

**A SOCIOLINGUISTIC SURVEY OF ATHPARIYA: A
TIBETO-BURMAN LANGUAGE**

A REPORT

SUBMITTED

TO

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**TRIBHUVAN UNIVERSITY, KATHMANDU,
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CHAPTER 1

INTRODUCTION

1.1 Background

This is a report of a sociolinguistic survey of Athpariya (ISO code, aph), an endangered Tibeto-Burman language of Nepal. This report mainly deals with the domains of language use, bilingualism, mother tongue proficiency, language vitality, language maintenance, language attitudes, language resources, dialectal variation and language development in the Athpariya speech community. The Athpariya language is spoken by 5530 ethnic Athpariyas mainly in some villages in Dhankuta district of Eastern Development regions of Nepal (CBS, 2012). The survey was mainly conducted in five survey points; namely, Dhankuta Bazaar/Hatiya (Dhankuta Municipality 7), Santang (Dhankuta Municipality 8), Tekunala (Dhankuta Municipality 9), Guthitar (Dhankuta Municipality 14) and Khalde (Dhankuta Municipality 3) in Dhankuta district, Nepal. This language has been classified as one of the members of the Eastern Himalayish languages of Himalayish section of the Bodic branch of Tibeto-Burman language family. Athpariya has been recognized, for the first time, as an independent language by the Census of Nepal, 2011.

This chapter briefly introduces the Athpariya language and the people and highlights the purpose and goals of the survey.

1.2 The Athpariya language

In this section, we briefly deal with language name, geolinguistic situation, genetic affiliation, previous research works and some typological features of the language.

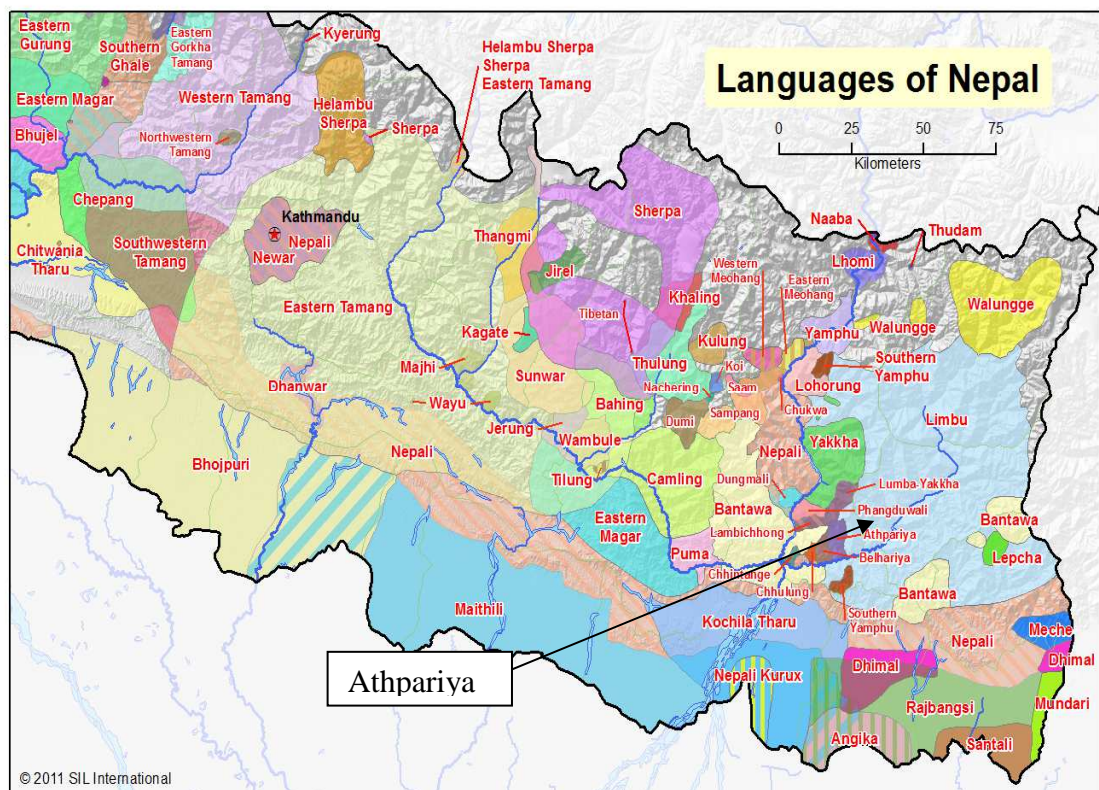
1.2.1 Language name

At present, Athpariya refers to both ethnonym 'people-name' and glossonym 'language-name'. Neupane (2058 BS: 23) notes that there is no unanimity as to the nomenclature of the term Athpariya. According to Dahal (1975:236), the term Athpariya refers to a designation/title granted by King Prithvi Narayan Shah, the unifier of Nepal, to a group of ethnic people for guarding the flag/ensign for the whole day and night, in Nepali *ath pahar*, meaning *ath* 'eight' and *pahar* 'duration of time consisting of three hours'. However, it does not have any connection to the Athpariya people enlisted in the army. Pradhanang (2053 BS: 3) mentions that in the beginning

they were of eight families or clans. These families were assigned some administrative responsibilities. Thus, they were called *athpagari*. In course of time, from *athpagari* they were named as Athpariya. Now-a-days, the form of the speech used as mother tongue by Athpariya is recognized as a separate language as Athpariya. This language is also known by some other alternative names such as Arthare, Athapre, Athpare, Athpre. *Sanango Ring* is the autoglotonym.

1.2.2 Geolinguistic situation

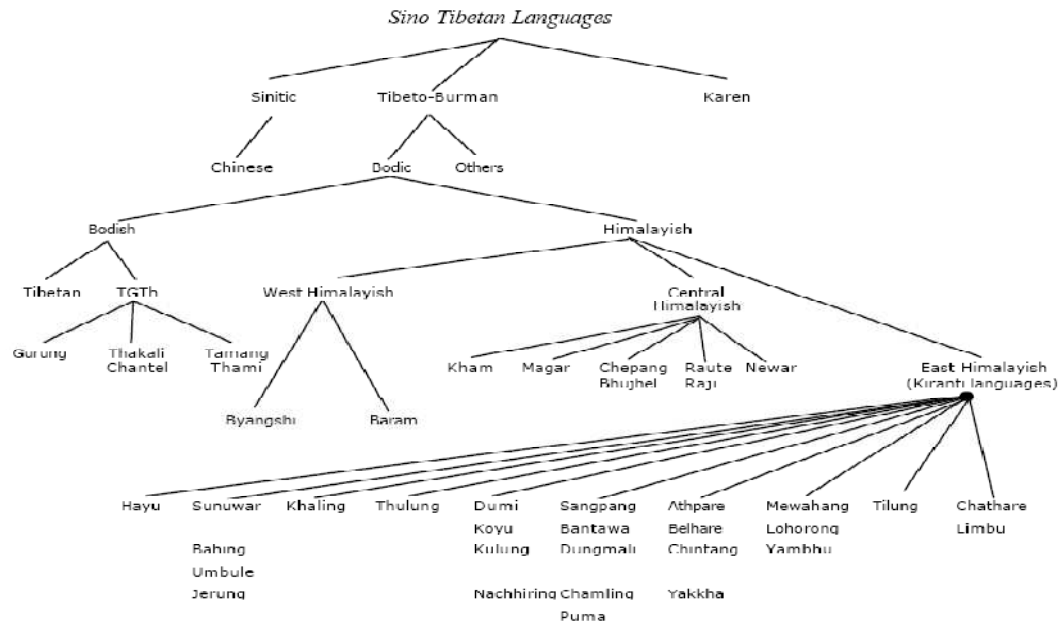
Athpariya is spoken in Dhanakuta Municipality and in two Village Development Committees, namely, Belhara and Bhirgaon. Epple et al. (2012) notes the speech community of this language is geographically located to the north of Tamur, to the west of Dhankuta khola, and to the east of Tangkhuwa. Map 1.1 presents the geographical location of the Athpariya speech community. Athpariya is spoken by some 5,000 people living in Dhankuta district in eastern Nepal.



Map 1.1: Geographical location of the Athpariya speech community

1.2.3 Genetic affiliation

Athpariya is one of the unclassified forms of the speech. Epele et al. (2012) classifies Athpariya as Sino-Tibetan, Tibeto-Burman, Western Tibeto-Burman, Himalayan, Kiranti, Eastern language. Diagram 1.1 presents a proposed genetic affiliation for the Athpariya language spoken in Nepal.



Adapted from Bradley (2002) and David Watters as cited in Yadava (2003)

Figure 1.1: Genetic affiliation of Athpariya among Tibeto-Burman languages

1.2.4 Some typological features

Ebert (1994; 1997) and Neupane (2058 B.S.) present a cluster of typological features in the domains of phonology, morphology and syntax in Athpariya. They are presented as follows:

- (a) Athpariya is a non-tonal language. It has five oral vowel and 25 consonant phonemes. Length is not contrastive.
- (b) Athpariya is an agglutinative language.
- (c) Athpariya is morphologically ergative. It exhibits a split between the first person and the rest.
- (d) There is no grammatical gender in Athpariya.
- (e) Athpariya is an SOV language with a rather strict order of modifiers before the heads. However, the position of the constituents may vary for focusing and topicalization.
- (f) Athpariya exhibits a complex system of person and number marking.

- (g) The agreement system is sensitive to the pragmatic constellation. Speech act participants, both agent and patients, are usually marked on the verb. The third person patient is marked by a suffix -u.
- (h) It codes space and makes extensive use of compound verbs.
- (i) Athpariya is threatened by extinction.

1.3 The Athpariya people

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

1.3.1 Caste/ethnicity

Athpariya is one of the indigenous nationalities of Nepal. They are mongoloid in appearance with a short stature, a stout build, a round face and a flat nose. The term 'Athpariya' refers to an ethnic group and their mother tongue. The Athpariya speech community has a good life settlement. They have a permanent resident. Athpariya is a community of one caste and one ethnic group.

1.3.2 Religion and culture

The census of 2011 presents ten types of categories of religion. Hinduism is followed by 81.3 percent (21,551,492) of the total population of the country. More than two-third of the respondents have informed that they follow Hinduism. Only a few have replied that they follow their traditional religion. However, Epele et al. (2012) notes that they are following their traditional religion (Kirat) and Christian. The main festivals in this speech community include *Baishakhe Purnima*, *Nuwage* (beginning of the use of new rice) and *Kartike Purne*. Athpariyas are very strict to their religion and culture.¹ Kitchen is supposed to be very sacred place in this speech community. If a non-Athpariya gets into their kitchen knowing or unknowingly, they have to offer the sacrifice a pig for their god. It is also informed that there is an idol of pig in Baraha which is strictly prohibited for being observed by the non-Athpariyas. They have their own traditional dress and ornaments. Photograph 1.1 presents an old woman in traditional ornaments and dresses.

¹ There is a saying that two male Athpariyas were hanged for disobeying the order for observing the great Hindu festival, Dashain.



Photograph 1.1: An old Athpariya woman with traditional ornaments and dresses

They have preserved their naming ceremony and death rituals. Culturally, they are not allowed for buying foods. Athpariyas want to live in a simple house. Photograph 1.2 presents a traditional house in the Athpariya speech community.



Photograph 1.2: A traditional house in Santang village

1.3.3 Literacy

Overall literacy rate (for population aged 5 years and above) has increased from 54.1 percent in 2001 to 65.9 percent in 2011. In 2011 Census, the literacy rate of other Hill *Janajati* is recorded as 62.1% which includes 73% male and 53.1% female (Lal Das and Gautam, 2014). However, generally speaking, literacy, particularly, in the Athpariya speech community is not encouraging. Especially, women are still deprived of formal education even though attempts have been continually made to improve the situation of literacy in this speech community.

1.3.4 Occupation

Traditionally Athpariya people earn their livelihood from agriculture, so the main occupation of Athpariya is agriculture. They are also involved in other professions such as animal husbandry, poultry and business. The major crops they grow are paddy, rice, wheat, maize, and millet. The grain grown is mostly used for their own daily needs, and surplus is used to make spirits and *jand* (the local beer), or is sold at the local market. The ownership of the land is private. This community, now-a-days, is also engaged in different professions such as army, civil services, teaching, and small industries. General housework, including cooking, is the responsibility of the women.

1.4 Demography and distribution

According to the Census of Nepal, 2011, ethnic population of Athpariya is 5,977 comprising of 4169 live in urban and 1808 in rural areas. Similarly, Athpariya is spoken by 5530 speakers as their mother tongue in Dhankuta district.

1.5 Previous research works

There exist a very few works about Athpariya as language and people. Neupane (2041BS) is the pioneering study of the Athpariya language from the linguistic point of view. As a preliminary descriptive study based on limited database, it lacks in analyzing inclusivity and exclusivity as well as classifiers and causatives. Moreover, it does not propose a genetic classification of the language. Nevertheless, it has revealed many fundamental typological features of the language.

Ebert (1994) provides a basic grammatical description of Athpare, Bantawa, Camling, Thulung and Khaling and Limbu from a typological perspective. It provides some

fundamental features of the Kirati languages. More specifically, it deals with phonemes, verbs, nominals, deixis and location, simple sentences and complex sentences. It also provides interlinearized texts except for Limbu.

Ebert (1997) is exclusively a short description of Athpariya. It primarily deals with phonology, verbs, nominals, adverbs, particles and clitics, basic sentence patterns and clause combining in the language. Besides, it notes that Athpariya is an endangered language belonging to the Kirati subgroup of the Sino-Tibetan language family. Based on Dahal (1985), it informs that the Athpariya have kept their traditions in a remarkable way.

Neupane (2057 B.S.) presents an outline of the grammar of Athpariya. It briefly deals with phonology, morphology and syntax.

Neupane (2058 B.S.) is a comprehensive grammatical description of Athpariya. It primarily deals with grammatical aspects such as phonology, morphophonology, morphology, derivative processes, nominal morphology, verbal morphology, syntax and typological comparison between Athpariya and Nepali. It also provides some basic sociolinguistic information of the language. It briefly discusses the nomenclature of the language and people, clans, origins, living areas, populations, social organizations, bilingualism, dialects and genetic affiliation.

Epple et al. (2012) notes Athpariya is also known by alternative names such as Arthare, Athapre, Athpare, Athpre and Sanango Ring. The number of speakers is decreasing day by day. All the speakers are proficient bilingual in Nepali. It is a 6b Threatened Tibeto-Burman language. It has no dialects even though Athpare and Belhariya are very similar. It provides some basic typological features. Athpariya, an SOV language makes use of postpositions. In Athpariya, genitives, adjectives, numerals are placed before noun heads. The polar questions are marked with a suffix attached to the verb sentence final. It is a noun head final language. It lacks grammatical gender. The content q-words are placed in situ. To the maximum, it has two prefixes and nine suffixes. In this language, the clause constituents are indicated by case-marking. The affixes indicate case of noun phrase and verbal affixation obligatorily marks person, number and object. It exhibits split ergativity. It has no passive. A non-tonal language displays the syllable canons as CV, CVC, CVCC. Athpariya shows both tense and aspect. It has 24 consonant and 5 vowel phonemes. It

is shifting to Nepali, the language of wider communication. It is used in home and religion. There is a mixed use of Nepali and Athpariya with friends. This language is spoken by all ages. There is a positive attitude towards the language and culture. It is taught in 5 MLE schools since 2008. It is used in composing poems. It is also used in magazines, newspapers and radio programs. There are videos, dictionary and grammar in the language. It is written *Devanagari* script. Traditional religion is Kirat and now-a-days some have followed Christianity.

1.7 Purpose and goals

The main purpose of this study is to present the picture of the sociolinguistic situation of the Athpariya language. The main objectives of the study are as follows:

- (a) To look at the vitality of the language by investigating the patterns of language use in certain domains;
- (b) To assess the situation of bi/multilingualism and mother tongue proficiency in the Athpariya speech community;
- (c) To evaluate the language maintenance, language vitality and the attitudes of the speakers towards their language;
- (d) To gather information regarding the resources available in the language;
- (e) To examine the dialectal variation by assessing the levels of lexical and phonetic similarity among the selected varieties in the language; and
- (f) To gather information regarding the dreams and planning for language development in the Athpariya speech community.

1.8 Organization of the study

This survey report has been organized into nine chapters. Chapter 1 provides background information about the language and people including the purpose and goals of the study. In chapter 2, we deal with the methodology used in the survey. Similarly, chapter 3 deals with the domains of language use in the Athpariya speech community. In chapter 4, we look at the situation of bi/multilingualism and mother tongue proficiency in Athpariya. Similarly, chapter 5 evaluates the language maintenance, language vitality and the attitudes of the speakers towards their language. In chapter 6, we discuss the language resources available in the language and the organizations involved in the language development. In chapter 7, we look at

the dialectal variation in the language. Chapter 8 deals with language development in Athpariya. In chapter 9, we present the summary of the major findings and recommendations for the development of the language. The annex includes sociolinguistic questionnaires, wordlist, basic information of the respondents and some group photographs of the language consultants involved in the survey of Athpariya.

CHAPTER 2

RESEARCH METHODOLOGY

2.0 Outline

This chapter deals, in detail, with the research methodology employed in the sociolinguistic survey of Athpariya. It is organized into five sections. Section 2.1 presents an overview of the major goals of the survey, the research methods/tools used and their brief description including the major focus of the tools in the survey. In section 2.2, we discuss the different types of research tools, their basic characteristics and the ways they were employed in the survey. Section 2.3 deals with the survey points, sample size and collection of data. In section 2.4, we present the limitations of the survey in relation to time, access, area, methods and informants.

2.1 Overview of survey goals and research methods/tools

This survey has employed three different methods/ tools in order to fulfill its goals. Table 2.1 presents tools/methods used in the survey of the Athpariya language.

Table 2.1: Tools/ methods used in the survey of the Athpariya language

	Tools/ methods	
1.	Sociolinguistic Questionnaire (SLQ)	Sociolinguistic Questionnaire A
		Sociolinguistic Questionnaire C
2.	Participatory Method (PM)	Domains of Language Use (DLU)
		Bilingualism (BLM)
		Dialect Mapping (DLM)
		Appreciative Inquiry (ACI)
3.	Wordlist Comparisons (WLC)	

Table 2.1 shows that the methods/tools consist of Sociolinguistic Questionnaire (SLQ), Wordlist Comparisons (WLC) and Participatory Method (PM). The Sociolinguistic Questionnaire (SLQ) consists of two sets: Sociolinguistic Questionnaire A and Sociolinguistic Questionnaire C. Participatory Method (PM) comprises four tools: Domains of Language Use (DLU), Bilingualism (BLM), Dialect Mapping (DLM) and Appreciative Inquiry (ACI).¹

¹ Participatory Method (PM) is taken as Sociolinguistic Questionnaire B in the survey.

Table 2.2 presents the major goals of the survey, the research methods/tools used and their brief description including the major focus of the tools in the survey.

Table 2.2: Overview of the survey goals, research methods/tools including focus of the tools

	Goals of the survey	Research methods/ tools	Brief description	Focus of the methods/tools
1.	To examine the patterns of language use in certain domains, language attitudes, language vitality, language maintenance, mother-tongue proficiency and multilingualism and language resources in Athpariya;	Sociolinguistic Questionnaires (SLQ)	Consisting of three sets: A, B and C	
		Sociolinguistic Questionnaires- A (SLQ A)	A set of 80 questions to be administered on individual of different age groups, sex and literacy in at least five points including the core point	<ul style="list-style-type: none"> • Language resources • Mother-tongue proficiency and multilingualism • Domain of language use • Language vitality • Language maintenance • Language attitudes
		Sociolinguistic Questionnaires-B (SLQ B)	The four tools: DLU , BLM, DLM and ACI be used in a group of at least eight to twelve participants of mixed category	<ul style="list-style-type: none"> • Domain of language use • Dialect mapping • Multilingualism • Appreciative enquiry
		Sociolinguistic Questionnaires- C (SLQ C)	A set of 21 questions to be administered on language activist or village head	<ul style="list-style-type: none"> • Language attitudes • Language maintenance • Language vitality • Language development
2.	To assess the levels of lexical and phonetic similarity among the selected varieties in the language.	Wordlist Comparisons (WLC)	Lexical and phonetic comparison of 210 words	Lexical variation among selected varieties in the language

2.2 Research methods/tools

2.2.1 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.

From each survey point, the individuals were chosen from different categories of sex, age and literacy.² Figure 2.1 presents a model for sampling of informants from each point in the Athpariya speech community.

Figure 2.1: Sampling model of the informants in the survey

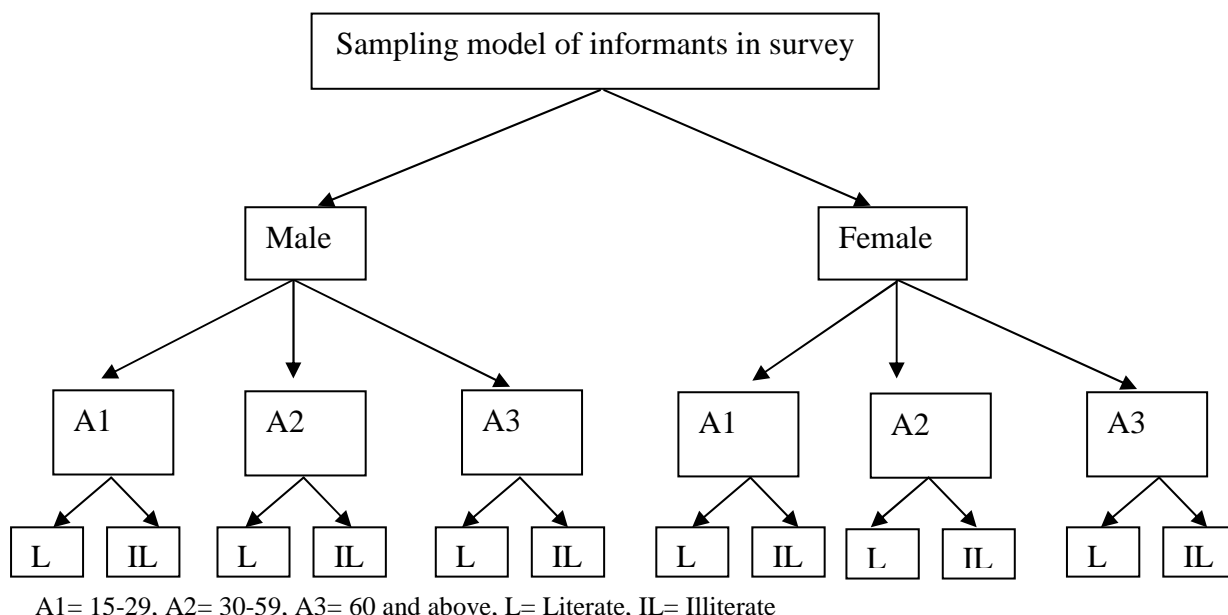


Figure 2.1: Sampling model of informants in survey points

Following the sampling model to the maximum, at least 12 informants were selected age ranging 15-29 (A1), 30- 59(A2) and 60 and above (A3) with their sex, age and literacy in each survey point. The questions were asked by the administrators in Nepali to the informants and the answers given by the informants were recorded in the questionnaire in Nepali.

2.2.2 Sociolinguistic Questionnaire B (SLQ B)

A set of four participatory tools were used with the groups of Athpariya participants of different survey points. The tools include Domains of Language Use (DLU), Bilingualism (BLM), Dialect Mapping (DLM) and Appreciative Inquiry (ACI). The main purpose of these tools is to help the speech community to think about the dialects of Athpariya, how bilingual Athpariya people are, in which situations they use Athpariya and what their dreams and aspirations are for their language.

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

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

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

Each tool involves the members of the speech community in group discussion on the sociolinguistic situation of their language. The purpose and procedure of each tool is discussed in short below (See Annex E for detail).

a. Domains of Language Use (DLU)

We used the Domains of Language Use tool in order to help the Athpariya community members to think about and visualize the languages which Athpariya people speak in various situations. In this tool, the Athpariya participants discussed and thought about the situations in which they use Nepali, the language of wider communication (LWC) and wrote them on pieces of paper. Then they wrote down the situations in which they speak Athpariya and those situations in which they use both Nepali and Athpariya. Then, the participants were asked to place the labels Nepali, Athpariya and both Nepali and Athpariya. Next they were asked to organize the labels in each category according to the situations which occurred daily and those occurred less than often. At the end, the participants concluded by discussing if they would like to use each language in any other situations.

b. Dialect mapping (DLM)

The main purpose of Dialect Mapping tool is to help the community members to think about and visualize the different varieties of Athpariya. The Athpariya participants in group were asked to write on a separate sheet of paper the name of each village where Athpariya is spoken and placed them on the floor to represent the geographical

location. Then they were asked to use the loops of string to show which villages spoke the same as others. Next they used the number to show the ranking from easiest to understand to most difficult. They were advised to use colored plastic to mark those they understand very well, average and poorly.

c. Bilingualism/Multilingualism (BLM)

We used this tool to help the community members to think about and visualize the levels of fluency in both Athpariya and Nepali by different subsets of the Athpariya community. In this community, Nepali is the most dominant language which is used for communicating with outsiders. The participants were asked to use two overlapping circles, one representing the Athpariya people who speak Athpariya well and the other the Athpariya people who speak Nepali well. The overlapped area represents those who speak both languages well. The participants were advised to write down the names of subgroups of people that spoke Nepali well. For each group they also discussed whether they also spoke Athpariya ‘well’ or not ‘so well’. Then they were asked to place them in the appropriate location in circles. After having done this they were advised to write down the names of the subgroups of Athpariya people that spoke Athpariya ‘well’. At the end, they discussed which of the three circle sections had the most people, which was increasing and how they felt about that.

d. Appreciative inquiry (ACI)

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

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

2.2.3 Sociolinguistic Questionnaire C (SLQ C)

This set contains 21 questions to be administered on language activist or village head. The main purpose of this set of questions is to assess the language maintenance, language vitality and their attitudes towards their languages and their readiness for language development. This set was administered to at least two participants in each survey point in Athpariya.

2.2.4 Wordlist comparisons: Description, purpose and procedure

The basic wordlist contains 210 items. The main purpose of this wordlist is to determine the thresholds of lexical similarity uniting groups of languages and dialects at various percentage levels on the basis of standard wordlists elicited from the mother tongue Athpariya speakers. The results have been presented in a table which illustrates the relative linguistic distances among various speech communities, and lexical differences have been compared in an exhaustive matrix of pairs (See Chapter 7 for detail).

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

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

2.3 Sampling

2.3.1 Survey points

Athpariya speaking areas were categorized into five survey points for the purpose of sociolinguistic survey. Table 2.3 presents the survey points used in the survey of the Athpariya language including GPS (global positioning system) coordinates.

Table 2.3: Survey points including GPS coordinate in Athpariya

	Survey points	Municipality	GPS Coordinates	Elevation in Meter
1.	Santang	Dhanakuta Municipality, Ward No.8, Dhanakuta	087 ⁰ 21'57.1" E 26 ⁰ 57'26.0" N	844
2.	Tekunala	Dhanakuta Municipality, Ward No.9, Dhanakuta	087 ⁰ 20'33.8" E 26 ⁰ 57'03.5" N	824
3.	Guthitar	Dhanakuta Municipality, Ward No.14, Dhanakuta	087 ⁰ 19'17.5" E 26 ⁰ 57'54.2" N	648
4.	Khalde	Dhanakuta Municipality, Ward No.3, Dhanakuta	087 ⁰ 19'03.7" E 26 ⁰ 59'13.4" N	958
5.	Dhanakuta Bazaar/ Hatiya	Dhanakuta Municipality, Ward No.7, Dhanakuta	087 ⁰ 20'37.7" E 26 ⁰ 58'21.1" N	1120

Source: Field study, 2016

2.3.2 Sample size

Table 2.4 presents the sample size and different tools used in the survey.

Table 2.4: Sample size and different tools used in the survey

Survey Points	Sociolinguistic Questionnaires			Wordlist
	A (Individual)	B (Participatory): DLU, DLM, BLM, API	C (Language activist/head)	
Santang	12	1+1+1+1	2	2
Tekunala	12	1+1+1+1	2	2
Guthitar	12	1+1+1+1	2	2
Khalde	12	1+1+1+1	2	2
Dhanakuta Bazaar/ Hatiya	12	1+1+1+1	2	2
Total	60	20	12	10

DLU= domains of language use, DLM= dialect mapping, BLM=bilingualism, API= appreciative inquiry

2.3.3 Data collection

Table 2.5 presents the total number of the data collected by using different tools in survey points in Athpariya.

Table 2.5: Total number of the data collected in the survey points in Athpariya

Survey Points	SOCIOLINGUISTIC QUESTIONNAIRES						Wordlist
	A(Individual)	B (Participatory)				C	
		DLU	DLM	BLM	API		
Santang	12	1	1	1	1	1	2
Tekunala	8	1	1	1	1	1	2
Guthitar	8	1	1	1	1	1	2
Khalde	8	1	1	1	1	1	2
Dhanakuta Bazaar/ Hatiya	7	1	1	1	1	-	2
Total	43	5	5	5	5	4	10

2.4 Limitations of the survey

In this section, we present the limitations of the survey in relation to time, access, area, methods and informants. This survey has the following limitations:

- a) This is a short period survey of the major sociolinguistic aspects of the Athpariya language.
- b) This survey was conducted in five survey points: Santang, Tekunala, Githitar, Khalde and Hatiya. This survey has not covered Belhara and Bhirgaon, the other two places where Athpariya is reportedly spoken.³
- c) The information was collected from a specified number of informants categorized into specified sex, literacy and age with the help of a specified number of tools.
- d) Only four tools: Sociolinguistic questionnaires, A, B, C and wordlist have been used in the survey.

³ It has been reported that there is no difference between the forms of the speech spoken in Santang and Bhirgaon. Similarly, the form spoken in Belhara has already developed as a separate language.

CHAPTER 3

DOMAINS OF LANGUAGE USE

3.0 Outline

This chapter deals with the patterns of language use in different domains in the Athpariya speech community. It consists of seven sections. Section 3.1 deals with the patterns of language use in the general domains. In section 3.2, we deal with the patterns of language use in specific domains. Section 3.3 presents the use of mother tongue and language of wider communication. In section 3.4, we assess the language preference for children's medium of instruction at primary level. Section 3.5 discusses the languages used with the visitors at home. In section 3.6, we present the domains of language use from the participatory method. Section 3.7 presents the summary of the major findings of the chapter.

3.1 Language use in general domains

This section presents the languages most frequently used by the Athpariya speakers in general domains like counting, singing, joking, bargaining/shopping/marketing, storytelling, discussing/debate, praying, quarrelling, abusing (scolding/using taboo words), telling stories to children, singing at home, family gatherings and village meetings. In this section, first, we present the general picture of patterns of language use and then, we present such patterns in terms of demographic categories such as sex, age and literacy.

3.1.1 Patterns of language use in general domains

Domains of language use are generally referred to as the patterns of language use among the speakers of a language. More specifically, they are the contexts or situations in which a speaker makes a choice, in most of the cases, a conscious choice among his/her mother tongue, a language of wider communication and both or other languages (Regmi, 2011). The main domains consist in community, home, business and education. The vitality of a language can be better examined by looking at the patterns of language use among the speakers in terms of sex, age and literacy. Table 3.1 presents the languages most frequently used by the Athpariya speakers in different domains.

Table 3.1: Languages most frequently used in different domains**(N=60)**

Domains of language use	Languages		
	Athpariya	Nepali	Athpariya + Nepali
Counting	-	54 (90%)	6 (10%)
Singing	9 (15%)	35 (58.4%)	16 (26.6%)
Joking	25 (41.6 %)	11 (18.4%)	24 (40%)
Bargaining/shopping	16 (26.6%)	8 (13.3%)	36 (60%)
Story telling	16 (26.6%)	15 (25%)	29 (48.3%)
Discussing	30 (50%)	7 (11.6%)	23(38.3%)
Praying	44 (73.3%)	9 (15%)	7 (11.6%)
Quarrelling	38 (63.3%)	7 (11.6%)	15 (25%)
Abusing/scolding	37 (61.7%)	7 (11.6%)	16 (26.6%)
Telling stories to children	23 (38.3%)	19 (31.7%)	18 (30%)
Singing at home	24(40%)	22 (36.7%)	14 (23.3%)
Family gatherings	42 (70%)	2 (3.3%)	16 (26.7%)
Village meetings	5(8.3%)	27 (45%)	28 (46.7%)

Source: Field study, 2016

Table 3.1 does not present an encouraging situation of use of mother tongue in the general domains of language use in this speech community. None exclusively use their mother tongue in counting. In the domains like joking, bargaining, story-telling, story-telling to children, singing at home and village meetings, on the average, less than half of the speakers use their mother tongue. In such domains, they use either Nepali or both languages. Only in the domains of discussing, praying, quarrelling, abusing/scolding and family gatherings, on the average, more than two-third of the speakers use their mother tongue. In all the domains, both languages, i.e., the mother tongue and Nepali are quite significantly used leading to language shifting.

Table 3.1 also shows that most of the Athpariya speakers use Nepali, the language of wider communication in most of the domains. Similarly, a significant number of Athpariya speakers use both their mother tongue and Nepali in most of the domains of language use. The data show that the Athpariya language is gradually shifting to the Nepali, the official language of the nation. Figure 3.1 presents the situation of language use in general domains in the Athpariya speech community.

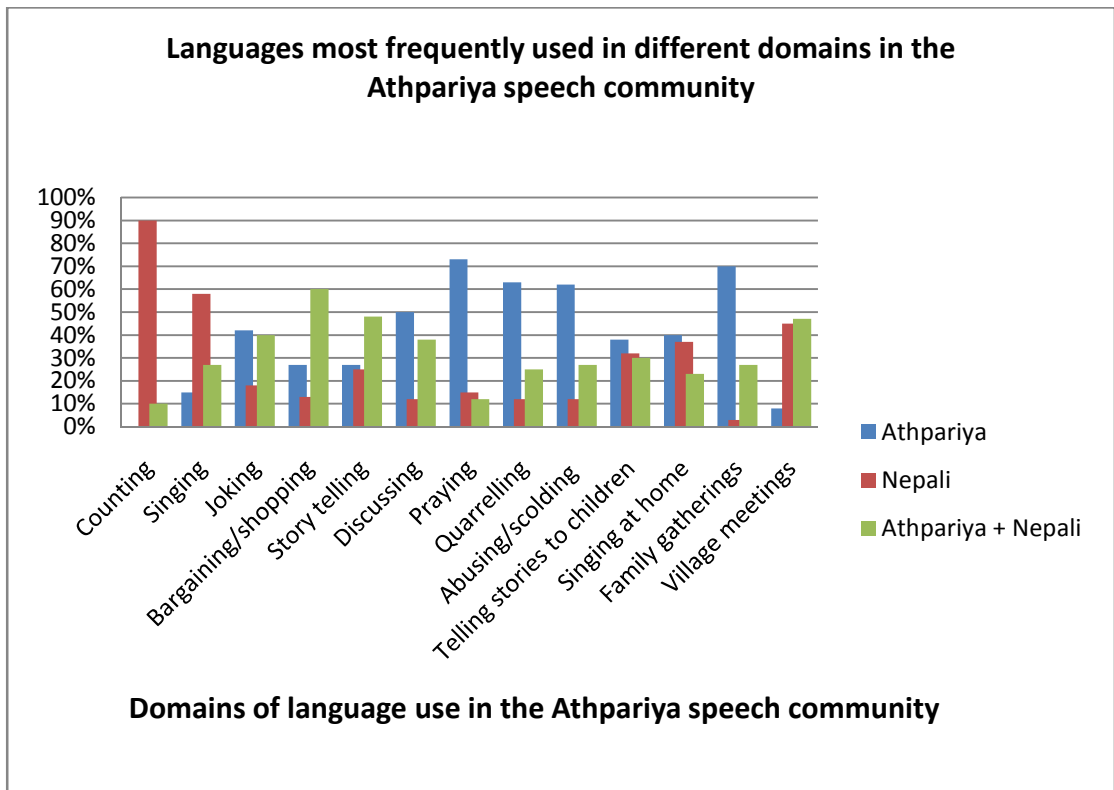


Figure 3.1: Situation of language use in general domains in the Athpariya speech community

3.1.2 Patterns of language use in general domains by sex

Normally, in the indigenous speech communities in Nepal, the female respondents are more loyal to their mother tongue than the male ones. Quite contrary to this general tendency, in the Athpariya speech community, the male respondents are more resistant to the shifting to Nepali than the female respondents. One of the quite convincing reasons may be the intermarriage in this speech community. The mothers from other than Athpariya are more prone towards using Nepali with their husbands and kids as they are already proficient bilingual in Nepali. Table 3.2 presents the languages most frequently used by the Athpariya speakers in different domains by sex.

Table 3.2: Languages most frequently used in different domains by sex (N=60)

Domains	Languages					
	Male (n=30)			Female (n=30)		
	A	Nepali	A+N	A	Nepali	A+N
Counting	-	26 (86.6%)	4 (13.3%)	-	28 (43.3%)	2 (6.6%)
Singing	4 (13.3%)	15 (50%)	11 (36.6%)	5 (16.6%)	20 (66.6%)	5 (16.6%)
Joking	15(50%)	4 (13.3%)	11(36.6%)	10(33.3%)	7 (23.3%)	13 (43.3%)
Bargaining/ shopping	8 (26.6 %)	4 (13.3%)	18 (60%)	8 (26.6 %)	4 (13.3%)	18 (60%)
Story telling	7 (23.3%)	7 (23.3%)	16 (53.3%)	9 (30%)	8 (26.6 %)	13 (43.3%)
Discussing	17 (56.6%)	3 (10%)	10 (33.3%)	13(43.3%)	4 (13.3%)	13 (43.3%)
Praying	25(83.3%)	2 (6.6%)	3 (10%)	19 (63.3%)	7 (23.3%)	4 (13.3%)
Quarrelling	20 (66.3%)	1 (3.3%)	9 (30%)	18 (60%)	6(20%)	6 (20%)
Abusing/scolding	19 (63.3%)	1 (3.3%)	10 (33.3%)	18(60%)	6 (20%)	6 (20%)
Telling stories to children	11 (36.6%)	9 (30%)	10 (33.3%)	12 (40%)	10 (33.3%)	8 (26.6 %)
Singing at home	12 (40%)	12 (40%)	6 (20%)	12 (40%)	10 (33.3%)	8 (26.6 %)
Family gatherings	23 (76.6%)	1(3.3%)	6 (20%)	19 (63.3%)	1 (3.3%)	10 (33.3%)
Village meetings	-	15 (50%)	15 (50%)	5(16.6%)	12(40%)	13 (43.3%)

A=Athpariya and N= Nepali

Source: Field study, 2016

Table 3.2 shows that neither the male nor the female respondents use their mother tongue in the domain of counting. Moreover, in almost domains except in village meetings, the number of male speakers using Athpariya is higher than that of the female speakers in this speech community. However, the number of male speakers using both language (i.e., Nepali and Athpariya) is higher than that of female speakers because the female speakers use Nepali more than that of the female speakers.

3.1.3 Patterns of language use in general domains by literacy

Literacy is an important demographic factor affecting the patterns of language use in general domains. Table 3.3 presents the languages most frequently used by the Athpariya speakers in different domains by literacy.

Table 3.3: Languages most frequently used in different domains by literacy**(N=60)**

DOMAINS	LANGUAGES					
	Literate (41)			Illiterate (19)		
	Athpariya	Nepali	A+N	Athpariya	Nepali	A+N
Counting	-	39 (95.1%)	2(4.9%)	-	15 (79%)	4(21%)
Singing	4(9.8%)	26(63.4%)	11(26.9%)	5(26.3%)	9(47.4%)	5(26.3%)
Joking	17(41.5%)	11(26.9%)	13(31.7%)	8(42.1%)	-	11(57.9%)
Bargaining/ shopping	8(19.5%)	8(19.5%)	25(61%)	8(42.1%)	-	11(57.9%)
Story telling	12(29.3%)	11(26.9%)	18(43.9%)	4(21%)	4(21%)	15(79%)
Discussing	19(46.4%)	7(17.1%)	15 (36.6%)	11(57.9%)	8(42.1%)	-
Praying	30(73.2%)	7(17.1%)	4(9.8%)	14(73.6%)	2(10.5%)	3(15.8%)
Quarrelling	24(58.6%)	6(14.6%)	11(26.9%)	14(73.6%)	1(5.3%)	4(21%)
Abusing/scolding	24(58.6%)	6(14.6%)	11(26.9%)	13(68.4%)	1(5.3%)	5(26.3%)
Telling stories to children	13(31.7%)	16(%)	12(29.3%)	10(52.6%)	3(15.8%)	6(51.6%)
Singing at home	13(31.7%)	18(43.9%)	10(24.4%)	11(57.9%)	4(21%)	4(21%)
Family gatherings	25(61%)	2(4.9%)	14(34.2%)	17(89.4%)	-	2(10.5%)
Village meetings	1(2.4%)	20(48.8%)	20(48.8%)	4(21%)	7(36.8%)	8(42.1%)

Source: Field study, 2016

Table 3.3 shows that illiterate informants, beyond the general expectation, are found less loyal to the mother tongue in comparison to literate respondents in the Athpariya speech community. The main reason is that illiterate respondents are less aware of the important of mother tongue in comparison to the literate respondents. The illiterate respondents do not use Nepali in the domains of joking, bargaining and family gatherings. Even though they have native cardinal numbers up to five, in this speech community, neither the literate nor the illiterate speakers use their mother tongue in the domain of counting.

3.1.4 Patterns of language use in general domains by age

Like sex and literacy, age is an important demographic factor affecting the patterns of language use in general domains. Table 3.4 presents the languages most frequently used in different domains by age (A1, A2, and A3).

Table 3.4: Languages most frequently used in different domains by age (N=60)

DOMAINS	LANGUAGES								
	A1 (20)			A2 (20)			A3 (20)		
	A	N	A+N	A	N	A+N	A	N	A+N
Counting	-	20 (100%)	-	-	18 (90%)	2(10%)	-	16 (80%)	4 (20%)
Singing	3(15%)	15(75%)	2(10%)	2(10%)	11(%)	7(35%)	4 (20%)	9(45%)	7(35%)
Joking	8(40%)	4(20%)	8(40%)	9(45%)	5(25%)	6(30%)	8(40%)	2 (10%)	10 (50%)
Bargaining/ shopping	5(25%)	4(20%)	11(55%)	5(25%)	2(10%)	13(65%)	6(30%)	2(10%)	12(60%)
Story telling	5(25%)	6(30%)	9(45%)	5(25%)	3(15%)	12(60%)	6(30%)	6(30%)	8(40%)
Discussing	9(45%)	3(15%)	8(40%)	10(50%)	1(5%)	9(%)	11(55%)	3(15%)	6(30%)
Praying	14(70%)	4(20%)	2(10%)	17(85%)	2(10%)	1(5%)	13(65%)	3(15%)	4(20%)
Quarrelling	10(50%)	4(20%)	6(30%)	16(80%)	1(5%)	3(15%)	12(60%)	2(10%)	6(30%)
Abusing/ scolding	10(50%)	4(20%)	6(30%)	15(75%)	1(5%)	4(20%)	12(60%)	2(10%)	6(30%)
Telling stories to children	7(35%)	8(40%)	5(25%)	9(45%)	4(20%)	7(35%)	7(35%)	7(35%)	6(30%)
Singing at home	6(30%)	8(40%)	6(30%)	10(50%)	9(45%)	1(5%)	8(40%)	5(25%)	7(35%)
Family gatherings	9(%)	1(5%)	10 (50%)	15(75%)	-	5(25%)	18(90%)	1(5%)	1(5%)
Village meetings	-	11(55%)	9(45%)	1(5%)	11(55%)	8(40%)	4 (20%)	5 (25%)	11(55%)

Source: Field study, 2016

Table 3.4 shows that in the domains like singing, bargaining, story-telling, family gatherings and village meetings the percentage of the use of their mother tongue by A3 (age group of 60 and above) is higher than that of A1 (i.e., the informants of 15-29 years age group) and A2 (i.e., the informants of 30-59 years age group). However, in the domains like joking, praying, quarrelling, abusing, telling stories to children and singing at home the percentage of the use of their mother tongue by A2 (i.e., the informants of 30-59 years age group) is higher than that of A1 (i.e., the informants of 15-29 years age group) and A3 (i.e., age group of 60 and above). In the rest of the domains, the percentage of the use of their mother tongue by A1 is generally higher than that of others. Generally, the percentage of A1 using Nepali in these domains is higher than that of others because of the use of Nepali as compulsory medium of instructions in the community schools.

3.2 Language use in specific domains

This section looks at the use of the languages at home, in the community and the languages used by Athpariya children.

3.2.1 Language use at home

In this subsection, we present the patterns of language use at home especially while talking about education matters (i.e., school, admission, teacher, etc.) , discussing social events and other family matters (like festivals, election, ceremonies, marriage, saving, spending, etc) and in writing letters. Table 3.5 presents the languages most frequently used in the Athpariya speech community in certain situations.

Table 3.5: Languages most frequently used in educational, social and family matters and letter writing by sex

<i>Language most frequently used at home while (a) Talking about education matters (b) Discussing social events and family matters and (c) Writing letters</i>							
N= 60	Languages/ Domains	Male (n=30)			Female (n=30)		
		A	N	Both	A	N	Both
Grand-parents	Educational matters	28(93.4%)	1(3.3%)	1(3.3%)	28(93.4%)	1(3.3%)	1(3.3%)
	Social and family matters	28(93.4%)	1(3.3%)	1(3.3%)	28(93.4%)	1(3.3%)	1(3.3%)
	Writing letters	-	30(100%)	-	-	30(100%)	-
Parents	Educational matters	26(85.8%)	4(13.2%)	-	25(83.3%)	4(13.2%)	1(3.3%)
	Social and family matters	26(85.8%)	4(13.2%)	-	24(80%)	5(16.7%)	1(3.3%)
	Writing letters	-	30(100%)	-	-	30(100%)	-
Spouse (22)	Educational matters	20(90.9%)	2(9.1%)	-	18(81.8%)	3(13.6%)	1(4.5%)
	Social and family matters	20(90.9%)	2(9.1%)	-	18(81.8%)	3(13.6%)	1(4.5%)
	Writing letters	-	22(100%)	-	-	22(100%)	-
Children (21male)	Educational matters	14(66.6%)	3(14.3%)	4(19.1%)	7 (35%)	3(15%)	10(50%)
	Social and family matters	14(66.6%)	3(14.3%)	4(19.1%)	7 (35%)	3(15%)	10(50%)

	family matters						
	Writing letters	-	21(100%)	-	-	20(100%)	-

A= Athpariya and N= Nepali

Source: Field study, 2016

Table 3.5 shows that most of the informants use their mother tongue, i.e., Athpariya, while talking about education matters (i.e., school, admission, teacher, etc.) and discussing social events and other family matters (like festivals, election, ceremonies, marriage, saving, spending, etc.) with their grandparents, parents, spouse and children. While writing letters to their grandparents, parents, spouse and children they exclusively use Nepali, the language of wider communication. However, the male informants use their mother tongue in these domains slightly more than that of female informants.

3.2.2 Language use in the community

In this section, we present the pattern of language use in the Athpariya speech community in marriage invitations and writing minutes in community meetings. Table 3.6 presents the patterns of language use in marriage invitations and writing minutes in community meetings by sex.

Table 3.6: Patterns of language use in marriage invitations and writing minutes in community meetings (N=60)

<i>What language does the community use in/for ...</i>	Male (30)			Female (30)		
	Athpariya	Nepali	Both	A	Nepali	Both
Marriage invitations?	1 (3.3%)	20 (66.7%)	9 (30%)	-	23 (76.7%)	7 (23.3%)
Writing minutes in community meetings?	-	30 (100%)	-	-	30 (100%)	-

Source: Field study, 2016

Table 3.5 shows that more than 66% of the male and 76% of the female use Nepali in marriage invitations whereas 30% male and 23% female respondents use both Nepali and Athpariya in marriage invitations. To the contrary, in writing minutes, all the

respondents, irrespective of sex, have replied that they use Nepali, the language of the wider communication in community meetings.

3.2.3 Language spoken by the children

There are three domains to examine the patterns of language used by the children: playing with other children and talking with neighbors and at school. Table 3.7 presents the languages usually spoken by children.

Table 3.7: Languages usually spoken by children in certain domains

(N=60)

<i>What language do your children usually speak while..</i>	Male (30)			Female (30)		
	A	Nepali	A+N	A	Nepali	A+N
Playing with other children?	4(13.2%)	17(56.1%)	9(29.7%)	5(16.5%)	19(62.7%)	6(19.8%)
Talking with neighbors?	6(19.8%)	12(39.6%)	12(39.6%)	8(27.1%)	12(39.6%)	10(33.3%)
At school?	-	-	30(100%)	-	28(93.4%)	2(6.6%)

Source: Field study, 2016

Table 3.7 shows that more than 56% of the male and 62 % of the female respondents have replied that Nepali is used while playing with other children. However, while talking with neighbours, more than 39% of the male and female respondents have replied that Nepali is used. Cent percentages of the male respondents have informed that at school, the children use languages, Nepali and the mother tongue. Quite contrary to this situation, more than 93% of the female respondents have reported that the children use Nepali at school. Thus, if this language is to be promoted, the mothers have to be made aware of the importance of the mother tongue.

3.3 Use of mother tongue and language of wider communication

The vitality of language may be better measured in terms of the frequency of the mother tongue and language of wider communication in practical life. Nepali is the language of wider communication in Athpariya speech community. In the Athpariya speech community, in general, Nepali serves as the language of wider communication. Table 3.8 presents the frequency of use of mother tongue and language of wider communication in the Athpariya speech community.

Table 3.8: Frequency of use of mother tongue and language of wider communication in the Athpariya speech community

<i>How often do you use...</i>	Male (30)			Female (30)		
	Every day	Rarely	Never	Every day	Rarely	Never
your mother tongue ?	29 (96.7%)	1 (3.3%)	-	20 (66.7%)	10 (33.3%)	-
language of wider communication ?	25 (83.5%)	5(16.5%)	-	26 (85.8%)	4(13.2%)	-

Source: Field study, 2016

Table 3.8 shows that 96.7% male and 66.7% female informants use mother tongue every day whereas 3.3% male and 33.3 % female respondents use their mother tongue rarely. However, more than 84% (i.e., on the average) the male and female respondents have reported that they use the language of wider communication, i.e., Nepali every day. It is clear that the number of the male informants using mother tongue every day is higher than that of the female in this speech community.

3.4 Language preference for children’s medium of instruction at primary level

The medium of instruction is another factor for affecting the patterns of language use. Table 3.9 presents the patterns of language preference for children’s medium of instruction at primary level in Athpariya speech community.

Table 3.9: Preference for children’s medium of instruction at primary level (N=60)

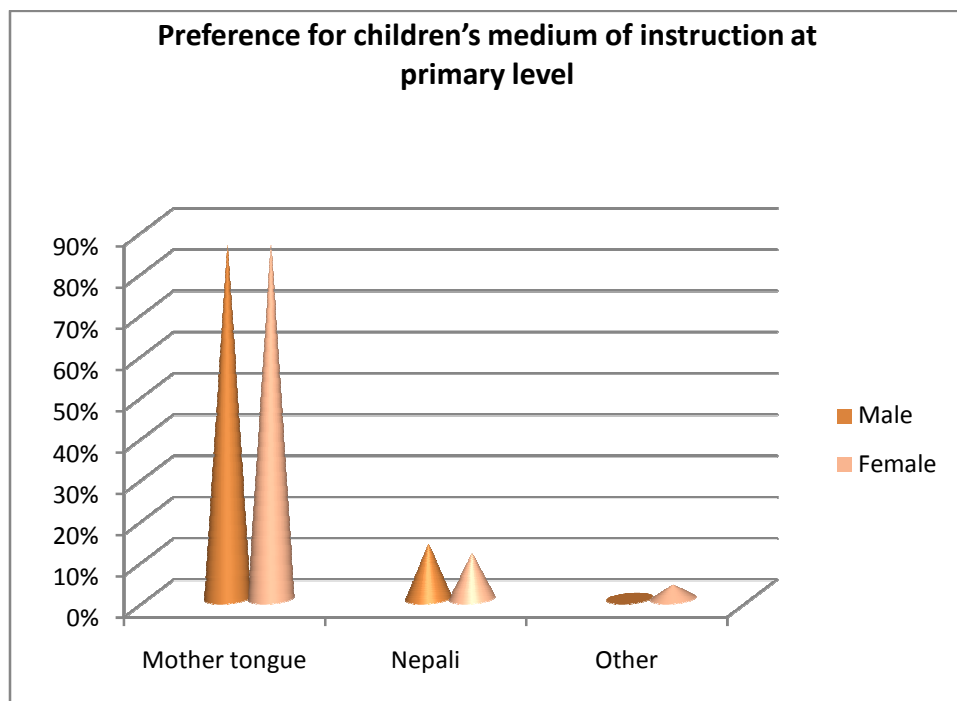
<i>Which language do you prefer for your children for medium of instruction?</i>	Male (30)	Female (30)
Mother tongue	26 (85.8%)	26 (85.8%)
Nepali	4 (13.2%)	3 (10.9%)
Other	-	1 (3.3%)

Source: Field study, 2016

Table 3.9 shows that 85.8% male and 85.8 % female informants prefer their mother tongue as the medium of instruction at primary level in the Athpariya speech community. Similarly, i.e., 13.2% male and 10.9 % female respondents prefer Nepali and 4% male and 5% female respondents prefer English as the medium of instruction

in the Athpariya speech community. It can also be shown through the Figure 3.2 below to make it more explicit.

Figure 3.2: Preference for children’s medium of instruction at primary level



3.5 Language used with the visitors at home

Almost all the Athpariya speakers are proficient bilingual in Nepali. Table 3.10 presents the pattern of language use when speakers of other languages visit the Athpariya speakers at home.

Table 3.10: Use of language when speakers of other languages visit their home

<i>Which language do you speak when speakers of other languages visit you at home?</i>	Male (n=30)	Female (n=30)
Athpariya	-	-
Nepali	30 (100%)	30 (100%)

Source: Field study, 2016

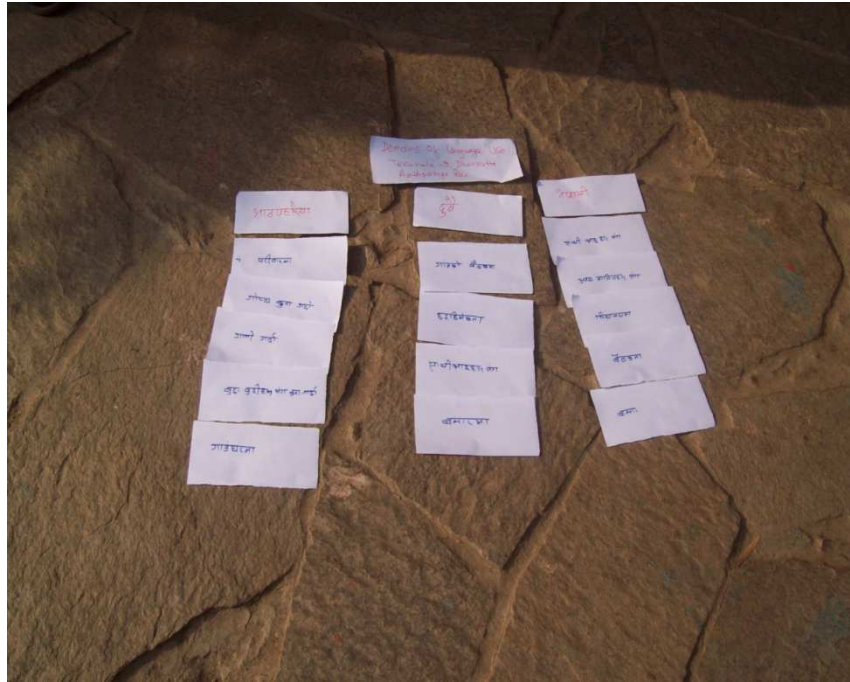
Table 3.10 shows that all the members of the Athpariya speech community use Nepali, the language of wider communication with the persons of other languages when they visit their home.

3.6 Domains of language use uncovered from the participatory method

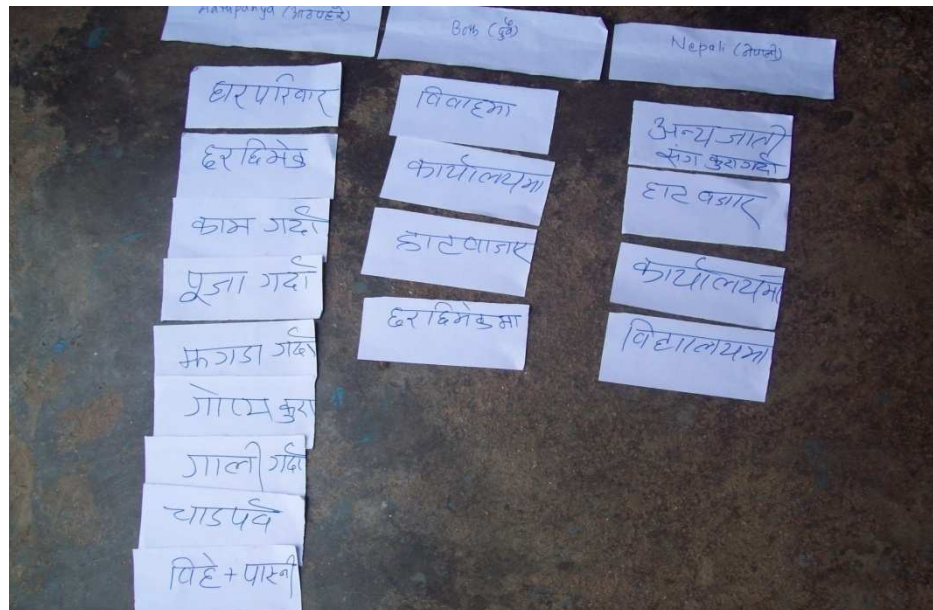
In five survey points, namely, Santang, Tekunala, Guthitar, Khalde and Hatiya, Domains of Language Use tool was used in order to help the Athpariya community members to think about and visualize the languages which Athpariya people speak in the various situations. In groups, the Athpariya participants in each survey points discussed and thought about the situations in which they use Nepali, the language of wider communication (LWC) and wrote them on pieces of paper. Then they wrote down the situations in which they speak Athpariya and those situations in which they use both Nepali and Athpariya. Then, the participants were asked to place the labels Nepali, Athpariya and both Nepali and Athpariya. Next, they were asked to organize the labels in each category according to the situations which occurred daily and those occurred less than often. At the end, the participants concluded by discussing if they would like to use each language in any other situations. Photograph 3.1 - 3.4 present the situation of language use in the Athpariya speech community.



Photograph 3.1: Domains of language use in Santang, Dhankuta



Photograph 3.2: Domains of language use in Tekunala, Dhankuta



Photograph 3.3: Domains of language use in Guthitar, Dhankuta



Photograph 3.4: Domains of language use in Hatiya, Dhankuta

Table 3.11: Domains of language use in the Athpariya speech community

Survey points	Athpariya	Nepali	Both
Santang	<ol style="list-style-type: none"> 1. At home 2. In the community 3. Working in the field 4. With relatives 5. With friends 6. Telling stories 7. Worshipping 8. Singing songs 9. Scolding 	<ol style="list-style-type: none"> 1. Talking with non-Athpariya 2. Teaching 3. In schools 4. Police 5. In the hospitals 	<ol style="list-style-type: none"> 1. In the local markets 2. In the meetings of the village 3. While worshipping ancestors 4. In the festivals
Tekunala	<ol style="list-style-type: none"> 1. In the family 2. Secret talks 3. Scolding 4. Talking with old people 5. In the villages 	<ol style="list-style-type: none"> 1. Talking with Non-Athpariya friends 2. While talking with other speakers 3. In schools 4. In meetings 5. In markets 	<ol style="list-style-type: none"> 1. In the village meeting 2. In the community 3. Talking with friends 4. In the market
Guthitar	<ol style="list-style-type: none"> 1. In the family 2. In the community 3. Working in the fields 4. Worshipping 5. Quarrelling 6. Secret talking 7. Abusing 	<ol style="list-style-type: none"> 1. In the markets 2. In schools 3. While writing minutes of the meeting 4. At government offices 5. While talking 	<ol style="list-style-type: none"> 1. In marriage ceremony 2. In the office 3. At the markets 4. In the community

	8. Observing festivals 9. Marriage and Solid food giving	with other language groups	
Khalde	1. At home 2. In the family 3. Performing rites and rituals 4. Farming 5. In Athpariya speech community 6. Secret talks 7. Abusing	1. In the school 2. Hospital 3. Government offices 4. VDC meeting 5. Minute writing 6. Talking with non-native speakers 7. Abusing	1. School 2. Local market 3. Community meetings
Dhanakuta Bazaar	1. At home 2. Worshipping 3. In the community 4. Festivals 5. Dance and singing 6. Meeting of the Society 7. Marga 8. Secret talks	1. School 2. Government offices 3. Local markets 4. With other speakers	1. With kin and kith 2. At home 3. Local meeting 4. Dance and singing 5. At Markets

Source: Field study, 2016

3.7 Summary

In this chapter, we discussed the patterns of the domains of language use in the Athpariya speech community. In this community, Athpariya is used in all the general domains of language use in different extent except in counting. Except in discussing, praying, quarrelling, abusing and scolding and family gatherings, less than half of the Athpariya speakers use their mother tongue. In other domains like singing and village meetings, Nepali is used more than the mother tongue. Moreover, in the domains of bargaining/shopping, story-telling and village meetings both languages, Athpariya and Nepali is used more than either Nepali or the mother tongue.

Quite contrary to this general tendency, in the Athpariya speech community, the male respondents are more resistant to the shifting to Nepali than the female respondents. One of the quite convincing reasons may be the intermarriage in this speech community.

The illiterate informants, beyond the general expectation, are found less loyal to the mother tongue in comparison to literate respondents in the Athpariya speech community. The main reason is that illiterate respondents are less aware of the

important of mother tongue in comparison to the literate respondents. Generally, the percentage of A1 using Nepali in these domains is higher than that of others because of the use of Nepali as compulsory medium of instructions in the community schools. Most of the informants use their mother tongue, i.e., Athpariya, while talking about education matters and discussing social events and other family matters with their grandparents, parents, spouse and children. While writing letters to their grandparents, parents, spouse and children they exclusively use Nepali, the language of wider communication. In marriage invitations they use both their mother tongue and Nepali. To the contrary, in writing minutes in the community meetings, all of them use Nepali. Similarly, more than half of the children use Nepali while playing with other children whereas more than one-third use Nepali talking with the neighbors. At school, all the male respondents have informed that Nepali and the mother tongue is used. However, only 93.4 % female respondents have said that only Nepali is used in schools.

In this speech community, the number of users of the mother tongue of the male is considerably higher than that of the female. Naturally, there is a slight higher number of female speakers who use language of wider communication, i.e., Nepali every day than that of the male. Most of the speakers prefer their mother tongue as the medium of instruction at primary level. Nepali is exclusively used with the persons of other languages when they visit their home. In this speech community, the mother tongue is used at home, working in the fields, praying and worshiping, community meeting, discussion, storytelling, secrecy, quarrelling, scolding, rite and rituals, local markets, making love, and singing. Nepali, the language of wider communication, is used in the markets, letter writing, schools, minute writing, government offices, talking with other language groups and singing Nepali songs. Both Nepali and Athpariya are used while working in the field, hospitals, VDC meetings, school, teaching children, quarrelling, seminars, hotels and social activities.

CHAPTER 4

BI/MULTILINGUALISM AND MOTHER TONGUE PROFICIENCY

4.0 Outline

This chapter deals with the situation of bi/multilingualism and mother tongue proficiency in the Athpariya speech community. It consists of three sections. Section 4.1 assesses the situation of bi/multilingualism in the Athpariya speech community. In section 4.2, we examine the level of mother tongue proficiency in the Athpariya speech community. Section 4.3 summarizes the findings of the chapter.

4.1 Bi/multilingualism

Athpariya is a multilingual community. In this speech community, an individual or a group of speakers may have a choice of mainly two languages, viz., Athpariya and Nepali. Athpariya is used in most of the domains of language use in their own community. There is an intense contact of Athpariya speakers with Nepali and Limbu speakers.

Table 4.1 presents a picture of multilingualism in the Athpariya speech community.

Table 4.1: Multilingualism in the Athpariya speech community by sex

What languages can you speak?	Languages	Male (30)	Female (30)	Total (N= 60)
	Athpariya	30 (100%)	30 (100%)	60 (100%)
	Nepali	30 (100%)	30 (100%)	60 (100%)
	Limbu	2 (6.7%)	-	2 (3.3%)
	English	2 (6.7%)	7 (23.3%)	9 (15%)
	Hindi	5 (16.6%)	5 (16.6%)	10 (16.7%)

Source: Field study, 2016

Table 4.1 shows different levels of bilingualism in the Athpariya speech community. Of the total respondents, cent percent are bilingual in their mother tongue and Nepali, the language of the wider communication. In this speech community, 3.3% of the total respondents are bilingual in Limbu whereas 15% are bilingual in English and

16.7% of the total respondents have replied that they are bilingual in Hindi. Table 4.1 also displays different levels of bilingualism in terms of sex. It shows that only the male speakers are bilingual in Limbu. In Hindi, the equal number of male and female speakers are bilingual whereas in English, the percentage of female respondents largely higher than that of the male respondents in the Athpariya speech community. Figure 4.1 presents the situation of multilingualism in the Athpariya speech community.

Figure 4.1: Multilingualism in the Athpariya speech community

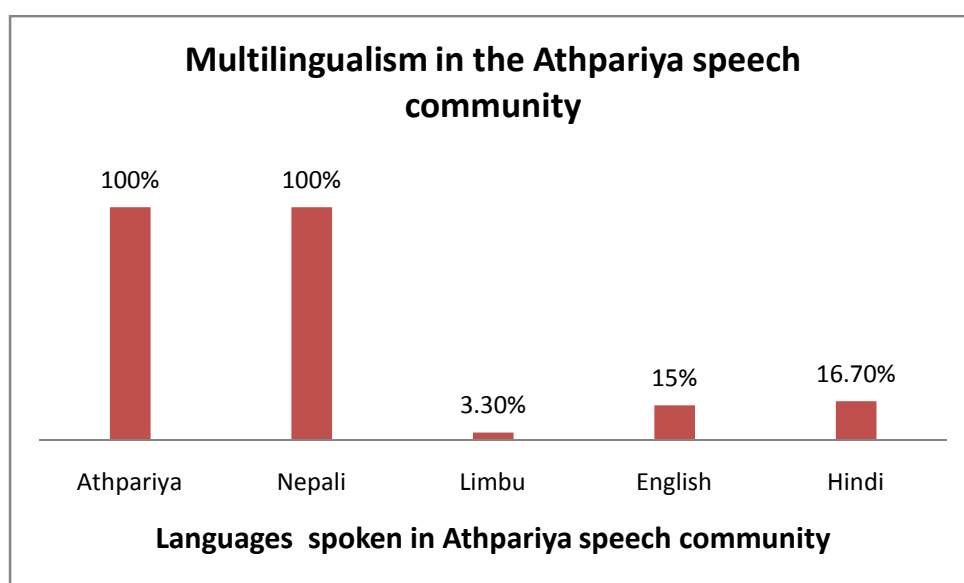


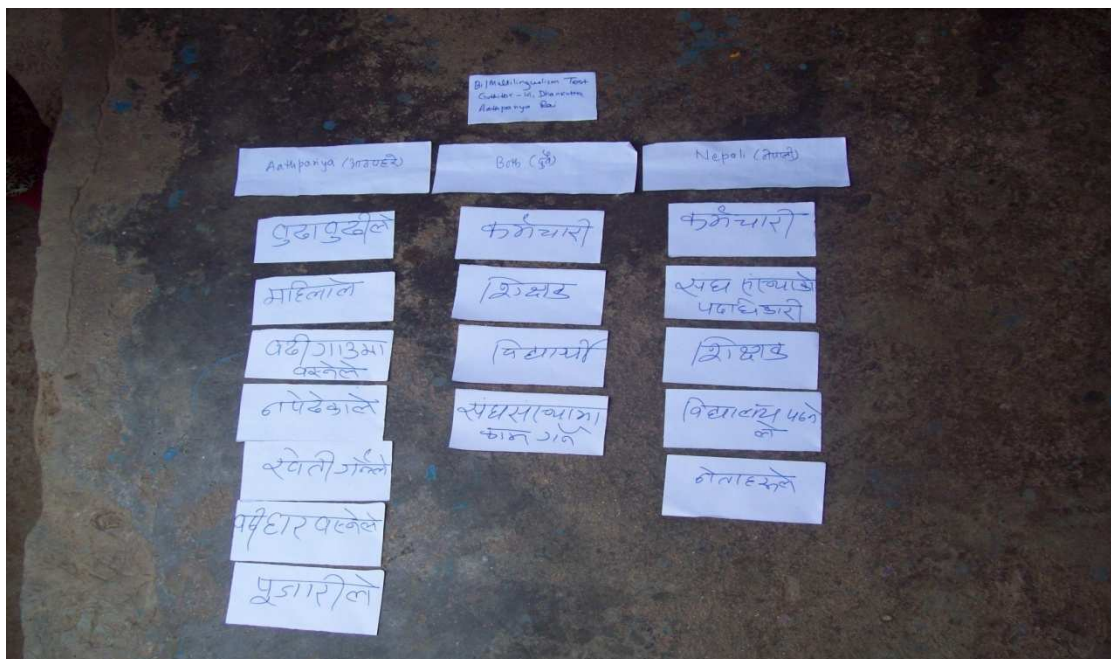
Figure 4.1 shows that in the Athpariya speech community, besides Athpariya, Nepali, Limbu, English and Hindi are also spoken in this speech community.

In the survey points, the participatory tool referred to as Bilingualism was also administered in order to help the community members to think about and visualize the most dominant language which is used for communicating with outsiders. The participants were asked to use two overlapping circles, one representing the Athpariya people who speak Athpariya well and the other the Athpariya people who speak Nepali well. The overlapped area represents those who speak both the languages well. The participants were advised to write down the names of subgroups of people that spoke Nepali well. For each group they also discussed whether they also spoke Athpariya ‘well’ or not ‘so well’. Then they were asked to place them in the appropriate location in circles. After having done this they were advised to write down the names of the subgroups of Athpariya people that spoke Athpariya ‘well’. At

the end, they discussed which of the three circle sections had the most people, which was increasing and how they felt about that. Photographs below present the situation of bilingualism in the survey points: Santang, Tekunala, Githitar, Khalde and Dhanakuta Bazaar in Dhanakuta District of Nepal. Photographs 4.1-4.2 present a vista of the situation of bilingualism in the Athpariya speech community.



Photograph 4.1: Bilingualism in Syantang, Dhanakuta



Photograph 4.2: Bilingualism in Guthitar, Dhanakuta

Table 4.2 presents the situation of bilingualism in the Athpariya speech community.

Table 4.2: Situation of bilingualism in the Athpariya speech community

Survey points	Athpariya	Nepali and Athpariya	Nepali
Santang	<ol style="list-style-type: none"> 1. Elderly people 2. Witch doctors 3. Farmers 4. Carpenters 5. Social workers 	<ol style="list-style-type: none"> 1. Students 2. Teachers 3. Civil servants 4. Political leaders 5. Health workers 	<ol style="list-style-type: none"> 1. Children 2. Civil servants having Nepali as mother tongue 3. Young boys and girls
Tekunala	<ol style="list-style-type: none"> 1. House wives 2. Elderly people 3. Witch doctors 4. Farmers 5. Social workers 	<ol style="list-style-type: none"> 1. Students 2. Teachers 3. Civil servants 4. Political leaders 5. Health workers 	<ol style="list-style-type: none"> 1. Children 2. Civil servants having Nepali as mother tongue 3. Young boys and girls
Guthitar	<ol style="list-style-type: none"> 1. Elderly people 2. House wives 3. Those who mostly live in the village and houses 4. Uneducated 5. Priests 	<ol style="list-style-type: none"> 1. Civil servants Students 2. Teachers 3. Students 4. Those who work in different organizations 	<ol style="list-style-type: none"> 1. Civil servants having Nepali as mother tongue 2. Executive members of the organizations 3. Teachers having Nepali as mother tongue 4. Students 5. Political leaders having Nepali as mother tongue
Khalde	<ol style="list-style-type: none"> 1. Elderly people 2. Children 3. Women 4. Uneducated 	<ol style="list-style-type: none"> 1. Educated 2. Civil servants 3. Teachers 4. Students 	<ol style="list-style-type: none"> 1. Civil servants 2. Educated 3. Teachers 4. Students
Dhanakuta Bazaar/ Hatiya	<ol style="list-style-type: none"> 1. Elderly people 2. Uneducated 3. Children 	<ol style="list-style-type: none"> 1. Social workers 2. Politicians 3. Teachers 	<ol style="list-style-type: none"> 1. Politicians 2. Teachers 3. Businessmen

	4. Housewives	4. Students 5. Civil servants 6. Health workers	4. Civil servants 5. Health workers
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Source: Field study, 2015

4.2 Mother tongue proficiency

In response to the question “What language can you speak?” All the informants, both male and female, have informed that they can speak mainly two languages; namely, Athpariya, and Nepali. Similarly, in response to the question “What language do you speak first?” they all have replied that they spoke Athpariya first. When they were inquired, among the languages that they speak, which language they love most, they all answered that they love their mother tongue, i.e., Athpariya, which they all speak best. In order, they said that they speak Nepali best after their mother tongue.

Mother tongue proficiency (in speaking, reading and writing) has been measured in terms of three degrees: very well, some and only a little. SLQA was administered in the informants in the survey points in the Athpariya speech community. Table 4.3 shows the present picture of mother tongue proficiency in speaking, reading and writing in the Athpariya speech community.

Table 4.3: Mother tongue proficiency in listening and speaking in the Athpariya speech community

<i>Please estimate how proficient are you in your mother tongue?</i>	Frequency	Male (30)	Female (30)	Total (N=60)
Very well		25 (83.3%)	17 (56.6%)	42 (70%)
Some		5 (16.6%)	8 (26.6%)	13 (21.7%)
Only a little		-	5 (16.6%)	5 (8.3%)

Source: Field study, 2015

Table 4.3 shows that 70% of the total respondents speak their language very well and 21.7% of the total respondents speak their language average. Only 8.3% have replied that they speak their language only a little. Majority of the respondents have replied that they speak their language very well. It shows that one-third of speakers are gradually shifting towards the Nepali language. Figure 4.2 present this situation more clearly.

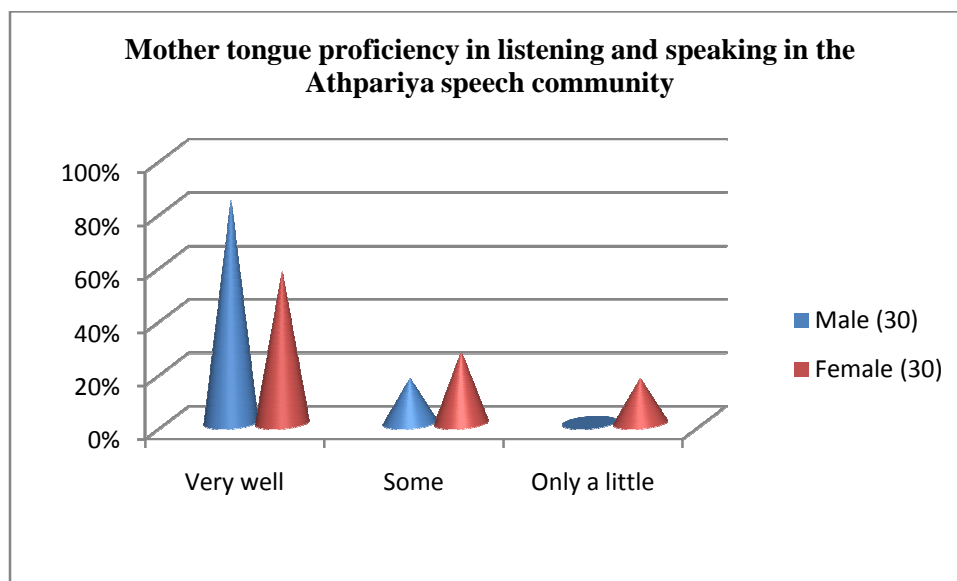


Figure 4.2: Mother tongue proficiency in listening and speaking in the Athpariya speech community

Table 4.4 presents the mother tongue proficiency by sex in reading and writing in the Athpariya speech community.

Table 4.4: Mother tongue proficiency in reading and writing in the Athpariya speech community

Please estimate how well you can read and write your mother tongue?	Sex		Total N=41
	Male (n=25)	Female (n=16)	
Very well	11 (44%)	1 (6.3%)	12 (29.3%)
Some	11 (44%)	6 (37.5%)	17 (41.5%)
Only a little	3 (12%)	9 (56.3%)	12 (29.3%)

Source: Field study, 2015

Table 4.4 shows that 29.3% of the total respondents, who can read and write, have said that they can read and write their mother tongue very well and 41.5% have responded that they can read and write their mother tongue some. In reading and writing 29.3% of the total respondents replied that they do some reading and writing. This situation indicates that Athpariya does not have a strong written tradition. In terms of sex, the male are more proficient in reading and writing than the female respondents.

Most of the Athpariya children learn Nepali at their home and in their society; they do not have much difficulty in understanding Nepali when they first go to school. Table 4.5 presents the level of understanding of Nepali when a small Athpariya child first goes to school.

Table 4.5: Level of understanding of Nepali when a child first goes to school

<i>When a small child first goes to school, can s/he understand everything his/her Nepali speaking teacher says?</i>	Male (n=30)	Female (n=30)	Total (60)
Understand all	14 (46.7%)	14 (46.7%)	28 (46.7%)
Understand a little	16 (53.3%)	16 (53.3%)	32(53.3%)
Do not understand at all	-	-	-

Source: Field study, 2016

Table 4.5 shows that 46.7% of the total informants are confirmed that when a small child of Athpariya speech community first goes to school can understand all the thing his/her Nepali speaking teacher says. Similarly, 53.3% of the total informants are quite confirmed that when a small child first goes to school can understand a little bit his/her Nepali speaking teacher says. None of the respondents has replied that when a small child first goes to school cannot understand the thing his/her Nepali speaking teacher says.

In the Athpariya speech community, all the family members, father, mother and spouse can speak Nepali well. Table 4.6 presents the picture of other languages known to their father, mother and spouse.

Table 4.6: Other languages known to family members by sex

	Father		Mother		Spouse	
	Male (30)	Female (30)	Male (30)	Female (30)	Male (22)	Female (22)
Nepali	30 (100%)	30 (100%)	30 (100%)	30 (100%)	22 (100%)	22 (100%)

Source: Field study, 2016

Table 4.6 shows that only Nepali, the language of the wider communication, is known to the Athpariya fathers, mothers and spouses other than the mother tongue.

Similarly, Table 4.7 presents the picture of other languages known to their sons and daughters.

Table 4.7: The picture of other languages known to their sons and daughters in Athpariya speech community

<i>What languages known to your sons/daughters</i>	Sex			Where they learn?
	Male (n=21)	Female (n=20)	Total (n=41)	
Nepali	21 (100%)	20(100%)	41 (100%)	Village and schools
English	4 (19.04%)	2 (10%)	6 (14.6%)	At schools and colleges
Hindi	2 (38.08%)	-	2 (4.9%)	Hindi films

Source: Field study, 2016

Table 4.7 shows that all the informants have replied that Nepali is known to their sons and daughters and they learn it in village and school. Similarly, 14.6% of the total informants replied that English is known to their sons and daughters and they learn it at school and colleges. Interestingly, 4.9% of the total informants replied that Hindi is known to their sons and daughters by watching Hindi Films and listening to Hindi songs.

4.3 Summary

In this chapter, we attempted to assess the situation of bi/multilingualism and mother tongue proficiency in the Athpariya speech community. Athpariya, like other speech communities, is a multilingual community. In this community, an individual or a group of speakers may have a choice of mainly two languages, viz. Athpariya and Nepali. The mother tongue is normally spoken by elderly people, witch doctors, farmers, carpenters, house-wives and uneducated people whereas Nepali is spoken by students, teachers, civil servants and political leaders and health workers. All the speakers can speak mainly two languages; namely, Athpariya, and Nepali. They acquired their mother tongue, i.e., Athpariya first. They all love their language and they speak it best and Nepali is their second best spoken language.

They speak their language very well and around fifty percent of the literate Athpariya speakers said that they can read and write their mother tongue very well.

Around half of the total informants are confirmed that when a small child first goes to school can understand the thing his/her Nepali speaking teacher says. In the Athpariya speech community, all the family members can speak Nepali very well. Similarly, regarding the other languages known to Athpariya children all the children know Nepali and very few children also know English.

CHAPTER 5

LANGUAGE VITALITY, LANGUAGE MAINTENANCE AND LANGUAGE ATTITUDES

5.0 Outline

This chapter deals with language vitality, language maintenance and language attitudes in Athpariya. It consists of five sections. Section 5.1 examines language vitality in Athpariya. In section 5.2, we discuss language maintenance in Athpariya. Section 5.3 looks at the attitudes of the Athpariya community towards their language. In section 5.4, we summarize the findings of the chapter.

5.1 Language vitality

Athpariya community in common with other indigenous communities is gradually shifting to Nepali, the language of the wider communication, in those areas in Nepal. Table 5.1 presents the picture of language vitality in Athpariya speech community.

Table 5.1: Language vitality in the Athpariya speech community

<i>Do all your children speak your mother tongue?</i>	Male (n=21)	Female (n=20)	Total (N=41)
Yes	16 (76.1%)	13 (65%)	29 (70.7%)
No	5(23.8%)	7 (35%)	12 (29.3%)

Source: Field study, 2016

Table 5.1 shows the vitality level of the Athpariya language is not encouragingly high. There were three questions administered on the informants from each survey points. When the informants were asked whether all their children speak their mother tongue, 70.7% informants from the key points responded that their children speak their mother tongue, i.e., Athpariya. It can also be shown through the Figure 5.1 below.

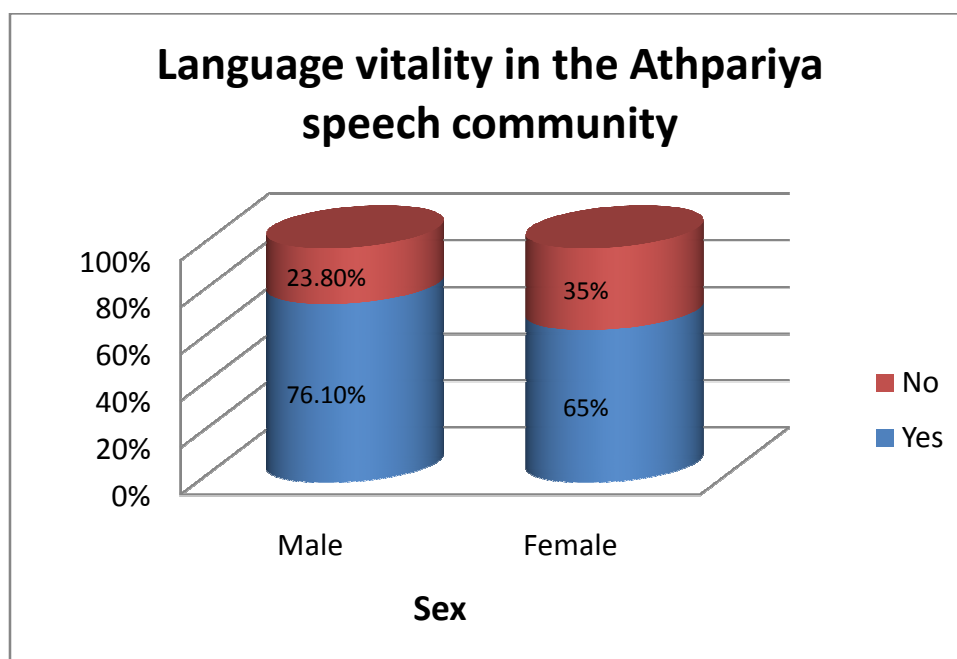


Figure 5.1: Language vitality in the Athpariya speech community

Similarly, in response to the question “What language do most parents in this village usually speak with their children?” Table 5.2 presents the responses provided by the Athpariya speakers in the key survey points.

Table 5.2: Use of languages by the parents with their children

<i>What language do most parents in this village usually speak with their children?</i>	Male (n=30)	Female (n=30)	Total (N=60)
Mother tongue	13 (43.3 %)	14 (46.7%)	27 (45%)
Nepali	6 (20%)	8 (26.7%)	14 (23.3%)
Both	11 (36.6%)	8 (26.7%)	19 (31.6%)

Source: Field study, 2016

Table 5.2 shows that less than half of the informants, i.e., 45% responded that the parents in their community speak their mother tongue with their children whereas only 23.3% responded that parents in their village usually speak Nepali to their children.

Similarly, when the informants were asked if young people speak their mother tongue as well as it ought to be spoken, all the informants responded that their mother tongue is spoken not as well as it ought to be spoken by the young people of their speech

community. It shows that they are gradually losing their mother tongue. It can also be shown through the Figure 5.2 below.

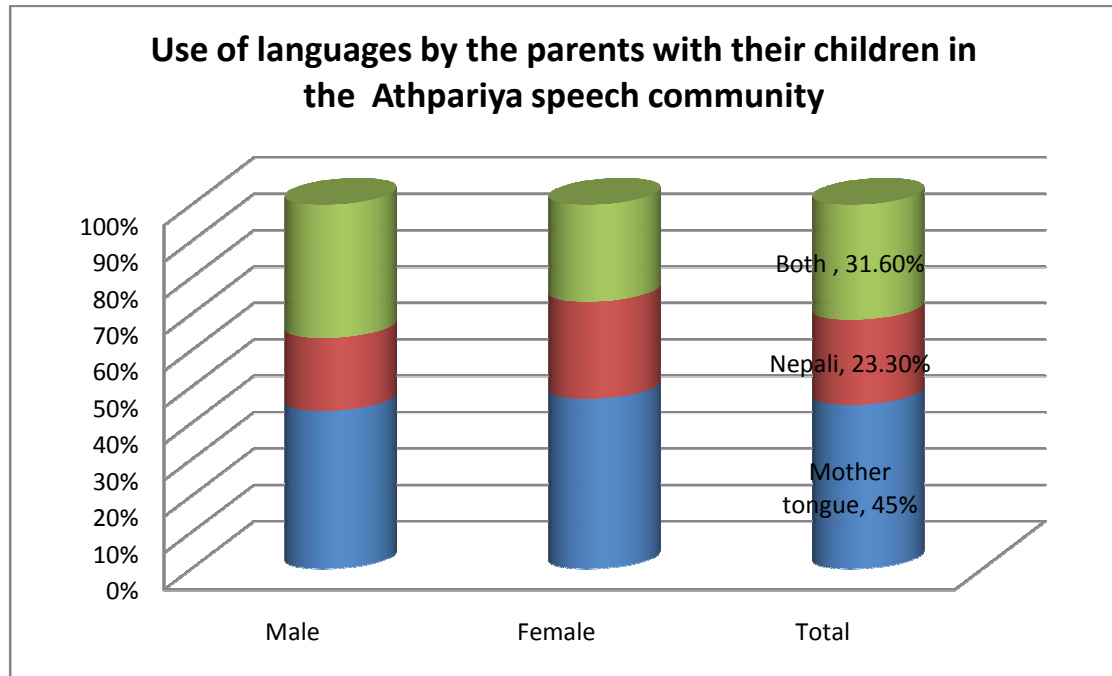


Figure 5.2: Use of languages by the parents with their children in the Athpariya speech community

5.2 Language maintenance

In this section, we try to assess the language maintenance situation by analyzing two factors: intermarriage situation and the use of mother tongue in school. Generally, the language maintenance in Athpariya is appalling since it is shifting to Nepali.

5.2.1 Intermarriage situation

Intermarriage, which is one of the major causes of language shift, is widespread in the Athpariya speech community. Table 5.3 presents the situation of intermarriage in the Athpariya speech community.

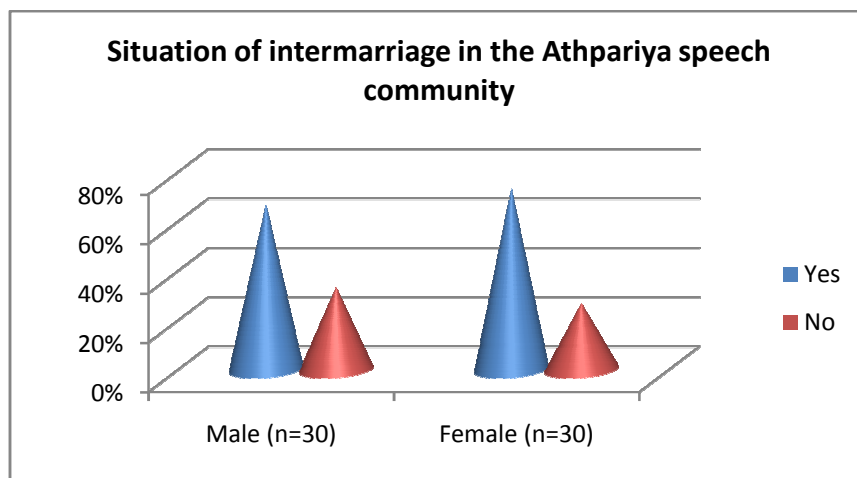
Table 5.3: Situation of intermarriage in the Athpariya speech community by sex

<i>Is their intermarriage in your community?</i>	Male (n=30)	Female (n=30)	Total (N=60)
Yes	20 (66.7%)	22 (73.3%)	42 (70%)
No	10 (33.3%)	8 (26.7%)	18 (30%)

Source: Field study, 2016

Table 5.3 shows the situation of intermarriage in the Athpariya speech community. More than two-third of the total informants have replied that there is the practice of intermarriage in their community. In terms of sex 66.7% male and 73.3% female informants have replied that there is the practice of intermarriage in the Athpariya speech community. Similarly, 33.3% male and 26.7% female informants have replied that there is not the practice of intermarriage in the Athpariya speech community. Figure 5.3 presents this situation more clearly.

Figure 5.3: Situation of intermarriage in the Athpariya speech community



This situation clearly indicates that intermarriage, which is one of the reasons for language endangerment, is commonly found in the Athpariya speech community.

Similarly, language groups which have common marital relationship with Athpariya speech community are Limbu, Bantawa, Chamling, Tamang, Chherti and Brahmin.

5.2.2 Use of mother tongue in education

Athpariya speakers have a very positive attitude towards the maintenance of their language. They are eager to maintain the transmission and vitality of the language. However, the Athpariya speakers are gradually shifting to the Nepali language. In response to the question “Do you like your children learn/study in mother tongue?” Table 5.4 presents the responses of the Athpariya speakers of the survey points.

Table 5.4: Parents' desire for their children to learn/study in their mother tongue

<i>Do you like your children learn/study in mother tongue?</i>	Male (n=30)	Female (n=30)	Total (60)

Yes	30 (100%)	30 (100%)	60 (100%)
No	-	-	-

Source: Field study, 2016

Table 5.4 shows that all the respondents like their children learn/ study in their mother tongue in the primary level of education.

Similarly, in response to the question “If schools are opened for teaching your language how you will support it?” the respondents have answered as presented in the Table 5.5.

Table 5.5: The ways of supporting the mother tongue based schools

<i>If schools are opened for teaching your language will you support it:</i>	Male (n=30)	Female (n=30)	Total (60)
By sending children?	17 (56.7 %)	17 (56.7 %)	34 (56.7%)
By encouraging other people to send their children?	19 (63.3%)	19 (63.3%)	38 (63.3%)
By providing financial help?	17 (56.7 %)	20 (66.6%)	37 (61.6%)
By teaching?	5 (16.6%)	3 (10%)	8 (13.3%)
By helping with the school?	30 (100%)	30 (100%)	60 (100%)
Others?	-	-	-

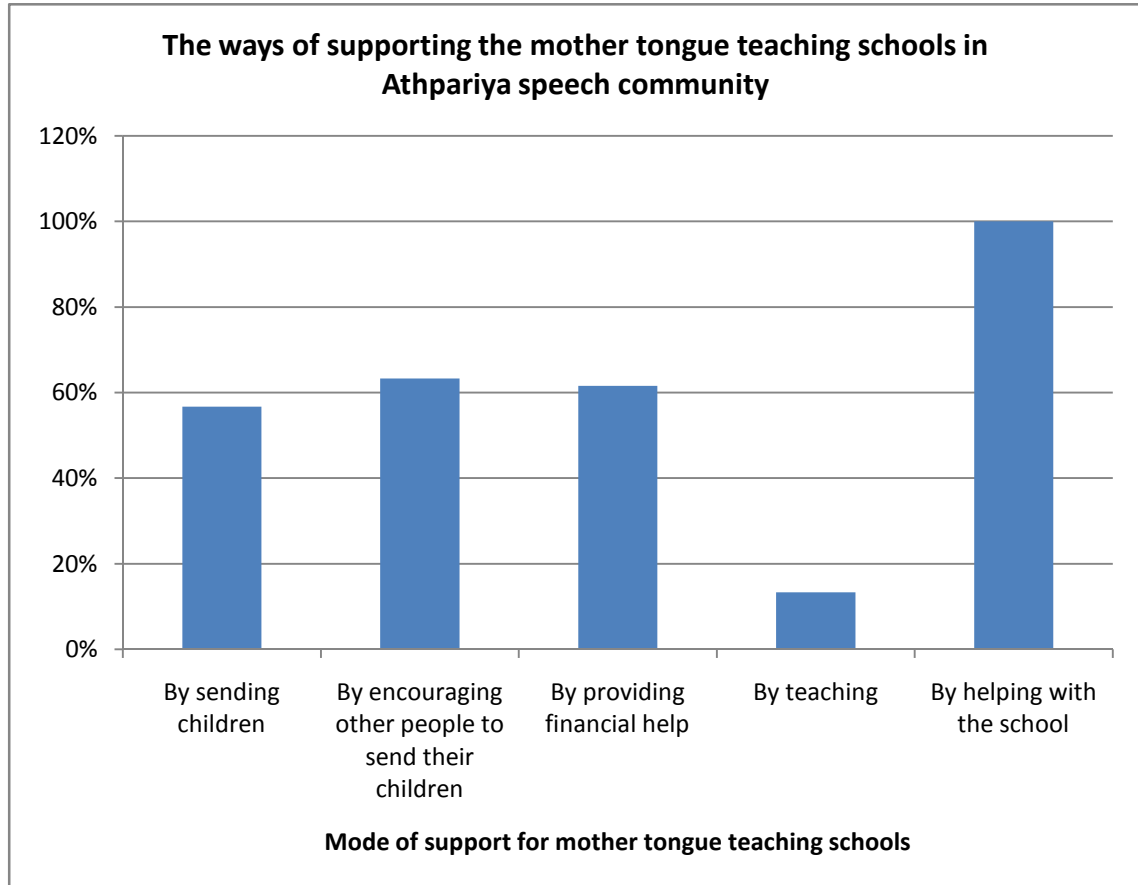
Source: Field study, 2016

Table 5.5 shows the different numbers and percentages of the informants (in terms of sex) who are ready to support mother tongue based schools in different ways: by sending their children, encouraging other people to send their children, providing financial help, teaching and helping with the school.

Table 5.5 also shows that more than 56% of the total respondents are ready to support the school by sending their children in the school. Similarly, 63.3% of the total respondents are prepared to encourage other to send their children in the mother tongue based school. Likewise, 61.6% respondents are eager to provide financial help and 100% respondents said that they would support by helping the school. In the same way, 13.3% informants even responded that they would be ready to teach Athpariya if the schools are opened in their mother tongue, Athpariya. This shows they have

strong feeling and affection for the development of their language. This indicates that mother tongue based multilingual education is urgently needed in this community in order to foster the cognitive development of the children. Figure 5.4 makes the ways of supporting mother tongue teaching schools much clearer.

Figure 5.4: The ways of supporting the mother tongue teaching schools



5.3 Language attitudes

This section looks at the attitudes of the speakers in the Athpariya speech community. A positive attitude may foster the use of language and widen the domains of language use whereas a negative attitude may help the shrinking of the domains and ultimately the death of the language.

5.3.1 Feeling of the speakers towards their language

In general, there is a very positive attitude of the Athpariya people towards their language. Table 5.6 presents the feelings of the informants while speaking their mother tongue in the presence of the speaker of the dominant language.

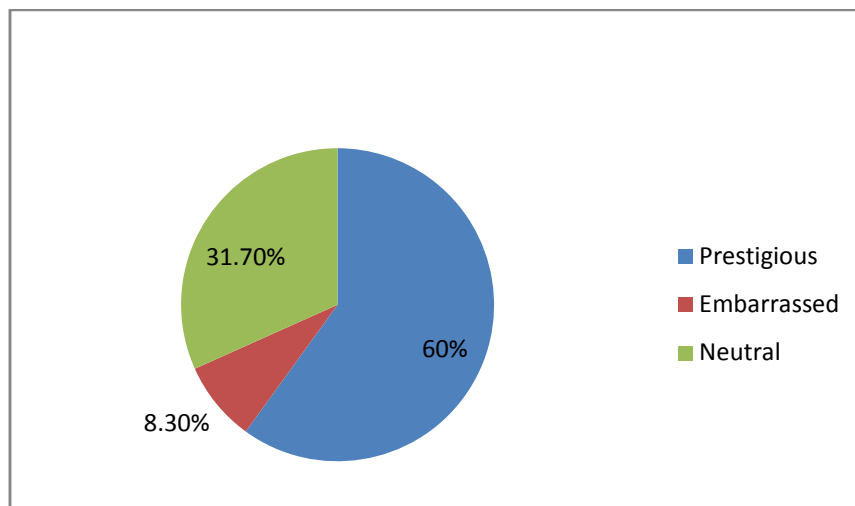
Table 5.6: Feeling of the informants while speaking the mother tongue in the presence of the speaker of the dominant language

<i>When you speak your mother tongue in the presence of the speaker of the dominant language what do you feel...</i>	Male (n=30)	Female (n=30)	Total (60)
Prestigious	20 (66.7%)	16 (53.3%)	36 (60%)
Embarrassed	2 (6.6%)	3(10%)	5 (8.3%)
Neutral	8 (26.6%)	11 (36.6%)	19 (31.7%)

Source: Field study, 2016

Table 5.6 shows that 60% of the entire respondents feel prestigious when they speak their mother tongue in the presence of the speakers of the dominant language. In this speech community, 31.7 % of the entire respondents feel neutral when they speak their mother tongue in the presence of the speakers of the dominant language. In case of being embarrassed, 8.3% feel embarrassed when they speak their mother tongue in the presence of the speakers of the dominant language. It shows that Athpariya speakers have a positive attitude towards their language. Figure 5.5 present this situation much more clearly.

Figure 5.5: Speaking the mother tongue in the presence of the speakers of the dominant language



Similarly, in response to the question “Have you ever had any problem because of being a native speaker of your mother tongue?” All the informants have said that they have never had any problems because of being a native speaker of their mother tongue. Table 5.7 presents this situation.

Table 5.7: Having problems because of being a native speaker of Athpariya

<i>Have you ever had any problems because of being a native speaker of your mother tongue?</i>	Male (n=30)	Female (n=30)	Total (60)
Yes	-	-	-
No	30 (100%)	30 (100%)	60 (100%)

Source: Field study, 2016

5.3.2 Feeling about children’s marriage with non-native speakers

Only around one-fourth of the Athpariya speakers feel bad if their sons or daughters married someone who does not know their mother tongue. Regarding the question “How would you feel if your son or daughter married someone who does not know your language?” Table 5.8 presents the responses of the respondents of the key survey points.

Table 5.8: Feeling about son or daughter’s marriage with non-native speakers

<i>How would you feel if your son or daughter married someone who does not know your language?</i>	Male (n=30)	Female (n=30)	Total (60)
Good	-	1 (3.3%)	1(1.7%)
Indifferent	20 (66.7%)	26 (86.7%)	46 (76.7%)
Bad	10 (33.3%)	3 (10%)	13 (21.6%)

Source: Field study, 2016

Table 5.8 shows that 21.6% of the total respondents have replied that they would feel bad if their sons or daughters married someone who does not know their language. In case of indifference, 76.7% of the respondents said that they were indifferent in such case. Around 2.6% of the total respondents have replied that they would feel good if

their sons or daughters married someone who does not know their language. However, there was no one to say s/he would feel good if his/her sons or daughters married someone who does not know his/her mother tongue.

5.3.3 Grandchildren's language

Athpariya speakers are positive towards their language and culture. Most of the Athpariya speakers said that their grandchildren will speak their language. Table 5.9 presents the responses of the Athpariya speakers in the key survey points regarding the question “When the children of your village grow up and have children do you think those children might speak your language?”

Table 5.9: Response to the question if future generation might speak the language

<i>When the children of your village grow up and have children, do you think those children might speak your language?</i>	Male (n=30)	Female (n=30)	Total (60)
Yes	17 (56.7%)	22 (73.3%)	39 (65%)
No	13 (43.3%)	8 (26.7%)	21(35%)

Source: Field study, 2015

Table 5.9 shows that 65% of the total respondents are fully confident that their children would speak their mother tongue in future. Only 35% have responded that that their children would not speak the mother tongue in future.

Similarly, in response to the question “If they will not speak, how do you feel about this?” Table 5.10 presents the responses of the Athpariya speakers in the key survey points.

Table 5.10: Feeling of the speakers if their grandchildren speak their language

<i>How do you feel about this if they speak of your language?</i>	Male (n=30)	Female (n=30)	Total (60)
Good	27 (90%)	22 (73.3%)	49 (81.7%)
Indifferent	3 (10%)	8(26.7%)	11 (18.3%)
Bad	-	-	-

Source: Field study, 2015

Table 5.10 shows 81.7% of the informants feel good if their children speak their mother tongue whereas 18.3% of the informants feel indifferent if their children speak their mother tongue.

Similarly, in response to the question “If they will not speak, how do you feel about this?” Table 5.11 presents the responses of the Athpariya speakers in the key survey points.

Table 5.11: Feeling of the speakers if their grandchildren will not speak their language

<i>How do you feel about this if they do not speak of your language?</i>	Male (n=30)	Female (n=30)	Total (60)
Good	-	2 (6.6%)	2 (6.6%)
Indifferent	13 (43.3%)	18 (60%)	31 (51.6%)
Bad	17 (56.7%)	10 (33.3%)	27 (45%)

Source: Field study, 2016

Table 5.11 shows that out of the total respondents 51.6 % feel indifferent if their grandchildren will not speak their mother tongue whereas 45% informants feel bad if their children will not speak their mother tongue. Only 6.6 % feel good if their grandchildren will not speak their mother tongue. It shows that they are really shifting to Nepali or other languages.

Similarly, in response to the question “What language should your children speak first?” all the informants (both male and female) have responded that they should first speak their mother tongue, Athpariya first. It means that all the people in this community are convinced that their children should speak Athpariya first.

5.3.4 Language spoken by grandparents

In response to the question “Do you think that the language spoken by you is different from your grandparents?” Table 5.12 presents the responses provided by the Athpariya speakers in the key survey points.

Table 5.12: Differences between the languages spoken by the two generations

<i>Do you think that the language spoken by you is different from your grandparents?</i>	Male (n=30)	Female (n=30)	Total (60)
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Yes	16 (53.3%)	16 (53.3%)	32 (53.3%)
No	14 (46.7%)	14 (46.7%)	28 (46.7%)

Source: Field study, 2015

Table 5.12 shows that 53.3% of the total informants do not think that the language spoken by them is different from their grandparents whereas remaining 46.7% think that the language spoken by them is not different from their grandparent's. Looking at the data, we may be sure that their language is changing.

Regarding the responses in the Table 5.12, "If yes, how do you think the language spoken by you is different from your grandparents?" Table 5.13 presents the responses provided by the respondents in the key survey points.

Table 5.13: The ways of differences in language between two generations

<i>If yes, how?</i>	Male (n=16)	Female (n=16)	Total (32)
Pronunciation	16 (100%)	16 (100%)	32 (100%)
Vocabulary	13 (81.25%)	14(87.5%)	27(84.37%)
Use of specific type of sentences	2(12.5%)	2(12.5%)	4(25%)
Mixing of other languages	11(68.75%)	10(62.5%)	21(65.62%)
Way of speaking	-	-	

Source: Field study, 2016

Table 5.13 shows that the language spoken by the present Athpariya speakers is different from their grandparents in terms of pronunciation, vocabulary, use of specific types of sentences and mixing of other languages. Especially it is different from their grandparents in pronunciation (100%) and vocabulary (84.37%).

Similarly, in response to the question "How do you feel when you hear young people of your own community speaking other languages instead of their first language?" Table 5.14 presents the responses of the language participants in the key survey points.

Table 5.14: Feeling about the young people who use other languages instead of their mother tongue

<i>How do you feel when you hear young people of your own community speaking other language?</i>	Male (n=30)	Female (n=30)	Total (60)
Good	-	-	-
Indifferent	6 (20%)	14 (46.7%)	20 (33.3%)
Bad	24 (80%)	16 (53.3%)	40 (66.7%)

Source: Field study, 2015

Table 5.14 shows that 66.7% of the total informants feel bad when they hear young people of their community speaking other language instead of their own mother tongue, Athpariya. However, 33.3% of the total informants have replied that they would feel indifferent when they hear young people of their community speaking other language. None has replied that they would feel good when they hear young people of their community speaking other language instead of their own mother tongue. It indicates that the loyalty towards their mother tongue is strong in the Athpariya speech community.

5.4 Summary

In this chapter, we looked at language vitality, language maintenance and language attitudes in Athpariya. The vitality level of the Athpariya language is not that much encouraging. Majority of Athpariya children speak their mother tongue, i.e., Athpariya. Similarly most of parents in their villages speak Nepali with their children. Their mother tongue is not spoken by the young people of their speech community as it ought to be spoken. It shows that they are gradually losing their mother tongue. Most of the respondents said that there is the practice of intermarriage in the Athpariya speech community and only a few respondents said that there is not the practice of intermarriage in the Athpariya speech community. Similarly, language groups which have common marital relationship with Athpariya speech community are Limbu and other Rais.

Most of the Athpariya speakers like their children learn/ study in their mother tongue in the primary level of education and they are ready to support mother tongue based schools by sending their children, encouraging other people to send their children, providing financial help, teaching, and helping with the school. Mother tongue based multilingual education is urgently needed in this community in order to foster the cognitive development of the children.

Similarly, majority of the Athpariya speakers feel prestigious when they speak their mother tongue in the presence of the speakers of the dominant language. Only a few respondents said that they had faced problem because of being a native speaker of your mother tongue and it is the problem of social pressure. Majority of Athpariya people would feel indifferent if their sons or daughters married someone who does not know their language. They are fully confident that the children of the present children would speak their mother tongue in future. Most of them feel good if their grand children will speak their mother tongue and they feel bad if their grandchildren will not speak their mother tongue. Similarly, all the Athpariya speakers said that should speak their mother tongue, Athpariya first. Most of the speakers do not think that the language spoken by them is different from their grandparents. They feel bad when they hear young people of their community speaking other language instead of their own mother tongue, Athpariya.

CHAPTER 6

LANGUAGE RESOURCES

6.0 Outline

This chapter presents the situation of language resources available in the Athpariya speech community. It consists of four sections. Section 6.1 deals with the present situation of the oral literature available in the Athpariya language. In section 6.2, we deal with the written materials in the language. Section 6.3 looks at the organizations to promote the knowledge and/ or use of the language. In section 6.4, we present the summary of the findings of the chapter.

6.1 Oral literature

Athpariya is very rich in oral literature. In Athpariya speech community, we find folktales, songs, religious literature (based mainly on Kirat) and radio program. Table 6.1 enumerates the major kinds of oral literature in the Athpariya speech community.

Table 6.1: Oral literatures available in the Athpariya speech community

Kinds oral literature	Availability	Unavailability
Folk tales	√	x
Songs	√	x
Religious literature	√	x
Radio/ FM	√	x
Films	x	x
CD/DVD	x	x
Others	x	x

Source: Field study, 2016

Table 6.1 shows that the major oral literatures available in the Athpariya language are folktales, songs, religious literature and radio/FM.

In Table 6.1 we see that the Athpariya speech community is blessed with radio programs in their mother tongues. The informants of different demographic categories like sex, literacy and age were asked how often they listen to radio program broadcast in their language. Table 6.2 presents the frequency at which they listen to the radio program broadcast in their mother tongue.

Table 6.2: Frequency at which they listen to the radio program broadcast in their mother tongue

<i>How often do you listen to radio broadcast in your language?</i>	Male (n=30)	Female (n=30)	Total (60)
Everyday	3 (10%)	1 (3.3%)	4(6.6%)
Rarely	18 (60%)	25 (83.3%)	43 (71.7%)
Never	9 (30%)	4 (13.3%)	31 (51.7%)

Source: Field study, 2016

Table 6.2 shows that more than two-third of the total Athpariya respondents listen to the radio broadcast in their language rarely. Similarly, 51.7% of the Athpariya speakers never listen to the radio broadcast in their language and only 6.6% of the speakers listen to the radio broadcast everyday in their language.

6.2 Materials written in the language

Table 6.3 presents the major materials written about the language and the languages in which such materials have been written in.

Table 6.3: Written materials available in the Athpariya language

Materials	Yes or No	What language(s) is it written in?
Phonemic inventory	Yes	Athpariya , Nepali and English
Grammar	Yes	Nepali and English
Dictionary	Yes	English
Textbooks	Yes	Athpariya
Literacy materials	Yes	Athpariya and Nepali
Newspapers	No	-
Magazines	No	Athpariya
Written literature	Yes	Nepali
Folklore	Yes	-
Others	Yes	-

Source: Field study, 2016

Table 6.3 shows that the written materials available in the Athpariya language are phonemic inventory, dictionary, magazines, written literature, and folklore. All these materials are written in Athpariya, Nepali and English.

The informants were asked if they read any of these things written in their language. Most of the educated speakers replied that they read them. Table 6.4 presents the situation of the reading of the materials written in the Athpariya language.

Table 6.4: Situation of the reading of the materials written in the Athpariya language

<i>Do you read any of these things written in your language?</i>	Male (n=25)	Female (n=16)	Total (41)
Yes	13 (52%)	9 (56.2 %)	22 (53.7%)
No	12(48%)	7 (43.8 %)	19 (46.3%)

Source: Field study, 2016

Athpariya is a preliterate language. It does not have a long written tradition. Table 6.4 shows that out of the total Athpariya respondents 53.7% have replied that they have read the written material available in their language whereas only 46.3% replied that they have not read any written material available in their mother tongue. Similarly, literate informants said that their language is written in the Devanagari script. Photograph 6.1 presents a sample mother tongue based book in Athpariya.



Photograph 6.1: A sample mother tongue based book in Athpariya

6.3 Organizations to promote the knowledge and/or use of the language

In the Athpariya speech community, there are only two social organizations established to promote the knowledge and/or use of the language. Table 6.5 enumerates such organizations established in the Athpariya speech community.

Table 6.5: Organizations to promote the knowledge and/ or use of the language

	Organizations	Kinds of activities
1.	Kirat Athpariya Samaj, Dhankuta Ward No. 7/8	Social, linguistic and cultural
2.	Athpariya Samudayik Bhavan, Ward No.9	Social and economic development

Photograph 6.2 presents the names of the members of the executive community of Kirat Athpariya Samaj.



Photograph 6.2: Names of the members of the executive community of Kirat Athpariya Samaj

6.4 Summary

In this chapter, we tried to discuss the language resources available in the Athpariya speech community. Athpariya community is rich in oral literature. Oral literatures available in the language are folktales, songs, religious literature and radio/FM. Written materials available in the language are phonemic inventory, dictionary, magazines, written literature, and folklore. Athpariya is a prewritten language. They use the Devanagari script in writing. There are two organizations of the Athpariya language and culture. These organizations are working for the social, cultural, linguistic and economic development of Athpariya community.

CHAPTER 7

DIALECTAL VARIATIONS

7.0 Outline

This chapter mainly assesses the levels of lexical and phonetic similarity among the forms of speech spoken in survey areas in order to look at if there are any dialectal variations in Athpariya. It consists of five sections. Section 7.1 deals with methodology and evaluation criteria of wordlist comparison in Athpariya. Similarly, section 7.2 presents the lexical and phonetic comparison with a recently developed program COG. In section 7.3, we present the global correspondences of all the segments used in the words collected in the survey. Section 7.4 discusses the results drawn from Dialect Mapping tool. In section 7.5, we present the summary of the findings of the chapter.

7.1 Wordlist comparison

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

7.1.1 Methodology

The methodology consists of the collection of wordlists and tools used in the analysis of the wordlists. First, the standardized wordlist of 210 words were elicited in the survey points, namely, Santang, Tekunala, Guthitar, Khalde and Hatiya from the mother tongue speakers (grown up in the target locality, representing different sex, age and literacy), compiled them with phonetic transcriptions and cross-checked from other speakers from the same site (See Annex D for 210 wordlist). Secondly, the words from the wordlists were entered into the WordSurv (Wimbish, 1989), a tool primarily used to determine the genetic relationship of the languages or dialects. Thirdly, the words entered in the WordSurv were exported as WordSurv 6 XML file to Cog for the comparison of the words collected in different survey points in terms of the lexical and phonetic similarity. Cog is a tool for comparing languages using lexicostatistics and comparative linguistics techniques. It can be used to automate much of the process of comparing wordlists from different language varieties.

7.1.2 Evaluation criteria

Normally, 60% has been generally taken as a cutoff point for the evaluation of lexical similarity. However, the 60% threshold may not always be a strict cutoff point. Using such a method, the speech varieties having a lexical similarity of less than 60% are evaluated as different languages. However, languages or dialects with around 60% or greater lexical similarity should be tested for intelligibility using another tool referred to as Recorded Text Test (RTT). The attitudes and the perceptions of the speakers are also important factors. Table 7.1 presents the evaluation criteria of the lexical similarity percentages among the wordlists.

Table 7.1: Evaluation criteria of the lexical similarity percentages

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

7.2 Lexical and phonetic similarity

In this section, we compare and analyze the 210 wordlist using COG, a recently developed program for lexical and phonetic comparison between and among dialects and languages. Cog allows us to compare and analyze wordlists from different language varieties using an iterative approach. Using this program we can quickly make sense of the data and then progressively refine the wordlists and settings, improving the comparison results and the understanding of the varieties at each step. In this section, we, first, present the lexical similarity in percentage among the survey points in the Athpariya speech community and then phonetic similarities among the survey points.

7.2.1 Lexical similarity

Athpariya presents different arrays of lexical similarity percentages among the survey points. Table 7.2 presents the lexical similarity in percentage among the survey points in the Athpariya speech community

**Table 7.2: Lexical similarity key points in the Athpariya speech community
(in percentage)**

	Santang	Hatiya	Tekunala	Khalde	Guthitar
Santang		85	80	77	66
Hatiya	85		81	79	66
Tekunala	80	81		84	61
Khalde	77	79	84		67
Guthitar	66	66	61	67	

Table 7.2 shows that Santang, the core area of Athpariya, exhibits a significant degree (ranging from 66% to 85%) of lexical similarity with other survey points, i.e, Hatiya, Tekunala, Khalde and Guthitar. Moreover, of a total of 210 words, Santang exhibits the highest similarity with Hatiya (i.e., 85%) and the least similarity with Guthitar (i.e, 66%). Guthitar, another survey point, displays a significant degree (ranging from 61% to 67%) of lexical similarity with other survey points, highest with Khalde and least with Tekunala. It is clear that the lexical similarity percentages categorize the survey points into three groups: Santang and Hatiya; Tekunala and Khalde and Guthitar. Among these varieties, Guthitar stands a bit outlying. Until intelligibility testing is carried on by using RTT, it is very difficult to say whether it is a form of different language, may be Belhare, or a related dialect of Athpariya. Besides, the attitudes and the perceptions of the speakers are also important factors in the evaluation of the dialectal variation. All the informants unanimously reported that Athpariya does not significantly show a dialectal variation.

7.2.2 Phonetic similarity

Athpariya presents different ranges of phonetic similarity percentages among the survey points. Table 7.3 presents the phonetic similarity percentage among the survey points in the Athpariya speech community.

Table 7.3: Phonetic similarity in the key points in the Athpariya speech community (in percentage)

	Santang	Hatiya	Tekunala	Khalde	Guthitar
Santang		82	79	78	63
Hatiya	82		76	76	62
Tekunala	79	76		80	62
Khalde	78	76	80		64
Guthitar	63	62	62	64	

Source: Field study, 2016

Quite similar to lexical similarity, Table 7.3 shows that Santang, the core area of Athpariya, exhibits a significant degree (ranging from 63% to 82%) of phonetic similarity with other survey points, i.e., Hatiya, Tekunala, Khalde and Guthitar. Moreover, of a total of 210 words, Santang exhibits the highest similarity with Hatiya (i.e., 82%) and the least similarity with Guthitar (i.e., 63%). Guthitar, another survey point, displays a significant degree (ranging from 62% to 64%) of lexical similarity with other survey points, highest with Khalde (i.e., 64%) and least with Hatiya and Tekunala (62%). This can also be presented in a hierarchical graph which displays the hierarchy of relation among the speech varieties based on COG.

Figure 7.1: Lexical (a) and phonetic (b) similarities matrix in hierarchical dendrogram graphs

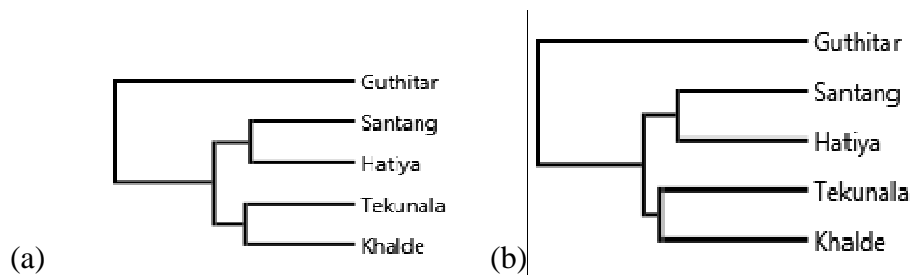
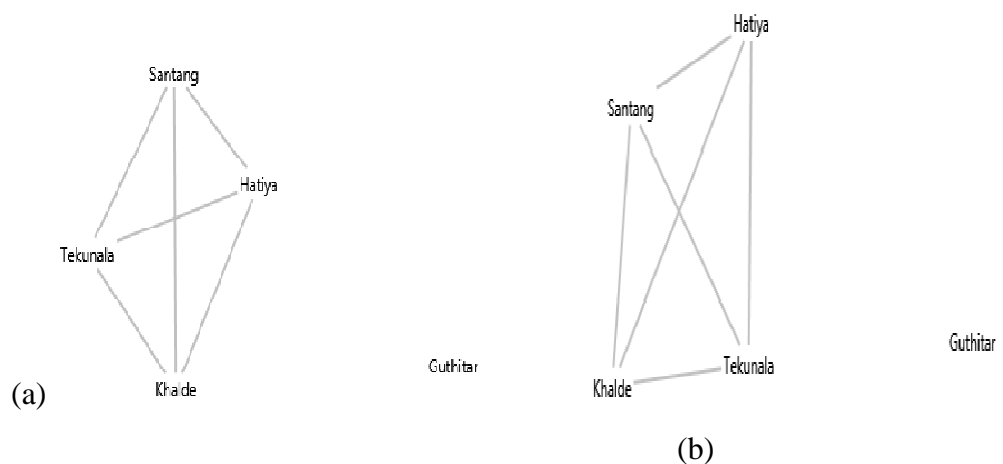


Figure 7.1 (a-b) show that there are basically two speech varieties of Athpariya: Guthitar and another comprising of two sub-varieties (i.e., [Santang and Hatiya] and [Khalde and Tekunala]). Santang, Hatiya, Khalde and Tekunala are both lexically and phonetically closer to each other than Guthitar speech variety of Athpariya.

Similarly, the network graph lays out the language varieties, where similar varieties will tend to cluster together. This can be represented in the form of lexical and phonetic network graph in Figure 7.2 (a-b).

Figure 7.2: Lexical (a) and phonetic (b) similarity matrix network graph



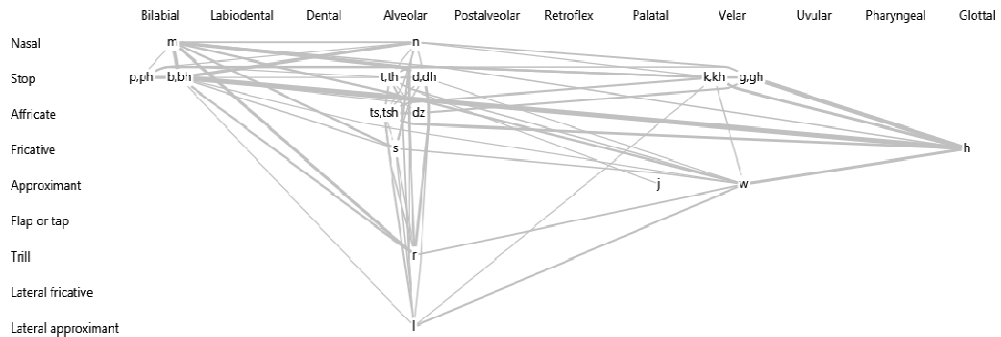
Edges are drawn between varieties that meet a specified similarity threshold. This graph allows us to make clusters of similar varieties and how they might be connected. Figure 7.2 shows that the Santang, Tekunala, Khalde and Hatiya speech varieties of Athpariya are closely related to each other both lexically and phonetically. However, Guthitar stands a bit far from other varieties.

7.3 Global correspondences

The global correspondence displays all of the segments that occur in a particular syllable position across the wordlists from all the five survey points. Edges indicate that at least one correspondence has occurred between those two segments. The thickness of the edge indicates the number of correspondences. Figure 7.3 presents an

IPA consonant chart (column headers are place of articulation; rows are manner of articulation) in their onset position.

Figure 7.3: Global correspondence of Athpariya phonemes in onset positions



This chart allows us to get a good sense of correspondences that occur across multiple variety pairs. Similarly, Figure 7.4 presents the corresponding of the different phonemes in their nucleus position. A number of phonemes have occurred in the nucleus position i.e. IPA vowel chart (column headers are backness; rows are height).

Figure 7.4: Global correspondence of Athpariya phonemes in nucleus positions

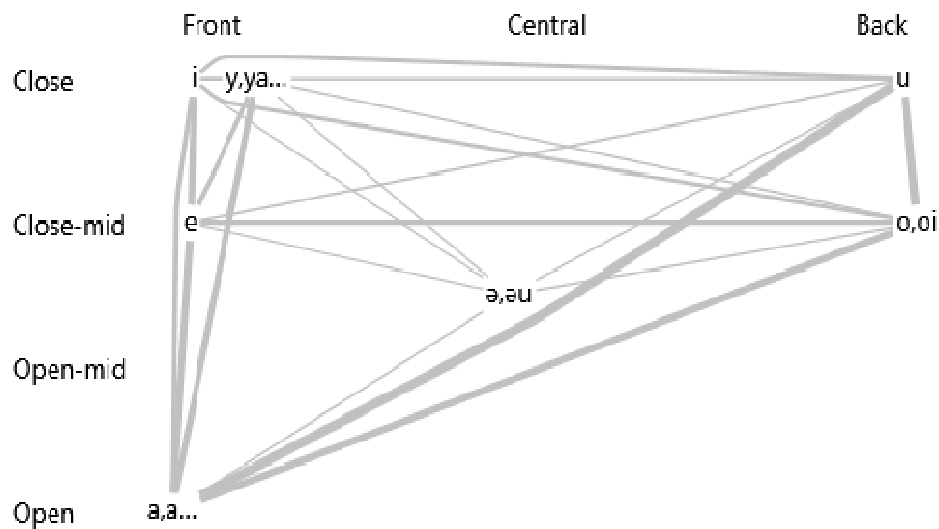


Figure 7.4 shows the vowels phonemes of Athpariya in nucleus position of the syllables. The thickness of the edge indicates the number of correspondences.

Figure 7.5 presents the global correspondence of the phonemes of the basic wordlist in their coda position.

Figure 7.5: Global correspondence of Athpariya phonemes in coda positions



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

7.4 Dialect mapping

The dialect mapping tool was used to help the community members to think about and visualize the different varieties, if any, in Athpariya. The informants in group in each key point were asked to write on a separate sheet of paper the name of each village where Athpariya is spoken and placed them on the floor to represent the geographical location. Then they were asked to use the loops of string to show which villages spoke the same as others. In common, the following names of the villages/places were recognized as the Athpariya language speaking areas: Santang, Tekunala, Khalde and Hatiya and Guthitar. Photograph 7.1 and 7.2 present the situation of dialect mapping in Athpariya speech community.

Photograph 7.1: Dialect Mapping in Santang, Dhankuta



Table 7.4 lists the information about the places where Athpariya is spoken as the mother tongue and where it is spoken the same as others.

Table 7.4: Information about the places where Athpariya is spoken as mother tongue and where it is spoken the same as others

Survey points	The places where Athpariya is spoken as mother tongue	Where it is spoken the same as others
Santang	Thelebyang, Pokhari, Yakte, Khamtela, Pasing, Chuliban	The same dialect
Guthitar	Mahang, Rudrabari, Yakte, Santang, Tekunala, Chuwabung, Chuliban, Jimigaun, Amreni, Dumresanne, Pasing, Okmalung, Khalde, Sipten, Bhirgaoun	The same dialect
Hatiya	Okmalung, Chituwakharka, Malbase, Changlungma, Bhirgaun, Thoka, Majhgaun, Charagaun, Sipting, Khalde, Baire, Baunneghar, Phujuluk, Chhotti, Khammela, Sanne, Chamjebung, Pelekyng, Santang (Sananggo), Phongswa, Pangsung, Tekunala, Swariba, Chyabung, Gairigaun, Yakte, Kathare, Dandagaun	The same dialect

Source: Field study, 2016

Unanimously, they concluded that there are not the significant dialectal differences among the forms of speech in Athpariya. In response to which forms of speech they preferred for preparing reading materials, the informants responded that their own forms of speech would be alright for this purpose and they gave second priority to their neighboring varieties.

7.5 Summary

In this chapter, we first assessed the levels of lexical and phonetic similarities among the forms of speech spoken in the survey points in the Athpariya speech community.

Across the survey points, there appear different ranges of lexical and phonetic similarities. Such similarity percentages clearly indicate that there is not a clear tendency towards dialectal variation in Athpariya. Athpariya spoken in five survey points are mutually intelligible to each other. Santang, the core area of Athpariya, exhibits a significant degree (ranging from 66% to 85%) of lexical similarity with other survey points, i.e., Hatiya, Tekunala, Khalde and Guthitar. Moreover, of a total of 210 words, Santang exhibits the highest similarity with Hatiya (i.e., 85%) and the least similarity with Guthitar (i.e., 66%). Santang, the core area of Athpariya, exhibits a significant degree (ranging from 63% to 82%) of phonetic similarity with other survey points, i.e., Hatiya, Tekunala, Khalde and Guthitar. In terms of both lexical and phonetic similarities, we can categorize the survey points into three groups: Santang and Hatiya; Tekunala and Khalde and Guthitar.

Participants in the survey points responded that the Athpariya language spoken in most of the places is exactly the same with their speech variety and their speech varieties have some lexical variations with Guthitar variety. Similarly, that most of the participants of the Athpariya speech community gave first priority to Santang for developing reading materials and recordings and gave second priority to their neighboring varieties.

CHAPTER 8

LANGUAGE RDEVELOPMENT

8.0 Outline

This chapter examines the views/dreams of the Athpariya speech community about its language development. It consists of four sections. Section 8.1 discusses the dreams and aspirations of the Athpariya community members for the development their language and culture. In section 8.2, we deal with the planning for realizing the views/dreams about language development in the Athpariya speech community. Section 8.3 presents the views of the village heads/language activists for the promotion and development of the language. In section 8.4, we present the summary of the findings of the chapter.

8.1 Dreams and aspirations for language development

In this section, we try to examine the views about language development in the Athpariya speech community by employing mainly, two tools: Appreciative Inquiry and Sociolinguistic Questionnaire C. The main focus of these tools is to help the participants to verbalize things they already knew intuitively about their language and culture. However, appreciative inquiry, as the name suggests, is designed to help the participants think about future possibilities about their language and culture.

In the survey, this participatory tool was used in all the five survey points: Dhankuta Bazaar, Santang, Tekunala, Guthitar and Khalde in Dhankuta district. It was conducted in these survey points in a group of 8 to 12 participants of different demographic categories of sex, age, and educational status. The main purpose of this tool was to gather information about the dreams and aspirations of the Athpariya speech community for the development of their languages as well their culture.

The participants in these points were asked to describe things that made them feel happy or proud about their language or culture. They were asked to write down the ‘good things’ in a piece of paper and placed them one after the other on the floor. Then they were asked to, based on those good things in the Athpariya language and culture, say they “dreamed” about how they could make their language or culture even better. After having received their responses in the group they were advised to categorize the dreams from the easiest to the most difficult, specify which ones were

most important and to choose a few to start on developing plans such as who else should be involved, what the first step should be and what resources they needed.

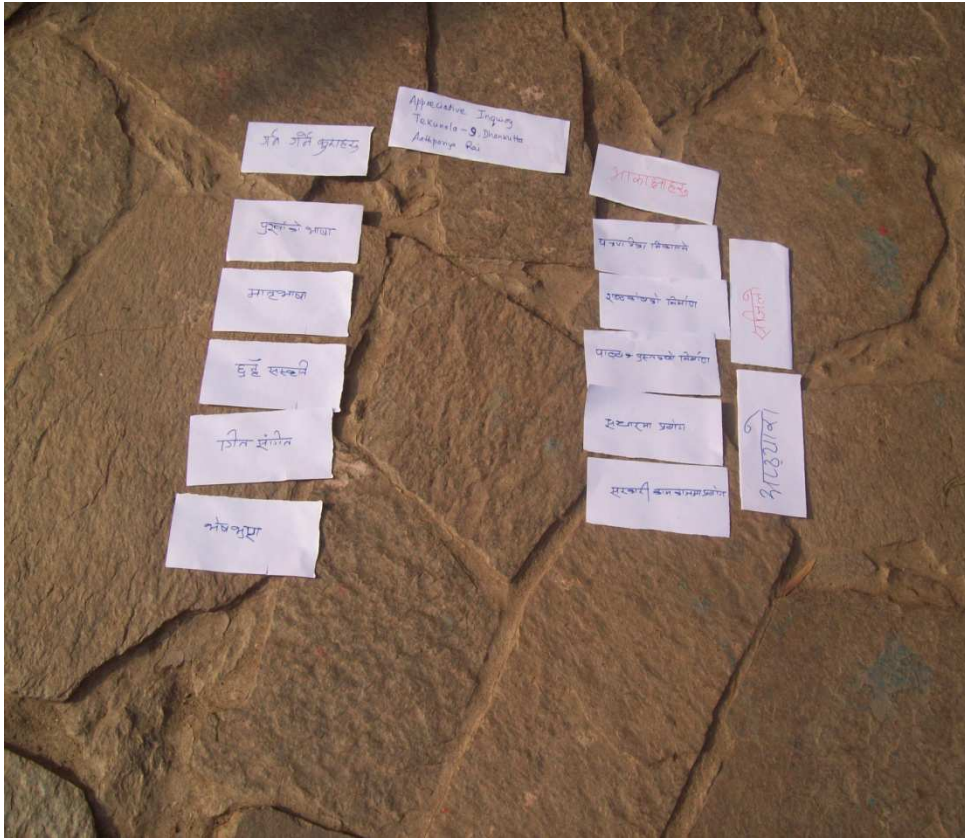
The pictures of appreciative inquiry tools used in the key survey points present the language development and the ambitions to the development of language. By using this participatory tool, a lot of information about the dreams and aspirations of the Athpariya community members for the development their language as well their culture was gathered.

Photographs below presents the things that made the Athpariya participants feel happy or proud about their language or culture and their dreams or aspirations for the development of the language as well as the planning informants made in the survey points.

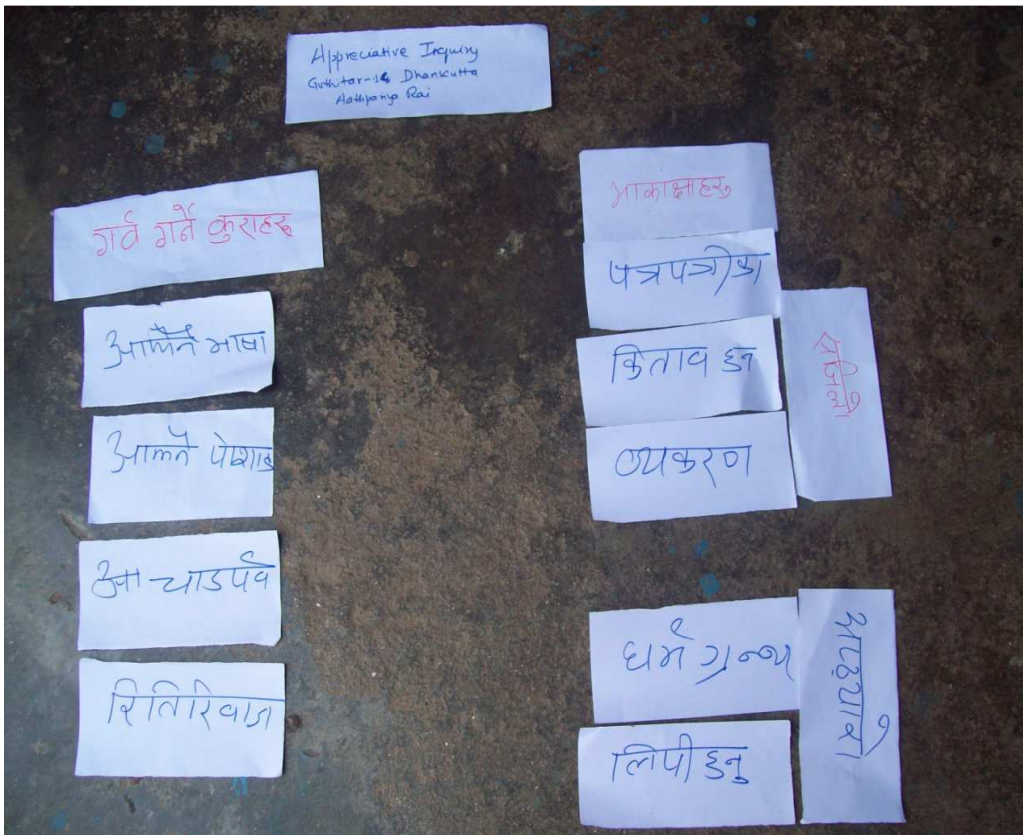
Photographs 8.1-8.4 present the things that made the participants feel happy or proud about their language or culture and their dreams or aspirations for the development of the language as well as a plan the informants made in different survey points in Athpariya speech community.



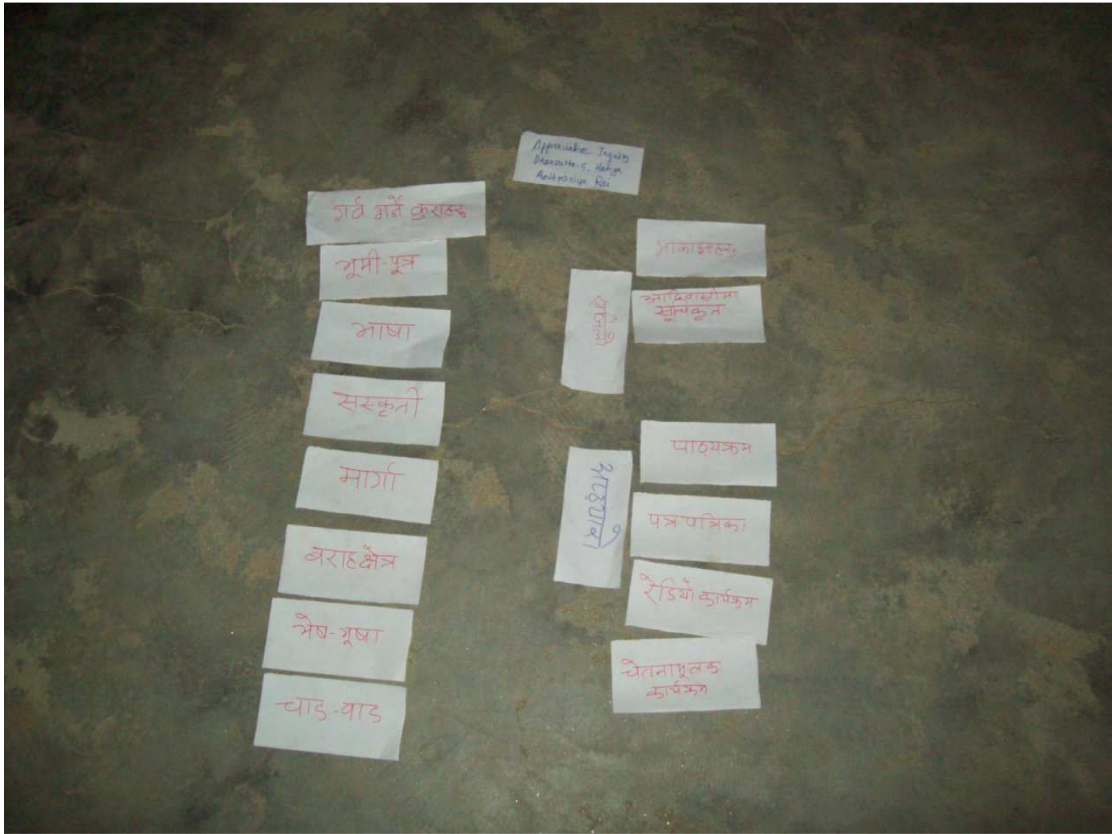
Photograph 8.1: Appreciative inquiry in Santang, Dhanakuta



Photograph 8.2: Appreciative inquiry in Tekunala, Dhanakuta



Photograph 8.3: Appreciative inquiry in Guthitar, Dhanakuta



Photograph 8.4: Appreciative inquiry in Dhanakuta Bazaar/Hatiya, Dhanakuta

Table 8.1 presents the summary of the responses to major queries in different key points in Athpariya.

Table 8.1: Summary of the responses to the major queries in different key points in Athpariya

Key survey points	Good things that made Athpariya speakers feel happy or proud about their languages	Dreams about how they could make their language even better	Most important dream to start on planning
Santang	<ul style="list-style-type: none"> ▪ Having their own Mother tongue ▪ Separate identity ▪ Separate religion ▪ Festivals ▪ Songs ▪ Dances 	<ul style="list-style-type: none"> ▪ Use of their mother tongue in mass communication ▪ Use of their mother tongue in schools ▪ Textbooks in mother tongue ▪ Use of their mother tongue in offices 	<ul style="list-style-type: none"> ▪ Use of their mother tongue in mass communication by the community with the help of the government immediately
Tekunala	<ul style="list-style-type: none"> ▪ Having ancestral language ▪ Having their own Mother tongue ▪ Separate culture 	<ul style="list-style-type: none"> ▪ Publication of magazines in the mother tongue ▪ Compilation of dictionary in the 	<ul style="list-style-type: none"> ▪ Publication of magazines in the mother tongue by the community as soon as

	<ul style="list-style-type: none"> ▪ Music and songs ▪ Separate dress 	<ul style="list-style-type: none"> mother tongue ▪ Writing textbooks in the mother tongue ▪ Use of their mother tongue in mass media ▪ Use of their mother tongue in offices 	possible
Guthitar	<ul style="list-style-type: none"> ▪ Having their own Mother tongue ▪ Having their own dress ▪ Festivals ▪ Traditions and cultures 	<ul style="list-style-type: none"> ▪ Publication of magazines in the mother tongue ▪ Writing textbooks in the mother tongue ▪ Writing grammar in the mother tongue ▪ Compilation religious scriptures in their mother tongue ▪ Development of writing system 	<ul style="list-style-type: none"> ▪ Publication of magazines in the mother tongue by the community as soon as possible
Khalde	<ul style="list-style-type: none"> ▪ Having their own Mother tongue ▪ Having their own dress ▪ Festivals ▪ Traditions and cultures 	<ul style="list-style-type: none"> ▪ Establishing mother tongue schools ▪ Writing textbooks in the mother tongue ▪ Writing grammar in the mother tongue 	<ul style="list-style-type: none"> ▪ Establishing mother tongue schools with the help of the government by the community as soon as possible
Dhanakuta Bazaar/Hatiya	<ul style="list-style-type: none"> ▪ Being indigenous nationalities ▪ Having their own language ▪ Having their own culture ▪ Having their own "Marga" ▪ Barahachhetra (Baraha Area) ▪ Having their own dresses ▪ Having their own festivals 	<ul style="list-style-type: none"> ▪ To be recognized as separate indigenous nationality ▪ Framing curriculum in mother tongue ▪ Publication of magazines in the mother tongue ▪ Radio programs ▪ Awareness programs 	<ul style="list-style-type: none"> ▪ To be recognized as separate indigenous nationality immediately with the full cooperation of the community

To summarize, the responses to enumerate the good things that made them feel happy or proud about their language include having their own mother tongue/ancestral language, separate identity, separate religion, festivals, songs, dresses, Marga and Barahachhetra. The common dreams to make their language and culture better include use of their mother tongue in mass communication, schools and offices, writing textbooks in mother tongue, publication of magazines in the mother tongue, compilation of dictionary in the mother tongue, writing grammar in the mother

tongue, compilation religious scriptures in their mother tongue, establishing mother tongue schools, recognition as separate indigenous nationality, framing curriculum in mother tongue, radio programs, awareness programs and development of writing system.

8.2 Planning for realizing the views/dreams about language development

In the survey points, after having received their responses in the group they were advised to categorize the dreams from the easiest to the most difficult, specify which ones were most important and to choose a few to start on developing plans such as who else should be involved, what the first step should be and what resources they needed.

Table 8.2 presents the summary of the planning to realize the most important dream in the survey points in Athpariya.

Table 8.2: Summary of the planning to realize the most important dreams in the survey points in Athpariya

Survey points	What to do?	Who else should be involved?	How to do?	Resources needed	When to do?
SANTANG	Use of their mother tongue in mass communication by the community with the help of the government immediately	Local intellectuals, political leaders and teachers	In coordination of local intellectuals, political leaders and teachers	Financial	Immediately
TEKUNALA	Publication of magazines in the mother tongue by the community as soon as possible	Local intellectuals, political leaders and teachers	In coordination the people of the community	Financial and technical	Immediately
GITHITAR	Publication of magazines in the mother tongue by the community as soon as	Local intellectuals, political leaders and teachers	In coordination the people of the community	Financial and technical	Immediately

	possible				
KHALDE	Establishing mother tongue schools with the help of the government by the community as soon as possible	Local intellectuals, and Athpariya teachers	In coordination of government and speech community	Financial and technical	Immediately
HATIYA	To be enlisted/ recognized as separate indigenous nationality immediately with the full cooperation of the community	Local intellectuals, political leaders and the whole community	In coordination of government and speech community	Financial	Immediately

Source: Field study, 2016

Table 8.2 presents the most important dreams in Athpariya speech community in order to start on developing plans such as whom else should be involved, what the first step should be and what resources they needed. The most important dreams to start on planning include use of their mother tongue in mass communication, publication of magazines in the mother tongue, writing textbooks in the mother tongue and the processes be recognized as separate indigenous nationality. To realize these dreams there should be the involvement of local intellectuals, political leaders, teachers of the schools, and government and the speech community. For that they have planned to maintain coordination of local intellectuals, political leaders, teachers to use their mother tongue in mass communication in the coordination of government and the speech community. There are the needs of financial and technical resources and these works should be done immediately.

8.3 Views of the village heads/language activists

In this section, we try to evaluate the views of the village heads/language activists how they could support the preservation and promotion of their mother tongue. It was administered to five informants in total. There were two very important questions regarding the preservation and promotion of the language. They are:

- a) Should anything be done to preserve or promote your mother tongue?

b) In what ways do you can support the preservation and promotion of your mother tongue?

All the respondents said that there must be done something immediately to promote and preserve their language. However, the responses to the ways they could do vary in some cases in the Athpariya community. Table 8.3 presents the responses to the ways of preservation and promotion the mother tongue in Athpariya.

Table 8.3: Responses to the ways of preservation and promotion the mother tongue in Athpariya (N=5)

<i>In what ways do you think you can support the preservation and promotion of your mother tongue?</i>	Responses	
	Can	Can't
By devising the script	3 (60%)	2(40%)
By making the spelling system systematic	3 (60%)	2(40%)
By compiling dictionary	3 (60%)	2(40%)
By writing grammar	2 (40%)	3(60%)
By encouraging people to write literature in mother tongue	2 (40%)	3(60%)
By writing and publishing textbooks	4(80%)	1(20%)
By publishing newspapers	4(80%)	1(20%)
By making use of the language in administration	1(20%)	4(80%)
By making use of the language in the medium of instruction at primary level	4(80%)	1(20%)

Source: Field study, 2016

Table 8.3 shows that 60% of the respondents replied that they could support the preservation and promotion of your mother tongue by devising the script, by making the spelling system systematic and by compiling dictionary whereas 80% have informed us that they can help by writing and publishing textbooks, by publishing newspapers and by making use of the language in the medium of instruction at primary level. Likewise, 40 % have said that can support their language by writing grammar and by encouraging people to write literature in mother tongue. Only 20% have said that they can support by making use of the language in administration. They also said that these are challenging jobs.

8.4 Summary

In this chapter, we discussed the dreams and plans of the speech community for language development in the Athpariya speech community. This community does have rich traditions and culture, their own mother tongue/ancestral language, separate identity, separate religion, festivals, songs, dresses, Marga and Barahachhetra. The community feels proud for them. They want to preserve and promote their language and culture, to educate their children in the mother tongue schools, write textbooks in the mother tongue and prepare grammar and dictionary in the mother tongue.

The village heads and language activist are ready to support the preservation and promotion of your mother tongue by devising the script, by making the spelling system systematic, by compiling dictionary, by writing and publishing textbooks, by publishing newspapers, by making use of the language in the medium of instruction at primary level, by writing grammar and by encouraging people to write literature in mother tongue. They also said that these are challenging jobs.

To realize these dreams there should be the involvement of local intellectuals, political leaders, teachers of the schools, government and the speech community. They have planned to maintain coordination of local intellectuals, political leaders and teachers to use their mother tongue in education in primary level and the coordination of government and the speech community. There are the needs of financial and technical resources and these works should be done immediately. To sum up, above all, the Athpariya speech community in general wants to have a separate recognition as indigenous nationality and use its mother tongue in primary education and mass communication.

CHAPTER 9

SUMMARY OF FINDINGS AND RECOMMENDATIONS

9.1 Summary of findings

The main goal of this survey was to look at the sociolinguistic situation of Athpariya, a Tibeto-Burman language of Nepal. The survey has gathered a good deal of information about the domains of language resources, mother tongue proficiency and bi/multilingualism, patterns of use, language vitality and language transmission, language attitudes and dialectal variation in the Athpariya speech community. Moreover, the survey has also attempted to collect information about the dreams and plans of the speech community for the development of the Athpariya language. The major findings of the survey are presented as follows:

9.1.1 Ethnolinguistic information

- (a) Athpariya is an ethnic community. It is a community of one caste and one ethnic group.
- (b) Athpariya [aph] is spoken mainly in Athpariya is spoken in Dhanakuta Municipality and in two Village Development Committees, namely, Belhara and Bhirgaon.
- (c) It is classified as Sino-Tibetan, Tibeto-Burman, Western Tibeto-Burman, Himalayan, Kirati, Eastern language.
- (d) Athpariya is an agglutinative language. It exhibits a complex system of person and number marking.
- (e) The agreement system is sensitive to the pragmatic constellation. Speech act participants, both agent and patients, are usually marked on the verb. The third person patient is marked by a suffix -u.
- (f) Athpariya is morphologically ergative. It exhibits a split between the first person and the rest.
- (g) Athpariya is a non-tonal language. It has five oral vowel and 25 consonant phonemes. Length is not contrastive.
- (h) The Athpariya speakers are following their traditional religion (Kirat), Hindu, and Christian.

- (i) Literacy in the Athpariya speech community is not encouraging. Especially, women are deprived of formal education even though attempts have been incessantly made to improve the situation of literacy.
- (j) The main occupation of Athpariya is agriculture. They are also engaged in different professions such as army, business, civil services and small industries.
- (k) They are very strict to their culture and traditions.

9.1.2 Domains of language use

- a. There is not an encouraging situation of use of mother tongue in the general domains of language use in this speech community.
- b. None exclusively use their mother tongue in counting. In the domains like joking, bargaining, story-telling, story-telling to children, singing at home and village meetings, on the average, less than half of the speakers use their mother tongue. In such domains, they use either Nepali or both languages.
- a. Only in the domains of discussing, praying, quarrelling, abusing/scolding and family gatherings, on the average, more than two-third of the speakers use their mother tongue.
- b. Percentages of the male respondents using Athpariya, their mother tongue, are higher than that of female respondents. The Athpariya language is gradually shifting to Nepali.
- c. They use their mother tongue while talking about education matters, social events, and family matters with their family members and use Nepali in writing letters.
- d. They use both their mother tongue and Nepali in marriage invitations whereas they use only Nepali in writing minutes in the community meetings.
- e. Most of the children of the Athpariya speech community use Nepali while playing with other children, talking with the neighbors and at school.
- f. They prefer their mother tongue as the medium of instruction at primary level. Nepali is significantly used with the persons of other languages when they visit their home.
- g. Athpariya is used at home, working in the fields, praying and worshiping, community meeting, discussion, telling stories, secrecy, quarrelling, scolding,

rite and rituals, local markets, making love, singing, telling stories and in transaction.

- h. Nepali, the language of wider communication, is used in the markets, writing letters, schools, minute writing, at government offices, talking with other language groups and singing Nepali songs.
- i. Both Nepali and Athpariya are used working in the field, hospital, VDC meetings, school, teaching the children, quarrelling, seminars, hotels and social activities.

9.1.3 Bi/multilingualism and mother tongue proficiency

- a. Athpariya, like other indigenous speech communities, is a multilingual community. In this community, speakers may have a choice of only two languages, viz. Athpariya and Nepali. The mother tongue is normally spoken by elderly people, witchdoctors, social workers, farmers, house-wives and uneducated whereas Nepali is spoken by children, young boys and girls, teachers and political leaders. Both languages are generally used by students, teachers, civil servants, educated and politicians.
- b. All the speakers can speak mainly two languages: Athpariya and Nepali. They acquired their mother tongue, i.e., Athpariya first; they love their language and they speak it best.
- c. They speak their language very well and only a few literate Athpariya speakers said that they can read and write their mother tongue.
- d. Less than half of the total informants are confirmed that when a small child of Athpariya speech community first goes to school can understand all the thing his/her Nepali speaking teacher says.

9.1.4 Language vitality, language maintenance and language attitudes

- a. The vitality level of the Athpariya language is not encouragingly high.
- b. Less than half of the parents use their mother tongue with their children.
- c. More than two-third of the respondents have replied that there is the practice of intermarriage in the Athpariya speech community.
- d. They have common marital relationship with Limbu and other Rais.
- e. Most of the Athpariya speakers like their children learn/study in their mother tongue in the primary level of education and they are ready to support mother tongue based schools by sending their children, encouraging other people to

send their children, providing financial help, teaching, and helping with the school.

- f. Sixty percentages of the speakers feel prestigious when they speak their mother tongue in the presence of the speakers of the dominant language.
- g. More than two-third feel indifferent if their sons or daughters married someone who does not know their language. They are fully confident that the children of the present children would speak their mother tongue in future.
- h. Most of them feel good if their grand children will speak their mother tongue and they feel bad if their grandchildren will not speak their mother tongue.
- i. They said that their children should speak their mother tongue, Athpariya first. Similarly, they do not think that the language spoken by them is different from their grandparents.
- j. They feel bad when they hear young people of their community speaking other language instead of their own mother tongue, Athpariya.

9.1.5 Language resources, dialectal variations and language development

- a. Athpariya community is rich in oral literature. Oral literatures available in the language are folktales, songs, religious literature, radio, films and others.
- b. Written materials available in the language are phonemic inventory, dictionary, grammar, textbooks and literacy materials.
- c. Athpariya is a prewritten language. They use the Devanagari script in writing.
- d. There are only two organizations devoted for the development of the Athpariya language and culture. These organizations are working for the social, cultural, linguistic, and economic development of Athpariya.
- e. Lexical and phonetic similarity percentages in the key survey points clearly indicate that there is not a clear tendency towards dialectal variation in Athpariya. Athpariya spoken in five survey points are mutually intelligible to each other.
- f. Santang, the core area of Athpariya, exhibits a significant degree (ranging from 66% to 85%) of lexical similarity with other survey points, i.e., Hatiya, Tekunala, Khalde and Guthitar. Moreover, of a total of 210 words, Santang exhibits the highest similarity with Hatiya (i.e., 85%) and the least similarity with Guthitar (i.e., 66%).

- g. Santang, the core area of Athpariya, exhibits a significant degree (ranging from 63% to 82%) of phonetic similarity with other survey points, i.e., Hatiya, Tekunala, Khalde and Guthitar. In terms of both lexical and phonetic similarities, we can categorize the survey points into three groups: Santang and Hatiya; Tekunala and Khalde and Guthitar.
- h. Participants in the survey points responded that the Athpariya language spoken in most of the places is exactly the same with their speech variety and their speech varieties have some lexical variations with Guthitar variety.
- i. Similarly, that most of the participants of the Athpariya speech community gave first priority to Santang for developing reading materials and recordings and gave second priority to their neighboring varieties.
- j. This community does have rich traditions and culture, their own mother tongue/ancestral language, separate identity, separate religion, festivals, songs, dresses, Marga and Barahachhetra. The community feels proud for them.
- k. They want to preserve and promote their language and culture, to educate their children in the mother tongue schools, write textbooks in the mother tongue and prepare grammar and dictionary in the mother tongue.
- l. The village heads and language activist are ready to support the preservation and promotion of your mother tongue by devising the script, by making the spelling system systematic, by compiling dictionary, by writing and publishing textbooks, by publishing newspapers, by making use of the language in the medium of instruction at primary level, by writing grammar and by encouraging people to write literature in mother tongue. They also said that these are challenging jobs.
- m. To realize these dreams there should be the involvement of local intellectuals, political leaders, teachers of the schools, government and the speech community. They have planned to maintain coordination of local intellectuals, political leaders and teachers to use their mother tongue in education in primary level and the coordination of government and the speech community.
- n. There are the needs of financial and technical resources and these works should be done immediately.
- o. To sum up, above all, the Athpariya speech community in general wants to have a separate recognition as indigenous nationality and use its mother tongue in primary education and mass communication.

9.2 Recommendations

On the basis of the findings, the following recommendations are put forward for the promotion and development of the Athpariya language:

- (a) For the preservation, promotion and the development of the Athpariya language, culture, and literature, an immediate step should be taken by the speech community and local government bodies with the help of the government to launch effective programs.
- (b) As multilingual education has not yet been effectively implemented in this speech community, the main reasons have to be found out. Then, the curriculum and textbooks for the basic level should be developed in such a way that they embody the local needs and local settings in the Athpariya speech community.
- (c) Effective strategies should be taken for the sustainable implementation mother tongue based multilingual education in the Athpariya speech community.
- (d) Non-formal education program should be carried out in the mother tongue preparing the suitable reading materials addressing the local needs and incorporating the culture, tradition and knowledge.
- (e) A detailed language documentation project should be launched to preserve and promote abundance of genres of Athpariya folklore, language and culture in which life crucial knowledge is embodied from time immemorial.
- (f) Grammar and dictionary of Athpariya should be written in the mother tongue and compiled and the folklore must be documented immediately.
- (g) RTT (recorded text test) should be administered to confirm level of dialectal variations in the forms of the speech in the Athpariya speech community in Nepal.

Annexes

Annex A: 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)

Language of Elicitation

Language of Response

Interpreter Name (if needed)

(e)

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

NO

24. Mother tongue of your husband/ wife

25. What village were you born in?

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

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

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

NO

Grew up here, Live here now, and, If they have lived elsewhere, it is not a significant amount of recent time.

B. Language resources

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

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

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

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

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

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

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

Annex C: 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?

Annex D: Word lists Dhankuta Bazaar (Dhankuta Municipality 1), Santang Deurali, (Dhankuta Municipality 8), Tekunala (Dhankuta Municipality 9), Guthitar (Dhankuta Municipality 14) and Khalde (Dhankuta Municipality 3) in Dhankuta district, Nepal.

क्र. सं.	अङ्ग्रेजी	नेपाली	Santang	Tekunala	Guthitar	Khalde	Hatiya /Dhankuta Bazaar
1.	body	शरीर	dziu	dziu	dziu	dziu	dziu
2.	head	टाउको	t ^h ek	t ^h ek	tanje	tek	t ^h ek
3.	hair	कपाल	k ^h yak	p ^h yak	p ^h iyak	p ^h yak	k ^h yak
4.	face	अनुहार	nab ^h ak	nab ^h ak	nab ^h ak	nab ^h ak	nab ^h at
5.	eye	आँखा	mik	mik	mik	mik	mik
6.	ear	कान	nub ^h e	nub ^h e	nubek	nub ^h ek	nub ^h eg
7.	nose	नाक	nabo	nab ^h u	nari	nab ^h u	nabu
8.	mouth	मुख	yasi	yasi	mun	yasi	yasi
9.	teeth	दाँत	keŋ	keŋ	keŋ	keŋ	keŋ
10.	tongue	जिब्रो	lek ^h p ^h a	lek ^h p ^h a	lep ^h a	lek ^h p ^h a	lek ^h pa
11.	breast	स्तन	dud ^h	marma	dud ^h	dut	tuŋmai
12.	belly	पेट	p ^h ok	p ^h ok	p ^h ok	mabok	p ^h ok
13.	arm/hand	हात	muk	muk	muk	muk	muk
14.	elbow	कुइनो	kheŋmok	kheŋmo	kuino	kheŋmuk	kheŋmo
15.	palm	हल्केला	mukts ^h ep	tambe	muktemma	mukta mbe	mukta mbe
16.	finger	औंला	aŋguli	aŋguli	aŋguli	aŋguli	aŋguli
17.	finger nail	नङ	ts ^h okmasik	ts ^h okmasik	ts ^h okmasik	ts ^h okmasiŋ	ts ^h okmasik
18.	leg	खुट्टा	laŋ	laŋ	laŋ	laŋ	laŋ
19.	skin	छाला	wowa	howa	həuwa	ts ^h ala	wowa
20.	bone	हाड	sarwa	saruwa	uruwa	saruwa	sarwa
21.	heart	मुटु	lukma	lukma	ulukma	lukma	lukma
22.	blood	रगत	helik	lukma	welik	helik	helik
23.	urine	पिसाब	ts ^h epma	ts ^h ema	ts ^h etma	ts ^h ema	ts ^h epma
24.	feces	दिसा	hi	hi	hi	hi	hi
25.	village	गाउँ	t ^h aũ	gaũ	gaũ	gaũ	go

26.	house	घर	paŋ	paŋ	k ^h im	paŋ	paŋ
27.	roof	छानो	d ^h uri	d ^h uri	ts ^h ano	d ^h uri	d ^h uri
28.	door	ढोका	d ^h warik	d ^h warik	tohəriŋ	d ^h wari k	d ^h wari k
29.	firewood	दाउरा	siŋ	siŋ	siŋ	siŋ	siŋ
30.	broom	कुचो	tamsariŋ	tamseren	tamsariŋ	tamsere aŋ	tamsiri ŋ
31.	mortar	सिलौटो	silauṭo	silauṭo	silauṭo	silauṭo	silauṭo
32.	pestle	लोहोरो	taktaguru	lohororo	lohororo	lohororo	taktag uru
33.	hammer	हथौडा	t ^h okmana	həmər	hat ^h auḍa	həmər	t ^h okma na
34.	knife	चक्कु	ts ^h uri	ts ^h urik	ts ^h uri	ts ^h uri	ts ^h urik
35.	axe	बञ्जरो	p ^h endik	p ^h endik	p ^h edik	p ^h endi k	p ^h endi k
36.	rope	डोरी	ripma	rikma	rib ^h ak	ritna	ripma
37.	thread	धागो	saki	saki	saki	saki	saki
38.	needle	सियो	ts ^h omet	ts ^h omet	ts ^h omet	ts ^h ome t	ts ^h ome t
39.	cloth	लुगा (कपडा)	loṭniŋ	loṭniŋ	ts ^h ekatni	loṭniŋ	loṭniŋ
40.	ring	औंठी	əŋgut ^h i	əŋgut ^h i	əũt ^h i	əŋgut ^h i	əŋgut ^h i
41.	sun	घाम	nam	nam	nam	nam	nam
42.	moon	चन्द्रमा	lalipmaŋ	lalima	ləts ^h euəŋ	lalipm aŋ	lalipm aŋ
43.	sky	आकाश	taŋsaŋ	taŋsaŋ	askas	akas	taŋsaŋ
44.	star	तारा	tsoptsiŋge	tsoktsiŋg e	tara	tsokti mbet	tsoptsi ŋge
45.	rain	वर्षा	wet	waet	bərk ^h a	bərk ^h a	wet
46.	water	पानी	cuwa	cuwa	cuwa	cuwa	cuwa
47.	river	नदी	osi	hoŋ	nadi	hoŋ	osi
48.	cloud	बादल	k ^h imema	k ^h imema	akas	k ^h ime ma	tsap ^h a
49.	lightening	बिजुली चम्कनु	p ^h eteriŋba	g ^h urunba	namdz ^h ilikpa	g ^h urun ba	p ^h eteri ŋba
50.	rainbow	इन्द्रेणी	p ^h arkandza	p ^h arkang a	kubin	p ^h arka ŋga	p ^h arka ndza
51.	wind	बतास	hiwa	hiwa	hiwa	hiwa	hiwa
52.	stone	ढुङ्गा	liŋgewa	liŋgewa	luŋb ^h ek	liŋge wa	liŋgew a
53.	path	बाटो	lambo	lambo	lambo	lambo	lambo
54.	sand	बालुवा	baluwa	baluwa	baluwa	baluwa	baluwa t
55.	fire	आगो	mi	m ^h i	mi	mi	mi
56.	smoke	धुवाँ	mik ^h uma	m ^h ik ^h um a	d ^h uwā	mik ^h u ma	mik ^h ur e

57.	ash	खरानी	k ^h arani	k ^h arani	k ^h arani	k ^h arani	k ^h arani
58.	mud	माटो	k ^h am	k ^h am	k ^h am	k ^h am	k ^h am
59.	dust	धुलो	d ^h ulo	k ^h am	d ^h ulo	k ^h am	d ^h ulo
60.	gold	सुन	sammyaŋ	sammya ŋ	p ^h abalemba	sambe ŋ	sammy aŋ
61.	tree	रूख	siŋ	siŋ	siŋtaŋ	siŋ	siŋ
62.	leaf	पात	labawa	labawa	up ^h auwa	up ^h au wa	lab ^h ak wa
63.	root	जरा	ujara	ujura	ujara	ujura	ujara
64.	thorn	काँडो	tyuba	tyu ^h ba	tiŋjiba	utiŋba	tyi ^h ba
65.	flower	फूल	p ^h uŋ	p ^h uŋ	p ^h uŋ	p ^h uŋ	p ^h uŋ
66.	fruit	फलफूल	p ^h əlp ^h ul	p ^h əlp ^h ul	p ^h əlp ^h ul	p ^h əlp ^h u l	p ^h əlp ^h u l
67.	mango	आँप	āibo	āibo	ambiba	āibo	āibo
68.	banana	केरा	laɖiba	laribo	natlabo	laɖibo	laɖibo
69.	wheat(hu sked)	गहुँ	gəhū	gəhū	gəhū	gəhū	gəhū
70.	barley	जौ	dzəu	dzəu	dzəu	dzəu	dzəu
71.	rice (husked)	चामल	sera	sera	sera	sera	sera
72.	potato	आलु	alu	alu	alu	alu	alu
73.	eggplant	भण्टा	popola	popola	popola	b ^h anta	b ^h anta
74.	groundnu t	बदाम	bədam	bədam	bədam	bədam	bədam
75.	chili	खुर्सानी	martsī	martsī	martsī	martsī	martsī
76.	turmeric	बेसार	hərđi	hərđi	hərđi	hərđi	hərđi
77.	garlic	लसुन	maŋgo	maŋgo	maŋhuk	maŋgo	maŋgo
78.	onion	प्याज	pyadz	pyadz	pyadz	pyadz	pyadz
79.	cauliflow er	काउली	kauli	kauli	kauli	kauli	kauli
80.	tomato	गोलभँडा	ramb ^h ēɖa	ramb ^h ēɖ a	ramb ^h ēɖa	ramb ^h ē ɖa	ramb ^h ē ɖa
81.	cabbage	बन्दा	bənda	bənda	bənda	bənda	bənda
82.	oil	तेल	kya	kya	kiya	kya	kya
83.	salt	नुन	num	num	yum	num	num
84.	meat	मासु	tsetse	tsetse	tsetse	tsetse	tsetse/s a
85.	fat (of meat)	बोसो	wots ^h oma	wots ^h om a	uts ^h əwat	wots ^h o ma	wots ^h o ma
86.	fish	माछा	ŋasa	ŋasa	ŋasa	ŋasa	ŋasa
87.	chicken	चल्ला	wadzilet	wadzilet	watsilet	wadzil et	wadzil et
88.	egg	अण्डा	wadin	wadin	wain	waɖin	waɖhi n

89.	cow	गाई	pit	pit	pit	pit	pit
90.	buffalo	भैंसी	saŋwa	saŋwa	saŋwa	saŋwa	saŋwa
91.	milk	दुध	dud ^h	dud ^h	dud ^h	dud ^h	p ^h ima mi
92.	horns	सिङ	utaŋ	otaŋ	utaŋ	otaŋ	taŋtsep pa
93.	tail	पुच्छर	womela	womela	umila	umela	womel ak
94.	goat	बाख्रो	meruba	merba	meɖjiba	merba	merba
95.	dog	कुकुर	kots ^h uba	kots ^h uba	kots ^h u	kots ^h u mma	kots ^h u ba
96.	snake	सर्प (साँप)	woppu	woppu	puts ^h a	woppu	woppu
97.	monkey	बाँदर	pəũba	taũba	kubaŋ	tsapha	taũba
98.	mosquito	लामखुट्टे	ɬoŋg ^h eŋ	ɬoŋg ^h eŋ	ɬoŋheŋ	ɬoŋg ^h e n	ɬoŋg ^h e n
99.	ant	कमिला	ts ^h ipluma	ts ^h ilikum e	poŋgoro	t poŋgor o	ts ^h tlum a
100.	spider	माकुरो	maksaburu	maksabu ru	raŋgaba	maksa buru	maksa buru
101.	name	नाम	niŋ	niŋ	niŋ	pai	niŋ
102.	man	मान्छे	yapmi	yapmi	mai	yapmi	yapmi
103.	woman	आइमाई	mets ^h ema	mets ^h em a	myats ^h a	mets ^h e ma	mets ^h e ma
104.	child	बच्चा	wowotsi	wowo	pits ^h ya	wowot si	wowo
105.	father	बाबा	apa	apa	apa	apa	apa
106.	mother	आमा	ama	ama	ama	ama	ama
107.	older brother	दाजु	ambu	amb ^h o	ap ^h u	ambu	b ^h umb u
108.	younger brother	भाइ	amdza	aŋgho	nuts ^h a	andza	dz ^h aŋd za
109.	older sister	दिदी	ana	ana	ana	ano	nana
110.	younger sister	बहिनी	amdza	andzyo	nuts ^h a	andza	dz ^h aŋd za
111.	son	छोरो	woits ^h a	yemets ^h a	yembits ^h a	aits ^h a	yembe ts ^h a
112.	daughter	छोरी	woits ^h a	mets ^h e mats ^h a	myats ^h a	aits ^h a	mets ^h e mats ^h a
113.	husband	लोभ्रे (श्रीमान)	omebets ^h a	omebets ^h a	abud ^h a	yembe ts ^h a	bets ^h a
114.	wife	स्वाम्नी (श्रीमती)	omets ^h ema	omets ^h e ma	amyats ^h a	ames ^h e ma	ts ^h ema
115.	boy	केटो	yembets ^h a	yembets ^h a	yembets ^h a	pitsy ^h a	yembe ts ^h a

116.	girl	केटी	m ^h es ^h yema	m ^h es ^h ye ma	m ^h ets ^h ya	pits ^h a tsi	m ^h es ^h y ema
117.	day	दिन	lemba	din	din	lenna	lemba
118.	night	रात	semba	yusa	semba	yusa	semba
119.	morning	विहान	b ^h enik	b ^h yani	ub ^h eni	b ^h yani	bihani
120.	noon	मध्यान्ह	sanapaka	dopari	məd ^h yannə	məd ^h y annə	lenna
121.	evening	साँझ	yusa	rimrim	usamba	yusa	nam kuḍe
122.	yesterday	हिजो	asen	asen	asen	asen	asen
123.	today	आज	hatle	hatle	hamba	hatle	hatle
124.	tomorrow	भोली	haniṅ	haniṅ	waremba	hande ṅ	haniṅ
125.	week	हप्ता (साता)	sata	sata	həpta	sata	sata
126.	month	महिना	məhina	məhina	məhina	məhin a	məhin a
127.	year	वर्ष	bərsə	bərsə	bərsə	bərsə	bərsə
128.	old	पुरानो	purano	purano	pasinṅ	pasinṅ	pasinṅ
129.	new	नयाँ	nəya	lopna	uts ^h əṅwat	uts ^h oṅ wat	nəya
130.	good	राम्रो (असल)	wotset	wotsenu na	k ^h āyū	wots ^h e nuna	wotset
131.	bad	नराम्रो (खराब)	wutsap ^h enna	wutsap ^h e nna	k ^h āni	wuts ^h a p ^h enna	wutsap ^h in
132.	wet	चिसो	tsuṅwase	woiktai	tsiso	tsiso	tsuṅ
133.	dry	सुख्खा	tsisowaina	tsobe	su ^k ha	tsobara na	tsisow aina
134.	long	लामो	kena	keina	yep ^h ēyuk	kena	kena
135.	short	छोटो	unna	unna	ts ^h oto	unna	unna
136.	hot	तातो	koḍe	koḍe	kuyu	tato	koḍe
137.	cold	चिसो	tsuṅwase	tsuṅwase	tsiyu	tsiso	tsuṅwa se
138.	right	दाहिने	ts ^h uptaṅ	yamban	coptaṅmuk	ts ^h uptaṅ	ts ^h uptaṅ
139.	left	देब्रे	p ^h eṅsaṅ	nambana	p ^h eṅsaṅmuk	p ^h eṅsa ṅ	p ^h eṅsa ṅ
140.	near	नजिक	wunna	netai	nəjik	nataṅn a	wunna
141.	far	टाढा	lapmaṅna	lapmaṅn a	taḍ ^h a	latmaṅ na	lapma ṅ
142.	big	ठूलो	t ^h ena	t ^h ena	yeik ^h a	t ^h ena	t ^h ena
143.	small	सानो	naṭyuna	naṭana	tsiktuwa	naṭyun a	naṭyun a
144.	heavy	गह्रौँ	likna	likna	yeika	likna	likna
145.	light	हलुका	yaṅna	yaṅna	yeṅyuk	yaṅna	limina

146.	above	माथि	toba	tona	tubak	toba	tombo/ tona
147.	below	तल	yoba	yona	muba	yoba	yombo /youna
148.	white	सेतो	p ^h utna	p ^h utna	p ^h otruma	p ^h utna	p ^h uṭna
149.	black	कालो	makna	makna	mak ^h rokma	makna	makna
150.	red	रातो	p ^h ana	p ^h aina	p ^h abelenḡba	p ^h ana	p ^h ana
151.	one	एक	t ^h ik	t ^h ik	igira	t ^h ik	t ^h ik
152.	two	दुई	ippo	ippo	sikara	ippok	ipok
153.	three	तीन	sumbok	sumbo	sumbira	sumbo k	sumbo k
154.	four	चार	lembok	lembok	tsargira	lembo k	tsar
155.	five	पाँच	sembok	sembok	pāts	sembo k	mukta mbe
156.	six	छ	ts ^h ə	ts ^h ə	ts ^h ə	ts ^h ə	ts ^h ə
157.	seven	सात	sat	sat	sat	sat	sat
158.	eight	आठ	at ^h	at ^h	at ^h	at ^h	at ^h
159.	nine	नौ	nəū	nəū	nəū	nəū	nəū
160.	ten	दश	dəs	dəs	dəs	dəs	dəs
161.	eleven	एघार	egarə	egarə	egarə	egarə	egarə
162.	twelve	बाह्र	barə	barə	barə	barə	barə
163.	twenty	बीस	bis	bis	bis	bis	bis
164.	one hundred	एक सय	eksəy	eksəy	eksəy	eksəy	eksəy
165.	who	को	sak	saina	saṭi	saina	sai
166.	what	के	pak	paina	yeti	paina	pak
167.	where	कहाँ	k ^h oni	k ^h oni	hene	k ^h oni	k ^h oĩ
168.	when	कहिले	k ^h onimbak	k ^h obela	yenduwa	k ^h onab ela	k ^h ona
169.	how many	कति	dzoṅba	amtema	imbi	k ^h otep ma	k ^h ote
170.	which	कुन	k ^h ona	k ^h ona	hena	k ^h ona	sai
171.	this	यो	na	na	ma	na	na
172.	that	त्यो	yamba	yana	na	yana	yana
173.	these	यिनीहरू	nagatsi	naga	nak ^h ats ^h i	hitnag a	nagatsi
174.	those	उनीहरू	untsi	untsi	unts ^h ik	unrok	ruk
175.	same	उही	hitnarok	namba	inaro	yabak	mak ^h a
176.	different	फरक (अलग)	appe	appe	mak ^h ak	appe	appe
177.	whole	सबै	sobbe	sobbe	sobbe	sobbe	sobbe
178.	broken	फुटेको	heḡana	heḡese	heṭk ^h are	heḡana	heḡa
179.	few	थोरै	natitma	natitma	ṭiulo	tsipa	natip
180.	many	धेरै	dzomna	dzomna	akk ^h asa	bona	dzom

181.	all	सबै	sobbe	sobbe	sobbe	sobbe	sobbe
182.	to eat	खानु	tsamana	tsamana	tso	tsama	tsama
183.	to bite	टोकु	hadu	hadu	haru	haman a	hama
184.	to be hungry	भोकाउनु	wusawase	sosawase	sakluse	sakwas e	wawas e
185.	to drink	पिउनु	t ^h uŋmu	t ^h uŋmana	minduk	t ^h uŋma na	t ^h uŋma
186.	to be thirsty	तिखाउनु	wepasiye	woema	yetmaluse	weipm a	wepma
187.	to sleep	सुतनु	imseyaŋ	immana	imma	imma	imma
188.	to lie	पलनु	imsyak	lemsu	lemsa	leŋma	imsai
189.	to sit	बसु	yuŋma	yuŋma	yumak	yuŋma	yuŋma
190.	to give	दिनु	piwak	piru	piɖu	pima	pima
191.	to burn	डढाउनु	udak	mamana	nimetuk	makm a	uma
192.	to die	मर्नु	siya	simmana	siyara	sima	sima
193.	to kill	मार्नु	seduse	seru	seru	sepma na	sepma
194.	to fly	उडनु	peya	pemana	pesa	peman a	pema
195.	to walk	हिँडनु	lamtiye	lamtiya	laumək	lamtim a	lamtim a
196.	to run/ run	दौडनु	pinde	pinda	pindak	piŋma	pimma
197.	to go /go	जानु	t ^h adək	k ^h ara	ləumək	k ^h apm a	t ^h apma
198.	to come	आउनु	abək	aba	abək	apma	tama
199.	to speak/ speak	बोल्नु	tsektək	tsekka	mundukma	tsekma na	mapm a
200.	to hear/hear /listen	सुनु	wole	tsemsu	k ^h emma	k ^h emm ana	k ^h ema
201.	to look/look	हेर्नु	yuyək	puyu	hiruk	puman a	puma
202.	I	म	uŋa	aŋa	uŋka	aŋa	aŋa
203.	you (informal)	तँ	k ^h aŋ	k ^h an	han	k ^h an	k ^h an
204.	you (formal)	तपाईँ	k ^h an	k ^h an	han	k ^h an	k ^h an
205.	he	ऊ	sək	un	un	yana	un
206.	she	उनी	sək	un	unts ^h ik	yana	k ^h ani
207.	we (inclusiv e)	हामी (समावेशी)	ani	aniya	uŋkeŋ	ipaŋe	ani
208.	we	हामी	ani	untsi	uŋkeŋ	untsi	ani

	(exclusive)	(असमावेशी)					
209.	you (plural)	तिमीहरू	ungo	k ^h ani	hanikto	k ^h ani	k ^h an
210.	they	उनीहरू	untsigo	yaga	unikto	untsi	untsigo

Annex E: Basic information of the language consultants involved in the survey of Athpariya in Dhankuta Municipality, Dhankuta

	Name	Sex	Age	Education	Village	Ward No.
1.	Amrit Rai	M	45	L	Santang	8
2.	Galla Singh Rai	M	73	L	Santang	8
3.	Anamol Rai	M	15	L	Santang	8
4.	Maisari Rai	F	29	L	Santang	8
5.	Lain Maya Rai	F	29	IL	Santang	8
6.	Kusum Rai	F	61	IL	Santang	8
7.	Bas Kumar Chhilinge	M	32	L	Santang	8
8.	Arjun Rai	M	19	L	Santang	8
9.	Tej Kumari Rai	F	43	IL	Santang	8
10.	Ujyaleshwori Rai	F	94	IL	Santang	8
11.	Ambika Humbarak	F	34	L	Santang	8
12.	Jhar Bahadur Rai	M	61	IL	Santang	8
TEKUNALA						
13.	Dhan Bahadur Rai	M	16	L	Tekunala	9
14.	Dham Bahadur Rai	M	30	L	Tekunala	9
15.	Bulmaya Rai	F	40	IL	Tekunala	9
16.	Bizi Maya Rai	F	71	IL	Tekunala	9
17.	Masi Maya Rai	F	75	IL	Tekunala	9
18.	Shree Kumar Rai	M	15	L	Tekunala	9
19.	Dil Bahadur Rai	M	55	L	Tekunala	9
20.	Dhikure Rai	M	81	IL	Tekunala	9
21.	Jit Bahadur Rai	M	72	IL	Tekunala	9
22.	Dhan Bahadur Rai	M	32	L	Tekunala	9
23.	Deepa Rai	F	44	L	Tekunala	9
24.	Goma Rai	F	15	L	Tekunala	9
25.	Anita Rai	F	22	L	Tekunala	9
GUTHITAR						
26.	Tika Man Rai	M	61	L	Guthitar	14
27.	Padam Bahadur Rai	M	50	L	Guthitar	14
28.	Bikas Rai	M	18	L	Guthitar	14
29.	Hitlar Rai	M	16	L	Guthitar	14
30.	Ganga Maya Rai	F	60	L	Guthitar	14
31.	Sumitra Rai	F	26	L	Guthitar	14
32.	Sapana Rai	F	25	L	Guthitar	14
33.	Lekh Bahadur Rai	M	52	L	Guthitar	14
34.	Keshar Maya Rai	F	60	IL	Guthitar	14

35.	Aiti Maya Rai	F	48	L	Guthitar	14
36.	Chandra Kumari Rai	F	40	IL	Guthitar	14
37.	Tika Ram Rai	M	61	IL	Guthitar	
KHALDE						
38.	Hira Rai	F	31	L	Khalde	3
39.	Sarmila Rai	F	15	L	Khalde	3
40.	Chandra Maya Rai	F	15	L	Khalde	3
41.	Dhan Maya Rai	F	55	IL	Khalde	3
42.	Kalimaya Rai	F	66	IL	Khalde	3
43.	Bati Maya Rai	F	84	IL	Khalde	3
44.	Ganesh Bahadur Rai	M	67	IL	Khalde	3
45.	Surendra Kumar Rai	M	40	L	Khalde	3
46.	Raj Bahadur Rai	M	45	IL	Khalde	3
47.	Ash Bahadur Rai	M	70	L	Khalde	3
48.	Arjan Rai	M	22	L	Khalde	3
49.	Ramesh Rai	M	24	IL	Hatiya/ Dhankuta Bazaar	
HATIYA/ DHANKUTA BAZAAR						
50.	Hark Bahadur Rai	M	55	L	Hatiya/ Dhankuta Bazaar	7
51.	Bilu Rai	F	28	L	Hatiya/ Dhankuta Bazaar	7
52.	Bina Rai	F	51	L	Hatiya/ Dhankuta Bazaar	7
53.	Lal Kumari Rai	F	62	L	Hatiya/ Dhankuta Bazaar	7
54.	Sarad Rai	M	26	L	Hatiya/ Dhankuta Bazaar	7
55.	Bisal Rai	M	23	L	Hatiya/ Dhankuta Bazaar	7
56.	Roshan Bahadur Rai	M	46	L	Hatiya/ Dhankuta Bazaar	7
57.	Devendra Rai	M	43	IL	Hatiya/ Dhankuta Bazaar	7
58.	Rana Pal Rai	M	60	IL	Hatiya/ Dhankuta Bazaar	7
59.	Rash Maya Rai	F	69	IL	Hatiya/ Dhankuta Bazaar	7
60.	Sushma Rai	F	30	L	Hatiya/ Dhankuta Bazaar	7
61.	Bidhya Rai	F	22	L	Hatiya/ Dhankuta Bazaar	7
62.	Bas Maya Rai	F	63	IL	Hatiya/ Dhankuta Bazaar	7

Annex F: Some photographs of the language consultants involved in the survey of Athpariya and places



Group photograph 1a: Santang, Dhankuta Municipality-8, Dhankuta



Group photograph 1b: Santang, Dhankuta Municipality-8, Dhankuta



Group photograph 2a: Tekunala, Dhankuta Municipality-8, Dhankuta



Group photograph 2b: Tekunala, Dhankuta Municipality-8, Dhankuta



Group photograph 2c: Tekunala, Dhankuta Municipality-8, Dhankuta



Group photograph 3a: Githitar, Dhankuta Municipality-8, Dhankuta



Figure 1 Group photograph 3b: Githitar, Dhankuta Municipality-8, Dhankuta



Group photograph 4a: Khalde, Dhankuta Municipality-8, Dhankuta



Group photograph 4b: Khalde, Dhankuta Municipality-8, Dhankuta



Group photograph 5a: Dhanakuta Bazaar, Dhankuta Municipality-7, Dhankuta



Group photograph 5b: Hatiya, Dhankuta Municipality-7, Dhankuta

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