A Sociolinguistic Survey of Magar-Dhut

A Report

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Linguistic Survey of Nepal (LinSuN)

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Acknowledgements

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Chapter 1

Introduction

1.0 Outline

This chapter deals with the introduction of the report in general. It consists of eight sections. Section 1.1 deals with general background of the Magar language. Similarly, section 1.2 presents the Magar people, including the Magar people, caste/ethnic groups, religion, literacy, occupation and dress and ornaments. Section 1.3 presents the demography and distribution the Magar language. Similarly, section 1.4 deals with geographical location of the survey points in Magar. In section 1.5, we discuss the linguistic affiliation of the Magar language. Similarly, section 1.6 deals with previous research works on Magar language in general and Magar-Dhut in particular. Section 1.7 presents the purpose and goals of the study, and 1.8 deals with the organization of the report.

1.1 Background

This is the report of a sociolinguistic survey of the Magar language spoken in Tanahu, Syangja, Palpa, Surkhet, Nawalparasi, and Udayapur districts of Nepal. It includes a brief description of Magar-Dhut language, its language resources, mother tongue proficiency and bi/multilingualism, domains of language use, language vitality and language transmission, language attitudes, language development and dialect mapping.

Nepal is a multiracial, multilingual, multicultural and multi-religious country. It is rich in its linguistic diversity. The four great language families namely- Sino-Tibetan, Indo-European, Dravidian and Austro-Asiatic and also include one possibly linguistic isolate i.e. Kusunda.

According to *Ethnologue* (2012), there are about 124 living languages and dialects of four different genetic stocks spoken within the country. The latest official census of 2011 records the number of speakers for 123 languages and also includes an additional category of 'other unknown languages' with close to half million speakers. However, there is no reliable estimate of the actual number of languages spoken within the country. The current estimate of many linguists of Nepal is that there are at least 130 languages in Nepal.

Magar is one of the major languages spoken in the hilly regions of Nepal. It is mainly spoken spoken in Lumbini Zone, Palpa and Nawalparase districts; Gandaki Zone, Syangja and Tanahu districts; isolated in Bheri Zone, Surkhet, Jajarkot, and Dailekh districts and Sagarmatha Zone Udayapur district. The language has several alternate names like Magar,

Magari, Mangar, Mangari. Magar language stands at the seventh rank in Nepal in terms of the large number of population speaking their mother tongue. The Magar tongue speaking population in 1952/54, 1991, and 2001 were 273780, 430264, and 770116 respectively. According to the recent census report of Nepal 2011, Magar is spoken by 788530 speakers as their mother tongue. Magar is classified as Sino-Tibetan, Tibeto-Burman, Western Tibeto-Burman, Himalayan, Central Himalayan language.

1.2 The Magar people

Generally, the term Magar refers to a large ethnic group scattered in most of the hilly region of Nepal. Actually, there are many ethnic and language diversities under the umbrella term Magar. The Magar are one of the oldest known ethnic groups in Nepal; however, their origin is unclear. They are believed to be of Tibetan descent because their language and dances are similar to those of the Tibetan culture. Some of the Magar people live in the plains where the Himalayan regions begin. Others occupy the lower hills of the Mahabharat range while a few inhabit the high altitude mountain areas. There are two major groups of Magar (the Eastern and Western) and which are further divided into a number of clans. Most Magar are craftsmen, although some who own their land have become farmers. Others work as miners, blacksmiths, or basket weavers. They tend to be simple minded, hard-working, honest, self-reliant, and self-sufficient people. They are very jovial and love to sing and dance. They have several kinds of dances as well as traditional games that they frequently play.

Magar marriages are arranged in a unique fashion. The groom's brother-in-law must go to the bride's family and offer a "bride price" of money and alcohol. If the proposal is accepted, further payments are then made. Marriages to maternal first cousins are the most common arrangement. The most distinctive element in the Magar family kinship is the strong bond between maternal uncles and their nephews. They treat each other with mutual respect because when the nephew is ready to marry; his bride will be chosen from among his uncle's daughters (http://www.joshuaproject.net/people-profile.php?peo3=11698&rog3=NP).

1.2.1 Caste/ethnic groups

In this survey, the research team has found the Magar people living in different places of western and mid-western regions and also in the eastern region of Nepal. Among them, we visited seven spots, i.e. Gainrakhudi, Kahunshivpur VDC, Tanahu; Lasarghabesi, Alamdevi VDC, Syangja; Mauriya, JhirubasVDC, Palpa; Damare, Satakhani VDC, Surkhet; Maulathar, Hupsekot VDC and Arunkhola, Nayabelani VDC, Nawalparasi; and Murkuchi, RautaVDC,

Udayapur. Table 1.1 presents castes/ethnic situation in Magar in Tanahu, Syangja, Palpa, Surkhet, Nawalparasi and Udayapur districts.

Table 1.1: Castes/ethnic groups in Magar-Dhut

	Place	Castes/ethnic Groups
1.	Gainrakhudi, Kahunshivpur, Tanahu	Makhim, Thapa Magar, Diswa Magar, Ale, Sinjali Thapa, Rana
2.	Lasarghabesi, Alamdevi, Syangja	Sinjali, Maske, Rana, Mijar Thoke, Bangsali, Thapa
3.	Mauriya, Jhirubas, Palpa	Gharti, Soti
4.	Damare, Satakhani, Surkhet	Shrish, Somai, Thapa, Khamcha, Hiski Rana
5.	Maulathar, Hupsekot, Nawalparasi	Ale, Somai, Theng, Barhaghare, Magar, Gaha
6.	Arunkhola, Nayabelani, Nawalparasi	Thapa, Bayambu, Sunari Magar, Khang Gaha, Bakbal
7.	Murkuchi, Rauta, Udayapur	Thapa, Rana, Ale, Lhayo

Table 1.1 shows that in Magar speech community there is one caste and different ethnic or clan name system.

1.2.2 Religion

Generally Magars are worshipper of nature. However, census 2001 shows most of the Magars are under the influence of Hindu religion. Most of the Magar people practice a traditional religion, however many claim to be Hindu. Table 1.2 presents the situation of religion in Magar-Dhut.

Table 1.2: Population distribution of Magars according to religion

N= 84	Religions	Number	Percentage
1.	Hinduism	12,10,276	74.6 %
2.	Buddhism	3,97,036	24.5%
3.	Kirat	2,789	0.17%
4.	Christian	8,314	0.5%
5.	Shikha	253	0.02%
6.	Jain 58	58	0.004%
7.	Bahai	31	0.002%
8.	Others	3,664	0.28%
Total		1,622,421	100%

Source: Population Monograph of Nepal, Vol. 1, CBS Kathmandu, Nepal 2003

From this table we can conclude that most of the Magar-Dhuts follow Hinduism and Buddhism as their religion.

1.2.3 Literacy

Generally speaking, literacy in Magar speech community is still poor. Especially women are deprived of formal education, though this seems to be changing with the younger generation. The survey has estimated the general trends of literacy in this community. Table 1.3 presents the literacy situation of Magar-Dhut in Tanahu, Syangja, Papla, Surkhet, Nawalparasi and Udayapur districts.

Table 1.3: Literacy in Magar-Dhut by sex

Literacy			
Male (N= 42)		Female (N= 42)	
Literate	Illiterate	Literate	Illiterate
30 (71%)	12 (29%)	17 (40%)	25 (60%)

Table 1.3 shows that in Magar speech community literacy rate is very poor. Only 71% males are literate and rest 29% males are even illiterate. The case of females regarding literacy is even very poor since only 40% females are literate whereas the rest 60% females are even illiterate. We can conclude that the females are more illiterate than the male in Magar-Dhut community.

Table 1.4: Literacy in Magar by age groups

A1 (n=28)		A2 (n=28)		A3 (n=28)	
Literate	Illiterate	Literate	Illiterate	Literate	Illiterate
23 (82%)	5 (18%)	18 (64%)	10 (36%)	6 (21%)	22 (79%)

Table 1.4 shows that in the age group of 15-29 years literacy rate is higher than other groups. In this group 82% Magar speakers are literate while only 18% are illiterate. There is 64% literacy in the age group of 30-59 and rests 36% are illiterate. Similarly, in the age group of 60+ literacy rate is very poor. In this group only 21% speakers are literate where as rests 79% speakers are illiterate.

1.2.4 Occupation

Farming, military service, weaving, hunting, and fishing are their major occupations. Agriculture and the military are the primary sources of income. Magars constitute the largest number of Gurkha soldiers outside Nepal. Magars are famous for gallant warriors wherever

they served in the past. The Magars are well represented in Nepal's military as well as in the Singapore Police Force, the British and Indian Gurkha regiments, and they are also employed as professionals in the fields of medicine, education, government service, law, journalism, development, aviation and in business in Nepal and other countries. Toni Hagen, who did his field research in Nepal during 1950s, observed: Magars possess considerable skill as craftsmen: they are the bridge builders and blacksmiths among the Nepalese, and the primitive mining is largely in their hands. On the lower courses of the Bheri & Karnali rivers, a great number of Magars annually migrate to the Terai & there manufacture bamboo panniers, baskets, and mats for sale in the bazaars along the borders. In their most northerly settlement, on the other hand, the important trading centre of Tarakot on the Barbung River, they have largely adopted their way of life, their clothes, and their religion to that of the Tibetans; like the latter, they also live by the salt trade. (http://en.wikipedia.org/wiki/Magars)

1.2.5 Dress and ornaments

The Eastern Magar people have a unique style of dress. Most often, they wear loin cloths and *bhotos* (shirts with sleeves), or shirts and coats. The women also wear loin cloths called dhotis. They often adorn themselves with phulis (flower-like ear ornaments) in the middle parts of their ears and necklaces made of glass beads and silver Indian coins. Some aspects of western style clothing are slowly becoming more common. (http://www.joshuaproject.net/people-profile.php?peo3=11698&rog3=NP).

The Magar of the low hills wear the ordinary *kachhad* or wrap-on-loincloth, a *bhoto* or a shirt or vest, and the usual Nepali topi. The women wear the *phariya* or *sari* or *lunghi*, *chaubandhi cholo* or a closed blouse and the heavy *patuka* or waistband and the *mujetro* or shawl-like garment on the head. The higher-altitude Magars wear an additional *bhangra*, and the ones living in the Tarakot area even wear the Tibetan *chhuba*. The ornaments are the *madwari* on the ears, *bulaki* on the nose and the *phuli* on the left nostril, the silver coin necklace and the *pote* (green beads) with the *tilhari* gold cylinder and *kuntha*. Magar males do not wear many ornaments, but some are seen to have silver or gold earrings, hanging from their earlobes, called *"gokkul"*. The magar girls wear the amulet or locket necklace, and women of the lower hills and the high-altitude ones wear these made of silver with muga stones imbedded in them and *kantha*. The bangles of gold and glass are also worn on their hands along with the *sirbandhi*, *sirphuli* and *chandra* on their heads. These are large pieces of gold beaten in elongated and circular shapes. (http://en.wikipedia.org/wiki/Magars)

1.3 Demography and distribution

Nepal is divided into 14 zones and 75 districts. The Magars are found living in all the 75 districts of Nepal. It has also been reported that the Magar people also live in Darjeeling district of West Bengal, Asam, Gwahati, and Sikkim state of India. The present research focuses on Tanahu, Syangja, Palpa, Nawalparasi, Surkhet and Udayapur districts of Nepal. Magar-Dhut speaking areas were selected on the basis of geographical location from the core point (i.e., Gainrakhudi, Kahunshivpur VDC, Tanahu; Lasarghabesi, Alamdevi VDC, Syangja; Mauriya, JhirubasVDC, Palpa; Damare, Satakhani VDC, Surkhet; Maulathar, Hupsekot VDC and Arunkhola, Nayabelani VDC, Nawalparasi; and Murkuchi, Rauta VDC, Udayapur.) According to the recent census report of Nepal 2011, Magar is spoken by 788,530 speakers as their mother tongue.

Table 1.5: District-wise distribution of the Magar (surveyed districts of Magar)

Districts	Magar population	Magar speakers	Percent
Tanahu	84,332	67,700	80.27
Syangja	67,245	53,526	79.59
Palpa	136,750	91,106	66.62
Nawalparasi	96,881	80,071	82.64
Surkhet	55,668	15,501	27.84
Udayapur	39,721	34,258	86.24

Source: Population Census 2001

1.4 Geographical location of the survey points in Magar-Dhut

This survey selected one survey point in Tanahu district; one point in Syangja district; one point in Palpa district; one point in Surkhet; two points in Nawalparasi district and one survey point in Udayapur district. The core point is selected from Syangja, i.e. Lasarghabesi, Alamdevi VDC. Normally this village is considered to be the least affected by other languages. The survey points include Gainrakhudi, (Kahunshivpur VDC, Tanahu); Lasarghabesi (Alamdevi VDC, Syangja); Mauriya (JhirubasVDC, Palpa); Damare (Satakhani VDC, Surkhet); Maulathar (Hupsekot VDC, Nawalparasi); Arunkhola (Nayabelani VDC, Nawalparasi) and Murkuchi (RautaVDC, Udayapur). The survey has used Global Positioning System (GPS) for all the survey points.

Table 1.6 lists the GPS information of the survey points in Magar in Tanahu, Syangja, Palpa, Surkhet, Nawalparasi and Udayapur districts.

Table 1.6: GPS information of Magar-Dhut speaking areas

Survey points	GPS Coordinates		Elevation
Gairakhundi, Kahushivpur, Tanahu	$27^0 55'59.8"$ N	084^0 $15'41.6"$ E	973m
Lasarghabesi, Alamdevi, Syangja	27^0 $57'59.8"$ N	083^0 $30'10.3"$ E	683m
Mauriya, Jhirubas, Palpa	27^0 $19'17.3$ N	084^0 $69'49.8"$ E	1208m
Damare, Satakhani, Surkhet	28^0 $36'01.4"$ N	081^0 $35'43.0"$ E	
Maulathar, Hupsekot, Nawalparasi	27^0 $44'05.1"$ N	083^0 $58'53.7"$ E	1168m
Arunkhola, Nayabelani, Nawalparasi	27^0 $87'01.8"$ N	083^0 $37'01.8"$ E	160m
Murkuchi, Rauta, Udayapur	26^0 $53'41.4"$ N	086^0 $37'29.5"$ E	340m

Source: Sociolinguistic Survey of Nepal (2012)

Map 1.1 presents the tentative locations of the Magar speech community.

Map 1.1: The geographical distribution of the Magar language in Nepal
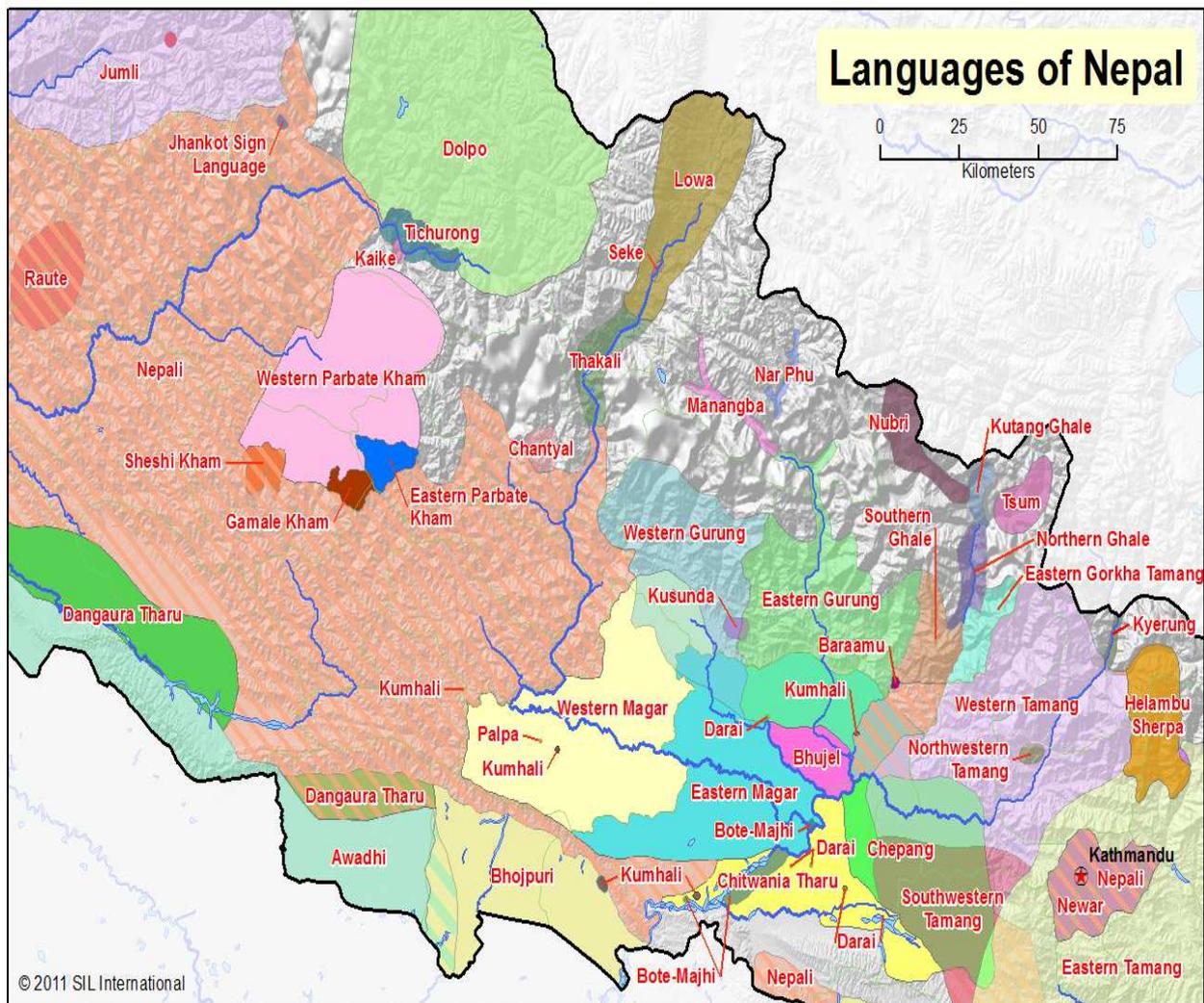
1.5 Linguistic affiliation

Magar is a Sino-Tibetan, Tibeto-Burman, Western Tibeto-Burman, Himalayan, Central Himalayan, Magar written in Devnagari and Akkha script. Other names and spellings for the language are Magar, Magari, Mangar, and Mangari. *Dialects:* Palpa, Syangja (Ethnologue, 2003). The Magar language spoken in Nepal can be genetically subcategorized as in the following diagram.

Diagram 1: *Sino-Tibetan Languages*

Sinitic — Tibeto-Burman — Karen

Chinese — Bodic — Others

Bodish — Himalayish

Tibetan — TGTh — West Himalayish — Central Himalayish — East Himalayish (Kiranti languages)

Gurung — Thakali Chantel — Tamang Thami

Byangshi — Baram

Kham — Magar — Chepang Bhujhel — Raute Raji — Newar

Hayu — Sunuwar — Khaling — Thulung — Dumi Koyu Kulung — Sangpang Bantawa Dungmali — Athpare Belhare Chintang — Mewahang Lohorong Yambhu — Tilung — Chathare Limbu

Bahing Umbule Jerung

Nachhiring Chamling Puma — Yakkha

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

1.6 Previous research works

There has been a number of works on the economic, religious, cultural and traditional study of Magar community, but relatively there has been published only a few linguistic research works. Lok Bahadur Thapa Magar (2068 vs) has written a grammar of Magar language (Dhut). In this grammar, he has been discussed about the general introduction of the Magar language, its phonology, and other grammatical areas. Similarly, Vishnu Kumar Sinjali (2068 vs) in his paper 'Magar-Dhut Bhashako Awastha (status of the Magar-Dhut language)', presented a brief description of the language and its speakers, its phonology, writing system, etc. He has also talked about the use of language as medium of instruction and as a subject in education, in many modern domains of language use such as in internet, TV, radio programs etc. Hira Singh Thapa (2066 vs) has written a Magar-Dhut-Khas-English dictionary.

1.7 Purpose and goals

The main purpose of this study is to present the sociolinguistic situation of the Magar-Dhut language which has been categorized as a Tibeto-Burman language of Nepal. The specific goals/objectives of the study are as follows:

a) To gather information regarding the resources available in the language and language development for the implementation of mother-tongue based multilingual education in Magar-Dhut.

b) To assess the mother tongue proficiency and extent of community bi/multilingualism of Magar speakers;

c) To look at the vitality of the language by investigating the patterns of language use in certain domains;

d) To evaluate the language maintenance and the attitudes of the speakers towards their language; and

e) To examine the dialectal variation by assessing the levels of lexical similarity among the selected varieties in the Magar-Dhut language.

1.8 Organization of the report

This survey report is organized into ten chapters. Chapter 1 is the introductory one that presents general background information about the language including the purpose and goals of the study. In chapter 2, we deal with the methodology used in the survey. Similarly, chapter 3 deals with language resources available in the language and the organizations involved in the language development. In chapter 4, we look at the mother tongue proficiency and bi/multilingualism in Magar-Dhut. Chapter 5 deals with the domains of language use. In chapter 6, we look at language vitality, transmission and maintenance. Similarly, chapter 7 deals with language attitudes, and chapter 8 deals with language resources of their pride, dreams and plans of the speech community for language development in Magar-Dhut. In chapter 9, we look at dialectal variation and lexical similarity among the key points in Magar. In chapter 10, we present the summary of the findings and recommendations. The annex includes phonetic symbols, wordlists, and sociolinguistic questionnaire A, B and C.

Chapter 2
Research methodology

2.0 Outline

In this chapter we present the research methodology employed in this survey in detail. It consists of five sections. Section 2.1 deals with a brief overview of the major goals of the survey, the research methods/tools used in the survey. It also deals with a brief description of the methods/tools including the major focus of the tools in the survey. In section 2.2, we discuss the different types of research tools, their basic characteristics, and the ways they were employed in the survey. Similarly, section 2.3 deals with the limitations of this survey.

2.1 Overview

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

Table 2.1: 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	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
	Magar;			• Language maintenance
				• Language attitudes
		Sociolinguistic Questionnaires-B (SLQ B)	The four tools: DLU , BLM, DLM and ACI be used in a group of at least eight to twelve participants of mixed category	• 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)

The survey employed three sets of sociolinguistic questionnaires. They are:

(a) Sociolinguistic Questionnaire A (SLQ A)

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

Dhut speaking areas were selected on the basis of pre-information about the Magar-Dhut community (i.e. Gairakhudi, Kahushivpur-2, Tanahu; Lasarghabesi, Alamdevi-4, Syangja; Mauriya, Jhirubas-6, Palpa; Damare, Satakhani-7, Surkhet; Maulathar, Hupsekot-4, Nawalparasi; Arunkhola, Nayabelani-8, Nawalparasi; and Murkuchi, Rauta-9, Udayapur).

Secondly, the individuals were chosen from different categories of sex, age and educational background from each survey points.[1] Figure 1 presents a model for sampling of informants from each point in Magar-Dhut speech community.
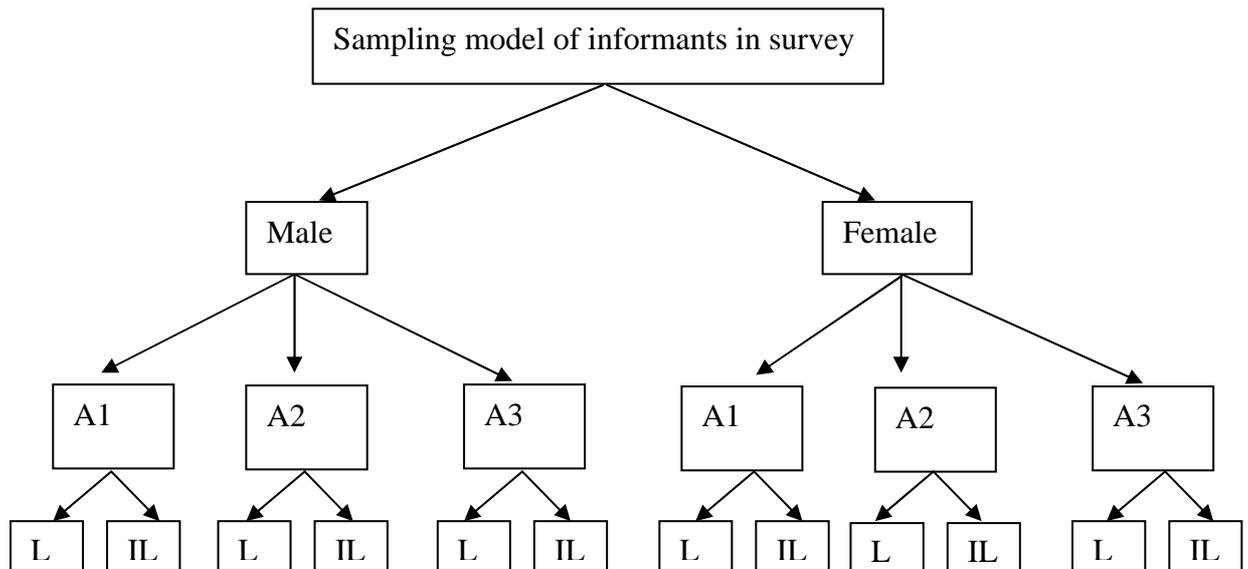
A1= 15-29, A2= 30-59, A3= 60 and above, L= Literate, IL= Illiterate

The survey has a specific checklist for Sociolinguistic Questionnaire A.

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

Table 2.2: Checklist for Sociolinguistic Questionnaire A

Checklist for Sociolinguistic Questionnaire (SLQ) A											
Male						Female					
A1		A2		A3		A1		A2		A3	
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, at least 12 informants were selected on the basis of age ranging 15-29 (A1), 30- 59 (A2) and 60 and above (A3) with their sex and educational background in each survey point. The questions were asked in Nepali and the answers were recorded in the questionnaire in Nepali. After the data collection the answers were counted manually and analyzed for general patterns and trends that would contribute to fulfilling the research goals.

(b) Sociolinguistic Questionnaire B (SLQ B)

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

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

a) The group 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.

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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.

Each tool involves the members of the speech community in group discussion on the sociolinguistic situation of their language. The purpose and procedure of each tool are discussed in short below.

(i) Domains of language use

We used the domains of language use tool in order to help the Magar speakers to think and visualize the languages which they speak in various situations. In this tool, the language participants discussed and thought about the situations in which they use Nepali, the language of wider communication (LWC) and wrote them on pieces of paper. Then they wrote down the situations in which they use their mother tongue, Magar-Dhut and the situations in which they use both Nepali and Magar languages. After that, they were asked to place the labels Nepali, Magar, and both Nepali and Magar. Then, they were asked to organize the labels in each category according to the situations which occurred daily and those occurred less than often. The participants concluded by discussing if they would like to use each language in any other situations.

(ii) Dialect mapping (DLM)

The main purpose of dialect mapping tool is to help the community members to think and visualize the different varieties of Magar. Participants in the group of 8-12 were asked to write on a separate sheet of paper the name of each district and major towns where Magar is spoken and placed them on the floor to present the geographical location. Then they were asked to use two loops of string to show which districts or towns spoke the same as others. Next, they used the number to show the ranking from easier to understand to most difficult. They were advised to use colored plastic tokens to mark those they understand very well, average and poorly.

(iii) Bi/multilingualism

We used this tool to help the community members to think and visualize the levels of fluency in both Magar and Nepali by different subsets of the Magar community. The participants were asked to use two overlapping circles, one representing the Magar people who speak mother tongue well and the other the Magar people who speak Nepali well. The overlapped area represents those who speak both the languages well. Then the participants were advised

to write down the names of subgroups of people that speak Nepali well. For each group they also discussed whether they also speak Magar 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 Magar speakers who speak Magar well. In the end, they discussed which of the three circle sections had the most people, which was increasing and how they felt about that.

(iv) Appreciative inquiry

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

Hasselbring (2009 as cited in Regmi 2011:21) points out that the first three tools helped the participants to verbalize things they already knew intuitively about their language whereas this tool helped them to think about future possibilities.

(c) Sociolinguistic Questionnaire C (SLQ C)

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

2.2.2 Wordlist

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

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

For each item on the wordlist, the researcher elicited the local Magar-Dhut word from a mother tongue Magar-Dhut 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 Magar.

2.3 Limitations of the survey

This survey was conducted in seven key points of 6 districts for the period of 20 days. This study was limited to only sociolinguistic study of the Magar language. For this study seven survey points from Tanahu, Syangja, Papla, Surkhet, and Udayapur districts: one from each and two from Nawalparasi district were selected. The study was limited to only these seven survey points. Only 12 sociolinguistic questionnaires A (SLQ A) were administrated in each survey point. Similarly, four SLQ B and two SLQ C and two wordlists were administrated in each survey point.

Chapter 3

Language resources and organizations

3.0 Outline

This chapter deals with the language resources available in the Magar language in general. It consists of 2 sections. Section 3.1 presents the language resources available in the language. Similarly, in section 3.2, we have discussed the organizations for the development of language and culture in the Magar community and their responsibilities. Section 3.3 presents the summary of this chapter.

3.1 Language resources

The resources available in the Magar-Dhut language are folk stories and folklore, songs, religious literatures. The people of the old generations tell stories about their ancestors, supernatural stories and stories related to the animal kingdom. They have different types of songs for different rites and rituals. The modern language transmission resources like radio, cinema, films and CD/DVD are also available in the language. Regarding the listening to the radio program broadcast in Magar Table 3.1 presents the listeners' frequency.

Table 3.1: Frequency of listening to radio program broadcast in their mother tongue

N= 84	Always	Sometimes	Never
	7 (8%)	57 (68%)	20 (24%)

Table 3.1 shows that out of the 84 respondents only 8% Magar speakers always listen to radio programs broadcast in their mother tongue, while 68% responded that they listen to it in their language sometimes and the rest 24% said that they never listen to it in their mother tongue. This can also be shown as in the following figure.

Figure 3.1: Frequency of listening to radio in Magar
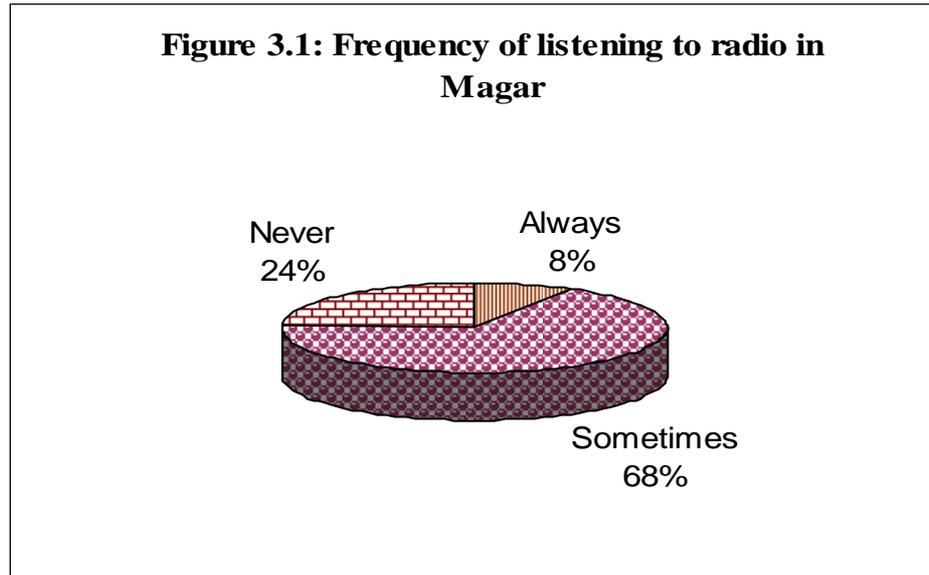
In Figure 3.1 we can see that majority of Magar speakers listen only sometimes to radio programs in their language whereas only 8% speakers always listen to it in their language and the rest 24% Magar speakers never listen to it in their language.

Similarly, Table 3.2 presents the language resources available in Magar.

Table 3.2: Language resources available in Magar

N=47	Resources	Yes	Do not know	Language they are written in
1.	Phonemic inventory	24 (51%)	23 (49%)	English, Nepali, Magar
2.	Grammar	23 (49%)	24 (51%)	English, Magar
3.	Dictionary	19 (40%)	28 (60%)	Magar-Nepali-English
4.	Textbooks	21 (45%)	26 (55%)	Magar
5.	Literacy Materials	22 (47%)	25 (53%)	Magar
6.	Newspapers	22 (47%)	25 (53%)	Magar
7.	Magazines	21 (45%)	26 (55%)	Magar
8.	Written Literature	20 (43%)	27 (57%)	Magar
9.	Folklore	19 (40%)	28 (60%)	Magar

Table 3.2 shows that the language resources available in the Magar language are alphabet, grammar, dictionary, textbooks, literary materials, newspapers, magazines, and written literatures. All these materials are written in their own language Magar, Nepali and English.

Table 3.3 presents whether the literate Magar speakers read these materials available in their language or not.

Table 3.3: Reading of these things written in their language by sex

Male (n=30)		Female (n=17)	
Yes	No	Yes	No
15 (50%)	15 (50%)	1 (6%)	16 (94%)

Table 3.3 shows that out of 30 literate male respondents, 50% replied that they read the materials available in their language and other 50% do not read these materials. Similarly, out of 17 literate female respondents, only 6% said that they read the materials available in their language whereas rests 94% don't read the materials available in their language.

This can also be shown through the following figure. Figure 2 makes it clearer.

Figure 3.2: Reading of these things written in their language
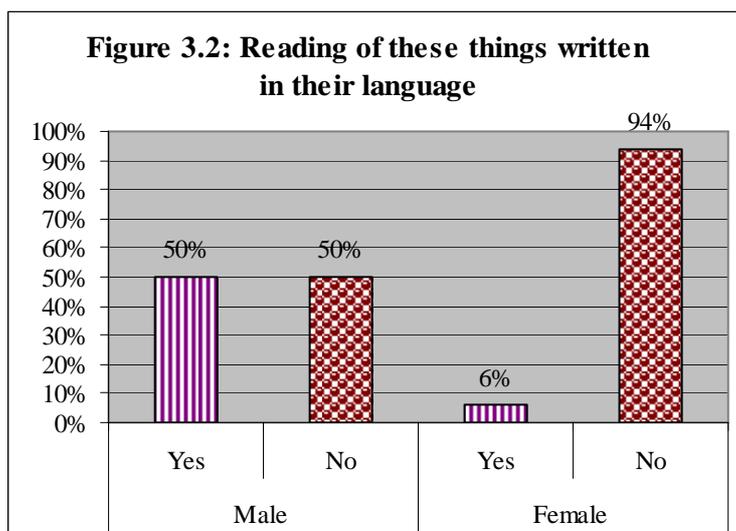
In Figure 3.2 we can see that half of the total male speakers read the reading materials available in their language and the rest do not read them, but opposite to the male most of females do not read the materials available in their language.

Similarly, out of 47 literate respondents, 23 speakers said that their language is written using Devanagari script, 18 responded that their language is written using Akkha script and the rest 6 said that they do not know in which script their language is written.

Table 3.4 presents the availability of organizations that are working for the preservation and promotion of the language.

Table 3.4: Availability of organizations to promote Magar language and culture

Male (n=42)			Female (n=42)		
Yes	No	Don't know	Yes	No	Don't know
17 (41%)	24 (57%)	1 (2%)	9 (21%)	24 (57%)	9 (21%)

Table 3.4 shows that out of 42 male respondents, 41% said that there are some organizations to promote the knowledge and use of the Magar language while 57% said that there is not any organization and the rest said that they don't have any idea whether there are organizations to promote the knowledge and use of their language or not. Similarly out of 42 female respondents, only 21% said that there are organizations to promote the knowledge and use of their language while 57% said that there is not any organization and the rest 21% do not have any idea about it.

3.2 Organization working for language development

In the Magar dominant districts, Magar people have established a number of institutions and organizations for the preservation and promotion of their language and culture. Table 3.5 presents the list of organizations and their responsibilities in Magar community.

Table 3.5: Organizations and their responsibilities in Magar community

S. N.	Name of the institutions	Responsibilities
1.	Magar Ekta Sangh	Cultural
2.	Magar Cultural Society	To struggle against discriminations, social, cultural and educational works
3.	Magar Association Nepal	Cultural, linguistic, social, educational and political awareness programs.
4.	Nepal Foundation for Development of Indigenous Nationalities	Linguistic, cultural and educational programs
5.	Magar Association Nepal, Nawalparasi	Cultural, social, educational, political and linguistic awareness programs
6.	Magar Utthan Vikas Manch	Discussion program

Table 3.5 shows that there are altogether 6 organizations of Magar dedicated to the preservation and promotion of their language and culture. These organizations mainly work for cultural, educational, and awareness programs. These organizations are also eager to work for the promotion and preservation of the Magar language and culture.

3.3 Summary

The resources available in the Magar-Dhut language are folk stories and folklore; songs; religious literatures; and the modern language transmission resources like radio, cinema, films, and CD/DVD are also available in the language. Similarly, alphabet, grammar, dictionary, textbook, literary materials, newspaper, magazines, and written literatures are also available in the language and all of them are written in the Magar language.

Similarly, only a few speakers always listen to the radio programs in their language whereas majority of Magar speakers listen to radio programs in their language only sometimes. Regarding the reading of the materials in their language, half of the literate male speakers read the reading materials available in their language but most of females do not read the materials available in their language. There are altogether six organizations of Magar dedicated for the preservation and promotion of their language and culture. These organizations mainly work for literacy, cultural, educational, and awareness programs. These organizations are also eager to work for the promotion and preservation of Magar-Dhut language and culture.

Chapter 4

Mother tongue proficiency and bi/multilingualism

4.0 Outline

Chapter 4 deals with mother tongue proficiency and bi/multilingualism in general. It consists of four sections. Section 4.1 discusses mother tongue proficiency in Magar. In section 4.2 we discuss bi/multilingualism and bi/multilingualism in the Magar language and bi/multilingualism in Magar children. Similarly section 4.3 deals with level of understanding of Nepali in school. Section 4.4 presents the summary of this chapter.

4.1 Mother tongue proficiency in Magar

Magars are very much proficient in speaking their language. All the members of Magar speech community speak their language very well. All of them are fluent speaker of their mother tongue, i.e. Magar-Dhut. In general, Magars are very good at speaking their language. However, as literacy rate is not so good, less than half of the speakers are reported to be very good at reading and writing in their language. Table 4.1 presents mother tongue proficiency in speaking, reading and writing in Magar.

Table 4.1: Mother tongue proficiency in speaking, reading and writing in Magar by sex

Speaking (N=84)			Reading and writing	
Degrees	Male (n= 42)	Female (n=42)	Male (n= 30)	Female (n= 17)
Very good	42 (100%)	42 (100%)	14 (47%)	3 (18%)
Average			11 (37%)	7 (41%)
Only a little			3 (10%)	5 (29%)
Do not read/write			2 (7%)	2 (12%)

Table 4.1 shows that all the members of Magar community are very much fluent in speaking their language whereas only 47% males and 18% female literate speakers of Magar speech community are good at reading and writing their language. Similarly, 37% males and 41% females do average reading and writing while 10% literate males and 29% literate females

can read and write only a little in their language. Similarly, 7% males 12% females don't read and write in their language.

Table 4.2: Mother tongue proficiency in speaking, reading and writing in Magar by age

Speaking (N=84)				Reading and writing		
Degrees	A1 (n=28)	A2 (n=28)	A3 (n=28)	A1 (n= 23)	A2 (n=18)	A3 (n= 6)
Very good	28 (100%)	28 (100%)	28 (100%)	8 (35%)	6 (33%)	3 (50%)
Average				11 (48%)	5 (28%)	2 (33%)
Only a little				4 (17%)	4 (22%)	
Do not read/write					3 (17%)	1 (17%)

Table 4.2 shows that Magar speakers of all the age group are very much fluent in speaking their language whereas out of the total literate Magar speakers, only 35% males of A1 are very good at reading and writing in their language, 48% are average and the rest 17% do only a little reading and writing in their language. Similarly, 33% males of A2 are very good at reading and writing in their language, 28% are average and 22% are doing very little reading and writing in their language and the rest 17% do not read and write in their language. In the same way out of the 6 A3 literate respondents, 50% responded that they are very good at reading and writing in their language while 33% do average reading and writing in their language and the rest 17% do not read and write in their mother tongue.

4.2 Bi/multilingualism

Bilingualism is the ability to speak and understand a second language. It is usually in a language of national or regional importance. It is the result of either formal or informal exposure to another language; this is nearly always uneven in a community. Thus, in any one community, different individuals and sections of the community are bilingual to different degrees. Bilingualism arises from the simple fact that people of widely different backgrounds need and want to communicate with each other. People from different ethnic groups acquire second and third languages to communicate with each other. Furthermore, education and religion commonly provide exposure to Nepali. Knowledge of Nepali is vital for the advancement of the people and their integration into national life. Bilingualism is often dependent on such factors as age, sex, education, and frequency of contact with speakers of

other languages. Therefore, the bilingual ability of one person does not tell us much about the ability of others in a community.

4.2.1 Bi/multilingualism in Magar

Magar is a multilingual speech community. Magar people speak a number of languages.

Table 4.3 presents the situation of multilingualism in Magar community

Table 4.3: Multilingualism in Magar speech community by sex

N=84	Male (n=42)	Female (n=42)
Languages	No of speakers	No of speakers
Magar	42 (100%)	42 (100%)
Nepali	42 (100%)	42 (100%)
Hindi	15 (36%)	5 (12%)
English	11 (26%)	6 (14%)
Marathi	3 (7%)	
Gurung	1 (2%)	
Rai		1 (2%)

Table 4.3 shows that all the Magar speakers are proficient in their language as well as all of them are bilingual in Nepali. Similarly 36% males and 12% females are bilingual in Hindi. Similarly, bilingualism of Magar speakers in English is 26% and 14% in males and females respectively. The male informants who visit Indian state Maharastra for job are bilingual in Marathi and they are 7% in number. Similarly 2% both males and females are bilingual in Gurung and Rai. We can conclude that Magar speakers are proficient in their language and all of them are bilingual at least in Nepali and some of them are multilingual as well.

Table 4.4: Multilingualism in Magar speech community by age

N=84	A1 (n=28)	A2 (n=28)	A3 (n=28)
Magar	28 (100%)	28 (100%)	28 (100%)
Nepali	28 (100%)	28 (100%)	28 (100%)
Hindi	5 (18%)	10 (36%)	5 (18%)
English	10 (36%)	7 (25%)	
Marathi			2 (7%)
Gurung		1 (4%)	
Rai	1 (4%)		

Table 4.4 shows that all the speakers of all the three age groups are very much proficient in their mother tongue and in Nepali. It shows almost all the members of the Magar speech community are at least bilingual in Nepali. Similarly, 18%, 36% and 4% of A1 age group are bilingual in Hindi, English and Rai respectively. In the same way, 36%, 25% and 4% respondents of A2 age group are bilingual in Hindi, English and Gurung respectively. In the age group of A3 only 18% speakers are bilingual in Hindi and 7% are bilingual in Marathi.

Table 4.5: The language they speak best

N=84	Best	2nd best	3rd best	4th best
Magar	80 (95%)	4 (5%)		
Nepali	4 (5%)	80 (95%)		
Hindi			15 (18%)	5 (6%)
English			13 (15%)	4 (5%)
Marathi				3 (4%)
Gurung				1 (1%)
Rai			1 (1%)	

Table 4.5 shows that out of the total 84 respondents, 95% responded that they speak their mother tongue, the Magar language best and the rests 5% said that the language they speak best is Nepali. Similarly, only 5% responded that the Magar is their second best spoken language and the rest 95% said that Nepali is their second best spoken language. Regarding

the third best spoken language, 18%, 15% and 1% responded that Hindi, English and Rai respectively are their third best language. Similarly, 6%, 5%, 4% and 1% responded Hindi, English, Marathi and Gurung respectively as their fourth best spoken language.

Table 4.6: The language they like most

N=84	Male (42)			Female (42)		
	A1 (n=14)	A2 (n=14)	A3 (n=14)	A1 (n=14)	A2 (n=14)	A3 (n=14)
Magar	13 (93%)	13 (93%)	11 (79%)	14 (100%)	14 (100%)	14 (100%)
Nepali	1 (7%)		3 (21%)			
English		1 (7%)				

Table 4.6 shows that out of the total male speakers of A1 and A2 age group 93% like their mother tongue most and the rest 7% of A1 and A2 like Nepali and English languages respectively most. Similarly, 79% males of A3 age group like their mother tongue most and rest 21% like the Nepali language most. Similarly, all the female speakers of all the three age groups: A1, A2, and A3 like their mother tongue most.

4.2.2 Bi/multilingualism in Magar families

As mentioned above, almost all of the Magar speakers are bilingual and some are multilingual, their family members also seem to be bilingual in different languages. Table 4.7 presents the bi/multilingualism in Magar family members.

Table 4.7: Other languages known to family members by sex

N=84	Male (n=42)			Female (n=42)		
Languages	Father	Mother	Wife	Father	Mother	Husband
Nepali	37 (88%)	36 (86%)	34 (81%)	38 (90%)	32 (76%)	35 (83%)
Hindi	13 (31%)	3 (7%)	6 (14%)	8 (19%)	3 (7%)	12 (29%)
English	2 (5%)		3 (7%)	3 (7%)		3 (7%)
Raji	1 (2%)					
Newar	1 (2%)					
Marathi	1 (2%)			1 (2%)		
Monolingual	5 (12%)	6 (14%)		4 (10%)	10 (24%)	

Table 4.7 shows that out of 42 male respondents 88%, 31%, and 5%'s fathers are bilingual in Nepali, Hindi and English languages respectively. Similarly, 2% fathers are bilingual in Raji, Newar and Marathi languages and 12% male respondents reported that their fathers are

monolingual. In the same way, 86% and 7% mothers are bilingual in Nepali and Hindi languages and 14% male respondents' mothers are reported to be monolingual speakers. Similarly, 81%, 17%, and 7%'s wives are bilingual in Nepali, Hindi, and English languages respectively.

The table also shows that out of 42 female respondents 90%, 19%, 7%, and 2%'s fathers are bilingual in Nepali, Hindi, English and Marathi languages respectively and 10% fathers are reported to be monolingual as well. Similarly, 76% and 7%'s mothers are bilingual in Nepali and Hindi languages respectively, and 24%'s mothers are monolingual. In the same way, 83%, 29%, and 7% female respondent's husbands are bilingual in Nepali, Hindi, and English. We can conclude that majority of Magar families are bilingual as well as multilingual. Most of them are bilingual in Nepali and Hindi.

4.2.3 Bi/multilingualism in Magar children

As Magar speech community is multilingual, most of the children in this community are multilingual as well. They are bilingual in Nepali, English, and Hindi. Table 4.8 presents bi/multilingualism among Magar children.

Table 4.8: Other languages known to Magar children

N=84	Male (n= 42)	Female (n= 42)	Where learnt?
Nepali	30 (71%)	32 (76%)	At home, village, neighborhood, school, and in the society
English	6 (14%)	6 (14%)	School, college
Hindi	5 (12%)	2 (5%)	India, watching TV and films

Table 4.8 shows that majority of Magar children are bilingual in Nepali. Out of 42 male respondents, 71%, 14%, and 12%'s children are bi/multilingual in Nepali, English and Hindi. Similarly, 76%, 14%, and 5% female respondent's children are bi/multilingual in Nepali, English and Hindi.

Most of them learn Nepali at home, in village, neighborhood, school, and in the society. Similarly, they learn English in school and colleges and Hindi in India and by watching televisions and Hindi movies.

4.3 Level of understanding of Nepali in school

As mentioned earlier most of the Magar children have learnt Nepali at their home, in village, neighborhood, and in schools, they don't have much difficulties in understanding Nepali when they first go to school. Table 4.9 presents the levels of understanding of Nepali when a Magar child first goes to school.

Table 4.9: Levels of understanding of Nepali when a Magar child first goes to school

N= 84	Male (n=42)	Female (n=42)
Understand all	15 (35%)	11 (26%)
Understand a little bit	25 (60%)	28 (67%)
Do not understand at all	2 (5%)	3 (7%)

Table 4.9 shows that only 35% male and 26% female respondents said that their children understand all their Nepali speaking teacher when they first go to school. Similarly, 60% male and 67% female respondents said that their children understand only a little bit their Nepali speaking teacher when they first go to school. The rest, 5% male and 7% female respondents said that their children do not understand at all their Nepali speaking teacher when they first go to school.

We can conclude that majority of children understand a little bit of their Nepali speaking teacher when they first go to school. Since most of the Magar use both their mother tongue and Nepali at home; their children are bilingual before going to school. Therefore, they do not have much difficulty when they first to school. It would be better for the Magar children to have mother tongue based multilingual education (MLE).

Figure 4.1: Levels of understanding of Nepali when Magar children first go to school
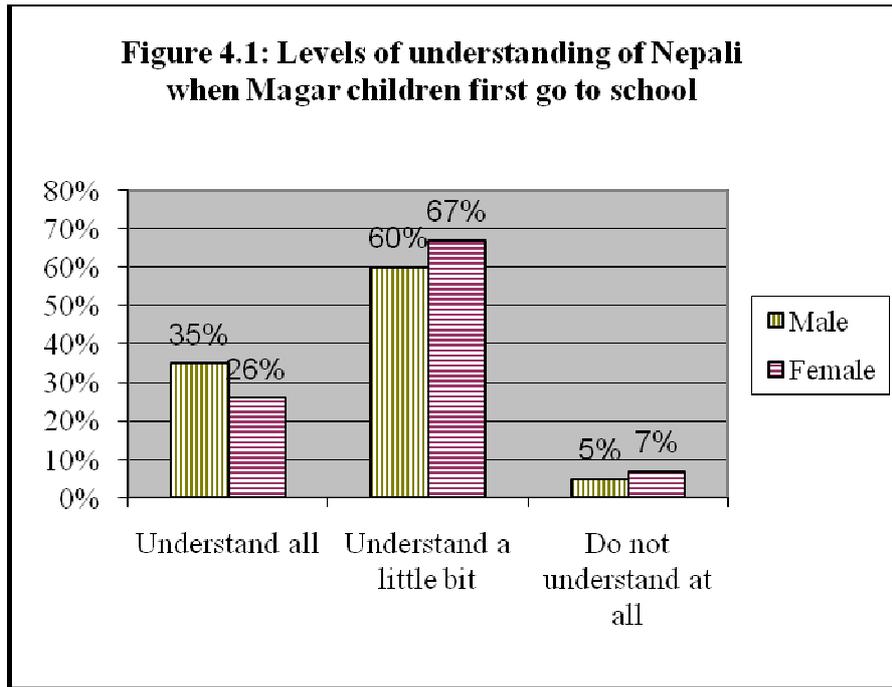
In order to examine the situation of bi/multilingualism in Magar, the participatory tool to be used in a group of at least eight to twelve participants of mixed category was administered in all the reference points of the survey. The pictures of bilingualism tools used in Gairakhudi, Kahushivpur, Tanahu district present the situation of bi/multilingualism in Magar speech community.

Picture 1.1: Bilingualism in Magar at Gairakhundi, Kahushivpur, Tanahu
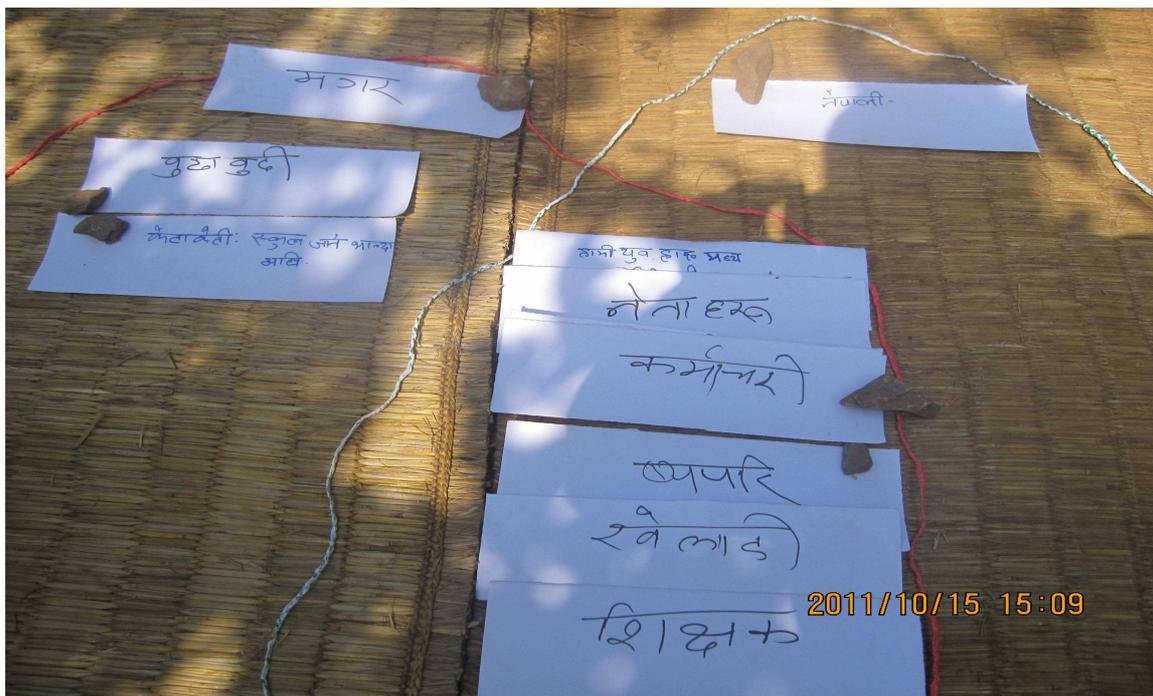
This participatory method generated three common findings:

1. There is no monolingual in Magar, the mother tongue except some older people especially the female speakers of the older age group and pre-school going children.
2. The Magar speakers who do not go outside the village are women, farmers, elderly people, and pre-literates speak the mother tongue better than Nepali, the language of wider communication (LWC).
3. Educated people, leaders of the community, businessmen, teachers, and students are bilingual in both Magar and Nepali.

4.4 Summary

Magar speakers of all the age groups are very much fluent in speaking their language whereas only a few literate Magar speakers are very good at reading and writing in their language. Similarly most of the Magar speakers are proficient in their language and all of them are bilingual and majority of them are multilingual as well. All the speakers of all the three age groups are very much proficient in their mother tongue and in Nepali. Similarly, only a few Magar speakers are bilingual in Hindi, English, Gurung, Marathi and Rai.

Most of them speak their mother tongue. Similarly, almost all the speakers of all the three age groups: A1, A2, and A3 like their mother tongue, the Magar-Dhut language, most. Most of the family members are bilingual in Nepali and only a few are bilingual in Hindi, English, Raji, Newar and Marathi. Similarly, the majority of Magar families is bilingual as well as multilingual. Most of them are bilingual in Nepali and Hindi.

Similarly, the majority of Magar children is bilingual in Nepali and only a few of them are bilingual in English and Hindi as well. They learnt Nepali at home, in village, neighborhood, school, and in the society. Similarly, they learnt English in school and colleges and Hindi in India and by watching televisions and Hindi movies. The majority of children understands a little bit of their Nepali speaking teacher when they first go to school. Since most of the Magar use both their mother tongue and Nepali at home; their children are bilingual before going to school. Therefore, they do not have much difficulty when they first go to school.

Generally speaking, there is no monolingual in Magar except some older people especially the female speakers of the older age group and pre-school going children. The Magar speakers who do not go outside the village, women, farmers, elderly people, and pre-literates,

speak the mother tongue better than Nepali. Similarly, educated people, leaders of the community, businessmen, teachers, and students are bilingual in both Magar and Nepali.

Chapter 5

Domains of language use

5.0 Outline

Chapter 5 deals with the domains of language use in general. It consists of eight sections. In section 5.1, we discuss language use in common domains. Similarly, section 5.2 deals with language use in educational and social matters and section 5.3 presents the use of languages in letter writing. In section 5.4, we discuss the languages used outside home and in section 5.5, the languages used for invitation. Similarly, section 5.6 deals with language use in minutes writing of meeting and section 5.7 with frequency in the use of Magar. Similarly, in section 5.8 we present the summary of this chapter.

5.1 Language use in common domains

Domains of language evaluate the vitality of the language. Magar is used in different common domains of language use such as counting, joking, bargaining/ shopping/ marketing, storytelling, discussing/debating, praying, quarrelling, abusing (scolding/using taboo words), telling stories to children, singing at home, family gatherings and village meetings. Table 5.1 presents the languages frequently used in different domains by sex.

Table 5.1: Languages most frequently used in different domains by sex

	Male (n=42)			Female (n=42)		
Languages ➡ Domains ⬇	Magar	Nepali	Both	Magar	Nepali	Both
Counting	9 (21%)	18 (43%)	14 (33%)	8 (19%)	13 (31%)	21 (50%)
Singing	1 (2%)	39 (93%)	2 (5%)		34 (81%)	8 (19%)
Joking	32 (76%)	6 (14%)	4 (10%)	33 (79%)	6 (14%)	3 (7%)
Bargaining/Shopping/ Marketing	18 (43%)	17 (40%)	7 (17%)	20 (48%)	17 (40%)	5 (12%)
Story telling	26 (62%)	14 (33%)	2 (5%)	24 (57%)	15 (36%)	3 (7%)
Discussing/ Debating	26 (62%)	13 (31%)	3 (7%)	28 (67%)	13 (31%)	1 (2%)
Praying	30 (71%)	9 (21%)	4 (10%)	35 (83%)	7 (17%)	
Quarrelling	36 (86%)	3 (7%)	3 (7%)	38 (90%)	2 (5%)	2 (5%)
Abusing	35 (83%)	2 (5%)	5 (12%)	38 (90%)	2 (5%)	2 (5%)
Telling stories to children	30 (71%)	11 (26%)	1 (2%)	27 (64%)	15 (36%)	
Singing at home	3 (7%)	33 (79%)	6 (14%)	8 (19%)	26 (62%)	8 (19%)
Family gatherings	35 (83%)	7 (17%)		38 (90%)	2 (5%)	2 (5%)
Village meetings	18 (43%)	12 (29%)	12 (29%)	20 (48%)	18 (43%)	4 (10%)

Table 5.1 shows that most of the male speakers use their mother tongue, Magar, in joking, story telling, discussing/debating, praying, quarreling, abusing, telling stories to children, and in family gathering as 76% male speakers use their mother tongue in joking. Similarly, 62% of them use their own language in storytelling and in discussing/debating; 71% of them use Magar in praying and telling stories to children; 86% use their mother tongue in quarrelling; and 83% Magar speakers use their mother tongue in abusing and in family gathering. Similarly, 43% Magar speakers use their mother tongue in bargaining/shopping/marketing and in village meetings. Only very few male Magar speakers use their mother tongue in counting, singing and in singing at home as 21% use their mother tongue in counting, only 2% use it in singing and 7% use their mother tongue in singing at home.

Regarding the use of Nepali in different domains of language use, most of the male Magar speakers use Nepali in singing as 93% of them uses it in singing and 79% use it in singing at home. Similarly, the Magar speakers also use Nepali in other domains of language use as 43% male speakers use Nepali in counting, 14% use it in joking, 40% in bargaining/shopping/marketing, 33% in storytelling, 31% in discussing/debating, 21% in praying, 7% in quarrelling, 5% in abusing, 26% in telling stories to children, 17% in family gathering and 29% use Nepali in village meetings.

Similarly, regarding the use of both Magar and Nepali, 33% and 29% male respondents responded that they use both the languages in counting and in village meetings. Only very few male Magar speakers use both the languages in other domains of language use as 5% use both the languages in singing and story telling; 10% in joking and praying, 17% in bargaining/shopping/marketing, 7% in discussing/debating and in quarrelling. Similarly, 12% male speakers use both the languages in abusing; only 2% in telling stories to children; and 14% use both the languages in singing at home.

From this analysis we can conclude that most of the male Magar-Dhut speakers use their own mother tongue in different domains of language use except counting and singing. The majority of them uses Nepali, in counting and in singing and singing at home. Only a very few speakers use both mother tongue and Nepali in many other common domains of language use.

The same is the case of the domains of language use by female speakers of the Magar-Dhut community. Table 5.1 also shows that most of the female speakers use their mother tongue in different domains of language use. Out of the total female respondents 90% use their mother tongue in quarreling, abusing and in family gathering. Similarly, 79% use their mother tongue in joking, 67% in discussing/debating, 83% in praying, 64% in telling stories to children, 57% in story telling, 48% use their mother tongue in bargaining/shopping/marketing and village meetings. Similarly, 19% female speakers use their mother tongue in counting and in singing at home.

Regarding the use of Nepali in different domains of language use, most of the female Magar speakers use Nepali in singing such as 81% of them use it in singing and 62% use it in singing at home. Similarly, the female speakers also use Nepali in other domains of language use such as 31% female speakers use Nepali in counting, and discussing/debate, 14% use it in joking, 40% in bargaining/shopping/marketing, 36% in story telling and telling stories to

children, 17% in praying, 5% in quarrelling, abusing and family gathering, and 43% use Nepali in village meetings.

Similarly, regarding the use of both Magar and Nepali, 50% female respondents responded that they use both the languages in counting and 19% of them use both in singing and singing at home. Only very few female Magar speakers use both in other domains of language use such as 7% use both in joking and in story telling, 12% in bargaining/shopping/marketing, 2% in discussing/debating, 5% in quarrelling, abusing, and in family gathering and 10% female speakers use both the mother tongue and Nepali in village meetings.

We can make a conclusion that most of the female speakers of Magar-Dhut community use their own mother tongue, Magar in different domains of language use except counting and singing. Majority of them use Nepali in singing and both in counting. Only a few speakers use both mother tongue and Nepali in many other common domains of language use.

5.2 Language use in educational and social matters

Most of the Magar speakers use only their mother tongue with their family members discussing different family matters. The same is the case in talking about educational and social matters with their family members. Table 5.2 presents the situation of language use discussing educational matters with the family members in Magar speech community.

Table: 5.2 Use of languages while talking about educational matters

N=84	Educational matters					
	Male (n=42)			Female (n=42)		
	Magar	Nepali	Both	Magar	Nepali	Both
Grandfather	33 (79%)	1 (2%)	2 (5%)	32 (76%)	1 (2%)	1 (2%)
Grandmother	33 (79%)	1 (2%)	2 (5%)	32 (76%)	1 (2%)	1 (2%)
Father	34 (81%)	2 (5%)	2 (5%)	36 (86%)		1 (2%)
Mother	34 (81%)	2 (5%)	2 (5%)	36 (86%)		1 (2%)
Spouse	25 (60%)	4 (10%)	3 (7%)	32 (76%)	2 (5%)	1 (2%)
Children	25 (60%)	4 (10%)	3 (7%)	32 (76%)	2 (5%)	1 (2%)

Table 5.2 shows that most of the Magar speakers of the Magar speech community use only their mother tongue while talking to their family members about educational matters. Out of

the total male respondents, 79%, 2% and 5% use their mother tongue; Nepali; and both Magar and Nepali languages respectively while discussing about educational matters with their grandparents and 14% don't have grandparents at present. Similarly, 81%, 5% and 5% use Magar; Nepali; and both Magar and Nepali respectively while discussing about educational matters with their parents and 9% don't have parents. While talking about educational matters 60%, 10% and 7% use Magar, Nepali, and both Magar and Nepali respectively with their spouses and children.

Table 5.2 also shows that out of the total female respondents 76%, 2% and 2% use their mother tongue, Nepali, and both Magar and Nepali respectively while discussing educational matters with their grandparents. Similarly, 86% and 2% use their mother tongue, Magar and both Magar and Nepali respectively while discussing educational matters with their parents. While talking about educational matters 76%, 5% and 2% use Magar, Nepali, and both Magar and Nepali respectively with their spouses and children.

Similarly, most of the male as well as female speakers use their mother tongue to their grandparents, parents, spouses and children while discussing about the social matters.

Table: 5.3 Use of languages while talking about social matters

N=84	Language used while talking about social matters					
	Male (n=42)			Female (n=42)		
	Magar	Nepali	Both	Magar	Nepali	Both
Grandfather	33 (79%)	1 (2%)	2 (5%)	32 (76%)		1 (2%)
Grandmother	33 (79%)	1 (2%)	2 (5%)	32 (76%)		1 (2%)
Father	34 (81%)	2 (5%)	2 (5%)	36 (86%)		1 (2%)
Mother	34 (81%)	2 (5%)	2 (5%)	36 (86%)		1 (2%)
Spouse	25 (60%)	4 (10%)	3 (7%)	32 (76%)	1 (2%)	1 (2%)
Children	25 (60%)	4 (10%)	3 (7%)	31 (74%)	3 (7%)	1 (2%)

Table 5.3 shows that most of the Magar speakers use only their mother tongue while talking to their family members about social matters. Out of the total female respondents, 79%, 2% and 5% use their mother tongue, Nepali, and both respectively while discussing about social matters with their grandparents and 14% mentioned that at present they do not have their

grandparents. Similarly, 81%, 5% and 5% use Magar, Nepali and both the languages respectively while discussing about social matters with their parents and 9% don't have parents. While discussing on social matters 60%, 10% and 7% use Magar, Nepali and both the languages respectively with their spouse and children.

Table 5.3 also shows that out of the total female respondents, 76% and 2% use their mother tongue and both mother tongue and Nepali respectively while discussing social matters with their grandparents. Similarly, 86% and 2% use their mother tongue and both Magar and Nepali respectively while discussing social matters with their parents. Similarly, while discussing on social matters 76%, 2% and 2% use Magar, Nepali, and both Magar and Nepali respectively with their spouses and 74%, 7% and 2% use their mother tongue, Nepali, and both Magar and Nepali with their children while discussing on social matters.

5.3 Language use in letter writing

Since the literacy rate in Magar is very poor, majority of speakers use Nepali in letter writing to their family members.

Table 5.4: Use of languages in letter writing by Magar speakers

N=84	Languages used in letter writing			
	Male (n=42)		Female (n=42)	
	Magar	Nepali	Magar	Nepali
Grandfather	3 (7%)	19 (45%)	1 (2%)	15 (36%)
Grandmother	3 (7%)	19 (45%)	1 (2%)	15 (36%)
Father	3 (7%)	23 (55%)	2 (5%)	18 (43%)
Mother	3 (7%)	23 (55%)	2 (5%)	18 (43%)
Spouse	2 (5%)	19 (45%)		16 (38%)
Children	2 (5%)	19 (45%)		16 (38%)

Table 5.4 shows that out of 42 male respondents, only 7% use their mother tongue, while writing letters to their parents and grandparents, and 5% use it in writing letter to their spouses and children. Similarly, 45% male Magar speakers use Nepali in writing letters to their family members: grandparents, spouse and children, and 55% of them use Nepali while writing letters to their parents.

The table also shows that out of 42 female respondents of Magar speech community; only 2% use their mother tongue in writing letters to their grandparents and 5% use their mother tongue while writing letters to their parents. None of the female speakers use their mother tongue in letter writing to their spouses and children. Similarly, 36% and 43% female speakers of the Magar speech community use Nepali, the official language of the nation while writing letters to their grandparents and parents respectively. Out of the total female speakers 38% said that they use Nepali in letter writing to their spouses and children.

5.4 Languages used outside home

This section deals with the languages used outside home: with friends, with neighbors and at school by the Magar children. As Magar speakers are bi/multilingual, their children use their mother tongue, Nepali, both mother tongue and Nepali outside home. Table 5.5 presents the languages Magar children usually speak while playing with their peers, talking with neighbors and at school.

Table 5.5: Languages Magar children usually speak

N=84 Languages	Male (n=42)			Female (n=42)		
	With friends	With neighbors	At school	With friends	With neighbors	At school
Magar	29 (69%)	26 (62%)	3 (7%)	35 (83%)	30 (71%)	
Nepali	10 (24%)	12 (28%)	35 (83%)	6 (15%)	9 (22%)	41 (98%)
Both	3 (7%)	4 (10%)	4 (10%)	1 (2%)	3 (7%)	1 (2%)

Table 5.5 shows that out of 42 male respondents, 69%, 24% and 7% said that their children use their mother tongue, Nepali, and both Magar and Nepali respectively while playing and talking with their friends. Similarly, 62%, 28%, and 10% male respondents responded that their children use Magar, Nepali, and both Magar and Nepali respectively with neighbors. Most of the respondents responded that their children use Nepali at school as 83% children use only Nepali at school; 7% use their mother tongue and 10% use both the mother tongue and Nepali at school.

The table also shows that out of 42 female respondents, 83%, 15%, and 2%'s children use their mother tongue, Nepali, and both Magar and Nepali respectively while playing with their friends. In the same way, 71%, 22%, and 7%'s children use their mother tongue, Nepali, and both Magar and Nepali respectively while talking to their neighbors. And, 98% and 2%

respondents said that their children use Nepali and both Magar and Nepali respectively at school.

5.5 Languages of invitation

Most of the members of Magar community use their own mother tongue, in different rites and rituals. The same is the case in marriage invitations too. Table 5.6 presents the languages used by Magar speakers for marriage invitations.

Table 5.6: Languages used for marriage invitations

N= 84	Male (n=42)	Female (n=42)
Magar	33 (78%)	34 (80%)
Nepali	2 (5%)	4 (10%)
Both Magar and Nepali	7 (17%)	4 (10%)

Table 5.6 shows that 78% males and 80% females use the Magar language for marriage invitations. Similarly 5% males and 10% females use Nepali; and the rest 17% males and 10% females use both Magar and Nepali for marriage invitations. This shows that there is the dominance of Magar in social rites and rituals. Figure 5.1 presents the languages used for marriage invitations.

Figure 5.1: Languages used for marriage invitations
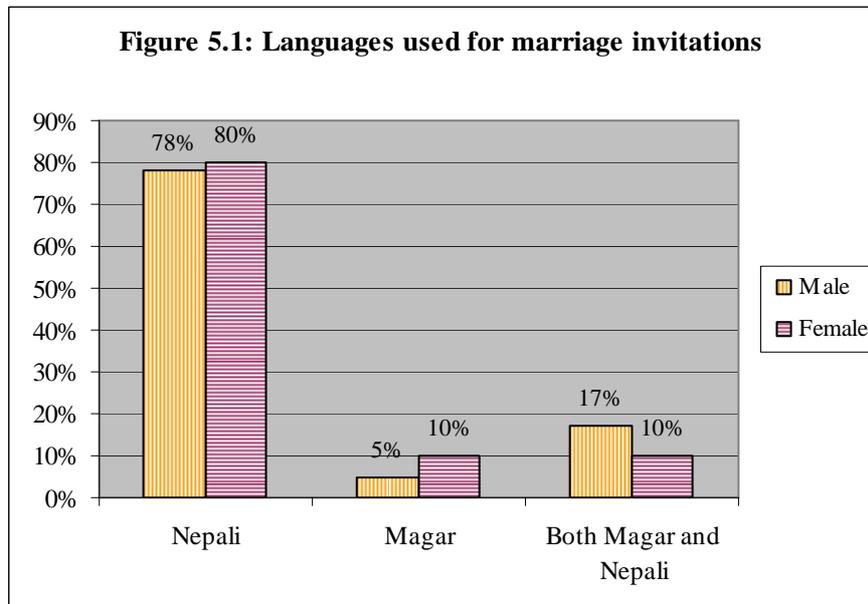
5.6 Language use in minutes writing

Since the official language is Nepali, the documents which are written for official purposes and the documents which should be documented in the community offices are mostly written

in Nepali. Table 5.7 presents the data related to the language used in minutes writing provided by the speakers of the key survey points.

Table 5.7: Language used to write minutes in community meetings

N = 60	Male (n=30)	Female (n=30)
Nepali	42 (100%)	42 (100%)

Table 5.7 shows that all the respondents said that minutes in community meetings of Magar community are written in Nepali as 100% male and female respondents said the minutes in community meetings are written in Nepali, because it is the official language.

5.7 Frequency in the use of languages

As mentioned earlier Magar is the most prominent language in the Magar-Dhut community, the speakers of the community use their mother tongue very frequently. Table 5.8 presents the responses of the informants of the key survey points related to the frequency of the use of mother tongue.

Table 5.8: Frequency of the use of mother tongue

N = 42	Male (n=42)	Female (n=42)
Daily	42 (100%)	42 (100%)
Sometimes		
Never		

Table 5.8 shows that all the speakers of Magar speech community use their mother tongue daily. There is no one to say that s/he uses his/her mother tongue sometimes or never. Therefore, it can be said that the Magar language is very frequently used in the speech community.

Similarly, the language of wider communication is Nepali. Table 5.9 presents the responses provided by the respondents about the languages of wider communication and their frequencies in key survey points.

Table 5.9: Languages of wider communication and their frequencies

N=84	Male (n=42)		Female (n=42)	
LWC	Daily	Sometimes	Daily	Sometimes
Nepali	28 (67%)	14 (33%)	23 (55%)	19 (45%)
Magar				

Table 5.9 shows that use Nepali as the language of wider communication. Out of the 42 male speakers, 67% use Nepali daily and the rest 33% use it sometimes. Similarly, out of the total female speakers, 55% use Nepali daily and others 45% use Nepali sometimes.

Table 5.10: Language usually used when speakers of other languages visit their home

	Male (n=30)	Female (n=30)
Nepali	36 (86%)	38 (91%)
Magar	2 (4%)	1 (2%)
Nepali/Magar	4 (10%)	3 (7%)

Table 5.10 shows that out of 42 male respondents, 86%, 4%, and 10% usually use Nepali, Magar and both Nepali and Magar respectively, when the speakers of other languages visit at their home. Similarly, out of the total 42 female respondents, 91%, 2%, and 7% use Nepali, Magar and both Nepali and Magar respectively when the speakers of other languages visit their home. The chart below presents it more clearly.

Figure 5.2: Language usually used with speakers of other languages
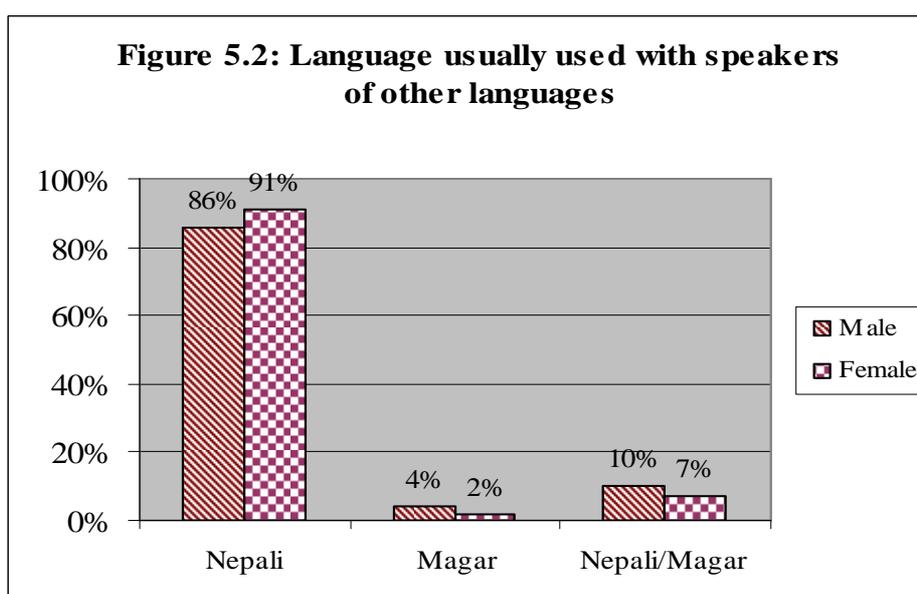
In order to examine the domains of language use in the Magar community, the participatory tool in a group of at least eight to twelve participants of mixed category was administered in all the reference points of the survey in Magar community. The pictures of domains of language use tools used in Murkuchi, Rauta-9, Udayapur district presents the use of the languages in different situations and with different types of people.

Picture 5.1: Domains of language use at Murkuchi, Rauta-9, Udayapur

The three major findings from this participatory method are as follows:

1. Magar, the mother tongue, is used in the family, talking private matters, celebrating different rites and rituals, in neighborhood, village meetings, local markets, abusing, and storytelling.

2. Nepali language, is used in the government offices, with non-Magars and strangers, in the markets, in school, in minute writing, hospitals, and urban area markets.

3. Both Magar and Nepali are used in VDC office, in the primary classes in government schools, trainings, district headquarters, in NGO and INGO offices, general assemblies and business.

5.8 Summary

Magar is used in different common domains of language use such as counting, singing, joking, bargaining/ shopping/ marketing, storytelling, discussing/debating, praying, quarrelling, abusing (scolding/using taboo words), telling stories to children, singing at home, family gatherings and village meetings. Most of the male as well as female Magar-Dhut speakers use their own mother tongue Magar in different domains of language use except counting and singing. Majority of them use Nepali in counting and in singing home. Only a very few speakers use both mother tongue and Nepali in many other common domains of language use.

Similarly, most of the members of the Magar speech community use only their mother tongue while talking to their family members about educational and social matters. Only a few speakers of Magar speech community use their mother tongue in letter writing while majority of them use the Nepali language in writing letters to their family members. Similarly most of the Magar children use their mother tongue while playing and talking with their friends and neighbors and only a few Magar children use Nepali while playing and talking with their friends and neighbors. Most of the Magar children use Nepali at school as it is the medium of instruction.

Similarly, most of the Magar people use their own mother tongue for marriage invitations and there is the dominance of the mother tongue in social rites and rituals. All the respondents said that minutes in community meetings are written in Nepali. The Magar language is very frequently used in the speech community. Similarly, all the male and female speakers of the community use Nepali as the language of wider communication. They also use Nepali when the speakers of other languages visit their home.

Magar is used in the domains like family, talking secret matters, celebrating different rites and rituals, neighborhood, village meetings, local markets, in abusing, and in story telling. Nepali is used in the government offices, with non-Magars and strangers, in the markets, in school, in minute writing, hospitals, and in urban area markets. Both the mother tongue and Nepali are used in VDC offices, in the primary classes in government schools, trainings, district headquarters, in NGO and INGO offices.

Chapter 6

Language vitality, transmission and maintenance

6.0 Outline

Chapter 6 deals with language vitality, transmission and maintenance in general. It consists of 5 sections. Section 6.1 deals with the intergenerational transmission of the language. Similarly, in section 6.2, we discuss the languages spoken by younger people of Magar community. Section 6.3 deals with the transmission of the Magar language and section 6.4 deals with language maintenance. Similarly, section 6.5 presents the summary of this chapter.

6.1 Intergenerational transmission

The Magar community in common is seemed to have maintained their language vitality. The rate of shifting toward Nepali is very low. Even small children of the community speak their mother tongue. Table 6.1 presents the data based on the responses to the question 'Do all your children speak your mother tongue?

Table 6.1: Mother tongue spoken by their children

N=84	Male (n=42)	Female (n=42)
Yes	38 (90%)	36 (86%)
No	4 (10%)	6 (14%)

Table 6.1 shows that most of the children of the Magar speech community speak their mother tongue. Out of the total respondents 90% males and 86% females said that their children speak their mother tongue. The rest 10% males and 14% females responded that their children do not speak their mother tongue.

Similarly, Table 6.2 presents responses of the informants in the key survey point related to the question "What language do most parents in this village usually speak with their children?"

Table 6.2: The language spoken by the parents with their children

N=84	Male (n=42)	Female (n=42)
Mother tongue	39 (93%)	40 (95%)
Nepali	3 (7%)	2 (5%)

Table 6.2 shows that almost all the parents speak only their mother tongue with their children. Out of the total respondents only three male and 2 female respondents said that the parents in their community usually speak Nepali with their children. The rest males and females responded that most of the parents in their villages usually speak their mother tongue to their children. It shows that the Magar language has total vitality.

6.2 Language spoken by younger people

In the Magar speech community most of the young people use their mother tongue in their day-to-day communication. The table below presents the responses to the question "Do young people in your village/town speak your mother tongue well, the way it ought to be spoken?" by the respondents in the key survey points.

Table 6.3: The way of speaking of their mother tongue by the younger generation

N=84	Male (n=42)	Female (n=42)
Yes	29 (69%)	35 (83%)
No	13 (31%)	7 (17%)

Table 6.3 shows that out of 42 male respondents majority of them, i.e. 69% said that young people in their village/town speak their mother tongue well, the way it ought to be spoken and the rest 31% said that the young people of their village/town do not speak their mother tongue it out to be spoken. Similarly, 83% female respondents mentioned that most of the young people in their village/town speak their mother tongue well, the way it out to be spoken and the rest 17% responded that they do not speak their mother tongue it out to be spoken. It can also be shown through the following figure more clearly.

Figure 6.1: Speaking of mother tongue by younger generation
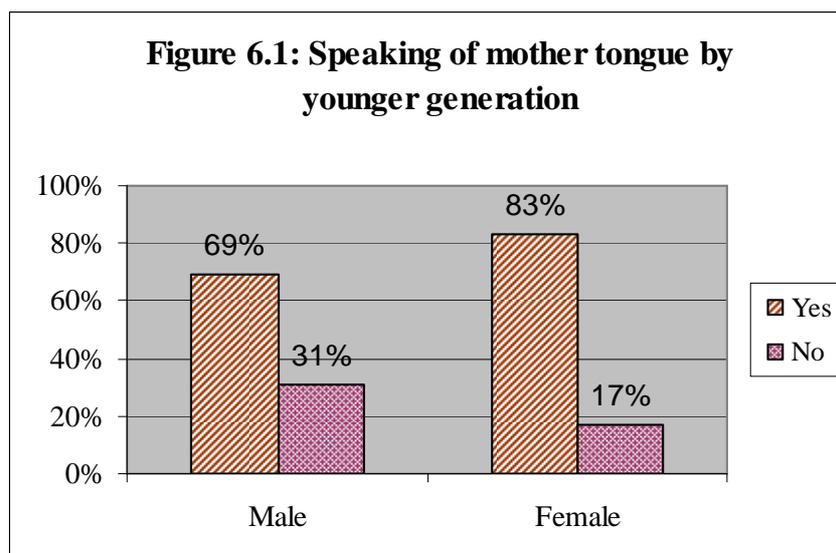
Figure 6.1 shows the way of speaking of their mother tongue by the younger generations. Most of the Magar speakers both male and female responded that young people in their village/town speak their mother tongue well, the way it ought to be spoken.

6.3 Transmission

Language maintenance in Magar is satisfactory till now. Table 6.4 presents the situation of language maintenance on the key points in Magar speech community.

Table 6.4: Intermarriage in Magar community

N=84	Male (n=42)	Female (n=42)
Yes	18 (43%)	19 (45%)
No	24 (57%)	23 (55%)

Table 6.4 shows that out of the total male respondents 43% responded that there is intermarriage in Magar community and the rest 57% responded that there is not intermarriage in the Magar community. Similarly, out of the total female respondents 45% responded that there is intermarriage in Magar community whereas the rest 55% said that inter-caste marriage in Magar community is not in practice. The figure below makes it clearer.

Figure 6.2: Inter-caste marriage in Magar community
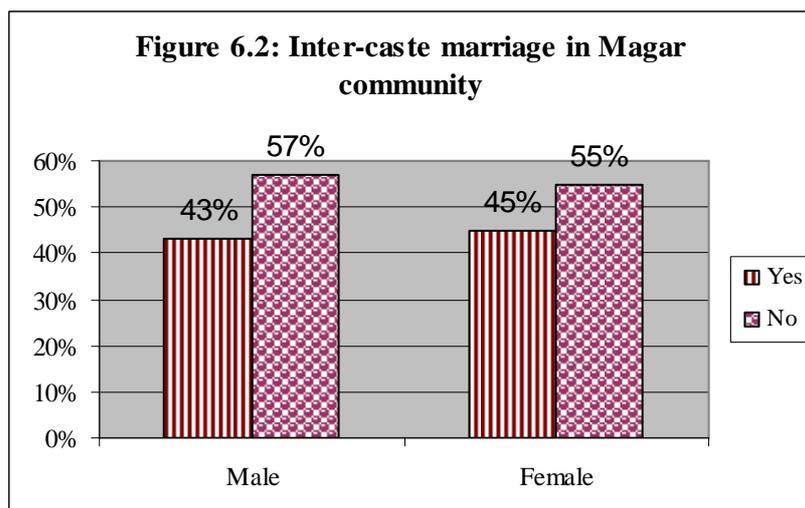
Similarly, in response to the question "If there is inter-caste marriage in your community which other language groups have common marital relationship with your language group?" the language informants provided the data as presented in the Table 6.5.

Table 6.5: Common marital relationship with Magar language group

	Male (n=18)	Female (n=19)
Nepali	16 (89%)	18 (95%)
Gurung	1 (6%)	2 (11%)
Rai	5 (28%)	3 (16%)
Tamang	3 (17%)	2 (11%)
Newar	1 (6%)	2 (11%)

Table 6.5 shows that Magar speakers said that there is the practice of inter-caste marriage in their society and 89%, 28%, and 17% of them responded that they have the common marital relationship with Nepali, Rai, and Tamang languages respectively; and 6% responded that they have also common marital relationship with Gurung and Newar language groups.

Similarly, 19 female respondents responded that there is the practice of inter-caste marriage in their society. Out of them 19 female respondents, 95% and 16% said that they have the practice of inter-caste marriage with Nepali and Rai groups respectively and 11% responded that they have common marital relationship with Gurung, Tamang and Newar speakers. It can also be presented in the figure below to make it clearer.

Figure 6.3: Common marital relationship with Magar language group
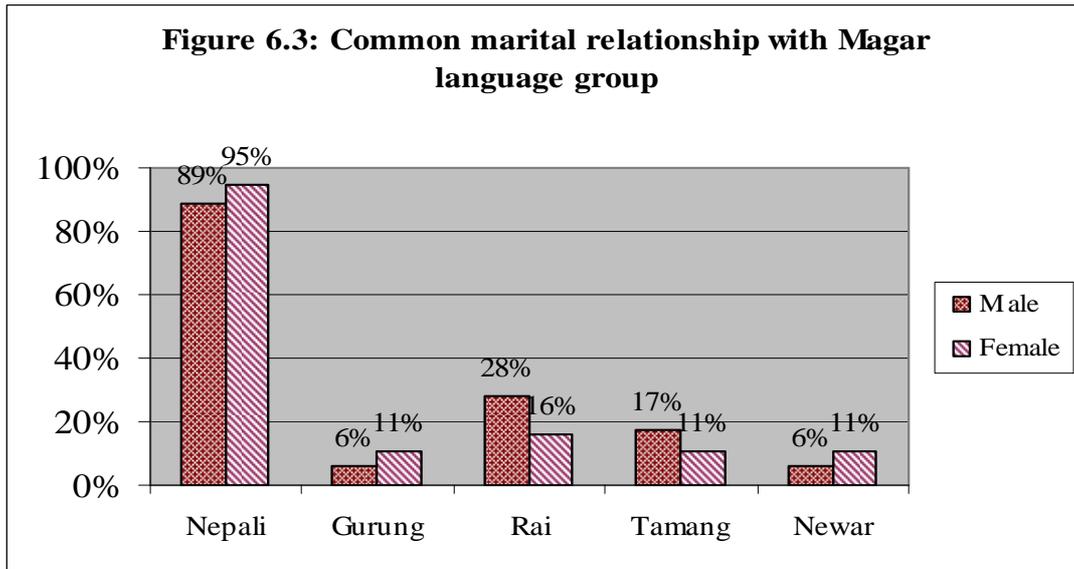
Figure 6.3 shows that Magar speakers said that there is the practice of intermarriage and that they have common marital relationship with Nepali, Gurung, Rai, Tamang and Newar speakers.

6.4 Language maintenance

Magar speakers have positive attitudes towards the maintenance of their language. They are eager to maintain the transmission and vitality of the language. In response to the question "Do you like your children learn/study in mother tongue?" Table 6.6 presents the responses of the Magar speakers from key survey points.

Table 6.6: Likeness of the children's learning/studying in mother tongue

N=84	Male (n=42)	Female (n=42)
Yes	37 (88%)	32 (76%)
No	5 (12%)	10 (24%)

Table 6.6 shows that most of the male respondents, i.e. 88% and 76% female respondents said that they like their children learn/study in their mother tongue and the rest 12% male and 24% female respondents said that they do not like their children learn/study in their mother tongue.

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Figure 6.4: Likeness of the children's learning/studying in mother tongue
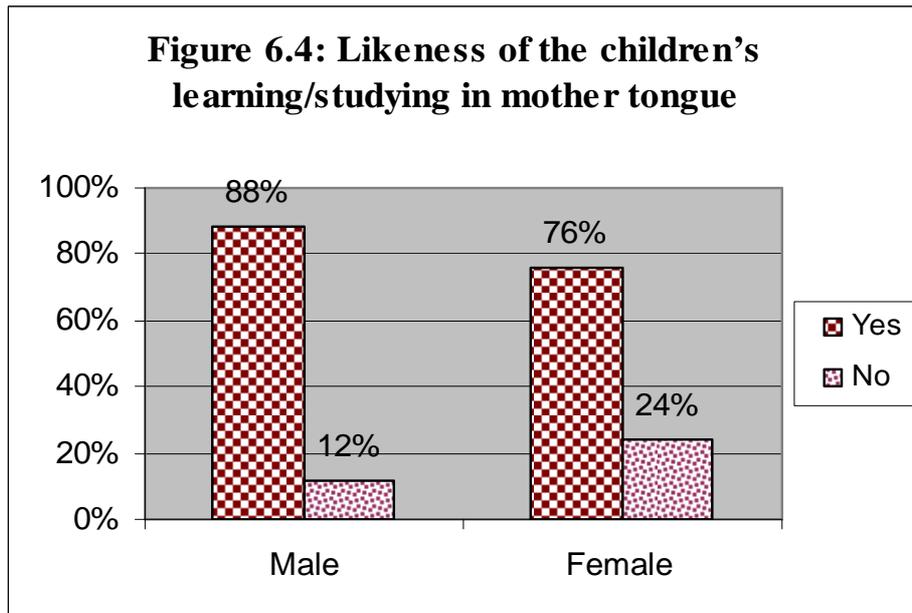
Similarly, in response to the question "If schools are opened for teaching your language how you will support it?" the respondents have answered as presented in the Table 6.7.

Table 6.7: The ways of supporting mother tongue teaching schools

N= 84	Male (n=37)	Female (n= 32)
By sending your children?	37 (100%)	30 (94%)
By encouraging other people to send their children?	36 (97%)	29 (91%)
By providing financial help?	36 (97%)	27 (84%)
By teaching?	16 (43%)	9 (28%)
By helping with the school?	36 (97%)	26 (81%)

Table 6.7 shows that 100% male and 94% female respondents said that they will support the schools by sending their children if schools are opened for teaching their language. Similarly, 97% males and 91% females responded that they will support the school by encouraging other people to send their children. In the same way, 97% males and 84% females responded that they will support the school by providing financial help. Similarly, 43% male and 28% female respondents will support the mother tongue teaching school by teaching themselves. In the same way, 97% male and 81% female respondents will support the schools.

To make it more transparent, the ways of supporting mother tongue teaching schools is also presented in the Figure 6.5.

Figure 6.5: The ways of supporting mother tongue teaching schools
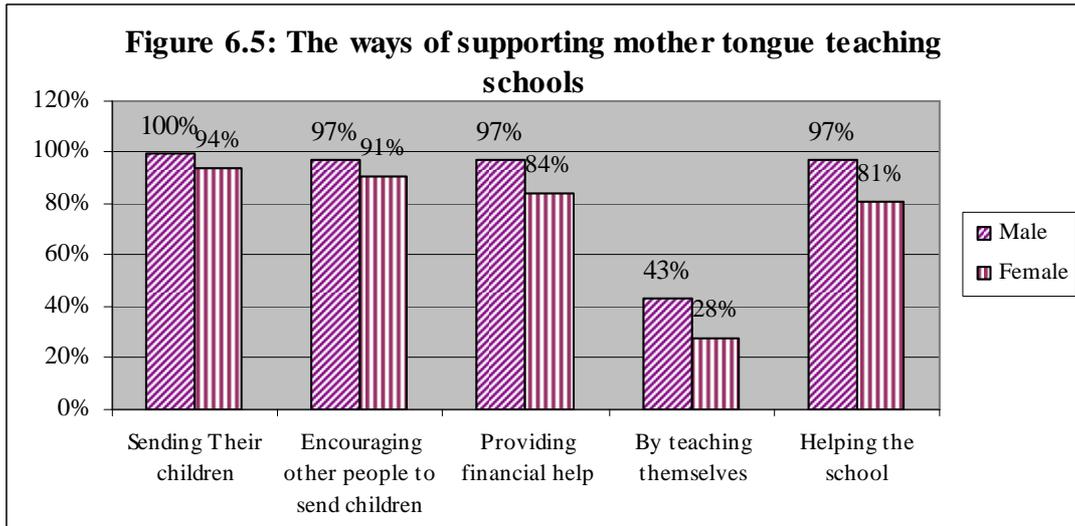
Figure 6.5 shows that Magar speakers are positive for the development of their language since they are ready to send their children to the mother tongue schools and also encouraging others to send their children. Similarly, they are also ready for financial support. Similarly, educated Magar speakers can teach their language themselves.

6.5 Summary

The Magar community in common is seemed to have maintained their language vitality. The rate of shifting to Nepali is very low. Even small children of the community speak their mother tongue. Most of the Magar children speak their mother tongue. Similarly, almost all the parents speak only their mother tongue with their children. It shows that the Magar language has total vitality. Majority of the Magar speakers said that young people in their village/town speak their mother tongue well, the way it ought to be spoken.

Majority of the Magar speakers responded that there is not the practice of intermarriage in Magar community and only a few speakers said that there is the practice of inter-caste marriage in Magar community. Those who said that there is the practice of inter-caste marriage in their society said that they have the common marital relationship with Nepali, Rai, Gurung, Newar and Tamang language groups.

Most of the speakers both males and females like their children learn/study in their mother tongue, Magar. Most of them will support the schools by sending their children, encouraging other people to send their children, providing financial help, and by teaching themselves, if schools are opened for teaching their language.

Chapter 7

Language attitudes

7.0 Outline

Chapter seven deals with the attitude of the Magar speakers towards their language in general. It consists of eight sections. Section 7.1 deals with the feelings of the speakers towards their language. In section 7.2, we discuss about the problem of a native speaker of Magar and in section 7.3, feelings about children's marriage with non-Magar speakers. Similarly, section 7.4 deals with grandchildren's language and section 7.5 with the first language of children. Similarly, section 7.6 deals with medium of instruction at primary level and section 7.7 discusses about the differences in the use of language between the present speakers and their grandparents. Similarly, section 7.8 is the summary of this chapter.

7.1 Feeling of the speakers towards their language

In general, Magar speakers have very positive attitudes towards their language. In response to the question "When you speak your mother tongue in the presence of the speaker of the dominant language what do you feel?" Table 7.1 presents the responses of the informants of the key survey points.

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

	Male (n=42)	Female (n=42)
Prestigious	12 (29%)	3 (7%)
Embarrassed	3 (7%)	3 (7%)
Neutral	27 (64%)	36 (86%)

Table 7.1 shows that out of the total male respondents of Magar community 29% said that they feel prestigious when they speak their mother tongue in the presence of the speaker of the dominant language like Nepali. Similarly, 7% and 64% male speakers feel embarrassed and neutral respectively when they speak their mother tongue, in the presence of the speakers of the dominant languages. In the same way, 7% female respondents feel prestigious as well as embarrassed when they speak their mother tongue in the presence of the speaker of the dominant languages. Similarly, 86% feel neutral when they speak their mother tongue in the

presence of the speakers of the other dominant languages. The figure below makes it more clearer.

Figure 7.1: Speaking mother tongue in the presence of dominant language speakers
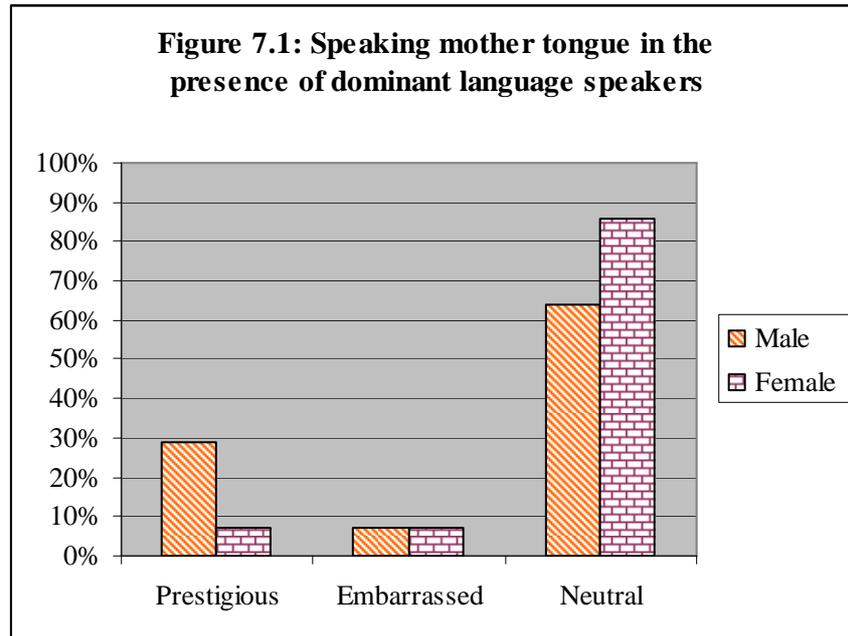
7.2 Problem because of being a native speaker of Magar

In response to the question "Have you ever had any problem because of being a native speaker of your mother tongue?" the Magar native speakers have provided the responses as presented in Table 7.2.

Table 7.2: Having problems because of being a native speaker of Magar-Dhut

Male (n=42)		Female (n=42)	
Yes	No	Yes	No
3 (7%)	39 (93%)	3 (7%)	39 (93%)

Table 7.2 shows that out of the total male respondents only 7% said that they faced some problems and 93% responded that they didn't face any problem because of being a native speaker of their mother tongue. Similarly, only 7% female respondents said that they had faced some problems because of being a native speaker of Magar and others 93% responded that they didn't face any problem. To make it more explicit it can be shown through the figure below.

Figure 7.2: Having problems because of being a native speaker of Magar
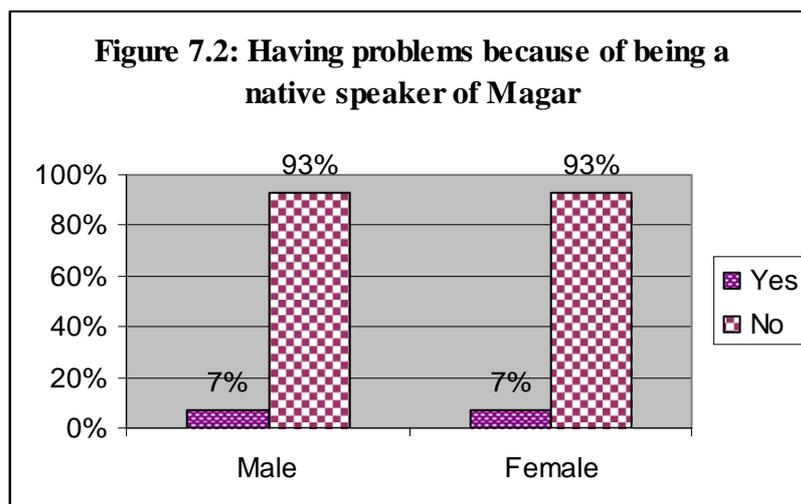
Similarly, in response to the question "If you had problems because of being a native speaker of your mother tongue, what kinds of problems have you had? Table 7.3 presents the lists of the problems and their frequencies.

Table 7.3: Problems they had because of because of being a native speaker of Magar

N= 6	Male (n=3)	Female (n=3)
Social discrimination	1 (33%)	2 (67%)
Understanding	2 (67%)	
Beaten by teacher in school		1 (33%)

Table 7.3 shows that only 3 male respondents said that they had problems and out of them 33% said that they were victimized as social discrimination and 67% had problems in understanding. Similarly, 67% female respondents had been socially discriminated; and 33 had been beaten by the teacher in school because of being a native speaker of Magar-Dhut.

7.3 Feeling about children's marriage with non-Magar speakers

Majority of the Magar speakers feel neutral if their son or daughter married someone who does not know their mother tongue. Regarding the question, "How would you feel if your son or daughter married someone who does not know your language?" Table 7.4 presents the responses of the respondents.

Table 7.4: Feeling about children's marriage with non-Magar speakers

Male (n=42)			Female (n=42)		
Good	Neutral	Bad	Good	Neutral	Bad
	25 (60%)	17 (40%)	2 (5%)	19 (45%)	21 (50%)

Table 7.4 shows that out of the total male respondents 60% feel neutral if their son or daughter married someone who does not know their mother tongue and others 40% feel bad. But there is no one to say s/he feel good if his/her son or daughter married someone how does not know their mother tongue. Similarly 5% females feel good, 45% feel neutral and majority of them feel bad if their son or daughter married someone who does not know their mother tongue.

Figure 7.3: Feeling about children's marriage with non-Magar speakers
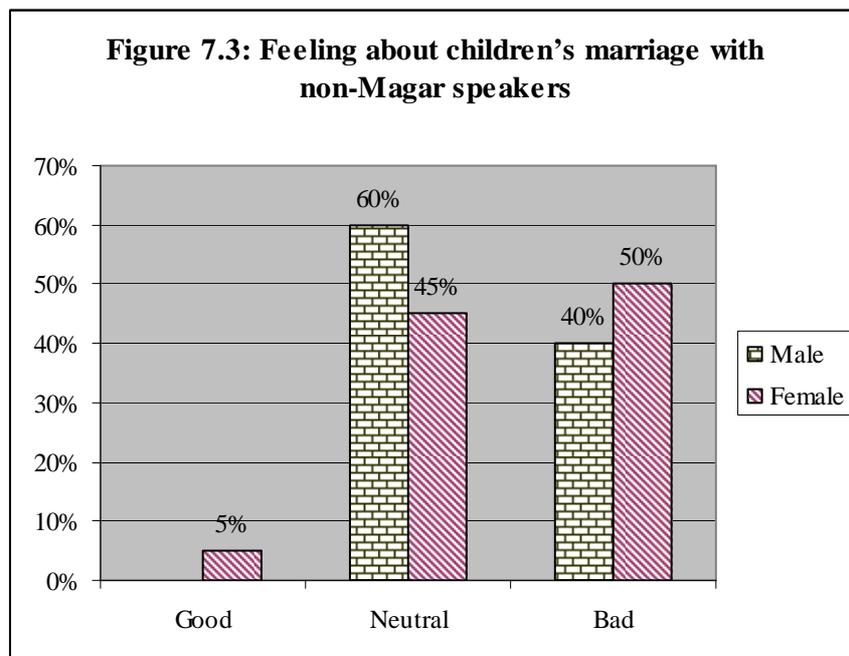
7.4 Grandchildren's language

Magar speakers are positive towards their language and culture. Almost all the Magar speakers said that their grandchildren will speak their language. Table 7.5 presents the responses in the key survey points regarding the question "Will the grandchildren also speak your language?"

Table 7.5: Will the children of the present Magar children speak your language?

	Male (n=42)	Female (n=42)
Speak	40 (95%)	40 (95%)
Won't speak	2 (5%)	2 (5%)

Table 7.5 shows that 95% both male and female informants responded that the children of the present Magar children will speak their language whereas only 5% responded that their grandchildren will not speak their language. It shows that they are very positive towards their language as almost all the Magar speakers responded that their children will speak their language.

Similarly, regarding the question, "If speak, how do you feel about this?" Table 7.6 presents the responses of the Magar speakers in the key survey points.

Table 7.6: Feeling of the speakers if their grand-children will speak their language

Male (n=42)			Female (n=42)		
Good	Neutral	Bad	Good	Neutral	Bad
42 (100%)			40 (95%)	2 (5%)	

Table 7.6 shows that all the male respondents and almost all the female respondents, i.e. 95% feel good if their children will speak their language whereas only 5% female respondents feel neutral if their children will speak their mother tongue. There is no one to say bad if his/her children will speak their language. It shows that they have very positive attitude towards their language.

Similarly, majority of the Magar speakers feel bad if their grandchildren will not speak their language. In response to the question "If they will not speak, how do you feel about this?" Table 7.7 presents the responses of the Magar speakers in the key survey points.

Table 7.7: Feeling of the speakers if their grandchildren will not speak their language

Male (n=42)			Female (n=42)		
Good	Neutral	Bad	Good	Neutral	Bad
1 (2%)	13 (31%)	28 (67%)	1 (2%)	18 (43%)	23 (55%)

Table 7.7 shows that out of the total male respondents most of them, i.e. 67% feel bad if their grandchildren will not speak their language, 31% neutral and only 2% feel good. Similarly, 55% females feel bad, 43% feel neutral and only 2% feel good if their grandchildren will not speak their language.

7.5 First language of the children

Since Magar speakers have positive attitudes towards their language, most of them said that their children should speak their mother tongue, Magar, first. Table 7.8 presents the responses for the question "What language should your children speak first?" from the respondents of the key survey points.

Table 7.8: The languages Magar children should speak first

	Male (n=42)	Female (n=42)
Magar	42 (100%)	41 (98%)
Nepali		1 (2%)

Table 7.8 shows that all the males and 98% females Magar speakers said that their children should speak their own mother tongue, i.e. Magar-Dhut. Only 2% females said that their children should speak Nepali first.

7.6 Medium of instruction at primary level

Regarding the question, "What language do you prefer for your children's medium of instruction at primary level?" Table 7.9 presents the responses of the Magar speakers of the key survey points.

Table 7.9: Preference for the medium of instruction at primary level

	Male (n=42)	Female (n=42)
Mother tongue	33 (79%)	22 (52%)
Nepali	9 (21%)	16 (38%)
English		4 (10%)

Table 7.9 shows that out of the total male respondents most of them prefer their own mother tongue, i.e. Magar-Dhut as their children's medium of instruction at primary level whereas only 21% said that they prefer the Nepali language for their children's medium of instructions at primary level education. Similarly, 52% female Magar speakers prefer their own mother tongue as the medium of instruction at primary level. Similarly 38% and 10% said that they prefer the Nepali and English languages respectively for their children's medium of instructions at the primary level of education.

7.7 Differences in the use of language between two generations

In response to the question "Do you think that the language spoken by you is different from your grandparents?" Table 7.10 presents the responses provided by the Magar speakers in the key survey points.

Table 7.10: Differences between the languages spoken by two different generations

	Male (n=42)	Female (n=42)
Yes	12 (29%)	7 (17%)
No	30 (71%)	35 (83%)

Table 7.10 shows that only 29% male Magar speakers think that the language spoken by them is different from their grandparents whereas rests 71% do not think that there is differences in the language spoken by them and their grandparents. Out of the total female respondents only 17% said that they think that the language spoken by them is different from their grandparents and whereas the rest 83% said that they do not think that there is any difference between the languages spoken by the two generations.

The figure 7.4 presents the responses of the Magar speakers who responded as to whether there are differences between the language spoken by them and their grandparents.

Figure 7.4: Differences between the languages spoken by the speakers and their grandparents

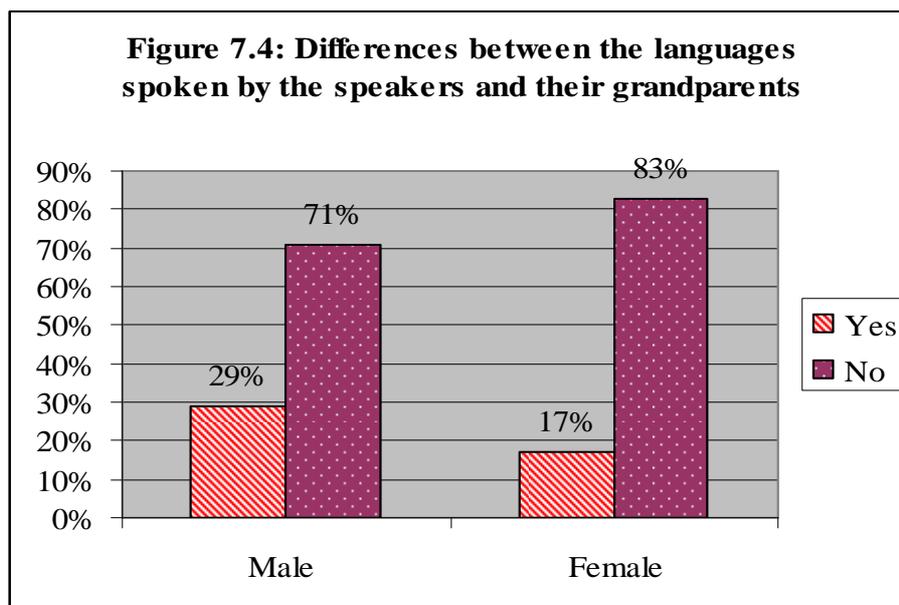Regarding the responses in Table 7.10, "If yes, how do you think the language spoken by you is different from your grandparents?" Table 7.11 presents the responses provided by the respondents in the key survey points.

Table 7.11: The ways of differences in language between two generations

If yes, how do you think the language spoken by you is different from your grandparents?	Male (n=12)	Female (n= 7)
Pronunciation	11 (92%)	7 (100%)
Vocabulary	10 (83%)	6 (86%)
Use of specific type of sentences	3 (25%)	1 (14%)
Mixing of other languages	8 (67%)	6 (86%)
Way of speaking	10 (83%)	6 (86%)

Table 7.11 shows that out of the total 12 male participants, who think that the language spoken by them is different from their grandparents, 92% said that their language differentiates from their grandparents in pronunciation, 83% said in the use of vocabulary and in the way of speaking; 67% responded in mixing of other language and 25% said that there are differences in the use of specific types of sentences.

Similarly, the female respondents, who think that the language spoken by them is different from their grandparents, all of them said that there are differences in pronunciation. Similarly,

86% said that there are differences in the use of vocabulary, in the mixing of other languages, and the way of speaking and 14% said that there are differences in the use of specific type of sentences.

We can conclude that the language spoken by two different generations have some differences in the way of pronunciation, use of vocabulary, use of specific types of sentences, mixing of other languages and in the way of speaking.

Similarly, in response to the question, "How do you feel when you hear young people of your own community speaking other languages instead of their first language?" Table 7.12 presents the responses of the language participants in the key survey points.

Table 7.12: Feeling towards the user of other languages instead of their mother tongue

Male (n=42)			Female (n=42)		
Good	Indifferent	Bad	Good	Indifferent	Bad
2 (5%)	29 (69%)	11 (26%)	2 (5%)	30 (71%)	10 (24%)

Regarding the language attitude, Table 7.12 shows that only 5% both males and females feel good when they hear young people of their own community speaking other languages instead of their first language. Similarly, 69% male and 71% female Magar speakers responded that they feel indifferent when they hear young people of their own community speaking other languages instead of their own mother tongue. Similarly, 26% male and 24% female speakers feel bad when they hear young people of their own community speaking other language instead of their own language.

7.8 Summary

Most of the Magar speakers feel neither prestigious nor embarrassed, but they feel neutral when they speak their mother tongue in the presence of the speakers of the dominant language like Nepali. Similarly, most of the Magar speakers did not face any problem because of being a native speaker of their mother tongue, Magar. They have been socially discriminated and have had problems in government offices. Majority of the Magar speakers feel neutral if their son or daughter married someone who does not know their mother tongue whereas others feel bad. But there is no one to say s/he feels good if his/her son or daughter married someone who does not know their mother tongue except only some female respondents.

Magar people have very positive attitudes towards their language as almost all the Magar speakers responded that their grandchildren will speak their language and they feel good if their children will speak their language. Similarly, almost all of them said that their children should speak their own mother tongue, i.e. Magar-Dhut first. Most of the Magar speakers prefer their own mother tongue, i.e. Magar-Dhut as their children's medium of instruction at primary level whereas only a few speakers preferred Nepali and English languages for their children's medium of instructions at primary level education.

Most of the respondents do not think that there are differences in the language spoken by them and their grandparents whereas only a few speakers think that the language spoken by them is different from their grandparents. The language spoken by two different generations have some differences in the way of pronunciation, use of vocabulary, use of specific types of sentences, mixing of other languages and in the way of speaking.

Similarly, most of the Magar-Dhut speakers feel indifferent when they hear young people of their own community speaking other languages instead of their own mother tongue and only a few speakers feel bad when they hear young people of their own community speaking other language instead of their own language.

Chapter 8

Language development

8.1 Appreciative inquiry

In the survey, a participatory tool known as appreciative inquiry was used in all seven key points in Magar-Dhut. The main purpose of this tool was to gather information about the dreams and aspirations of the Magar community members for the development of their language as well as their culture. It was conducted in each point in a group of participants of different demographic categories of age, sex, and educational status. The participants in each key point were asked to describe things that made them feel happy or proud of their language or culture. They were asked to write down the 'good things' on a piece of paper and placed them serially on the floor. Then they were asked to say their dream about how they could make their language or culture even better. After having received their responses in the group they were advised to categorize the dreams from the easiest to the most difficult, specifying which ones were most important and choosing developing plans such as who else should be involved, what the first step should be and what resources they needed.

In order to examine the language development in the Magar language the appreciative inquiry was administered in all the reference points of the survey in Magar community. The pictures of appreciative inquiry tools used in Gairakhudi, Kahushivpur-2, Tanahu; Lasarghabesi, Alamdevi-4, Syangja; and Murkuchi, Rauta-9, Udayapur district present the language development and the ambitions to the development of the Magar language.

Picture 7: Appreciative enquiry at Gairakhudi, Kahushivpur-2, Tanahu
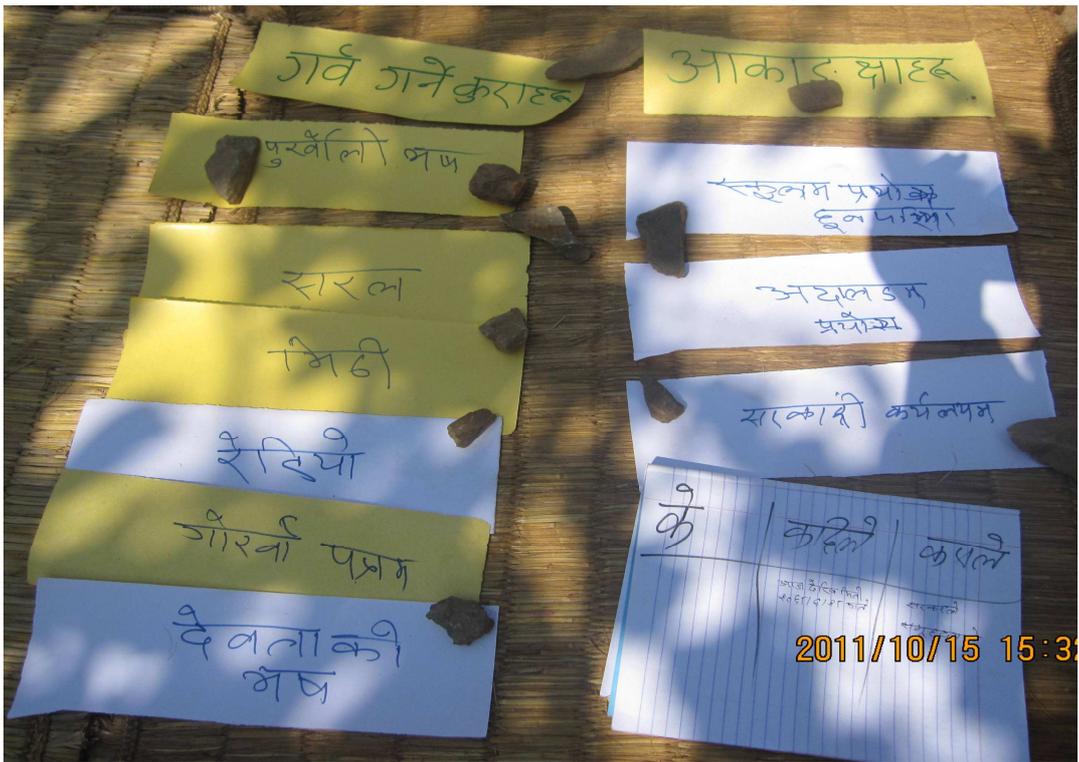
Picture 8: Appreciative enquiry at Lasarghabesi, Alamdevi-4, Syangja
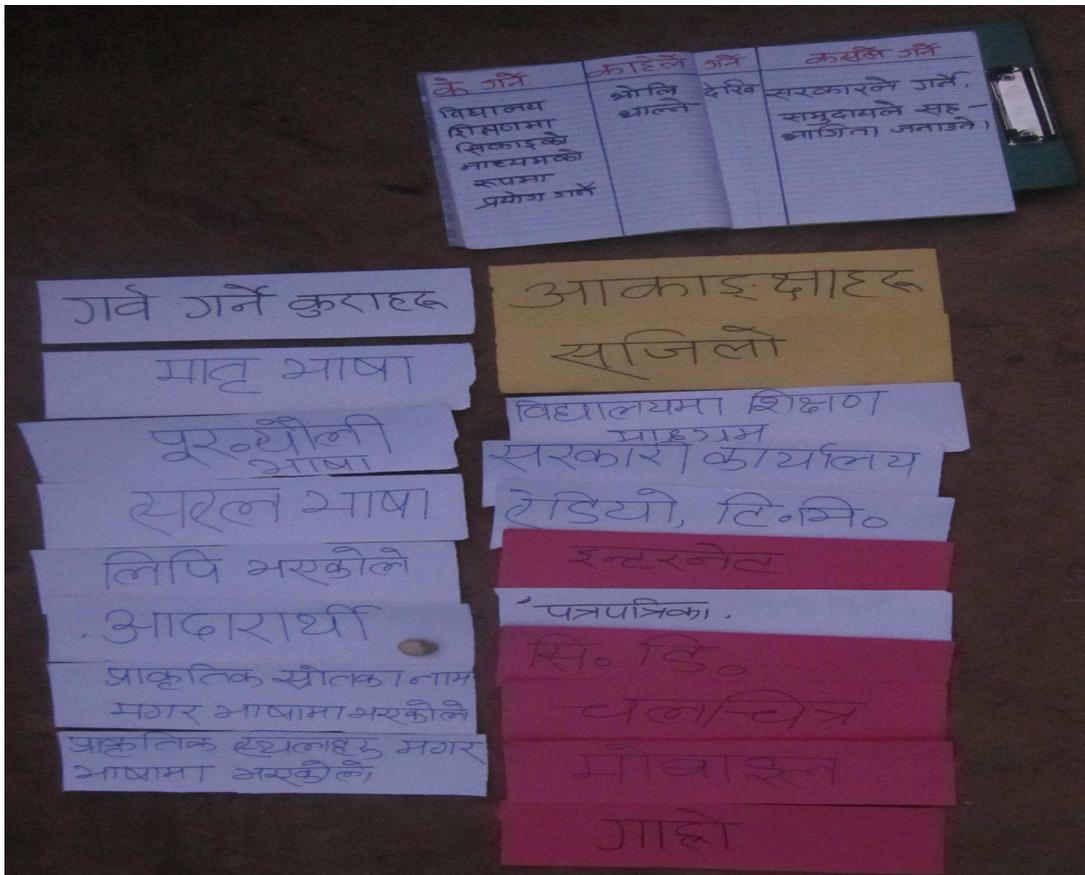
Picture 9: Appreciative enquiry at Murkuchi, Rauta-9, Udayapur

In this survey, as discussed already, we have employed different participatory tools such as dialect mapping, domains of language use and bilingualism. The main focus of these tools is to help the participants to verbalize things they already knew intuitively about their language and culture. However, the appreciative inquiry, as the name suggests, is designed to help the participants think of future possibilities about their language and culture. Table 8.1 presents the summary of the responses to major queries related to preservation and promotion of the language.

Table 8.1: Findings from the appreciative inquiry in Magar

Survey points	Good things that made Magar 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
Gairakhudi, Kahushivpur-2, Tanahu	▪ Being their ancestral language and easy to communicate, ▪ Melodious ▪ Having radio in their language ▪ The language is published in the Gorkhapatra, the national daily. ▪ Language of god and goddess	▪ Their language should be used in education, especially in the primary education ▪ Should be the language of daily uses in government offices ▪ The language should be used in court.	▪ To establish mother tongue based primary school
Lasarghabesi, Alamdevi-4, Syangja	▪ Mother tongue of Magars ▪ Being their ancestral language ▪ Simple language ▪ Having their own script ▪ Having honorificity in the language ▪ Names of the natural	▪ Establishment of mother tongue teaching school for the beginners in primary level ▪ Language should be used in government offices ▪ The language should be used in radio, television, mobile, and internet ▪ Development of films	▪ Establishment of mother tongue teaching school for the beginners in primary level ▪ Textbook preparation

	resources and places are in their language	and CD/DVD in their language	
Jhirubas, Mauriya-6, Palpa	▪ Songs and music ▪ Being indigenous ▪ Tradition ▪ Large number of population and mother tongue speakers ▪ Published in the national Daily like the Gorkhapatra ▪ Having their own unique culture	▪ Preparation of grammar, dictionary and textbooks in Magar-Dhut ▪ Teaching learning of mother tongue ▪ Preservation and promotion of culture and tradition ▪ The language should be used in government offices	▪ Teaching and learning of the mother tongue in basic education
Maulathar, Hupsekot-4, Nawalparasi	▪ Being their mother tongue ▪ Ancestral language ▪ Simple language ▪ Songs and music ▪ Used in local FM radios ▪ Karuwa Nach	▪ To start mother tongue based school at primary level ▪ To prepare textbooks in Magar-Dhut ▪ To be used in government offices	▪ Establishment of mother tongue based primary schools in Magar communities ▪ Textbook development in Magar
Arunkhola, Nayabelani-8, Nawalparasi	▪ Having their ethnic and national identity as Magar-Dhut ▪ Being their own mother tongue ▪ Songs and music	▪ Application of the Magar-Dhut language at basic level curriculum ▪ Grammar ▪ Dictionary ▪ Their language should be used as an official	▪ To start mother tongue based education at primary level

	▪ Culture and tradition ▪ Art and literature ▪ History	language in Magar dominant areas ▪ Use of language in mass media	
Murkuchi, Rauta-9, Udayapur	▪ Feeling of solidarity ▪ Simple language ▪ Contact language ▪ The language is understandable to others too ▪ Having their own script ▪ Ancestral language ▪ Ethnic identity and unity	▪ Television program ▪ Dictionary and grammar ▪ Creation of literature ▪ Development in local level school curriculum ▪ Preservation and promotion of the Magar language ▪ Newspapers, journals	▪ An academy should be established for the development of the Magar language ▪ There should be investments for the development of language and culture.

8.2 Summary

The good things that made Magar speakers feel happy about or proud of their language and culture are their mother tongue, ancestral language, simple, used in local FM radios, used in the *Gorkhapatra* national daily, religious language, having their own script, honorific, names of historical places and natural resources in their language, songs, lyrics, newspaper and magazines, having their own culture and costume, art, history and literature.

Dreams about how they could make their language even better are writing a grammar, dictionary, textbooks, having mother tongue teachers, establishment of mother tongue based primary schools, the Magar language should be used as official language in Magar dominant districts, promotion and preservation of Magar language, culture and religion and the language should be used in field of mass media such as radio, TV, and national level newspapers and journals.

The most important 'dreams' which they would like to get realized immediately and by planning the establishment of mother tongue teaching schools for their children at primary level and development of textbooks and curriculum for mother tongue education. They said

that there should be the involvement of both the community and the government to realize these dreams and these dreams should be realized immediately.

Chapter 9

Dialectal variation

9.0 Outline

This chapter deals with the dialectal variations in the Magar-Dhut language in general. In section 9.1 we discuss lexical variations which include methodology of finding lexical variation and lexical similarity among the key points in the Magar-Dhut language. Similarly, section 9.2 deals with dialect mapping which is a participatory tool to find out the possible dialects of the language and in section 9.3, we present the summary of this chapter.

9.1 Lexical variation

The wordlist consists of 210 words have been compared to estimate the degree of lexical similarity among the seven Magar speech varieties. In this section, we deal with the data, methodology of lexical similarity study and present the lexical similarity study result.

9.1.1 Methodology

This subsection consists of the data, tool and the calculation and evaluation criteria for lexical similarity percentages in Magar.

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

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

The 60% has been generally used as a cutoff point for the evaluation of lexical similarity. Table 9.1 presents the evaluation criteria of the lexical similarity percentages between the survey points.

Table 9.1: Evaluation criteria of the lexical similarity percentages

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

The speech varieties having a lexical similarity of less than 60% are evaluated as different language. However, languages or dialects with around 60% or above lexical similarity should be tested for intelligibility using another tool referred to as Recorded Text Test (RTT). But unfortunately, we could not use the tool, RTT, because of the limitation of the time period in the field visit.

9.1.2 Lexical similarity among the key points in Magar

Magar is spoken in a vast stretch of geographical location. However, especially in Tanahu, Syangja, Palpa, Nawalparasi, Surkhet and Udayapur districts, this language generally does not show any variation as such. Table 9.2 presents the situation of lexical similarity comparison in Magar.

Table 9.2: Lexical similarity comparison in Magar

Variety	Tanahu	Syangja	Palpa	Surkhet	Nawalparasi1	Nawalparasi2	Udayapur
Tanahu	100%	72%	72%	74%	72%	76%	69%
Syangja	72%	100%	68%	72%	69%	71%	65%
Palpa	72%	68%	100%	79%	80%	79%	66%
Surkhet	74%	72%	79%	100%	80%	83%	68%
Nawalparasi1	72%	69%	80%	80%	100%	83%	65%
Nawalparasi2	76%	71%	79%	83%	83%	100%	69%
Udayapur	69%	65%	66%	68%	65%	69%	100%

Table 9.2 shows that Magar language spoken in Tanahu has 72% similarity with Syangja, Palpa and Nawalparasi1, 74% with Surkhet, 76% with Nawalparasi2 and 69% with Udayapur. Similarly the Magar language spoken in Syangja has 72% similarity with Tanahu and Surkhet, 68% with Palpa, 69% with Nawalparasi1, 71% with Nawalparasi2 and 65% with Udayapur. Likewise the language spoken in Palpa has 72% similarity with Tanahu, 68% with Syangja, 79% with Surkhet and Nawalparasi2, 80% with Nawalparasi1 and 66% with

Udayapur. Similarly, the Magar language spoken in Surkhet has 74% similarity with Tanahu, 72% with Syangja, 79% with Palpa, 80% with Nawalparasi1, 83% with Nawalparasi2 and 66% with Udayapur. Likewise the language spoken in Nawalparasi1 has 72% similarity with Tanahu, 69% with Syangja, 80% with Palpa and Surkhet, 83% with Nawalparasi2 and 65% with Udayapur. Similarly, the Magar language spoken in Nawalpari2 has 76% similarity with Tanahu, 71% with Syangja, 79% with Palpa, 83% with Surkhet and Nawalparasi1, and 69% withUdayapur. In the same way, the language spoken in Udayapur has 69% similarity with Tanahu and Nawalparasi2, 65% with Syangja and Nawalparasi1, 66% with Palpa, and 68% with Surkhet. From this table, it can be concluded that all the varieties of Magar-Dhut are mutually intelligible to each other.

9.2 Dialect mapping

In order to examine dialects among the Magar language, the dialect mapping and the participatory tool were administered in all the reference points of the survey in Magar community. The pictures of dialect mapping tools used in Lasarghabesi, Alamdevi-4, Syangja district presents the dialectal variation of the Magar language.

Picture 9.1: Sample picture of dialect mapping at Lasarghabesi, Alamdevi-4, Syangja

The dialect mapping tool was used to help the community members to think about and visualize the different varieties, if any in the Magar-Dhut. The participants in group of 8 to 12 in each survey point were asked to write on a separate sheet of paper the name of each district and town where Magar-Dhut is spoken and placed the on the floor to represent the geographical location. In common the following name of the districts and towns were recognized as the Magar language speaking areas: Tanahu, Syangja, Palpa, Nawalparasi, Surkhet, Baglung, Udayapur, etc.

Table 9.3: Degree of similarity in the forms of the speech spoken in different places

Key survey points	Forms of speech in Magar-Dhut	
	Group A	Group B
Gairakhudi	Gairakhudi, Mathillo Setang, Tallo Setang, Rising, Dhanubas, Manung, Bhirkot, Koidim	Syangja, Palpa, Nawalparasi, Tansen
Lasarghabesi	Lasarghabesi, Deurali, Ghungha, Ghurndanda, Tungkot, Chapdanda, Jhebirdanda, Birgha, Krishna Gandaki, Barichaur, Tulsibhanjyang, Nibuwa, Dudichaur, Garangdi, Gurungdi	Palpa, Tanhu, Birkot, Surundanda, Devinagar, Rahbas, Heklang, Gejha, Rampur, Tanahu
Jhirubas	Jhirubas, Palpa, Tansen, Syangja, northern part of Nawalparasi district	Nawalparasi, western part of Syangja district, Tanahu, Kaski
Maulathar	Maulathar, Rakachuli, Sadabhanjyang, Kewrachap, Pipaldanda, Birukh, Jagdob, Bhadari, Slegadamar, Deurali, Bhangbari, Mohandanda	Mityal, Admara, Jhirubas, Khadar, Dabara, Dundanda, Kyanggurung, Namjakot, Mohandanda
Arunkhola	Arunkhola, Nayabelani, Hupsekot, Namjakot, Pipaldanda, Maulathar	Bhadari, Birukh, Syangja, Alamdevi, Lasarghabesi, Tanahu, Gulmi, Palpa, Tansen
Murkuchi	Most of the Magar people have been shifted towards the Nepali language except only a few elderly people. And they did not have any idea about the dialects of their own language, Magar-Dhut.	Only some educated participants responded that the Magar-Dhut language is spoken differently in Palpa, Syangja, Tanahu, Nawalparasi and in some other western districts.

Next, they used the number to show the ranking from easier to understand to more difficult. They were advised to use colored plastic tokens to mark those they understand very well,

average and poorly. Table 9.4 presents the ranking from easier to understand to most difficult in the Magar-Dhut language.

Table 9.4: Ranking from easier to understand to most difficult in Magar-Dhut

Key survey points	Forms of speech in Magar-Dhut		
	Very well	Average	Poorly
Gairakhudi	Gairakhudi, Mathillo Setang, Tallo Setang, Rising, Dhanubas, Manung, Bhirkot, Koidim	Syangja, Palpa, Nawalparasi, Tansen	
Lasarghabesi	Lasarghabesi, Deurali, Ghungha, Ghurndanda, Tungkot, Chapdanda, Jhebirdanda, Birgha, Krishna Gandaki, Barichaur, Tulsibhanjyang, Nibuwa, Dudichaur, Garangdi, Gurungdi	Palpa, Gejha Tanhu, Rahbas, Devinagar, Heklang, Rampur,	Surundanda, Birkot, Tahun,
Jhirubas	Jhirubas, Palpa, Tansen, Syangja, northern part of Nawalparasi district	Nawalparasi, western part of Syangja district, Tanahu, Kaski	
Maulathar	Maulathar, Rakachuli, Sadabhanjyang, Kewrachap, Pipaldanda, Birukh, Jagdob, Bhadari, Slegadamar, Deurali, Bhangbari, Mohandanda	Mityal, Admara, Jhirubas, Khadar, Dabara, Dundanda, Kyanggurung, Namjakot, Mohandanda	
Arunkhola	Arunkhola, Nayabelani, Hupsekot, Namjakot, Pipaldanda, Maulathar	Bhadari, Birukh, Tanahu, Palpa, Tansen	Gulmi, Syangja

Similarly, in response the question "Which forms of speech they preferred for preparing reading materials", the participants in group responded as presented in the table below.

Table 9.5: Preferences of speech variety for developing materials

Key survey points	Preferences of speech variety for developing materials		
	First priority	Second priority	Third priority
Gairakhudi	Gairakhudi	Syangja	Palpa
Lasarghabesi	Lasarghabesi (Syangja)	Surundanda (Palpa)	Tanahu
Jhirubas	Palpa	Syangja	Nawalparasi
Maulathar	Maulathar	Birukh	Pipaldanda
Arunkhola	Nawalparasi	Palpa	Syangja
Murkuchi	Palpa	Most of the speakers of Udaypur district do not speak their language frequently and they believe that Palpa variety is the most standard one. Therefore, they are eager to learn their language if the reading materials are developed in this variety.	

Table 9.5 shows that participants in all the key survey points except Murkuchi, prefer their own variety for developing reading materials. Similarly, the participants from Murkuchi give first priority to Palpa variety for developing reading materials.

9.3 Summary

All the varieties of Magar-Dhut are mutually intelligible to each other. There is lexical similarity ranging from 65% to 83% among the key survey points in Magar-Dhut. It may indicate that Magar-Dhut at present does not show any dialectal variation that may hinder the mutual intelligibility among the Magar speakers residing in different key survey points.

The following name of the districts and towns were recognized as the Magar-Dhut language speaking areas: Tanahu, Syangja, Alamdevi, Palpa, Tansen, Nawalparasi, Arunkhola etc. The result of the dialect mapping tool shows that they can easily understand the speech variety spoken within the Western development regions of the country.

The participants in almost all the key survey points preferred the form of speech of their place for developing reading materials. But only the participants of Murkuchi preferred Palpa variety for developing reading materials in their language as they are eager to learn their language if the reading materials are developed in this variety.

Chapter 10

Findings and recommendations

10.1 Findings

The main aim of this survey was to look at the sociolinguistic situation of the Magar-Dhut, a Tibeto-Burman language spoken in the Western Nepal. The Magar-Dhuts are one of the indigenous nationalities of Nepal who reside primarily in Tanahu, Syangja, Papla, Nawalparasi and Udayapur districts of the country. They have their own culture and language. The survey has gathered a good deal of information about the language resources; mother tongue proficiency and bi/multilingualism; domains of language use; language vitality; transmission and maintenance; language attitudes; language development and dialectal variation of the Magar-Dhut language.

The major findings of this survey are presented as follows:

a) The Magar-Dhuts are one of the indigenous nationalities of the nation and the language spoken by them is Magar-Dhut. Magar-Dhut, a language of Tibeto-Burman family, is mainly spoken in the Western and Mid-Western development regions of Nepal and also in Darjeeling district of West Bengal, Asam, Gwahati, and Sikkim state of India.

b) According the recent Census of Nepal, 2011, Magar is spoken by 788,530 speakers as their mother tongue. Magar language stands at the seventh rank in Nepal in terms of the large number of population speaking their mother tongue. Majority of the Magar-Dhut speakers are residing in Tanahu, Syangja, Palpa, Nawalparasi and Surkhet districts.

c) Magar-Dhut is also known as Magar, Magari, Mangar, Mangari. Magar. Generally Magars are worshipper of nature. However, census 2001 shows most of the Magars are under the influence of Hindu religion. Most of the Magar people practice a traditional religion, and however many claim to be Hindu. Farming, military service, weaving, hunting, and fishing are their major occupations. Agriculture and the military are the primary sources of income.

d) The resources available in the Magar-Dhut language are folk stories and folklore; songs; religious literatures; and the modern language transmission resources like

radio, cinema, films and CD/DVD are also available in the language. Similarly, alphabet, grammar, dictionary, textbook, literary materials, newspaper, magazines, and written literatures are also available in the language.

e) Magar-Dhut speakers of all the age groups are very much fluent in speaking their language whereas only a few literate Magar speakers are very good at reading and writing in their language. Similarly, most of the Magar speakers are proficient in their language and all of them are at least bilingual in Nepali and only a few speakers are multilingual as well. Most of them speak their mother tongue best and like their mother tongue most.

f) Majority of Magar children are bilingual in Nepali and only a few of them are bilingual in English and Hindi languages as well. They learnt Nepali at home, in village, neighborhood, school, and in the society; English in school and colleges and Hindi in India and by watching televisions and Hindi movies.

g) Magar-Dhut is used in all the general domains such as joking, bargaining/ shopping/ marketing, story telling, discussing/debate, praying, quarrelling, abusing (scolding/using taboo words), telling stories to children, family gatherings and village meetings but most of them use Nepali in counting, singing and singing at home.

h) Most of the Magar-Dhut speakers use only their mother tongue with their family members while discussing about educational and social matters whereas majority of them use Nepali in writing letter to their family members. Magar children use both the mother tongue and Nepali with their friends and in neighborhood while they use only Nepali at school. There is the dominance of Magar in social rites and rituals. They use Nepali and Magar as language of wider communication (LWC) with the non-native speakers.

i) Magar community in common has maintained their language vitality. The rate of shifting toward Nepali is very low. Even small children of the community speak their mother tongue. Most of the Magar children speak their mother tongue. Similarly, almost all the parents speak only their mother tongue with their children and majority of the young people in their village/town speak their mother tongue well, the way it ought to be spoken.

j) Most of the Magar-Dhut speakers like their children learn/study in their mother tongue and they will support the schools by sending their children, encouraging other

people to send their children, providing financial help, and by teaching themselves, if schools are opened for teaching their language.

k) In general, Magar-Dhut speakers have very positive attitude towards their language and culture. They feel neutral when they speak their mother tongue in the presence of the speakers of the dominant language like Nepali and only a few speakers said that they feel prestigious and embarrassed. Most of the Magar-Dhut speakers had not faced any problem because of being a native speaker of their mother tongue. Only a few speakers had faced problems as they have been socially discriminated and have had problems in government offices.

l) Majority of the Magar speakers feel neutral if their son or daughter married someone who does not know their mother tongue whereas others feel bad. But there is no one to say s/he feel good if his/her son or daughter married someone how does not know their mother tongue except only some female respondents.

m) Regarding which language Magar-Dhut children should speak first, most of the males and females are in the favor of their own mother tongue, i.e. Magar-Dhut while only a few speakers are in the favor of Nepali. Similarly, most speakers prefer their own mother tongue, i.e. Magar-Dhut as their children's medium of instruction at primary level and only very few of them preferred to English and Nepali languages.

n) Majority of the Magar-Dhut speakers both males and females do not think that there are differences in the language spoken by them and their grand parents. The language spoken by two different generations have some differences in the way of pronunciation, use of vocabulary, use of specific types of sentences, mixing of other languages and in the way of speaking, and most of the Magar-Dhut speakers feel indifferent when they hear young people of their own community speaking other languages instead of their own mother tongue.

o) The good things that made Magar-Dhut speakers feel happy about or proud of their language and culture are their mother tongue, ancestral language, simple, used in local FM radios, used in the Gorkhapatra national daily, religious language, having their own script, honorificity, names of historical places and natural resources in their language, songs, lyrics, newspaper and magazines, having their own culture and costume, art, history and literature.

p) Regarding the dreams about how they could make their language even better are writing a grammar, dictionary, textbooks, having mother tongue teachers, establishment of mother tongue based primary schools, the Magar language should be used as official language in Magar dominant districts, promotion and preservation of Magar language, culture and religion and the language should be used in field of mass media such as radio, TV, and national level newspapers and journals.

q) The most important 'dreams' which they would like to get realized immediately and to start on planning of mother tongue teaching schools for their children at primary level and development of textbook and curriculum for mother tongue education. They have made planning for these important dreams. They said that there should be the involvement of both the community and the government to realize these dreams and these dreams should be realized immediately.

r) All the varieties of Magar-Dhut are mutually intelligible to each other. There is lexical similarity ranging from 65% to 83% among the key survey points in Magar-Dhut. It may indicate that Magar-Dhut at present does not show any dialectal variation that may hinder the mutual intelligibility among the Magar speakers residing in different key survey points.

s) The result of the dialect mapping tool shows that they can easily understand the speech variety spoken in within the Western development regions of the country.

t) The participants in almost all the key survey points preferred the form of speech of their place for developing reading materials. But only the participants of Murkuchi preferred Palpa variety for developing reading materials in their language as they are eager to learn their language if the reading materials are developed in this variety.

10.2 Recommendations

On the basis of the above findings, the following recommendations are made for the promotion and development of the Magar-Dhut language:

a) As Magar-Dhut children face difficulty in basic education because of their unfamiliarity with the vernacular and textbooks in Nepali schools should immediately be facilitated financially and logistically from the concerned sectors to run multilingual education in the true spirit of the constitution of Nepal.

b) Textbooks should be developed in such a way that they embody the local needs and local settings.

c) The Magar-Dhut community should be made aware of the importance of the use of their mother tongue and encouraged to transmit their mother tongue to the younger generation through advocacy.

d) In this speech community, still in rural areas, especially the women over 50 in the age are pre-literate. Therefore, non-formal education in their mother tongue and the literacy classes must be conducted to uplift those pre-literates.

e) Non-formal education program should be carried out in the mother tongue preparing the suitable reading materials addressing the local needs and incorporating the culture, tradition and knowledge.

f) The government should immediately address the efforts and grievances of the Magar-Dhut community.

g) A detailed language documentation project is essential to preserve, promote and develop their language and culture in which life crucial knowledge is embodied from time immemorial. Specific language programs such as folklore documentation, language documentation, developing orthography, compiling monolingual, bilingual and trilingual dictionaries and writing grammars should be immediately launched.

h) Magar-Dhut exhibits dialectal variation as the least similarity between the two places of the survey is found 65%-83%. But the respondents reported their language varies from district to district. Therefore, Recorded Text Test (RTT) is required to evaluate the intelligibility among the key points.

i) Linguistically and culturally, Magar-Dhut community is distinct from other Magars such as Magar Kham, Magar Kaike and so no. Therefore, it should get the status of an independent language.

j) The most important 'dreams' which they would like to get realized immediately and to start on planning of the establishment of mother tongue teaching schools for the beginners at primary level and development of textbook and curriculum for mother tongue education. The concerned authorities should take immediate step to help them realizing their dreams.

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