

**A SOCIOLINGUISTIC SURVEY
OF
THE KUMAL LANGUAGE**

**A REPORT SUBMITTED
TO**

LINGUISTIC SURVEY OF NEPAL (LinSuN)

CENTRAL DEPARTMENT OF LINGUISTICS

TRIBHUVAN UNIVERSITY

KATHMANDU, NEPAL

PROF. DR. NOVEL KISHORE RAI

NETRA MANI DUMI RAI

RAJENDRA THOKAR

2013

ACKNOWLEDGEMENTS

The sociolinguistic survey of Kumal was conducted in Dhading, Gorkha, Tanahu, Palpa, Arghakhanchi and Nawalparasi districts. Many people have contributed for this survey.

First of all, we would like to express our sincere gratitude to the Central Department of Linguistics, Tribhuvan University; all the members of Senior Management Committee of Linguistic Survey of Nepal (LISMAC) for providing an opportunity to conduct the sociolinguistic survey of the Kumal language.

We would also like to express our sincere thankfulness to all the representatives of the Kumal speech communities of Muralibhanjyang (Dhading), Samichour (Gorkha), Khairenitar (Tanahu), Chirtungdhara (Palpa), Khiding (Arghakhanchi), and Chormara (Nawalparasi) for their kind support during the sociolinguistic survey.

We would also like to express our sincere gratitude to Kumal Samaj Sewa Samiti, the Central Committee of the Kumal community, for their encouragement, proper guidance and coordination for the survey. Without their cooperation, the linguistic survey in Kumal would not have been completed successfully. Many people have directly or indirectly contributed to the completion of this survey; any credit we happily share with all those mentioned above.

Prof. Dr. Novel Kishore Rai

Netra Mani Rai

Rajendra Thokar

LINGUISTICS SURVEY MAP

The different districts visited during the Kumal language survey are shown in the following map.



Source: School Atlas for Nepal (1997:5)

TABLE OF CONTENTS

Acknowledgements	i
List of maps	ii
List of tables	vii-ix
List of figures	x
List of photos	xi
Abbreviations	xii-xiii
Chapter 1: Introduction	1
1.1 Background	1
1.1.1 Ethnicity	1
1.1.2 Migration	2
1.1.3 Religion	2
1.1.4 Occupation	3
1.1.5 Literacy	3
1.2 Language, demography, linguistic affiliation and review of earlier works	4
1.2.1 Language: an overview	4
1.2.2 Demography	4
1.2.2.1 The population distribution of Kumal	4
1.2.2.2 The population distribution of Kumal by mother tongue	5
1.2.3 Linguistic affiliation	6
1.2.4 Review of earlier works	7
1.3 Purpose and goals	8
1.4 Organization of the report	8
Chapter 2: Research methodology	9
2.0 Outline	9

2.1 Overview	9
2.2 Research methods/tools	10
2.2.1 Sociolinguistic Questionnaire (SLQ): description, purpose and procedure	10
2.2.1.1 Sociolinguistic Questionnaire A (SLQ A)	11
2.2.1.2 Sociolinguistic Questionnaire B (SLQ B)	12
2.2.1.3 Sociolinguistic Questionnaire C (SLQ C)	17
2.2.1.4 Wordlist comparisons: Description, purpose and procedure	17
2.3 Sampling: Survey points, sample size and sampling procedure	18
2.3.1 Geographical location of the survey points	18
2.3.2 Sampling procedure	19
2.3.3 Sample size	19
2.4 Limitations: Time, access, area, methods and participants	20
Chapter 3: Dialectal variations	21
3.0 Outline	21
3.1 Wordlist comparison	21
3.1.1 Methodology	21
3.1.2 Evaluation criteria	22
3.1.3 Key locations of word survey	22
3.1.4 Dialectal variations	23
3.1.4.1 The total wordlist comparison	22
3.1.4.2 Tally form of the lexical variation	24
3.1.4.3 Lexical comparison of 210 wordlist	24
3.2 Dialect mapping	25
3.3 Summary	26
Chapter 4: Domains of language use	28
4.0 Outline	28

4.1 Patterns of language use in general domains	28
4.2 Patterns of language use at home	38
4.2.1 Patterns of language use at home while talking about education matters	39
4.2.2 Patterns of language use at home while discussing social events	42
4.2.3 Patterns of language use at home while writing letters	47
4.3 Patterns of language use by the children	49
4.4 Patterns of language use by the community for marriage invitations	51
4.5 Patterns of language use in writing the minutes of the community meetings	52
4.6 The frequency of use of mother tongue in terms of frequency	53
4.7 The frequency of use of the language of wider communication	55
4.8 Pattern of language use with the speakers of other languages visiting at home	55
4.9 Preference of language for children's medium of instruction at primary level	57
4.10 Summary	60
Chapter 5: Mother Tongue Proficiency and Bi/Multilingualism	62
5.0 Outline	62
5.1 Mother tongue proficiency	62
5.2 Bi/multilingualism	64
5.2.1 SLQ A	64
5.2.2 SLQ B	66
5.3 Summary	67
Chapter 6: Language Vitality, Maintenance and Attitudes	68
6.0 Outline	68
6.1 Language vitality	68
6.2 Language maintenance	71
6.3 Language attitudes	72
6.4 Summary	79

Chapter 7: Language Resources and Language Development	80
7.0 Outline	80
7.1 Language resources	78
7.2 Language development	81
7.2.1 Appreciative Inquiry (ACI)	81
7.2.2 Sociolinguistic questionnaire C	83
7.3 Summary	83
Chapter 8: Summary of findings and recommendations	84
8.1 Major findings	84
8.2 Recommendations	85
Annexes	87-114
References	115

LIST OF TABLES

Table 1.1: Religion in Kumal	2
Table 1.2: Religion in Kumal community	3
Table 1.3: Literacy in the Kumal participants	4
Table 1.4: Population distribution in urban and rural areas	5
Table 1.5: Population distribution in the ecological belt	5
Table 1.6: Population distribution in the development region	5
Table 1.7: Population distribution in urban and rural areas	5
Table 1.8: Population distribution in the ecological areas	6
Table 1.9: Population distribution in the development region	6
Table 2.1: Overview of the major survey goals, research methods/tools	10
Table 2.2: Checklist for Sociolinguistic Questionnaire A	12
Table 2.3: GPS information for the survey points	18
Table 2.4: Survey points, tools	19
Table 3.1: Evaluation criteria of the lexical similarity	22
Table 3.2: Key locations of wordlist survey in Kumal	23
Table 3.3: Total wordlist and their number differentiation	24
Table 3.4: Tally of the lexical variation	24
Table 3.5: Lexical comparison percentage	25
Table 4.1: Languages most frequently used in different domains	29
Table 4.2: Languages most frequently used in different domains	32
Table 4.3: Languages most frequently used with different family members	39
Table 4.4: Languages most frequently used with different family members	40
Table 4.5: Languages most frequently used with different family members	42

Table 4.6: Languages most frequently used with different family members	43
Table 4.7: Languages most frequently used with different family members	44
Table 4.8: Languages most frequently used with different family members	46
Table 4.9: Languages most frequently used with different family members	47
Table 4.10: Languages most frequently used with different family members	48
Table 4.11: Languages most frequently used with different family members	48
Table 4.12: Languages usually spoken by children by sex	49
Table 4.13: Languages usually spoken by children by age	50
Table 4.14: Languages usually spoken by children in different	50
Table 4.15: Languages used for marriage invitations	51
Table 4.16: Languages used for marriage invitations	51
Table 4.17: Languages used for marriage invitations	52
Table 4.18: Languages usually used to write minutes in community meetings	52
Table 4.19: Languages usually used to write minutes in community meetings	53
Table 4.20: Languages usually used to write minutes in community meetings	53
Table 4.21: The frequency of the use of mother tongue by sex	53
Table 4.22: The frequency of the use of mother tongue by age	54
Table 4.23: The frequency of the use of mother tongue by literacy	54
Table 4.24: The frequency of the use of the language of wider communication	55
Table 4.25: The frequency of the use of the language of wider communication	55
Table 4.26: The frequency of the use of the language of wider communication by literacy	55
Table 4.27: The language used when speakers of other languages visit at home	56
Table 4.28: The language usually used when speakers of other languages	56
Table 4.29: The language usually used when speakers of other languages visit at	57
Table 4.30: The preference of language for children's medium of instruction	57
Table 4.31: The preference of language for children's medium of instruction	58

Table 4.32: The preference of language for children's medium of instruction	59
Table 5.1: Mother tongue proficiency in speaking, reading and writing in Kumal	62
Table 5.2: Multilingualism in Kumal community	65
Table 6.1: Language vitality in the key points in Kumal	68
Table 6.2: Language maintenance in key survey points in Kumal	71
Table 6.3: The ways participants support if schools are opened	72
Table 6.4: Distribution of the responses to what languages they love the most	72
Table 6.5: Feeling of the participants while speaking the mother tongue	73
Table 6.6: Any problem faced because of being a native speaker	73
Table 6.7: Feelings of the participants if their sons or daughters married	74
Table 6.8: Mother tongue of the children	75
Table 6.9: Attitude of the participants on mother tongue in the survey points	75
Table 6.10: Responses to what language should their children speak first	76
Table 6.11: Responses to if they think that the language spoken by them is different	76
Table 6.12: How the language is different from the grandfather	77
Table 6.13: Feelings of the participants towards mother tongue	78
Table 7.1: Language resources	80
Table 7.2: Hopes and plans for Kumal language	81
Table 7.3: Summary of the findings from the appreciative inquiry in Kumal	82

LIST OF FIGURES

	Page
Figure 1.1: Linguistic affiliation of the Kumal language	6
Figure 2.1: Model for sampling of participants from each point	11
Figure 4.1: Languages most frequently used by male	31
Figure 4.2: Languages most frequently used by female in different	32
Figure 4.3: Languages most frequently used by the age group of A_1	36
Figure 4.4: Languages most frequently used by the age group of A_2	36
Figure 4.5: Languages most frequently used by the age group of A_3	37
Figure 4.6: Preference of language for children's medium of instruction	58
Figure 4.7: Preference of language for children's medium of instruction	59
Figure 4.8: Preference of language for children's medium of instruction	60
Figure 5.1: A degree of mother tongue proficiency in speaking	63
Figure 5.2: A degree of mother tongue proficiency in speaking	64
Figure 5.3: Multilingualism in Kumal community	65
Figure 6.1: Speaking mother tongue by the children	69
Figure 6.2: Speaking mother tongue by the young people	70
Figure 6.3: Language spoken by the parents with their children	70
Figure 6.4: Problems faced by the participants due to their mother tongue	74
Figure 6.5: Language difference in certain ways from the grandfather	78

LIST OF PHOTOS

	Page
Photo 2.1: A sample photo of Participatory Method (PM)	12
Photo 2.2: A sample photo of domains of language use taken in the survey	14
Photo 2.3: A sample photo of dialect mapping taken in the survey	15
Photo 2.4: A sample photo of bilingualism/multilingualism taken in field survey	16
Photo 2.5: A sample photo of appreciative inquiry taken in field survey	17
Photo 2.5: A sample photo of situation of dialect mapping	26
Photo 4.1: A sample photo of situation of language use in Kumal	38
Photo 3.6: Situation of dialect mapping in the Kumal language	26
Photo 5.1: A sample photo of Participatory Method on Multilingualism	66

ABBREVIATIONS

A ₁	:	First age group (of the participants)
A ₂	:	Second age group (of the participants)
A ₃	:	Third age group (of the participants)
ACI	:	Appreciative Inquiry
BLM	:	Bilingualism
CBS	:	Central Bureau of Statistics
DLM	:	Dialect Mapping
DLU	:	Domains of Language Use
GPS	:	Global Positioning System
IPA	:	International Phonetic Alphabet
K and N	:	Kumal and Nepali languages
LinSuN	:	Linguistic Survey of Nepal
LISMAC	:	Linguistic Survey Management Committee
LWC	:	Language of Wider Communication
N or n	:	total number (of the participants)
NB	:	Nota bene (used to indicate that special attention should be paid)
NFDIN	:	National Foundation for Development of Indigenous Nationalities
No.	:	Number
NPHC	:	National Population and Household Census
PM	:	Participatory Method
Q. No.	:	Question number
K & N	:	Kumal and Nepali
SLQ	:	Sociolinguistic Questionnaire
VDC(s)	:	Village Development Committee(s)

V.S. : Vikram Sambat (Nepali Calendar)
WLC : Wordlist Comparison

CHAPTER 1

INTRODUCTION

1.1 Background

This is a report of a sociolinguistic survey of the Kumal language, an endangered language spoken mainly in the Western Development Region of Nepal. This language belongs to Indo-Aryan language family. The language the Kumal communities speak as their mother tongue is called the Kumal language.

The core areas of the Kumal speech communities are in the three zones of Bagmati, Gandaki and Lumbini. The core districts belonging to these zones are Dhading, Gorkha, Tanahu, Lamjung, Palpa, Arghakhachi, Nawalparasi, etc. Besides, the Kumal communities are found to have been living in many districts of the country ranging from western Nepal to eastern Nepal in both hilly and plain regions. However, the majority of the Kumal language speakers are found to have been living in the Western Development Region of the country.

1.1.1 Ethnicity

According to Shrivastava (1962:22), the term 'Kumal' is derived from the word *kumbhā-kar* (Sanskrit)>*kuhār* (Prakrit)>*kumale*. Etymologically, Kumal refers to the people who make earthenware and sell them. It indicates their profession, too. However, these days besides their traditional profession, these people are also fond of getting involved in a number of other professions not excluding the government jobs. *Kumbhakarākā*, *Kumhale*, *Kumhal*, *Kumhali*, and *Kumale* are the alternate names synonymously used to refer to both the language and its native speakers. (cited in Gautam et al. 2006).

Kumal are those people who have been living throughout the country since their profession of pottery. With the change of time, they too could not remain isolated from the society and started to get involved in other activities followed by other people keeping themselves busy not leaving their tradition of the pottery. They are famous for making earthenware living with Bote, Darai, etc. as their neighbor. Bista (2034 V.S.) has described the physical complexion of Kumal as more Mongoloid than

Majhi and Danuwar. He has mentioned them as Kumal or Kumhale involved in the pottery. Poudyal (2042 V.S.) has written about the Kumal people and their dwelling area or place: banks of river and stream where they would get suitable clay to make earthen pots. He has also described these people living together with Bote as neighbor and the language similar to some extent. Bandhu (2050 V.S.) has mentioned Kumal inhabiting since a long time in Terai and hills with Rajbansi, Danuwar and Majhi. Pokharel (2050 V.S.) has stated the Kumal people living in east as well as west especially in the inner Terai belonging to Arddhamagadhi group of Indo-Aryan branch. (cited in Parajuli 2000:4/5)

1.1.2 Migration

The main dwelling area of the Kumal is located in hilly region of the Western Development Region of Nepal. However, they are found living in Terai and eastern part of the country as well. Those Kumal people who have been living in Terai region and eastern part of the country, are supposed to be migrants from the western hilly region.

During the sociolinguistic field survey, the participants of Gorkha, Tanahu, Palpa districts said that the Kumal people who have been living long in Terai in Nawalparasi district are the migrants from Gorkha, Tanahu, Palpa districts. Many Kumal people are also found living in Terai and eastern region of the country.

1.1.3 Religion

During the sociolinguistic survey, the Kumal participants were found to have followed three kinds of religion. They are Hinduism, nature worship and Christianity. Table 1.1 presents the information on religion in Kumal community.

Table 1.1: Religion in Kumal

	Religions	Total (N=65)
1.	Hinduism	39 (60%)
2.	Nature worship	22 (33.8%)
3.	Christianity	4 (6.2%)
Total		65 (100%)

Source: Sociolinguistic survey (2012)

Table 1.1 shows that a majority of participants from the Kumal community (60%) reported that they follow Hinduism, followed by nature worship (33.8%); and Christianity (6.2%). According to them, the practice of nature worship has been followed from generation to generation. Therefore, the practice of nature worship seems as the typical and original practice in the Kumal community. However, Hinduism and Christianity have also influenced Kumal community. The participants who belong to Christianity are found in Chirtungdhara VDC of Palpa district. The religion followers by gender are presented in Table 1.2.

Table 1.2: Religion in Kumal community

	Religions	Male (n=35)	Female (n=30)
1.	Hinduism	24 (68.6 %)	15 (50%)
2.	Nature worship	9 (25.7%)	13 (43.3%)
3.	Christianity	2 (5.7%)	2 (6.7%)
Total		35 (100%)	30 (100%)

Source: Sociolinguistic survey (2012)

Table 1.2 shows that twenty-four male participants (68.6%) follow Hinduism; nine (27.7%) are nature worshipers; and two (5.7%) follow Christianity. On the other hand, fifteen female participants (50%) follow Hinduism; thirteen (43.3%) are nature worshipers; and two (6.7%) follow Christianity.

1.1.4 Occupation

According to Shrivastava (1962:22), the term Kumal etymologically refers to the people who make earthenware and sell them. However, besides their traditional profession, these people are also found getting involved in a number of other professions.

During the sociolinguistic field survey, no Kumal was found engaged in making clay pots. Instead, we found that most of the Kumal people are engaged in agriculture, social work, teaching field, etc.

1.1.5 Literacy

The details of the literacy of the total sixty-five participants are presented in Table 1.3.

Table 1.3: Literacy in the Kumal participants

Literacy			
Total participants: 65			
Male (N=35)		Female (N=30)	
Literate	Illiterate	Literate	Illiterate
31 (88.6%)	4 (11.4%)	22 (73.3%)	8 (26.7%)
Total Percentage			
Male: 53.8%		Female: 46.2%	

Source: Sociolinguistic survey (2012)

Table 1.3 presents total sixty-five participants. Of them, thirty-five were males and thirty females. Of the male participants, thirty-one (88.6%) were literate and four (11.4%) illiterate. Similarly, of the female participants, twenty-two (73.3%) were literate and eight (26.7%) illiterate.

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

1.2.1 Language: an overview

It is deemed that the Kumal language has different dialects. The Kumal spoken in Arghakhanchi is slightly different from that of Palpa and Nawalparasi. Similarly, the Kumal language spoken in Gorkha, Rupandehi, and Kapilbastu may also slightly differ from each other. This language is different from the so-called Kumhar inhabiting in the Terai and speaking local language (Parajuli 2000:15).

1.2.2 Demography

The main dwelling of the Kumal community is Western Development Region of Nepal. Their dense populations are especially found in Dhading, Gorkha, Tanahu, Palpa, Gulmi, Arghakhanchi, Nawalparasi districts. According to CBS Report (2012), the total population of Kumal is 121,196. Of them, 12,222 Kumal people speak their mother tongue.

1.2.2.1 The population distribution of Kumal

The population distribution of Kumal in different parts of the country is presented in the following tables.

Table 1.4 presents the Kumal population distribution in the urban and rural areas.

Table 1.4: Population distribution in urban and rural areas

Population	Urban/Rural	
	Urban	Rural
	18,355	10,2841

Source: CBS Report (2012)

Table 1.5 presents the Kumal population distribution in the ecological belt.

Table 1.5: Population distribution in the ecological belt

Population	Ecological Belt		
	Mountain	Hill	Terai
	2,368	61,052	57,776

Source: CBS Report (2012)

Table 1.6 presents the Kumal population distribution in the development region.

Table 1.6: Population distribution in the development region

Population	Development Region				
	Eastern	Central	Western	Mid-western	Far-western
	9,211	29,251	65,605	15,499	1630

Source: CBS Report (2012)

1.2.2.2 The population distribution of Kumal by mother tongue

The population distribution of Kumal by mother tongue in different parts of the country is presented in the following tables.

Table 1.7 presents the Kumal population by mother tongue in the urban and rural areas.

Table 1.7: Population distribution in urban and rural areas

Population	Urban/Rural	
	Urban	Rural
	2,586	9,636

Source: CBS Report (2012)

Table 1.8 presents the Kumal population by mother tongue in the ecological belt.

Table 1.8: Population distribution in the ecological areas

Population	Ecological Belt		
	Mountain	Hill	Terai
	63	8,901	3,258

Source: CBS Report (2012)

Table 1.9 presents the Kumal population by mother tongue in the development region.

Table 1.9: Population distribution in the development region

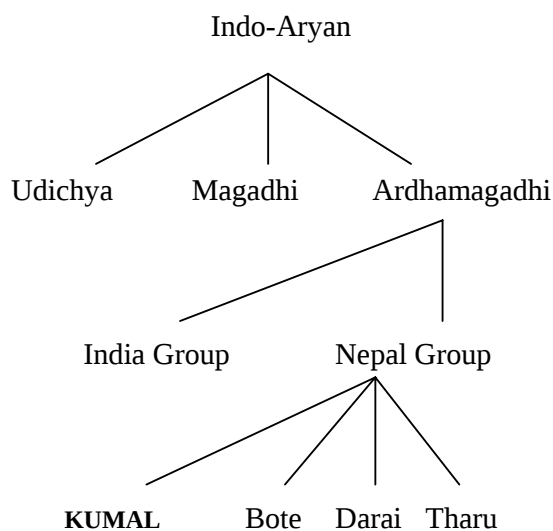
Population	Development Region			
	Eastern	Central	Western	Mid-western
	772	3,226	8,200	24

Source: CBS Report (2012)

1.2.3 Linguistic affiliation

The Kumal language shares the identical linguistic features with the Indo-Aryan language group. According to Pokharel (2050 V.S.), this language falls under the Ardhamagadhi branch of Indo-Aryan language family. It is presented in Figure 1.1.

Figure 1.1: Linguistic affiliation of the Kumal language



Source: Pokharel, 2050 V.S. (cited in Parajuli, 2000:15)

Ethnologue (2012:59) classifies the Kumal language in the Indo-Aryan group under the Indo-European family, and Indo-Iranian sub-family. Still this language is unclassified further under the Indo-Aryan group.

1.2.4 Review of literature

Some important studies on the Kumal language carried out by the scholars are presented in this review.

Subba (1976) has mentioned that the Kumhale language is spoken in some districts of the Terai and some areas of the central hills. Poudyal (2043 V.S.) has made a noteworthy contribution in the field of the Kumal language. His study is based on the speakers of Palpa and Nawalparasi districts. He has compared the Kumal language with Bote, Darai, Bhojpuri and Awadhi. He has analyzed the morphological processes in traditional method and has compared the systems with Nepali language. Gyawali (2047 V.S.) has given a short introduction of the linguistic situation of the Kumal in his study based in Chidika VDC of Arghakhanchi district. Gautam (2049 V.S.) has described the people involved in pottery are Kumal and the language spoken by them is Kumal. He has also stated that this language is developed from Ardhamaghadhi Prakrit and is similar to Bote, Majhi and Darai. Pokharel (2050 V.S.) has stated Kumal as an Indo-Aryan language. He has also mentioned Gorkha and Palpa districts to be chosen for Primary School Education in mother tongue. Gurung (1997) has described Kumal as Kumhale as an Indo-language. He has also stated that the Kumhale rank tenth in ethnicity but last in population of mother tongue speakers, i.e. the retention of mother tongue only 1.8. (cited in Parajuli 2000:4/5)

The Kumal language belongs to Indo-Aryan branch of Indo-European family with 76,635 (i.e. 0.42%) of the total population (CBS Report 1991) but having very few speaking using it as mother tongue. Kumal people are found in seventy-four districts of Nepal but they are not found in Darchula district. (cited in Parajuli 2000:1)

The languages which are spoken in the vicinity of Kumal are Bote and Darai. The Kumal people are spread in almost all the districts of Nepal. However, their densely populated areas include Palpa, Nawalparasi, Syangja, Tanahu, Gorkha, Lamjung, Jhapa, Morang, Sunsari, Dhading, Chitwan, Rupandehi, Arghakhanchi, Parbat, and Kapilbastu districts. (cited in Gautam et al. 2006)

Gautam and others (2006) documented the Kumal language in 2006. The documentation includes a brief introduction about Kumal community, basic Kumal-Nepali-English Dictionary. The documentation was carried out under the support of 'The National Foundation for Development of Indigenous Nationalities (NFDIN)'.

Regmi (2013) has measured the endangerment level of the Kumal language in 'Shifting' category. It means that the Kumal language is shifting towards Nepali.

1.3 Purpose and goals

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

The specific objectives of the study are as follows:

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

1.4 Organization of the report

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

CHAPTER 2

RESEARCH METHODOLOGY

2.0 Outline

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

2.1 Overview

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

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

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

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

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

2.2 Research methods/tools

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

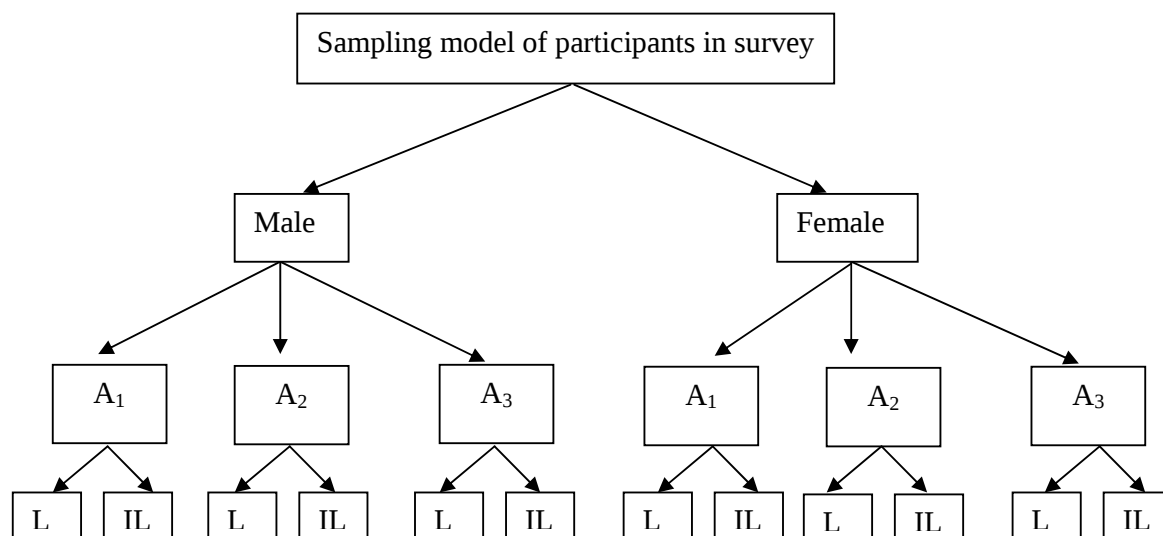
Three sets of sociolinguistic questionnaire in the survey were employed. Their description, purpose and procedure are described in the following paragraphs.

2.2.1.1 Sociolinguistic Questionnaire A (SLQ A)

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

Prior to the administration of this set, first, the Kumal speaking areas were selected on the basis of geographical location from the core point i.e. Samichour, a village in Gorkha district. Other points were Murali Bhanjyang (Dhading), Khairenitar (Tanahu), Chirtungdhara (Palpa), Sandhikharka (Arghakhanchi), and Chormara (Nawalparasi). The participants were chosen from different categories of age, sex and educational background from each survey points. Figure 2.1 presents a model for sampling of participants from each point in the Kumal speech community.

Figure 2.1: Model for sampling of participants from each point



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

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

the participants who participated during the discussion and interview in the survey so far.

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

Table 2.2: Checklist for Sociolinguistic Questionnaire A

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

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

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

2.2.1.2 Sociolinguistic Questionnaire B (SLQ B)

Another set of questionnaire was Participatory Method (PM). PM was a tool employed

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



Source: Sociolinguistic survey (2012)

during the survey to elicit information from the Kumal participants. The tools included in the PM were Domains of Language Use (DLU), Bilingualism or Multilingualism (BLM), Dialect Mapping (DLM) and

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

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

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

(a) Domains of Language Use (DLU)

Domains of Language Use (DLU) tool was employed in the Kumal community members during the linguistic field survey. The use of the tool was mainly aimed to help the Kumal community members think and visualize the language that the Kumal people speak in diverse contexts. In this tool, the Kumal participants took part in the discussion and thought about the situations in which they employed Nepali, the language of wider communication (LWC) and wrote them on pieces of paper. Then, they wrote down the situations in which they speak Kumal language and those situations in which they use both Nepali and Kumal. Then, the participants were asked to place the labels as Nepali, Kumal and both Nepali and Kumal. Next, they were asked to organize the labels in each category according to the situations, which occurred daily and those occurred less than often. At the end, the participants concluded by discussing if they would like to employ each language in any other

कुमाल भाषासंग
मिलने अरु भाषा

कुमाल भाषाको भिन्न अर्थ
भाषा :-
थोटे, चौधरी, थारु
चुरिया

कुमाल भाषाको भिन्न अर्थ
भाषा :-
- नेपाली
- थारु
- थोटे

कुमाल भाषा भिन्न भाषा
थारु भाषा
थोटे भाषा

मालु भाषा भन्ने थारु

जतिनो भाषा

कुमाल भाषा

जिल्ला - पाल्पा, अर्घाखाँची
सुदूरपश्चिम, गुल्मी, गोरखा
गाउँ - दिङ्ग, चिन्तपुर, शम्भुपुर
अर्घा, थिहेश्वर, शम्भुपुर

लेखन र रेकर्डिङका
लागि सबैले यन्त्रोपयोग
कुन- कुन भाषा प्रयोग
कुन सम्बन्ध?

पाल्पाको कोलिन कुमाल
भाषा (चिन्तपुर धारा)

चिन्तपुर धारा गा. वि. नं. ३
पाल्पा

पाल्पाको
भाषिक सुर्वेक्षण
२०६५

CHIRTUNG DHARA
GHORBANDA - 7
PALPA

कुमाल भाषा
KUMAL LANGUAGE

भाषिकागत सीमा
निर्धारण
DIALECT MAPPING

जातिको नाम

भाषाको नाम

मातृभाषामा किताब लेखिए
कुन गाउँ- गाउँका विद्यार्थीले
प्रयोग गर्ने सम्बन्ध ?

पाल्पा थिहेश्वर
गा. वि. नं. ३

पाल्पाको गा. वि. नं. ३
भाषाको सुर्वेक्षण लेखन सम्बन्ध गर्ने
- थारु भाषा
- थारु भाषा
- थारु भाषा

पाल्पा
चिन्तपुर धारा, थिहेश्वर
थारु भाषा
अर्घाखाँची

(c) Bilingualism/Multilingualism

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

increasing and how they felt about that. A sample of bilingualism/multilingualism carried out in the survey is presented in Photo 2.4.

Photo 2.4: A sample photo of bilingualism/multilingualism taken in field survey

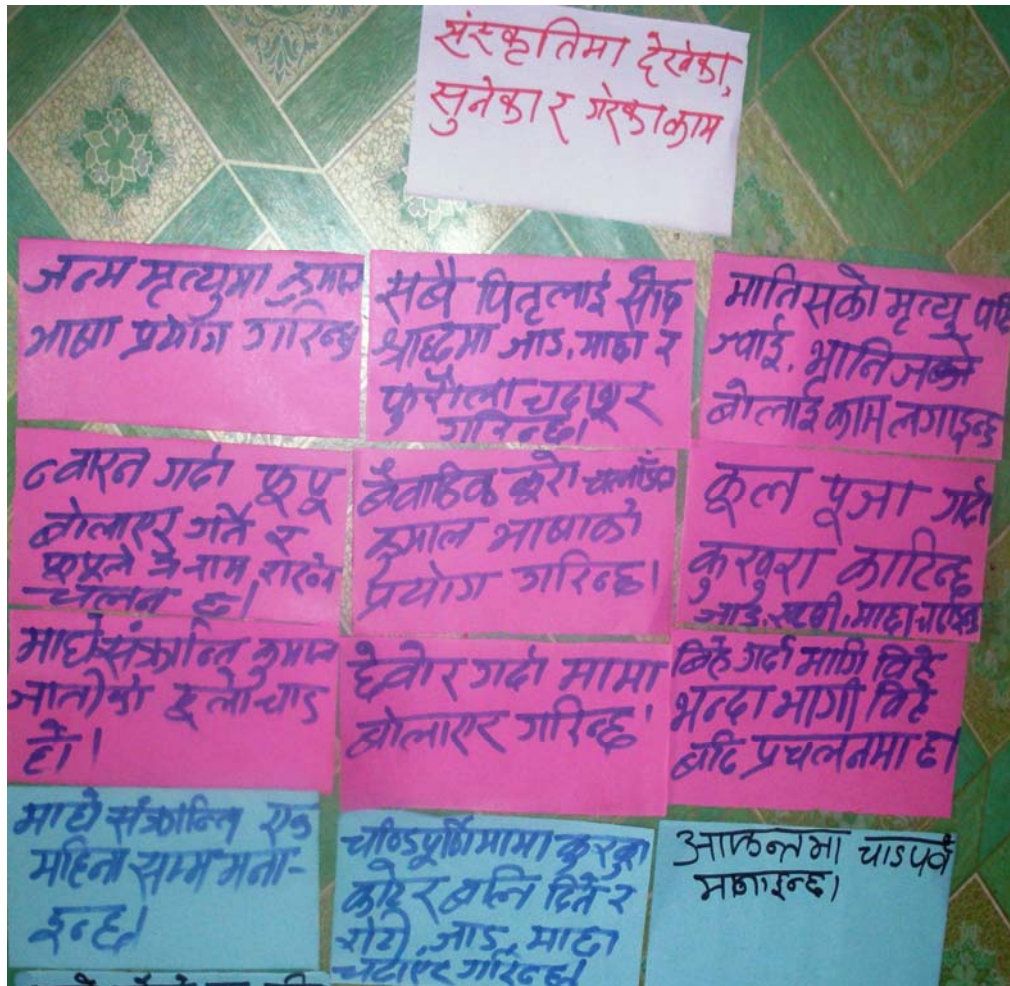


Source: Sociolinguistic survey (2012)

(d) Appreciative Inquiry (ACI)

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

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



Source: Sociolinguistic survey (2012)

2.2.1.3 Sociolinguistic Questionnaire C (SLQ C)

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

2.2.1.4 Wordlist comparisons: Description, purpose and procedure

The basic wordlist contains 210 items. The main purpose of this wordlist is to determine the thresholds of lexical similarity uniting groups of languages and dialects at various percentage levels on the basis of standard word lists elicited from the mother tongue Kumal speakers. The results have been presented in Table 3.2 to Table

3.4, which illustrates the relative linguistic distances among various speech communities, and lexical differences have been compared in an exhaustive matrix of pairs.

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

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

2.3 Sampling: Survey points, sampling procedure and sample size

2.3.1 Geographical location of the survey points

In the sociolinguistic field survey of the Kumal language, information was taken from the six survey points from different districts pertinent to Western Development Region of the country. Table 2.3 presents the geographical location of the survey points recorded by the Global Positioning System (GPS) device.

Table 2.3: GPS information for the survey points

	Survey points	Elevation	North	East
1.	Murali-Bhanjyang, Dhading	770 m	27 ⁰ 54' 22.7"	84 ⁰ 52' 06"
2.	Samichour, Gorkha	397 m	27 ⁰ 59' 25.2"	84 ⁰ 34' 11.6"
3.	Khairenitar, Tanahu	525 m	28 ⁰ 03' 21.6"	84 ⁰ 04' 13.3"
4.	Chirtungdhara, Palpa	1,082 m	27 ⁰ 51' 55.9"	83 ⁰ 34' 10.5"
5.	Sandhikharka, Arghakhanchi	958 m	27 ⁰ 58' 20.6"	83 ⁰ 07' 27.5"
6.	Chormara, Nawalparasi	153 m	27 ⁰ 36' 57"	84 ⁰ 01' 00.5"

Source: Sociolinguistic survey (2012)

2.3.2 Sampling procedure

First, the Kumal speaking areas were selected on the basis of geographical location from the core point i.e. Samichour in Gorkha district. Other points were Murali-Bhanjyang (Dhading), Khairenitar (Tanahu), Chirtungdhara (Palpa), Sandhikharka (Arghakhanchi) and Chormara (Nawalparasi). Secondly, the individuals were chosen from different categories of sex, age and educational background from each survey points.

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

2.3.3 Sample size

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

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

Survey Points	Sociolinguistic Questionnaires			Other Tools
	A (Individual)	B (Participatory)	C (Language activists)	Wordlist
Dhading	25	✓	3	8
Gorkha	8	✓	3	8
Tanahu	6	✓	2	2
Palpa	20	✓	3	10
Arghakhanchi	2	-	1	2
Nawalparasi	4	-	2	2
Total	65		14	32

Source: Sociolinguistic survey (2012)

General sampling for questionnaire A requires that the participants must be selected reasonably from both literate and illiterate groups. Regarding this point, the sampling

maintained the both literate and illiterate participants during the survey. Participatory Method was not held in two points of Arghakhachi and Nawalparasi due to less number of participants.

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

The survey was conducted in six points of different districts such as Dhading, Gorkha, Tanahu, Palpa, Arghakhachi, and Nawalparasi. Especially, it was very difficult to gather and find the people satisfying all the criteria for the qualified participants for the collection of the data. We used mainly four types of tools. However, there are other effective participatory tools like Cause and Effect Tree (a tool used to assist community leaders in thinking about the reasons why they use the language and what effects of the use of those languages on community members), Stakeholder Analysis (a tool used to help a small group of people to identify other stakeholders, categorize those stakeholders, select stakeholders to involve more and develop initial plans for involving them), Force field Analysis (a tool used to help a group who has a goal and wants to solve a problem to identify the forces working for and against the goal or solution).

CHAPTER 3

DIALECTAL VARIATIONS

3.0 Outline

The main purpose of this chapter is to look at the dialectal variations in Kumal based on the lexical comparison. This chapter is organized into two sections. Section 3.1 deals with wordlist comparison, which comprises methodology, evaluation criteria, key locations of the survey, dialectal variations, the total wordlist comparison, tally of the lexical variation and lexical comparison of the wordlist. Section 3.2 presents dialect mapping. And, Section 3.3 presents the summary of the findings of the chapter.

3.1 Wordlist comparison

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

3.1.1 Methodology

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

3.1.2 Evaluation criteria

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. In the survey of the Kumal language, Recorded Text Test (RTT) was not carried out. Table 3.1 presents the evaluation criteria of the lexical similarity percentages between the wordlists.

Table 3.1: Evaluation criteria of the lexical similarity percentages

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

3.1.3 Key locations of word survey

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

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

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

Table 3.2: Key locations of wordlist survey in Kumal

	KEY POINTS	POINT TYPES	DISTRICT	ZONE
1.	Samichour	Core point	Gorkha	Gandaki
3.	Muralibhanjyang	East	Dhading	Bagmati
2.	Khairenitar	South-west	Tanahu	Gandaki
4.	Chirtungdhara	South-west	Palpa	Lumbini
5.	Khiding	West	Arghakhachi	Lumbini
6.	Choremara	South	Nawalparasi	Lumbini

Source: Sociolinguistic survey (2012)

From each survey key points, thirty-two wordlist sets were collected from the Kumal speakers. Of the survey points, Samichour of Gorkha district is deemed as the core survey point. And, being based on the Samichour core point, the Muralibhanjyang village of Dhading lies to the east; Khairenitar of Tanahu district to the south-west; the Chirtungdhara village of Palpa district to south-west; the Khiding village to the west; and the Chormara village to the south.

3.1.4 Dialectal variations

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

3.1.4.1 The total wordlist comparison

From six survey points, all the participants provided 210 wordlist. The 210 wordlist collected from the different locations were Arghakhachi, Dhading, Gorkha, Nawalparasi, Palpa and Tanahu. The total numbers of the wordlist of these locations are presented in Table 3.3.

Table 3.3: Total wordlist and their number differentiation

Variety	Arghakhanchi	Dhading	Gorkha	Nawalparasi	Palpa	Tanahu
Arghakhanchi	210	210	210	210	210	210
Dhading	210	210	210	210	210	210
Gorkha	210	210	210	210	210	210
Nawalparasi	210	210	210	210	210	210
Palpa	210	210	210	210	210	210
Tanahu	210	210	210	210	210	210

Source: Sociolinguistic survey (2012)

3.1.4.2 Tally form of the lexical variation

The tally form of the lexical variations among the six survey points was also carried out. The summary of the comparative tally form of the lexical variations from the six survey points of Arghakhanchi, Dhading, Gorkha, Palpa, Nawalparasi and Tanahu is presented in Table 3.4.

Table 3.4: Tally of the lexical variation

Variety	Arghakhanchi	Dhading	Gorkha	Palpa	Nawalparasi	Tanahu
Arghakhanchi	210	146	144	157	144	144
Dhading	146	210	159	153	159	159
Gorkha	144	159	210	161	210	210
Palpa	157	153	161	210	161	161
Nawalparasi	144	159	210	161	210	210
Tanahu	144	159	210	161	210	210

Source: Sociolinguistic survey (2012)

Table 3.4 shows that Arghakhanchi shares 144 words similar to Gorkha; Dhading 159; Palpa 161; Nawalparasi 210; and Tanahu 210. Of them, Arghakhanchi survey points shares the least similarity to the core survey point Gorkha.

3.1.4.3 Lexical comparison of 210 wordlist

The wordlist pertinent to the Gorkha survey point was deemed as the core point, and the rest of the five points as periphery. Regarding the Gorkha point as the core survey

point, the wordlists collected from the rest of the five peripheral points were compared. Table 3.5 shows the lexical comparison of 210 wordlist in percentages in Kumal.

Table 3.5: Lexical comparison percentages

Variety	Arghakhanchi	Dhading	Gorkha	Palpa	Nawalparasi	Tanahu
Arghakhanchi	100%	70%	69%	75%	69%	69%
Dhading	70%	100%	76%	73%	76%	76%
Gorkha	69%	76%	100%	77%	100%	100%
Palpa	75%	73%	77%	100%	77%	77%
Nawalparasi	69%	76%	100%	77%	100%	100%
Tanahu	69%	76%	100%	77%	100%	100%

Source: Sociolinguistic survey (2012)

Table 3.5 shows the statistical information on lexical comparison that the Gorkha survey point holds 100%. Being based on Gorkha survey point, the rest of the five survey points were compared. In the comparison, it is clear that the wordlist provided by the participants from the Arghakhanchi survey point shares 69% similarity; Dhading 76%; Palpa 77%; Nawalparasi and Tanahu 100%. However, a crucial point to be noted down here is that the only lexical comparative analysis cannot predict the issue of the least similar dialect as the distinct language. The comparative analysis carried out here is only based on the lexical items to show the similarity and variations among them.

3.2 Dialect mapping

The dialect-mapping tool was used to help the community members to think about and visualize the different varieties, if any, in the Kumal language. The informants in group in each key point were asked to write on a separate sheet of paper the name of each village where the Kumal language is spoken and placed them on the floor to represent the geographical location. In common, the following names of the villages/places were recognized as the Kumal language speaking areas: Jogithum, Chirtungdhara, Ridi (Palpa), Siddheshwor, Rampur (Arghakhanchi), Dang, Tanahu, Gulmi, Gorkha, Dhading, Nawalparasi. A sample Photo 3.6 presents the situation of dialect mapping in the Kumal language speech community.

[illegible]

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

In this chapter, we attempted to examine the possible dialectal variations in Kumal. The study was carried out on the basis of the comparison of standardized 210 wordlists by employing the computer program, WordSurv. The core points from which 210 wordlist were collected during the survey were Arghakhanchi, Dhading, Gorkha, Palpa, Nawalparasi and Tanahu.

26

Based on Gorkha survey point, the rest of the five survey points were compared. In the comparison, the Arghakhanchi survey point shares 69% similarity to the core survey point of Gorkha; Dhading 76%; Palpa 77%; Nawalparasi and Tanahu 100% respectively. The majority of the participants concluded that there are not any dialectal differences in the Kumal language; and preferred the forms of speech of Palpa district for preparing reading materials.

CHAPTER 4

DOMAINS OF LANGUAGE USE

4.0 Outline

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

4.1 Patterns of language use in general domains

In this section, we examine the languages most frequently used by the Kumal speakers in terms of sex, age and literacy in different domains consisting of 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. Table 4.1 presents the languages most frequently used by the Kumal speakers in different domains by sex.

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

Domains	Sex					
	Male (N=35)			Female (N=30)		
	Kumal	K & N	Nepali	Kumal	K & N	Nepali
Counting	11 (31.4%)	17 (48.6%)	7 (20%)	10 (33.3%)	15 (50%)	5 (16.7%)
Singing	10 (28.6%)	22 (62.8%)	3 (8.6%)	10 (33.3%)	17 (56.7%)	3 (10%)
Joking	21 (60%)	10 (28.6%)	4 (11.4%)	18 (60%)	9 (30%)	3 (10%)
Bargaining	19 (54.3%)	13 (37.1%)	3 (8.6%)	16 (53.3%)	12 (40%)	2 (6.7%)
Story telling	22 (62.9%)	9 (25.7%)	4 (11.4%)	18 (60%)	8 (26.7%)	4 (13.3%)
Discussing/ Debate	20 (57.1%)	13 (37.1%)	2 (5.7%)	19 (63.3%)	9 (30%)	2 (6.7%)
Praying	18 (51.4%)	15 (42.9%)	2 (5.7%)	14 (46.7%)	16 (53.3%)	-
Quarrelling	23 (65.7%)	11 (31.4%)	1 (2.9%)	25 (83.3%)	5 (16.7%)	-
Abusing	23 (65.7%)	10 (28.6%)	2 (5.7%)	19 (63.3%)	11 (36.7%)	-
Telling stories to children	30 (85.7%)	5 (14.3%)	-	25 (83.3%)	5 (16.7%)	-
Singing at home	27 (77.1%)	8 (22.9%)	-	25 (83.3%)	5 (16.7%)	-
Family gatherings	35 (100%)	-	-	30 (100%)	-	-
Village meetings	19 (54.3%)	14 (40%)	2 (5.7%)	15 (50%)	13 (43.3%)	2 (6.7%)

Source: Sociolinguistic survey (2012)

Table 4.1 shows that the languages most frequently used in different domains are Kumal and Nepali. Nepali is the language of wider communication (LWC) in Kumal community. Regarding the domain of counting, eleven male (31.4%) and ten female (33.3%) reported that they most frequently used their mother tongue; seventeen male (20%) and fifteen female (50%) participants reported that they most frequently used both Kumal and Nepali languages; and seven male (20%) and five female (16.7%) participants reported that they most frequently used Nepali.

A majority of the male participants (62.8%) reported that they most frequently used both Kumal and Nepali languages while singing, followed by the Kumal language (28.6%) and Nepali (8.6%) respectively. Likewise, a majority of the female participants (56.7%) reported that they most frequently used both the Kumal and Nepali languages while singing, followed by Kumal (33.3%) and Nepali (10%) respectively.

A majority of the male participants (60%) reported that they most frequently used the Kumal language while joking, followed by both Kumal-Nepali (28.6%) and Nepali (11.4%) respectively. Likewise, a majority of the female participants (60%) reported

that they most frequently used the Kumal language, followed by both Kumal-Nepali (30%) and Nepali (10%) languages respectively.

A majority of the male participants (54.3%) reported that they most frequently used the Kumal language while bargaining, followed by both Kumal-Nepali (37.1%) and Nepali (8.6%) respectively. Likewise, a majority of the female participants (53.3%) reported that they most frequently used the Kumal language, followed by both Kumal-Nepali (40%) and Nepali (6.7%) respectively.

A majority of the male participants (62.9%) reported that they most frequently used the Kumal language while telling stories, followed by both Kumal-Nepali (25.7%) and Nepali language (11.4%) respectively. Likewise, a majority of the female participants (60%) reported that they most frequently used the Kumal language, followed by both Kumal-Nepali (26.7%) and Nepali (13.3%) respectively.

A majority of the male participants (57.1%) reported that they most frequently used the Kumal language while discussing, followed by both Kumal-Nepali (37.1%) and Nepali (5.7%) respectively. Likewise, a majority of the female participants (63.3%) reported that they most frequently used the Kumal language, followed by both Kumal-Nepali (30%) and Nepali (6.7%), respectively.

A majority of the male participants (51.4%) reported that they most frequently used the Kumal language while praying, followed by both Kumal-Nepali (42.9%) and Nepali (5.2%) respectively. On the other hand, a majority of the female participants (53.3%) reported that they most frequently used both Kumal and Nepali while praying, followed by the Kumal language (46.7%), respectively.

A majority of the male participants (65.7%) reported that they most frequently used the Kumal language while quarreling, followed by both Kumal-Nepali (31.4%) and Nepali (2.9%) respectively. On the other hand, a majority of the female participants (83.3%) reported that they most frequently used the Kumal language, followed by both Kumal-Nepali (16.7%).

A majority of the male participants (65.7%) reported that they most frequently used the Kumal language while abusing, followed by both Kumal-Nepali (28.6%) and Nepali (5.7%) respectively. On the other hand, a majority of the female participants (63.3%) reported that they most frequently used the Kumal language, followed by both Kumal-Nepali (36.7%).

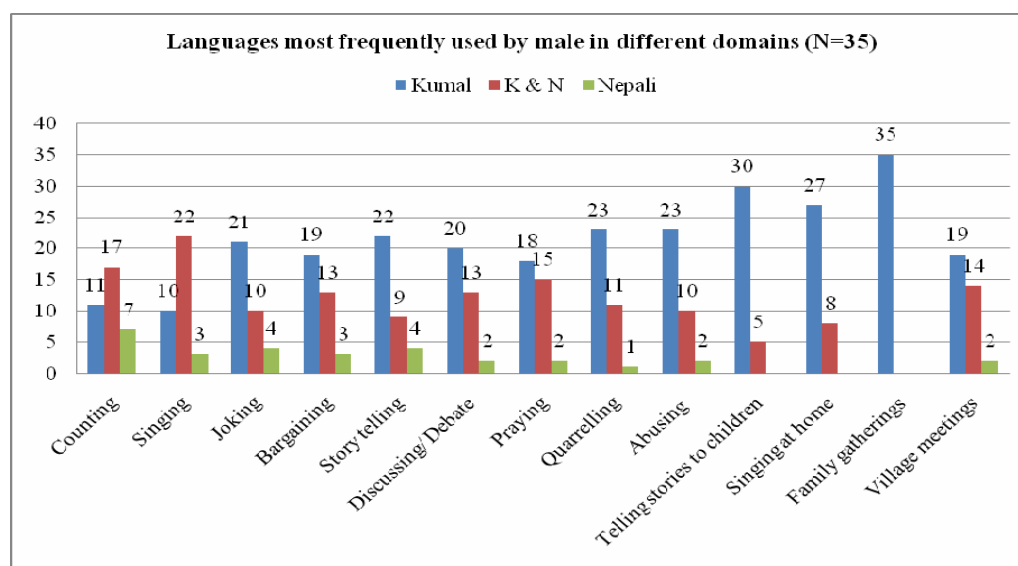
A majority of the male participants (85.7%) reported that they most frequently used the Kumal language while telling stories to children, followed by Kumal-Nepali (14.3%). On the other hand, a majority of the female participants (83.3%) reported that they most frequently used the Kumal language, followed by Kumal-Nepali (16.7%).

A majority of the male participants (77.1%) reported that they most frequently used the Kumal language while singing at home, followed by Kumal-Nepali (22.9%). On the other hand, a majority of the female participants (83.3%) reported that they most frequently used the Kumal language, followed by Kumal-Nepali (16.7%).

All the male and female participants reported that they most frequently used the Kumal language in their family gatherings. Regarding the village meetings, a majority of the male participants (54.3%) reported that they most frequently used the Kumal language, followed by both Kumal-Nepali (40%) and Nepali (5.7%) respectively. On the other hand, a majority of the female participants (50%) reported that they most frequently used the Kumal language in their village meetings, followed by both Kumal-Nepali (43.3%) and Nepali (6.7%) respectively.

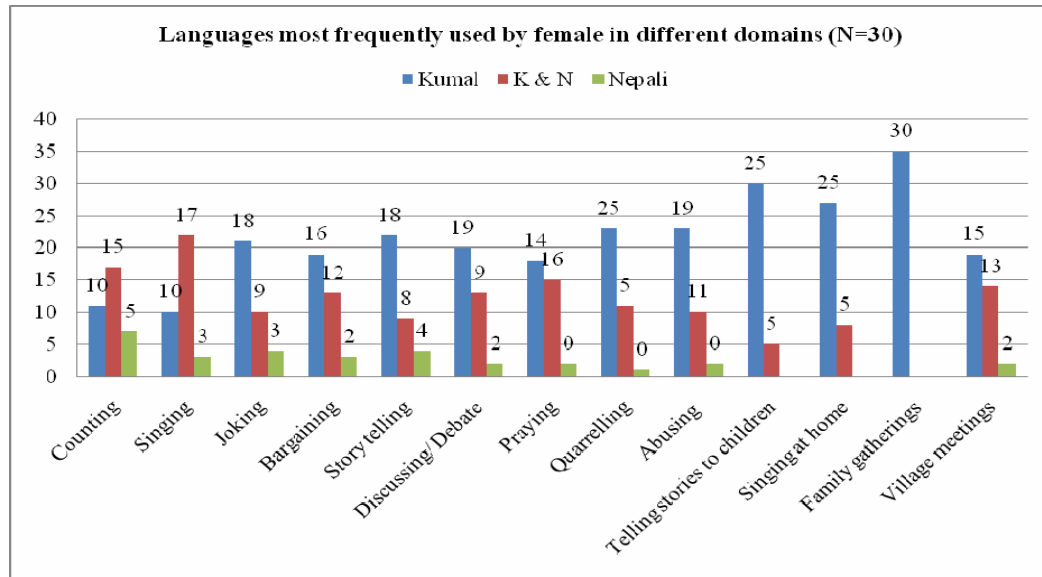
The patterns of language use in different domains are presented in the following figures.

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



Source: Sociolinguistic survey (2012)

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



Source: Sociolinguistic survey (2012)

The groups of age of the total participants are categorized into three as A_1 ($n=42$), A_2 ($n=17$) and A_3 ($n=6$). The group A_1 consists of age ranging from 15 to 34; A_2 from 35 to 59; and A_3 from 60 above. Regarding the age group, the languages most frequently used in different domains are presented in Table 4.2.

Table 4.2: Languages most frequently used in different domains by age (N=65)

(A_1 = 15-34 years, A_2 = 35-59 years, A_3 = 60 above)

Domains	Age groups								
	A_1 ($n=42$)			A_2 ($n=17$)			A_3 ($n=6$)		
	Kumal	K&N	Nepali	Kumal	K&N	Nepali	Kumal	K&N	Nepali
Counting	9 (21.4%)	26 (61.9%)	7 (16.7%)	8 (47.1%)	4 (23.5%)	5 (29.4%)	4 (66.7%)	2 (33.3%)	-
Singing	8 (19%)	30 (71.4%)	4 (9.5%)	8 (47.1%)	7 (41.2%)	2 (11.7%)	4 (66.7%)	2 (33.3%)	-
Joking	25 (59.5%)	13 (31%)	4 (9.5%)	9 (53%)	5 (29.4%)	3 (17.6%)	5 (83.3%)	1 (16.7%)	-
Bargaining/ Shopping	20 (47.7%)	19 (45.2%)	3 (7.1%)	10 (58.9%)	5 (29.4%)	2 (11.7%)	6 (100%)	-	-
Story telling	24 (57.1%)	12 (28.6%)	6 (14.3%)	12 (70.6%)	3 (17.7%)	2 (11.7%)	4 (66.7%)	2 (33.3%)	-

Discussing/ Debate	26 (61.9%)	14 (33.3%)	2 (4.8%)	10 (58.9%)	5 (29.4%)	2 (11.7%)	3 (50%)	3 (50%)	-
Praying	19 (45.2%)	21 (50%)	2 (4.8%)	7 (41.1%)	10 (58.9%)	-	6 (100%)	-	-
Quarrelling	30 (71.4%)	12 (28.6%)	-	12 (70.6%)	4 (23.5%)	1 (5.9%)	6 (100%)	-	-
Abusing (scolding)	29 (69%)	11 (26.2%)	2 (4.8%)	6 (35.3%)	11 (64.7%)	-	6 (100%)	-	-
Telling stories	33 (78.6%)	9 (21.4%)	-	16 (94.1%)	1 (5.9%)	-	6 (100%)	-	-
Singing at home	31 (73.8%)	11 (26.2%)	-	15 (88.3%)	2 (11.7%)	-	6 (100%)	-	-
Family gatherings	35 (83.3%)	-	-	17 (100%)	-	-	6 (100%)	-	-
Village meetings	21 (50%)	17 (40.5%)	4 (9.5%)	9 (53%)	6 (35.3%)	2 (11.7%)	4 (66.7%)	2 (33.3%)	-

Source: Sociolinguistic survey (2012)

Table 4.2 shows the different age groups of the participants and their responses in different domains of language use. Regarding the domain of counting, with age group A₁, a majority of the participants (61.9%) reported that they most frequently used Kumal-Nepali, followed by the Kumal language (21.4%) and Nepali (16.7%) respectively. In age group A₂, a majority of the participants (47.1%) reported that they most frequently used the Kumal language, followed by Nepali (29.4%) and Kumal-Nepali (23.5%) respectively. In age group A₃, a majority of the participants (66.7%) reported that they most frequently used the Kumal language, followed by Kumal-Nepali (33.3%).

In the domain of singing, with age group A₁, a majority of the participants (71.4%) reported that they most frequently used Kumal-Nepali, followed by the Kumal language (19%) and Nepali (9.5%) respectively. In age group A₂, a majority of the participants (47.1%) reported that they most frequently used the Kumal language, followed by Kumal-Nepali (41.2%) and Nepali (11.7%) respectively. In age group A₃, a majority of the participants (66.7%) reported that they most frequently used the Kumal language, followed by Kumal-Nepali (33.3%).

In the domain of joking, with age group A₁, a majority of the participants (59.5%) reported that they most frequently used the Kumal language, followed by Kumal-

Nepali (31%) and Nepali (9.5%) respectively. In age group A₂, a majority of the participants (53%) reported that they most frequently used the Kumal language, followed by Kumal-Nepali (29.4%) and Nepali (17.6%) respectively. In age group A₃, a majority of the participants (83.3%) reported that they most frequently used the Kumal language, followed by Kumal-Nepali (16.7%).

In the domain of bargaining, with age group A₁, a majority of the participants (47.7%) reported that they most frequently used the Kumal language, followed by Kumal-Nepali (45.2%) and Nepali (7.1%) respectively. In age group A₂, a majority of the participants (58.9%) reported that they most frequently used the Kumal language, followed by Kumal-Nepali (29.4%) and Nepali (11.7%) respectively. In age group A₃, all the participants (100%) reported that they most frequently used the Kumal language.

In the domain of story-telling, with age group A₁, a majority of the participants (57.1%) reported that they most frequently used the Kumal language, followed by Kumal-Nepali (28.6%) and Nepali (14.3%) respectively. In age group A₂, a majority of the participants (70.6%) reported that they most frequently used the Kumal language, followed by Kumal-Nepali (17.7%) and Nepali (11.7%) respectively. In age group A₃, a majority of the participants (66.7%) reported that they most frequently used the Kumal language, followed by Kumal-Nepali (33.3%).

In the domain of discussion, with age group A₁, a majority of the participants (61.9%) reported that they most frequently used the Kumal language, followed by Kumal-Nepali (33.3%) and Nepali (4.8%) respectively. In age group A₂, a majority of the participants (58.9%) reported that they most frequently used the Kumal language, followed by Kumal-Nepali (29.4%) and Nepali (11.7%) respectively. In age group A₃, a majority of the participants (50%) reported that they most frequently used the Kumal language, followed by Kumal-Nepali (50%).

In the domain of praying, with age group A₁, a majority of the participants (50%) reported that they most frequently used Kumal-Nepali, followed by the Kumal language (45.2%) and Nepali (4.8%) respectively. In age group A₂, a majority of the participants (58.9%) reported that they most frequently used Kumal-Nepali, followed by the Kumal language (41.1%). In age group A₃, all the participants (100%) reported that they most frequently used the Kumal language.

In the domain of quarrelling, with age group A₁, a majority of the participants (71.4%) reported that they most frequently used the Kumal language, followed by Kumal-Nepali (28.6%). In age group A₂, a majority of the participants (70.6%) reported that they most frequently used the Kumal language, followed by Kumal-Nepali (23.5%) and Nepali (5.9%) respectively. In age group A₃, all the participants (100%) reported that they most frequently used the Kumal language.

In the domain of abusing, with age group A₁, a majority of the participants (69%) reported that they most frequently used the Kumal language, followed by Kumal-Nepali (26.2%) and Nepali (4.8%) respectively. In age group A₂, a majority of the participants (64.7%) reported that they most frequently used Kumal-Nepali, followed by the Kumal language (35.3). In age group A₃, all the participants (100%) reported that they most frequently used the Kumal language.

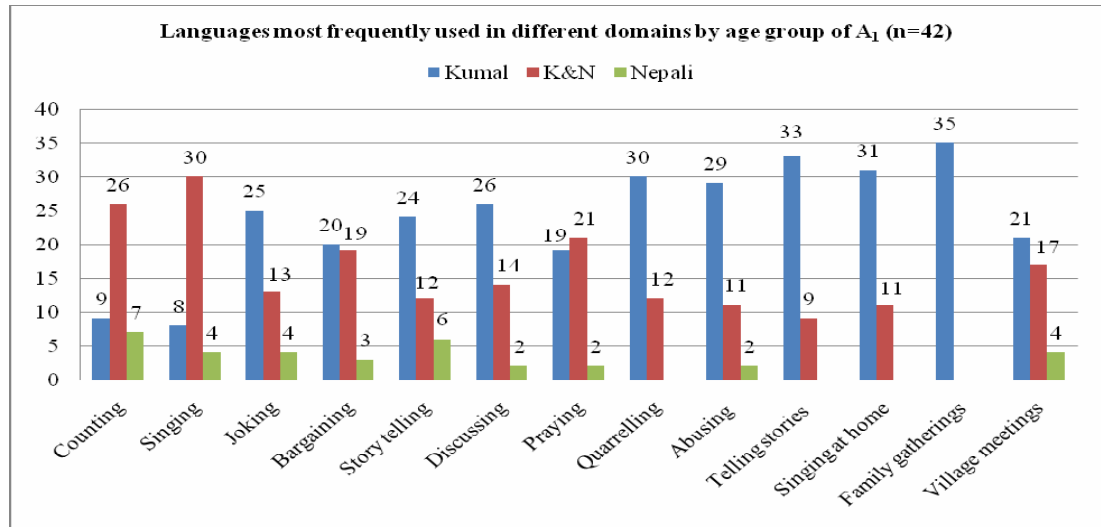
In the domain of telling-story, with age group A₁, a majority of the participants (78.6%) reported that they most frequently used the Kumal language, followed by Kumal-Nepali (21.4%). In age group A₂, a majority of the participants (94.1%) reported that they most frequently used the Kumal language, followed by Kumal-Nepali (5.9%). In age group A₃, all the participants (100%) reported that they most frequently used the Kumal language.

In the domain of singing at home, with age group A₁, a majority of the participants (73.8%) reported that they most frequently used the Kumal language, followed by Kumal-Nepali (26.2%). In age group A₂, a majority of the participants (88.3%) reported that they most frequently used the Kumal language, followed by Kumal-Nepali (11.7%). In age group A₃, all the participants (100%) reported that they most frequently used the Kumal language.

In the domain of family gatherings, all the participants (100%) from A₁, A₂ and A₃, reported that they most frequently used the Kumal language. And, in the domain of village meetings, with age group A₁, a majority of the participants (50%) reported that they most frequently used the Kumal language, followed by Kumal-Nepali (40.5%) and Nepali (9.5%) respectively. In age group A₃, a majority of the participants (66.7%) reported that they most frequently used the Kumal language, followed by Kumal-Nepali (33.3%).

The patterns of language use by the age groups of A₁, A₂ and A₃ in different domains are presented in Figure 4.3.

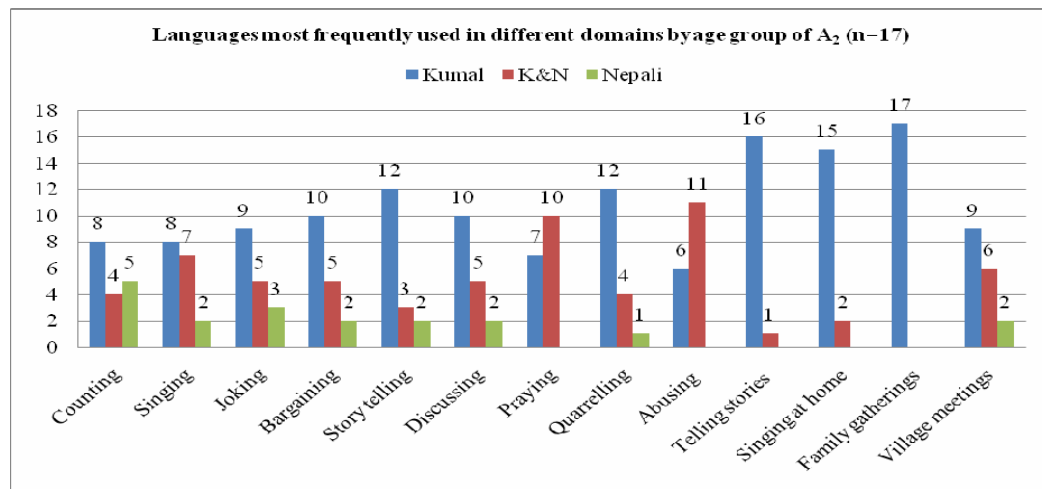
Figure 4.3: Languages most frequently used by the age group of A₁



Source: Sociolinguistic survey (2012)

Figure 4.3 shows the participants' age group of A₁. It also shows that in the domain of family gathering, all the participants most frequently use the Kumal language. On the other hand, in the domains of counting, singing and praying, a majority of the participants most frequently use Kumal-Nepali, whereas in the remaining domains, a majority of the participants most frequently uses the Kumal language.

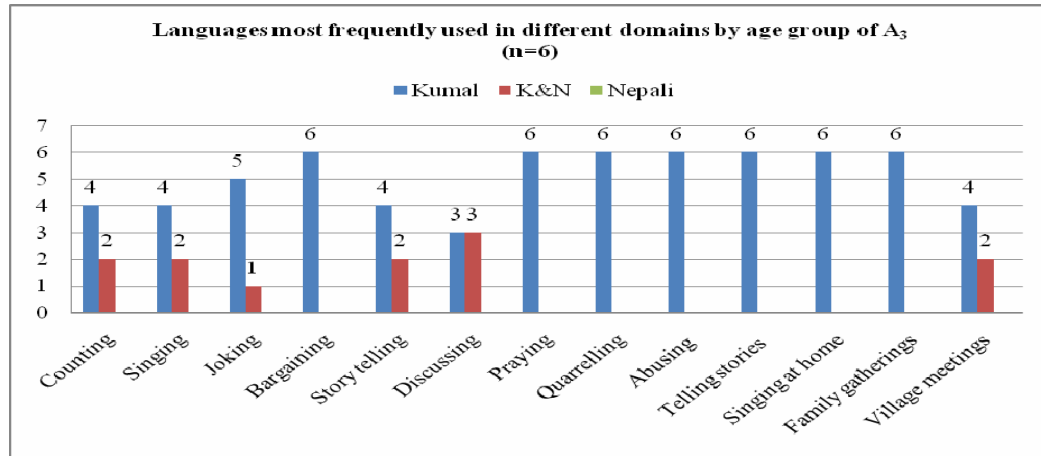
Figure 4.4: Languages most frequently used by the age group of A₂ in different domains



Source: Sociolinguistic survey (2012)

Figure 4.4 shows the participants' age group of A₂. It also shows that in the domain of family gatherings, all the participant most frequently use the Kumal language. In the domains of praying and abusing, a majority of the participants most frequently use Kumal-Nepali, whereas in the remaining domains, a majority of the participants most frequently uses the Kumal language.

Figure 4.5: Languages most frequently used by the age group of A₃

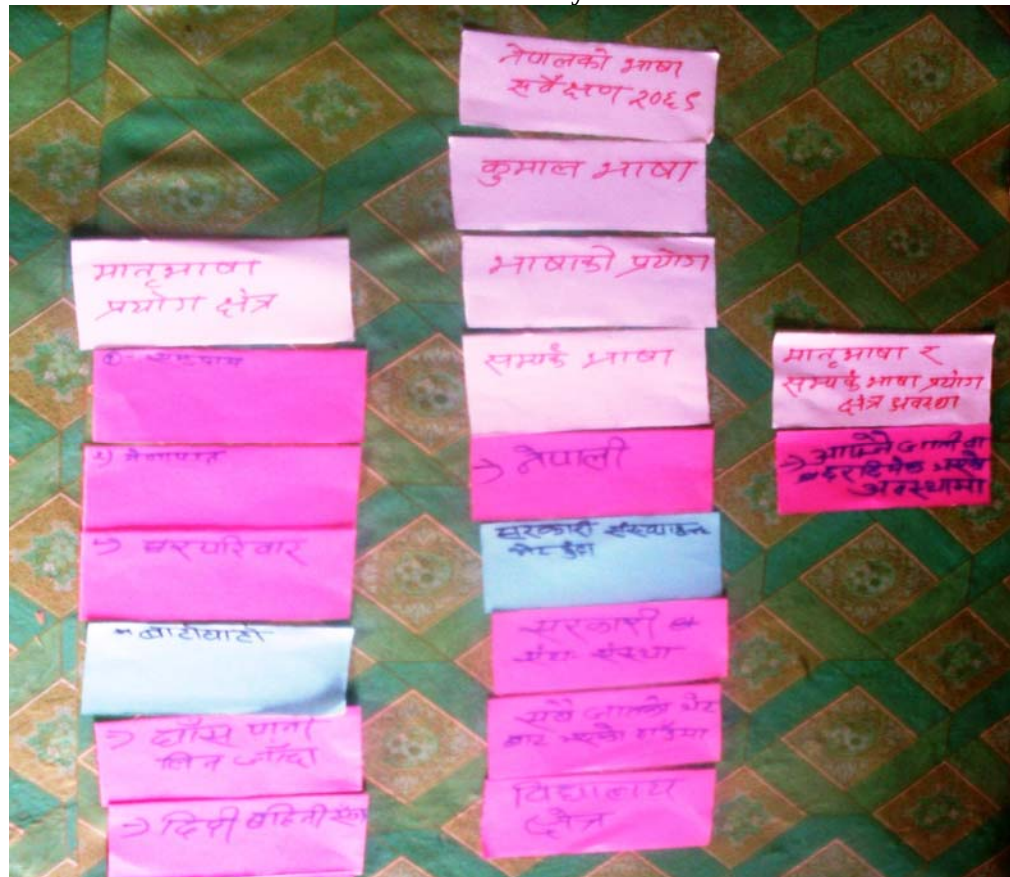


Source: Sociolinguistic survey (2012)

Figure 4.5 shows the participants age group of A₃. It also shows that in the domain of discussion, the fifty/fifty participants use both the Kumal language and Kumal-Nepal. On the other hand, a majority of the participants use most frequently the Kumal language. In the domains of praying, quarreling, abusing, telling stories, and singing at home, all the participants most frequently use the Kumal language.

Photo 4.1 presents the situation of language use in Kumal speech community.

Photo 4.1: A sample photo of situation of language use in Kumal speech community



Source: Sociolinguistic survey (2012)

Photo 4.1 shows that the mother tongue, the Kumal language, is mostly used in the Kumal community, in home, with family members and relatives, in exchange of agricultural works in the Kumal community and household works. The link language in the Kumal community is Nepali, which is mostly used in governmental works, governmental offices, in public, with non-Kumal community members, and educational sectors. And, both the mother tongue and link language are mostly used in the community.

4.2 Patterns of language use at home

Home is considered as one of the major domains of language use. In this sub-section, we deal with the patterns of language use at home especially while talking about education matters, discussing social events and other family matters and in writing letters in the following subsections.

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

Table 4.3 presents the languages most frequently used while talking about education matters like school, admission, studies, teacher with different family members by sex.

Table 4.3: Languages most frequently used with different family members by sex

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

Domains	Sex					
	Male (N=35)			Female (N=30)		
	Kumal	K & N	Nepali	Kumal	K & N	Nepali
Grandfather	23 (65.7%)	12 (34.3%)	-	20 (66.7%)	10 (33.3%)	-
Grandmother	23 (65.7%)	12 (34.3%)	-	20 (66.7%)	10 (33.3%)	-
Father	21 (60%)	10 (28.6%)	4 (11.4%)	17 (56.7%)	13 (43.3%)	-
Mother	21 (60%)	10 (28.6%)	4 (11.4%)	17 (56.7%)	13 (43.3%)	-
Spouse	15 (42.9%)	14 (40%)	6 (17.1%)	15 (50%)	8 (26.7%)	7 (23.3%)
Children	12 (34.3%)	12 (34.3%)	11 (31.4%)	10 (33.3%)	11 (36.7%)	9 (30%)

Source: Sociolinguistic survey (2012)

Table 4.3 shows that the language most frequently used by the male and female participants in with their family members. In regard to this topic, a majority of the male participants (65.7%) reported that they most frequently used the Kumal language with their grandfather and grandmother while talking about educational matters like school, admission, studies, school teachers, etc, followed by Kumal-Nepali (34.3%). Similarly, a majority of the female participants (66.7%) reported that they most frequently used the Kumal language with their grandfather and grandmother, followed by Kumal-Nepali (33.3%).

A majority of the male participants (60%) reported that they most frequently used the Kumal language with their father and mother while talking about educational matters like school, admission, studies, school teachers, etc, followed by Kumal-Nepali (28.6%) and Nepali (11.4%) respectively. Similarly, a majority of the female participants (56.7%) reported that they most frequently used the Kumal language with their father and mother, followed by Kumal-Nepali (43.3%)

A majority of the male participants (42.9%) reported that they most frequently used the Kumal language with their spouse while talking about educational matters like school, admission, studies, schoolteachers, etc, followed by Kumal-Nepali (40%) and

Nepali (17.1%) respectively. Similarly, a majority of the female participants (50%) reported that they most frequently used the Kumal language with their spouse, followed by Kumal-Nepali (26.7%) and Nepali (23.3%) respectively.

A majority of the male participants (34.3%) reported that they most frequently used the Kumal language with their children while talking about educational matters like school, admission, studies, school teachers, etc, followed by Kumal-Nepali (34.3%) and Nepali (31.4%) respectively. Similarly, a majority of the female participants (36.7%) reported that they most frequently used Kumal-Nepali with their children, followed by the Kumal language (33.3%) and Nepali (30%) respectively.

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

Table 4.4: Languages most frequently used with different family members by age
(Talking about education matters (like school, admission, studies, teacher, etc.)

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

Domains	Age groups (N=65)								
	A ₁ (n=42)			A ₂ (n=17)			A ₃ (n=6)		
	Kumal	K & N	Nepali	Kumal	K & N	Nepali	Kumal	K & N	Nepali
Grandfather	24 (57.1%)	18 (42.9%)	-	13 (76.5%)	4 (23.5%)	-	6 (100%)	-	-
Grandmother	24 (57.1%)	18 (42.9%)	-	13 (76.5%)	4 (23.5%)	-	6 (100%)	-	-
Father	18 (42.9%)	24 (57.1%)	-	14 (82.4%)	3 (17.6%)	-	6 (100%)	-	-
Mother	18 (42.9%)	24 (57.1%)	-	14 (82.4%)	3 (17.6%)	-	6 (100%)	-	-
Spouse	18 (42.8%)	16 (38.1%)	8 (19.1%)	6 (35.3%)	6 (35.3%)	5 (29.4%)	6 (100%)	-	-
Children	10 (23.8%)	15 (35.7%)	17 (40.5%)	8 (47.1%)	6 (35.3%)	3 (17.6%)	4 (66.7%)	2 (33.3%)	-

Source: Sociolinguistic survey (2012)

Table 4.4 shows the participants' age groups of A₁, A₂, A₃, and their responses on the educational matters. In regard to age group A₁, a majority of the participants (57.1%) reported that they most frequently used the Kumal language with their grandfather

and grandmother while talking about educational matters like school, admission, studies, teachers, etc., followed by Kumal-Nepali (42.9%). With their father and mother, a majority of the participants (57.1%) reported that they most frequently used Kumal-Nepali, followed by the Kumal language (42.9%). With their spouse, a majority of the participants (42.8%) reported that they most frequently used the Kumal language, followed by Kumal-Nepali (38.1%) and Nepali (19.1%). And, with their children, a majority of the participant (40.5%) reported that they most frequently used Nepali, followed by Kumal-Nepali (35.7%) and the Kumal language (23.8%) respectively.

In regard to age group A₂, a majority of the participants (76.5%) reported that they most frequently used the Kumal language with their grandfather and grandmother while talking about educational matters like school, admission, studies, teachers, etc., followed by Kumal-Nepali (23.5%). With their father and mother, a majority of the participants (82.4%) reported that they most frequently used the Kumal language, followed by Kumal-Nepali (17.6%). With their spouse, a majority of the participants (35.3%) reported that they most frequently used the Kumal language, followed by Kumal-Nepali (35.3%) and Nepali (29.4%) respectively. And, with their children, a majority of the participant (47.1%) reported that they most frequently used the Kumal language, followed by Kumal-Nepali (35.3%) and Nepali (17.6%) respectively.

About age group A₃, all the participants (100%) reported that they most frequently used the Kumal language with their grandfather, grandmother, father mother and spouse while talking about educational matters like school, admission, studies, teachers, etc. With their children, a majority of the participants (66.7%) reported that they most frequently used the Kumal language, followed by Kumal-Nepali (33.3%).

The participants are categorized into two groups as literate and illiterate and their responses on educational matters. Regarding this issue, Table 4.5 presents the languages most frequently used while talking about education matters like school, admission, studies, teacher with different family members by literacy.

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

Domains	Literacy					
	Literate (N=53)			Illiterate (N=12)		
	Kumal	K & N	Nepali	Kumal	K & N	Nepali
Grandfather	35 (66%)	18 (34%)	-	8 (66.7%)	4 (33.3%)	-
Grandmother	35 (66%)	18 (34%)	-	8 (66.7%)	4 (33.3%)	-
Father	31 (58.5%)	22 (41.5%)	-	7 (58.3%)	5 (41.7%)	-
Mother	31 (58.5%)	22 (41.5%)	-	7 (58.3%)	5 (41.7%)	-
Spouse	25 (47.2%)	18 (34%)	10 (18.8%)	5 (41.7%)	4 (33.3%)	3 (25%)
Children	19 (35.8%)	19 (35.8%)	5 (9.4%)	3 (25%)	4 (33.3%)	5 (41.7%)

Source: Sociolinguistic survey (2012)

Table 4.5 shows the participants' information on literacy, wherein, fifty-three participants are literate and twelve illiterate. In regard to the literate group, a majority of the participants (66%) reported that they most frequently used the Kumal language with their grandfather and grandmother while talking about educational matters like school, admission, studies, teachers, etc., followed by Kumal-Nepali (34%). With their father and mother, a majority of the participants (58.5%) reported that they most frequently used the Kumal language, followed by Kumal-Nepali (41.5%). With their spouse, a majority of the participants (47.2%) reported that they most frequently used the Kumal language, followed by Kumal-Nepali (34%) and Nepali (18.8%) respectively. And, with their children, a majority of the participants (35.8%) reported that they most frequently used the Kumal language, followed by Kumal-Nepali (35.8%) and Nepali (9.4%) respectively.

In regard to the illiterate group, a majority of the participants (66.7%) reported that they most frequently used the Kumal language with their grandfather and grandmother while talking about educational matters like school, admission, studies, teachers, etc., followed by Kumal-Nepali (33.3%). With their father and mother, a majority of the participants (58.3%) reported that they most frequently used the Kumal language, followed by Kumal-Nepali (41.7%).

With their spouse, a majority of the participants (41.7%) reported that they most frequently used the Kumal language, followed by Kumal-Nepali (33.3%) and Nepali (25%) respectively. And, with their children, a majority of the participants (41.7%)

reported that they most frequently used Nepali, followed by Kumal-Nepali (33.3%) and the Kumal language (25%) respectively.

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

The participants were asked whether they used mother tongue or other languages at home while discussing social events and family matters such as festivals, election, ceremonies, marriage, savings, spending, etc. Regarding this issue, the response of the participants is presented in Table 4.6.

Table 4.6: Languages most frequently used with different family members by sex (Discussing social events and family matters (like festivals, election, ceremonies, marriage, savings, spending, etc.)

Domains	Sex					
	Male (N=35)			Female (N=30)		
	Kumal	K & N	Nepali	Kumal	K & N	Nepali
Grandfather	19 (54.3%)	13 (37.1%)	3 (8.6%)	19 (63.3%)	9 (30%)	2 (6.7%)
Grandmother	19 (54.3%)	13 (37.1%)	3 (8.6%)	19 (63.3%)	9 (30%)	2 (6.7%)
Father	17 (48.6%)	10 (28.6%)	8 (22.8%)	16 (53.3%)	11 (36.7%)	3 (10%)
Mother	17 (48.6%)	10 (28.6%)	8 (22.8%)	16 (53.3%)	11 (36.7%)	3 (10%)
Spouse	14 (40%)	13 (37.1%)	8 (22.9%)	15 (50%)	13 (43.3%)	2 (6.7%)
Children	10 (28.6%)	16 (45.7%)	9 (25.7%)	13 (43.3%)	12 (40%)	5 (16.7%)

Source: Sociolinguistic survey (2012)

Table 4.6 shows the sex category of the participants and their responses on the subject matter of discussing social events and their family matters like festivals, election, ceremonies, marriage, savings, spending, etc. In regard to this point with male participants, a majority of the participants (54.3%) reported that they most frequently used the Kumal language with their grandfather and grandmother, followed by Kumal-Nepali (37.1%) and Nepali (8.6%) respectively. With their father and mother, a majority of the participants (48.6%) reported that they most frequently used the Kumal language, followed by Kumal-Nepali (28.6%) and Nepali (22.8%) respectively. With their spouse, a majority of the participants (40%) reported that they most frequently used the Kumal language, followed by Kumal-Nepali (37.1%) and Nepali (22.9%) respectively. And, with their children, a majority of the participants

(45.7%) reported that they most frequently used Kumal-Nepali, followed by the Kumal language (28.6%) and Nepali (25.7%) respectively.

In regard to female participants, a majority of the participants (63.3%) reported that they most frequently used the Kumal language with their grandfather and grandmother, followed by Kumal-Nepali (30%) and Nepali (6.7%) respectively. With their father and mother, a majority of the participants (53.3%) reported that they most frequently used the Kumal language, followed by Kumal-Nepali (36.7%) and Nepali (10%) respectively. With their spouse, a majority of the participants (50%) reported that they most frequently used the Kumal language, followed by Kumal-Nepali (43.3%) and Nepali (6.7%) respectively. A majority of the participants (43.3%) reported that they most frequently used the Kumal language with their children, followed by Kumal-Nepali (40%) and Nepali (16.7%) respectively.

Concerning the age category of the participants, Table 4.7 presents the languages most frequently used with the relatives at home while discussing social events and family matters.

Table 4.7: Languages most frequently used with different family members by age (Discussing social events and family matters like festivals, election, ceremonies, marriage, savings, spending, etc.) (A₁= 15-34 years, A₂=35-60 years, A₃= 60 +)

Domains	Age groups								
	A ₁ (n=42)			A ₂ (n=17)			A ₃ (n=6)		
	Kumal	K&N	Nepali	Kumal	K&N	Nepali	Kumal	K&N	Nepali
Grandfather	24 (57.1%)	15 (35.8%)	3 (7.1%)	10 (58.8%)	5 (29.4%)	2 (11.8%)	4 (66.7%)	2 (33.3%)	-
Grandmother	24 (57.1%)	15 (35.8%)	3 (7.1%)	10 (58.8%)	5 (29.4%)	2 (11.8%)	4 (66.7%)	2 (33.3%)	-
Father	20 (47.6%)	13 (31%)	9 (21.4)	9 (53%)	6 (35.3%)	2 (11.7%)	4 (66.7%)	2 (33.3%)	-
Mother	20 (47.6%)	13 (31%)	9 (21.4)	9 (53%)	6 (35.3%)	2 (11.7%)	4 (66.7%)	2 (33.3%)	-
Spouse	19 (45.2%)	16 (38.1%)	7 (16.7%)	7 (41.2%)	7 (41.2%)	3 (17.6%)	3 (50%)	3 (50%)	-
Children	16 (38.1%)	18 (42.9%)	8 (19%)	6 (35.3%)	8 (47.1%)	3 (17.6%)	1 (16.7%)	2 (33.3%)	3 (50%)

Source: Sociolinguistic survey (2012)

Table 4.7 shows the participants' age groups of A₁, A₂, A₃, and their responses on the discussing social events and family matters like festivals, election, ceremonies, marriage, savings, spending, etc. In regard to age group A₁, a majority of the participants (57.1%) reported that they most frequently used the Kumal language with their grandfather and grandmother, followed by Kumal-Nepali (35.8%) and Nepali (7.1%) respectively. With their father and mother, a majority of the participants (47.6%) reported that they most frequently used the Kumal language, followed by Kumal-Nepali (31%) and Nepali (21.4%) respectively. With their spouse, a majority of the participants (45.2%) reported that they most frequently used the Kumal language, followed by Kumal-Nepali (38.1%) and Nepali (16.7%) respectively. A majority of the participant (42.9%) reported that they most frequently used Kumal-Nepali with their children, followed by the Kumal language (38.1%) and Nepali (19%) respectively.

In regard to age group A₂, a majority of the participants (58.8%) reported that they most frequently used the Kumal language with their grandfather and grandmother while discussing social events and family matters like festivals, election, ceremonies, marriage, savings, spending, etc, followed by Kumal-Nepali (29.4%) and Nepali (11.8%) respectively. With their father and mother, a majority of the participants (53%) reported that they most frequently used the Kumal language, followed by Kumal-Nepali (35.3%) and Nepali (11.7%) respectively. With their spouse, a majority of the participants (41.2%) reported that they most frequently used the Kumal language, followed by Kumal-Nepali (41.2%) and Nepali (17.6%) respectively. And, with their children, a majority of the participants (47.1%) reported that they most frequently used Kumal-Nepali, followed by the Kumal language (35.3%) and Nepali (17.6%) respectively.

In regard to age group A₃, a majority of the participants (66.7%) reported that they most frequently used the Kumal language with their grandfather and grandmother while discussing social events and family matters like festivals, election, ceremonies, marriage, savings, spending, etc, followed by Kumal-Nepali (33.3%). With their father and mother, a majority of the participants (66.7%) reported that they most frequently used the Kumal language, followed by Kumal-Nepali (33.3%). With their spouse, a fifty-fifty participant reported that they most frequently used both Kumal and Kumal-Nepali. And, with their children, a majority of the participants (50%)

reported that they most frequently used Nepali, followed by Kumal-Nepali (33.3%) and the Kumal language (16.7%).

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

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

Domains	Literacy					
	Literate (N=53)			Illiterate (N=12)		
	Kumal	K & N	Nepali	Kumal	K & N	Nepali
Grandfather	29 (54.7%)	19 (35.9%)	5 (9.4%)	9 (75%)	3 (25%)	-
Grandmother	29 (54.7%)	19 (35.9%)	5 (9.4%)	9 (75%)	3 (25%)	-
Father	25 (47.2%)	19 (35.8%)	9 (17%)	8 (66.6%)	2 (16.7%)	2 (16.7%)
Mother	25 (47.2%)	19 (35.8%)	9 (17%)	8 (66.6%)	2 (16.7%)	2 (16.7%)
Spouse	22 (41.5%)	23 (43.4%)	8 (15.1%)	7 (58.3%)	3 (25%)	2 (16.7%)
Children	17 (32.1%)	24 (45.3%)	12 (22.6%)	6 (50%)	4 (33.3%)	2 (16.7%)

Source: Sociolinguistic survey (2012)

Table 4.8 shows the participants' information on literacy, fifty-three participants are literate and twelve illiterate. In regard to the literate group, a majority of the participants (54.7%) reported that they most frequently used the Kumal language with their grandfather and grandmother while discussing social events and family matters like festivals, election, ceremonies, marriage, savings, spending, etc., followed by Kumal-Nepali (35.9%) and Nepali (9.4%) respectively. With their father and mother, a majority of the participants (47.2%) reported that they most frequently used the Kumal language, followed by Kumal-Nepali (35.8%) and Nepali (17%) respectively. With their spouse, a majority of the participants (43.4%) reported that

they most frequently used Kumal-Nepali, followed by the Kumal language (41.5%) and Nepali (15.1%) respectively. With their children, a majority of the participants (45.3%) reported that they most frequently used Kumal-Nepali, followed by the Kumal language (32.1%) and Nepali (22.6%) respectively.

In regard to illiterate group, a majority of the participants (75%) reported that they most frequently used the Kumal language with their grandfather and grandmother while discussing social events and family matters like festivals, election, ceremonies, marriage, savings, spending, etc., followed by Kumal-Nepali (25%). With their father and mother, a majority of the participants (66.6%) reported that they most frequently used the Kumal language, followed by Kumal-Nepali (16.7%) and Nepali (16.7%) respectively. With their spouse, a majority of the participants (43.4%) reported that they most frequently used the Kumal language, followed by Kumal-Nepali (25%) and Nepali (16.7%) respectively. With their children, a majority of the participants (50%) reported that they most frequently used the Kumal language, followed by Kumal-Nepali (33.3%) and Nepali (16.7%) respectively.

4.2.3 Patterns of language use at home while writing letters

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

Table 4.9: Languages most frequently used with different family members by sex (while writing letters)

Domains	Sex					
	Male (N=35)			Female (N=30)		
	Kumal	K & N	Nepali	Kumal	K & N	Nepali
Grandfather	-	-	35 (100%)	-	-	30 (100%)
Grandmother	-	-	35 (100%)	-	-	30 (100%)
Father	-	-	35 (100%)	-	-	30 (100%)
Mother	-	-	35 (100%)	-	-	30 (100%)
Spouse	-	-	35 (100%)	-	-	30 (100%)
Children	-	-	35 (100%)	-	-	30 (100%)

Source: Sociolinguistic survey (2012)

Table 4.9 shows the information of the sex category of the participants and their responses on the languages most frequently used with differently family members while writing letters. In regard to male participants, all the participants (100%) reported that they most frequently used Nepali. Similarly, all the female participants (100%) also reported that they most frequently used Nepali.

Table 4.10: Languages most frequently used with different family members by age while writing letters (A₁= 15-34 years, A₂=35-60 years, A₃= 60 +)

Domains	Age groups								
	A ₁ (N=42)			A ₂ (N=17)			A ₃ (N=6)		
	Kumal	K&N	Nepali	Kumal	K&N	Nepali	Kumal	K&N	Nepali
Grandfather	-	-	42 (100%)	-	-	17 (100%)	-	-	6 (100%)
Grandmother	-	-	42 (100%)	-	-	17 (100%)	-	-	6 (100%)
Father	-	-	42 (100%)	-	-	17 (100%)	-	-	6 (100%)
Mother	-	-	42 (100%)	-	-	17 (100%)	-	-	6 (100%)
Spouse	-	-	42 (100%)	-	-	17 (100%)	-	-	6 (100%)
Children	-	-	42 (100%)	-	-	17 (100%)	-	-	6 (100%)

Source: Sociolinguistic survey (2012)

Table 4.10 shows the participants' age groups of A₁, A₂, and A₃, and their responses on the languages most frequently used with different family members while writing letters. In regard to age group A₁, A₂, and A₃, all the participants reported that they most frequently used Nepali while writing letter to their grandfather, grandmother, father, mother, spouse, and children.

Table 4.11: Languages most frequently used with different family members by literacy (while writing letters)

Domains	Literacy					
	Literate (N=53)			Illiterate (N=12)		
	Kumal	K & N	Nepali	Kumal	K & N	Nepali
Grandfather	-	-	53 (100%)	-	-	12 (100%)
Grandmother	-	-	53 (100%)	-	-	12 (100%)
Father	-	-	53 (100%)	-	-	12 (100%)
Mother	-	-	53 (100%)	-	-	12 (100%)

Spouse	-	-	53 (100%)	-	-	12 (100%)
Children	-	-	53 (100%)	-	-	12 (100%)

Source: Sociolinguistic survey (2012)

Table 4.11 shows the responses of the literate and illiterate category of the participants and their responses on writing letters to their family members. Regarding the literate and illiterate category of the participants, all the participants reported that they most frequently used Nepali while writing letters to their grandfather, grandmother, father, mother, spouse and children.

4.3 Patterns of language use by the children

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

Table 4.12: Languages usually spoken by children by sex

Domains	Sex					
	Male (N=35)			Female (N=30)		
	Kumal	K&N	Nepali	Kumal	K&N	Nepali
Playing with other children	-	-	35 (100%)	-	-	30 (100%)
Talking with neighbors	-	-	35 (100%)	-	-	30 (100%)
At school	-	-	35 (100%)	-	-	30 (100%)

Source: Sociolinguistic survey (2012)

Table 4.12 shows the summary of responses of the participants on the issue of language usually spoken by their children by sex. Regarding the responses, all the male and female participants reported that their children usually speak Nepali while playing with other children, talking with neighbors and at school.

Table 4.13: Languages usually spoken by children by age(A₁= 15-34 years, A₂=35-59 years, A₃= 60 +)

Domains	Age groups								
	A ₁ (N=42)			A ₂ (N=17)			A ₃ (N=6)		
	Kumal	K&N	Nepali	Kumal	K&N	Nepali	Kumal	K&N	Nepali
Playing with other children	-	-	42 (100%)	-	-	17 (100%)	-	-	6 (100%)
Talking with neighbors	-	-	42 (100%)	-	-	17 (100%)	-	-	6 (100%)
At school	-	-	42 (100%)	-	-	17 (100%)	-	-	6 (100%)

Source: Sociolinguistic survey (2012)

Table 4.13 shows that summary of responses of the participants on the issue of language usually spoken by their children by age. Regarding the age group of the participants, all the participants reported that their children usually speak Nepali while playing with other children, talking with neighbors and at school.

Table 4.14: Languages usually spoken by children in different domains by literacy

Domains	Literacy					
	Literate (N=53)			Illiterate (N=12)		
	Kumal	K&N	Nepali	Kumal	K&N	Nepali
Playing with other children	-	-	53 (100%)	-	-	12 (100%)
Talking with neighbors	-	-	53 (100%)	-	-	12 (100%)
At school	-	-	53 (100%)	-	-	12 (100%)

Source: Sociolinguistic survey (2012)

Table 4.14 shows the responses of the literate and illiterate participants in the issue of languages usually spoken by their children in the different domains. In this issue, all the literate and illiterate participants also reported that their children usually speak Nepali while playing with other children, while talking with neighbors and at school.

4.4 Patterns of language use by the community for marriage invitations

The participants were asked what languages they used in the community for marriage invitations. Regarding this point, the responses of the participants are presented in the following tables.

Table 4.15: Languages used for marriage invitations by the community by sex

	Sex		Total (N=65)
	Male (n=35)	Female (n=30)	
Kumal	17 (44.4%)	13 (43.5%)	30 (46.2%)
Kumal and Nepali	-	-	-
Nepali	18 (55.6%)	17 (56.5%)	35 (53.8%)

Source: Sociolinguistic survey (2012)

Table 4.15 shows that thirty participants (46.2%) reported that they used the Kumal language for marriage invitations in their community, while thirty-five participants (53.8%) reported that they used Nepali for marriage invitation in their community.

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

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

	Age groups			Total (N=65)
	A ₁ (n=42)	A ₂ (n=17)	A ₃ (n=6)	
Kumal	13 (31%)	13 (76.5%)	4 (66.7%)	30 (46.1%)
Nepali	29 (69%)	4 (23.5%)	2 (33.3%)	35 (53.9%)
Nepali and Nepali	-	-	-	-

Source: Sociolinguistic survey (2012)

Table 4.16 shows that a majority of the participants (69%) from the age group A₁ reported that they used Nepali for marriage invitation in their community, followed by thirteen participants (31%) who reported that they used the Kumal language for this purpose. Regarding the age group A₂, a majority of thirteen participants (76.5%) reported that they used the Kumal language for marriage invitation in their community, followed by four participants (23.5%) who reported that they used Nepali for this purpose. Regarding the age group A₃, a majority of the four participants

(66.7%) reported that they used the Kumal language for marriage invitation in their community, while a minority of the two participants (33.33%) reported that they used Nepali for this purpose.

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

	Literacy		Total (N=65)
	Literate (n=53)	Illiterate (n=12)	
Kumal	24 (45.3%)	6 (50%)	30 (46.1%)
Nepali	29 (54.7%)	6 (50%)	35 (53.9%)
Kumal and Nepali	-	-	-

Source: Sociolinguistic survey (2012)

Table 4.17 shows that twenty-nine literate participants (54.7%) reported that they used Nepali for marriage invitation in their community, while twenty-five (45.3%) reported that they used the Kumal language for this purpose. On the other hand, fifty-five illiterate participants reported that they used the Kumal language and Nepali for marriage invitation in their community respectively.

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

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

Table 4.18: Languages usually used to write minutes in community meetings by sex

	Sex		Total (N=65)
	Male (n=35)	Female (n=30)	
Kumal	-	-	-
Kumal and Nepali	-	-	-
Nepali	35 (100%)	30 (100%)	65 (100%)

Source: Sociolinguistic survey (2012)

Table 4.18 shows that all the male and female participants reported that they usually used Nepali for writing minutes in the community meetings.

Table 4.19: Languages usually used to write minutes in community meetings by age**(A₁= 15-34 years, A₂=35-59 years, A₃= 60 +)**

Language	Age groups			Total (N=65)
	A ₁ (n=42)	A ₂ (n=17)	A ₃ (n=6)	
Kumal	-	-	-	-
Kumal and Nepali	-	-	-	-
Nepali	42 (100%)	17 (100%)	6 (100%)	65 (100%)

Source: Sociolinguistic survey (2012)

Table 4.19 shows that all the age group participants reported that they usually used Nepali for writing minutes in their community meetings.

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

Language	Literacy		Total (N=65)
	Literate (n=53)	Illiterate (n=12)	
Kumal	-	-	-
Kumal and Nepali	-	-	-
Nepali	53 (100%)	12 (100%)	65 (100%)

Source: Sociolinguistic survey (2012)

Table 4.20 also shows that all the literate and illiterate participants reported that they usually used Nepali for writing minutes in their community meetings.

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

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

Table 4.21: The frequency of the use of mother tongue by sex

Frequency	Sex		Total (N=65)
	Male (n=35)	Female (n=30)	
Everyday	31 (88.6%)	30 (100%)	61 (93.8%)
Rarely	4 (11.4%)	-	4 (6.2%)
Never	-	-	-

Source: Sociolinguistic survey (2012)

Table 4.21 shows that a majority of the thirty-one male participants (88.6%) reported that they frequently used mother tongue in comparison to other languages, while four participants (11.4%) reported they rarely used mother tongue. On the other hand, all the female participants reported that they frequently used mother tongue.

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

Frequency	Age groups			Total (N=65)
	A ₁ (n=42)	A ₂ (n=17)	A ₃ (n=6)	
Everyday	38 (90.5%)	17 (100%)	6 (100%)	61 (93.8%)
Rarely	4 (9.5%)	-	-	4 (6.2%)
Never	-	-	-	-

Source: Sociolinguistic survey (2012)

Table 4.22 shows that a majority of the thirty-eight participants (90.5%) from the age group A₁ reported that they frequently used mother tongue in comparison to other languages, while a minority of four participants (9.5%) reported that they rarely used mother tongue.

From age group A₂, and A₃, all the participants reported that they frequently used mother tongue.

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

Frequency	Literacy		Total (N=65)
	Literate(n=53)	Illiterate(n=12)	
Everyday	49 (92.5%)	12 (100%)	61 (93.8%)
Rarely	4 (7.5%)	-	4 (6.2%)
Never	-	-	-

Source: Sociolinguistic survey (2012)

Table 4.23 shows that a majority of the literate participants (92.5%) reported that they frequently used mother tongue in comparison to other languages. On the other hand, a minority of the participants (7.5%) reported that they rarely used mother tongue in comparison to other languages. Concerning the illiterate category, all the participants reported that they frequently used mother tongue in comparison to other languages.

4.7 The frequency of use of the language of wider communication

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

Table 4.24: The frequency of the use of the language of wider communication by sex

Frequency	Sex		Total (N=65)
	Male (n=35)	Female (n=30)	
Everyday	35 (100%)	30 (100%)	65 (100%)
Rarely	-	-	-
Never	-	-	-

Source: Sociolinguistic survey (2012)

Table 4.24 shows that all the male and female participants reported that Nepali served as the language of wider communication in their everyday life.

Table 4.25: The frequency of the use of the language of wider communication by age (A₁= 15-34 years, A₂=35-59 years, A₃= 60 +)

Frequency	Age groups			Total (N=65)
	A ₁ (n=42)	A ₂ (n=17)	A ₃ (n=6)	
Everyday	42 (100%)	17 (100%)	6 (100%)	65 (100%)

Source: Sociolinguistic survey (2012)

Table 4.25 shows that all the participants from the age group of A₁, A₂ and A₃, reported that Nepali served as the language of wider communication in their everyday life.

Table 4.26: The frequency of the use of the language of wider communication by literacy

Frequency	Literacy		Total (N=65)
	Literate (n=53)	Illiterate (n=12)	
Everyday	53 (100%)	12 (100%)	65 (100%)
Rarely	-	-	-
Never	-	-	-

Source: Sociolinguistic survey (2012)

Table 4.26 shows that all the literate and illiterate participants reported that Nepali served as the language of wider communication in their everyday life.

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

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

Table 4.27: The language usually used when speakers of other languages visit their home by sex

	Sex		Total (N=65)
	Male (n=35)	Female (n=30)	
Kumal	-	-	-
Kumal and Nepali	-	-	-
Nepali	35 (100%)	30 (100%)	65 (100%)

Source: Sociolinguistic survey (2012)

Table 4.27 shows the responses of the participants including both male and female categories. Concerning the responses of both male and female participants, all the participants reported that they usually used Nepali when the speakers of other languages visit their home.

Table 4.28: The language usually used when speakers of other languages visit their home by age (A₁= 15-34 years, A₂=35-59 years, A₃= 60 +)

	Age groups			Total (N=65)
	A ₁ (n=42)	A ₂ (n=17)	A ₃ (n=6)	
Kumal	-	-	-	-
Kumal and Nepali	-	-	-	-
Nepali	42 (100%)	17 (100%)	6 (100%)	65 (100%)

Source: Sociolinguistic survey (2012)

Table 4.28 shows the responses of the participants including age groups of A₁, A₂, and A₃. Concerning the responses of the participants of age groups of A₁, A₂, and A₃,

all the participants reported that they usually used Nepali when the speakers of other languages visit their home.

Table 4.29: The language usually used when speakers of other languages visit their home by literacy

	Literacy		Total (N=65)
	Literate (n=53)	Illiterate (n=12)	
Kumal	-	-	-
Kumal and Nepali	-	-	-
Nepali	53 (100%)	12 (100%)	65 (100%)

Source: Sociolinguistic survey (2012)

Table 4.29 shows the responses of the participants including literacy category. Concerning the responses of literate and illiterate participants, all the participants reported that they usually used Nepali when the speakers of other languages visit their home.

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

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

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

Table 4.30: The preference of language for children's medium of instruction at primary level by sex

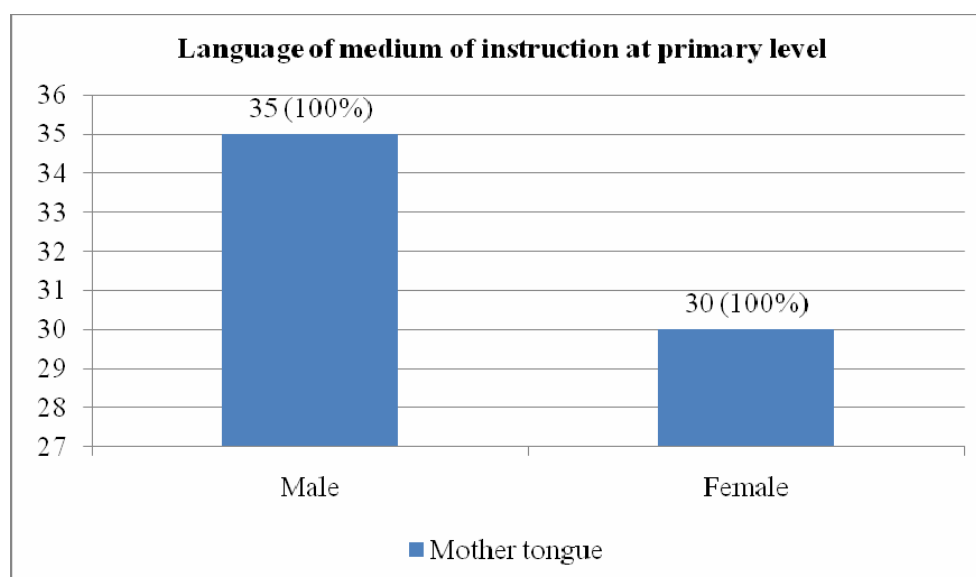
	Sex		Total (N=65)
	Male (n=35)	Female (n=30)	
Mother tongue	35 (100%)	30 (100%)	65 (100%)
Nepali	-	-	-
English	-	-	-

Source: Sociolinguistic survey (2012)

Table 4.30 shows that all the male and female participants reported that they preferred their mother tongue to be used as the language for their children's medium of instruction at primary level.

Preference of language for children's medium of instruction at primary level by sex is presented in Figure 4.6

Figure 4.6: Preference of language for children's medium of instruction at primary level by sex



Source: Sociolinguistic survey (2012)

Figure 4.6 shows that all the male and female participants from the Kumal community have prioritized their mother tongue to be used as the language for their children's medium of instruction at primary level by sex.

Table 4.31: The preference of language for children's medium of instruction at primary level by age (A₁= 15-34 years, A₂=35-59 years, A₃= 60 +)

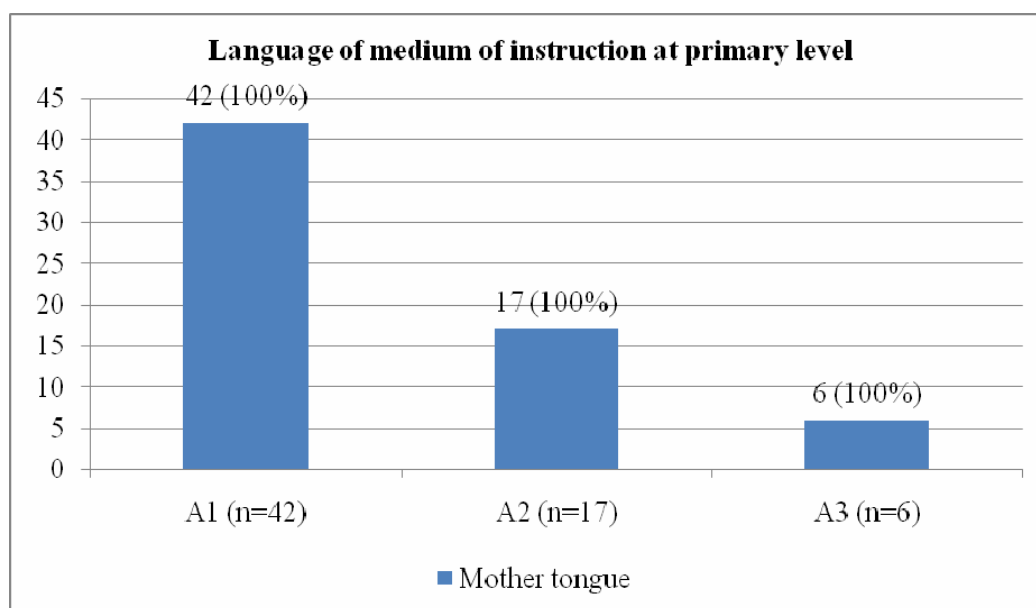
	Age groups			Total (N=65)
	A ₁ (n=42)	A ₂ (n=17)	A ₃ (n=6)	
Mother tongue	42 (100%)	17 (100%)	6 (100%)	65 (100%)
Nepali	-	-	-	-
English	-	-	-	-
Other	-	-	-	-

Source: Sociolinguistic survey (2012)

Table 4.31 shows the responses of the participants by different age groups of A₁, A₂, and A₃. Regarding the age group of A₁, all the forty participants (100%), seventeen (100%) from age group A₂, and six (100%) from age group A₃ reported that they preferred to mother tongue for their children's medium of instruction at primary level.

Preference of language for children's medium of instruction at primary level by age is presented in Figure 4.7.

Figure 4.7: Preference of language for children's medium of instruction at primary level by age



Source: Sociolinguistic survey (2012)

Figure 4.7 shows that all the male and female participants from the Kumal community have prioritized their mother tongue to be used as the language for their children's medium of instruction at primary level by age.

Table 4.32: The preference of language for children's medium of instruction at primary level by literacy

	Literacy		Total (N=65)
	Literate (n=53)	Illiterate (n=12)	
Mother tongue	53 (100%)	12 (100%)	65 (100%)
Nepali	-	-	-
English	-	-	-

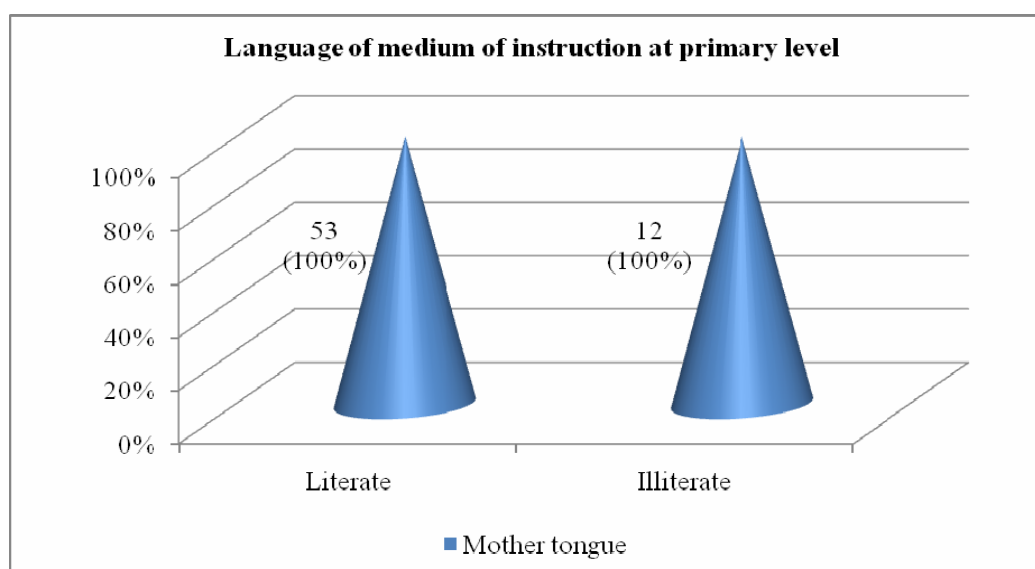
Other	-	-	-
-------	---	---	---

Source: Sociolinguistic survey (2012)

Table 4.32 shows the responses of the literate and illiterate participants. Regarding the literate and illiterate groups, all the participants reported that they preferred to mother tongue for their children's medium of instruction at primary level.

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

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



Source: Sociolinguistic survey (2012)

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

4.10 Summary

In counting and singing domains, a majority of the participants reported that they most frequently used Kumal-Nepali. On the other hand, a majority of the participants reported that they most frequently used the Kumal language. A majority of the participants reported that they most frequently used the Kumal language with different family members while talking about educational matters like school, admission, studies, teacher, etc.

A majority of the participants reported that they most frequently used the Kumal language with their family members while discussing social events and family matters like festivals, election, ceremonies, marriage, and savings, spending, etc., followed by Kumal-Nepali and Nepali languages. All the participants reported that they most frequently used Nepali while writing letters to their family members. All the male and female participants reported that their children usually speak Nepali while playing with other children, talking with neighbors and at school.

Thirty participants (46.2%) reported that they used the Kumal language for marriage invitations in their community, while thirty-five participants (53.8%) reported that they used Nepali for marriage invitation in their community. All the male and female participants reported that they usually used Nepali for writing minutes in the community meetings. A majority of the thirty-one male participants (88.6%) reported that they frequently used mother tongue in comparison to other languages, while four participants (11.4%) reported they rarely used mother tongue. On the other hand, all the female participants reported that they frequently used mother.

All the male and female participants reported that Nepali served as the language of wider communication in their everyday life. Concerning the responses of both male and female participants, all the participants reported that they usually used Nepali when the speakers of other languages visit at their home. All the male and female participants reported that they preferred their mother tongue to be used as the language for their children's medium of instruction at primary level.

CHAPTER 5

MOTHER TONGUE PROFICIENCY AND BI/MULTILINGUALISM

5.0 Outline

This chapter evaluates the mother tongue proficiency and bi/multilingualism in Kumal. Apart from this, this chapter also evaluates the level and extent of community bi/multilingualism of Kumal speakers in Nepali. This chapter consists of three sections. Section 5.1 examines mother tongue proficiency in Kumal. Similarly, in section 5.2, we examine bi/multilingualism and determine the levels of bilingualism in Nepali among Kumal speakers in the survey points. Section 5.3 summarizes the findings of the chapter.

5.1 Mother tongue proficiency

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

Table 5.1: Mother tongue proficiency in speaking, reading and writing in Kumal²

Speaking (N=65)				Reading and writing (N=53)		
Degrees	Male (n=35)	Female (n=30)	Total (N=65)	Male (n=31)	Female (n=22)	Total (N=53)
Very well	23 (65.7%)	30 (100%)	53 (81.5%)	15 (48.4%)	10 (45.5%)	25 (47.2%)
Some	12 (34.3%)	-	12 (18.5%)	16 (51.6%)	12 (54.5%)	28 (52.8%)
Only a little	-	-	-	-	-	-

Source: Sociolinguistic survey (2012)

Table 5.1 shows two categories of speaking and reading-writing in mother tongue. As for speaking domain, a majority of the male participants (65.7%) reported that they are 'very well' in speaking; but a minority of the participants (34.3%) reported that the

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

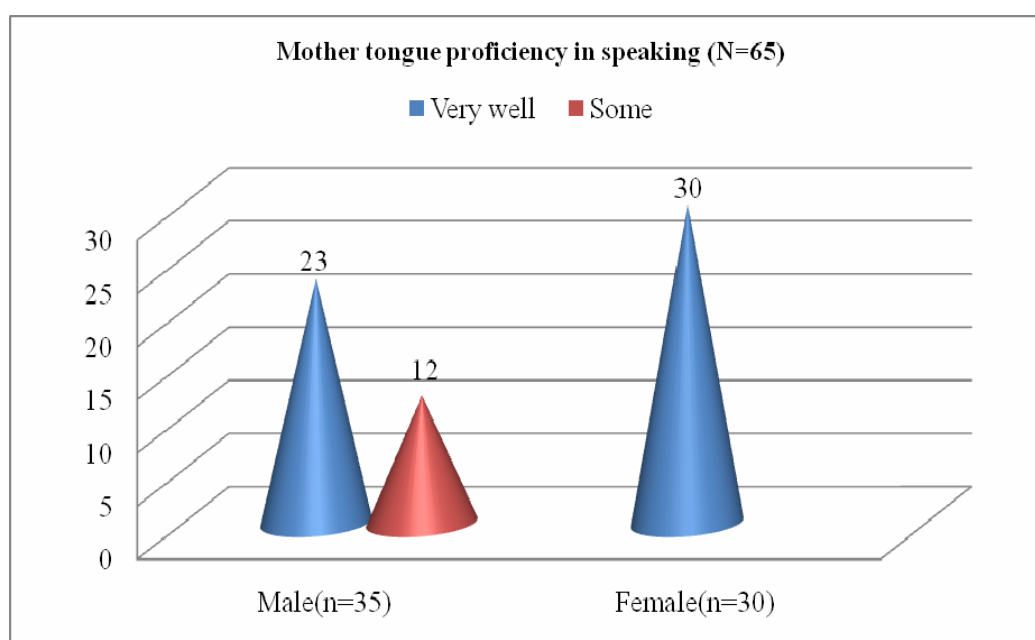
² In reading and writing, four participants from male and eight from female were illiterate. Therefore, they are excluded in Table 5.1.

degree in reading is 'some'. And, all the female participants (100%) reported that they all are 'very well' in speaking their mother tongue.

In the domain of reading and writing, a majority of the male participants (51.6%) reported that the degree in reading and writing is 'some', which is followed by a minority of the participants (48.4%) with the degree of 'very well'. On the other hand, a majority of the female participants (54.5%) reported that their proficiency in reading and writing is 'some', whereas a minority of the participants (45.5%) reported that their proficiency degree in reading and writing is 'very well'.

A degree of mother tongue proficiency in speaking is clearly shown in 5.1.

Figure 5.1: A degree of mother tongue proficiency in speaking

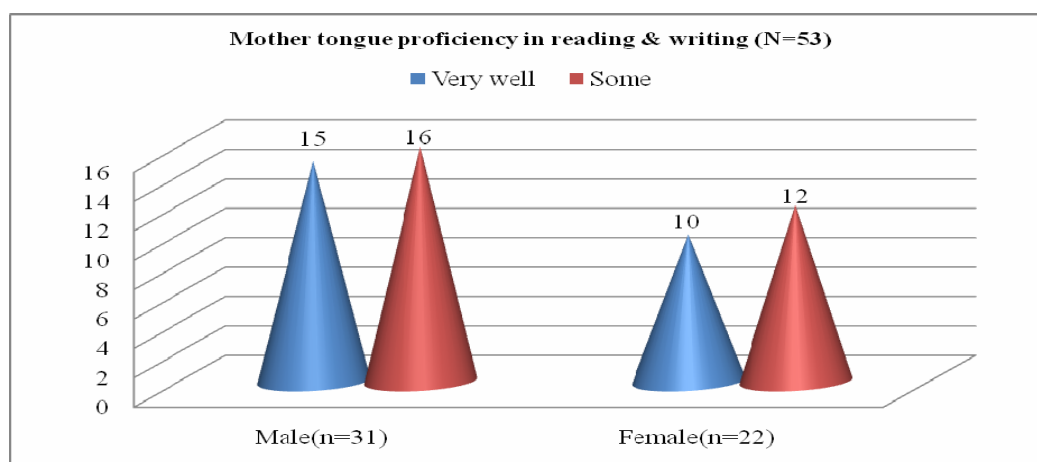


Source: Sociolinguistic survey (2012)

Figure 5.1 clearly shows about the mother tongue proficiency of the participants in speaking. It is clear that the degree of the majority of the participants is 'very well', which is followed by the minority of the participants with 'some'.

A degree of mother tongue proficiency in reading is clearly shown in 5.2.

Figure 5.2: A degree of mother tongue proficiency in speaking



Source: Sociolinguistic survey (2012)

Figure 5.2 clearly shows about the degree of mother tongue proficiency in speaking of the participants. It is clear that the degree of the majority of the participants is 'some', which is followed by the minority of the participants with 'very well'.

5.2 Bi/multilingualism

Basically, three tools were employed to examine bi/multilingualism in Kumal. They include SLQ A and SLQ B. We present the results based on each tools as follows.

5.2.1 SLQ A

Bi/multilingualism is a common phenomenon in all the indigenous nationalities in Nepal. The Kumal community is no exception. We found that all the participants who participated in the discussion were generally bilingual. The major languages they use are the Kumal, the mother tongue and Nepali, the link language. In general, the Kumal community is a bilingual community in terms of usage of major languages such as the Kumal, the mother tongue and Nepali, the link language. The responses of the participants on bi/multilingualism are presented in Table 5.2.

Table 5.2: Multilingualism in Kumal community³ (N= 65)

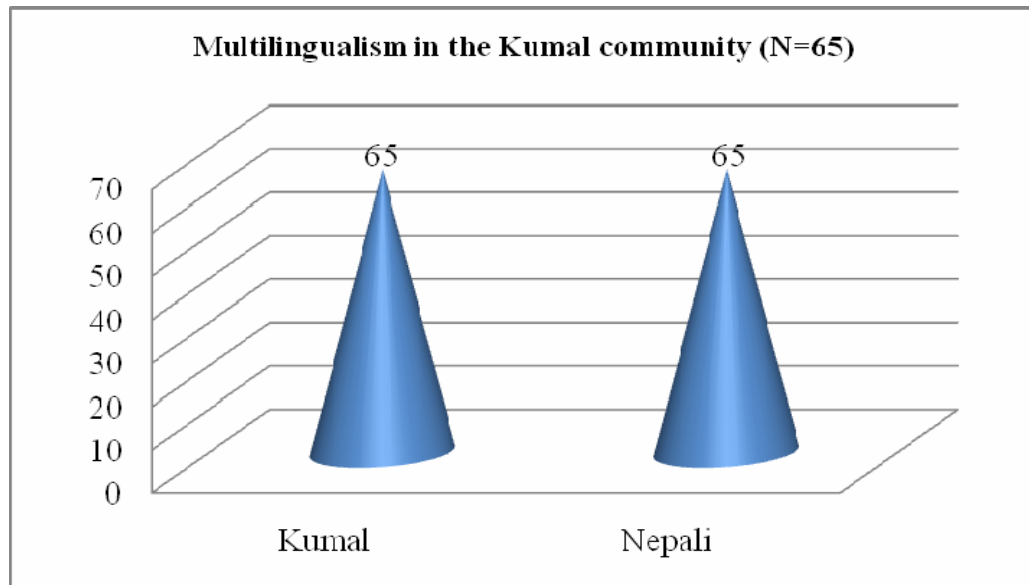
	Languages	No. of speakers	Percentage	Remarks
1	Kumal	65	100%	
2	Nepali	65	100%	

Source: Sociolinguistic survey (2012)

Table 5.2 shows that multilingualism in the Kumal community and the responses of the participants. It is clear from the table that all the participants reported that they all frequently use both the Kumal language and Nepali.

Multilingualism in Kumal community is clearly presented in Figure 5.3.

Figure 5.3: Multilingualism in Kumal community



Source: Sociolinguistic survey (2012)

Figure 5.3 shows the multilingualism in the Kumal community. It is clear from the figure that the language of wider communication in the reference points of the survey is Nepali. All the participants from all the survey points reported that they most frequently use Nepali in their daily activities.

³ The data are based on the responses to Q.N. 39 (What languages can you speak?) from SLQ A.

To examine the situation of multilingualism in the Kumal speech community, a participatory tool was applied. A sample photo of the Participatory Method on multilingualism is presented in Photo 5.1.

[illegible]

Photo 5.1 shows that the participants on the issue of multilingualism reported that they mostly use two major languages such as the Kumal, the mother tongue, and Nepali, the link language. Regarding the most use of the mother tongue, the participants reported that the senior peoples and the women from the Kumal community mostly use mother tongue; and the educated group of the Kumal community use Nepali, the link language well.

66

5.3 Summary

Concerning bi/multilingualism in the participants, we found that all the participants were bilingual. The language of wider communication in the reference points of the survey is Nepali. All the participants from all the survey points reported that they most frequently use Nepali in their daily activities. Regarding the bi/multilingualism in the Kumal speech community, all the participants reported that the two major languages such as the Kumal language, the mother tongue and Nepali, the link language are mostly used.

CHAPTER 6

LANGUAGE VITALITY, LANGUAGE MAINTENANCE AND LANGUAGE ATTITUDE

6.0 Outline

This chapter presents language vitality, language maintenance and language attitudes of the speakers of Kumal. It comprises of four sections. Section 6.1 looks at language vitality. In section 6.2, language maintenance is discussed. Section 6.3 presents the attitudes of the Kumal community toward their mother tongue. Section 6.4 is the summary.

6.1 Language vitality

The Kumal community like other indigenous communities is gradually shifting to Nepali, the language of the wider communication. The responses of the participants related to language vitality in our survey points are presented in Table 6.1.

Table 6.1: Language vitality in the key points in Kumal

	Do all your children speak the mother tongue?		Do young people speak your mother tongue as well as it ought to be spoken?		What language do most parents in this village usually speak with their children?	
	Yes	No	Yes	No	Kumal	Nepali
Dhading	25 (38.5%)	-	25 (38.5%)	-	-	25 (38.5%)
Gorkha	8 (12.3%)	-	-	8 (12.3%)	-	8 (12.3%)
Tanahu	-	6 (9.2%)	-	6 (9.2%)	-	6 (9.2%)
Palpa	20 (30.8%)	-	20	-	-	20 (30.8%)
Arghakhachi	2 (3.1%)	-	2 (3.1%)	-	-	2 (3.1%)
Nawalparasi	-	4 (6.1%)	-	4 (6.1%)	-	4 (6.1%)
Total	55 (84.6%)	10 15.4%)	47 (72.3%)	18 (27.7%)	-	65 (100%)

Source: Sociolinguistic survey (2012)

Table 6.1 shows the three categories related to language vitality. In the first category, all the participants were asked if their all the children spoke the mother tongue. The participants from Dhading, Gorkha, Palpa and Arghakhachi reported that their

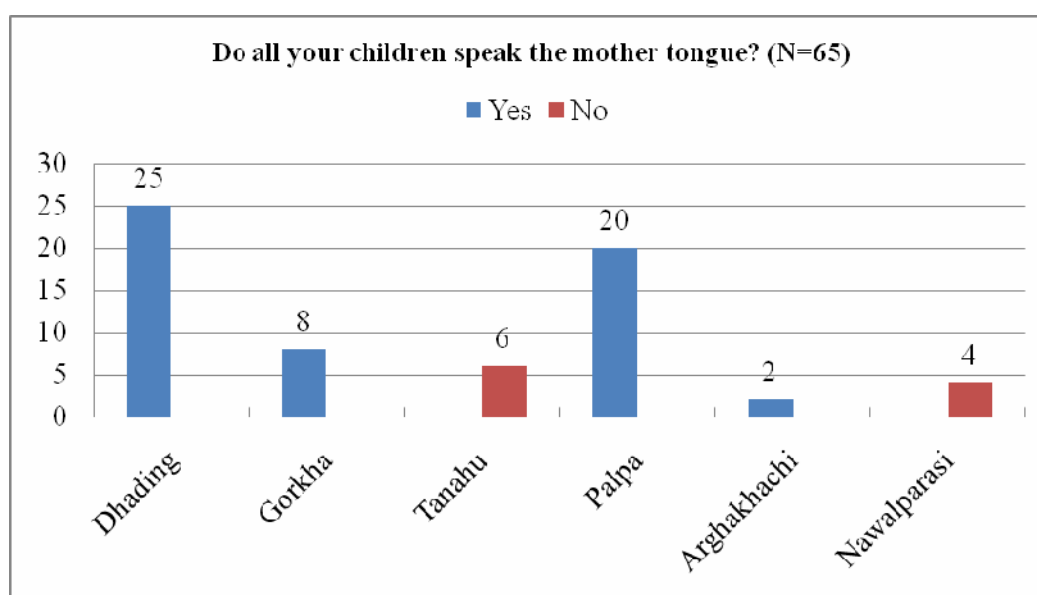
children speak the Kumal language. However, the participants from Tanahu, and Nawalparasi reported that their children do not speak the Kumal language.

In the second category of language vitality, all the participants were asked whether the young people spoke mother tongue as well as it ought to be spoken. The participants from Dhading, Palpa and Arghakhachi reported that the young Kumal people also speak their mother tongue as well as it ought to be spoken. However, the participants from Gorkha, Tanahu and Nawalparasi reported that the young Kumal people do not speak the Kumal language as well as it ought to be spoken.

In the third category of language vitality, all the participants were asked what language the parents in their village most usually spoke with their children. All the participants from all the survey points reported that they most usually speak Nepali with their children.

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

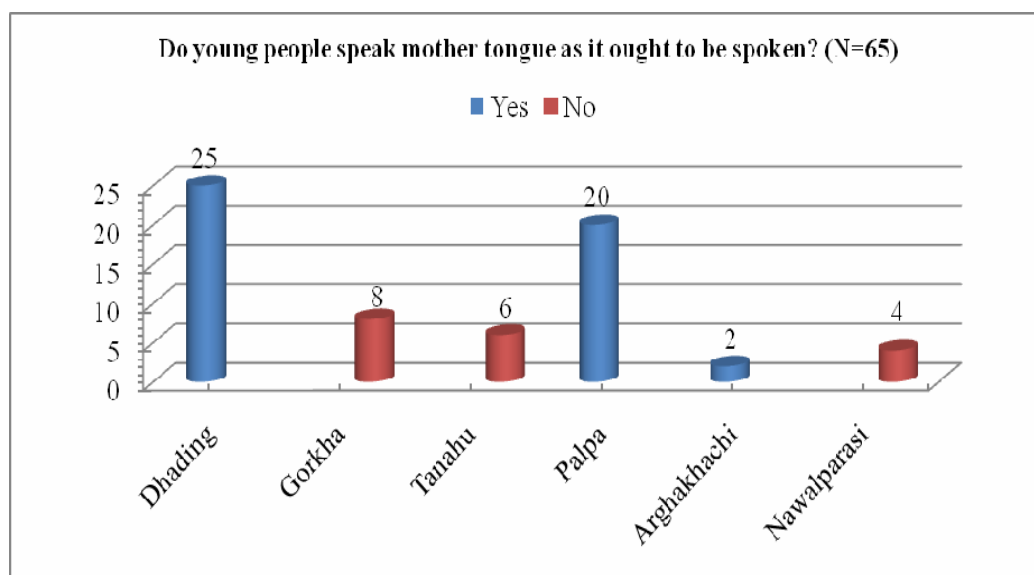
Figure 6.1: Speaking mother tongue by the children



Source: Sociolinguistic survey (2012)

Figure 6.1 shows the majority of the participants reported that their children speak the Kumal language.

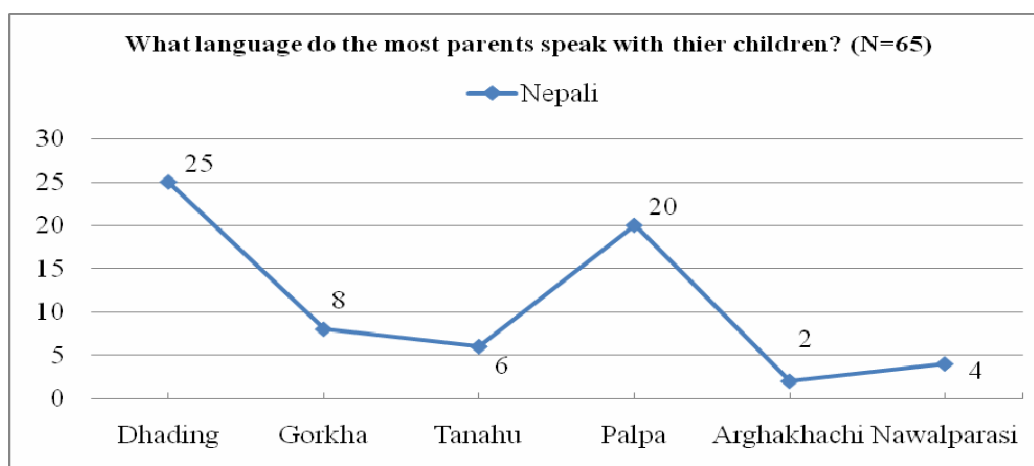
Figure 6.2: Speaking mother tongue by the young people



Source: Sociolinguistic survey (2012)

Figure 6.2 shows the information on the young Kumal people speaking their mother tongue as well as it ought to be spoken. It is clear from the figure that a majority of the participants reported that the young Kumal people speak their mother tongue as well as it ought to be spoken.

Figure 6.3: Language spoken by the parents with their children



Source: Sociolinguistic survey (2012)

Figure 6.3 shows all the participants most usually speak Nepali with their children.

6.2 Language maintenance

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

Table 6.2: Language maintenance in key survey points in Kumal

		Is there intermarriage in your community?		Do you like your children study in mother tongue		Which other language groups have common marital relationship with your language group?
		Yes	No	Yes	No	Tamang, Magar and Nepali
1.	Dhading	25 (38.5%)	-	25 (38.5%)	-	
2.	Gorkha	8 (12.3%)	-	8 (12.3%)	-	
3.	Tanahu	6 (9.2%)	-	6 (9.2%)	-	
4.	Palpa	20 (30.8%)	-	20 (30.8%)	-	
5.	Arghakhachi	2 (3.1%)	-	2 (3.1%)	-	
6.	Nawalparasi	4 (6.1%)	-	4 (6.1%)	-	
	Total	65 (100%)	-	65 (100%)	-	

Source: Sociolinguistic survey (2012)

Table 6.2 shows the survey points and the responses of the participants on three questions. All the participants were asked whether there were intermarriage in their community. All the participants from all the survey points reported that there were intermarriage in their community. Similarly, all the participants were asked whether they liked their children learn/study in mother tongue. All the participants from all the four survey points reported that they liked their children learn/study in mother tongue. All the participants were asked which other language groups had common marital relationship with their language group. All the participants reported that the other language groups, which had marital relationship with their language group were Tamang, Magar and Nepali.

One of the important influencing factors for language maintenance is education. If mother tongue is implemented in education, it plays a crucial role in maintaining mother tongue. Regarding this subject matter, the participants were asked whether

they would support if the schools were opened for teaching their language. The responses of the participants are presented in Table 6.3.

Table 6.3: The ways participants support if schools are opened for teaching their language (N= 65)

	If schools are opened for teaching your language, will you support it:	Number of responses	Percentage
1.	by sending children	65	100%
2.	by encouraging other people to send their children	65	100%
3.	by providing financial help	65	100%
4.	by teaching	65	100%
5.	by helping with the school	65	100%

Source: Sociolinguistic survey (2012)

Table 6.3 shows the responses of the participants for supporting the mother tongue schools. The different kinds of supports reported by the participants were by sending children to school; by encouraging other people to send their children to school; by providing financial help; by teaching, etc.

6.3 Language attitudes

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

Table 6.4: Distribution of the responses to what languages they love the most (N=65)

	What languages do they love the most?	Male (n=35)	Female (n=30)	Total (N=65)
1.	Kumal	35 (100%)	30 (100%)	65 (100%)
2.	Nepali	-	-	-

Source: Sociolinguistic survey (2012)

Table 6.4 shows the information on what languages the participants love most. Concerning this point, all the participants reported that they love their mother tongue most.

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

Table 6.5: Feeling of the participants while speaking the mother tongue in the presence of the speaker of the dominant language

	When you speak your mother tongue in the presence of the speaker of the dominant language what do you feel...	Male (n=35)	Female (n=30)	Total (N=65)
1.	Prestigious	35 (100%)	30 (100%)	65 (100%)
2.	Embarrassed	-	-	-
3.	Neutral	-	-	-

Source: Sociolinguistic survey (2012)

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

Table 6.6 presents the responses of the participants whether they faced problems because of being a native speaker.

Table 6.6: Any problem faced because of being a native speaker of your mother tongue

	Have you ever had any problem because of being a native speaker of your mother tongue?	Male (n=35)	Female (n=30)	Total (N=65)
1.	Yes	1 (2.9%)	-	1 (1.5%)
2.	No	34 (97.1%)	30 (100%)	64 (98.5%)

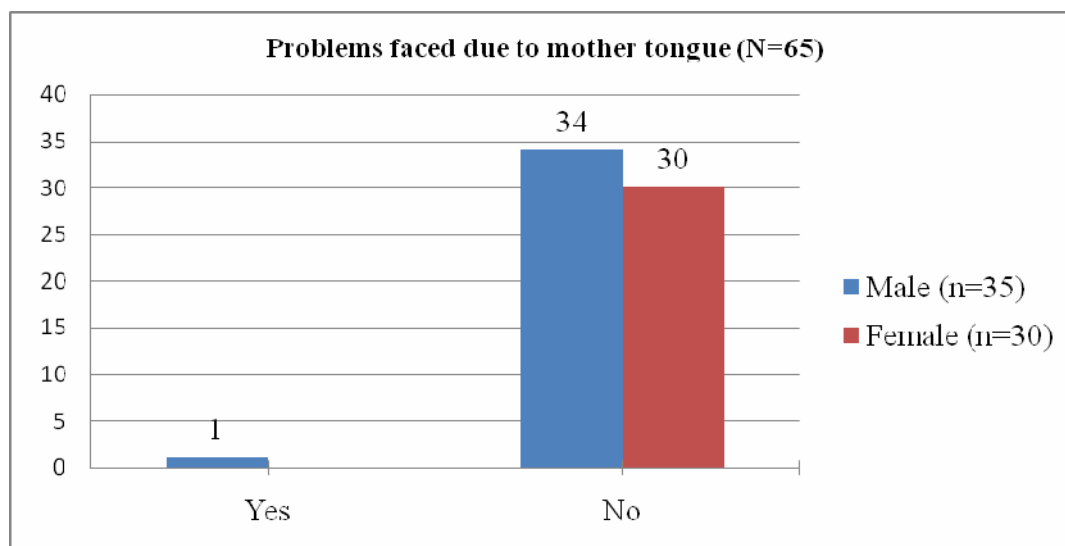
Source: Sociolinguistic survey (2012)

Table 6.6 shows the information on facing problems because of being a native speaker. Regarding the male participants, a majority of thirty-four participants (97.1%) out of thirty-five reported that they had had no problem because of being a

native speaker of their mother tongue. On the other hand, one participant (2.9%) reported that he had faced problem because of being a native speaker of his mother tongue. Regarding the female participants, all reported that they had had no problem because of being a native speaker.

Figure 6.4 shows the problems that the participants had had because of being a native speaker of their mother tongue.

Figure 6.4: Problems faced by the participants due to their mother tongue



Source: Sociolinguistic survey (2012)

All the participants were asked how they would feel if their son or daughter were married anyone who did not know their language.

Table 6.7: Feelings of the participants if their sons or daughters married someone who does not know their language

	How would you feel if your son or daughter married someone who does not know your language?	Male (n=35)	Female (n=30)	Total (N=65)
1.	Good	-	-	-
2.	Indifferent	-	-	-
3.	Bad	35 (100%)	30 (100%)	65 (100%)

Source: Sociolinguistic survey (2012)

Table 6.7 shows that all the participants feel 'bad' if their son or daughter is married to anyone who does not know their mother tongue.

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

Table 6.8: Mother tongue of the children

	When the children of your village grow up and have children, do you think these children might speak your language?	Male (n=35)	Female (n=30)	Total (N=65)
1.	Yes	25 (71.4%)	30 (100%)	55 (84.6%)
2.	No	10 (28.6%)	-	10 (15.4%)

Source: Sociolinguistic survey (2012)

In regard to the question whether the children might speak their language in future, Table 6.8 shows two answers as 'Yes' and 'No'. Concerning the male participants, a majority of the participants (71.4%) reported that they might speak their language if opportunity provided, which is followed by the response of 'No' (28.6%). However, all the female participants reported that they might speak their mother tongue if opportunity given.

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

Table 6.9: Attitude of the participants on mother tongue in the survey points

		How do you feel if the children speak their mother tongue? (N=65)			How do you feel if the children do not speak their mother tongue? (N=65)		
		Good	Indifferent	Bad	Good	Indifferent	Bad
1.	Dhading	25 (38.5%)	-	-	-	-	25 (38.5%)
2.	Gorkha	8 (12.3%)	-	-	-	-	8 (12.3%)
3.	Tanahu	6 (9.2%)	-	-	-	-	6 (9.2%)
4.	Palpa	20(30.8%)	-	-	-	-	20 (30.8%)
5.	Arghakhachi	2 (3.1%)	-	-	-	-	2 (3.1%)
6.	Nawalparasi	4 (6.1%)	-	-	-	-	4 (6.1%)
Total		65 (100%)	-	-	-	-	65 (100%)

Source: Sociolinguistic survey (2012)

In regard to the responses shown in Table 6.9, all the participants reported that they feel 'good' if their children speak their mother tongue; on the other hand, they feel 'bad' if their children do not speak their mother tongue.

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

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

	What language should your children speak first?	Male (n=35)	Female (n=30)	Total (N=65)
1.	Kumal	35 (100%)	30 (100%)	65 (100%)
2.	Nepali	-	-	-

Source: Sociolinguistic survey (2012)

Concerning the response shown in Table 6.10, all the participants reported that their children should speak mother tongue first.

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

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

	Do you think that the language spoken by you is different from your grandparents?	Male (n=35)	Female (n=30)	Total (N=65)
1.	Yes	15 (42.9%)	11 (37.7%)	26 (40)%
2.	No	20 (57.1%)	19 (63.3%)	39 (60)%

Source: Sociolinguistic survey (2012)

Concerning the response in Table 6.11, a majority of the male participants (57.1%) reported that they thought that the language spoken by them was not different from their grandparents; on the other hand, a minority of the participants (42.9%) reported that they thought that the language spoken by them was different.

Concerning the female participants, a majority of the participants (63.3%) reported that they thought that the language spoken by them was not different from their parents; on the other hand, a minority of the female participants (37.7%) reported that they thought that the language spoken by them was different. In total, a majority of

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

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

Table 6.12: How the language is different from the grandfather¹

	How is the language spoken by you is different from your grandfather?	Male (n=15)	Female (n=11)	Total (N=26)
1.	Pronunciation	5 (33.3%)	3 (27.3%)	8 (30.8%)
2.	Vocabulary	6 (40%)	3 (27.3%)	9 (34.6%)
3.	Way of speaking	4 (26.7%)	5 (45.4%)	9 (34.6%)
Total		15 (100%)	11 (100%)	26 (100%)

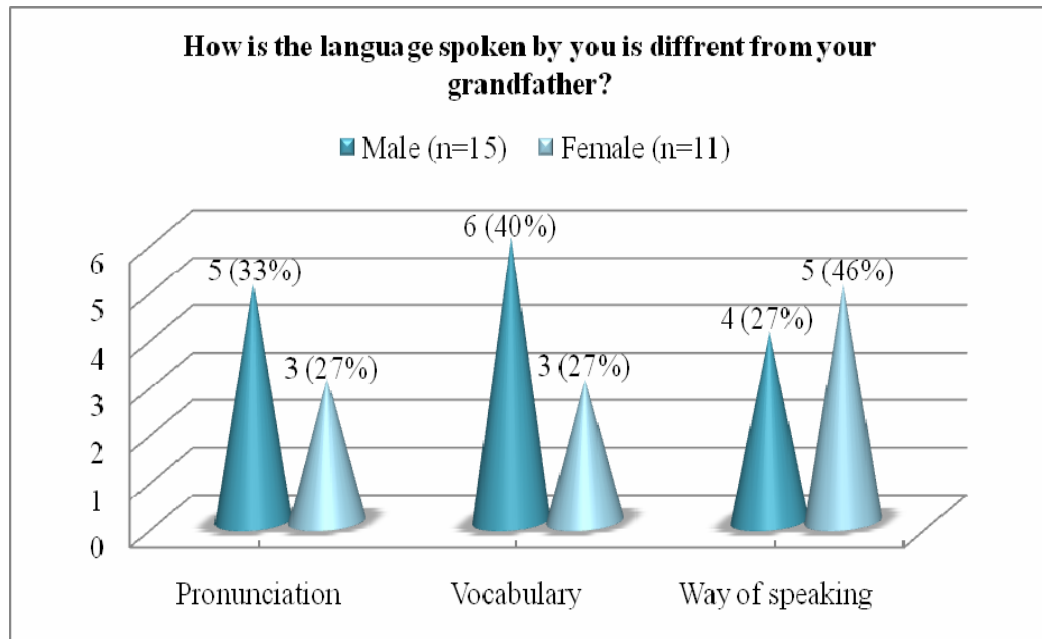
Source: Sociolinguistic survey (2012)

Of the total sixty-five participants, only twenty-six participants reported that the Kumal language spoken by them was different. Of them, fifteen were male participants; and eleven females. Concerning the male participants, five participants (33.3%) reported that the difference was in pronunciation, which is followed by vocabulary (40%) and way of speaking (26.7%). Concerning female participants, three participants (27.3%) reported that the difference was pronunciation, which is followed by vocabulary (27.3%) and way of speaking (45.4%). In total, a majority go the participants (34.6%) reported that the difference was the way of speaking, and vocabulary use, which is followed by pronunciation (30.8%).

Figure 6.5 shows how the language spoken by the participants is different from their grandfathers.

¹ In the context of how the language is different from the grandparents, only the fifteen males and eleven female participants reported as their language different in certain ways from their grandfathers.

Figure 6.5: Language difference in certain ways from the grandfather



Source: Sociolinguistic survey (2012)

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

Table 6.13: Feelings of the participants towards mother tongue

	How do you feel when you hear young people of your own community speaking other languages instead of their first language?	Male (n=35)	Female (n=30)	Total (N=65)
1.	Good	-	-	-
2.	Indifferent	-	-	-
3.	Bad	35 (100%)	30 (100%)	65 (100%)

Source: Sociolinguistic survey (2012)

In regard to the response of the participants in Table 6.13, all the participants (100%) reported that they feel 'bad' when they hear the young Kumal people of their own community speaking other languages instead of their first language.

6.4 Summary

A majority of the participants reported that their children speak the Kumal language; the young Kumal people also speak their mother tongue as well as it ought to be spoken. They also reported that they most usually use Nepali with their children. All the participants from all the survey points reported that they liked their children learn/study in mother tongue; other language groups, which have marital relationship with their language group are Tamang, Magar and Nepali; feel prestigious while speaking their mother tongue in the presence of the speaker of the dominant language; feel good if their children speak their mother tongue; and bad if their children do not speak their mother tongue and when hear the young Kumal people of their own community speaking other language instead of their first language. A majority of the participants (71.4%) reported that their children might speak their language if opportunity provided. All the participants reported that their children should speak mother tongue first. A majority of the participants (34.6%) reported that the language difference from their grandparents was the way of speaking, and vocabulary use, followed by pronunciation (30.8%).

CHAPTER 7

LANGUAGE RESOURCES AND LANGUAGE DEVELOPMENT

7.0 Outline

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

7.1 Language resources

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

However, LinSuN, the Central Department of Linguistics, Tribhuvan University in collaboration with National Foundation for Development of Indigenous Nationalities (NFDIN), has already carried out an important work of the Kumal language documentation. The language resources in the Kumal language are presented in Table 7.1.

Table 7.1: Language resources

	Language resources
1.	Kumal language documentation, Central Department of Linguistic, T.U.
2.	Kumal-Nepali-English Basic Vocabulary, Central Department of Linguistics, T.U.
3.	Folktales
4.	Folk songs
5.	Folk music
6.	Religious literature

Source: Sociolinguistic survey (2012)

7.2 Language development

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

Table 7.2: Hopes and plans for Kumal language

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

Source: Sociolinguistic survey (2012)

7.2.1 Appreciative Inquiry (ACI)

Appreciative Inquiry (ACI) tool was employed to gather information about the dreams and aspirations from the language activists and community heads. In this tool, the participants were asked to describe things that made them feel happy or proud

about their language or culture. Then, based on those good things in the Kumal language and culture, they were asked to express they 'dreamed' about how they could make their language or culture even better. They were advised to categorize the dreams from the easiest to the most difficult, specify which ones were most important and to choose a few to start on developing plans such as who else should be involved, what the first step should be and what resources they needed. Table 7.3 presents the summary of the responses to major queries in the survey points in Kumal.

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

Survey points	Good things that make the Kumal people feel happy or proud about their language	Dreams about how they could make their language even better	Most important dream to start on planning
Dhading	1. Mother tongue of Kumal 2. Kumal culture is embodied in this language 3. Helpful to communicate secrete things	1. To prepare textbooks in the Kumal language for their children 2. To have equal access to media 3. To begin mother tongue at primary level	1. To document and prepare phonemic inventory and prepare reading and teaching material in the Kumal language
Gorkha	1. The mother tongue is the symbol of ethnic identity of Kumal 2. It is easy to communicate secrete matters	1. To prepare textbooks in the Kumal language 1. To prepare Kumal teachers for mother tongue education	1. To prepare reading material and implement the Kumal language in primary level education
Tanahu	1. Mother tongue is the symbol of ethnic identity of Kumal 2. It is our ancestral language	1. To prepare textbooks in the Kumal language 2. To prepare Kumal teachers for mother tongue education	1. To start preparing textbooks in the Kumal language
Palpa	1. It is the symbol of ethnic identity of Kumal 2. It is our ancestral language.	1. To begin mother the Kumal language at the primary level education 2. To prepare textbooks in	1. To document and prepare phonemic inventory and prepare reading and teaching material in the Kumal

	3. It helps communicate secretly	the Kumal language 3. To use the Kumal language in the local government office	language. 2. Implement the Kumal language in primary level education
--	----------------------------------	---	---

Source: Sociolinguistic survey (2012)

7.2.2 Sociolinguistic questionnaire C

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

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

- i) by devising the script and publishing newspapers;
- ii) by making the spelling system systematic;
- iii) by compiling dictionary;
- iv) by writing grammar;
- v) by encouraging people to write literature in mother tongue;
- vi) by writing and publishing textbooks;
- vii) by publishing newspapers;
- viii) by making use of the language in administration; and
- ix) by making use of the language in the medium of instruction at primary level.

7.3 Summary

The Kumal language is still in oral form. No writing system in this language is developed yet. The language resources in the Kumal language are Kumal language documentation, Kumal-Nepali-English basic vocabulary documentation, folktales, folksongs, folk music, etc. The major hopes of the participants for the Kumal language development are identifying the Kumal phonemes, developing script and writing system, producing reading materials in the Kumal language and implementing

the Kumal language in the primary education system. The major plans of the participants for the Kumal language development are launching linguistic awareness program in the Kumal community, coordinating related organizations, fund raising from the community and related organizations and government agencies

CHAPTER 8

SUMMARY OF FINDINGS AND RECOMMENDATIONS

8.1 Major findings

The main goal of this survey was to look at the sociolinguistic situation of Kumal, an endangered Indo-Aryan language spoken mainly in the Western Development Region of Nepal. The survey has gathered information of the level of mother tongue proficiency and bi/multilingualism, language vitality, language maintenance and language attitudes in Kumal. Moreover, the survey has also attempted to collect information about language resources, dreams and plans of the speech community for the development of Kumal language. The major findings of the survey are as follows:

1. Taking Gorkha as the core survey point, the wordlist provided by the participants from the Arghakhanchi survey point shares 69% similarity; Dhading 76%; Palpa 77%; Nawalparasi and Tanahu 100%.
2. Concerning the male participants, in the domains of counting and singing, a majority of the participants reported that they most frequently used Kumal-Nepali. However, in other domains as joking, bargaining, story-telling, discussion, praying, quarreling, abusing, telling stories to children, singing at home, family gatherings and village meeting, a majority of the participants reported that they most frequently used the Kumal language.
3. Concerning the female participants, in the domains of counting and singing, a majority of the female participants reported that they most frequently used Kumal-Nepali. However, in other domains as joking, bargaining, story-telling, discussion, praying, quarreling, abusing, telling stories to children, singing at home, family gatherings and village meetings, a majority of the participants reported that they most frequently used the Kumal language.
4. While talking with different family members about educational matters like school, admission, studies, teacher, etc., a majority of the participants reported that they most frequently use the Kumal language, followed by Kumal-Nepali and Nepali.

5. While discussing with different family members about social events and family matters like festivals, election, ceremonies, marriage, savings, spending, etc., a majority of the participants reported that they most frequently use the Kumal language, followed by Kumal-Nepali and Nepali.
6. All the participants reported that they most frequently use Nepali while writing letters to their family members.
7. All the participants reported that their children most frequently use Nepali while playing with other children, talking with neighbors and at school.
8. A majority of the participants (53.8%) reported that they most frequently use Nepali for marriage invitations, followed by the Kumal language (46.2%).
9. All the participants reported that they most frequently use Nepali for writing minutes in the community meetings.
10. Concerning the frequency of the use of mother tongue, a majority of the participants (93.8%) reported that they use the Kumal language every day.
11. Concerning the frequency of the use of the language of wider communication (LWC), all the participants reported that they use Nepali every day.
12. All the participants reported that they usually use Nepali when the speakers of other languages visit at their home.
13. The Kumal language is still in oral form.
14. All the participants reported that they prefer their mother tongue to be used as the language for the medium of instruction at primary level for their children.

8.2 Recommendations

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

- a) A detailed survey is required to carry out for identifying dialectal variation in the Kumal by applying advanced tools such as SRT and RTT.
- b) There is a need of detailed language documentation project on the Kumal language for preserving and promoting the mother tongue.

- c) There is a need of phonological analysis and developing orthographic system in this language because this language is still in oral form in Nepal. Then, there is a need of developing dictionary, grammar, and reading materials in Kumal.
- d) The government should immediately pay attention to preserve the Kumal language by launching documentation program.
- e) Non-formal education program should be carried out in the Kumal language by preparing the suitable reading materials addressing the local needs and incorporating the culture and tradition.

ANNEX-I

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

Sociolinguistic Questionnaire (A)

Notes:

Shaded items are NOT to be read aloud.

Introduce yourself first:

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

INFORMED CONSENT:

Given: ☐

Not Given: ☐

A. Meta data (Baseline information)

ENTER THE ANSWERS TO THE FOLLOWING BEFORE THE INTERVIEW:

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

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

8. Name of language consultant:

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

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

11. Are you literate?

(a) ☐ Yes (b) ☐ No

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

(a) ☐ Formally (b) ☐ Non-formally

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

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

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

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

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

(a) ☐ Yes (b) ☐ No

16. Caste

17. Ethnic group:

18. Religion:

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

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

19. Your mother tongue's name:

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

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

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

(i)..... (ii)

(iii)..... (iv)

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

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

SCREENING CRITERIA #1: At least one parent from target MT.

YES ☐ **NO** ☐

24. Mother tongue of your husband/ wife

25. What village were you born in?

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

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

26. Where do you live now?

27. How many years have you lived here?

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

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

SCREENING CRITERIA #2:

YES ☐ **NO** ☐

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

B. Language resources

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

(a) ☐ folk tales,

(b) ☐ songs,

(c) ☐ religious literature,

(d) ☐ radio,

(e) ☐ films,

(f) ☐ CD/ DVD,

(g) ☐ Other.....

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

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

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

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

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

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

(a) ☐ Yes (b) ☐ No

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

What script(s) is your language written in?

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

(a) ☐ Yes (b) ☐ No

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

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

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

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

C. Mother-tongue Proficiency and Multilingualism

39. What languages can you speak?

40. What language did you speak first?

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

Which language do you speak...

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(a) ☐ Yes (d) ☐ A little bit (c) ☐ No

D. Domain of Language Use

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

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

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

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

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

(enter below)

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

(c) While writing letters? (enter below)

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

56. What language do your children usually speak while:

(a) playing with other children?

(b) talking with neighbors?

(c) at school?

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

E. Language Vitality

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

F. Language Maintenance

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

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

G. Language Attitudes

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

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

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

- (a) ☐ Yes (b) ☐ No

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

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

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

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

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

(a) ☐ Yes (b) ☐ No

75. How do you feel about this?

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

76. What language should your children speak first?

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

(a) ☐ Yes (b) ☐ No

78. (If "Yes") How?

(a) pronunciation

(b) vocabulary

(c) use of specific type of sentences

(d) mixing of other languages

(e) way of speaking

(f) Other.....

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

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

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

The End

ANNEX-II

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

A. Meta data (Baseline information)

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

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

8. Name of language consultant:

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

10. Age:

11. Caste/ethnic group:

12. Your mother tongue's name:

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

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

SCREENING CRITERIA #1: From target MT and at least one parent from target MT.

YES ☐ NO ☐

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

15. Where do you live?

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

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

(a) ☐ Yes

(b) ☐ No

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

SCREENING CRITERIA #2:

YES ☐ NO ☐

Grew up here, Live here now, and, If they have lived elsewhere, it is not more than 5 years and they have lived in this village for the past 5 years.

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

B. Domains of language use

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

C. Dialect mapping

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

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

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

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

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

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

D. Multilingualism

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

E. Appreciative enquiry

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

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

The End

ANNEX-III

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

Notes:

Shaded items are NOT to be read aloud.

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

INFORMED CONSENT: Given: ☐ Not Given: ☐

A. Meta data (Baseline Information)

ENTER THE ANSWERS TO THE FOLLOWING BEFORE THE INTERVIEW:

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

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

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

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

(a) ☐ Yes (b) ☐ No

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

(a) by devising the script?

(a) ☐ Yes (b) ☐ No

(b) by making the spelling system systematic?

(a) ☐ Yes (b) ☐ No

(c) by compiling dictionary?

(a) ☐ Yes (b) ☐ No

(d) by writing grammar?

(a) ☐ Yes (b) ☐ No

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

(a) ☐ Yes (b) ☐ No

(f) by writing and publishing textbooks?

(a) ☐ Yes (b) ☐ No

(g) by publishing newspapers?

(a) ☐ Yes (b) ☐ No

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

(a) ☐ Yes (b) ☐ No

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

(a) ☐ Yes (b) ☐ No

(j) in any other ways?

Proceed to ask individual Sociolinguistic Questionnaire A, if appropriate.

ANNEX-IV

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

कोड नं.....

२१० शब्दसूची

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

अनुसन्धाता (हरू) को नाम:

मिति:.....

(१).....

(२).....

(३).....

(४).....

(५).....

भाषासूचक (हरू) को नाम:

(१).....

(२).....

(३).....

(४).....

(५).....

स्थान:

जिल्ला.....

गाविस/नगरपालिका:

वडा नं:.....

गाउँ/टोल:.....

भाषाको नाम:.....

अन्तर्वार्ताको माध्यमभाषा:

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

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

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

୬୨.	leaf	पात	
୬୩.	root	जरा	
୬୪.	thorn	काँडो	
୬୫.	flower	फूल	
୬୬.	fruit	फलफूल	
୬୭.	mango	आँप	
୬୮.	banana	केरा	
୬୯.	wheat(husked)	गहुँ	
୭୦.	barley	जौ	
୭୧.	rice (husked)	चामल	
୭୨.	potato	आलु	
୭୩.	eggplant	भण्टा	
୭୪.	groundnut	बदाम	
୭୫.	chili	खुर्सानी	
୭୬.	turmeric	बेसार	
୭୭.	garlic	लसुन	
୭୮.	onion	प्याज	
୭୯.	cauliflower	काउली	
୮୦.	Tomato	गोलभेंडा	
୮୧.	cabbage	बन्दा	
୮୨.	oil	तेल	
୮୩.	salt	नुन	
୮୪.	meat	मासु	
୮୫.	fat (of meat)	बोसो	
୮୬.	fish	माछा	
୮୭.	chicken	चल्ला	
୮୮.	egg	अण्डा	
୮୯.	cow	गाई	

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

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

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

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

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

-The End-

References:

- CBS. 2012. *National Population and Housing Census 2011: National Report*. Central Bureau of Statistics, Kathmandu, Nepal.
- Eppele, John W., M. Paul Lewis, Dan Raj Regmi and Yogendra P. Yadava. eds. 2012. *Ethnologue: Languages of Nepal*. Kathmandu: Linguistic Survey of Nepal (LinSuN).
- Gautam, Bhim Lal; Krishna Prasad Parajulu; and Rajendra Thokar. 2006. *Basic Kumal-Nepali-English Dictionary*. A report submitted to the National Foundation for Development of Indigenous Nationalities, Sanepa, Lalitpur.
- Parajuli, Krishna Prasad. 2000. *A Grammar of Kumal (as spoken in Arghakhanchi)*. A dissertation submitted to the Central Department of Linguistics, T.U.
- Pokharel. Bal Krishna. 2050 V.S. *Rastra Bhasa*. 8th edition, Kathmandu.
- Regmi, Dan Raj. 2013. Nepalka bhashaharuko sarvekshan: sthiti ra chunauti (Linguistic survey of Nepal: situation and challenges). Article presented at a national workshop program convened by Ministry of Education and Nepal Academy, July 10, 2013.
- School Atlas for Nepal*. 1997. Oxford University Press.
- Wimbish, John S. 1989. *Wordsurv: A Program for Analyzing Language Survey Wordlists*. Dallas: Summer Institute of Linguistics.