

**A SOCIOLINGUISTIC SURVEY OF
THE WAMBULE LANGUAGE**

A REPORT

SUBMITTED

TO

LINGUISTIC SURVEY OF NEPAL (LinSuN)

CENTRAL DEPARTMENT OF LINGUISTICS

**TRIBHUVAN UNIVERSITY, KATHMANDU,
NEPAL**

By

Krishna Prasad Chalise

July, 2015

ACKNOWLEDGEMENTS

First of all, I would like to express my sincere gratitude to Linguistic Survey of Nepal (LinSuN), Central Department of Linguistics, Tribhuvan University for support and funding for conducting the Sociolinguistic Survey of the Wambule language mainly spoken in the areas around the confluence of the Dudh Koshi and Sun Koshi rivers in Okhaldhunga, Khotang, Udayapur and Sindhuli districts.

I would like to thank all the Wambule Rai people, who directly or indirectly supported us for the successful completion of the survey. We would like to thank Mr. Ganesh Rai, a journalist and language activist who has invaluable contributions for the promotion of the Wambule language and community, for his support and the information he shared with me about the language and community before and during the survey. I would like to express my sincere gratitude to Mr. Man Bahadur Rai, Hilepani, Thakle VDC, Okhaldhunga, the father of Pradip Kumar Rai 'Byakul Maila', the composer of the National Anthem of Nepal, for his hospitality, cooperation, information and keen interest in our work. Similarly I should thank Mr. Badri Bahadur Rai, Ms. Jayanti Rai, Ms. Sunita Rai, Mr. Mahesh Rai and Mr. Binod Rai from Hilepani, for their precious help.

Similarly, I would like to thank Mr. Kampalser Rai, Mr. Sher Bahadur Rai, Mr. Sarbajit Rai and Ms. Dipkala Rai for their kind help at Udayapur, Manebhanjyang VDC, Okhaldhunga. The way we walked up the mountain from Udayapur to Unbu in the darkness of late evening has always been a memorable event in my life because of the difficulty caused by darkness and fatigue. I am thankful to Ms. Manita, Manmaya and Kopila Rai for guiding us all the way from Udayapur to Unbu. Likewise, I am grateful to the help we had from Mr. Guman Sing Rai, Ms. Asmi Maya Rai, Ms. Maina Kumari Rai, and Mr. Basanta Rai at Unbu, Unbu VDC, Okhaldhunga.

I am grateful to Mr. Bhabi Lal Rai from Jayaramghat, Okhaldhunga for his invaluable assistance for us to carry out the survey at Gopitar, Bahunidanda VDC, Khotang. In the same way, I would like to thank Mr. Bir Bahadur Rai, Mr. Katak Bahadur Rai and Ms. Pyari Rai of Gopitar for their kind help. Likewise, I should thank Ms. Nabina Rai, Ms. Khushi Rai, Mr. Karan Rai, Mr. Chhabi Lal Rai and others for their contributions during the survey at Sokhu Gerudanda, Ratnawati VDC, Sindhuli.

I would like to thank all the Rai people including Kale Rai in Rajagaun. I never can forget the moment that we directly drank the muddy water brought from the Sunkoshi River that didn't make us sick. In the same way, we should be grateful to Dhana Bahadur Rai a school teacher in Seleghat who helped us with our field work as well as good hospitality in his house.

I would like to express my sincere thanks to Dr. Laxmi Raj Pandit, my fieldwork colleague who actively worked in collaboration with me to make this fieldwork a success and accompanied me in all kind of difficult situations during the fieldwork.

Similarly, I am thankful to a number of people for their cooperation during our fieldwork there. Our most sincere gratitude goes to all the respondents for their generosity, helpfulness and patience. Without their cooperation, the survey in Wambule would not have been possible.

Krishna Prasad Chalise

TABLE OF CONTENTS

Acknowledgements	i
List of the tables	v
List of the figures	viii
Chapter 1 Introduction	1-5
1.1 Background	1
1.2 The Wambule people and their settlements	2
1.3 The Wambule language	3
1.4 Organization of the report	5
Chapter 2 Research methodology	6-10
2.1 Outline	6
2.2 Research methodology	6
2.2.1 The sociolinguistic questionnaires	6
2.2.2 Word list comparison	9
Chapter 3 Dialectal variation	11-17
3.1 Outline	11
3.2 Dialect mapping	11
3.3 Lexical similarity	14
3.4 Summary	15
Chapter 4 Domains of language use	17-33
4.1 Outline	17
4.2 Patterns of language in general domains	17
4.3 The use of language in interpersonal communication in family	27
4.4 The use of the language by the children in different situations	29
4.4.1 The use of the languages by the children while playing with the friends	29
4.4.2 The use of the languages by the children while talking with the neighbors	29
4.4.3 The use of languages at school with the teachers and friends	30
4.5 The language of invitation	31
4.6 The use of the language of wider communication and its use	31

4.7 The preferred language for medium of instruction in the primary level	32
4.8 Summary	33
Chapter 5 Multilingualism	34-38
5.1 Outline	34
5.2 Knowledge of language	34
5.3 Degrees of language competence	35
5.4 The language they like most	36
5.5 The other languages of parents and spouses	36
5.6 The languages of the children	37
5.7 How much Nepali the children understand in early school classes	37
5.8 Summary	37
Chapter 6 Language vitality, maintenance and language attitude	39-50
6.1 Outline	39
6.2 Language vitality	39
6.3 Language maintenance and transmission	41
6.3.1 The situation of the inter-lingual marriage	41
6.3.2 The situation of language transmission into future generations	43
6.3.3 Reading and writing in mother tongue	44
6.3.4 Volition of the people to assist a mother tongue based school	45
6.4 Language attitudes	45
6.4.1 Feeling while speaking mother in the presence of other people	46
6.4.2 Problems faced because of speaking mother tongue	46
6.4.3 Feeling about children marrying non-mother tongue speakers	46
6.4.4 Feeling if future generations spoke the mother tongue	47
6.4.5 The preferred first language for the children	47
6.4.6 The changes occurred in the contemporary Wambule	47
6.4.7 Feeling about community people speaking other languages	48
6.5 Summary	49
Chapter 7 Language resources	51-60

7.1 Outline	51
7.2 The oral language resources	51
7.3 The written language resources	53
7.4 Responses of the people about the radio	56
7.5 Reading the written materials in their mother tongue	57
7.6 Summary	59
Chapter 8 Summary of findings and recommendations	61-64
8.1 Outline	61
8.2 Summary of the findings	61
8.3 Recommendations	63
References	64
Annexes	65-103
Annex A: The word list	65
Annex B: Sociolinguistic questionnaire A	72
Sociolinguistic questionnaire A (in Nepali)	79
Annex C: Sociolinguistic questionnaire B: Participatory method	87
Sociolinguistic questionnaire B: Participatory method (in Nepali)	92
Annex D: Sociolinguistic questionnaire C	99
Sociolinguistic questionnaire C (in Nepali)	101

List of the tables

Table 2.1: The overview of the survey points and sample population in Wambule	7
Table 2.2: Mother's mother tongue of the respondents	8
Table 2.3: Father's mother tongue of the respondents	8
Table 2.4: Spouse's mother tongue of the respondents	8
Table 2.5: The birth place of the respondents	8
Table 2.6: Whether they have lived out of the address	8
Table 2.7: The survey points and sample population for dialect mapping	9
Table 2.8: The overview of the sample population for word list comparison	10
Table 3.1: Lexical Similarity comparison in Wambule	14
Table 4.1: Use of Wambule in different domains by locations	18
Table 4.2: Use of Wambule in different domains by sex	20
Table 4.3: Use of Wambule in different domains by age	20
Table 4.4: Use of Wambule in different domains by education	22
Table 4.5: Use of Wambule and Nepali in different domains by locations	23
Table 4.6: Use of Wambule and Nepali in different domains by sex	24
Table 4.7: Use of Wambule and Nepali in different domains by age group	24
Table 4.8: Use of Wambule and Nepali in different domains by education	25
Table 4.9: Use of Nepali in different domains by different locations	26
Table 4.10: Use of Nepali in different domains by different sex	27
Table 4.11 Use of Wambule in interpersonal communication at home	28
Table 4.12 Use of Nepali in interpersonal communication at home	29
Table 4.13: The language(s) used by the children playing with the friends in community	30
Table 4.14: The language(s) used by the children while talking with the neighbors	30
Table 4.15: The use of languages at school with the teachers and friends	30
Table 4.16: The use of languages for invitation	31
Table 4.17: The anguage of wider communication and its use	32
Table 4.18: The preferred language for medium of instruction at different places	32
Table 5.1: Wambule and other languages spoken/known by the speakers	34
Table 5.2: Knowledge of language(s) according to place	35
Table 5.3: Degrees of language competence at different locations	36

Table 5.4: The languages of preference of the respondents according to places	36
Table 5.5 The other languages of parents and spouses	36
Table 5.6: The languages of the children at different survey locations	37
Table 5.7: The languages of the children according to education level of the parents	37
Table 6.1: Do the young people speak Wambule as well as they should by place	41
Table 6.2: The situation of inter-lingual marriage (according to place)	42
Table 6.3: The situation of inter-lingual marriage by education	42
Table 6.4: The possible language communities for inter-lingual marriage	43
Table 6.5: The prediction about transmission of Wambule in grandchildren by location	43
Table 6.6: The prediction about transmission of Wambule in grandchildren by sex	44
Table 6.7: The prediction about transmission of Wambule in grandchildren by age	44
Table 6.8: The prediction about transmission of Wambule in grandchildren by education	44
Table 6.9: Responses about the children reading and writing in mother tongue	45
Table 6.10: How people would help a mother tongue based primary school	45
Table 6.11: Feeling about speaking mother tongue in the presence of outsiders	46
Table 6.12: Problems faced because of speaking mother tongue	46
Table 6.13: Feeling about children marrying non-mother tongue speakers	47
Table 6.14: The preferred first language for the children by locations	47
Table 6.15: Whether contemporary Wambule is different from the previous one	48
Table 6.16: The aspects of Wambule that have changed	48
Table 6.17: How they feel their community people not speaking the language (by locations)	49
Table 6.18: How they feel their community people not speaking own language by sex	49
Table 7.1: The folklores available in Wambule	51
Table 7.2: Available written materials in Wambule	53
Table 7.3: Information about written materials	54
Table 7.4: Responses of the people about the radio at different survey points	56
Table 7.5: Responses of the people about the radio by age groups	57
Table 7.6: Responses of the people about the radio by education	57
Table 7.7: The situation of how much they read the written materials in Wambule	58
Table 7.8: How much the respondents read the written materials in their mother tongue	58

Table 7.9: Information about the institutions for the promotion of Wambule by location	58
Table 7.10: Information about the existing institutions for the promotion of Wambule by sex	59
Table 7.11: Information about the existing institutions for the promotion of Wambule by education	59

List of the figures

Figure 1.1: The survey areas in the map of Nepal	1
Figure 1.2: Wambule speaking areas	2
Figure 1.3: Genetic classification of Wambule	4
Figure 3.1: Dialect mapping at Hilepani	11
Figure 3.2: Dialect mapping at Udayapur	12
Figure 3.3: Dialect mapping at Unbu	13
Figure 3.4: Dialect mapping at Gerudanda	13
Figure 3.5: Lexical similarity comparison	14
Figure 3.4: The varieties of the Wambule language	15
Figure 4.1: Use of Wambule in different domains by locations	19
Figure 4.2: Use of Wambule in different domains by age	21
Figure 4.3: Use of Wambule and Nepali in different domains by locations	23
Figure 4.4: Use of Nepali in different domains by locations	26
Figure 5.1: Knowledge of language(s) according to place	35
Figure 6.1: Vitality situation in Hilepani	39
Figure 6.2: Vitality situation in Udayapur	39
Figure 6.3: Vitality situation in Unbu	40
Figure 6.4: Vitality situation in Gopitar	40
Figure 6.5: Vitality situation in Gerudanda	40
Figure 7.1: Language resources at Hilepani	55
Figure 7.2: Language resources at Udayapur	55
Figure 7.3: Language resources at Unbu	55
Figure 7.4: Language resources at Hilepani	55
Figure 7.5: Language resources at Hilepani	56
Figure 8.1: The dialects of Wambule	61

CHAPTER 1

INTRODUCTION

1.1 Background

This research was carried out by Linguistic Survey of Nepal (LinSuN) in the Wambule speaking areas. The main purpose of this study was to find out the sociolinguistic situation of the Wambule language. The specific goals /objectives of the study were as follows:

- a. To identify the number of the Wambule varieties and how they vary from each other by assessing the levels of lexical similarities among them;
- b. To find out their vitality by investigating the patterns of their use in certain domains of language use;
- c. To assess the mother tongue proficiency and extent of community bilingualism;
- d. To evaluate the language maintenance and the attitudes of the speakers towards their native tongue(s); and
- e. To gather information regarding the resources and language development for the implementation of mother-tongue based multilingual education in the mother tongues.

The following locations were selected as the survey points on the basis of the density of the Wambule population, speakers and the dialectal variations.

- i. Hilepani in Thakle VDC
- ii. Udayapur in Mane Bhanjyang VDC
- iii. Unbu in Unbu VDC
- iv. Gopitar in Bahunidanda VDC
- v. Gerudanda in Ratnawati VDC

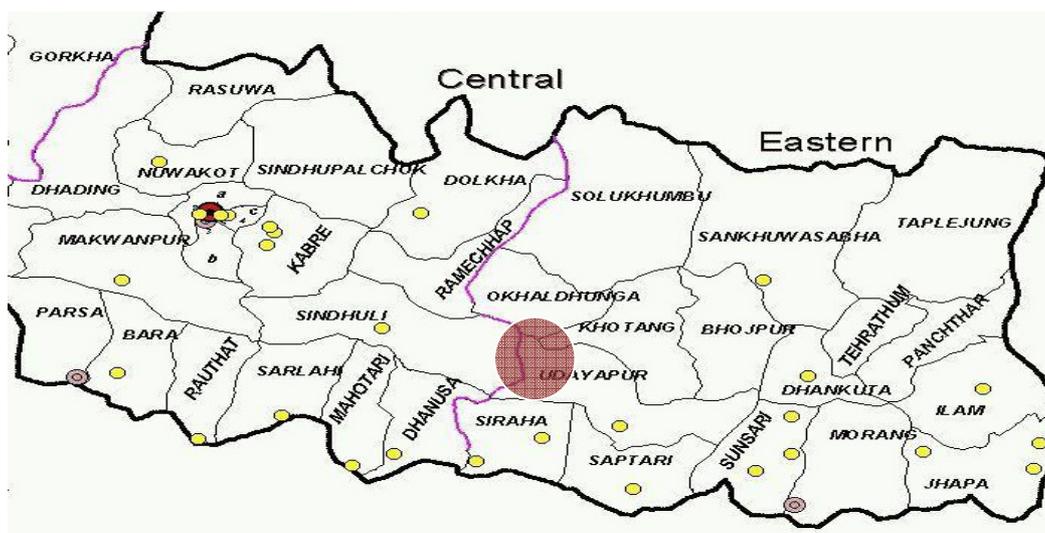


Figure 1.1: The survey area in the map of Nepal

1.2 The Wambule people and their settlements

Wambule is an ethnic nationality of Nepal belonging to the Rai-Kirati group. They have their own language and culture that share features with the other Rai-Kirati group of people. In the same way they are like other Rai people in their physical appearance. There are a number of other names used to refer to them like Ambule, Caurasia, Chaurasia, Chaurasya, , Ombule, Tsaurasya, Umbule, Vambucauras Raduyor, Vambule, etc. (Epele et al. 2012). Traditionally the Wambule people used to be called Chaurasiya which is the adjectival form of Nepali number 84 (t^saurasi). It is because the Wambule speaking areas used to belong to the district no 84 in the traditional administrative division of Nepal. But the term didn't only refer to Wambules but also to Jeros who reside adjacent on the South-West of the Wambule residing areas. Both of the communities are very close to each other linguistically and culturally as well. Hodgson (1857) has used the term covering both of the communities and recorded the first wordlist of the language under the term Chaurasiya (van Driem 2001).

In our survey we found that they preferred to call themselves *wambule* or *wombule* and they have negative feeling towards the other terms used in the literature. We could not identify whether they have clans or not.

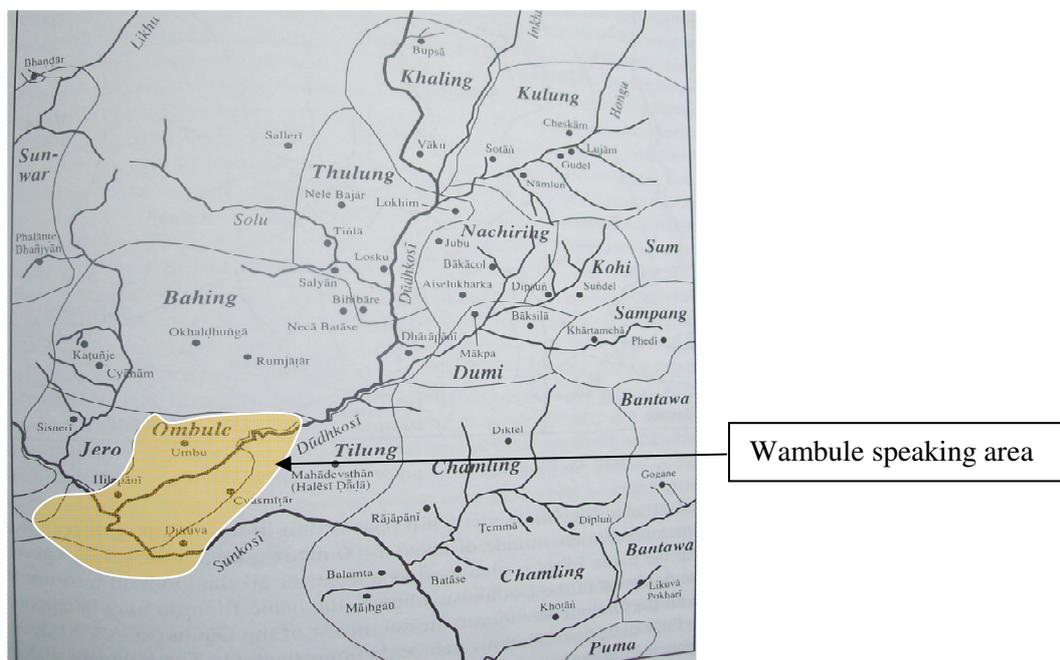


Figure 1.2: Wambule speaking areas [Source: van Driem 2001]

van Driem 2001 has stated that the Wambule residing area is the area around the confluence of the Dudh Koshi and Sun Koshi which extends over the South-East of the Okhaldhunga,

South-West of the Khotang and North-West of the Udayapur districts. But during our fieldwork we could find Wambule residing areas in the Sindhuli district too. There are some Wambule settlements in Ratnawati VDC in the North-East of the Sindhuli district.

Hanßon (1991) as cited in Opgenort (2002) has reported about the Wambule settlements outside their mainland. According to him Khalde village of Panchthar district, Simle, Maintappa ... villages of Panchthar district, Chhintang, Sambhu ... villages of Dhankuta district, and Thumki, Hasampur ... villages of Bhojpur district have Wambule settlements. Nowadays, the Wambule people have migrated into different parts of the country especially the eastern and central part of Nepal. A number of migrated Wambules are found in the Kathmandu valley, too. Opgenort (2002:15-17) has collected altogether 34 clans of Wambule. The clan names are generally marked for male (*-tso/-tsa*, *-ba/-pa*) and female (*-me*) distinctly.

Basically the Wambule people worship the nature. They worship two mountains named Libju and Bhumju which have great religious and social significance. Libju is situated in Okaldhunga (one side of Dudhkoshi) and Bhumbu in Khotang (the other side of Dudhkoshi). The two mountains are the representatives of two major Wambule settlements. They regard the mountains as their ancestor deities, Libju as male deity and Bhumju as female deity. They also worship evil spirits so that they would not trouble them. They celebrate a number occasions like annual harvest festival called Nwangi. They also celebrate ceremonies to honor the ancestors, worship of the land and other natural things. They have other rites and ritual from birth to death, too. Apart from their own practices, they worship the Hindu Gods, observe Hindu ceremonies and celebrate Hindu festivals, too.

Most of them (42 out of 60) are Kirat by religion and like other Kirati people they have their oral religious texts called Mundum and worship the deities of their own. They have been found to have been shifted into other religions. A remarkable number of them (14 out of 60) were found to follow Hinduism. Some of them (4 out of 60) were found to follow Christianity.

1.3 The Wambule language

Wambule is the ethnonym as well as the glottonym. The people call themselves Wambule and their language Wambule bhasa or Wambule kura. None of the respondents used other terms to refer to their language. The endonym and the exonym of the language are also the same in most of the cases but some people use Chaurasia as exonym. Epele et al. 2012 state

that Wambule language is spoken in southernmost Okhaldhunga and the language is in stage 5 of vitality state, developing, on the scale of EGIDGE.

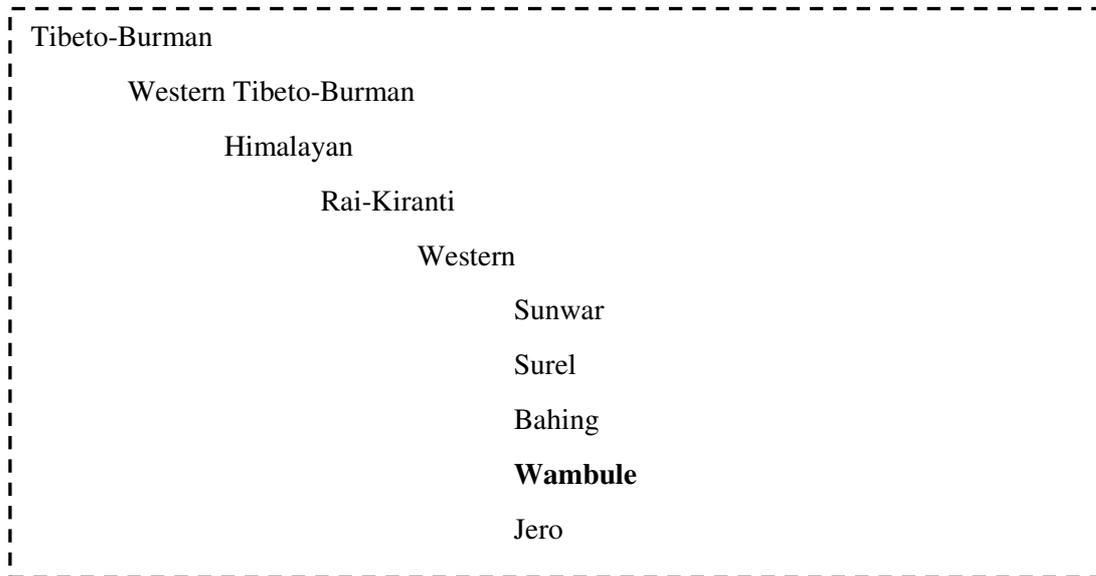


Figure 1.3: Genetic classification of Wambule [Source: Bradley (1996)]

Wambule is a Western Kiranti language under the Himalayan sub-branch of Western Tibeto-Burman branch of Tibeto-Burman language family. The closely related languages to Wambule are Bahing, Sunwar and Jero Bradley (1996). Epele et al (2012) is based on Bradley (1996) and has same classification. The genetic classification of Wambule has been presented in Figure 5.

Opgenort (2002:5-7) has identified four dialects of Wambule: Wamdyal, Udayapure, Jhappali and Hilepane. The areas of the dialects are presented below.

- a. **Wamdyal dialect:** Rikdum, Lukuvapani, Wamdyal (Ubu), Huku, Sikapu, Tarkomdada, Salle, Dhepti, Dhaircaur, Khayapu, Lorphe, Thulacaur, Moli, Vaksa, Leva, Sinju, Gairigau, Dhemdalu, Kopsepu, Phasku, and Serankhu;
- b. **Hilepane dialect:** Pipale, Bhadare, Hilepani, Thakle, Mandhare, Sokma Tar, Dundunma, Jakma, Jerun, Ricuva, and Lambole
- c. **Udayapure dialect:** Udayapur, Phedigau, Barasi, Ghiramdi, Simkaku, and Peku
- d. **Jhappali dialect:** Kurlghat, Majkhani, Byanditar, Rupatar, Kharka, Cuvabot, Jhappa, Lurkhudada, Vaitar, Balui, Thumka, Pakauci, Goviar, Gurdum, Jayaram Gha, Bahuni Dada, Todke, Limlun, Damli, Vetagau, and Temtuku; Sagarmatha Zone, north Udaypur district and Janakpur Zone, northeast Sindhuli district, Hilepane dialect:

Lekhani, Ghurmi, Salle, Sorun, Salleni, Pallo Salleni, Sindure, Majkhani, Bhirpani, Kusumtar, and Jortighat.

1.4 Organization of the report

The survey report is organized into 6 chapters. Chapter 1 examines the possible dialectal variations and chapter 2 investigates the major domains of language use. Similarly chapter 3 evaluates the mother tongue proficiency and bi/multilingualism and chapter 4 looks at language vitality, language maintenance and language attitudes. In the same way, chapter 5 discusses language resources, dreams and plans of the speech community for language development and chapter 8 presents the summary of the findings and recommendations. The annex includes word lists and sociolinguistic questionnaires.

CHAPTER 2

RESEARCH METHODOLOGY

2.1 Outline

This chapter deals with the research methodology employed in this survey. It consists of three sections. Section 2.2 presents a brief description of the research tools: sociolinguistic questionnaires and wordlist, the major focus of the tools in the survey, their basic characteristics and how they were administered in the field. In section 2.3, we deal with the limitations of the survey with respect to time, access, area, methods and informants.

2.2 Research methodology

This survey has employed three different tools in order to fulfill its goals. The methods/tools consist of Sociolinguistic Questionnaires (SLQ) and Wordlist Comparisons. The Sociolinguistic Questionnaires (SLQ) consists of three sets: Sociolinguistic Questionnaire A, Sociolinguistic Questionnaire B, and Sociolinguistic Questionnaire C.

2.2.1 The sociolinguistic questionnaires

There have been employed three sets of sociolinguistic questionnaire in this survey.

a. Sociolinguistic questionnaire A (SLQ A)

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

Prior to the administration of the set of questionnaire five different locations were selected as the survey points. Equal number of respondents were selected from each of the survey points including male-female, literate-illiterate and different age groups (15-35, 35-55 and above 55). Table 2.1 presents the overview of the survey points and sample population.

Table 2.1: The overview of the survey points and sample population in Wambule

Survey points	GPS Coordinates	Elevation	Sex		Education			Age groups		
			Male	Female	Illiterate	Literate	Educated	15-35	35-55	55+
Hilepani	086 °25'56.4 E 27 °10'26.3' N	869m	6	6	3	3	6	4	4	4
Udayapur	086 °27'48 E 27 °12'41' N	1180m	6	6	4	4	4	4	4	4
Unbu	086 °29'12 E 27 °10'26.3' N	1016	6	6	7	1	3	4	4	4
Gopitar	086 °28'04 E 27 °11'58' N	866m	6	6	7	1	3	4	4	4
Gerudanda	086 °22'42 E 27 °11'07' N	553m	6	6	8	1	3	4	4	4
	Total		30	30	30	10	20	20	20	20
	Grand total		60		60			60		

¹Source: Field survey 2071

The questions were administered in Nepali and the answers given by the informants were recorded in the questionnaire in Nepali or English. After the data collection the answers were entered into a database and analyzed for general patterns and trends that would contribute to fulfill the research goals. Linguistic background of the respondents is important in the sociolinguistic study of a language. The linguistic background of the respondents is presented in Tables 2.2-2.6.

¹ The source to all the tables and figures in this report is field survey 2071 otherwise stated.

Table 2.2: Mother's mother tongue of the respondents

	Hilepani	Udayapur	Unbu	Gopitar	Gerudanda
Wambule	12	12	11	11	12
Bahing	0	0	1	0	0
Chamling	0	0	0	0	1

Table 2.3: Father's mother tongue of the respondents

	Hilepani	Udayapur	Unbu	Gopitar	Gerudanda
Wambule	12	12	12	12	12

Table 2.4: Spouse's mother tongue of the respondents

	Hilepani	Udayapur	Unbu	Gopitar	Gerudanda
Wambule	9	10	10	9	9
Nepali	0	0	1	0	0
Chamling	1	0	0	0	0
Unmarried	2	2	1	3	3

Table 2.5: The birth place of the respondents

	Hilepani	Udayapur	Unbu	Gopitar	Gerudanda
Address	11	11	11	12	8
Out of address	1	1	1	0	4

Table 2.6: Whether they have lived out of the address

	Hilepani	Udayapur	Unbu	Gopitar	Gerudanda
Yes	5	1	2	0	0
No	7	11	10	12	12

b. Sociolinguistic Questionnaire B (SLQ B)

Sociolinguistic questionnaire B is participatory in nature. It comprises of four participatory tools: Domains of Language Use (DLU), Bilingualism (BLM), Dialect Mapping (DLM) and Appreciative Inquiry (ACI). The purpose of the Dialect Mapping (DLM) tool is to help the speech community to think about the languages/language varieties spoken in the areas. It was

used to find out the dialects of Wambule and their distribution. Domains of Language Use (DLU) was used to find out the domains in which they use Wambule and other languages. Similarly, Appreciative Inquiry (ACI) was used to find out the available language resources in the language and the possibilities and challenges of language preservation and promotion. Table 2.7 and 2.8 give the overview of the locations and sample population selected for the purpose of Dialect Mapping (DLM) in Wambule.

Table 2.7: The survey points and sample population for dialect mapping

Locations	Sex		Literacy		Age groups		
	Male	Female	Literate	Illiterate	15-35	35-55	55+
Hilepani	4	4	5	3	3	3	2
Udayapur	4	5	4	5	5	2	2
Unbu	3	4	4	3	4	2	1
Gopitar	5	4	6	3	3	3	3
Gerudanda	6	4	5	5	3	4	3

c. Sociolinguistic Questionnaire C (SLQ C)

This set was administered on one to three language activists and/or village head at every survey point. It aims to assess the language maintenance, language vitality and their attitudes towards their languages and their readiness for language development.

2.2.2 Word list comparison

The basic wordlist contains 210 items. The main purpose of this wordlist is to determine the thresholds of lexical similarity uniting groups of languages and dialects at various percentage levels on the basis of standard word lists elicited from the mother tongue speakers. The results have been presented in a table which illustrates the relative linguistic distances among various speech communities, and lexical differences have been compared in an exhaustive matrix of pairs (See 3.3).

From each survey points, five informants representing different age, sex and educational status 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 Wambule as his/her mother tongue and should not have lived outside the village for extended periods of time.

Table 2.8: The overview of the sample population for word list comparison

VDCs	Sex		Education			Age groups		
	Male	Female	Illiterate	Literate	Educated	15-35	35-55	55+
Hilepani	2	3	1	2	2	2	2	1
Udayapur	3	2	2	1	2	2	2	1
Unbu	3	2	2	2	1	1	3	1
Gopitar	2	3	1	2	2	2	1	2
Gerudanda	3	2	3	2	0	3	1	1

The wordlist elicitation was in Nepali language. Wambule equivalents for the Nepali words were asked to the native speakers and the words were transcribed phonetically. The lexical items were compared in order to determine similarities and differences among the varieties sampled. This tool provides an initial indication of possible dialects groupings in the languages. However, the intelligibility between dialects cannot be conclusively stated based solely on lexical similarity percentages.

CHAPTER 3

DIALECTAL VARIATION

3.1 Outline

This chapter attempts to look at the dialectal variations in Wambule. This chapter is organized into four sections. Section 3.2 presents the results drawn from dialect mapping tool. Section 3.3 deals with the wordlist comparison in Wambule. And finally, in section 3.4 we present the summary of the findings of the chapter.

3.2 Dialect mapping

For the purpose of identification of the different dialects of the Wambule language, we carried out dialect mapping at four survey points: Hilepani, Udayapur, Unbu and Gerudanda, and tried to find out an overall impression of the distribution of the Wambule varieties spoken.

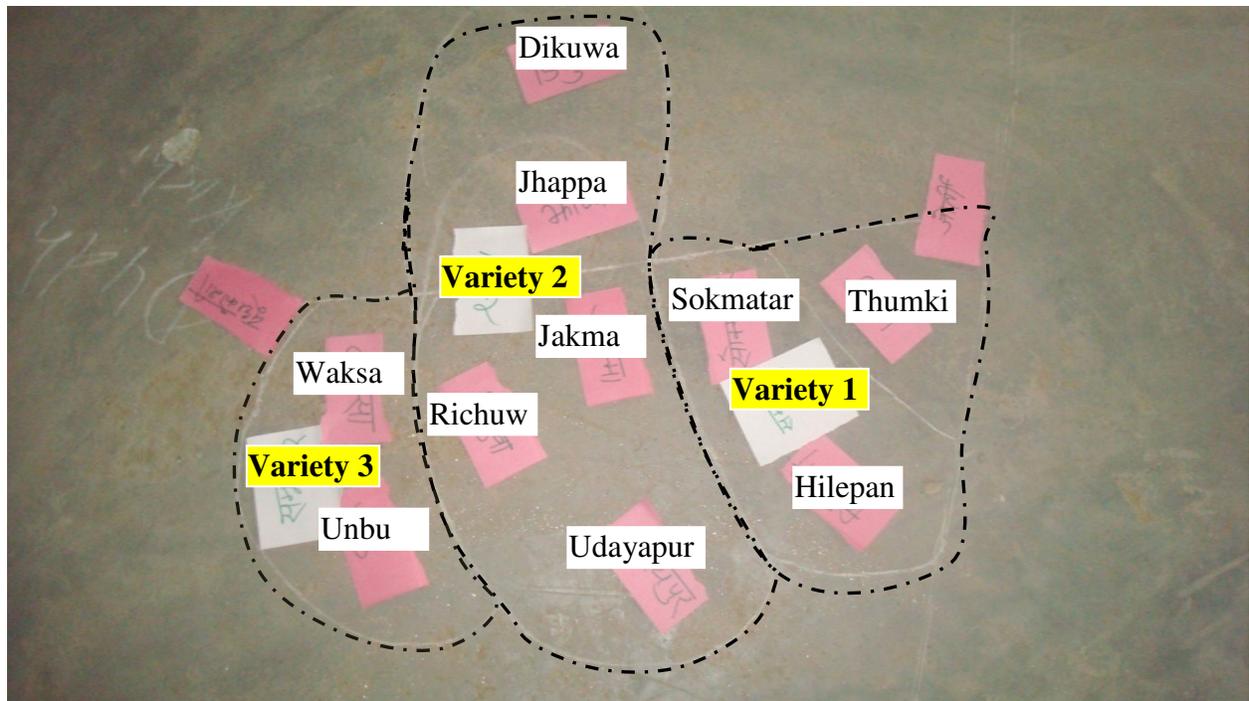


Figure 3.1: Dialect mapping at Hilepani

Dialect mapping at Hilepani showed that Wambule is spoken in Hilepani, Udayapur, Unbu, Waksa, Richuwa, Jakma, Sokmatar, Thumki, Jhappa and Dikuwa villages in the areas near the confluence of Dudhkoshi and Sunkoshi Rivers. The people identified three varieties of

Wambule. The first variety is spoken in Hilepani, Thumki and Sokmatar, second variety is rather large and spoken in Udayapur, Richuwa, Jhappa, Jakma and Dikuwa. Similarly the third variety is spoken in Unbu and Waksa.

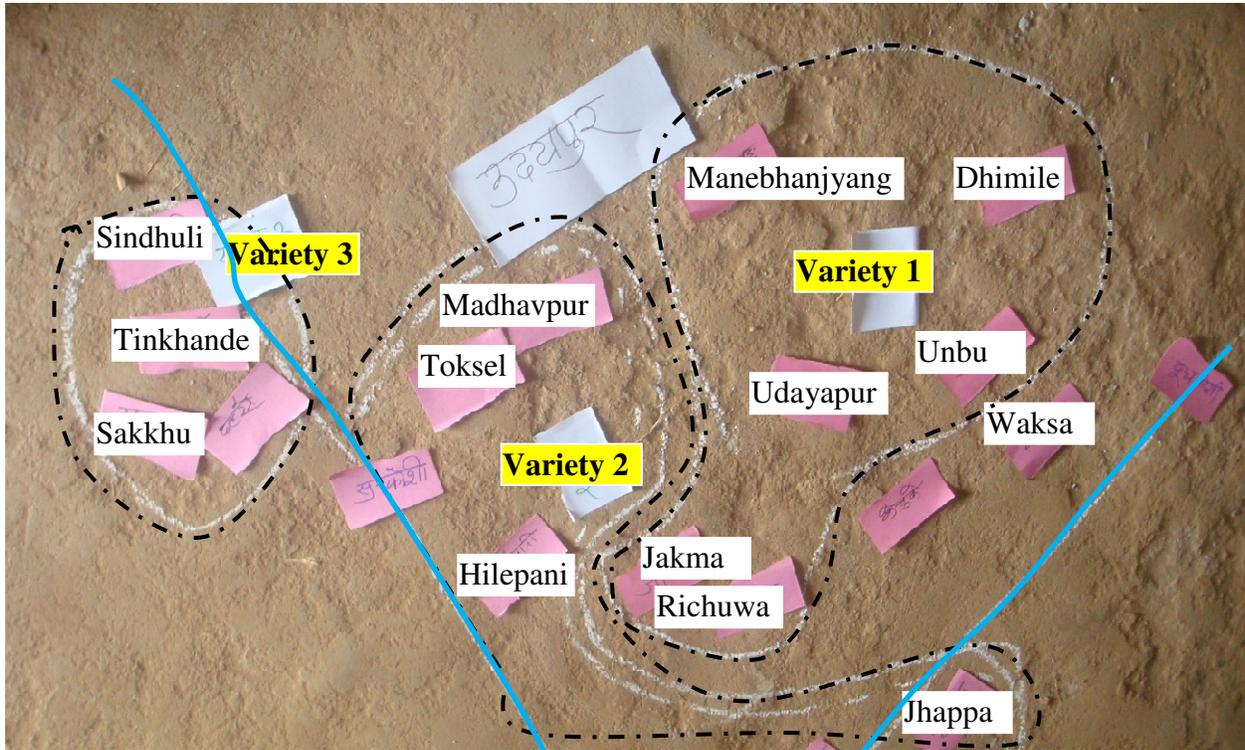


Figure 3.2: Dialect mapping at Udayapur

Dialect mapping at Udayapur had been beneficial for the identification of the Wambule speaking areas in Sindhuli district. Unlike the dialect mapping at Hilepani, it included Udayapur and Unbu varieties together in a single group and Waksa in a different group as in Figure 3.2. Dialect mapping at Unbu brought a very different picture of dialect distribution of Wambule. Except Madhavpur, it included Hilepani, Udayapur, Unbu and all the locations on the both sides of Dudhkoshi in a single dialect as in Figure 3.3. The dialect mapping at Gerudanda brought the same picture of dialect distribution of Wambule as in Unbu but it was different in the point that it separated Toksel and Ketuki into a different separate group as in Figure 3.4.

Dialect mapping could not bring a clear picture of the distribution of the Wambule varieties except it clearly distinguished the variety spoken in the areas of Sindhuli across the Sunkoshi River. It is because the varieties spoken on the both sides of Dudhkoshi River are very similar to each other and the speakers don't have a clear cut distinction among the varieties

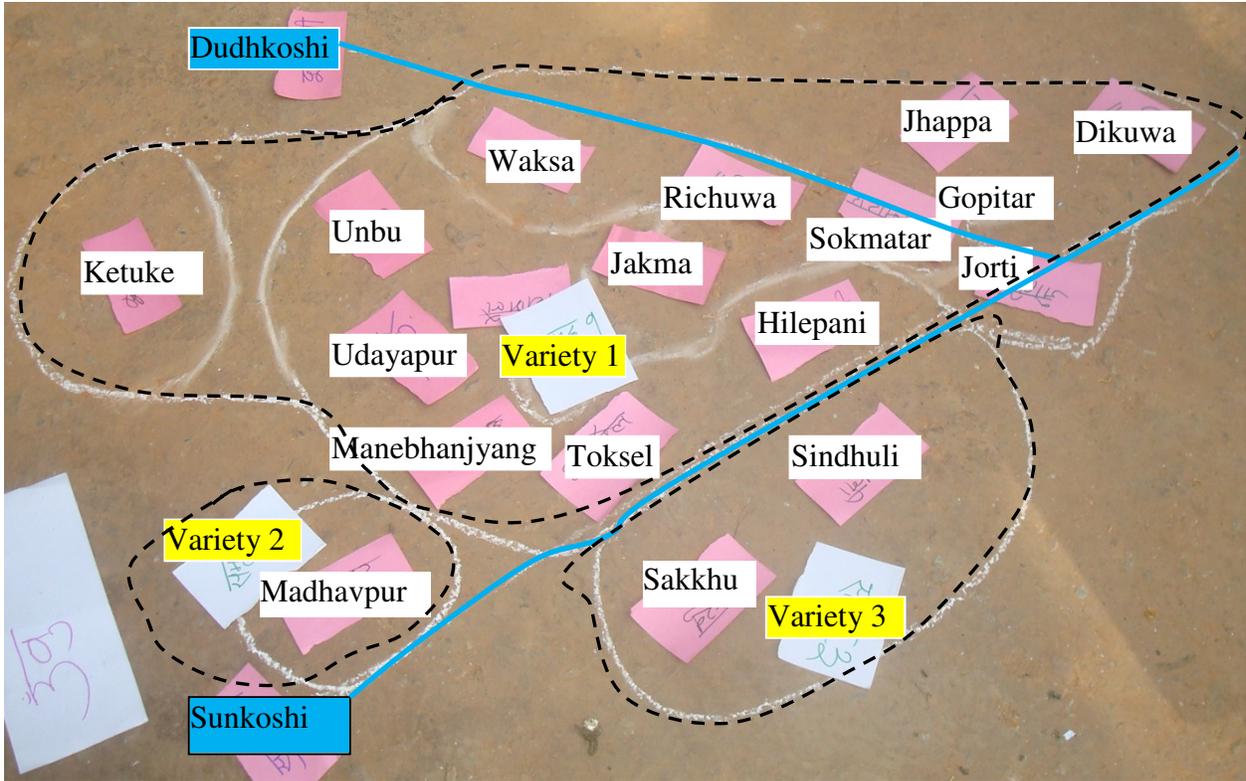


Figure 3.3: Dialect mapping at Unbu

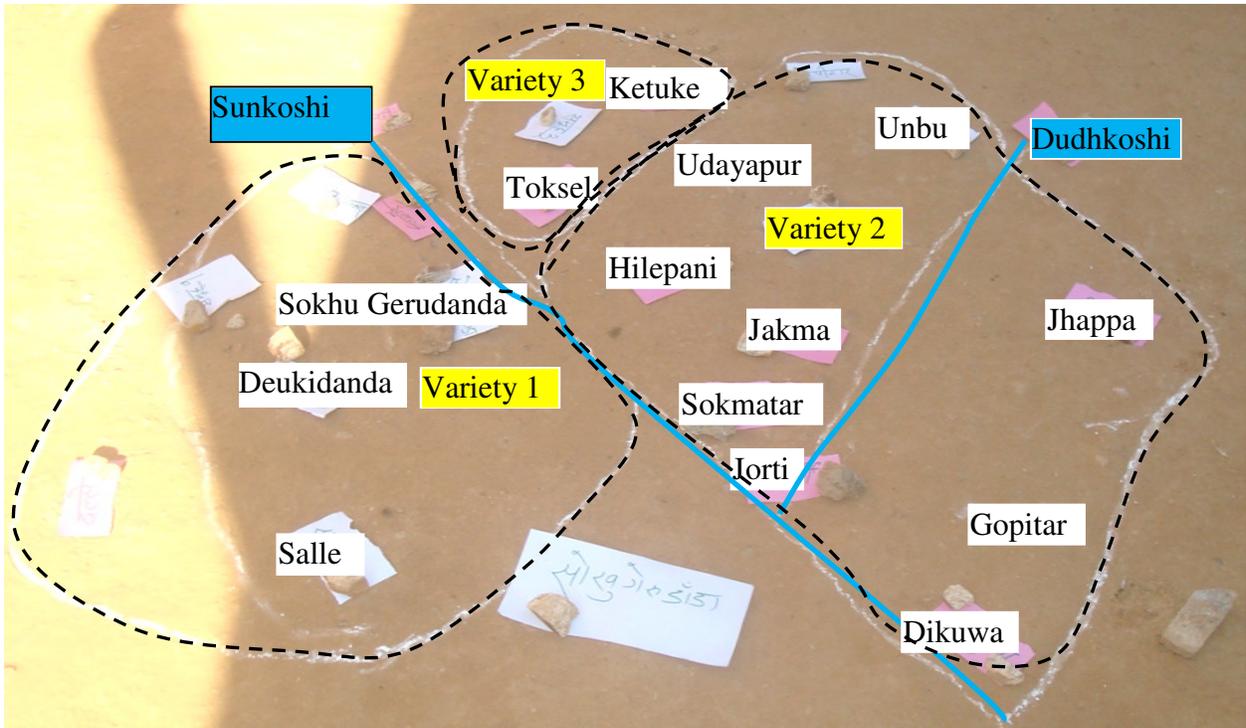


Figure 3.4: Dialect mapping at Gerudanda

3.3 Lexical similarity

The wordlists collected from five different survey points: Hilepani, Udayapur, Unbu, Gopitar, and Gerudanda were compared and the summary of the comparison has been presented in Table 3.1.

Table 3.1: Lexical Similarity comparison in Wambule

	Hilepani	Udayapur	Unbu	Gopitar	Gerudanda
Hilepani	100%				
Udayapur	80%	100%			
Unbu	76%	83%	100%		
Gopitar	83%	84%	88%	100%	
Gerudanda	74%	79%	78%	80%	100%

The lexical comparison shows that the Sindhuli variety is remarkably distinct from the rest. As only one survey point was taken from Sindhuli, it has not been possible to find out the variations in Sindhuli. Among the rest, Hilepani is remarkably distinct from the rests. Gopitar, Unbu and Udayapur are almost equally distinct from each other. Although they locate across the Dudhkoshi River, Unbu and Gopitar varieties are close from each other.

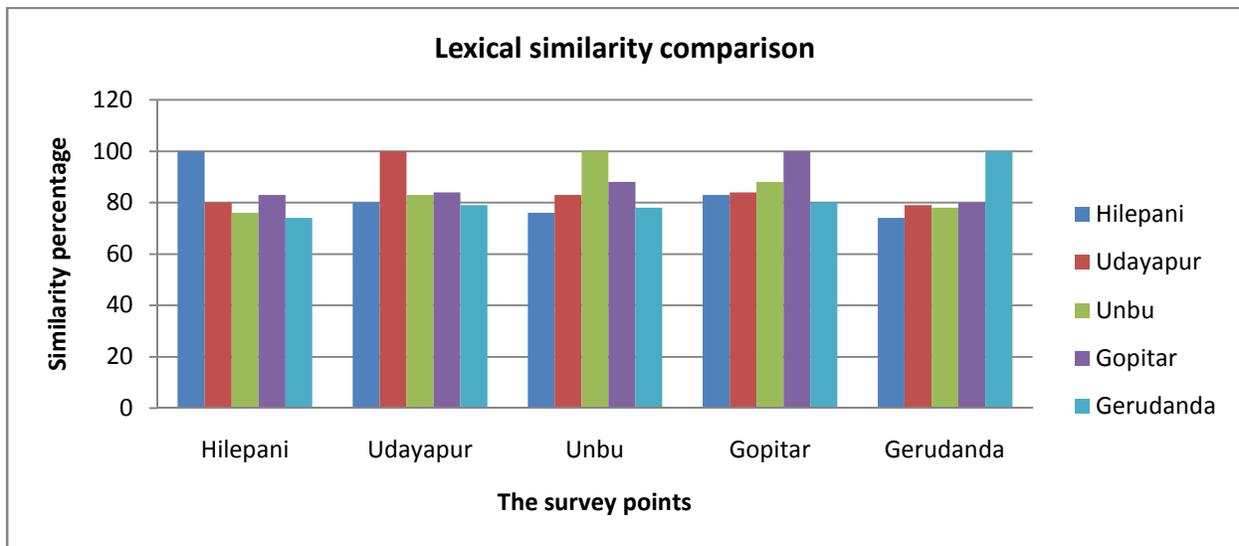


Figure 3.5: Lexical similarity comparison

The findings from dialect mapping can be summarized in a diagram as given in Figure 3.6.

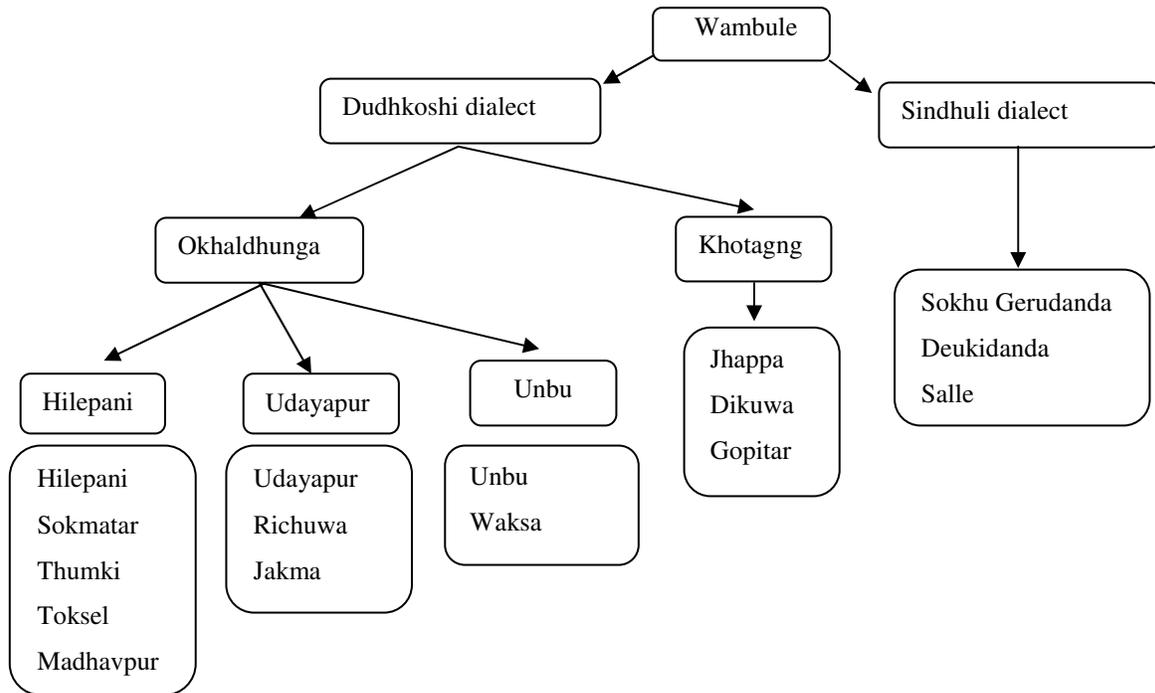


Figure 3.6: The varieties of the Wambule language

There are two major varieties which can be named as Sindhuli variety and Dudhakoshi variety. Sindhuli variety is spoken in the areas of Sindhuli like Sokhu Gerudanda, Deukidanda and Salle. Dudhkoshi variety is spoken in the major Wambule settlements the areas in Okhaldhunga and Khotang. Under Dudhkoshi variety there have been identified two branches: Okhaldhunga variety which is spoken in the Wambule areas in Okhaldhunga and Khotang variety is spoken in the areas of Khotang. Khotang variety is spoken in the places like Jhappa, Dikuwa, Gopitar, etc. There are three variations in Okhaldhunga Variety: Hilepani, Udayapur and Unbu. Hilepani variety is spoken in the areas of Hilepani, Sokmatar, thumki, etc, Udayapur variety is spoken in the areas of Udayapur, Richuwa, Jakma, etc, and Unbu variety is spoken in the areas of Unbu, Waksa, etc.

3.4 Summary

In this chapter, we attempted to examine the possible dialectal variations in Wambule. The result of the dialect mapping tool shows that Dudhkoshi and Sindhuli are the two major dialect groups in Wambule. Apart from the lexical items, these varieties are different in terms agreement system. All the varieties are mutually intelligible although there are some lexical and

grammatical variations. The study, on the basis of the comparison of standardized 210 wordlists shows that there is nearly 70% similarity between Dudhkoshi varieties and Sindhuli varieties and nearly 80-90% similarity among the Dudhkoshi varieties. The lexical similarity decreases according to their distance of location.

CHAPTER 4

DOMAINS OF LANGUAGE USE

4.1 Outline

This chapter glances at the major domains of language use in Wambule. It consists of eight sections. Section 4.2 deals with the patterns of language use in general domains. Section 4.3 deals with the use of the language in interpersonal communication in the family. In section 4.4 we deal with the use of the languages by the children in different situations. Section 4.5 appraises the use of languages in different modes of invitation. Section 4.6 deals with the use of Nepali (Language of Wider Communication). Similarly, section 4.7 investigates the preferred language as the medium of instruction in the primary level and section 4.8 presents the summary of the findings of the chapter.

4.2 Patterns of language use in general domains

In this section, we examine the languages most frequently used by the Wambule speakers in the following domains of language use:

- i. counting,
- ii. singing,
- iii. joking,
- iv. bargaining/ shopping/ marketing,
- v. storytelling,
- vi. discussing/ debate,
- vii. praying,
- viii. quarrelling,
- ix. abusing (scolding/using taboo words),
- x. telling stories to children,
- xi. singing at home,
- xii. family gatherings
- xiii. village meetings.

a. The use of Wambule

Wambule is the main language of communication in everyday life and is mainly used in the domains related to Wambule community and culture. It shows that Wambule is the major vehicle of communication in majority of the domains of language use but it is going to lose its strength in some other domains of language use. In the domains related to other communities, cultures and inter-community communication, the use of Wambule is limited. In the domains like village meeting and shopping/marketing people use it with their own community members and use Nepali with outsiders. Its use in counting and singing is very low.

The degree of use of Wambule seems to vary according to different locations because language retention is not even in all the Wambule speaking areas. Table 4.1 presents the use of Wambule in general domains of language use at different survey locations.

Table 4.1: Use of Wambule in different domains by locations

	Hilepani (n=12)	Udayapur (n=12)	Unbu (n=12)	Gopitar (n=12)	Gerudanda (n=12)
Counting	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)
Singing	0 (0%)	1 (8%)	3 (25%)	0 (0%)	0 (0%)
Joking	12 (100%)	11 (92%)	12 (100%)	12 (100%)	10 (83%)
Shopping/Marketing	1 (8%)	0 (0%)	2 (17%)	0 (0%)	0 (0%)
Story telling	4 (33%)	2 (17%)	4 (33%)	1 (8%)	0 (0%)
Discussing/ Debate	11 (92%)	10 (83%)	10 (83%)	11 (92%)	9 (75%)
Praying	9 (75%)	4 (33%)	6 (50%)	8 (67%)	5 (42%)
Quarrelling	10 (83%)	10 (83%)	10 (83%)	11 (92%)	9 (75%)
Abusing	10 (83%)	11 (92%)	10 (83%)	11 (92%)	9 (75%)
Telling stories to children	9 (75%)	9 (75%)	10 (83%)	9 (75%)	4 (33%)
Singing at home	5 (42%)	6 (50%)	9 (75%)	9 (75%)	5 (42%)
Family gatherings	10 (83%)	12 (100%)	12 (100%)	12 (100%)	12 (100%)
Village meetings	7 (58%)	12 (100%)	11 (92%)	12 (100%)	7 (58%)

The use of Wambule is very prominent in the domains like joking, debate, quarreling, abusing, telling stories to children, family gathering and village meetings. Its use in the domains like counting, singing and storytelling is very low. It shows that the language is dominantly used in the family and village and its use is limited out of the village.

In comparison with other locations the use of Wambule is remarkably low in Sakhu Gerudanda, Ratnawati VDC in Sindhuli district. This is an isolated settlement of Wambule in the sense that it is out of contact with the core settlement of Wambule socially, economically and politically.

Rest four settlements are homogenous Wambule communities and the use of mother tongue is nearly equal in all the locations. Nowadays because of the advancement of education, road transportation and business their interaction with outsiders is increasing and it is likely to decrease its use in the future if the community members are not conscious about the preservation of their mother tongue. The situation of the use of Wambule at different survey points has been presented in Figure 4.1.

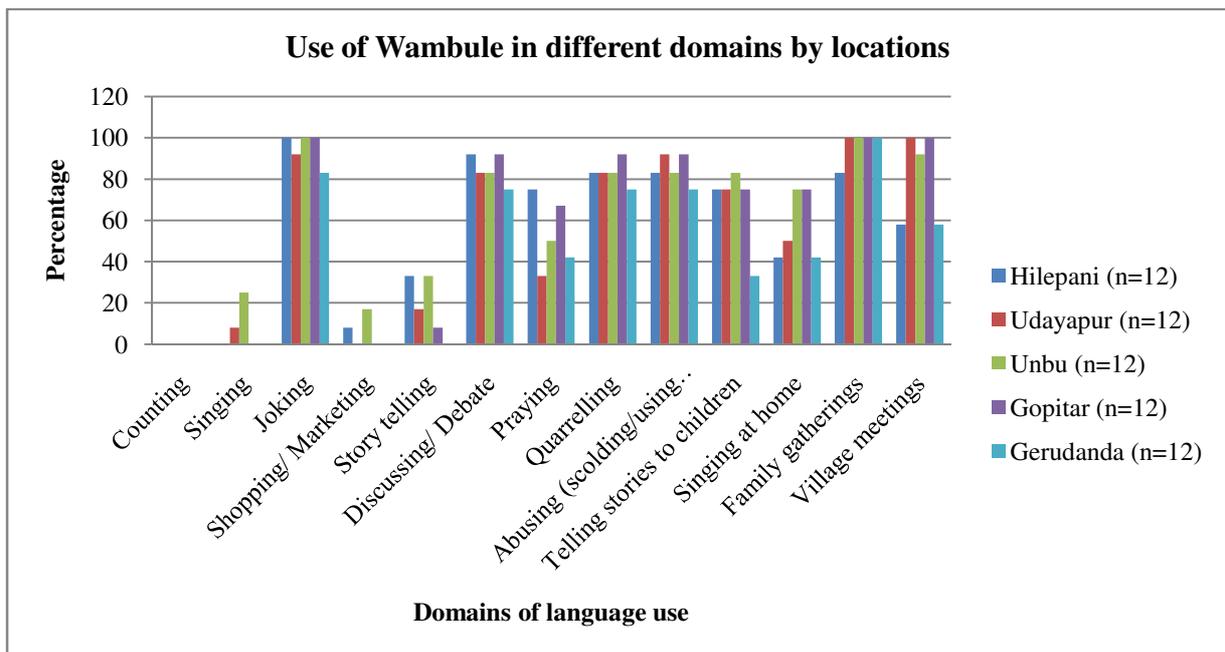


Figure 4.1: Use of Wambule in different domains by locations

Language retention varies according sex. The females are regarded to retain their mother tongue more than the males do. But in Wambule, both males and females have almost equal degree of mother tongue retention as presented in Table 4.2. The women married from other language

communities acquire Wambule as second language easily and become proficient in a short time because of its wider use in the community.

Table 4.2: Use of Wambule in different domains by sex

	Male (n=30)	Female (n=30)
Counting	0 (0%)	0 (0%)
Singing	2 (7%)	2 (7%)
Joking	28 (93%)	29 (97%)
Shopping/ Marketing	1 (3%)	2 (7%)
Story telling	5 (17%)	6 (20%)
Discussing/ Debate	26 (87%)	25 (83%)
Praying	17 (57%)	15 (50%)
Quarrelling	25 (83%)	25 (83%)
Abusing /scolding	25 (83%)	26 (87%)
Telling stories to children	21 (70%)	20 (67%)
Singing at home	17 (57%)	17 (57%)
Family gatherings	29 (97%)	29 (97%)
Village meetings	24 (80%)	25 (83%)

But the age of the speakers seems to be an important factor that determines the use of Wambule in the daily life as Table 4.3 suggests.

Table 4.3: Use of Wambule in different domains by age

	A1 (n=20)	A2 (n=20)	A3 (n=20)
Counting	0 (0%)	0 (0%)	0 (0%)
Singing	1 (5%)	0 (0%)	3 (15%)
Joking	18 (90%)	20 (100%)	19 (95%)
Shopping/ Marketing	0 (0%)	2 (10%)	1 (5%)
Story telling	6 (30%)	4 (20%)	1 (5%)
Discussing/ Debate	16 (80%)	17 (85%)	19 (95%)
Praying	9 (45%)	9 (55%)	14 (70%)

Quarrelling	15 (75%)	17 (85%)	18 (90%)
Abusing (scolding)	16 (80%)	17 (85%)	18 (90%)
Telling stories to children	14 (70%)	14 (70%)	13 (65%)
Singing at home	10 (50%)	11 (55%)	13 (65%)
Family gatherings	18 (90%)	19 (95%)	20 (100%)
Village meetings	15 (75%)	17 (85%)	19 (95%)

Figure 4.2 gives the impression that the use of the Wambule language is gradually decreasing from generation to generation. The degree of language retention in the younger generation is decreasing.

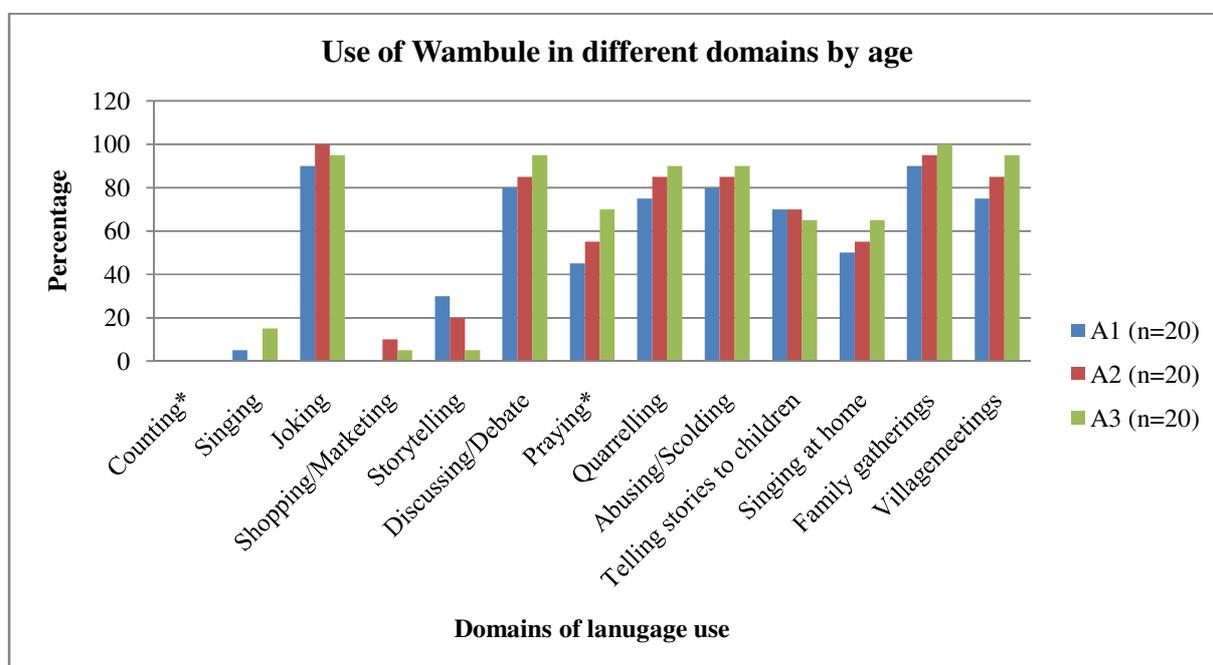


Figure 4.2: Use of Wambule in different domains by age

Likewise education of the individual plays role in language retention in Wambule as Table 4.4 suggests. The retention in illiterate and literate is almost the same but it is remarkably low among the educated people. In most of the domains, the use the mother tongue is gradually decreasing in the literate and educated people than in the illiterate ones.

Table 4.4: Use of Wambule in different domains by education

	I (n=30)	L (n=10)	E (n=20)
Counting	0 (0%)	0 (0%)	0 (0%)
Singing	3 (10%)	0 (0%)	1 (5%)
Joking	29 (97%)	10 (100%)	18 (90%)
Shopping/ Marketing	1 (3%)	1 (0%)	1 (5%)
Story telling	2 (7%)	0 (0%)	8 (40%)
Discussing/ Debate	29 (97%)	7 (70%)	16 (80%)
Praying	19 (63%)	5 (50%)	8 (40%)
Quarrelling	28 (93%)	8 (80%)	14 (70%)
Abusing	28 (93%)	8 (80%)	15 (75%)
Telling stories to children	22 (73%)	6 (60%)	13 (65%)
Singing at home	21 (70%)	3 (30%)	10 (50%)
Family gatherings	30 (100%)	9 (90%)	18 (90%)
Village meetings	27 (90%)	6 (60%)	16 (80%)

b. The use of Wambule and Nepali

Wambule is a dominantly bilingual community that uses Wambule (mother tongue) and Nepali (language of wider communication) simultaneously, but the languages have dominance in particular domains. Higher number of the respondents use Wambule in the domains related to person, family and Wambule community and its use is least in marketing and singing. Mostly the people in the market places are non-speakers of Wambule and they have to use Nepali in almost all of the situations. Similarly, if the village meeting is with the members of their own community they use their own mother tongue for some extent otherwise they have to use Nepali. Table 4.5 presents the use of both Wambule and Nepali in different domains of language use by location.

Table 4.5: Use of Wambule and Nepali in different domains by locations

	Hilepani (n=12)	Udayapur (n=12)	Unbu (n=12)	Gopitar (n=12)	Gerudanda (n=12)
Counting	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)
Singing	3 (25%)	4 (33%)	3 (25%)	1 (8%)	0 (0%)
Joking	0 (0%)	1 (8%)	0 (0%)	0 (0%)	1 (8%)
Shop./ Marketing	5 (42%)	12 (100%)	6 (50%)	3 (25%)	1 (8%)
Story telling	0 (0%)	4 (33%)	3 (25%)	1 (8%)	0 (0%)
Discussing	0 (0%)	2 (8%)	1 (8%)	1 (8%)	1 (8%)
Praying	2 (17%)	2 (8%)	2 (17%)	1 (8%)	0 (0%)
Quarrelling	2 (17%)	1 (8%)	1 (8%)	0 (0%)	3 (25%)
Abusing	2 (17%)	1 (8%)	1 (8%)	0 (0%)	3 (25%)
Sto. to children	1 (8%)	1 (8%)	1 (8%)	1 (8%)	0 (0%)
Singing at home	0 (0%)	2 (17%)	1 (8%)	1 (8%)	0 (0%)
Fam. gatherings	2 (17%)	0 (0%)	1 (8%)	0 (0%)	0 (0%)
Village meetings	5 (42%)	0 (0%)	1 (8%)	0 (0%)	1 (8%)

It shows that there is less overlapping bilingualism. It means that specific domains have been set for specific languages. The use of both languages is more in the domains like singing, marketing and storytelling but in other domains it is very low. The use of two languages simultaneously is higher in Gerudanda where the use of Wambule is relative lower than in the other survey points. It shows that both the domains and the locations are getting bilingual gradually.

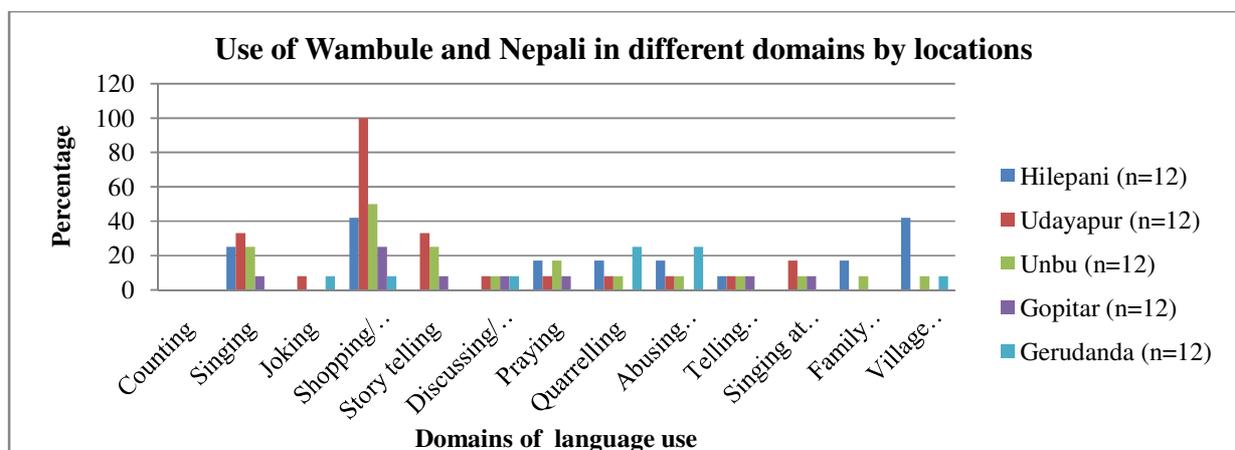


Figure 4.3: Use of Wambule and Nepali in different domains by location

The use of both languages alternatively in the same domains is slightly more in the males than in the female speakers as presented in Table 4.6.

Table 4.6: Use of Wambule and Nepali in different domains by sex

	Male (n=30)	Female (n=30)
Counting	0 (0%)	0 (0%)
Singing	6 (20%)	5 (42%)
Joking	1 (3%)	1 (3%)
Shopping/ Marketing	14 (47%)	13 (43%)
Story telling	6 (20%)	2 (7%)
Discussing/ Debate	3 (10%)	2 (7%)
Praying	4 (13%)	3 (10%)
Quarrelling	4 (13%)	3 (10%)
Abusing/scolding	4 (13%)	3 (10%)
Telling stories to children	3 (10%)	1 (3%)
Singing at home	4 (13%)	0 (0%)
Family gatherings	1 (3%)	2 (7%)
Village meetings	4 (13%)	3 (10%)

The younger generations use the languages more simultaneously than the adults do. It is because the young generation people are bound to come in contact with the Nepali speakers during their education or business.

Table 4.7: Use of Wambule and Nepali in different domains by age group

	A1 (n=20)	A2 (n=20)	A3 (n=20)
Counting	0 (0%)	0 (0%)	0 (0%)
Singing	3 (15%)	7 (5%)	1 (5%)
Joking	1 (5%)	0 (0%)	1 (5%)
Shopping/ Marketing	11 (55%)	8 (40%)	8 (40%)
Story telling	3 (15%)	4 (20%)	1 (5%)
Discussing/ Debate	2 (10%)	2 (10%)	1 (5%)

Praying*	5 (25%)	2 (10%)	0 (0%)
Quarrelling	4 (20%)	1 (5%)	2 (10%)
Abusing	4 (20%)	1 (5%)	2 (10%)
Telling stories to children	1 (5%)	1 (5%)	2 (10%)
Singing at home	2 (10%)	2 (10%)	0 (0%)
Family gatherings	2 (10%)	1 (5%)	0 (0%)
Village meetings	3 (15%)	3 (15%)	1 (5%)

In the same way the literate and educated people are more likely to speak two languages simultaneously in the same domain of language than the illiterate ones as in Table 4.8.

Table 4.8: Use of Wambule and Nepali in different domains by education

	I (n=30)	L (n=10)	E (n=20)
Counting	0 (0%)	0 (0%)	0 (0%)
Singing	2 (7%)	4 (40%)	5 (25%)
Joking	1 (3%)	0 (0%)	1 (5%)
Shopping/ Marketing	11 (37%)	5 (50%)	11 (55%)
Story telling	2 (7%)	4 (40%)	2 (10%)
Discussing/ Debate	1 (3%)	2 (20%)	2 (10%)
Praying	1 (3%)	1 (10%)	5 (25%)
Quarrelling	2 (7%)	1 (10%)	4 (20%)
Abusing	2 (7%)	1 (10%)	4 (20%)
Telling stories to children	1 (3%)	1 (10%)	2 (10%)
Singing at home	1 (3%)	1 (10%)	2 (10%)
Family gatherings	0 (0%)	1 (10%)	2 (10%)
Village meetings	1 (3%)	3 (30%)	3 (15%)

C. The use of Nepali

Nepali is spoken in formal situations in which they have to communicate with the outsiders. Shopping/marketing, counting, writing, singing and praying are the domains in which Nepali is mostly used in all the locations. Table 4.9 presents the use of Nepali in different locations. The

use of Nepali is higher in Gerudanda and Gopitar. Hilepani holds the third position and the least use of Nepali is in Udayapur and Unbu. The use of Nepali can be presented in increasing order as: Unbu<Udayapur<Hilepani<Gopitar<Gerudanda.

Table 4.9: Use of Nepali in different domains by different locations

	Hilepani (n=12)	Udayapur (n=12)	Unbu (n=12)	Gopitar (n=12)	Gerudanda (n=12)
Counting	12 (100%)	12 (100%)	12 (100%)	12 (100%)	12 (100%)
Singing	9 (75%)	7 (58%)	6 (50%)	11 (92%)	11 (92%)
Joking	0 (0%)	0 (0%)	0 (0%)	0 (0%)	1 (8%)
Shopping/ Marketing	6 (50%)	0 (0%)	4 (33%)	9 (75%)	11 (92%)
Story telling	7 (58%)	4 (33%)	4 (33%)	10 (83%)	8 (66%)
Discussing/ Debate	0 (0%)	0 (0%)	0 (0%)	0 (0%)	2 (17%)
Praying	1 (8%)	6 (50%)	4 (33%)	3 (25%)	7 (58%)
Quarrelling	0 (0%)	1 (8%)	0 (0%)	1 (8%)	0 (0%)
Abusing	0 (0%)	0 (0%)	0 (0%)	1 (8%)	0 (0%)
Telling stories to children	0 (0%)	0 (0%)	0 (0%)	2 (17%)	4 (33%)
Singing at home	6 (50%)	4 (33%)	2 (17%)	2 (17%)	5 (42%)
Family gatherings	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)
Village meetings	0 (0%)	0 (0%)	0 (0%)	0 (0%)	4 (33%)

The use of Nepali in different survey points has also been presented in Figure 4.4.

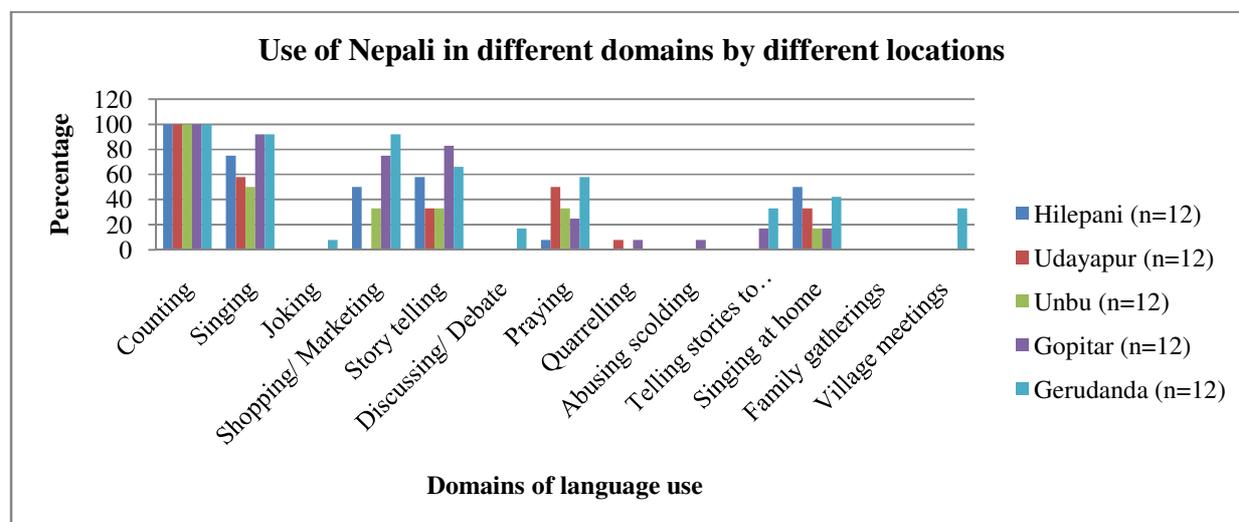


Figure 4.4: Use of Nepali in different domains by location

The use of Nepali among the male and female respondents is almost same in majority of domains of language use as presented in Table 4.10.

Table 4.10: Use of Nepali in different domains by different sex

	Male (n=30)	Female (n=30)
Counting	0 (0%)	0 (0%)
Singing	22 (73%)	22 (73%)
Joking	1 (3%)	0 (0%)
Shopping/ Marketing	15 (50%)	15 (50%)
Story telling	16 (53%)	17 (57%)
Discussing/ Debate	1 (3%)	1 (3%)
Praying	9 (30%)	12 (40%)
Quarrelling	1 (3%)	1 (3%)
Abusing (scolding/using taboo words)	1 (3%)	0 (0%)
Telling stories to children	2 (7%)	4 (13%)
Singing at home	8 (27%)	11 (37%)
Family gatherings	1 (3%)	1 (3%)
Village meetings	2 (7%)	2 (7%)

4.3 The use of language in interpersonal communication in family

The questions were asked to the respondents about the use of languages with their different generation family members like grandparents, parents, spouse and children while talking about education related topics and family or society related topics and while writing letters. Some of the respondents didn't have grandparents and/or parents and some were illiterate and couldn't write letter and some have never written letters although they were literate. So, all the respondents could not answer all of the questions. Table 4.11 presents the use of Wambule in above mentioned situations.

Table 4.11 Use of Wambule in interpersonal communication at home

	Education related	Society/family related	Writing letter
Grandfather (7)	7 (100%)	7 (100%)	0 (0%)
Grandmother (6)	6 (100%)	6 (100%)	0 (0%)
Father (24)	23 (96%)	23 (96%)	0 (0%)
Mother (30)	24 (80%)	24 (80%)	0 (0%)
Spouse (48)	36 (75%)	36 (75%)	0 (0%)
Children (48)	43 (90%)	43 (90%)	0 (0%)

Most of the respondents who responded the questions use Wambule with their family members in both educations related and society/family related matters. It indicates the vibrancy of the language in all the generations. The use of Wambule with their spouse is slightly lower because all of them have not married Wambule speakers. People don't use Wambule in letter writing which suggests that it is vibrant in speech but not in writing.

A few of the respondents use Nepali with their family members in both educations related and society/family related matters as presented in Table 4.12. The use of Nepali is with the people of same or lower generations. It indicates that the use of Nepali is increasing in the young generation people. Another remarkable point is that Nepali is the only language in letter writing.

Table 4.12 Use of Wambule in interpersonal communication at home

	Education related	Society/family related	Writing letter ¹
Grandfather (7)	0 (0%)	0 (0%)	3 (43%)
Grandmother (6)	0 (0%)	0 (0%)	2 (33%)
Father (24)	1 (4%)	1 (4%)	10 (42%)
Mother (30)	2 (7%)	2 (7%)	11 (37%)
Spouse (48)	5 (10%)	5 (10%)	14 (29%)
Children (48)	5 (10%)	5 (10%)	16 (33%)

¹ All of the respondents have not written letter in their lives.

4.4 The use of the language by the children in different situations

The children dominantly use Wambule in almost all of their daily life situations and use Nepali in a limited number of situations like with the outsiders, with the teachers in the school, in the classroom, etc.

4.4.1 The use of the languages by the children while playing with the friends

While playing with their friends within the community all the children use Wambule in all the survey locations except Gerudanda, where, only three-fourth (75%) of the children use Wambule.

Table 4.13: The language(s) used by the children while playing with the friends in community

	While playing with friends		
	Wambule	Wambule-Nepali	Nepali
Hilepani (12)	12 (100%)	0 (0%)	0 (0%)
Udayapur (12)	12 (100%)	0 (0%)	0 (0%)
Ubun (12)	12 (100%)	0 (0%)	0 (0%)
Gopitar (12)	12 (100%)	0 (0%)	0 (0%)
Gerudanda (12)	9 (75%)	3 (25%)	0 (0%)

The Wambule speaking areas are homogenous settlements of the Wambule people so the children use their mother tongue in the society. They don't have to use Nepali until they go to the school where the medium of instruction is Nepali and they meet friends from other speech communities. In Gerudanda the speech community is small although it is homogenous. So they have to come in contact with the members of other language communities. Table 4.13 presents the use of the language(s) by the children while playing with the friends in the community

4.4.2 The use of the language(s) by the children while talking with the neighbors

As the Wambule settlements are homogenous, the children use Wambule with their neighbors. Table 4.14 presents the use of the language(s) by the children while talking with the neighbors. In Gerudanda the speech community is small and the other language speaking communities are around their community and the children have to communicate with them. So they have to learn Nepali from their childhood.

Table 4.14: The language(s) used by the children while talking with the neighbors

	While talking with the neighbors		
	Wambule	Wambule-Nepali	Nepali
Hilepani (12)	12 (100%)	0 (0%)	0 (0%)
Udayapur (12)	12 (100%)	0 (0%)	0 (0%)
Ubun (12)	12 (100%)	0 (0%)	0 (0%)
Gopitar (12)	12 (100%)	0 (0%)	0 (0%)
Gerudanda (12)	9 (75%)	3 (25%)	0 (0%)

Nowadays, because of the expansion of transportation facilities and different types of businesses, people speaking other languages are migrating into several traditional Wambule settlements and the number of heterogeneous settlements is increasing day by day. As a result the Wambule children are bound to become bilingual from their childhood in the future.

4.4.3 The use of languages at school with the teachers and friends

In the schools the children are completely bilingual and use both Wambule and Nepali according to the situations. Nepali is the medium of instruction in the schools so the classroom language is automatically Nepali. Generally the teachers and their friends are Nepali speakers so they have to speak Nepali. Even the Wambule teachers don't speak Wambule at school. So Nepali is the main language the children at schools. In the lower classes they use Wambule with their friends for some extent but in the higher classes the use decreases gradually. Most of the teachers in the schools are from other parts of the country and don't speak Wambule and the students should speak Nepali with them. Similarly, while talking with the Wambule speaking friends mostly they use Wambule.

Table 4.15: The use of languages at school with the teachers and friends

	At school with friends and teachers		
	Wambule	Wambule-Nepali	Nepali
Hilepani (12)	0 (0%)	2 (17%)	10 (83%)
Udayapur (12)	0 (0%)	0 (0%)	12 (100%)
Ubun (12)	0 (0%)	1 (8%)	11 (92%)
Gopitar (12)	0 (0%)	0 (0%)	12 (100%)
Gerudanda (12)	0 (0%)	3 (25%)	12 (100%)

Sometimes they use Nepali based on the situation and the topic of discourse. Table 4.15 presents the use of languages at school with the teachers and friends.

4.5 The language of invitation

The language depends on whether the person to invite speaks Wambule or Nepali. Wambule is used with the Wambule speakers and Nepali is used with the other language speakers for oral invitation. Regardless their place, age group, gender and education, all people use Nepali for printed invitation. Nowadays, a trend of bilingual invitation card is in practice in some cases. Table 4.16 presents the responses of the respondents about the use of language for invitation purpose.

Table 4.16: The use of languages for invitation

	Wambule	Wambule-Nepali	Nepali
Hilepani (12)	10 (83%)	1 (8%)	1 (8%)
Udayapur (12)	12 (100%)	0 (0%)	0 (0%)
Ubun (12)	11 (92%)	1 (8%)	0 (0%)
Gopitar (12)	12 (100%)	0 (0%)	0 (0%)
Gerudanda (12)	8 (67%)	3 (25%)	1 (8%)

Regardless the location, gender, education or age Nepali is the only language they use to write the minute of a meeting and they use Wambule in most of the parts of their daily lives.

4.6 The Language of wider Communication and its use

All the respondents identified Nepali as their Language of Wider Communication (LWC). They use Nepali with all the outsiders. There are not monolingual speakers of the Wambule language. The situation was same at all the survey points regardless the gender and age. The use of Nepali was found to have slightly determined by the educational level of the people. The people with higher education use Nepali more often than the people with lower education or the illiterate ones. Table 4.17 presents how often the respondents use the LWC.

Table 4.17: The language of wider communication and its use

	Always	Sometimes
Hilepani (12)	11 (92%)	1 (8%)
Udayapur (12)	5 (42%)	7 (58%)
Ubun (12)	2 (17%)	10 (83%)
Gopitar (12)	1 (8%)	11 (92%)
Gerudanda (12)	8 (67%)	4 (33%)

Similarly, the people who come in contact with outsiders more often use Nepali more often than the people who seldom come in contact with the other language speakers. Likewise, the males are likely to come in contact with outsiders more often than the females. But the school/college teachers, the officials working in governmental or nongovernmental offices always come in contact with outsiders and use Nepali more often in their daily lives. Similarly, the young people use Nepali with their friends speaking other languages.

4.7 The preferred language for medium of instruction in the primary level

Vast majority of the respondents in all the survey points preferred Wambule to make the medium of instruction in the primary level. A limited number of people preferred Nepali and in Hilepani some preferred English too. It shows that people influenced by the modern world prefer the language of wider communication. But nowadays people have become identity conscious and regard the mother tongue as a symbol of identity. So they prefer mother tongue although they are influenced by the modern world. The responses of the respondents at the different locations have been presented in Table 4.18.

Table 4.18: The preferred language for medium of instruction at different places

	Wambule	Nepali	English
Hilepani (12)	8 (67%)	1 (8%)	3 (25%)
Udayapur (12)	11 (92%)	1 (8%)	0 (0%)
Ubun (12)	12 (100%)	0 (0%)	0 (0%)
Gopitar (12)	12 (100%)	0 (0%)	0 (0%)
Gerudanda (12)	10 (83%)	2 (17%)	0 (0%)

4.8 Summary

In this chapter we tried to investigate the language vitality in Wambule by analyzing the responses to questions related to the major domains of language use. In the general domains, such as joking, storytelling, discussing/ debate, quarrelling, abusing, telling stories to children, and family gatherings, Wambule is commonly used by the people of all survey locations, sexes, all age groups and educational groups.

The use of the language while counting, singing, bargaining/ shopping/ marketing, praying, is often Nepali but it depends on whether the people they have to talk are speakers of Wambule or not. They use Wambule with the Wambule speakers in markets otherwise they have to use Nepali. The use of language in the village meetings is quite more interesting. If all the participants are the speakers of Wambule they discuss mainly in Wambule and write minute in Nepali. If there are some non-speakers of Wambule they discuss in Nepali and write minute in Nepali.

Wambule is solely used in the interpersonal communication in the family by the people of any group while talking about any subject matter. The children use Wambule at home and in the community. They use Wambule while playing with the friends in the community and while talking with the neighbors. But with the other tongue speaker they have to use only Nepali. In the school both Wambule and Nepali are used by the children. While talking about the language of invitation, both Wambule and Nepali are used for oral invitation and Nepali is used for written or printed invitation.

Nepali is the Language of Wider Communication (LWC) in the Wambule community. The people use LWC with the people of other tongue speakers. The use of Nepali is wider in the areas near to the highway and market places because they have to deal more with the other tongue speakers in such areas than in the villages. Similarly Nepali is spoken widely in schools, offices, health centers, etc. because the personnel working in these places are normally outsiders.

Almost all of the people respondents preferred Wambule to be the medium of instruction in the primary level education but a few of the younger people preferred Nepali and English because Nepali and English are more profitable for them for further education, jobs and other opportunities.

CHAPTER 5

MULTILINGUALISM

5.1 Outline

The main purpose of this chapter is to evaluate the mother tongue proficiency and bi/multilingualism in Wambule. Section 5.2 examines how many languages are spoken in the Wambule speaking areas. Section 5.3 evaluates the degrees of language of different languages they speak. Similarly in section 5.4 presents the popularity of the different language in the community. In the same way, in section 5.5 we present the other languages of the parents and spouses of the respondents. Section 5.6 tries to identify the languages the children can speak and their proficiency in them. In the same way section 5.7 tries to evaluate how much Nepali the children understand in the early school classes and finally section 7.8 summarizes the findings of the chapter.

5.2 Knowledge of language

We could not find a single monolingual speaker of Wambule during our fieldwork. Nearly, all of them are bilingual in Wambule and Nepali. But there are some Nepali monolingual Wambule people in the Wambule speaking areas. The people living very close to other language communities like Magar, Tamang, etc. can speak their languages and the people who have got higher education can speak English. Those who have gone to work in other countries have learnt foreign languages. Table 5.1 presents the languages that the Wambule people know and can speak.

Table 5.1: Wambule and other languages spoken/known by the speakers

Languages	Male (n=30)	Female (n=30)
Wambule (only)	0 (0%)	0 (0%)
Nepali (only)	0 (0%)	0 (0%)
Wambule , Nepali	30 (100%)	30 (100%)
Wambule , Nepali and more	5 (17%)	2 (7%)

All the speakers are proficient in their mother tongue and they can communicate in Nepali with different levels of language proficiency. Almost all people of younger generation have developed

good proficiency of Nepali. Table 5.2 and Figure 5.1 present the knowledge of languages at different locations.

Table 5.2: Knowledge of language(s) according to place

	Hilepani (n=12)	Udayapur (n=12)	Unbu (n=12)	Gopitar (n=12)	Gerudanda (n=12)
Wambule	12 (100%)	12 (100%)	12 (100%)	12 (100%)	12 (100%)
Nepali	12 (100%)	12 (100%)	12 (100%)	12 (100%)	12 (100%)
Hindi	2 (17%)	2 (17%)	0 (0%)	1 (8%)	0 (0%)
English	1 (8%)	1 (8%)	1 (8%)	1 (8%)	0 (0%)
Tamang	0 (0%)	1 (8%)	0 (0%)	0 (0%)	0 (0%)
Chamling	0 (0%)	1 (8%)	0 (0%)	0 (0%)	0 (0%)

Wambule and Nepali are the languages the Wambule people know and use in their daily lives, and a few of the people in different locations have knowledge of different languages which are idiosyncratic features.

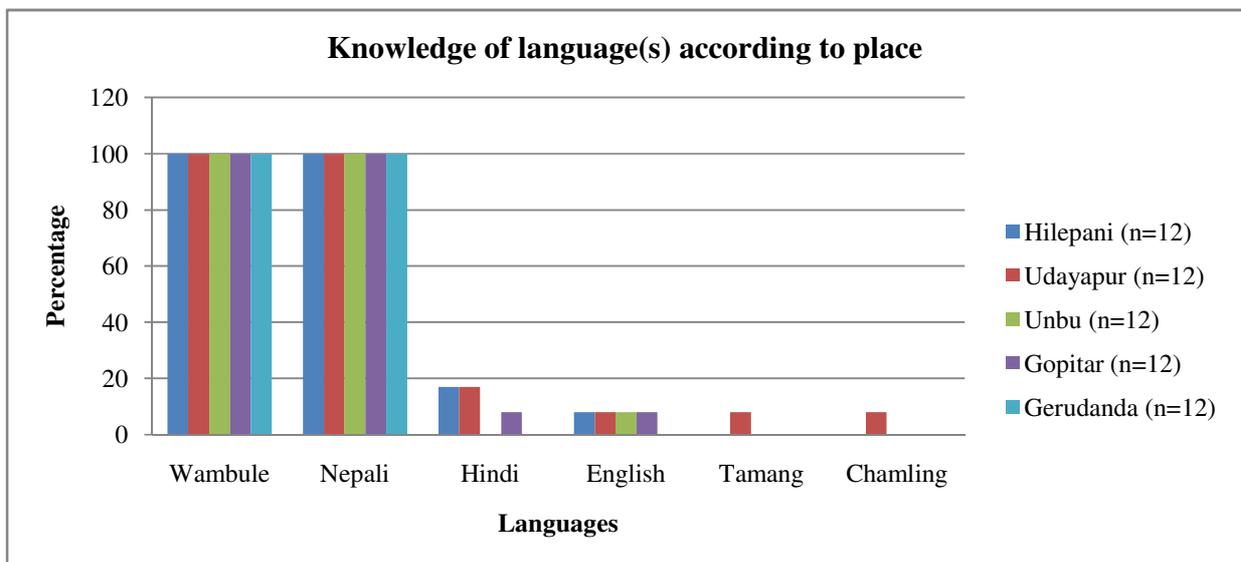


Figure 5.1: Knowledge of language(s) according to place

5.3 Degrees of language competence

All of the respondents have better command in Wambule than in Nepali. The command of the speakers on Wambule and Nepali at different locations is presented in Table 5.3.

Table 5.3: Degrees of language competence at different locations

	Hilepani (n=12)	Udayapur (n=12)	Unbu (n=12)	Gopitar (n=12)	Gerudanda (n=12)
Wambule-Nepali	12 (100%)	12 (100%)	12 (100%)	12 (100%)	12 (100%)
Nepali-Wambule	12 (100%)	12 (100%)	12 (100%)	12 (100%)	12 (100%)

5.4 The language they like most

Vast majority (97%) of the people liked their mother tongue most and only (3%) of the people liked Nepali most. It indicates that Wambule is still much more popular among the Wambule people. Table 5.4 presents the languages of preference of the respondents according to places. Two respondents in Gerudanda liked Nepali over Wambule.

Table 5.4: The languages of preference of the respondents according to places

	Hilepani (n=12)	Udayapur (n=12)	Unbu (n=12)	Gopitar (n=12)	Gerudanda (n=12)
Wambule	12 (100%)	12 (100%)	12 (100%)	12 (100%)	10 (83%)
Nepali	0 (0%)	0 (0%)	0 (0%)	0 (0%)	2 (17%)

5.5 The other languages of parents and spouses

Nepali is the other language of their parents and spouses regardless the location, sex, education and age group. Fathers and spouse of some respondents can speak English, too. The mothers of all the respondents can speak only Wambule and Nepali. It means the languages other than Wambule and Nepali were learnt from out of their locality. Table 5.5 presents the other languages of the father, mother and spouse of the respondents.

Table 5.5 The other languages of parents and spouses

	Father's language	Mother's language	Spouse's language
Nepali	60 (100%)	60 (100%)	60 (100%)
Hindi	5 (8%)	0 (0%)	4 (7%)
English	2 (3%)	0 (0%)	3 (5%)

5.6 The languages of the children

All the children can speak their mother tongue as well as Nepali at all the survey points. It shows that the intergenerational transmission of Wambule is still vivacious.

Table 5.8: The languages of the children at different survey locations

	Hilepani (n=9)	Udayapur (n=10)	Unbu (n=11)	Gopitar (n=12)	Gerudanda (n=9)
Wambule	9 (100%)	10 (100%)	11 (100%)	12 (100%)	9 (100%)
Nepali	9 (100%)	10 (100%)	11 (100%)	12 (100%)	9 (100%)
Hindi	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)
English	1 (11%)	0 (0%)	0 (0%)	1 (8%)	0 (0%)

Note: 3 respondents from Gerudanda are unmarried.

5.7 How much Nepali the children understand in early school classes

Only 10% of the respondents say that their children understand Nepali completely during their early school days, 15% say that their children can understand Nepali for some extent and 75% say that their children can't understand Nepali at all. It indicates that it is difficult for their children to understand Nepali in the early classes at school. But they are forced to learn Nepali because the medium of instruction in schools is Nepali. The compulsion and their regular contact with the Nepali speakers make them able to learn Nepali. The Wambule people would be happy if medium of instruction in the schools from 1 to 3 classes was the mother tongue. Table 5.9 presents the responses at different survey locations.

Table 5.9: How much Nepali the children understand in early classes at different survey points

	Hilepani (n=12)	Udayapur (n=12)	Unbu (n=12)	Gopitar (n=12)	Gerudanda (n=12)
All	0 (0%)	1 (8%)	1 (8%)	1 (8%)	3 (25%)
Some	2 (17%)	2 (17%)	1 (8%)	0 (0%)	4 (33%)
Nil	10 (83%)	9 (75%)	10 (83%)	11 (92%)	5 (42%)

5.8 Summary

In this chapter, we tried to assess the mother tongue proficiency and multilingualism in Wambule. Wambule is a bi/multilingual community. Apart from Wambule and Nepali some of

the Wambule people can speak other languages like Hindi and English. Almost all of the Wambule people have highest degree of competence in their mother tongue and Nepali is next to Wambule in the degree of competence. The number of people who like Wambule is extremely high, 100%. Next popular language is Nepali which is all of the people. All the children become bilingual in Nepali after they go to the school and gradually they acquire proficiency in Nepali. Apart from Nepali they have learnt some English from their school education. It is rather difficult for the children to understand Nepali in the early classes. So majority of the people loved early school classes in mother tongue.

CHAPTER 6

LANGUAGE VITALITY, MAINTAINANCE AND LANGUAGE ATTITUDE

6.1 Outline

In this chapter we make an effort to appraise the language vitality, language maintenance and language attitudes in Wambule. It consists of five sections. Section 6.2 examines language vitality in the Wambule community. In section 6.3, we discuss language maintenance and transmission. Similarly, in section 6.4 we glance at the attitudes of the community towards their mother tongue. In section 6.5, we summarize the findings of the chapter.

6.2 Language vitality

Unlike several of the minority languages of Nepal Wambule is vivacious in most of the domains of language use. Despite the increasing contact with Nepali because of expansion of education, transportation, business and migration the use of Wambule is still vibrant in all informal and local situations. The use of Nepali is found to be gradually increasing in the formal and out of community activities like at market, at school, in meetings with outsiders etc. There is no native counting system of Wambule so counting is done in Nepali and while they pray for Hindu Gods and Goddess they generally use Nepali. The situation of language vitality of Wambule in Hilepani has been presented in Figure 6.1 and Udayapur in Figure 6.2.

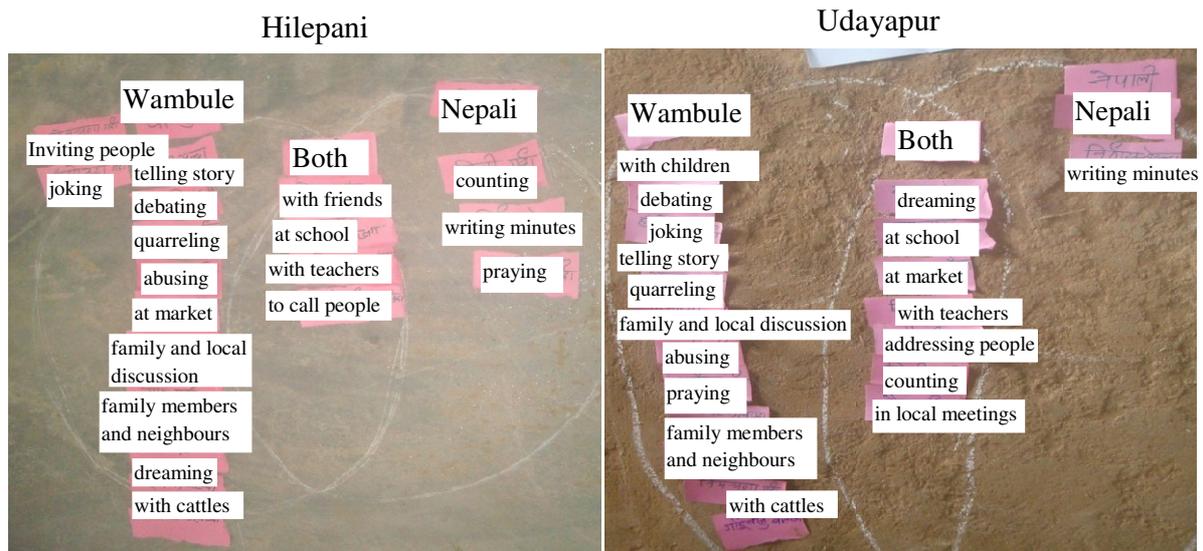


Figure 6.1: Vitality situation in Hilepani

Figure 6.2: Vitality situation in Udayapur

The situation of language vitality in Unbu and Gopitar is also equally vibrant to that of Hilepani and Udayapur as presented in Figure 6.3 and 6.4.

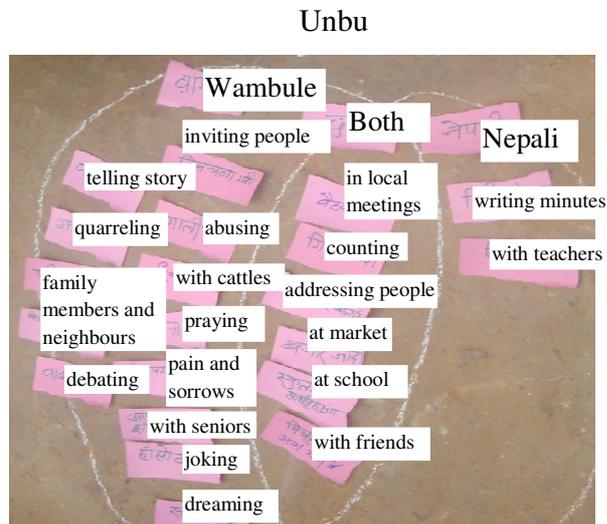


Figure 6.1: Vitality situation in Hilepani Unbu



Figure 6.1: Vitality situation in Gopitar



Figure 6.5: Vitality situation in Gerudanda

But the situation of language vitality in Gerudanda is just opposite. They use Nepali with the children, which suggests that the inter-generational language transmission has been disrupted. Most of the domains of Wambuale have been shifted into Nepali and the domains of Wambube

have been limited within the family related situations and elder generation people. The cause of heavy language loss in this location is that it is isolated from the main Wambule settlements and the small Wambule speaking population.

The children in all of the locations speak Wambule in domestic and local and all the parents in all the locations speak Wambule with their children. The mother tongue proficiency of the children is excellent in the locations except Gerudanda where only 75% of the children have good proficiency in their mother tongue. Like in Unbu and Hilepani, it is obvious that a small number of children have not gained full proficiency in their mother tongue everywhere in the Wambule speaking areas. Table 6.1 shows the responses of the people at different survey points.

Table 6.1: Do the young people speak Wambule as well as they should? (According to place)

	Hilepani (12)	Udayapur (12)	Ubun (12)	Gopitar (12)	Gerudanda (12)
Yes	11 (92%)	12 (100%)	10 (83%)	12 (100%)	9 (75%)
No	1 (8%)	0 (0%)	2 (17%)	0 (0%)	3 (25%)

6.3 Language maintenance and transmission

Language maintenance in Wambule is prominent in the core Wambule areas and a slight degeneration of language is found in the isolated and/or peripheral areas. The degeneration of the inter-generational language transmission is in almost initial stage in most of the areas but it is remarkably found in the areas like Gerudanda. So it is sure to be transmitted into the children of the youngest generation in most of the places.

6.3.1 The situation of the inter-lingual marriage

Inter-lingual marriage is common in the Wambule society. In most of the cases the non-speakers learnt Wambule after marriage because of the immense use of Wambule in most of the domestic and local situations. It is nearly impossible to live in the society without learning Wambule. Inter-lingual marriage is slightly lower in Udayapur wher only Wambule people are living. In a mixed society automatically the chance of interlingual marriage is high. Table 6.2 presents the situation of inter-lingual marriage at different locations.

Table 6.2: The situation of inter-lingual marriage (according to place)

	Hilepani (12)	Udayapur (12)	Ubun (12)	Gopitar (12)	Gerudanda (12)
Yes	12 (100%)	8 (67%)	12 (100%)	12 (100%)	12 (100%)
No	0 (0%)	4 (33%)	0 (0%)	0 (0%)	0 (0%)

In the same way education of the people seems to play role for inter-lingual marriage in the Wambule community as presented in Table 6.3. The educated people are more likely to have inter-lingual marriage than the uneducated people because of their contact with the people of other language speaking communities. It also may be true that the educated people are more flexible in the case of inter-lingual marriage.

Table 6.3: The situation of inter-lingual marriage (according to education)

	I (n=30)	L (n=10)	E (n=20)
Yes	27 (90%)	9 (90%)	20 (100%)
No	3 (10%)	1 (10%)	0 (0%)

Generally the inter-lingual marriage is possible with the speakers of Nepali, other Rai languages, Tamang, Magar, Sunuwar, Limbu, etc. based on their proximity as presented in Table 6.4. In Hilepani, mostly the inter-lingual marriages are with the speakers of Nepali, Tamang, Rai groups and Magar in descending order. In Udayapur, inter-lingual marriage is high with the speakers of Magar, Rai and Tamang and low with the Nepali speakers. In Unbu, the highest percentage of inter-lingual marriage is with the speakers of Tamang, Neapli and Magar. Mostly inter-lingual marriages are with Tamang and Magar speakers in Gopitar. Marriage with Magar is highest in Gerudanda and other possible language communities for inter-lingual marriage are Rai groups, Tamang, Sunuwar and Nepali.

Table 6.4: The possible language communities for inter-lingual marriage

	Hilepani (n=12)	Udayapur (n=12)	Unbu (n=12)	Gopitar (n=12)	Gerudanda (n=12)
Nepali	11 (92%)	3 (25%)	10 (83%)	2 (17%)	3 (25%)
Tamang	10 (83%)	5 (42%)	12 (100%)	12 (100%)	6 (50%)
Rai groups	5 (42%)	5 (42%)	5 (42%)	2 (17%)	9 (75%)
Magar	7 (58%)	6 (50%)	11 (92%)	4 (33%)	10 (83%)
Sunuwar	0 (0%)	0 (0%)	0 (0%)	0 (0%)	3 (25%)
Limbu	0 (0%)	0 (0%)	1 (8%)	0 (0%)	0 (0%)

6.3.2 The situation of language transmission into future generations

More than 85% of the respondents are hopeful that the children of their children will speak their mother tongue. People in the locations where there is higher retention of Wambule are more hopeful about the retention of their language into the generation of their grandchildren. Table 6.5 presents the responses of the respondents at different survey points.

Table 6.5: The prediction about transmission of Wambule into grandchildren (by location)

	Hilepani (n=12)	Udayapur (n=12)	Unbu (n=12)	Gopitar (n=12)	Gerudanda (n=12)
Yes	9 (75%)	12 (100%)	10 (83%)	11 (92%)	7 (58%)
No	3 (25%)	0 (0%)	2 (17%)	1 (8%)	5 (42%)

Table 6.5 shows that the degree of confidence of the people about the transmission of their mother tongue into the children of their children is lowest in Gerudanda. Similarly, only three fourth of the respondents in Helepani are not hopeful, too. These two locations are on the highways and market places. Hilepani is close to Jayaram Ghat, a main business junction of Khotang and Okhaldhunga and Gerudanda is close to Ghurmi of Udayapur. It indicates that the vitality of the mother tongues is likely to decrease along with the contact of outsiders and modern facilities in the areas. The locations Unbu, Udayapur and Gopitar are away from outside contact and have high percentage of retention. In Udayapur, all of the respondents are confident about the transmission of mother tongue into the generation of their (grand) grandchildren.

The gender of the respondents does not seem to determine the level of confidence about the transmission of the mother tongue in the generation of their grandchildren as almost equal percentage of them are confident about it. Table 6.6 presents the responses according to gender.

Table 6.6: The prediction about transmission of Wambule into grandchildren by different sex

	Male	Female
Yes	25 (83%)	24 (80%)
No	5 (17%)	6 (20%)

But, the responses varied according to the education of the respondents. Surprisingly, the new generation people are more hopeful about the transmission as presented in Table 6.7. It shows that the new generation people are more conscious about the preservation of their native culture and language.

Table 6.7: The prediction about transmission of Wambule into grandchildren by age groups

	A1 (n=20)	A2 (n=20)	A3 (n=20)
Yes	18 (90%)	16 (80%)	15 (75%)
No	2 (10%)	4 (20%)	5 (25%)

In comparison with the literate only and illiterate respondents, the educated ones seem less confident about the transmission of their mother tongue as presented in Table 6.8. It indicates that mother tongue degeneration is likely to begin from the families of the educated people.

Table 6.8: The prediction about transmission of Wambule into grandchildren by education

	Illiterate (30)	Literate (10)	Educated (20)
Yes	25 (83%)	7 (70%)	17 (85%)
No	5 (17%)	3 (30%)	3 (15%)

6.3.3 Reading and writing in mother tongue

In total, nearly 100% of the respondents liked their children learn reading and writing in mother tongue (Table 6.9). It is a grand language loyalty and support of the people for the mother tongue preservation. People wish for opportunity to read and write in the mother tongue from lower to higher education.

Table 6.9: Responses about the children reading and writing in mother tongue by location

	Hilepani (n=12)	Udayapur (n=12)	Unbu (n=12)	Gopitar (n=12)	Gerudanda (n=12)
I like	11 (92%)	12 (100%)	12 (100%)	12 (100%)	12 (100%)
I don't like	1 (8%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)

6.3.4 Volition of the people to assist a mother tongue based school

All of the respondents are enthusiastic to assist a mother tongue based primary school in the locality by sending own children, motivating others to do so, economical support and other ways as presented in Table 6.10. It is an indication that shows the people are ready to work for the retention and promotion of their mother tongue.

Table 6.10: How people would help a mother tongue based primary school at different locations

	Hilepani (n=12)	Udayapur (n=12)	Unbu (n=12)	Gopitar (n=12)	Gerudanda (n=12)
Sending own children	12 (100%)	12 (100%)	12 (100%)	12 (100%)	12 (100%)
Motivate to send children	12 (100%)	12 (100%)	12 (100%)	12 (100%)	12 (100%)
Economic assistance	12 (100%)	12 (100%)	12 (100%)	12 (100%)	12 (100%)
Teaching oneself	8 (67%)	6 (50%)	5 (42%)	4 (33%)	4 (33%)

6.4 Language attitudes

Vast majority (almost all) of the Wambule people feel proud to speak their language. Only 13.33% of them have hesitation to speak it among the other people speaking majority languages. It indicates that Wambule has remarkably high prestige among Wambule communities. In personal communication with the Wambule people who can't speak Wambule wish they could speak it. A few of them have faced communication problems while speaking Wambule out of their community.

6.4.1 Feeling while speaking mother tongue in the presence of other people

Among them, 90% feel higher prestige with their mother tongue and want to use it within their community, 7% are neutral about it and only 3% hesitate to use it. Out of the community they use Nepali as their second language and they are fluent in Nepali, too. Feeling prestigious while speaking mother tongue is highest in Udayapur, Unbu and Gopitar. The feeling is different in negligible number of people in Hilepani and Gerudanda. Table 6.24 presents the responses of the people at different locations.

Table 6.11: Feeling about speaking mother tongue in the presence of outsiders

	Hilepani (n=12)	Udayapur (n=12)	Unbu (n=12)	Gopitar (n=12)	Gerudanda (n=12)
prestigious	9 (75%)	12 (100%)	11 (92%)	12 (100%)	10 (83%)
embarrassed	1 (8%)	0 (0%)	1 (8%)	0 (0%)	0 (0%)
neutral	2 (17%)	0 (0%)	0 (0%)	0 (0%)	2 (17%)

6.4.2 Problems faced because of speaking mother tongue

In general, the Wambule people (90%) don't seem to have faced problems and some (10%) have been in problem because of speaking mother tongue as given Table 6.12. Their main problem is communication and in some cases they have experiences of being insulted because of communication problem. More people in Udayapur and Unbu seem to have faced problem because their interaction with the outsiders is less in comparison with the people in other survey points.

Table 6.12: Problems faced because of speaking mother tongue

	Hilepani (n=12)	Udayapur (n=12)	Unbu (n=12)	Gopitar (n=12)	Gerudanda (n=12)
Yes	1 (8%)	2 (17%)	2 (17%)	1 (8%)	0 (0%)
No	11 (92%)	10 (83%)	10 (83%)	11 (92%)	12 (100%)

6.4.3 Feeling about children marrying non-mother tongue speakers

Nearly 75% of them don't worry about whether their children marry a mother tongue speaker or not. Similarly, 20% think it is bad and only 5% feel it is good. It clearly demonstrates that vast

majority of the Wambule people are indifferent about this issue. The responses are presented by locations in table 6.13.

Table 6.13: Feeling about children marrying non-mother tongue speakers at different locations

	Hilepani (n=12)	Udayapur (n=12)	Unbu (n=12)	Gopitar (n=12)	Gerudanda (n=12)
Good	0 (0%)	0 (0%)	3 (25%)	1 (8%)	1 (8%)
No problem	11 (92%)	9 (75%)	7 (58%)	10 (83%)	7 (58%)
Bad	1 (8%)	3 (25%)	2 (17%)	1 (8%)	4 (33%)

6.4.4 Feeling if future generations spoke the mother tongue

Regardless the location, sex, age and education, all of the speakers don't like the disappearance of the Wambule language. Out of them 93.33% would be unhappy if future generations didn't speak it and only 6.66% won't mind it. It indicates the high respect and loyalty of the Wambule people towards their mother tongue.

6.4.5 The preferred first language for the children

Vast majority (88%) of the Wambule respondents think that their children should speak their mother tongue first and they should learn the languages of wider communication i.e. Nepali and English later. The highest preference to mother tongue (92%) is from Hilepani, Udayapur and Gerudanda and 83% is from Unbu and Gopitar. The preference to Nepali is only by (12%) of the respondents. The responses are presented in Table 6.14.

Table 6.14: The preferred first language for the children by locations

	Hilepani (n=12)	Udayapur (n=12)	Unbu (n=12)	Gopitar (n=12)	Gerudanda (n=12)
Wambule	11 (92%)	11 (92%)	10 (83%)	10 (83%)	11 (92%)
Nepali	1 (8%)	1 (8%)	2 (17%)	2 (17%)	1 (8%)

6.4.6 The changes occurred in the contemporary Wambule

Only 45% of the respondents have realized that their mother tongue has been changed and it has been slightly different in different aspects from it was used in their grandparents' time. All of the

respondents from Hilepani have realized changes in the contemporary Wambule. But very small number of them from other locations have realized the changes. It is surprising that why all the respondents from Hilepani have realized the changes but not the respondents from other locations. The responses according to different locations are presented in Table 6.15.

Table 6.15: Whether contemporary Wambule is different from the previous one (by locations)

	Hilepani (n=12)	Udayapur (n=12)	Unbu (n=12)	Gopitar (n=12)	Gerudanda (n=12)
Yes	12 (100%)	1 (8%)	3 (25%)	1 (8%)	4 (33%)
No	0 (0%)	11 (92%)	9 (75%)	11 (92%)	8 (67%)

Except the structure, all aspects of language as they reported have been changed. 33% asserted pronunciation change, 15% asserted lexical change and 33% asserted code mixing; 20% asserted style change and only 8% asserted structure change. Code mixing has become the common feature of almost all of the speakers. The typical Wambule words are replaced by the common words from Nepali. In the same way, the lexical items English are also mixed in the speech of the Wambule speakers. Specially the young generation people have lost the traditional style of their language and shifted into Nepali pattern. Table 6.16 presents the responses of the people.

Table 6.16: The aspects of Wambule that have changed

	Hilepani (n=12)	Udayapur (n=12)	Unbu (n=12)	Gopitar (n=12)	Gerudanda (n=12)
Pronunciation	11 (92%)	1 (8%)	3 (25%)	1 (8%)	4 (33%)
Lexical items	2 (17%)	0 (0%)	3 (25%)	0 (0%)	4 (33%)
Structures	0 (0%)	0 (0%)	0 (0%)	0 (0%)	1 (8%)
Code mixing	11 (92%)	1 (8%)	3 (25%)	1 (8%)	4 (33%)
Style	4 (33%)	1 (8%)	3 (25%)	0 (0%)	4 (33%)

6.4.7 Feeling about community people speaking other languages

None of the respondents loves community people not speaking their own language. Majority, 58%, of the respondents are neutral about their community people not speaking mother tongue whereas 42% of the respondents don't like the language shift. As majority of them are indifferent to language, the replacement of Wambule by the LWC is likely to expand in the time to come. The people think that if they spoke Nepali it would be useful for communication both inside and

outside the community because communication with the Wambule people is possible using Nepali. Similarly, Nepali is the official language and language of education so they find more advantages in learning Nepali. Table 6.17 presents the responses how they feel their community people not speaking own language.

Table 6.17: How they feel their community people not speaking own language (by locations)

	Hilepani (n=12)	Udayapur (n=12)	Unbu (n=12)	Gopitar (n=12)	Gerudanda (n=12)
I love it.	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)
I don't mind.	9 (75%)	3 (25%)	9 (75%)	9 (75%)	5 (42%)
I don't like it.	3 (25%)	9 (75%)	3 (25%)	3 (25%)	7 (58%)

The gender seems to affect the feeling of the people about their community people not speaking mother tongue because remarkably higher number, 70%, of the female respondents are neutral towards language shift. Similarly more males, 53%, don't like it whereas only 30% of the females do so. Generally females are regarded to be more conservative in the matter of language but the trend is just opposite in Wambule. The responses of the people about how they feel when they find their community members not speaking their mother tongue are presented by different genders are presented in Table 6.18.

Table 6.18: How they feel their community people not speaking own language by genders

	Male	Female
I love it.	0 (0%)	0 (0%)
I don't mind it.	14 (47%)	21 (70%)
I don't like it	16 (53%)	9 (30%)

6.5 Summary

In this chapter, we tried to examine the language vitality, language maintenance and language attitudes in the Wambule community. In section 6.2, we examined language vitality in the Wambule community. In general, Wambule is vivacious enough as almost all of the children have acquired it except the children who were born and grown out of the community. But the

figures are lower in some particular areas. 86.66% of the parents use Wambule with their children as the medium of intergenerational communication. 80% of the respondents said that young people have good command on their mother tongue. In section 6.3, we tried to assess the situation of language maintenance and transmission. The situation of language maintenance and transmission is challenging because inter-lingual marriage is very common in the community as 83.33% of the respondents asserted the possibility of interlingual marriage. Majority of the woman married from Wambule non-speaking communities learn it later but their language loyalty is not so strong. 81.66% of the people are sure about the transmission of their mother tongue into the children of their children (grandchildren). Males, the illiterate and literate-only people are more convinced about the transmission of the mother tongue into the grandchildren. Above 90% of the people adore their children reading and writing in the mother tongue and they are enthusiastic to assist the mother tongue schools in their communities by sending the children, economic physical assistance.

In section 6.4, we dealt with the attitudes of the people towards Wambule. Nearly 58% of them expressed the feeling of prestige while speaking mother tongue and nearly 30% of them are neutral. It shows that the Wambule people have relatively strong language loyalty on the mother tongue. Nearly 95% of them have not faced any problem because of speaking their mother tongue.

CHAPTER 7

LANGUAGE RESOURCES

7.1 Outline

In this chapter we discuss language resources available and language maintenance. In Section 7.2, we describe the oral language resources available, and in Section 7.3, available written language resources. Section 7.4 discusses responses of the people about the radio programmes in mother tongue, Section 7.5 reading the written materials in their mother tongue and Section 7.6 summarizes the chapter.

7.2 The oral language resources

The Wambule people have distinct identity because of the unique tongue, culture and folk literature. The Wambule language is rich in its oral literature. The Wambule people celebrate a number of celebrations, perform sacred ceremonies, and observe feast and festivals. They have their own pattern and mostly use their own oral texts in their own language, commonly called Mukdhum/Mundhum in these occasions. Apart from the religious oral literature, they have stories about the origin of the world, origin of the tribes, the activities of their ancestors, etc. The available oral literatures available are presented in Table 7.1.

Table 7.1: The folklores available in Wambule

	Hilepani (n=12)	Udayapur (n=12)	Unbu (n=12)	Gopitar (n=12)	Gerudanda (n=12)
Folk stories	3 (25%)	12 (100%)	6 (50%)	1 (8%)	6 (50%)
Music	6 (50%)	12 (100%)	12 (100%)	12 (100%)	5 (42%)
Religious literature	12 (100%)	12 (100%)	12 (100%)	12 (100%)	10 (83%)
Radio	6 (50%)	12 (100%)	7 (58%)	7 (58%)	3 (25%)
Cinema	2 (17%)	11 (92%)	5 (42%)	3 (25%)	1 (8%)
CD/DVD	3 (25%)	8 (67%)	3 (25%)	3 (25%)	0 (0%)

a. Folk stories

Some locations, like Udayapur, have vivid tradition of folk story whereas it is very rare in some locations like Gopitar (Table 7.1). Some localities have developed the tradition of folk stories and made popular among the people but some have not. It depends on the age of the respondents, too because the old generation people have more knowledge of folk stories than

the young generation people. Amongst them, some said they can tell such stories and some answered that they have heard other people telling such stories. They also tell the stories commonly available in the Nepali culture.

b. Music

Wambule culture has songs and music. 100% of the respondents from Udayapur, Unbu and Gopitar are well known that they have songs and music in Wambule whereas only nearly 50% of them are known about it in Hilepani and Gerudanda (Table 7.1). Apart from the traditional songs and music they have translated Nepali songs in Wambule and composed modern music, too. They report that nowadays they sing Wambule songs in different occasions.

c. Religious literature

Religious literature is available in all the survey locations which indicates that it is the most important oral literature in the language. The tradition of folk songs and music also has similar pattern. It is prominent in Udayapur, Unbu and Gopitar and minor in Hilepani and Gerudanda.

In our sample, there were 26 Hindus, 30 animists and 4 Christians. Christianity is a new intervention in the Wambule community. Basically the Wambule people think they are the worshiper of the nature. Anyway the followers of different religions have their religious literature.

d. Radio

Almost 58% of the total respondents are informed about the use of Wambule in radio programmes from different radio stations. They report that the use of the language in the radios, even in the local level, is very limited. Time and again, the local radios run programmes in Wambule. All the respondents in Udayapur, nearly 50% of them in Unbu, Gopitar and Hilepani, and only 25% of them in Gerudanda are informed about the use of Wambule in the radios (Table 7.1). This variation may be because of the level of awareness of the people in different locations about their language and culture.

e. CD/DVDs and cinemas

Nowadays, different organizations, both national and local level, working for the promotion of Wambule language, culture and ethnicity are working for the advancement of audio-visual materials like CD/DVDs and cinemas. But the development is on the initial stage and the

materials are not in the access of the general people as a small number of the respondents are informed about it. A large number of them (nearly 90%) in Udayapur are informed about it but only a few of them (nearly 25%) are informed in Hilepani, Unbu and Gopitar. Similarly, none of them are informed about such developments in Gerudanda (Table 7.1). It shows that the peripheral localities of Wambule have not been integrated in the main stream of the promotional activities of language and culture.

7.3 The written language resources

On the other hand, written tradition in Wambule seems to have begun after the restoration of democracy in Nepal in 2046 VS. There have been published a number of books and periodicals in the language and about the language. The periodical *Libju-Bhumju* has been being published since last two decades. In the Wambule villages young people have established clubs which have been working for the promotion of the ethnicity, and their language and literature.

Table 7.2: Available written materials in Wambule

	Hilepani (n=12)	Udayapur (n=12)	Unbu (n=12)	Gopitar (n=12)	Gerudanda (n=12)
alphabet	2 (17%)	4 (33%)	4 (33%)	2 (17%)	0 (0%)
Grammar	7 (58%)	6 (50%)	5 (42%)	4 (33%)	1 (8%)
Dictionary	7 (58%)	6 (50%)	5 (42%)	4 (33%)	2 (17%)
Text book	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)
Literacy material	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)
Newspaper	5 (42%)	5 (42%)	6 (50%)	4 (33%)	3 (25%)
Written literature	3 (25%)	6 (50%)	6 (50%)	4 (33%)	2 (17%)
Folklore	4 (33%)	6 (50%)	5 (42%)	4 (33%)	1 (8%)

Written tradition is found to be in the progressive stage of development in Wambule (Table 7.2). A very limited number of people were found to be informed about the written language resources. Only a handful of them are informed about the frequent publication in Wambule in Gorkhapatra National Daily. Some of the respondents reported about written books in Wambule at present time. There have been established some social and literary organizations in local and national levels and they publish literary and cultural matters in periodicals,

journals, etc. written in Wambule. But at present a large number of written materials are available written in Nepali or English about the Wambule. Table 7.2 shows the information given by the respondents about the written matters in or about their mother tongue.

There have been developed a Devanagari based writing system with some modification and extra diacritics for Wambule Alphabet which has been being used for writing in the language. Some people are found to practice Srijangs, the writing system being followed Limbu. There are some materials written in Srijanga writing system

People report that there is a Wambule grammar written in English by a foreigner. In fact, it is ‘The Wambule Language’ by Jean Robert Opgenort, 2002 which has a good description of the Wambule language and grammar. This is the most exhaustive and reliable grammar in the language till now. There are reported to be available some glossaries/dictionaries, too. Textbooks and literacy materials are not available in the language. Time and again, matters written in Wambule are published in the national daily ‘Gorkhapatra’. Such occasional publications are available in periodicals too. The publication of Libju-Bhumju, a Wambule national level periodical has been being published since last two decades. Both national and local Wambule organizations have been working for the promotion of writing literature in the language. Nowadays, there are organized local and national level literary programmes in the languages. The selected pieces of written literature are published in the periodicals, too.

Table 7.3: Information about written materials

	L (n=10)	E (n=20)
alphabet	2 (20%)	7 (35%)
Grammar	5 (50%)	12 (60%)
Dictionary	5 (50%)	13 (65%)
Textbook	0 (0%)	0 (0%)
Literacy material	0 (0%)	0 (0%)
Newspaper	5 (50%)	14 (70%)
Written literature	4 (40%)	13 (65%)
Folklore	3 (30%)	12 (60%)

Only the educated people and the people residing in Kathmandu and the core part of the Wambule settlements seem to have more information about the written materials in Wambule as presented in Table 7.3.

We tried to investigate the availability of the written materials in the Wambule language using participatory method, too. The findings from questionnaires and the participatory methods are identical and support each other as presented in Figures 7.1-7.5. In most of the locations people reported that dictionary, grammar and written literary materials are either available or are in the process of preparation. The written materials like textbooks, literacy materials, and newspapers are reported to be unavailable.

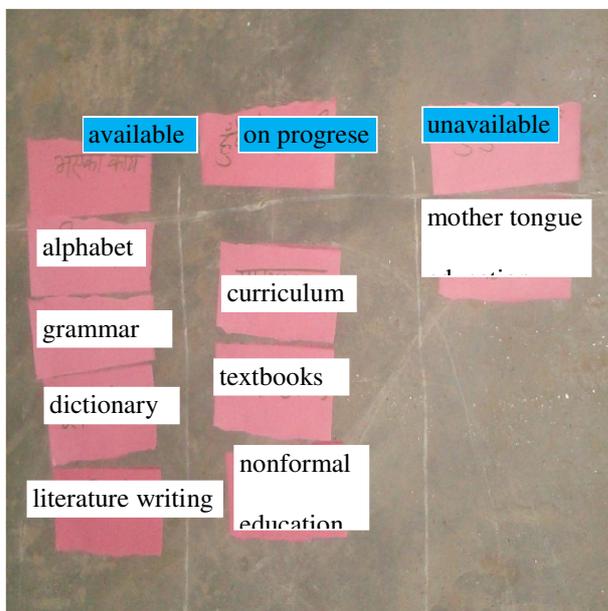


Figure 7.1: Language resources at Hilepani

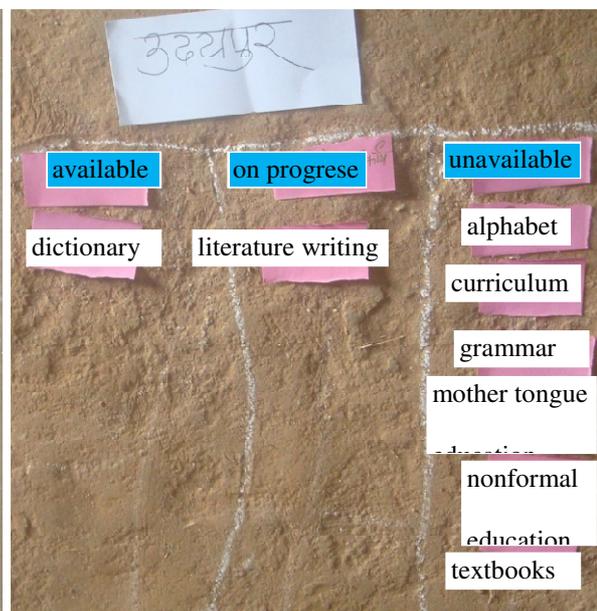


Figure 7.2: Language resources at Udayapur

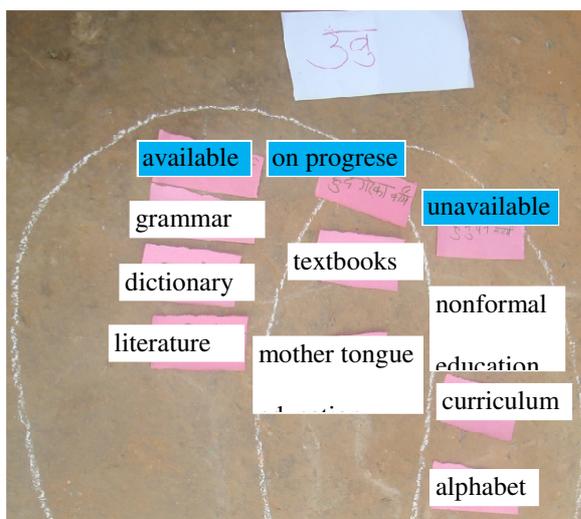


Figure 7.3: Language resources at Unbu



Figure 7.4: Language resources at Gopitar

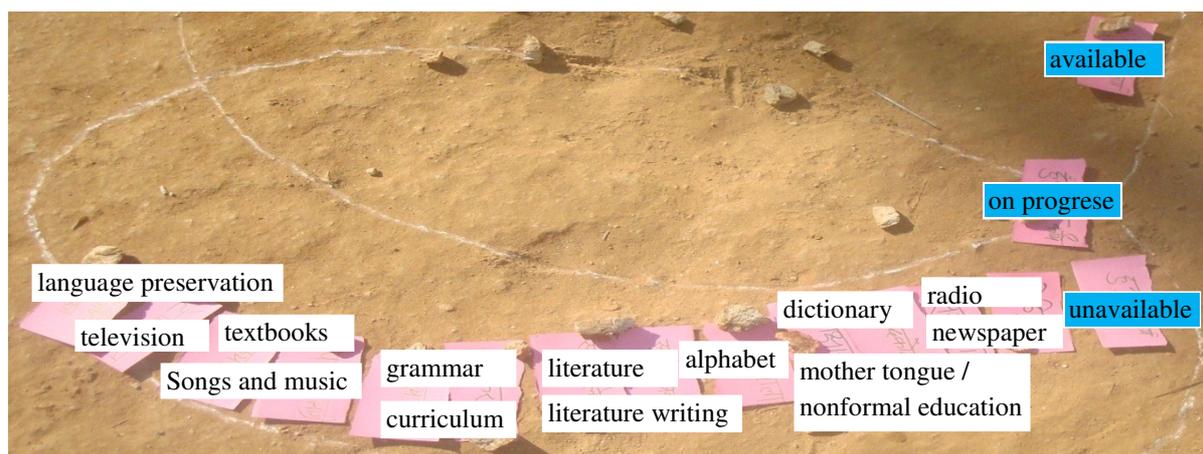


Figure 7.5: Language resources at Gerudanda

The information about the available language resources is not equally informed to the people in the different survey locations. The people in Hilelepani, Unbu and Gopitar are informed about the availability of Wambule grammar, dictionary, literary materials, etc. but the people in Udayapur are only informed about the dictionary. Similarly the respondents are completely unknown about them in Gerudanda.

The written language resources are available either in Wambule or in Nepali or in English or in both or in all three languages. They are written in Devanagari and/or Roman script.

7.4 Responses of the people about the radio

People sometimes listen to the radio programmes in Wambule or about Wambule at all the survey locations. The people reported that there are not regular mother tongue programmes on the local radios. It is also because the mother tongue radio programmes have not been able to attract the people towards them. Table 7.4 presents how often the people listen to the radio programmes at different survey points.

Table 7. 4: Responses of the people about the radio at different survey points

	Hilepani (n=12)	Udayapur (n=12)	Unbu (n=12)	Gopitar (n=12)	Gerudanda (n=12)
Always	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)
Sometimes	3 (25%)	9 (75%)	7 (58%)	6 (50%)	5 (42%)
Never	4 (33%)	2 (17%)	1 (8%)	6 (50%)	4 (33%)
Don't know	5 (42%)	1 (8%)	4 (33%)	0 (0%)	3 (25%)

The radio programmes seem to be more popular in Udayapur, Unbu and Gopitar and least in Hilepani. Similarly relatively large number of people are unknown about the radio programmes in their mother tongue.

The responses varied according to the different age groups. The 15-35 and 35-55 age group of the respondents are more responsive towards the radio programmes. Table 7.5 presents the responses given by different age groups.

Table 7. 5: Responses of the people about the radio by age groups

	Age groups		
	A1 (n=20)	A2 (n=20)	A3 (n=20)
Always	0 (0%)	0 (0%)	0 (0%)
Sometimes	12 (60%)	11 (55%)	7 (35%)
Never	3 (15%)	6 (30%)	7 (35%)
Unknown	5 (25%)	3 (15%)	6 (30%)

The young people seem more responsive towards the radio programs in their mother tongue than the elder ones. It might be because of the attraction of the young generation towards the new technologies. Naturally, the young people are attracted towards the modern technologies like mobile phone, television, radio, etc.

Similarly the education level of the respondents seems to play role to determine whether on is responsive towards the mother tongue radio programmes as presented in Table 7.6. The people with higher level of education are more responsive towards such programmes.

Table 7.6: Responses of the people about the radio by education

	I (n=30)	L (n=10)	E (n=20)
Always	0 (0%)	0 (0%)	0 (0%)
Sometimes	11 (37%)	6 (60%)	13 (65%)
Never	12 (40%)	3 (30%)	2 (10%)
Unknown	7 (23%)	1 (5%)	5 (25%)

7.5 Reading the written materials in their mother tongue

Only a few of the respondents read the written materials in their mother tongue. Some of the respondents say that the materials are not available locally and have not got chance read them. The written materials in Wambule are available for some extent in the areas of the core Wambule settlements (Hilepani, Udayapur, Unbu and Gopitar) but completely not available

in the peripheral areas like Gerudanda. Table 7.7 presents the situation of how much the respondents read the written materials in their mother tongue at different survey locations.

Table 7.7: The situation of how much the respondents read the written materials in Wambule

	Hilepani (n=12)	Udayapur (n=12)	Unbu (n=12)	Gopitar (n=12)	Gerudanda (n=12)
Yes	2 (17%)	5 (42%)	3 (25%)	2 (17%)	0 (0%)
No	6 (50%)	1 (8%)	3 (25%)	2 (17%)	4 (33%)

The written materials are more available for the educated people than for the people with lower education because the educated people have better access to them. Table 7.8: presents how much the respondents read the written materials in their mother tongue

Table 7.8: How much the respondents read the written materials in their mother tongue

	L (n=10)	E (n=20)
Yes	2 (20%)	9 (45%)
No	8 (80%)	11 (55%)

It shows that the materials are available only for limited number of the people with high education (secondary and higher) and the materials are out of the access of the general people. The Wambule people are well known that their language is written in Devanagari script with some adaptation.

Nearly one-half of the people in Hilepani, Udayapur, Unbu and Gopitar are informed about Wambule Rai Samaj (Wambule Rai Society), WamRaS in short, a Wambule welfare organization, in both national and local levels that works for the promotion of Wambule language and culture. But the respondents from Gerudanda are almost unknown about the organization. Table 7.9 presents the information about Wambule Rai Samaj.

Table 7.9: Information about the institutions for the promotion of Wambule by location

	Hilepani (n=12)	Udayapur (n=12)	Unbu (n=12)	Gopitar (n=12)	Gerudanda (n=12)
Yes	6 (50%)	6 (50%)	6 (50%)	4 (33%)	1 (92%)
No	6 (50%)	6 (50%)	6 (50%)	8 (66%)	11 (8%)

Apart from Wambule Rai Samaj, in Unbu we found some Churches which, as people reported, have been working for the welfare of the Wambule people.

More male respondents were found to have been informed about the existence of such type of institutions. Table 7.10 presents that nearly two-third of the male respondents were informed about such organizations whereas only one-half of the female respondents are informed about it.

Table 7.10: Information about the existing institutions for the promotion of Wambule by sex

	Male (n=30)	Female (n=30)
Yes	19 (63%)	14 (47%)
No	11 (37%)	16 (53%)

Similarly, the level of education played important role to determine whether one is informed about the institutions working for the promotion of the language. Least number (10%) of illiterate respondents were informed about it whereas 50% of the literate or the people with lower education and 75% of the people with higher education are informed about it as presented in Table 7.11.

Table 7.11: Information about the existing institutions for language promotion (by education)

	I (n=30)	L (n=10)	E (n=20)
Yes	3 (10%)	5 (50%)	15 (75%)
No	27 (90%)	5 (50%)	5 (25%)

7.6 Summary

In this chapter, we discussed the language resources available in the Wambule Language. Wambule has got folk tales, songs and religious literature. Apart from the oral literature, there are available written language resources in the language. The organizations working for ethnic and linguistic promotion have been working for the development of literature and language resources. Wambule has got limited access to Gorkhapatra National Daily and the local radios. Unexpectedly, less number of people were found responsive towards the programmes in and about the Wambule mother tongues broadcasted by the Radios.

Written tradition in Wambule has nearly two decade long history in which Devanagari writing system with some adaptations is being used. There exists Wambule Rai Samaj (WamRaS) in National and local level for the promotion of the Wambule language and culture. Apart from Wambule Samaj, there are local clubs working for multifarious areas of ethnic upliftment including language and culture. Similarly, there is a tradition of publishing pieces of literary writing in Wambule are found to have been published in periodicals. The availability of the language resources is uneven as some of the peripheral Wambule

settlements are almost uninformed about the available language resources, radio programmes and organizations working for Wambule. A remarkable number of people are eager to read the written materials in their mother tongue but the written materials are not available locally for the people who want to read them.

CHAPTER EIGHT

SUMMARY OF FINDINGS AND RECOMMENDATIONS

8.1 Outline

In this chapter we summarize the findings of the survey research and recommendations for the promotion of the Wambule language. Section 3.2 summarizes the findings of the research and section 3.3 lists out the recommendations about how Wambule can be promoted and strengthened.

8.2 Summary of the findings

Wambule is a Tibeto-Burman language spoken by the Wambule people whose major settlements are in the areas around the confluence of Dudhkoshi and Sunkoshi both in the hills and basin. The result of the dialect mapping tool shows that Dudhkoshi and Sindhuli are the two major dialect groups as in Figure 8.1. All the varieties are mutually intelligible although there are some lexical and grammatical variations. Lexical similarity comparison shows that there is nearly 70% similarity between Dudhkoshi varieties and Sindhuli varieties and nearly 80-90% similarity among the Dudhkoshi varieties. The lexical similarity decreases according to their distance of location.

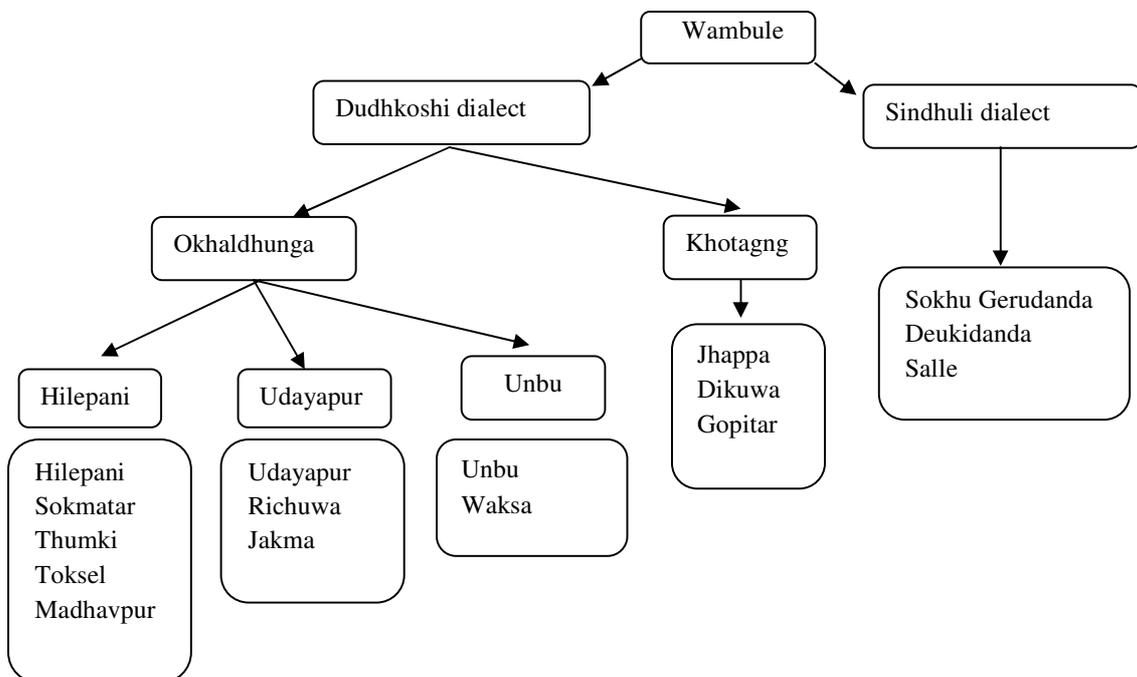


Figure 8.1: The dialects of Wambule

Wambule is widely used by the people of all survey locations, sexes, all age groups and educational groups in the general domains, such as joking, storytelling, discussing/ debate, quarrelling, abusing, telling stories to children, and family gatherings, etc. The use of the language while counting, singing, bargaining/ shopping/ marketing, praying, is often Nepali but it depends on whether the people they have to talk are speakers of Wambule or not. They use Wambule with the Wambule speakers in markets otherwise they have to use Nepali. In the village meetings if all the participants are the Wambule speakers, they discuss mainly in Wambule and write minute in Nepali. Wambule is solely used in the interpersonal communication in the family by the people of any group while talking about any subject matter. The children use Wambule at home and in the community. They use Wambule while playing with the friends in the community and while talking with the neighbors. But with the other tongue speaker they have to use only Nepali. In the school they use both Wambule and Nepali. Both Wambule and Nepali are used for oral invitation and Nepali is used for written or printed invitation. Nepali is the Language of Wider Communication (LWC) they use LWC with the people of other tongue speakers. The use of Nepali is wider in the areas near the highways and market places. In schools, offices, health centers, etc. Nepali is used because the personnel working in these places are normally outsiders. Most of the respondents preferred Wambule to be the medium of instruction in the primary level education, but a few of the younger ones preferred Nepali and English.

Wambule is a bi/multilingual community. Apart from Wambule and Nepali some of the Wambule people can speak other languages like Hindi and English. Almost all of the Wambule people have highest degree of competence in their mother tongue and Nepali is next to Wambule in the degree of competence. All the people like Wambule as mother tongue and Nepali as the second language. All the children become bilingual in Nepali after they go to the school and gradually they acquire proficiency in Nepali. Apart from Nepali they have learnt some English from their school education. It is rather difficult for the children to understand Nepali in the early classes so majority of them loved early school classes in mother tongue.

Wambule is vivacious enough as almost all of the children have acquired it as mother tongue in their core settlements but the figures are lower in some peripheral areas. 86.66% of the parents use Wambule with their children as the medium of intergenerational communication. 80% of the respondents said that young people have good command on their mother tongue. The situation of

language maintenance and transmission is challenging because inter-lingual marriage is very common as 83.33% of the respondents asserted the possibility of interlingual marriage. Majority of the woman married from Wambule non-speaking communities learn it later. 81.66% of the people are sure about the transmission of their mother tongue into the children of their children (grandchildren). Above 90% of the people adore their children reading and writing in the mother tongue and they are enthusiastic to assist the mother tongue schools in their communities by sending the children, economic physical assistance. Nearly 58% of them expressed the feeling of prestige while speaking mother tongue and nearly 30% of them are neutral. It shows that the Wambule people have relatively strong language loyalty on the mother tongue.

Wambule has got folk tales, songs and religious literature. Apart from the oral literature, there are available written language resources, too. The organizations working for ethnic and linguistic promotion have been working for the development of literature and language resources. Written tradition in Wambule has nearly two decade long history in which Devanagari writing system with some adaptations is being used. There exists Wambule Rai Samaj (WamRaS) in National and local level for the promotion of the Wambule language and culture. Apart from Wambule Samaj, there are local clubs working for multifarious areas of ethnic uplift including language and culture. Similarly, there is a tradition of publishing pieces of literary writing in Wambule in periodicals. The availability of the language resources is uneven as some of the peripheral Wambule settlements are almost uninformed about the available language resources, radio programmes and organizations working for Wambule. A remarkable number of people are eager to read the written materials in their mother tongue but the written materials are not available locally for the people who want to read them.

8.3 Recommendations

1. More detailed survey is necessary to find out the overall sociolinguistic picture of the Wambule language.
2. It is necessary to identify how far the Wambule varieties are different from each other in grammar. So a comparative study of their grammar is necessary.
3. It is necessary to expand the use of Wambule in multilingual education, media and literature etc.

4. It is desirable to carry out community based language development activities such as Multilingual Education (MLE), literacy, etc.
5. It is important to be realized by the concerned authorities that every language is important from different perspectives and they should be preserved.
6. Unless the domains of use of language are broadened the language cannot be promoted. Modernization and standardization of Wambule is essential so the use of Wambule in modern technology will be an important job for language promotion.
7. The use of Wambule in mass media should be promoted and widened.
8. Most importantly, the primary education should be imparted in mother tongue by preparing teaching materials containing the subject matters suited for the local needs and socio cultural setting.

References

- Bradley, D. 1997. "Tibeto-Burman Languages and Classification". In: *Papers in Southeast Asian Linguistics No. 14: Tibeto-Burman Languages of the Himalayas*. 1-72. Pacific Linguistics.
- Eppe, J. W., Lewis, M. P., Regmi, D. R., & Yadava, Y. P. (2012). *Ethnologue: Languages of Neapl*. Kathmandu: Linguidtic Survey of Nepal and SIL International.
- Hanþon, G. 1991. *The Rai of Eastern Nepal: Ethnic and Linguistic Grouping*. Findings of the Linguistic Survey of Nepal. Kirtipur, Kathmandu: Tribhuvan University.
- Hodgson, B. H. 8057. 'Comparative Vocabulary of the Languages of the Broken Tribes of Nepal' in *Journal of the Asiatic Society of Bengal*. XXVII: 393-456.
- Opgenort, J. R. 2002. *A Grammar of Wambule: Grammar, Lexicon, Texts and Cultural Survey of a Kiranti Tribe of Eastern Nepal*. Amsterdam: Brill.
- Population Census Report of Nepal. 2011. Kathmandu: Central Bureau of Statistics, the Government of Nepal.
- van Driem, G. (2001). *Languages of the Himalayas* (Vol. II). Leiden-Boston: Brill.

ANNEXES

Annex A: The word lists

अनुसन्धाता (हरू) को नाम: मिति:.....

(१).....

(२).....

(३).....

(४)

(५)

भाषासूचक (हरू) को नाम:

(१).....

(२).....

(३).....

(४)

(५)

स्थान :

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

गाउँ/टोल:.....

भाषाको नाम: अन्तर्वार्ताको माध्यमभाषा:

क्र.सं.	अङ्ग्रेजी	नेपाली	Hilepani	Udayapur	Unbu	Gopitar	Gerudanda
1.	body	शरीर	Dziu	ram	ram	ram	dziu
2.	head	टाउको	p ^h uṭir				
3.	hair	कपाल	Swom	swam	swam	swam	swom
4.	face	अनुहार	ku:li	ku:li	ku:li	ku:li	kuli
5.	eye	आँखा	ḡisi	ḡisi	ḡisi	ḡisi	ḡisi
6.	ear	कान	Lwɔbu	ḡubu	ḡwobu	ḡɔbu	ḡɔbu
7.	nose	नाक	Lusum	ḡusum	ḡusum	ḡusum	ḡusum
8.	mouth	मुख	Luli	ḡuli	ḡuli	ḡuli	ḡuli
9.	teeth	दाँत	gumswɔ	gumswɔ	gumswɔ	gumswɔ	gumswɔ
10.	tongue	जिब्रो	Lem	Ljam	Ljam	Ljam	Ljam
11.	breast	स्तन	ḡuṭ	ḡuṭ	ḡuṭ	ḡuṭ	ḡuṭ
12.	belly	पेट	b ^h ũḡi	mwal	mwal	mwal	b ^h ũḡi
13.	arm/ hand	हात	La	la	la	la	la

14.	elbow	कुइनो	ŋeksi	ŋjaksi	ŋjaksi	ŋjaksi	kuino
15.	palm	हक्केला	Labrem	bljabljam	bljabljam	bljabljam	labljam
16.	finger	औंला	Brjamtsi	brjamtsi	brjamtsi	brjamtsi	brjamtsi
17.	finger nail	नङ्	Gwardzi	gwardzi	gwardzi	gwardzi	gwardzi
18.	leg	खुट्टा	lwasu	lwasu	lwasu	lwasu	lwasu
19.	skin	छाला	kwokte	kwoktja	kwokte	kwoktja	kwokte
20.	bone	हाड	rusu	rusu	rusu	ru:su	rusu
21.	heart	मुटु	twomtsintsi	twomatsintsi	twomatsintsi	twomtsintsi	twomtsintsi
22.	blood	रगत	Usu	u:su	usu	u:su	u:su
23.	urine	पिसाब	Swarki	swarki	swarki	swarki	swarki
24.	feces	दिसा	k ^h li:	k ^h li:	k ^h li	k ^h li:	k ^h li
25.	village	गाउँ	djal	djal	djal	djal	djal
26.	house	घर	kuḍu	kuḍu	kuḍu	kuḍu	kuḍu
27.	roof	छानो	ḅwoptsam	dz ^h japu	ts ^h ano	ts ^h ano	ts ^h ano
28.	door	ढोका	Kimsul	kimsu/dzas kel	kimsul	kimsul	kimsul
29.	firewood	दाउरा	Siṅ	Siṅ	sī	siṅ	siṅ
30.	broom	कुचो	Kutso	seprjaṭo	sep ^h rēṭo	kutso	kutso
31.	mortar	सिलौटो	k ^h al/luṅ	k ^h al	silauṭo	silauṭo	silauṭo
32.	pestle	लोहोरो	guṭuluṅ	guṭulum	guṭulum	guṭuluṅ	guṭuluṅ
33.	hammer	हथौडा	hṭ ^h auḍo	hṭ ^h auḍo	pwandra	hṭ ^h auḍo	hṭ ^h auḍo
34.	knife	चक्कु	tsakku	tsakku	tsakku	tsakku	tsakku
35.	axe	बञ्चरो	k ^h u:	k ^h u:	k ^h u:	k ^h u:	k ^h u:
36.	rope	डोरी	ḍeri	djari	ḍeri	djari	ḍeri
37.	thread	धागो	d ^h ago	d ^h ago	d ^h ago	buljam	d ^h ago
38.	needle	सियो	wotstsjam	watstsjam	watstsja	watstsjam	watstsjam
39.	cloth	लुगाकपडा	wa:	wa:	wa:	wa:	wa:
40.	ring	औंठी	ṭūṭ ^h i	ṭūṭ ^h i	ṭūṭ ^h i	ṭūṭ ^h i	ṭūṭ ^h i
41.	sun	घाम	ḍwam	ḍwam	ḍwam	ḍwam	ḍwam
42.	moon	चन्द्रमा	twosjel	ṭo:sjal	ṭo:sjal	ṭo:sjal	ṭosjal
43.	sky	आकाश	sarga	sarga	pamak ^h a	pamak ^h a	sarga
44.	star	तारा	ṭara	swo:ru	sukro	sworu	ṭara
45.	rain	वर्षा	Warsi	Warsi	warsi	warsi	warsi
46.	water	पानी	Kaku	Kaku	ka:ku	ka:ku	kaku
47.	river	नदी	nṭḍi	subuku	gloku	gloku	brin ^h ku/ glṭku

48.	cloud	बादल	Kuksel	kuksjal	kuksjal	kuksjal	kuksjal
49.	lightening	बिजुली चम्कनु	-	Dzilap	guḍruṅ pou	dz ^h ilap	dzɹrljap
50.	rainbow	इन्द्रेणी	kukubisa	kukkubisa	kukbisa	kukubisa	inreni
51.	wind	बतास	p ^h uḍim	p ^h uḍim	p ^h uḍim	p ^h uḍim	p ^h uḍim
52.	stone	ढुङ्गा	Luṅ	Luṅ	lū	luṅ	luṅ
53.	path	बाटो	Lam	Lam	lam	Lam	lam
54.	sand	बालुवा	Baluwa	baluwa	baluwa	baluwa	baluwa
55.	fire	आगो	mi:	mi:	mi:	mi:	mi:
56.	smoke	धुवाँ	ḍ ^h ūwa	k ^h unimɹ	k ^h unimo	k ^h unimɹ	k ^h unimo
57.	ash	खरानी	p ^h utsul	p ^h utsul	p ^h utsul	p ^h utsul	p ^h utsul
58.	mud	माटो	Kaksi	Kaksi	kaksi	kaksi	kaksi
59.	dust	धुलो	ḍ ^h ulo	ḍ ^h ulo	ḍ ^h ulo	ḍ ^h ulo	ḍ ^h ulo
60.	gold	सुन	Sun	Sun	sun	sun	sun
61.	tree	रूख	ruk ^h	ḍ ^h jaksi	ruk ^h	ruk ^h	ruk ^h
62.	leaf	पात	paṭ	muli/moli	sap ^h a	moli/ sap ^h a	moli
63.	root	जरा	Suṅgir	Suṅgir	suṅgir	suṅgir	suṅgir
64.	thorn	काँडो	tsuk ^h i	tsuk ^h i	tsuk ^h i	tsuk ^h i	tsuk ^h i
65.	flower	फूल	p ^h uri	p ^h uri	p ^h uri	p ^h uri	p ^h uri
66.	fruit	फलफूल	Tsintsiluktsi	tsintsiluktsi	p ^h ɹlp ^h ul	tsintsiluktsi	p ^h ɹlp ^h ul
67.	mango	आँप	ṭwoksi	ṭwoksi	ṭoksi	ṭwaksi	ṭoksi
68.	banana	केरा	Baltsi	Baltsi	baltsi	baltsi	baltsi
69.	wheat(husked)	गहुँ	gɹū	gɹū	gɹū	gɹū	gɹū
70.	barley	जौ	dzɹu	dzɹu	dzɹu	dzɹu	dzɹu
71.	rice (husked)	चामल	Sera	sambol	sera	sera	sera
72.	potato	आलु	Alu	rwandzap	alu	alu	alu
73.	eggplant	भण्टा	b ^h ɹnṭa	b ^h ɹnṭa	b ^h ɹnṭa	b ^h ɹnṭa	b ^h ɹnṭa
74.	groundnut	बदाम	bɹḍam	bɹḍam	bɹḍam	bɹḍam	bɹḍam
75.	chili	खुर्सानी	k ^h ursani	k ^h ursani	k ^h ursani	sutswa	k ^h ursani
76.	turmeric	बेसार	hɹɹḍo	hɹɹḍi	hɹɹḍo	hɹɹḍo	hɹɹḍɹ
77.	garlic	लसुन	ɹɹsun	ɹɹsun	ɹɹsun	ɹɹsun	ɹɹsun
78.	onion	प्याज	Pjadz	Pjadz	pjadz	pjadz	pjadz
79.	cauliflower	काउली	Kauli	Kauli	kauli	kauli	kauli
80.	tomato	गोलभँडा	ramb ^h enḍa	ramb ^h enḍa	ramb ^h iḍa	ramb ^h enḍa	ramb ^h iḍa
81.	cabbage	बन्दा	bɹnda	bɹnda	bɹnda	bɹnda	bɹnda
82.	oil	तेल	ṭiljam	ṭiljam	ṭiljam	ṭiljam	ṭiljam

83.	salt	नुन	Joksi	Joksi	joksi	joksi	joksi
84.	meat	मासु	Swo	Swo	swo	swo	swo
85.	fat (of meat)	बोसो	dzʌboso	dzʌboso	dzʌboso	dzʌboso	dzʌboso
86.	fish	माछा	ŋwoso	ŋwoso	ŋwaswa	ŋaswo	ŋʌso
87.	chicken	चल्ला	Tsjabo	Tsjabo	tsjabo	tsjabo	tsjabo
88.	egg	अण्डा	ʃabaŋge	ʃabaŋge	ʃabaŋgja	ʃabaŋge	ʃabaŋge
89.	cow	गाई	Bije	Gai	gai	bija	ʃja
90.	buffalo	भैँसी	ʃeiso	ʃeiso	ʃeiso	ʃeiso	ʃeiso
91.	milk	दुध	ɖud	ɖud	ɖud	wolʌn	ɖud
92.	horns	सिङ्	Roso	Roso	roswʌ	roswʌ	roso
93.	tail	पुच्छर	ʃulum	ʃulum	ʃulum	ʃulum	ʃulum
94.	goat	बाख्रो	Sãŋra	Sãra	sãra	sãra	beli
95.	dog	कुकुर	Tsali	Tsali	tsali	tsali	saŋmu
96.	snake	सर्प (साँप)	Bias	Bias	bisa	bisa	bisa
97.	monkey	बाँदर	hʌnimwan	hʌnimʌn	poku	pwaku	buɖim
98.	mosquito	लामखुट्टे	gaŋgajuŋ	gaŋgajuŋ	gaŋgajum	gaŋgajum	gaŋgajuŋ
99.	ant	कमिला	Gokdzimo	pʌɖrum	pʌɖrum	pʌɖrum	kʌmilo
100.	spider	माकुरो	mak ^h ura	ʃadzʌrim	ʃadzirim	ʃadzirim	madzirinj
101.	name	नाम	di:	di:	di:	di:	ni:
102.	man	मान्छे	Mujo	Mujo	mujo	mujo	mutsu
103.	woman	आइमाई	ʃitso	ʃi:tso	ʃitso	ʃi:tso	mutso
104.	child	बच्चा	Nani	Beba	beba	beba	joktsu
105.	father	बाबा	Papa	Papa	papa	papa	papa
106.	mother	आमा	Mama	Mama	mama	mama	mama
107.	older brother	दाजु	ɖadzu	Wo	ripo	ɖadzu	ɖadzu
108.	younger brother	भाइ	b ^h ai	ʃine	ʃime	b ^h ai	b ^h ai
109.	older sister	दिदी	ɖiɖi	wobine	riɖabe	ɖiɖi	ɖiɖi
110.	younger sister	बहिनी	bʌini	ʃine	riɖbe	bʌini	bʌini
111.	son	छोरो	Raitsi	Raitsi	raitsi	raitsi	teu
112.	daughter	छोरी	ɖabe	Nani	ɖabe	ɖabe	teʔme
113.	husband	लोग्ने (श्रीमान)	Watso	Watso	ŋewa	watso	buɖa
114.	wife	स्वास्त्री (श्रीमती)	ʃitso	ʃitso	ŋewe	ʃitso	buɖi
115.	boy	केटो	Utso	Raitsi	utso	utswa	utso
116.	girl	केटी	ʃitso	Nani	ʃitso	ʃitswa	mitso

117.	day	दिन	ḍin	ḍin	ḍin	ḍin	ḍin
118.	night	रात	raṭ	raṭ	raṭ	raṭ	raṭ
119.	morning	बिहान	bjanʌ	bjanʌ	bihan	bihan	bihan
120.	noon	मध्यान्ह	ḍukso	ḍukso	ts ^h ʌkkal	ḍukswa	ḍukso
121.	evening	साँझ	Bjalka	Bjalka	sādz ^h	sādz ^h	sādz ^h
122.	yesterday	हिजो	Saiso	Saiso	saiswʌ	saiswa	saiso
123.	today	आज	tjāso	tjāso	tjāswʌ	tjanjswa	tjamba
124.	tomorrow	भोली	ḍisna	ḍisna	ḍisna	ḍisna	p ^h oʔma
125.	week	हप्ता (साता)	hʌpṭa	hʌpṭa	hʌpṭa	hʌpṭa	hʌpṭa
126.	month	महिना	mʌina	mʌina	mʌina	mʌina	mʌina
127.	year	वर्ष	bʌrsʌ	bʌrsʌ	bʌrsʌ	bʌrsʌ	bʌrsʌ
128.	old	बूढो	Purano	purano	purano	purano	purano
129.	new	नयाँ	Jebo	Jebo	nʌjā	jebwa	nʌjā
130.	good	राम्रो (असल)	Rantso	Rantso	rantso	rantswa	rantso
131.	bad	नराम्रो (खराब)	Arantso	arantso	arantso	arantswa	arantso
132.	wet	चिसो	ḍwatse	ḍwatse	ḍoisim	ḍwaisime	b ^h idzeko
133.	dry	सुख्खा	Swartso	swartso	suk ^h k ^h a	swartso	swortso
134.	long	लामो	hjuʔbo	hiʔbo	hikbo	higbo	hitso
135.	short	छोटो	ts ^h oṭo	ts ^h oṭo	iṭitso	iṭihitso	ts ^h oṭo
136.	hot	तातो	ṭaṭo	ṭaṭo	ṭaṭo	dzalewo	ṭaṭo
137.	cold	चिसो	Tsiṅka	Tsiso	tsiṅka	tsiṅka	tsiso
138.	right	दाहिने	Ruiṅjam	ruingjam	ruiṅjam	ruingjam	ruingjam
139.	left	देब्रे	p ^h eṭe	p ^h eṭi	p ^h eṭi	p ^h eṭja	p ^h eṭe
140.	near	नजिक	nʌdzik	nʌdzik	imb ^h anal	amna	nʌdzik
141.	far	टाढा	ḥjukbo	b ^h ana	homb ^h anal	b ^h ana	ṭaḍ ^h a
142.	big	ठूलो	k ^h walbo	k ^h albo	k ^h olbo	k ^h walbo	k ^h olbo
143.	small	सानो	Joaka	Jokka	ḥjokka	jowaka	jokko
144.	heavy	गह्रौँ	bʌḍe litso	gʌrʌũ	uttulitso	nikʌi litso	gʌrʌũ
145.	light	हलुका	joaka litso	hʌluka	iṭṭilitse	iṭilitso	hʌluka
146.	above	माथि	b ^h aṭa	b ^h aṭala	b ^h aṭala	b ^h aṭa	ṭombatu
147.	below	तल	b ^h aje	b ^h aila	b ^h aila	b ^h aja	ḥjʌmb ^h aja
148.	white	सेतो	Bubdzwom	bubdzwom	bubtsʌm	bubdzom	bubdzo
149.	black	कालो	k ^h uitsjam	k ^h utstsjam	k ^h utstsjam	k ^h utstsjam	k ^h utstsjam
150.	red	रातो	Lakdzom	lakatsim	lakatsim	lagdzom	laʔdzʌm

151.	one	एक	kwolΛ	Ek	kwalo	kwal	kwolΛ
152.	two	दुई	ɖui	ɖui	ɖui	ɖui	ɖui
153.	three	तीन	ɖin	ɖin	ɖin	ɖin	ɖin
154.	four	चार	Tsar	Tsar	tsar	tsar	tsar
155.	five	पाँच	Pāts	Pāts	pāts	pāts	pāts
156.	six	छ	ts ^h Λ	ts ^h Λ	ts ^h Λ	ts ^h Λ	ts ^h Λ
157.	seven	सात	saɖ	saɖ	saɖ	saɖ	saɖ
158.	eight	आठ	aɖ ^h	aɖ ^h	aɖ ^h	aɖ ^h	aɖ ^h
159.	nine	नौ	nΛũ	nΛũ	nΛũ	nΛũ	nΛũ
160.	ten	दश	ɖΛs	ɖΛs	ɖΛs	ɖΛs	ɖΛs
161.	eleven	एघार	eg ^h arΛ	eg ^h arΛ	eg ^h arΛ	eg ^h arΛ	eg ^h arΛ
162.	twelve	बाह्र	barΛ	barΛ	barΛ	barΛ	barΛ
163.	twenty	बीस	Bis	Bis	bis	bis	bis
164.	one hundred	एक सय	kwolΛ saɖje	eksΛje	eksΛje	eksΛje	eksΛje
165.	who	को	Atsu	Atsu	atsu	atsu	atsu
166.	what	के	Ama	Ama	ama	ama	ama
167.	where	कहाँ	ɖ ^h alo	ɖ ^h alo	ɖ ^h ampulΛ	ɖ ^h alo	ɖ ^h alo
168.	when	कहिले	Aselo	Asjalo	aselo	asjalo	asjalo
169.	how many	कति	Akolo	Akolo	akul	akwalo	akolo
170.	which	कुन	ɖ ^h am	ɖ ^h am	ɖ ^h ame	ɖ ^h amja	atsu
171.	this	यो	Am	Am	ame	ame	ami
172.	that	त्यो	Jim	Hwom	hwome	hwam	hwom
173.	these	यिनीहरू	amɖit	amɖitso	amɖitso	amɖitso	unɖitso
174.	those	उनीहरू	jimɖit	hwomɖitso	homɖitso	hwamɖitso	homɖitso
175.	same	उही	kwolk ^h ale	kwolΛsje	imemse	imjasja	hwona
176.	different	फरक (अलग)	Kwalni	kwalni	p ^h ap ^h alɖo	p ^h alɖo	p ^h ΛrΛk
177.	whole	सबै	jimɖitso	dzΛmmΛi	dzΛmmΛi	dzΛmmΛi	sΛbΛi
178.	broken	फुटेको	b ^h agɖumime	ɖjatso	ɖjam	ɖjatso	ɖjamja
179.	few	थोरै	amsik ^h or	ɖ ^h orΛi	piɖup	amsi	ɖ ^h orΛi
180.	many	धेरै	bΛɖek ^h or	nikΛi	uttuk ^h wals e	ɖ ^h japu	ɖ ^h erΛi
181.	all	सबै	imɖi	dzΛmmΛi	dzΛmmΛi	p ^h jalep ^h jal	sΛbΛi
182.	to eat	खानु	Dzatsam	dzatsam	dzatsam	dzatsam	dzatsam
183.	to bite	टोकु	Laktsam	kratsam	krakɖsam	kratsam	kratɖsam
184.	to be hungry	भोकाउनु	kremk ^h osits am	krjamko	krjak ^h o	krjamtsam	krjamko

185.	to drink	पिउनु	t̥u:tsam	t̥u:tsam	t̥utsam	tu:tsam	tu:tsam
186.	to be thirsty	तिखाउनु	kaʔɖak ^h o	kaʔɖak ^h o	kakuɖak ^h o	kakɖak ^h osits am	kaɖak ^h opo m
187.	to sleep	सुलु	Glomtsam	glwamtsam	glwamtsa m	glɒmtsam	glomtsam
188.	to lie	पलनु	Glomtsam	laitsam	laitsam	laitsam	laitsam
189.	to sit	बसु	bak ^h tsam	bak ^h tsam	baktsam	baktsam	nitsam
190.	to give	दिनु	gwok ^h tsam	gwak ^h tsam	gwatsam	gwaktsam	gwok ^h t sam
191.	to burn	डढाउनु	Tswotsam	tswatsam	tswatsam	humpatsam	gemetsam
192.	to die	मर्नु	Sitsam	Sitsam	sitsam	sitsam	sitsam
193.	to kill	मार्नु	seɽtsam	sjaɽtsam	sjeɽtsam	sjaɽtsam	sjaɽtsam
194.	to fly	उडनु	Watsam	waltsam	waltsam	waltsam	woltsam
195.	to walk	हिँडनु	faltsam	faltsam	faltsam	faltsam	foltsam
196.	to run/ run	दौडनु	Protsam	proktsam	protsam	proktsam	proktsam
197.	to go /go	जानु	Lwotsam	lwatsam	lwatsam	lwatsam	lwotsam
198.	to come	आउनु	Pitsam	Pitsam	pitsam	pitsam	pitsam
199.	to speak/ speak	बोल्नु	Swotsam	swatsam	swatsam	swatsam	jorsɒtsam
200.	to hear/hear/list en	सुलु	t ^h wotsam	t ^h watsam	t ^h watsam	t ^h watsam	t ^h watsam
201.	to look/look	हेर्नु	Kwotsam	kwatsam	kwatsam	ruttsam	kwatsam
202.	I	म	Uŋgu	Uŋgu	uŋgu	uŋgu	uŋgu
203.	you (informal)	तँ	Unu	Unu	unu	unu	unu
204.	you (formal)	तपाईं	-	-	-	-	-
205.	he	ऊ	Jime	Home	aŋgu	aŋgu	home
206.	she	उनी	-	-	-	-	-
207.	we (inclusive)	हामी (समावेशी)	uŋguɽikim	ũɽitswo	ũɽiɽ	uŋ	ũɽitso
208.	we (exclusive)	हामी (असमावे शी)	uŋguɽito	-	ũɽidzo	ũɽitso	-
209.	you (plural)	तिमीहरू	ũɽitswo	ũɽitswo	ũɽidzo	uŋɽitso	ũɽitso
210.	They	उनीहरू	jiɽitswo	homɽitswo	anɽidzo	ãɽitso	homɽitso

Annex B: Sociolinguistic Questionnaire A

Shaded items are NOT to be read aloud.

Introduce yourself first:

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

INFORMED CONSENT: Given: Not Given:

A. Meta data (Baseline information)

Enter the answers to the following BEFORE the INTERVIEW:

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

Language of Response	
Interpreter Name (if needed)	

8. Name of language consultant:
9. (Ask if needed) Sex: (a) Male (b) Female (c) Other
10. Age group: (i) 15-34 (ii) 35-60 (iii) 60+
11. Are you literate?
 (a) Yes (b) No
12. (If "Yes") How did you learn to read & write?
 (a) Formally (b) Non-formally
13. (If "Formally") What year/level did you complete?
 (a) Primary (b) Lower Secondary (c) Secondary
 (d) Higher (specify highest degree).....
14. Marital status: (a) Married (b) Unmarried
15. (If "Married") Do you have any children?
 (a) Yes (b) No
16. Caste
17. Ethnic group:
18. Religion:
 (a) Hinduism (b) Buddhism (c) Kirant (d) Christianity (e) Jain
 (f) Islam (g) Shamanism (h) Other
19. Your mother tongue's name:
 (a) (Given by respondent).....
20. Name given by the nonnative speakers for your language (tapaiko bhasha nabholne manchele tapaiko bhasalai ke bhanchan?).....
21. Different names of the language if any (yo bhashalai aru naamle pani chinincha?)
 (i)..... (ii)
 (iii)..... (iv)
22. Your mother's mother tongue.....
23. Your father's mother tongue.....

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

24. Mother tongue of your husband/ wife
25. What village were you born in?
 (a) Ward No..... (b) Village/Town..... (c) VDC/municipality..... (d) District..... (d) Zone.....
- Where do you live now?
 How many years have you lived here?
 Have you lived anywhere else for more than a year?
 (if so) Where? When? How long did you live there?

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

B. Language resources

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

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

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

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

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

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

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

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

- (a) Yes
- (b) No

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

What script(s) is your language written in?

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

- (a) Yes
- (b) No

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

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

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

	36. Organization	37. Kinds of activities
i.		
ii.		

iii.		
iv.		
v.		
vi.		

C. Mother-tongue Proficiency and Multilingualism

39. What languages can you speak?

40. What language did you speak first?

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

Which language do you speak...

41. best?

42. second best?

43. third best?

44. fourth best?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

D. Domain of Language Use

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

	Domain	Language
A	Counting	
B	Singing	
C	Joking	
D	Bargaining/ Shopping/ Marketing	
E	Story telling	
F	Discussing/ Debate	
G	Praying	
H	Quarrelling	
I	Abusing (scolding/using taboo words)	
J	Telling stories to children	
K	Singing at home	
L	Family gatherings	
M	Village meetings	

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

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

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

(c) While writing letters? (enter below)

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

v.Spouse:			
vi.Children:			

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

E. Language Vitality

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

F. Language Maintenance

66. Is there intermarriage in your community?
 (a) Yes (b) No
67. (If "Yes") Which other language groups have common marital relationship with your language group?
 (i)..... (ii)..... (iii).....
68. Do you like your children learn/study in mother tongue?
 (a) Yes (b) No
69. (If "Yes") If schools are opened for teaching your language will you support it:
 (a) by sending your children?
 (b) by encouraging other people to send their children?
 (c) by providing financial help?
 (d) by teaching?
 (e) by helping with the school?
 (f) other.....

G. Language Attitudes

70. When you speak your mother tongue in the presence of the speaker of the dominant language what do you feel...
 (a) Prestigious (b) Embarrassed (c) Neutral

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

- (a) Yes
- (b) No

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

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

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

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

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

- (a) Yes
- (b) No

75. How do you feel about this?

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

76. What language should your children speak first?

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

- (a) Yes
- (b) No

78. (If "Yes") How?

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

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

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

Comments (anything unusual or noteworthy about this interview)	
--	--

८. भाषासूचकको नाम:
९. (आवश्यक परेमा मात्र) लिङ्ग: (क) पुरुष (ख) महिला (ग) अन्य
१०. उमेर:
११. तपाईंलाई लेख-पढ गर्न आउँछ?
(क) आउँछ (ख) आउँदैन
१२. (आउँछ भने) तपाईंले लेख-पढ गर्न कसरी सिकु भयो?
(क) औपचारिक रूपमा (ख) अनौपचारिक रूपमा
१३. (औपचारिक रूपमा हो भने) कुन तह उत्तीर्ण गर्नु भएको छ?
(क) प्राथमिक (ख) निम्न माध्यमिक (ग) माध्यमिक
(घ) उच्च (उच्चतम तह उल्लेख गर्ने)
१४. वैवाहिक अवस्था: (क) विवाहित (ख) अविवाहित
१५. (विवाहित भएमा) तपाईंका छोराछोरी छन् कि छैनन्?
(क) छन् (ख) छैनन्
१६. जाति:.....
१७. जनजाति समूह (थर):
१८. धर्म:
(क) हिन्दू (ख) बौद्ध (ग) किरात (घ) इसाई (ङ) जैन
(च) इस्लाम (छ) प्रकृतिपूजक (ज) अन्य.....
१९. तपाईंको मातृभाषाको नाम:
(क) (तपाईंले भन्ने).....
२०. तपाईंको भन्दा अन्य भाषा समुदायका (तपाईंको भाषा नबोल्ने) मान्छेले तपाईंको भाषालाई के भन्छन्?.....
२१. यो भाषालाई अरु नामले पनि चिनिन्छ? (यस भाषाका अरु के के नाम छन्?)
(क) (ख)
(ग) (घ)
२२. तपाईंकी आमाको मातृभाषा:
२३. तपाईंको बुबाको मातृभाषा:
- छनौटको आधार #१ कम्तीमा बाबु अथवा आमा मध्ये एक मातृभाषी हुनुपर्ने।
छ छैन
२४. तपाईंको श्रीमान्/श्रीमतीको मातृभाषा:
२५. तपाईं जन्मेको स्थान/गाउँ कहाँ हो?
(क) वार्ड नं.: (ख) गाउँ/नगर:
(ग) गाविस/नगरपालिका: (घ) जिल्ला:
(ङ) अञ्चल:
२६. हाल तपाईं कहाँ बस्नु हुन्छ?
- (क) वार्ड नं.: (ख) गाउँ/नगर:
(ग) गाविस/नगरपालिका: (घ) जिल्ला:
(ङ) अञ्चल:
२७. तपाईं यहाँ बस्नु भएको कति समय भयो?.....
२८. तपाईं अन्त कतै एक वर्ष भन्दा बढी बस्नु भएको छ?
(क) छ (ख) छैन

२९. (यदि बस्तु भएको छ भने)

(क) कहाँ: (ख) कहिले: (ग) कति समयसम्म:

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

हो होइन

(आ) भाषिक सामग्री

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

(क) लोक कथा,

(ख) संगीत,

(ग) धार्मिक साहित्य,

(घ) रेडियो,

(ङ) सिनेमा,

(च) सीडी/डीभीडी,

(छ) अन्य:.....

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

(क) सधैं (ख) कहिले काहीँ (ग) कहिले पनि होइन

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

३३. (छन् भने) कुन भाषामा लेखिएका छन्?

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

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

(क) पढ्छु (ख) पढ्दिन

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

तपाईंको भाषा कुन लिपिमा लेखिन्छ?

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

- (क) छन् (ख) छैनन्
 ३७. (छन् भने) ती संस्थाहरूको नाम भनी दिनु होस्।
 ३८. ती संस्थाले के कस्ता काम गर्छन्?

- (क) सांस्कृतिक
 (ख) भाषिक
 (ग) शैक्षिक
 (घ) अन्य.....

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

- (इ) मातृभाषामा दक्षता/बहुभाषिकता
 ३९. तपाईं कुन कुन भाषा बोल्न सक्नु हुन्छ?

.....,

४०. तपाईंले सबै भन्दा पहिले कुन भाषा बोल्नु भयो?

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

४१. सबै भन्दा राम्रो?
४२. दोस्रो राम्रो?
४३. तेस्रो राम्रो?
४४. चौथो राम्रो?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(ई) भाषाको प्रयोग

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

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

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

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

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

(ग) चिठ्ठीपत्र लेख्दा (तलको तालिकामा लेख्नु होस्)

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

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

(क) अन्य साथीहरूसँग खेल्दा

(ख) छिमेकीहरूसँग कुराकानी गर्दा

(ग) विद्यालयमा

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

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

५९. तपाईं आफ्नो मातृभाषा कतिको प्रयोग गर्नु हुन्छ?

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

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

भाषाको नाम:

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

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

.....

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

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

(उ) भाषिक जीवन्तता

६३. तपाईंका सबै छोराछोरीले मातृभाषा बोल्छन्?

(क) बोल्छन् (ख) बोल्दैनन्

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

(क) मातृभाषा(ख) नेपाली (ग) अन्य.....

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

(क) बोल्छन् (ख) बोल्दैनन्

(उ) भाषिक निरन्तरता

६६. तपाईंको समुदायमा अन्तर्जातीय विवाह हुन्छ?

(क) हुन्छ (ख) हुँदैन

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

(क)..... (ख) (ग)

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

(क) पराउँछु (ख) पराउँदैन

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

(क) आफ्ना केटाकेटीलाई पढ्न पठाएर

(ख) समुदायका अरूलाई आफ्ना केटाकेटीहरू पठाउन प्रोत्साहित गरेर

(ग) आर्थिक सहयोग प्रदान गरेर

(घ) आफैले अध्यापन गरेर

(ङ) स्कुललाई सहयोग गरेर

(च) अन्य प्रकारले

(ए) भाषिक अभिवृत्ति

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

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

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

(क) छ (ख) छैन

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

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

(क) राम्रो (ख) ठिकै (ग) नराम्रो

७४. अहिलेका केटाकेटीका छोराछोरीले पनि तपाईंको भाषा बोल्लान्?

(क) बोल्लान् (ख) नबोल्लान्

७५. बोले भने तपाईंलाई कस्तो लाग्छ?

(क) राम्रो (ख) ठिकै (ग) खराब

७६. बोलेनन् भने कस्तो लाग्छ?

(क) राम्रो (ख) ठिकै (ग) खराब

७७. तपाईंका छोराछोरीले सबैभन्दा पहिले कुन भाषा बोल्नु पर्छ?

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

(क) लाग्छ (ख) लाग्दैन

७९. (लाग्छ भने) के केमा फरक होला?

(क) उच्चारणमा

(ख) शब्दभण्डारमा

(ग) विशेष प्रकारका वाक्यहरूको प्रयोगमा

(घ) भाषामिश्रणमा

(ङ) बोल्ने तरिकामा

(च) अन्यमा

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

(क) राम्रो

(ख) ठिकै

(ग) नराम्रो

<p>८१. टिप्पणी (यस अन्तर्वार्तामा कुनै अस्वाभाविक वा उल्लेखनीय कुराहरू भएमा)</p>	
--	--

A. सहयोगका लागि धेरै धेरै धन्यवाद।

Annex C: Sociolinguistic Questionnaire B: Participatory Method

A. Meta data (Baseline information)

Question	Answer
Interview Number	
Date	Day..... Month.....Year..... VS Day.....Month Year..... AD
Place of Interview	Ward: Village/Town: VDC/Municipality: District: Zone: GPS Coordinates:EN
Interviewer Name	(a) (b) (c) (d) (e)
Language of Elicitation	
Language of Response	
Interpreter Name (if needed)	

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

8. Name of language consultant:

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

10. Age:

11. Caste/ethnic group:
12. Your mother tongue's name:
13. Your mother's mother tongue.....
14. Your father's mother tongue.....

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

LC#	15.Name	16. Sex	17.Age	18.Caste	19. MT	20. Mother's MT	20. Father's MT	Screening Criteria: Y or N?
1.								
2.								
3.								
4.								
5.								
6.								
7.								
8.								
9.								
10.								
11.								
12.								

15. Where do you live?
 (a) Ward No..... (b) Village/Town..... (c) VDC/municipality.....
16. Have you lived anywhere else for more than a year?
 (a) Yes (b) No
17. (If "Yes") Where? When? How long did you live there?

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

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

12.						
-----	--	--	--	--	--	--

B. Domains of language use

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

C. Dialect mapping

- A. What is the name of your language? What is the name of your people? (write all names on a single piece of paper) (If more than one, then for each category ask Which name is the one you prefer to use?
 - i. (Language name preferred by group)...
 - ii. Different names of the language if any (Write these on other pieces of paper & place to the side of their paper).
 - iii. What do speakers of other languages call your language? (Write these on other pieces of paper & place to the side of their paper).
- B. Please name all the Districts/Villages where [L1] is spoken (Write each on a separate piece of paper.) (In some situations, rather than district or village one could ask for the confirmation in this way.
 Be sure to get all the following information for each location:
 (i) Ward No..... (ii) Village/Town..... (iii) VDC/municipality.....
 (iv) District..... (v) Zone.....
- C. Place these papers on the ground to show which dialects/municipalities/districts are next to each other.
- D. What other languages are so similar to yours that when they speak, you can understand at least some words? (Write these on pieces of paper and add them to the “map” on the ground)
- E. Do any groups of villages all speak [L1] in the same way? (Place a loop of string around each such group)
- F. Which variety do you understand best? Second best? Etc. (Place numbers written on cardboard next to each municipality, language or group of municipalities)

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

D. Multilingualism

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

E. Appreciative enquiry

- A. Describe something you saw, heard or did that made you proud of [L1] or your culture or that made you happy to see [L1] used in that way. (write summary labels for each)
- B. How can we take these good things and make them even better? Improve them? Build on them? What are your dreams for your language? (Share in 3s, give time – allow any dream – even impossible ones!)
- C. Let's come back to the big group and listen to the dreams of each small group. Who will write the dreams for the group? Write one dream per paper. (Everyone can help to summarize the dream in 3-4 words. Place each dream under the heading Dreams.)
- D. As we think about your dreams, some seem easy and others seem difficult. Let's put this in order from the 'Easiest' to the most 'Difficult'. (Put down these two labels then let the participants sort the dreams along a continuum.)

- E. Some of these dreams may be more important than others. Still keeping them in order, slide to this side, the ones that are most important. (Let them slide over the ones that they feel are most important. Take a photo now if possible!)
- F. Now you have the chance to begin making plans to make these dreams come true. Which of the dreams do you want to begin making plans for right now? Take the written dream and form a group. (Allow them to form groups. Encourage everyone to join a group)
- G. As you make your plans, think about 1) the steps you need to take, 2) the other people besides who could also be involved and 3) the things you need to begin making this dream happen. (Give them paper and markers to write their plans. Let them write in big letters for the group to see.)
- H. We would like each group to share their plans with all the others. Who would like to share first?

Sociolinguistic Questionnaire B (in Nepali)

छायाकृत कुराहरू मनमनै पढ्ने।

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

सहमति: छ छैन

(अ) आधारभूत सूचना

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

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

५. अन्तर्वार्ताको माध्यम भाषा	
६. अन्तरक्रियाको माध्यम भाषा	
७. दोभाषेको नाम (आवश्यक भएमा)	

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

सहयोगी #१:

८. सहयोगी (भाषासूचक) को नाम:
९. (आवश्यक परेमा मात्र) लिङ्ग: (क) पुरुष (ख) महिला (ग) अन्य
१०. उमेर:
११. जाति/जनजाति समूह:
१२. तपाईंको मातृभाषाको नाम:
१३. तपाईंकी आमाको मातृभाषा:
१४. तपाईंको बुबाको मातृभाषा:

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

छ छैन

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

१०.							
११.							
१२.							

१५. तपाईं जन्मेको स्थान/गाउँ कहाँ हो?

(क) वार्ड नं.: (ख) गाउँ/नगर:

(ग) गाविस/नगरपालिका: (घ) जिल्ला:

(ङ) अञ्चल:

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

(क) छ (ख) छैन

१७. (बस्नु भएको छ भने)

(क) कहाँ: (ख) कहिले: (ग) कति समयसम्म:

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

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

आ) भाषाको प्रयोग

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

(इ) भाषिकागत सीमा निर्धारण

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

१८. (समूहले भन्ने भाषाको नाम).....

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

२०. यो भाषालाई अरु नामले पनि चिनिन्छ?

(क) (ख)

(ग) (घ)

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

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

(क) वार्ड नं.: (ख) गाउँ/नगर:

(ग) गाविस/नगरपालिका: (घ) जिल्ला:

(ङ) अञ्चल:

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

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

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

च. स्थानीय भेदहरूमध्ये तपाईंले सबैभन्दा राम्रो कुन भेद (भाषा) बुझ्नु हुन्छ? दोस्रो राम्रोसँग बुझ्ने भाषा कुन हो? (कार्डबोर्डमा लेखिएका अंकहरू हरेक क्षेत्र, भाषा, अथवा त्यस क्षेत्रको भाषा समूहको छेउमा राख्नु होस्।)

छ. अब हामी तपाईंहरूलाई यी भाषिक भेदहरू मध्ये कुन चाहीं राम्ररी बुझ्नु हुन्छ र कुन चाहीं कति पनि बुझ्नु हुन्न? कुन चाहीं सबैभन्दा राम्री बुझ्नु हुन्छ? भन्ने कुरा देखाउन चाहन्छौं। यस्तै गरी कुन भेदका शब्दहरू केही मात्र बुझ्नु हुन्छ त्यो पनि देखाउन चाहन्छौं। यी मध्ये कुन चाहीं गाउँको भाषा धेरै राम्रोसँग बुझ्नु हुन्छ? (चिन्हले देखाउनु होस् र कुनै एउटा रङ्गको चिन्ह छान्न लगाउनु होस्। उनीहरूलाई सबैभन्दा राम्रो बुझ्ने भाषा बोलिने ठाउँमा एउटा चिन्ह राख्न लगाउनु होस्। यसै गरी अन्य भेदहरू माथि पनि चिन्ह राख्न लगाउनु होस्।)

ज. यी मध्ये तपाईंहरू कुन भेद(भाषा)का वक्ताहरूसँग आफ्नो मातृभाषामा कुरा गर्नु हुन्छ? (यस प्रयोजनका लागि भिन्दै आकार/रङ्गको चिन्हको प्रयोग गर्नु होस्। अर्को चिन्ह राख्नु

होस्। (“हामीहरू एक आपसमा कुराकानी गर्दा आफ्नै (एउटै भेद) भाषा बोल्छौं”, “हामी आफ्नै भाषा बोल्छौं, उनीहरू आफ्नै भाषा बोल्छन्”, तिनीहरू अर्को भाषा बोल्छन्, हामीहरू आफ्नै भाषा बोल्छौं” र हामी दुबैले अर्कै भाषा बोल्छौं”)

- झ. केही मानिसहरू आफ्नो भाषामा पाठ्यपुस्तक लेख्न चाहन्छन्। यदि मातृभाषामा किताब लेखियो भने कुन कुन गाउँका विद्यार्थीहरूले प्रयोग गर्न सक्छन् होला? (लेखिएको किताब पढ्न सक्ने गाउँहरूलाई एउटा छुट्टै डोरी भित्र राख्नु होस्।) (यदि किताब लेख्ने र छापने बारेमा सोच्दैनन् भने उनीहरू कुन चाहीं भेदमा सीडी बनाउन चाहन्छन्? भनि सोध्नु होस्।)
- ञ. यी भेदहरू मध्ये लेखन र रेकर्डिङ्ग का लागि कुन चाहींलाई प्रयोग गर्दा सबैले राम्रोसँग बुझ्लान्? त्यसो नभएमा कुन चाहीं भाषा प्रयोग हुन सक्छ? (कार्डबोर्डमा लेखिएका ए, बी, सी अक्षरहरूलाई क्रमसँग राख्नु होस्।)

(ई) बहुभाषिकता

- क. तपाईंहरूले सबैभन्दा बढी प्रयोग गर्ने दुईवटा भाषाहरू के के हुन्? एउटा डोरीले मातृभाषा राम्रोसँग बोल्ने व्यक्तिहरूलाई प्रतिनिधित्व गर्छ अर्कोले सम्पर्क भाषा राम्रो बोल्ने व्यक्तिहरूलाई प्रतिनिधित्व गर्छ। (दुईवटै डोरीहरूलाई भूईंमा घेरा बनाएर राख्नु होस्।)
- ख. जब हामीहरूले एउटा डोरीलाई अर्को डोरीमाथि खप्ट्याउँछौं, यो खप्टिएको क्षेत्रले के कुराको प्रतिनिधित्व गर्छ? (यसले मातृभाषा र सम्पर्क भाषा दुईवटै राम्ररी बोल्ने मानिसहरूको प्रतिनिधित्व गर्छ)
- ग. सब भन्दा पहिले हामीहरू सम्पर्क भाषा राम्रोसँग बोल्ने मानिसहरूका बारेमा कुरा गरौं। कस्ता मानिसले सम्पर्क भाषा राम्रोसँग बोल्छन्? (सहभागीहरूलाई कागजका टुक्राहरूमा लेख्न लगाउनु होस्।)
- घ. कागजका टुक्राहरूलाई घेराभित्र राख्न लगाउनु भन्दा पहिले उनीहरूले मातृभाषा राम्रोसँग बोल्न जान्दछन् वा जान्दैनन् भन्ने सोच्नु पर्ने हुन्छ। घेरा भित्र प्रत्येक कागजका टुक्राहरू कहाँ पर्छन्? (उनीहरूलाई अहिलेसम्म लेखेका कागजका टुक्राहरू राख्न लगाउनु होस्। उनीहरूले चाहेमा अझ बढी विशिष्ट वा अन्य समूहहरू बनाउन सक्छन्)
- ङ. कस्ता मानिसहरूले मातृभाषा राम्रोसँग बोल्छन् तर सम्पर्क भाषा राम्रोसँग बोल्दैनन्? (उनीहरूलाई त्यस्ता मानिसका समूह लेख्न र उपयुक्त ठाउँमा राख्न लगाउनु होस्।)
- च. तीन समूह मध्ये कुनमा सबभन्दा बढी मातृभाषी वक्ताहरू छन्? तपाईंहरू यसलाई कसरी हेर्नु हुन्छ? (सबैभन्दा बढी मातृभाषाका वक्ता भएको घेरो) (उनीहरूलाई आफ्नो विचार व्यक्त गर्न लगाउनु होस्)
- छ. तीनवटै समूह मध्ये कुनै एउटा अन्य दुई समूह बढिरहेको छ कि? किन होला? यसलाई तपाईंहरू कसरी हेर्नु हुन्छ? (उनीहरूलाई आफ्नो विचार व्यक्त गर्न लगाउनु होस्।)

(उ) प्रशंसामूलक सोधखोज

- क. तपाईंहरूले आफ्नो भाषा वा संस्कृतिमा देखेका, सुनेका र गरेका कामले तपाईंलाई गर्वको अनुभव गराउँछ, तिनको उल्लेख गर्नु होस्। मातृभाषाको प्रयोग भइरहेको अवस्था प्रति तपाईं सन्तुष्ट हुनुहुन्छ? (प्रत्येक कामको सारांश लेखन लगाउनु होस्)।
- ख. भइराखेका राम्रा कामहरूलाई कसरी हेर्नुहुन्छ? यसलाई अझ राम्रो कसरी गराउन सकिन्छ? अझ बढी कसरी सुधार्न सकिन्छ? तपाईंहरूको आफ्नो मातृभाषा प्रति के कस्ता आशा-आकाङ्क्षा छन्? (निश्चित समयावधि तोकेर तीनजनाको समूहमा छलफल गर्न लगाउनु होस् -सबै किसिमका आकाङ्क्षामा छलफल गर्न दिनु होस्(असम्भव पनि))।
- ग. प्रत्येक समूहलाई आ-आफ्नो समूहमा छलफल भएका आकाङ्क्षा भन्न लगाउनु होस्। ती आकाङ्क्षा छुट्टाछुट्टै कागजका टुक्राहरूमा एक जनालाई लेखन लगाउनु होस् (ती कागजका टुक्राहरूलाई आकाङ्क्षा लेखिएको शीर्षक मुनि राख्नु होस्)। (सहभागीहरूले व्यक्त गरेका आशा-आकाङ्क्षालाई तीन-चार शब्दमा संक्षेपीकरण गर्न लगाउनु होस्)।
- घ. उल्लेख गरिएका आशा-आकाङ्क्षा मध्ये केहीलाई कार्यन्वित गर्न सजिलो र केहीलाई गाह्रो जस्तो देखिन्छ? दुईवटा कागजको टुक्रामा सजिलो र गाह्रो लेखन लगाउनु होस् र तिनीहरूलाई दुई तिर राख्न लगाउनु होस्। आशा-आकाङ्क्षालाई सबैभन्दा सजिलो देखि सबैभन्दा गाह्रो क्रममा मिलाएर राख्न लगाउनु होस्।
- ङ. केही आशा-आकाङ्क्षा अरू भन्दा महत्वपूर्ण जस्तो लाग्छ? सबैभन्दा महत्वपूर्ण आशा-आकाङ्क्षालाई एक छेउमा राख्न लगाउनु होस्। (छनौट गरिएका महत्वपूर्ण आशा-आकाङ्क्षालाई पनि बढी महत्वपूर्ण देखि कम महत्वपूर्णको क्रममा राख्न लगाउनु होस्, सम्भव भए एउटा फोटो पनि खिच्नु होस्)।
- च. छनौट गरिएका आशा-आकाङ्क्षालाई साकार पार्न योजना बनाउनु होस्। तत्कालै तपाईंहरू कुन आशा-आकाङ्क्षाको योजना बनाउन चाहनु हुन्छ? एक एक समूह बनाउन लगाउनु होस्। प्रत्येक सदस्यलाई समूहमा सक्रिय भएर काम गर्न उत्साहित गर्नु होस् र प्रत्येक आशा-आकाङ्क्षाको योजना तयार गर्नु होस्।
- छ. तपाईंले योजना बनाउँदा यी कुरामा विचार गर्नु होस्: १) तपाईंले चाल्नु पर्ने कदमहरू के के हुन्? २) तपाईं बाहेक संलग्न हुने अरू व्यक्ति को को हुन्? ३) आशा-आकाङ्क्षालाई मूर्त रूप दिन तपाईंहरूलाई चाहिने कुराहरू के के हुन्? (सहभागीहरूलाई कागजका टुक्रा र लेखने सामग्री दिएर ठुला ठुला अक्षरमा योजना लेख्न लगाउनु होस्।)
- ज. प्रत्येक समूहलाई आ-आफ्नो समूहमा छलफल भएका योजना भन्न लगाउनु होस्।

सहयोगका लागि धेरै धेरै धन्यवाद।

Annex D: Sociolinguistic Questionnaire C

(For Language Activist or Village Head)

Notes:

Shaded items are NOT to be read aloud.

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

INFORMED CONSENT: Given: Not Given:

A. Meta data (Baseline Information)

Enter the answers to the following BEFORE the INTERVIEW:

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

5. Name of language consultant:

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

7. Age:

8. Caste:

9. Ethnic group:

10. Your mother tongue's name:

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

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

20. Should anything be done to preserve or promote your mother tongue?
 - (a) Yes (b) No
21. (If "Yes"): In what ways do you think you can support the preservation and promotion of your mother tongue?
 - (a) by devising the script?
 - (a) Yes (b) No
 - (b) by making the spelling system systematic?
 - (a) Yes (b) No
 - (c) by compiling dictionary?
 - (a) Yes (b) No
 - (d) by writing grammar?
 - (a) Yes (b) No
 - (e) by encouraging people to write literature in mother tongue?
 - (a) Yes (b) No
 - (f) by writing and publishing textbooks?
 - (a) Yes (b) No
 - (g) by publishing newspapers?
 - (a) Yes (b) No
 - (h) by making use of the language in administration?
 - (a) Yes (b) No
 - (i) by making use of the language in the medium of instruction at primary level?
 - (a) Yes (b) No
 - (j) in any other ways?

Proceed to ask individual Sociolinguistic Questionnaire A, if appropriate.

Sociolinguistic Questionnaire C (in Nepali)

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

छायांकृत कुराहरू मनमनै पढने।

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

सहमति: छ छैन

(अ) आधारभूत सूचना

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

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

५. भाषासूचकको नाम:

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

७. उमेर:
८. जात:
९. जातजातिको समुह:
१०. तपाईंको मातृभाषाको नाम:
११. तपाईंको भन्दा अन्य भाषा समुदायका (तपाईंको भाषा नबोल्ने) मान्छेले तपाईंको भाषालाई के भन्छन्?.....
१२. यो भाषालाई अरु नामले पनि चिनिन्छ? (यो भाषाको अरु के के नाम छन्?)
 (क) (ख)
 (ग) (घ)
१३. तपाईंकी आमाको मातृभाषा:
१४. तपाईंका बुबाको मातृभाषा:
१५. तपाईं जन्मेको स्थान/गाँउ कहाँ हो?
 (क) वार्ड नं.: (ख) गाउँ/नगर:
 (ग) गाविस/नगरपालिका: (घ) जिल्ला:
 (ङ) अञ्चल:
१६. हाल तपाईं कहाँ बस्नु हुन्छ?
 (क) वार्ड नं.: (ख) गाउँ/नगर:
 (ग) गाविस/नगरपालिका: (घ) जिल्ला:
 (ङ) अञ्चल:
१७. तपाईं यहाँ बस्नु भएको कति समय भयो?
१८. तपाईंको गाउँ/छरछिमेकमा बसोबास गर्ने अन्य जातजाति: (तलको तालिकामा लेख्नु होस्)
१९. तिनीहरूले बोल्ने अन्य भाषा: (तलको तालिकामा लेख्नु होस्)

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

२०. तपाईंको मातृभाषा संरक्षण तथा सम्बर्द्धनका लागि केही गर्नु पर्छ?
 (क) पर्छ (ख) पर्दैन
२१. (पर्छ भने): तपाईंले आफ्नो मातृभाषाको संरक्षण र सम्बर्द्धनको लागि केकस्ता काम गरेर सहयोग गर्न सक्नु हुन्छ?

- (क) लिपि विकासको लागि काम गरेर
 (अ) सक्छु (आ) सकिदैन
- (ख) हिज्जेलाई व्यवस्थित गरेर
 (अ) सक्छु (आ) सकिदैन
- (ग) शब्दकोष बनाएर
 (अ) सक्छु (आ) सकिदैन
- (घ) व्याकरण लेखेर
 (अ) सक्छु (आ) सकिदैन
- (ङ) मातृभाषामा साहित्य लेखन उत्साहित गरेर
 (अ) सक्छु (आ) सकिदैन
- (च) पाठ्यपुस्तक लेखन तथा प्रकाशन गरेर
 (अ) सक्छु (आ) सकिदैन
- (छ) पत्रपत्रिका निकालेर
 (अ) सक्छु (आ) सकिदैन
- (ज) प्रशासनमा प्रयोग गर्न लगाएर
 (अ) सक्छु (आ) सकिदैन
- (झ) प्राथमिक तहमा माध्यमको रूपमा प्रयोग गर्न लगाएर
 (अ) सक्छु (आ) सकिदैन
- (ञ) अन्य प्रकारले:

उपयुक्त भएमा समाज-भाषावैज्ञानिक प्रश्नावली भर्न शुरु गर्ने।