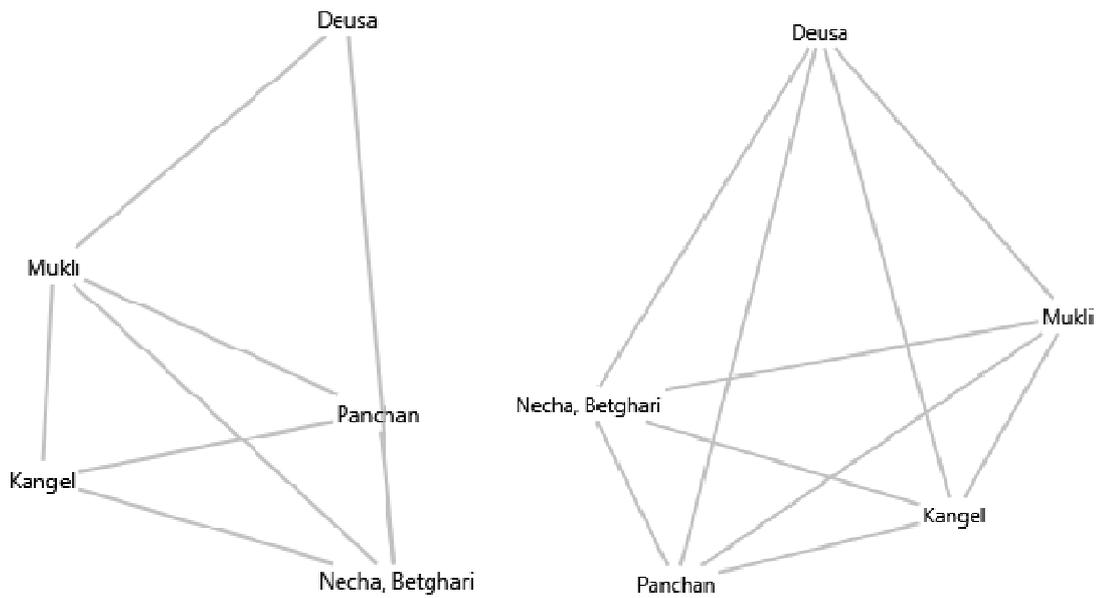
Edges are drawn between varieties that meet a specified similarity threshold. This graph allows you to quickly see clusters of similar varieties and how they might be connected. Figure 8.1(a) shows that Mukli, Panchan. Kangel and Necha Betghari have maintained their dissimilarity one after the next respectively.

Cog can display the graph as either a Dendrogram or a tree. The Dendrogram is useful for displaying rooted trees. The Tree option displays the graph as a radial tree. This is useful for displaying unrooted trees.

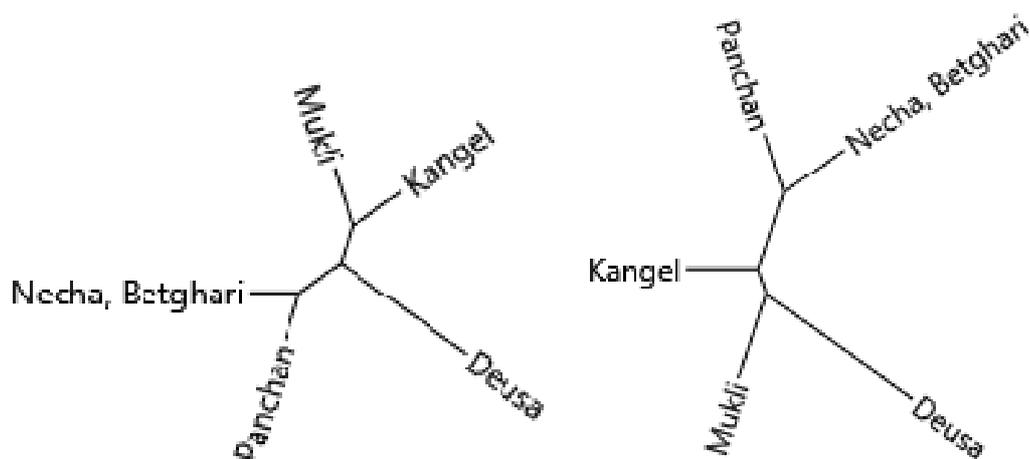**Figure 8.2: Similarity matrix in tree form lexical (a) and Phonetic (b)**

Figure 8.2 (a) shows that Deusa is dissimilar than Mukli, Panchan. Kangel and Necha-Betghari one after the next. This can be presented in a hierarchical graph which used

to display the genetic relatedness of language varieties based on computed lexical/phonetic similarity.

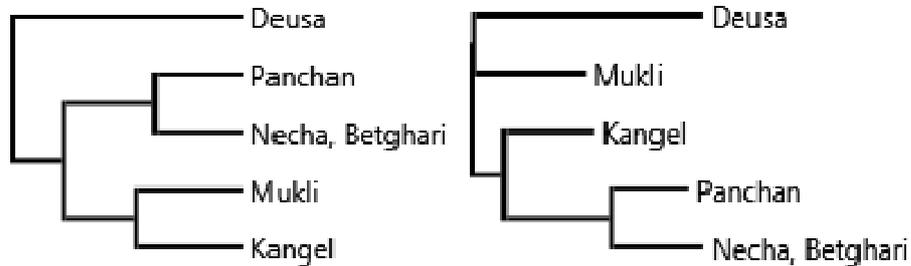**Figure 8.3: Similarity matrix in dendogram form lexical (a) and Phonetic (b)**

Figure 8.3 shows that Mukli, Kangel, Panchan and Necha Betghari form a single large group in terms of their lexical similarity. Within this huge group, they form the 2 small groups comprising Mukli and Kangel, and Panchan and Necha Betghari. While, in case of their phonetic, they overlapped with each other. Deusa form a single group separately in term of its lexical and phonetic too.

We can conclude that in terms of the comparison of basic lexical items from the given 5 points, we can say that there are mainly three dialects of the Thulung language. Although we have grouped the Thulung language spoken in 5 survey points into the three groups, they are not considered to be different languages. Slight difference up to 10% is common within a language. That is why; we can say that the Thulung language has no linguistic variations on the basis of the basic words.

8.3 Global correspondences

The global correspondences chart displays all of the segments that occur in a particular syllable position across all word lists. They are laid out by place of articulation and manner of articulation for consonants and height and backness for vowels. Edges indicate that at least one correspondence has occurred between those two segments. The thickness of the edge indicates the number of correspondences. Figure 8.4 presents the corresponding of the different phonemes in their onset position in terms of their place and manner of articulation.

Figure 8.4: Global correspondence on onset positions
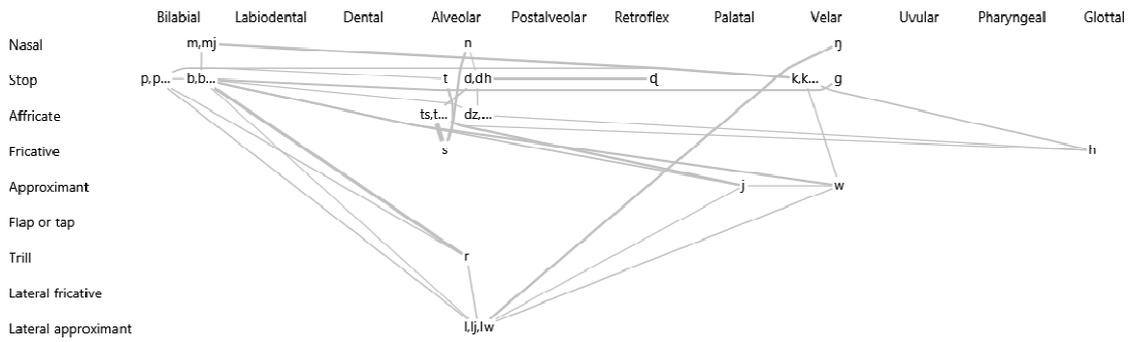
This chart allows you to get a good sense of correspondences that occur across multiple variety pairs. Figure 8.5 presents the corresponding of the different phonemes in their nucleus position. A number of phonemes have occurred in the nucleus position.

Figure 8.5: Global correspondence on nucleus positions
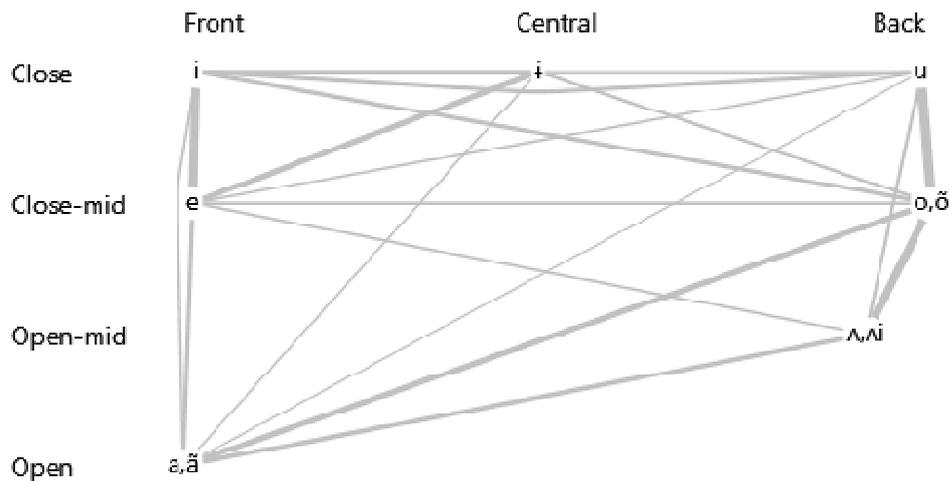
Figure 8.5 shows that the Thulung language has only the vowels phonemes in nucleus position of the syllable. Figure 8.6 presents the global correspondence of the phonemes of basic word list in their coda position.

Figure 8.6: Global correspondence on coda positions
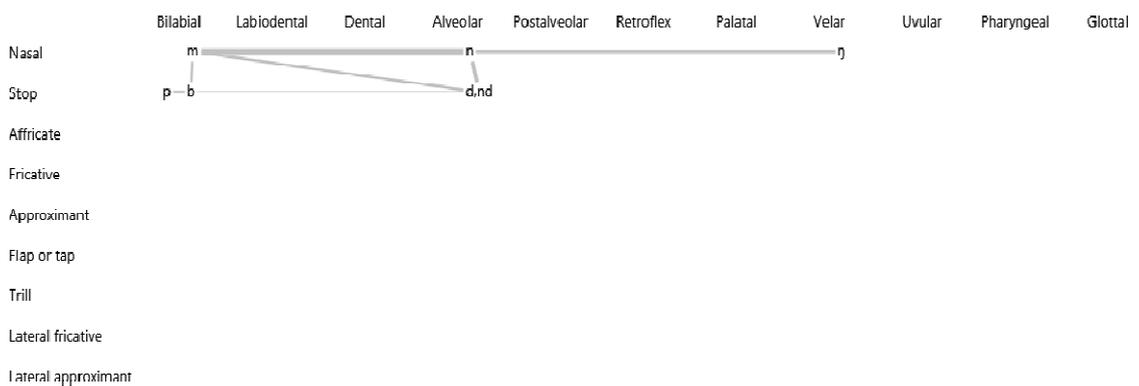
We can observe that only a limited number of phonemes have been occurred in the coda position in compared to the onset position. Only the bilabial, alveolar and velar phonemes occur in coda position.

8.4   Dialect mapping

Dialect mapping is a geographic distribution of variations in speech. It shows the distribution of distinctive linguistic features of a language or dialect. These varieties also may have a number of various varieties in its speech within the language community. It helps to find out the distinct form of a language spoken in a certain geographical area.

Photograph 8.1: Community's participation in dialect mapping

As Photograph 8.1 shows, in dialect mapping through the participatory method, the community members themselves play an active role to find out different dialects or varieties if any in their language.

Photograph 8.2: Researchers with the Thulung family from Panchan VDC

Thulung people are very much enthusiastic to their language and culture. They are ready to passionate to preserve and develop their language and culture. Even all the members from a single family contributed very seriously to find out the various possible dialects within the Thulung language spoken in different places.

8.4.1 Dialect mapping based on participatory method

In this part of the study, dialectal variation of the Thulung language from the selected places namely; Deusa, Mukli, Kangel, Panchan and betghari (Necha) has been observed. This is based on participatory method using the dialect mapping tool. So, it is based on the members of the Thulung speech community's own views in which they have figured out by discussing each other in a group in each place.

Photograph 8.3 presents the dialect mapping findings from Deusa VDC, Solukhumbu.
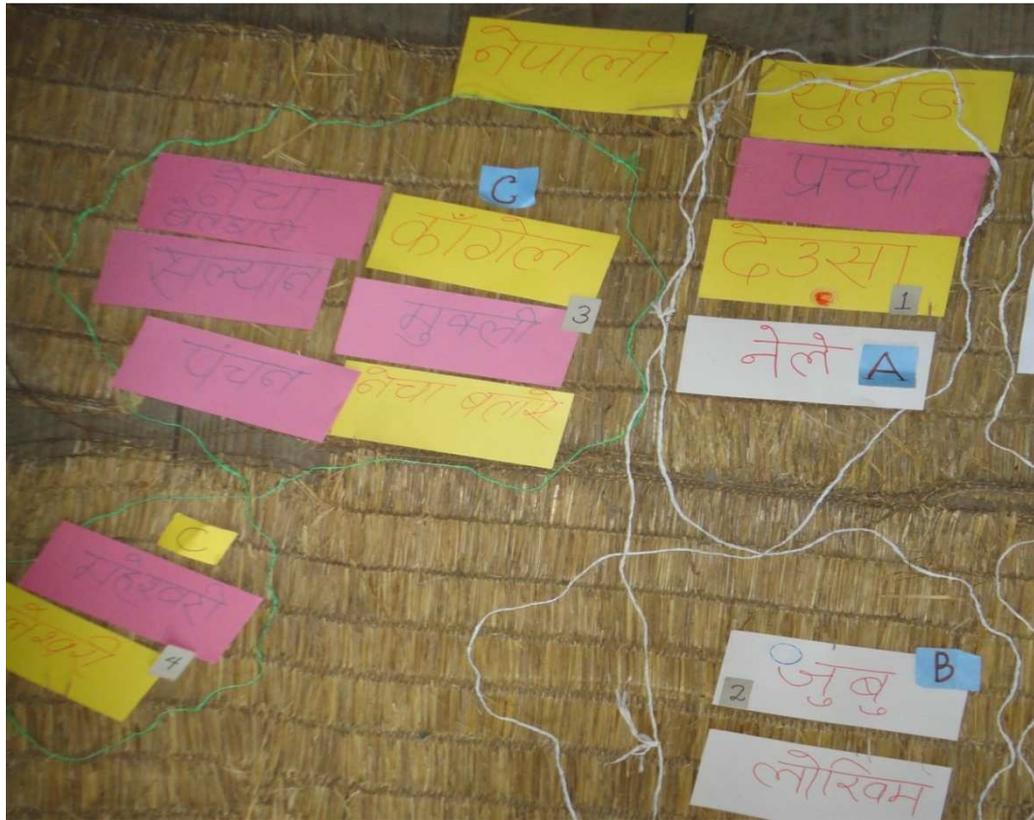
Photograph 8.1 shows that there are a number of places in Solukhubu, Okhaldhunga, Khotang and including some adjacent places from where the Thulung language has continuously been speaking. As the photographs suggests, the participants have grouped the Thulung language largely into the four assemblies. The number one and ideal group is of Deusa group, i.e. comprises of Deusa and Nele. The second group is of set of Jubu and Lokhim. The third one is of Necha Betghari, Necha Batase, Kangel, Mukli Salyan, and Panchan. In the same way, the fourth group is of Maheswari and Jaleshwari from Khotang district.

To find the mutual intelligibility among the Thulung people from different places and to identify the proximity among the dialects, we have used the tool of picture and index correlated to the dialectical map that they have prepared.

Photograph 8.4: Picture and Index of the dialectal map of photograph
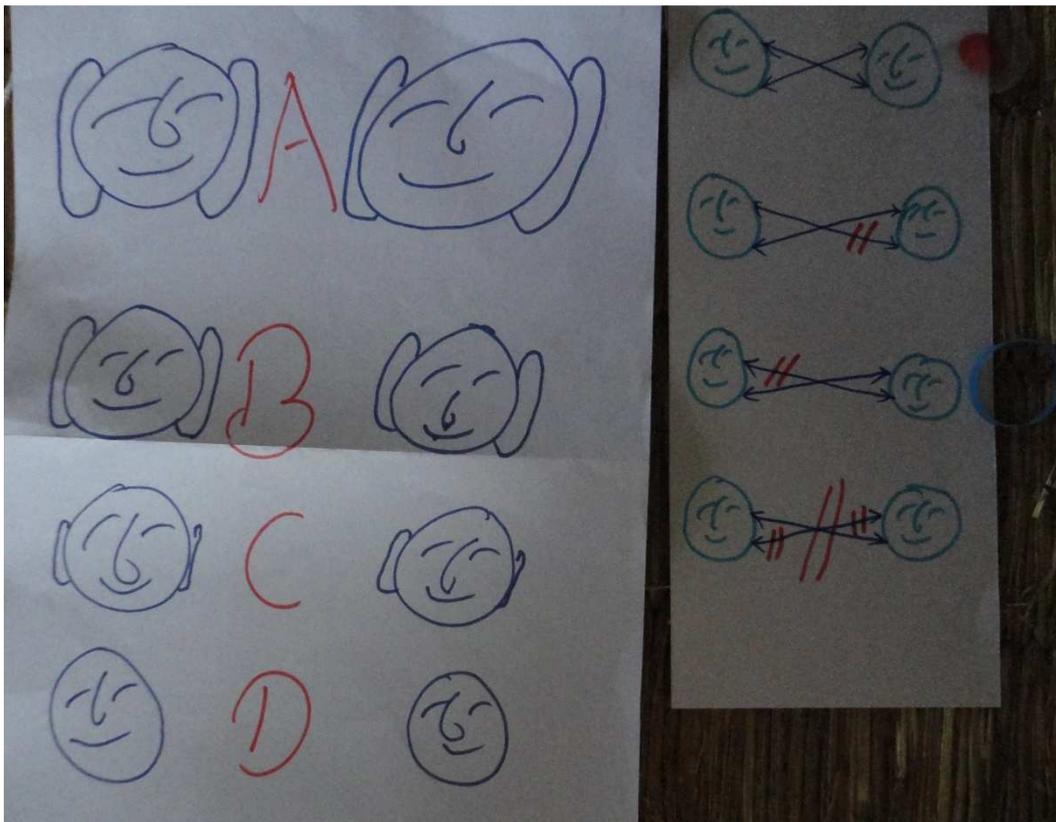
Photograph 8.4 shows that the speakers residing in Deusa have close proximity with the speaker from Jubu and Lokhim than the other speakers from other places. Likewise, the the Thulung language that is spoken in Jubu and Lokhim is mutually intelligible to them than the language from the other places. People from the Deusa and Nele speak and listen in the same way to each other. While in case of the people from of the speakers from Jubu and Lokhim, the people from Deusa and Nele listen with their own fashion rather than theirs. But the people from Jubu and Lokhim hear according to them in the same situation.

In case of Necha, Betghari, most of the Thulung and Bahing use to live alongside along with the Nepali speakers. The Thulung particularly live in Betghari and the Bahing in Batase the eastern and western side of the Necha bazaar respectively. As the Thulung and Bahing live side by side and contiguously, the language they speak are mutually intelligible among most of those who get frequently contact to each other at the Necha bazaar. Necha bazaar is the meeting point of both Thulung and Bahing because of which they frequently come into contact with each other. So linguistically, culturally and socially they have contiguous settlements because of the flanking situation.

8.5   Wrapping up

The primary finding from the lexical comparison from the five survey points is that although they are quite different from one place to the next, they have no bulky linguistic variations among the selected survey points. Thulung language spoken in 5 survey points can be assembled into the four groups. They are not considered to be different languages. Slight difference is common within a language. That is why; we can say that the Thulung language has no linguistic variations on the basis of the basic words.

Mukli, Kangel, Panchan and Necha Betghari use similar lexical items up to 75 to 90 percent to each other can be grouped in one cluster. It can be incorporated within a dialect. In the same way the language spoken in Deusa can be grouped in the next dialect. Because the language use in this VDC is quite varies in terms of its lexical variations. We can conclude that in terms of the comparison of basic lexical items from the given 5 points, we can say that there are mainly two dialects of the Thulung language.

The language that the Thulung community speaks within the country is not different but more or less the same. They can talk and comprehend with each other wherever from the speaker is. They have mutual intelligible to each other. They can communicate with all the people equally well.

Chapter 9
Findings and recommendations

The main aim of this survey was to look at the sociolinguistic situation of the Thulung, a Tibeto-Burman language spoken in the Eastern Development Region of Eastern Hills. The survey has gathered a good deal of information about the mother tongue proficiency and bi/multilingualism; domains of language use; language vitality, transmission, and maintenance; language attitudes; language resources and development, and dialectal variation of the Thulung language. This chapter consists of two sections. Section 9.1 deals with the major findings of this survey, and section 9.2 presents the recommendations for the development of the Thulung language.

9.1   Findings

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

a. The Thulung language is one of Tibeto-Burman languages falls under Tibeto-Burmun group of the Sino-Tibetan family spoken by ethnic group namely 'Thulung' of Nepal residing in Eastern Hill region in general and in Solukhumbu and Khotang districts in particular. Total population of the Thulung people is 20,659 in their number in Nepal (2011 census). It is the 31st language in Nepal in terms of its number of speakers. Traditionally, they depend on hunting, pig farming to make their living residing near the forests. However, many Thulung are now depended on farming and other occupations too. Hunters by origins, Thulung people started agriculture very late. They are living with their own mother tongue and huge folk-culture and traditions till the date.

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

c. They are grateful for their mother tongue in a number of ways. They have their own history, identity, dignity, folklore, folk-culture and traditions. They feel proud of being the speakers of their mother tongue. Besides, they have a lot of

ambitions and desires to build up their mother tongue, they want to make phonemic inventory, determine script, make dictionary, grammar, textbooks, literacy materials, and newspapers, and want it to use in mass media in their mother tongue. In addition, they desire mother tongue based schools, language academy, and use of mother tongue in science and technology. They have dreams, desires and aspirations to develop, prosper, widen and expand the arena of their mother tongue in its usage.

d. Most of the Thulung people speak up to 2/3 languages, namely, Nepali, Bahing, Khaling, Tamang and Hindi along with their mother tongue. Since the Thulung people are in contact with other linguistic communities at various levels including neighbors, farms, market, schools, offices and other workplaces, communication and socio-political channels, they are naturally bilingual. Almost all the Thulung people are found to have bilingual. They speak the Nepali language along with their mother tongue. The situation of multilingualism is also common. Some of them can speak the three or four languages that have surrounded them. As the community of Thulung is diminutive and has been living nearby the other linguistic communities, the influence of other languages is felt even more strongly. It is natural that a neighboring language influences any other language for that matter. Thulung has borrowed many words from neighboring languages of Tibeto-Burman and Indo-Aryan languages such as Bahing, Khaling, Sherpa, and Nepali, Hindi, etc. respectively.

e. The more a language is used the more important it gains. It seems necessary that the Thulung language be used not only while conversing but also in social, economic, educational and political events. The Thulung use formal tones while talking themselves do not seem interested in implementing this issue. Thus, the domains of language use should be elaborated.

f. The Thulung people seem positive towards their mother tongue. They love the culture related to their language, and are proud of their ancestors. They are found to be aware that their language is the source of wisdom and it needs to be preserved, but due to the lack of its functional use within and outside the Thulung community, the language is becoming redundant.

g. The use of the mother tongue in day to day communication particularly within the family and within their house is high. They use their mother tongue in feasts and festivals, ceremonies, farm, etc. Kids usually use the same language as their

parents, but most Thulung kids do not use their language at home. However, the children from Deusa VDC of Solukhumbu district, most of them are found to use their own language at home and with their friends. The Thulung language does not have any other formal use.

h. Thulung has limited linguistic variations among the selected survey points. We have found 10% to 35% variation among the selected varieties; i.e. 65% to 90% similarity among all the varieties. That is why the Thulung spoken in Jubu and Lokhim, the Eastern territory can be regarded as Eastern dialect. Likewise, the Thulung spoken in Deusa; the northern part can be ragarded as the Northern dialect, language that has been used in Mukli and Kangel; the central part of the Thulung resident can be called central dialect, and Panchan and Necha; situated in the Southern terrain can be called the Southern dialect. In this way, we can assemblage the Thulung language in Eastern, Central, Northern and Southern dialects. They assert that the language that the whole Thulung community speaks within this topography is not different but more or less the same. They can talk and comprehend with each other wherever from the speaker is. Most of them are mutually intelligible to each other. They can communicate with all the people equally well except some places having larger variation in its vocabulary.

9.2 Recommendations

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

a. Most of the Thulung speakers want their children to study in their own mother tongue up to the primary level. Furthermore, their children also speak their mother tongue in their day to day communication. That is why the Government of Nepal should make a policy of the mother tongue education and help to prepare multilingual education materials with the collaboration of concerned stake holders.

b. They have articulated for the dictionary, grammar, literacy materials, inclusion of their language within the curriculum, the language as a medium of instruction etc. To fulfill these articulations and aspirations of the speakers of mother tongue government can provide economic supports including its tangible programmes.

c. The government should assist their language development affords by making language plan and policies. It should be done by making high level language planning commission comprising of all the stakeholders so that it could be implemented.

d. Thulung people are bi/multilingual in all the places where it is spoken. But the considerable matter is that the Thulung people from some of the parts are multilingual in some languages, while, the Thulung people from the other places are multilingual in other languages. For example; most of the Thulung from Necha also can speak the Bahing language, while, some of the Thulung from Deusa, Lokhim and Jubu can also speak Khaling and Sherpa. So, while making multilingual education policy on the basis of the multilingual situation in Thulung, this fact should be considered.

e. They have highly demanded some quota with full scholarship for the study of the linguistics in Tribhuvan University so that they can contribute towards their language in their own efforts.

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

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

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