

A Sociolinguistic Survey of Magar-Kham

A Report

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Abbreviations

ACI	Appreciative Inquiry
AMMA	Athar Magarant Magar Academy
BLM	Bilingualism
DLM	Dialect Mapping
DLU	Domains of Language Use
MT	Mother Tongue
NFDIN	National Foundation for Development of Indigenous Nationalities
PM	Participatory Method
SLQ	Sociolinguistic Questionnaire
WLC	Wordlist Comparisons

Chapter 1

Introduction

1.0 Background

Magar-Kham speaking people are one of indigenous ethnic people who are Magar ethnically. The Magar people are one of the ethnic groups of Nepal. Linguistically, they are of three major types, viz. Magar (Magar-Dhut/Dhut-Magar), Magar-Kham, and Magar-Kaike. Among them, Magar-Kham is the language spoken by Magar people especially from Rolpa, Rukuma and adjacent districts. The 2011 national population census listed the total population of Magar as 1,887,733, among which the number of Magar-Kham speaking people is 27,113 (male: 12934 and female: 14179). Magar-Kham is one of languages of Sub-Himalaish group of Tibetic family under the Tibeto-Burman languages.

1.1 Overview

This chapter incorporates the general introduction of the whole study. It deals with people in section 1.2, section 1.2.1 deals with casts/ethnic groups, section 1.2.2 to 1.2.4 present occupation, religion and culture, literacy, and linguistic area. In the same way, section 1.4 to 1.4.3 presents language, overview, language name, linguistic affiliation respectively. Section 1.5 and 1.6 deals with demography and review of earlier works respectively. Purpose and goals of the study has been given in section 1.7. Lastly, in section 1.8., we present wrapping up of the chapter.

1.2 People

The Mid-Western region has complex linguistic and socio-economic structures, and there are widespread castes. Presents systems associated with language, religion, culture and customs also have a great impact on overall development. The major sub-castes of this region who speak the Magar-Kham language are Ghartimagar, Punmagar, Budhamagar, Rokkamagar, Thapamagar, Karkimagar, Jhakrimagar, Banthamagar, etc.

1.2.1 Castes/Ethnic groups

The people of Mid-Western Region are of different castes and ethnic groups. The major castes of this region are Magar, Kchetri, Bahun, and Dalit, Raji, Raute, Bote and, Tharu in the Tarai. The Magar people speak the Magar-Kham language as their mother tongue particularly in Rolpa and Rukum. Rest of the other casts and/or ethnic groups speak Nepali as their mother tongue. The Nepali language has been used as a lingua-franca in all over the region.

1.2.2 Occupation

There are limited employment opportunities in the Mid-Western Region. Agriculture is the main contributor to household income. The main employment sources are wage labor, agricultural labor and self-employment.

Photograph 1.1: Children returning home at evening after grazing the cows and goats



Lack of work in the mountains and hills or in agriculture during the winter, the lack of income outside the agriculture sector and lack of basic services induce a large number of Nepalese workers to move to the Tarai and India annually in search of work. The number

of migrant workers is especially high in the Mid- Western Region. Yearly, the largest numbers of workers go to India and Arabian Countries in search of job.

1.2.3 Religion and culture

Most of the people in Mid-Western region follow Hinduism. Hinduism is their cultured tradition. Almost all the informants except some Buddhists in this study are found to be practicing the Hinduism. Some of them, nowadays, have started to practice the Christianity too. The Magar people are very rich in their traditional culture.

Many Magar people are craftsmen, while some who own their own 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. They are a very jovial people who love to sing and dance. They have several kinds of dances, as well as tribal games that they frequently play. The Magar-Kham speaking people typically live in two-story stone houses with slate or thatch roofs. The dwellings are often large and are constructed with a large porch in front.

Photograph 1.2: Magar-Kham women dancing on the occasion of Bhume Festival in Kathmandu on June 14, 2013 on the right, the participants on the occasion of marriage ceremony on the left



The Magar-Kham speaking 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 also wear *fulis* (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.

Their 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 arrangements. The most distinctive element in their family kinship is the strong bond between maternal uncles and their nephews. They treat each other with mutual respect; for when the nephew is ready to marry, his bride will be chosen from among his uncle's daughters.

Likewise, the rituals they practice are very important part of their society. A special birth ceremony is held for eleven days after a child is born. The baby is named and then washed for the first time. One festival known as *Jyestha Poornima* is observed in May or June (i.e. in *Jestha*) at the time of the full moon. During the ceremony, freshly harvested grains are offered to the gods.

1.2.4 Literacy

The Mid-Western Region has a very low literacy rate. The region again ranked the last among the five regions in literacy. The literacy rate for those over 15 years is in fact lower than those over six, revealing that the literacy gap increases as many do not complete their education. This divide becomes more marked while comparing literacy among males and females. The number of early childhood development centers and primary schools are found to be increasing. The poor physical condition of school, inadequately trained teachers and insufficient instructional materials are the major challenges.

Photograph 1.3: Students children with the researcher



CBS national report 2011 indicates that the total literacy rate of the country is 65.9% out of which 75.1% are male and 57.4% are female. The report further states that 178,803 people from Mid-Western region can read and write, while, out of which 117,590 people from Rolpa district can read and write.

Photograph 1.4: Students children studying on their own at home in Madichaur



Nowadays, most of the children from educated family and having access to schools have started going to schools. Most of the children from remote villages cannot reach to schools. Even if they get chance to go school, they have to work at their homes for their livelihood.

This survey has taken sociolinguistic information (of SLQ A) from 30 literate (i.e. 50%) and 30 preliterate speakers (i.e. 50%).

1.3 Linguistic Area

Magar-Kham is spoken mainly in Rolpa and Rukum districts of Rapti zone in Mid-Western Nepal. The linguistic area of the Magar-Kham language has been presented in Map 1.1.

Map 1.1: Magar-Kham speaking area



Source: Bethany World Prayer Center, 1997

The major Magar-Kham speaking districts are Rukum and Rolpa, with some other neighboring districts including a few peripheral areas in the Mid-Western region of

Map 1.2: Magar-Kham and its neighboring languages



Source: SIL International, 2011

1.4 Language

1.4.1 Overview

The major mother tongues that are spoken in Mid-Western region of Nepal are Nepali, Magar-Kham Raji, Raute, Bote, Jumli in the hill, and Awadhi and Daugaura Tharu in the Tarai region. The Magar-Kham language is one of them. Magar-Kham is a Tibeto-Burman language of the Bodic branch exhibiting many of the areal features defined for the ‘Indospheric’ side of the family – a gross generalization for the westernmost Tibeto-Burman languages (Watters, 2002).

1.4.2 Language name

Magar-Kham is the name of a language, or a groups of languages, spoken by the four northern clans of the Magar tribe: the Budha, Puns, Gharti, and Rokhas (Watters *Ibid*). Ethnologue 2012 has stated that there are four alternative names for Magar-Kham namely; Magar-Kham-Magar, Takale, Takale Magar-Kham and Western Parbate. The name ‘Magar-Kham’ has been widely used and recognized by the state too. Unlike the most of the languages spoken in the Himalyan region, as they are named by the outsiders, the name ‘Magar-Kham’ is found to have its own name given by the Magar-Kham people themselves.

Photograph 1.4: Children carrying fire-woods and grass collecting from the jungle



Some of the Magar-Kham in recent days like to call their name of the language as *Pang*, which means speech. Their argument behind this name is that unlike Magar-Kham, *Pang* is the real speech of Magar-Kham people, but the name Magar-Kham is the general speech of the other communities too; like *RauteMagar-Kham*, *RajiMagar-Kham*, and so on. Magar-Kham for the nonnative, of the region is known as *Magar-Khamkura*, which roughly translated as Magar-Kham-speech or Magar-Kham-talk. There is a still debate behind the name of their language.¹

The speakers of Kham people want to call their name of the mother tongue by different names, although, most of the respondents want to call it as ‘Kham’. Table 1.1 presents their preference of calling the name of their mother tongue.

Table1.1: Name of the mother tongue

M=30/F=30	Language name			
	Kham	Kham-Pang	Kham-Magar	Nepali
Male	23(72%)	4 (13%)	2 (7%)	1(3%)
Female	24 (80%)	3 (10%)	2 (7%)	1(3%)
Total	47 (78%)	7 (12%)	4 (13%)	2 (14%)

In response to the question asked, ‘What is the name of your mother tongue?’, most of the respondents (i.e.78%) both from male (72%) and female (80%) have reported ‘Kham’ as their name of the mother tongue. While, remaining some respondents (i.e.12%) from both male (13%) and female (10%) have reported Kham-Pang, fourteen percent of them from both male (7%) and female (7%) have reported ‘Kham-Magar’, and, finally two percent respondents have reported the Nepali language respectively for their name of the language. Some of the Kham in recent days like to call their name of the language as *Pang*, which means speech.

The people from different linguistic communities also may identify the Kham language by different names. Table 1.2 presents the views of the respondents behind the preference of other communities to call their name of the mother tongue.

¹ Some Kham speaking people wants their language name as Magar-Kham, and other be pleased about as Kham-Magar, and so on.

Table 1.2: The names of the MT that other people want to call

M=30/F=30	Language name				
	Kham	Pang	Magar-Kham	Kham-Kura	Kham-Magar
Male	25 (83%)	2	2		1
Female	26 (87%)	1	2	1	
Total	51 (85%)	3	4	1	1

In response to the question asked, ‘what other people call your name?’, most of the respondents (i.e. 85%) from both male (83%) and female (87%) have accounted that the other people outside from their community use to call their name of the mother tongue as ‘Kham’. The remaining limited number of respondents have accounted that the people outside from their linguistic community use to call their language as *Pang*, *Magar-Kham*, *Kham-Kura*, *Kham-Magar* etc.

Table 1.3: The names of the MT of respondents’ father, mother and spouse

M=30/F=30	Father		Mother		Spouse	
	Kham	Nepali	Kham	Nepali	Kham	Nepali
Male	30 (100%)		27 (90%)	3(10%)	25(83%)	5
Female	29 (97%)	1(3%)	23(77%)	7 (23%)	21(71%)	9
Total	59 (97%)	1(3%)	50 (83%)	10 (16%)	46 (77%)	14

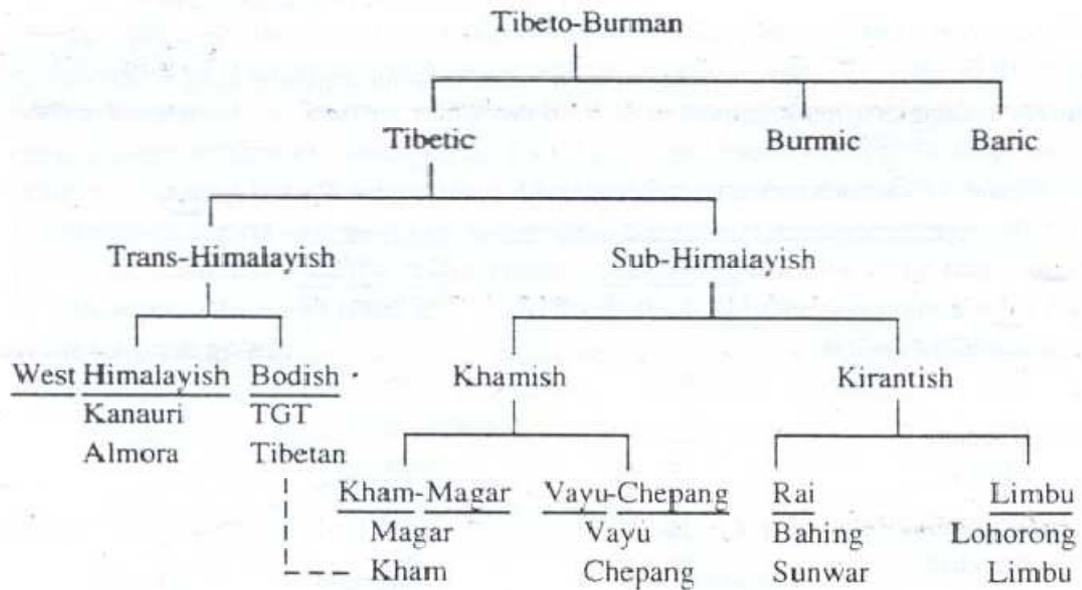
Table 1.3 illustrates that the father’s mother tongue of 97% respondents, mother’s mother tongue of 83% respondents, and spouse’s mother tongue of 77% respondents is Kham. The noticeable fact on the basis of sex is that the responses of female respondents was rather less in number in their mother tongue of their father, mother and spouse while comparing to the male respondents. At the same time, we can say from the evident above that the trend of inter-cast-marriage is rising towards non-native women than native men within the Magar-Kham speaking people.

1.4.3 Linguistic affiliation

Magar-Kham, was unclassified in any of the major classification until Delancey (1987). It falls into a western division of the Kiranti group with Hayu, Chepang, and Magar

(Watters *Ibid*). Since then, many scholars have placed the Magar-Kham language in different places under the Tibet-Burman family. Watters (2005) has placed the Magar-Kham language under the Magar-Khamish, i.e. under Sub-Himalayish group of Tibetic family under the Tibeto-Burman languages as in Figure 1.1.

Figure1.1: The relationship of the Tibetic languages within TB

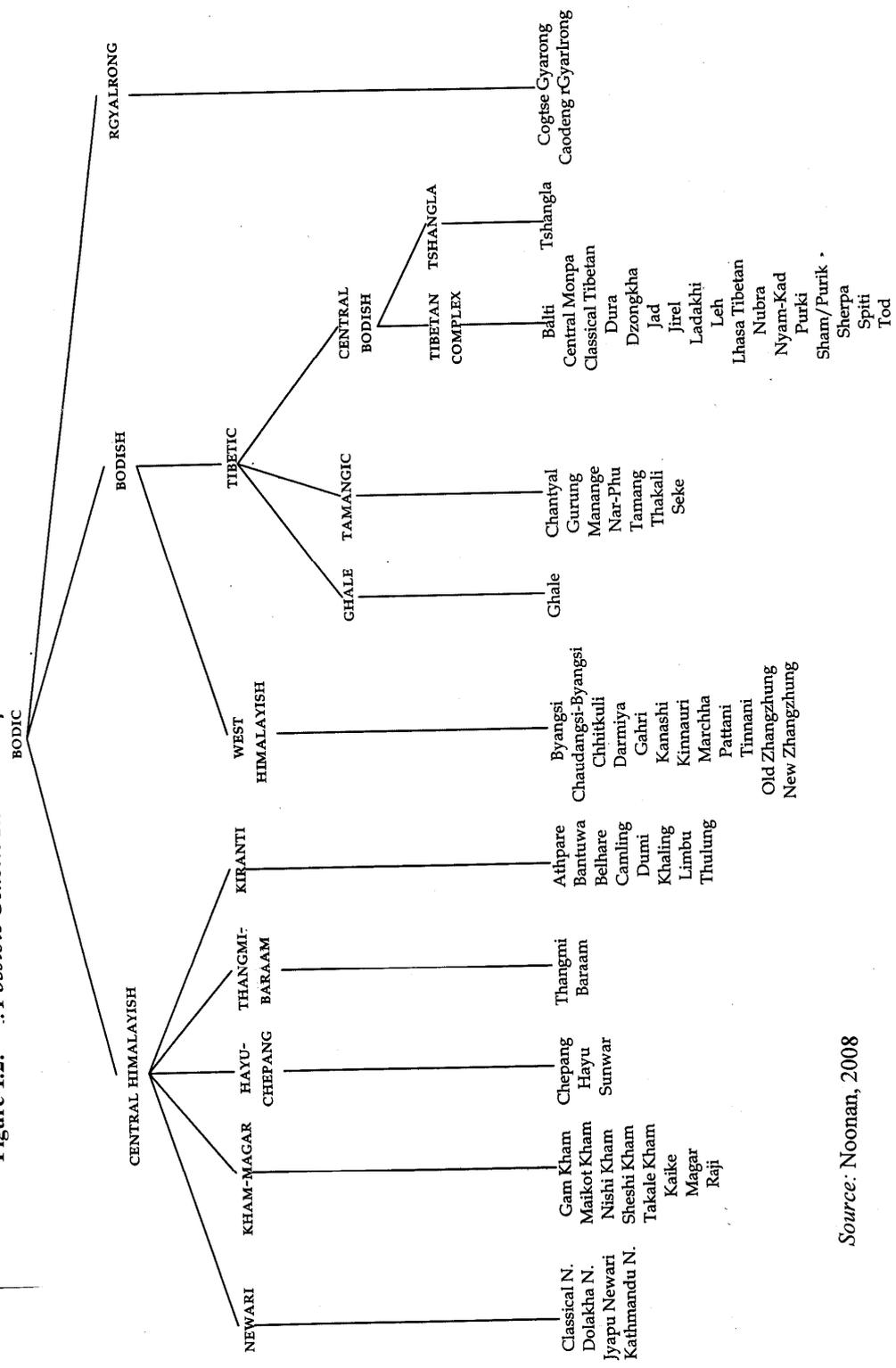


Source: Watters (2005:16).

He also tries to show the relationship between the Tibetan and the Magar-Kham language.

Noonan (2008) classified the Magar-Kham language under Magar-Kham-Magar within the Central Himalayish in Bodic family under the Bodic section of Tibeto-Burman languages (see figure 2)

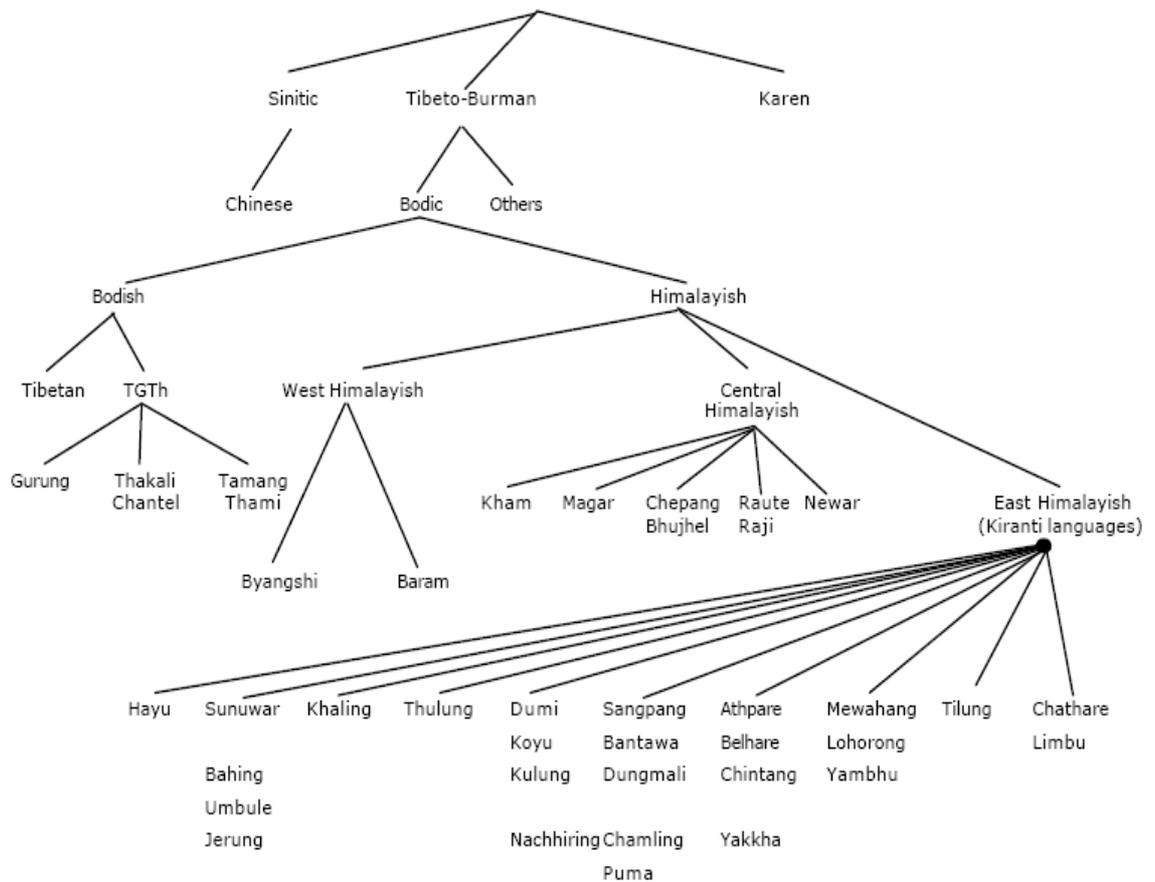
Figure 1.2: Possible Genetic Relationships Within the Bodic Section of Tibeto-Burman



Source: Noonan, 2008

Noonan has incorporated Gam Magar-Kham, Maikot Magar-Kham, Nishi Magar-Kham, Sheshi Magar-Kham Takale Magar-Kham along with Kaike, Magar and Raji under Magar-Kham-Magar group of Central himalayish branch of bodic languages as in Figure 1.2.

Figure 1.3: *Sino-Tibetan Languages*

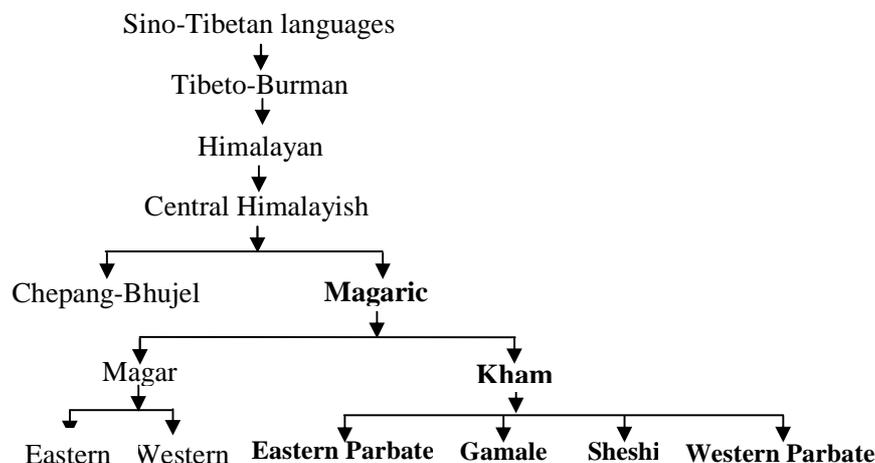


Source: Adapted from Bradley (2002) and David Watters (personal communication) as cited in Yadava (2003).

Figure 1.3 presents that the Magar-Kham language falls under the Central Himalayish of Himalayish group of Bodic section of Tibeto-Burman underneath the Sino-Tibetan languages.

Likewise, Wilde (2012) has classified the Magar-Kham language in the four categories; Eastern Parbate, Gamale, Sheshi, and Western Parbate under the Magaric as in Figure 1.4.

Figure 1.4: Classification of the Magar-Kham language



Source: Wilde, Chris (2012) Classification of the TB languages of Nepal.

Figure 1.4 shows that Magar-Kham is classified in different categories namely, Eastern Parbate, Gamale, Sheshi, and Western Parbate within the Kham under Magaric group of Central Himalayish underneath the Himalayan languages of Tibeto-Burman family of Sino-Tibetan languages.

1.5 Demography

Mid-Western Development Region (known as *Madhyapashchimanchal vikashkchetra*) is located at the western part of the country with headquarters at Surkhet. It is comprises of three zones; Rapti, Karnali and Veri having both Hill and Tarai regions. The Magar-Kham speakers use to live in Rukum, Rolpa and Baglung districts winthin Rapti zone. This region has limited access to basic services and increasing services is challenging due to the difficult topography. Regarding the population of Magar-Kham speakers, it has been reported in 2001 national census for the first time.

Photograph 1.6: A Magar-Kham village located on Pobang of Jaimakasala Rolpa



Before this census, they were reported as ‘Magar’ for both terms; their ethnic group, and their mother tongue. The 2011 national population census listed the total population of Magar is 1,887,733, among which the number of Magar-Kham speaking people is 27,113 (male: 12934 and female: 14179).

1.6 Review of earlier works

The Magar-Kham language has been studied by some of the scholar in different period of time. In this section, some of the significant works has been skimmed out.

On the literature of the Magar-Kham language and people, Watters (2005) stated that:

Hamilton (1819) in reference to the Bhujel Ghartis, now known to be a Magar-Kham speaking clan, states that ‘the Ghartis are of two kinds, Khas and Bhujial. The former are admitted to the military dignity; but the latter wallow in all the abomination of the impure Gurungs, and do not speak the [Nepali] language.’ He failed however to speak what language they did speak.

The earliest scholar who mentioned the *Magar-Khamkura*, and sometimes *Kamkura* in the literature is probably that of Turner (1928), where he has mentioned some noteworthy notes on Magar-Kham.

DeLancey (1987) is the first to classify the Magar-Kham language under a western division of the Kiranti group along with Hayu, Chepang, and Magar.

Watters (ibid) is the one who has studied on the Magar-Kham language thoroughly. He has done a series of work; (1973a), (1973b), (1975), (1978), (1993), (1995a), (1995b), (1995c), (1995d), (1996), (1998), (1999), (2002), (2003) and, (2005) on the Magar-Kham language. Among them, (2005) is considered to have the most comprehensive and detailed work on the language. He has mentioned a numerous varieties of Magar-Kham under the three major dialects, namely; Shesi, Gamale, and Parbate. Parbate has further been sub-divided into Eastern Parbate and Western Parbate. He observed that the Magar-Kham language has close relation with the two branches, i.e. Tibetic, which he has called 'Trans-Himalayish', and Sub-Himalayish, what Egerod (1974) and DeLancey (ibid) had given the name 'East-Himalayish'.

Noonan (2008) classified the Magar-Kham language under Magar-Kham-Magar within the Central Himalayish in Bodic family under the Bodic section of Tibeto-Burman languages (*see* figure 2).

Sapkota and Khatri (2012) has surveyed the sociolinguistic aspects of the Magar-Kham language and find out its preliminary information on their field report. They have noted that the Magar-Kham people are found to have positive attitude towards their language. The language is very rich in its oral traditions and folk-literature.

Though some of the significant works has been done in Magar-Kham, the study based on the socio linguistic information has not yet been done thoroughly. So, this study has tried to find out some preliminary findings of the language varieties based on the sociolinguistic survey.

1.7 Purpose and goals

The overall general purpose and goal of this survey is to find out sociolinguistic information of the Magar-Kham language. The specific objectives are to determine;

- the different sociolinguistic aspects of the Magar-Kham language, such as dialect variation, language resources, mother tongue proficiency, bi/multilingualism, domains of language use, language endangerment, language transmission and vitality, language loyalty, language maintenance and shift, code mixing, language attitude and the appreciation of the community towards their language,
- lexical similarity and variation among the selected sites; Madichaur, Libang, Sulichaur, Pobang and Gaam,
- intelligibility among selected Madichaur, Libang, Sulichaur, Pobang and Gaam varieties and,
- evaluate their aspirations about the development of their language and culture.

1.8 Wrapping up

The Mid-Western Region has complex linguistic and socio-economic, and cultural structures, and there are widespread castes. Main sub castes of this region who speak the Magar-Kham language are Ghartimagar, Punmagar, Budhamagar, Rokkamagar, Thapamagar, Karkimagar, Jhakrimagar, Banthamagar etc. This study tries to find out the sociolinguistic information based on sociolinguistic survey. Magar-Kham language falls under the Central Himalayish of Himalyish group of Bodic section of Tibeto-Burman underneath the Sino-Tibetan languages. Although some grammatical studies have been carried out on this language, the applied study has not carried out till the date. So, this study on sociolinguistics may be significant for other applied field including linguistic one.

Chapter 2

Methodology

2.0 Outline

This chapter deals with the methodology of the study. It consists of six major sections. Section 2.1 deals with survey goals and methods. Likewise, section 2.2 consists of research methods which comprises of questionnaire, wordlist, and participatory method with their description, purpose, and procedure. Likewise, participatory methods in section 2.2.3 which consists of dialect mapping, domains of language use, bi/multilingualism, and appreciative inquiry with their purpose and procedure. Section 2.4 presents the sampling for wordlist and sociolinguistic questionnaire A. Selection of survey points has been presents in section 2.5. Section 2.6 has limitations of the study. Finally this chapter ends with wrapping up in section 2.7.

2.1 Survey goals and methods

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

Table 2.1: Overview of survey goals and methods

SN	Survey goals	Methods	Brief description	Focus
1.	to evaluate the sociolinguistic situation of the Magar-Kham language	Sociolinguistic Questionnaire	(A) 81 questions (C)	<ul style="list-style-type: none"> • Dialect mapping • Language resources • Mother tongue proficiency and bilingualism, multilingualism • Domains of language use • Language endangerment • Language transmission and vitality • Language loyalty • Language maintenance and shift • Code mixing • Language attitude • Appreciative enquiry
2.	to determine the lexical variation among the selected varieties	Wordlist	Lexical comparison of 210 words	Lexical variation among the selected places / varieties
3.	<ul style="list-style-type: none"> • to determine dialect variation • level or percentage of domains of language use • to find out the bi/multilingual situation. • the appreciation of the community towards their language 	Participatory Methods a. Dialect mapping b. Domains of language use c. Bi/Multilingualism c. Appreciative enquiry	Participation of the community of different varieties / locations	<ul style="list-style-type: none"> • Dialect variation • Level or percentage of domains of language use • The appreciation of the community towards their language
4.	The suitable sampling procedure for this survey.	Stratified Random Sampling	All the methods, techniques and tools used in this survey are based on the same sampling design.	<ul style="list-style-type: none"> • Core area • Far-east, far west, far-north and far- south • Social factors (gender, age and education) • Community leader

2.2 Research Methods

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

2.2.1 Questionnaire

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

- Basic information
- Language resources
- Mother tongue proficiency and bi/ multilingualism
- Domains of language use
- Language vitality
- Language attitude

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

- Basic information
- Dialect mapping
- Bi/Multilingualism
- Domains of language use
- Appreciative inquiry

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

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

Photograph 2.1: Women participants with researchers providing information at Libang



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

Procedure- The medium of interview was Nepali for all varieties because all the speakers while taking sociolinguistic information were found to have bilingual. The information

obtained will be entered into a database and will be analyzed for general patterns and trends that will contribute to fulfill the survey goals.

2.2.2 Wordlist

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

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

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

For each item on the word list, the researcher will elicit, in Nepali, the local Magar-Kham word from a mother tongue. The responses were transcribed using the International Phonetic Alphabet (IPA). Afterwards, the words will be entered into the computer software popularly known as 'Wordsurv' 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 the Magar-Kham language.

2.2.3 Participatory Methods

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

Photograph 2.2: Participants in participatory method data collection at Sulichaur of Mijhing



2.2.3a Dialect mapping

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

Procedure: This was a tool used during the survey with the participation of different mother tongue speakers to determine dialect variation. Participants in the group of 8-12 were asked to write on a separate sheet the name of each district and major towns where there MT is spoken and placed them on the floor to present the geographical location. Then, they were asked to use 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.

2.2.3b Domains of language use

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

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

2.2.3c Bi/Multilingualism

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

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

2.2.3d Appreciative Inquiry

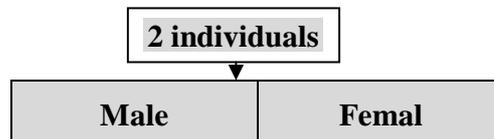
Purpose- The purpose of this tool is to allow members of the community to dream about what might be possible in their language and then to begin to make plans to make for some of those dreams to happen.

Procedure-This tool was used to gather information about the dreams and aspirations for the language the selected language community members have in different survey points. In this tool, the participants were asked to describe things that made them feel happy or proud about their language or culture. Then they were asked to, based on those good things in selected language and culture, express they “dreamed” about how they could make their language or culture even better. They were advised to categorize the dreams from the easiest to the most difficult, specify which ones were most important and to choose a few to start on developing plans such as who else should be involved, what the first step should be and what resources they needed².

2.3 Sampling

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

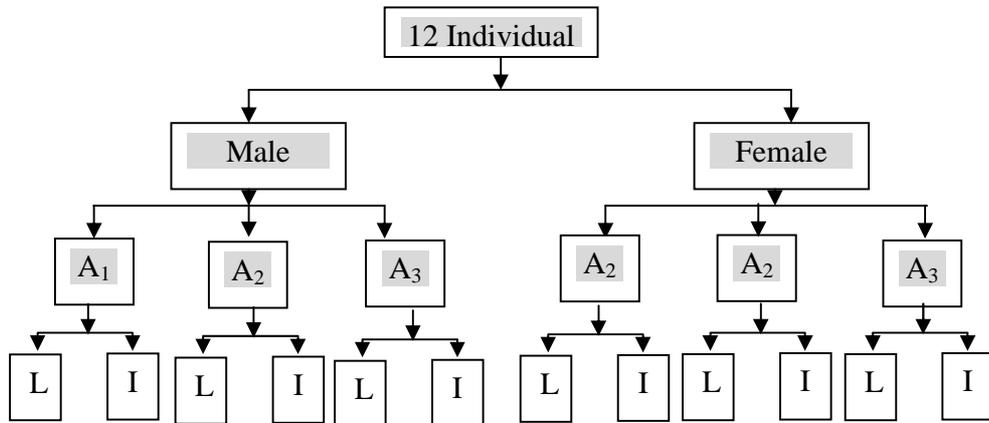
Figure 2.1: Sampling of wordlist



Likewise, altogether twelve individuals (both literate and illiterate male and female from three age groups) were asked for the SLQ A. Figure 2.2 shows it more clearly.

² Hasselbring (2009) points out that the first three tools helped the participants to verbalize things they already knew intuitively about their language. Moreover, this tool helped them think about future possibilities.

Figure 2.2: Sampling of SLQ A



Note: $A_1 = 16-29$ years, $A_2 = 30-60$ years, $A_3 = 60+$, $L = Literate$, $I = Illiterate$

The checklist for the representative data collection has been used during the fieldwork. The categories include the three age groups, i.e. ($A_1 =$ age group between 15-30; $A_2 =$ 31-60; and $A_3=61$ and above; $L =$ Literate; $I =$ Illiterate).

Table 2.2: Checklist

Male						Female					
A1		A2		A3		A1		A2		A3	
L	I	L	I	L	I	L	I	L	I	L	I

2.4 Selection of survey points

Altogether five points were selected for the first to be surveyed. Among them, Libang, the district head quarter of Rolpa district has been selected as a core point for the Magar-Kham language because, this is the main village where the Magar-Kham people use to live. In addition, it has a significant place for the all community members to contact each other. Libang is situated somehow middle of the district. The other areas that have been selected for data collection were Madichaur(Jangkot),Sulichaur (Midhing), Pobang (Jaimakasala) and, Maulaban (Gaam).The survey points have been presented in Table 2.3.

Table 2.3: Survey points

S.N.	Points surveyed
1.	Madichaur (Jangkot)
2.	Libang
3.	Sulichaur (Mijhing)
4.	Pobang (Jaimakasala)
5.	Maulaban(Gam)

2.5 Limitations

The population of the Magar-Kham speakers has been dispersed mainly in Rolpa and Rukum Districts. Because of their major concentration in these areas and geographical distances, the survey team could not reach up to Thabang. The migration point for most of the Magar-Kham speakers from Thabang is Sulichaur of Mijhing VDC. That is why, Sulichaur has been chosen in taking the data for Thabang variety of the Magar-Kham language. The survey has been limited to five points. This is because of the time and budget bound of the programme. Likewise, the other significant limitation is the sample size which is thought to be relatively small in terms of its number of speakers.

All the samples set in the checklist were very hard to include when the individual questionnaires were administered. The Magar-Kham speakers belonging to the preliterate group A1 were rarely found in some of the urban areas like Libang and Sulichaur. Likewise, it was challenging to find out the 60+ aged literate informants mainly the women, in some of the remote areas like Jangkot, Jaimakasala and Gaam.

2.6 Wrapping up

The methodologies used in this study mainly for collecting data, and writing the study report. Questionnaire method, a list of 210 basic vocabulary, participatory methods among the participants along with the observation have been used to collect the data with

the respondents using as stratified random sampling from the five major selected survey points from Rolpa district, namely; Jankot, Libang, Mijhing, Jaimakasala and Gaam. The different variables used to sample the population are; (a) survey point on the basis of far-north, far south, far-east, and far-west from the core point including it, (b) age, (c) sex and (d) education for SLQ 'A' and 'B', and, (e) male and female language activists for SLQ 'C'. Language used in this report is descriptive and analytical.

Chapter 3

Language resources and appreciative inquiry

3.0 Outline

This chapter deals with language resources and appreciative inquiry. It consists of four major sections. Section 3.2 (which consists of oral literature in section 3.2.1, and written literature in section 3.2.2.) deals under language resources appreciative inquiry has been presented in section 3.3. The whole chapter concludes with wrapping up in section 3.4.

3.1 Language resources

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

3.1.1 Oral literature

The Magar-Kham language has different various traditional oral resources of its own. Folklore, folktales, folk-music, dance along with performing arts are common in Magar community in general, and Magar-Kham speaking community in particular. Nowadays, the modern communication technology not only modifies its oral traditions but also adds the other oral sources like radio/fm- television culture within the society. Table 3.1 presents the sources of oral linguistic materials in the Magar-Kham language.

Table 3.1: Sources of oral linguistic material in Magar-Kham

SN	Oral sources	Male	Female	Total
1	Folktales	26 (87%)	25 (83%)	51 (85%)
2	Music	27 (90%)	25 (83%)	52 (87%)
3	Religious literature	24 (80%)	22 (73%)	46 (77%)
4	Radio/FM	30 (100%)	23 (77%)	43 (72%)
5	Cinema	13 (43%)	13 (43%)	26 (43%)
6	CD/DVD	25(83%)	19 (63%)	44 (73%)
7	Other	0 (0%)	0 (0%)	0 (0%)

Table 3.1 illustrates that most of the respondents from both male and female have informed that they have oral linguistic sources of the Magar-Kham language. Almost eighty-five per cent of the respondents (male; 87% and female; 83%) have reported that they have folktales in their mother tongue. Likewise, eighty-seven per cent of respondents (i.e. male; 90%, and female 83%) have accounted that they have music. The majority of them agree that they have Radio/FM and CD/DVD in their mother tongue. To summarize, Magar-Kham is found to be rich in its oral sources of language.

3.1.2 Written literature

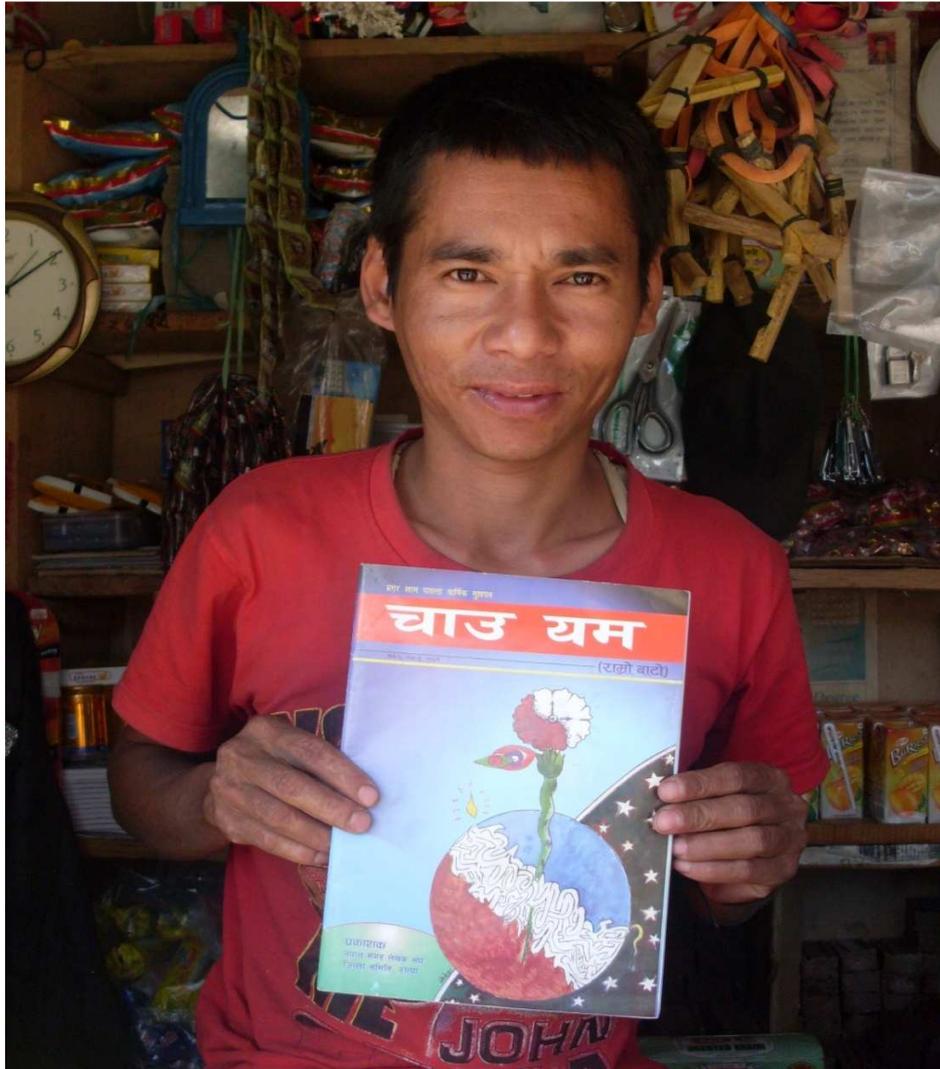
Magar-Kham has limited number of written materials till the date. Some of them are in Magar-Kham itself, others are in Nepali and English as well. One weekly newspaper and one journal by Nepal Magar Association in their own mother tongue have been found during the field visit. Table 3.2 presents the views of the literate language informants themselves regarding the written literature that the Magar-Kham language has.

Table 3.2: Views regarding the written literature

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

Table 3.2 gives you an idea about the availability of the written materials in Magar-Kham in their own views of the respondents. The evident shows that the phonemic inventory and grammar of Magar-Kham can be found in English too. Among the literate respondents, 37% of the respondents have reported that Magar-Kham has phonemic inventory. Almost forty-two per cent of them have said that they have Newspaper, thirty per cent have said that they have written literature, and twenty five percent have said that they have folklore in writing form. The apparent above shows that whatever the written materials they have as accordance to the responses of the respondents, all the available materials have been written in Magar-Kham along with the Nepali language too.

Photograph 3.1.: Magar-Kham representative at Pobang of Jaimakasala, showing their journal published by Nepal Magar Association



Likewise, In response to the question asked, ‘if you have written materials in your mother tongue, do you read any of them?’, almost ten male, and six female out of 30 literate respondents have replied that they use to read these written materials. Rest of other respondents have reported that they do not read these materials.

Similarly, while asking about the script that the Magar-Kham language use to write in written literature, almost 33% per cent literate male 17% literate female have reported that the Magar-Kham language use the ‘Devanagari’ script to write their language. While, other respondents do not know which script has that their language been using in writing.

Magar-Kham has few organizations and associations having significant roles in preserving and promoting their language and culture. They sometimes campaign for awareness and literacy programme too within their community. In reply to the quarry posed, ‘do you have any organization(s) for the preserving and promoting your knowledge and heritage that your language and culture have?’ thirty four per cent of literate male respondents, and almost 30% literate female respondents have accounted ‘yes’, while rest of other have reported ‘no’. Some significant organizations that the respondents have reported are Athar magarat Pratisthan, Nepal Magar Sangh National Foundation for Development of Indigenous Nationalities (NFDIN), Nepal Student Organization, etc.

Photograph 3.2: Map of VDCs programs run by Athar Magar Pratishthan and Poverty Elevation Fund at Libang



Source: Athar Magarat Magar Pratishthan, Libang (Fieldwork, 2012).

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

3.2 Appreciative inquiry

Appreciative inquiries are the explorations that appreciate the community members to encourage them to preserve, promote and develop their mother tongue and ethnic culture. Some of the appreciative inquiries have been considered through the time of survey in major core areas densities areas of Magar-Kham speaking people. For the appreciative inquiry, for the collective discussion through the participatory methods were used to find out actual properties of their mother tongue, dreams behind the mother tongue, and the major duties and responsibilities of an individual, community, NGOs/INGOs, and the government to do for the development of their mother tongue.

Photograph 3.3: Step by step procedures and activities of appreciative inquiry



They make a comprehensive plan-proposal in their own perception in the local community level at the end.³

The momentous things and possessions that the Magar-Kham language has with their dreams and aspirations of the Magar-Kham speaking people residing in Madichaur of Jangkot VDC have been presented in Photograph 3.4 in a hierarchical manner.

Photograph 3.4: Appreciative inquiry result from Madichaur, Jangkot



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

tongue. They have aspirations to develop script, dictionary, textbooks and learning materials in their mother tongue, and use of their language in education, media, and literature. They appeal the government for the public holiday on the occasion of their major festivals.

The participants have prepared a detail work plan to achieve their aspirations by preparing a detailed work plan in their own affords as in Photograph 3.6.

Photograph 3.6: A detailed work plan they have prepared in Libang

	अल्पकालिन	दीर्घकालिन
व्यक्ति	<ul style="list-style-type: none"> अनुसंधान/पुस्तक सुभाष/देवाव शब्द संकलन, प्राथमिक पुस्तक 	<ul style="list-style-type: none"> साहित्य पुस्तक, शब्द संकलन प्रोत्साहन
समुदाय	<ul style="list-style-type: none"> पुस्तकालय, पुस्तकालय देवाव, शिक्षण स्वीकार, प्रयोग मात्रे, लक्ष्य 	<ul style="list-style-type: none"> प्रयोग कार्य मात्रे शिक्षण, साहित्य पुस्तक विकास
सरकार	<ul style="list-style-type: none"> सहायता, रीतिगत कार्य 	<ul style="list-style-type: none"> प्रचलित शुरुवात मापता दि

Photograph 3.6 shows that the Magar-Kham speaking people residing in Libang, Rolpa have both short term and long term plan that the members of their community, the community itself, and the government have to do. They have mentioned that a member of their community can prepare the concept paper and proposal, create pressure, collect words, and create new literature in the Magar-Kham language, and motivate other member of the community to do these sorts of works.

In the same manner, the community should allow the proposal and concept paper, publish the materials, take them into practice, and, create pressure for the government to do the proposed tasks as short term tasks. Likewise, the community has to practice and preserve

their mother tongue, and, develop museum as long term tasks. Similarly, the government has offer the regular financial support, provide recognition by making policy at national and local level to protect and preserve the Magar-Kham language.

Photograph 3.7: Appreciative inquiry result from Sulichaur, Mijhing



Figure 3.7 is evident that the speakers of the Magar-Kham have a number of things that make them feel proud of because of their mother tongue. Their language according to them is ancient and has lots of folk-literature, folk-culture and traditions. They have regarded their language as a symbol of unity of among the Magar-Kham speaking people who have been residing within this region.

Besides, the Magar-Kham speakers do not want to limit only in these things. They want their mother tongue to develop, prosper, widen and expand the arena of the usage. They have some dreams and aspirations like making dictionary, writing grammar and textbooks, literacy materials, creating literature so that the language could be used as a

medium of instruction in schools. They would like to use their mother tongue in offices, mass media and, science and technology too. They wish for recording songs and making movies in putting things collectively from the folk-culture and folk-traditions that they have from the time immemorial.

Photograph 3.8: Appreciative inquiry result from Pobang, Jaimakasal

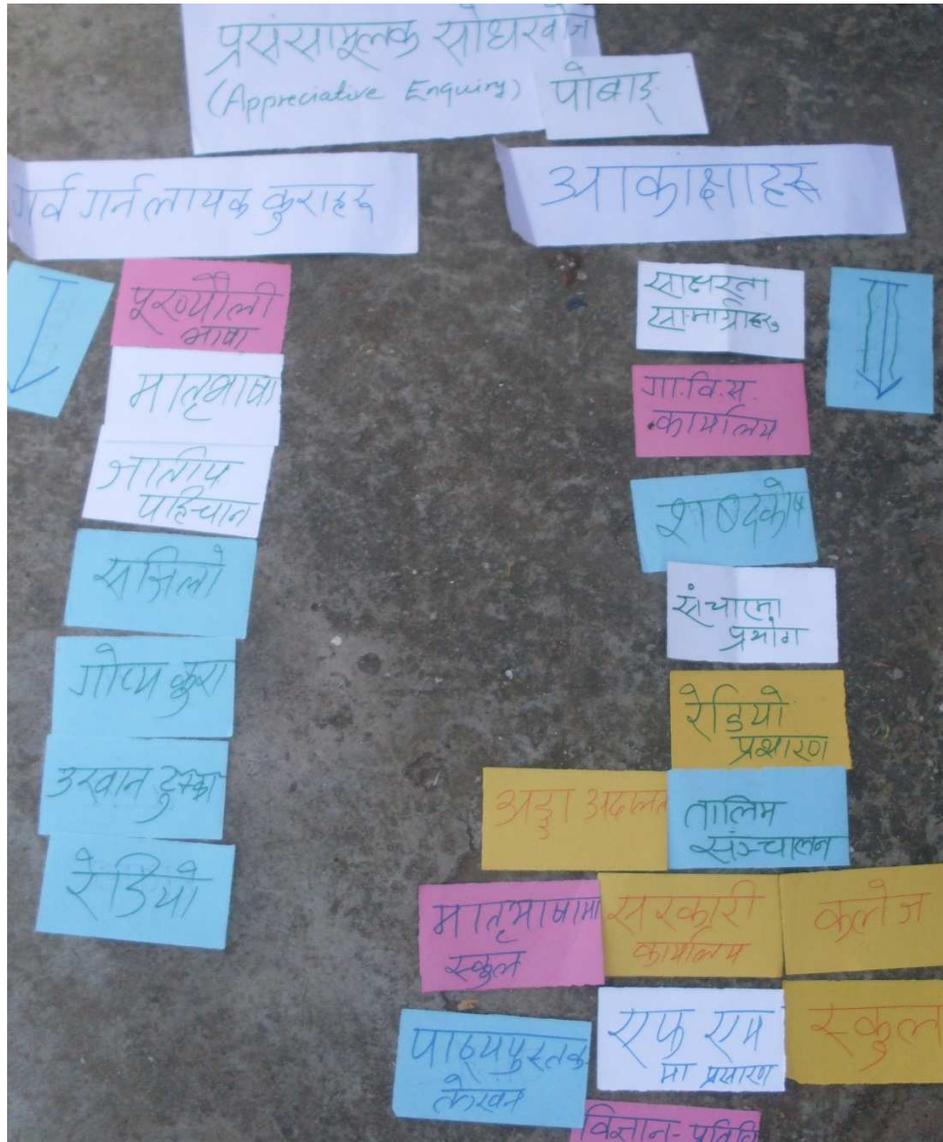
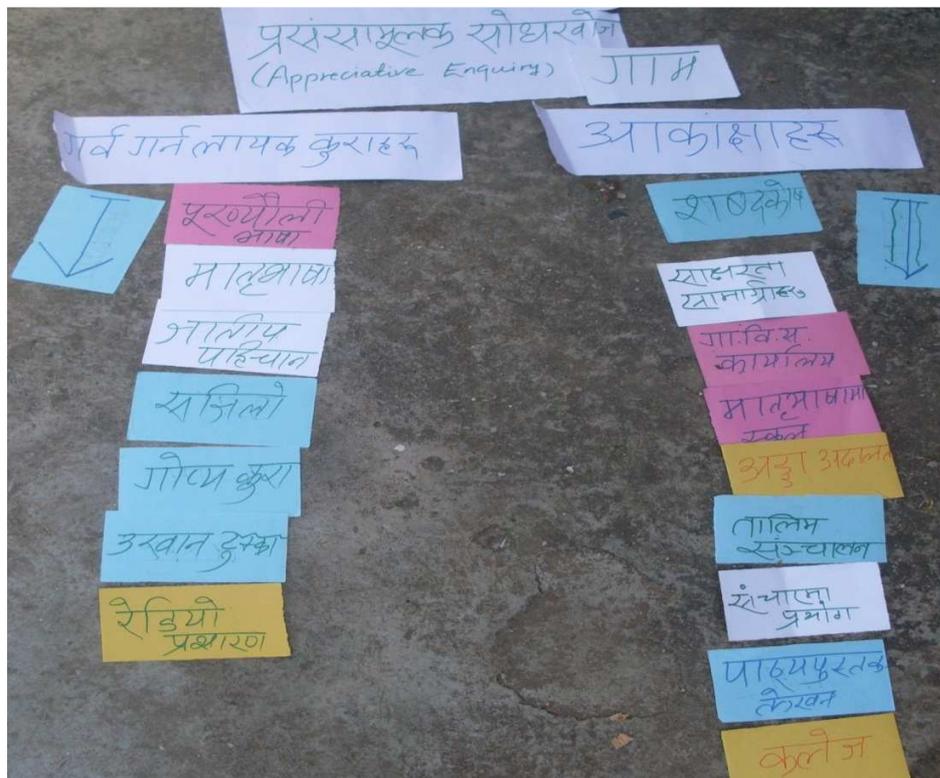


Figure 3.8 presents the things that Magar-Kham speakers have in their mother tongue and, their dreams and aspirations for further development of their mother tongue. They have reported that their mother tongue has a rich cultural folk-traditions, folk-literature, folk-culture, folk-songs and dances, folk-customs and so on which make them feel proud

of their mother tongue. Besides, they have a number of idioms, riddles, folk-tales, folk-songs, folk-dramas performances.

The Magar-Kham speaking people residing in Jaimakasala have lots of ambitions and desires to build up their mother tongue. They want to make phonemic inventory, determine script for easy writing, dictionary, grammar, textbooks, literacy materials, newspaper etc one after the next so that it could be easier for the government to run the classes at schools in their own mother tongue. They desire to use in education, mass media and, science and technology.

Photograph 3.9: Appreciative inquiry result from Gaam, Rolpa



The speakers of Magar-Kham are proud to be the speakers of Magar-Kham in a number of ways. They have their own identity because of being the Magar-Kham speaking people. They have reported that they have rich folklore and folk-traditions in their own mother tongue. They have wealthy culture and folkdances. It is easier for them to say secret things to each other in their own tongue. Moreover, some of local FMs cover their mother tongue in their daily programs. Besides, they strongly argue that Nepal Academy

should help them in developing their mother tongue by providing the space in publication and research. Likewise, they demand the space in the Gorkhapatra National daily for special publications as other indigenous languages have already enjoying publishing in their own mothers.

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

Table 3.3 Summary of appreciative inquiry

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

3.3 Wrapping up

The Magar-Kham language has rich oral literature in its own history and culture. It is prosperous in its living oral history and folklore. Unfortunately, the Magar-Kham speaking people do not have written literature except some journals, newspapers, and booklets. Although they have some recently researched worked done for academic purpose by some scholars, they do not have sufficient written materials and resources. Though these varieties are dominatetly used in the region, there is no use of these varieties at schools, offices and mass media except some occasional programs from local fm/radios, and local news paper.

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

Chapter 4

Mother tongue proficiency and bi/multilingualism

4.0 Outline

This chapter deals with mother tongue proficiency and bi/multilingualism of the Magar-Kham language. This chapter consists of the three major sections. Section 4.1 deals with mother tongue proficiency. Bi/multilingualism has been presented on section 4.2, which consists of bi/multilingualism based on questionnaire method in sub-section 4.2.1, and bi/multilingualism based on participatory method. This chapter ends with wrapping up in section 4.3.

4.1 Mother tongue proficiency

The reason behind to find out one's mother tongue proficiency is to discover how proficient h/she in his/her mother tongue in all the language skills; i.e. listening, speaking, reading and writing. Listening and speaking is applicable for all the respondents, while reading and writing is only appropriate to literate respondents. Table 4.1 shows the mother tongue proficiency of the Magar-Kham speakers in listening and speaking.

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

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

Table 4.1 illustrates that almost all the respondents from both male and female have reported that they speak their mother tongue excellent and good. At the same time, the

noticable thing is that the respondents above age 60 from both male and female have accounted that they speak their mother tongue exelently. In the same manner, the respondents from the same group have described that they speak their mother tongue well. The ratio of language proficiency in listening and speaking as per the responses of the respondent, has gradually been insreasing from the age1 to age3 in the same manner in both male and female repondent. It indicates that the language proficiency in listening and speaking is found to be better in elderly people that the younger ones.

As they were asked to know their proficiency in listening and speaking, they were also asked about the language proficiency in reading and writing. To find out the language proficiency of the respondents of Magar-Kham speakers in reading and writing, oly the literate respondents (i.e. 30) were asked the question. Table 4.2 illustrates the exact language proficiency of the repondents in number in reading and writing.

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

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

Table 4.2 presents the respondents they can read and write their mother tongue by sex and age. Table 5.5 shows that both male and female can read and write more or less equally well. In terms of age, a small number of 60 plus people from both male and female have reported that they can read and write in a excellent way. Rests of the other respondents from the same groups have reported in the other alternatives.

4.2 Bi/multilingualism

Bi/multilingualism in this part of the study is based on data taken through questionnaire and participatory method.

4.2.1 Bi/multilingualism based on questionnaire method

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

Bi/Multilingualism is not new thing in the context of Magar-Kham speaking community. The number of languages that father, mother and spouse of the language respondents known, play a key role in determining bi/multilingualism. Table 5.6 shows the figure of the languages they know.

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

Other languages known to their	N=60	Male = 30				Female=30			
		Nepali	Hindi	English	Chaudhari	Nepali	Hindi	English	Chaudhari
Father	30 (100%)	5 (33%)			30 (100%)	4 (11%)			
Mother	30 (100%)	x		1(3%)	30 (100%)	x		2(7%)	
Spouse	30 (100%)	14 (39%)	3 (10%)		30 (100%)	7 (19%)	2(7%)		

Table 4.3 exhibits that almost all (i.e.100%) both male and female respondents have reported that their father, mother and spouse can speak the Nepali language. Likewise, 33% of male and 11% female respondents have reported that their fathers can speak the Hindi language. In the same way, 39% male and 19% female have reported that their

spouse can speak Hindi. Ten percent male and 7% female and 3% male and 7% female said that their spouse can speak English and Chaudhari respectively.

Table 4.4 presents that among the respondents during the field visit; it was found that they can speak six languages along with their mother tongue. Table 4.4 provides you a clear picture of the multilingual situation of Magar-Kham speaking people.

Table 4.4: Multilingual situation of Magar-Kham speaking people

Sex	Different languages that Magar-Kham speaking people can speak					
	Magar-Kham	Nepali	Hindi	English	Chaudhari	Gujaranti
Male	27 (90%)	30 (100%)	7 (23%)	4 (13%)	3 (10%)	
Female	27 (90%)	30 (100%)	4 (13%)	4 (13%)	2 (6%)	1 (3%)
Total	54 (90%)	60 (100%)	11 (18%)	8 (13%)	5 (8%)	1 (2%)

In response to the question asked, ‘which language did you speak first?’, most of the respondents (i.e. 90%) from both male (90%) and female (90%) have equally reported that they spoke the Magar-Kham language first, and then only learn to speak the other languages. Tale 9 shows that there is no situation of mono-lingualism; i.e. almost all the respondents were found to speak the Nepali language; the language of wider communication. We come to know that the mother tongue of the six respondents were non-Magar-Kham or Nepali in this study. Beside these languages, about eighteen per cent of the respondents from both male (23%) and female (13%) can speak the Hindi language as well. Likewise, thirteen per cent respondent can speak English language. Approximately eight per cent of them can speak the Chaudhari language too. The interesting subject is that female are more competent than male in speaking the Chaudhari language. The reasons behind this can be the inter-cast marriage with the Chaudhari speaking women.

The speakers of mother tongue may have hierarchy of preference among the languages they know. Magar-Kham speaking people too have their own preference over these languages. Table 4.5 presents their preference over different languages they know in a hierarchy.

Table 4.5: The preference of the languages they speak

N=60	Best		Second		Third		Fourth	
	M	F	M	F	M	F	M	F
Magar-Kham	27	27						
Nepali	3	3	30	30				
Hindi					8	9		
English							3	3
Chaudhari							2	1
Gujaranti								1

In response to the question asked, ‘which languages do you prefer; first, second, third, fourth?, almost all (i.e.100%) of the respondents have reported that they prefer their mother tongue first. Similarly, all of them prefer to the Nepali language both by male and female equally well. Likewise, they prefer the other languages like Hindi, English Chaudhari and Gujaranti too one after the next.

4.2.2 Bi/multilingualism based on participatory method

Figure 4.1 shows the active and equal participation of both female and male in finding out bilingualism. Their lively contribution by involving themselves through participatory method made a noteworthy contribution in finding out the appropriate conclusion.

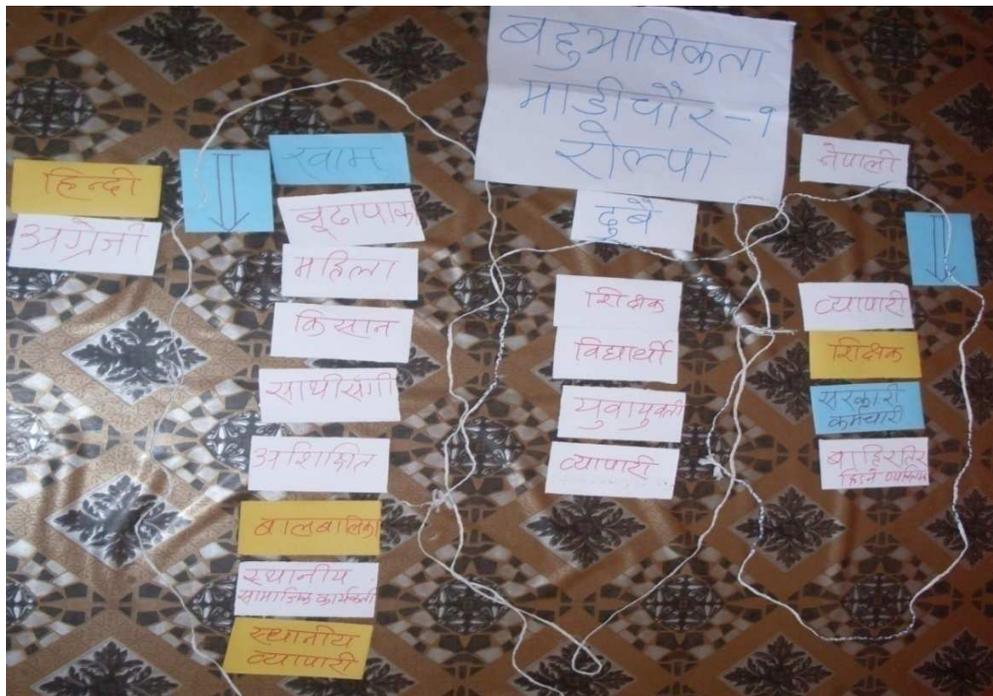
Photograph 4.1: Participants of PM in Jangkot, Madichaur



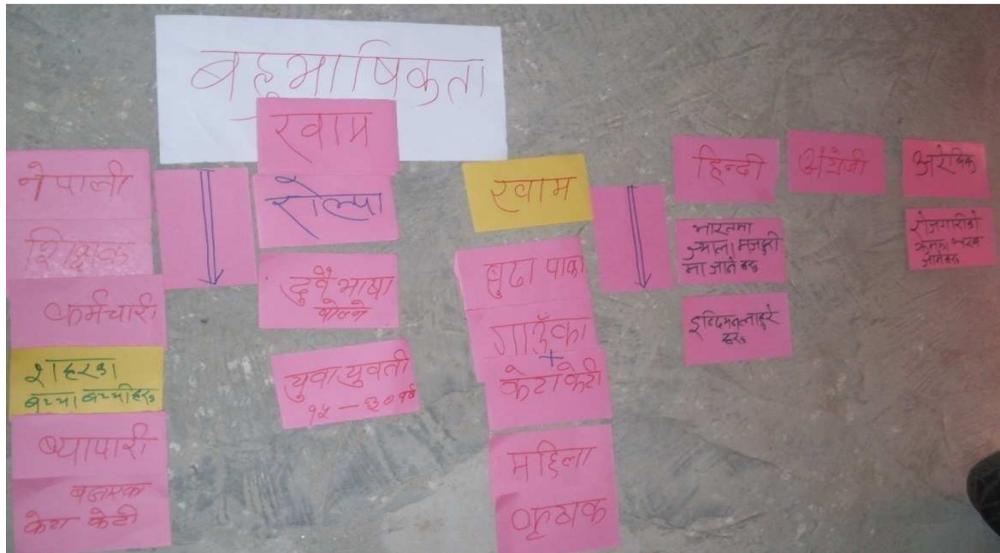
Photograph 4.1 shows the active participation of the participants in finding out the bilingual situation of the Magar-Kham community in Madichaur, Jangkot.

Figure 4.2 presents that the Magar-Kham speakers in Jangkot speak the Nepali language along with their own mother tongue very frequently in their day-to-day lives.

Photograph 4.2: Bi/multilingualism findings in Jangkot, Madichaur



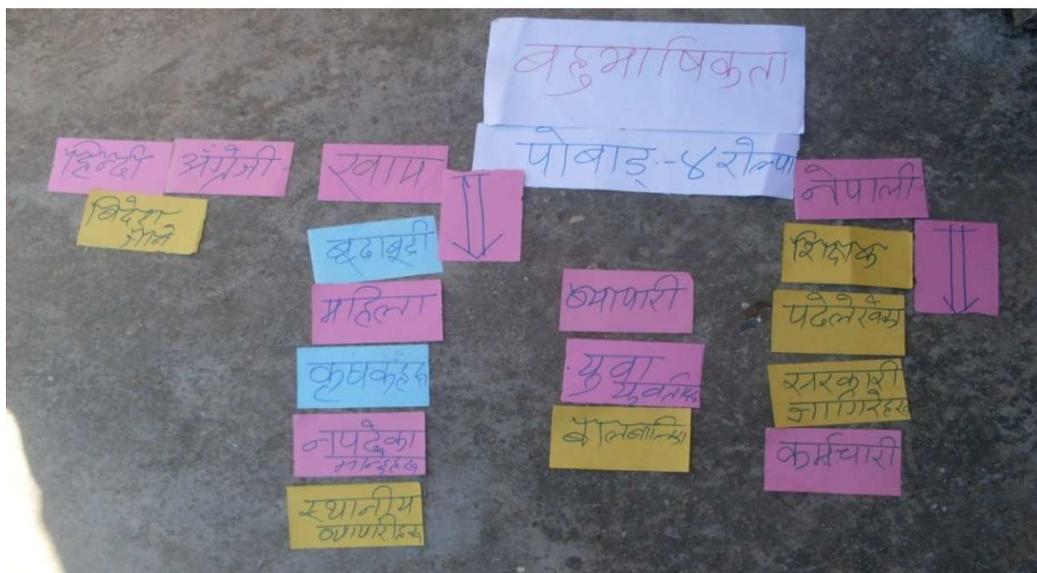
Photograph 4.4: Multilingualism findings in Sulichaur, Midhing



Photograph 4.4 shows that the speaker of Magar-Kham speakers in Mijhing can speak more than five languages while performing different language functions. In doing most of the things, they use the Magar-Kham language in their day-to-day communication. Elderly people, female, illiterates, villagers and folklorists generally use their own mother tongue, while youth generally use both the languages; Magar-Kham and Nepali.

Likewise, Photograph 4.5 presents the bi/multilingual situation of Pobang village of Jaimakasala VDC.

Photograph 4.5: Multilingualism findings in Jaimakasala, Pobang



Photograph 4.5 shows that the Magar-Kham people from Jaimakasala, Pobang can speak up to four languages namely; Magar-Kham, Nepali, Hindi and English. But at the same time we can say that the people who go to India and the foreign countries can speak Hindi and English. Besides, almost all the people speak Magar-Kham and Nepali. Old aged people, women, farmers, preliterate, and local shopkeepers usually speak the Magar-Kham language, while, teachers, educated people, government civilion, etc speak Nepali language. The businessman, youths, and children generally speak both i.e. Magar-Kham and the Nepali language in their daily communication.

Similarly, the Magar-Kham speaking people from Gaam also can speak more languages than their mother tongue. Photograph 4.6 presents the bi/multilingual situation of Gamm VDC in Rolpa district.

Photograph 4.6: Multilingualism findings in Gaam, Rolpa



Figure 5.6 presents that the Magar-Kham speaking people in Gaam speak the Nepali language along with the Magar-Kham language. People from the rural villages, elder men and women, farmers, cows boys, preliterate persons, and the people who usually stay at home, speak their own mother tongue; i.e. Magar-Kham. On contrary, the social and political actors, teachers and students, government officials, businessmen, etc. generally speak both Nepali and Magar-Kham in their day-to-day communication. Likewise, the children from the markets and urban areas, government officials and teachers use to

speaking the Nepali language. To sum up, most of the people in Gaam are found to speak the Magar-Kham language.

4.3 Wrapping up

The people of Rolpa district generally and Magar-Kham speaking people in particular speak more than their mother tongues. Except some old-aged people in the rural villages, almost all the Magar-Kham speakers can speak the Nepali language. The mother tongue speakers of Magar-Kham generally can communicate in the Magar-Kham language and the Nepali language as well. Some of the male speakers have receptive bilingual ability in the Hindi language. Some of them can speak the Hindi language as well. Except some, most of the females cannot speak Hindi. Some of them have receptive ability in Hindi. The educated people use English at schools, colleges and offices. The people of mother tongue speakers from all age groups and from both male and female in this region can speak their mother tongues.

Chapter 5

Domains of Language use

5.0 Outline

This chapter deals with domains of the Magar-Kham language use in different situations. It consists of the three major sections. Section 5.1 deals with domains of language use which includes domains of language use based on questionnaire on section 5.1.1, and domains of language use based on participatory method in section 5.1.2. Finally, this chapter ends with wrapping up in section 5.2.

5.1 Domains of language use

Domains of language use refers to the all different vicinity and sectors that cover by the particular language in functional manner. It is believed that if the number of domains are more, the language has much functional significance in day-today communication.

5.1.1 Domains of language use based on questionnaire

This part of the study is based on the questionnaire method by sampling different respondents individually from different selected survey points. To determine the different domains of language use in their own mother tongue, the respondents were asked individually based on sampling method mentioned earlier. There are a number of domains including different situations to use the Magar-Kham language. Table 5.1 presents the detailed linguistic situations and their domains of language use.

Table 5.1: Languages spoken in the given situations

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

In response to the question asked, ‘which language do you use when doing the given tasks?, the majority of the respondents in most of the situation have reported that they use the Magar-Kham language in their day-to-day communication. Almost eighty percent male and forty seven percent female use both Magar-Kham and Nepali while counting. The reason behind using both the languages is that Magar-Kham has not more than up to five number.

While singing, they usually sing more in Nepali than their mother tongue. Unlike singing, almost seventy-eight per cent respondents from both male and female have reported that they use Magar-Kham while joking with friends and family. Even while marketing which is happen outside the friends and family, the majority (i.e.60%) of them use Magar-

Kham. Likewise, thirty five percent of them both from male (30%) and female (33%) use only Magar-Kham, twenty-seven percent (male; 27%, female; 27%) use both Magar-Kham and Nepali, and remaining thirty-eight per cent of them (male; 43%, female; 33%) use Nepali while telling story. Likewise, forty-five percent (male; 50%, female; 40%) use only Magar-Kham, fifteen percent (male; 17%, female; 33%) use the both Magar-Kham and Nepali language, and rest of other respondents i.e. thirty percent (male; 33%, female; 27%) use Nepali while debating.

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

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

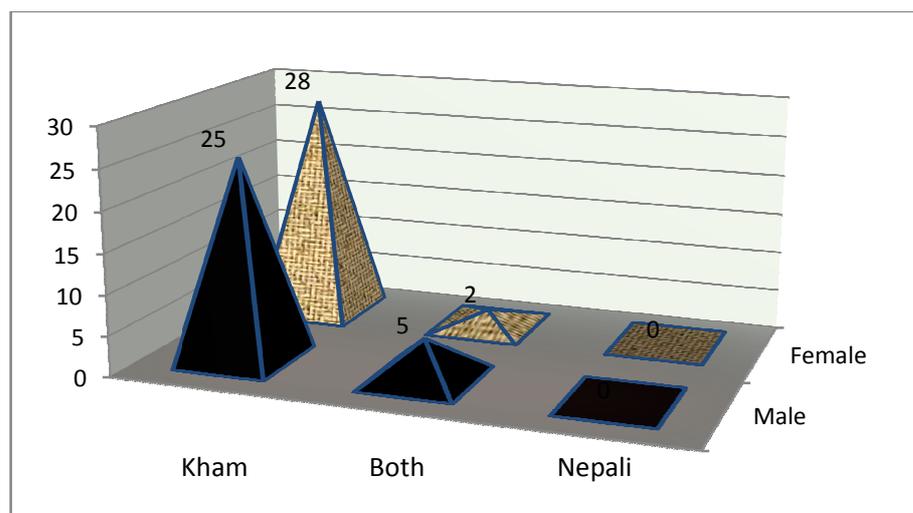
Table 5.2: Children’ languages in the given situations

N=60 Situations	Male			Female		
	Magar-Kham	Nepali	Both	Magar-Kham	Nepali	Both
Playing with friends	20(67%)	2(7%)	8(27%)	21(71%)	2(7%)	7(23%)
Speaking with neighbors	20(67%)	2(7%)	8(27%)	20(67%)	2(7%)	7(23%)
At school		9(29%)	21(71%)		9(29%)	21(71%)

Table 5.2 presents, in retort to the excavation, which language/s do your children speak in the given situations?, sixty-seven, and twenty-seven per cent male respondents have accounted that their children speak Magar-Kham, and both the languages viz. Magar-Kham and Nepali respectively while talking with their friends, and neighbors. On contrary, in response of the same quarry that they had asked, seventy percent respondents from both male and female have reported that their children speak both the languages Magar-Kham and Nepali at school. And, the remaining respondents (i.e.30%) from both male and female have reported that their children speak Nepali at school. Unlike with the friends and neighbors, children are found to speak the Nepali language at school.

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

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



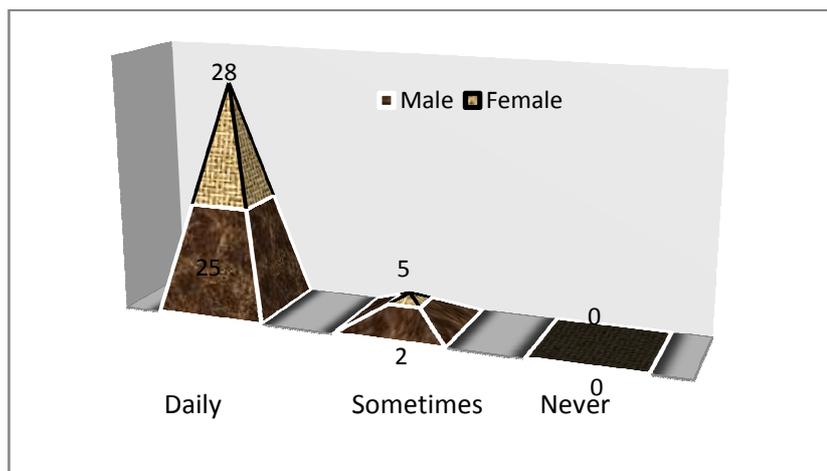
In answer to the question asked, ‘which language do you use for marriage invitation?’, out of 60 respondents, most of them from both male (25) and female (28) have reported that they speak Magar-Kham while inviting orally. In contrast, they use Nepali if they invite the people with invitation card.

Similarly, in respond to the inquiry, ‘which language do you use when writing the minutes of your community?’, almost all the respondents from both male and female have reported that they write their minutes of community meetings in the Nepali language. The

reason behind using the Nepali language while writing the minutes is that they have to show the minutes to the upper level office for administrative purpose where other language except the Nepali do not use.

Magar-Kham is found to use daily by its speakers. Graph 5.2 illustrates how often the respondents of the Magar-Kham speak their mother tongue.

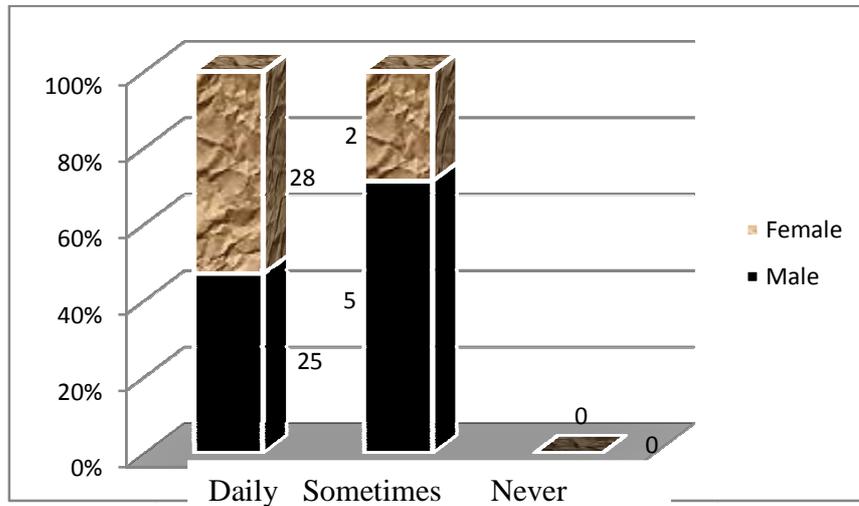
Graph 5.2: How often the respondents use their mother tongues



When they were asked, ‘how often do you use your mother tongue?, most of the respondents from both male and female have proudly reported that they use their mother tongue daily. Only a few numbers of them have said that they use their mother tongue sometimes.

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

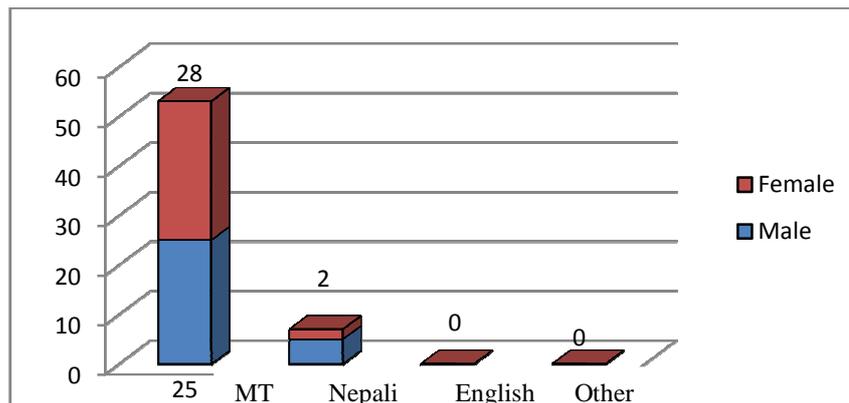
Graph 5.3: How often the respondents use the contact language



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

Many people like their children to be taught in different languages as their wish. Some people want their children to teach in their own mother tongue, while other want them to teach in Nepali and even English language. Graph 5.4 is evidence for the preference language that the respondents have their children to be taught at primary level.

Graph 5.4: The preference language to teach children up to primary level



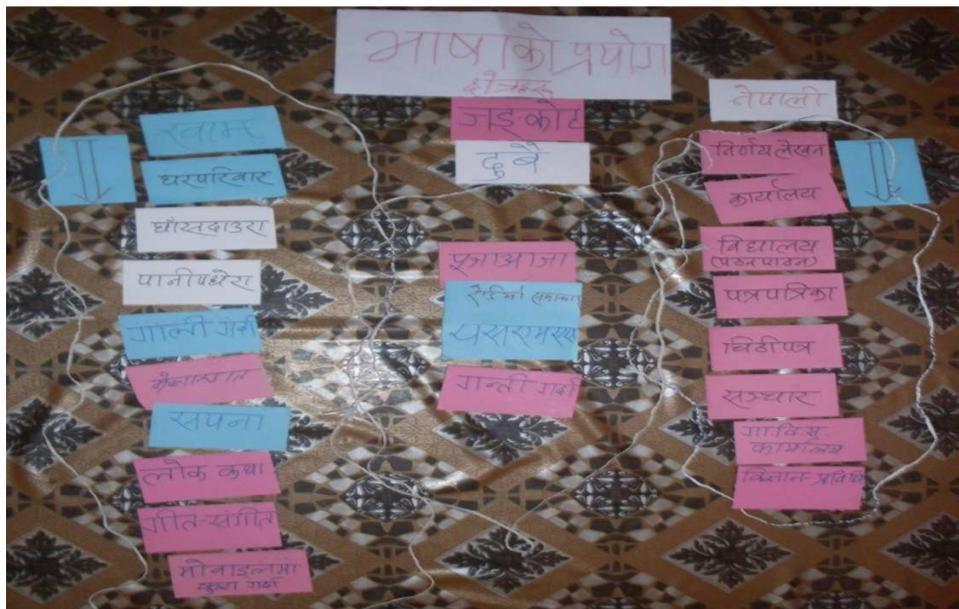
Graph 5.4 shows that most of the respondents from both male and female have reported that they want their children to teach in their own mother tongue up to the primary level. To sum up, the domains of language use is positive and satisfactory.

5.1.2 Domains of language use based on participatory method

The Magar-Kham language is found to use in various different domains. It has dominants role in their speaking areas. They are used among the family members, parents, children, neighbors and relatives. In this part of the study, the domain of language use in Magar-Kham has been found out using participatory method. The participants discuss in the way as if focus-group discussion, and came to the conclusion, and write down the result in the meta-cards themselves.

Figure 5.1 presents that almost all the domains of language use in the home environment is covered by the Magar-Kham language in Madichaur, Jankot. For example; while talking with children, parents, spouse, family, friends, neighbors, while farming, singing, joking, quarrelling, cutting grass, cow grazing, performing cultural and religious performances etc. the Magar-Kham language is found to use.

Photograph 5.1: Findings of domains of language use in Jankot, Madichaur



Photograph 5.1 shows that the Nepali language (contact language) has found to be used at school, offices, to write letter and community minutes, new comers, with teachers and students, outside the home, while talking with the non-Magar-Kham . Both the languages viz. Magar-Kham and Nepali are used particularly in market areas, with children, in telephoning, singing songs, and while counting.

Photograph 5.2: Findings of domains of language use in Libang, Rolpa



Figure 5.2 shows the greater number of domains that the Magar-Kham language has been used in Libang. In family gatherings, while talking with parents, children, spouse, friends, neighbors, while telephoning, while farming, at local markets, in debating and discussing, while dreaming, while joking and quarrelling, and so on. Almost all the situation except talking with non-native they use the Magar-Kham language in home, farm and market places.

The different domains where their mother tongue and Nepali language (as a contact language) are used, they are more or less similar to Jangkot. For example; in interaction programmes, writing minutes in the meetings, market places, public speeches, etc., both the languages i.e. Magar-Kham and Nepali are found to use in Libang.

Similarly, photograph 5.3 presents the domains of language use in Sulichaur, Mijhing. It shows that all the domains of language has been distributed equally among the Magar-Kham and the Nepali language, and both the languages are used equally.

Photograph 5.3: Findings of domains of language use in Sulichaur, Midhing



Photograph 5.3 shows that in family gathering, at agriculture farm, with local people, at local markets, and while counting they use the Magar-Kham language. The Nepali language has been used at school, government office, at village meetings, while writing minutes, while singing song, and while counting.

The Nepali language is found to use while talking to the non-native Magar-Kham i.e. who cannot speak the Magar-Kham language. Similarly, the Nepali language is used in formal programmes, and all the people whose mother tongue is Nepali, and non-Magar-Kham speakers.

Gaam has got dominant number of domains of language use in their mother tongues. Almost all the Magar-Kham people speak their language. As a result, the areas and domains of language use have also become widened. In most of the time and places they are found to use the Magar-Kham language at home, with neighbors, at farm, and at market place.

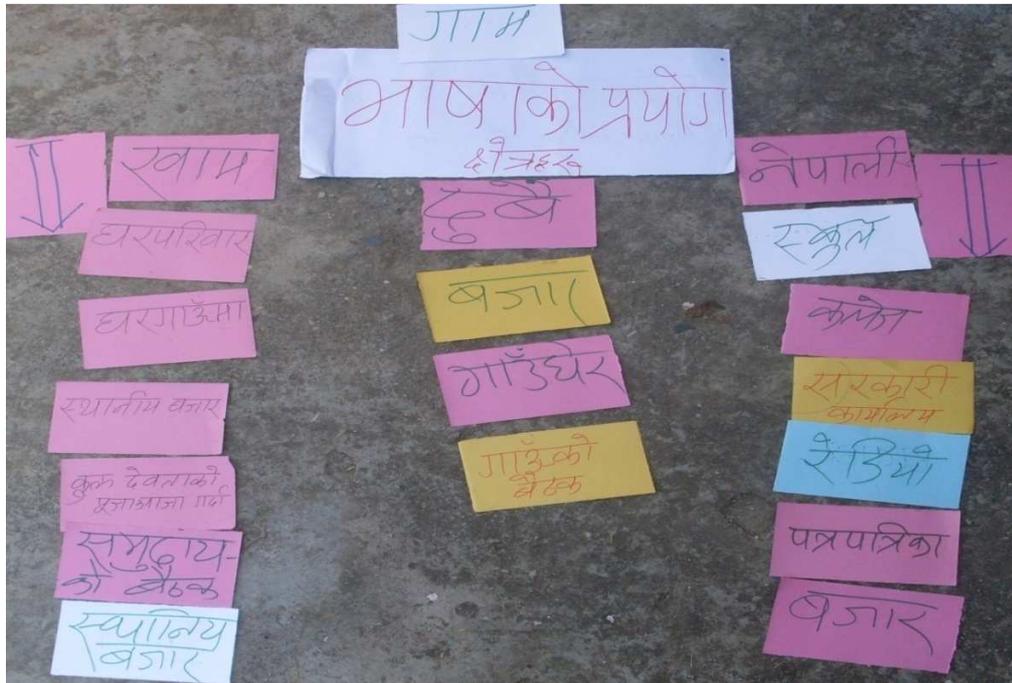
Photograph 5.4: Findings of domains of language use in Pobang, Jaimakasala



Figure 5.4 shows the domains of the mother tongue are high. It is used in so many domains particularly within the family, cultural and religious performances, at local market, while dreaming, community gathering and societal functions. The use of Nepali language is also high. Likewise, they use both the languages (i.e. their mother tongue and Nepali) in an overlapping way.

The Gaam variety has also innumerable domains of language use. It also as other neighboring varieties has different domains mainly in their mother tongue and Nepali. Photograph presents the domains of language use in Gaam VDC of Rolpa district.

Photograph 5.5: Findings of domains of language use in Gaam, Rolpa



Photograph 5.5 shows that a number of domains have been occupied by the Magar-Kham language. The Magar-Kham language is used at home, with relatives, with neighbors, at local market place, while worshipping the Clan God, at community gatherings and meetings. In the same way, the Nepali language has found to use at school and college, government offices, radio and FMs, in newspaper and market place. Both the languages; Magar-Kham and Nepali is found to use at market place, with neighbors, and village meetings.

5.2 Wrapping up

Almost all the domains of language use at home environment is covered by the Magar-Kham language in Magar-Kham speaking region in Rolpa district. For example; while talking with children, parents, spouse, family, friends, neighbors, while farming, singing, joking, quarrelling, cutting grass, cow grazing, playing with friends from the same community, performing cultural and religious performances etc., the Magar-Kham language is found to use. In addition, The Magar-Kham language is used in so many domains particularly with in the family, cultural and religious performances, while dreaming, community gathering and societal functions. In the same way, while talking to

the other people from different districts from the same region, in informal programmes and to instruct the lower level students to clarify the subject matter, the Magar-Kham variety is found to be used.

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

To sum up, in most of the times and circumstances, they use their own mother tongue in this region. In all the survey points, viz. Jangkot, Libang, Mijhing, Jaimakasala and Gaam have a dominant use at local level, local markets, home, and within their linguistic community.

Chapter 6

Language vitality and language development

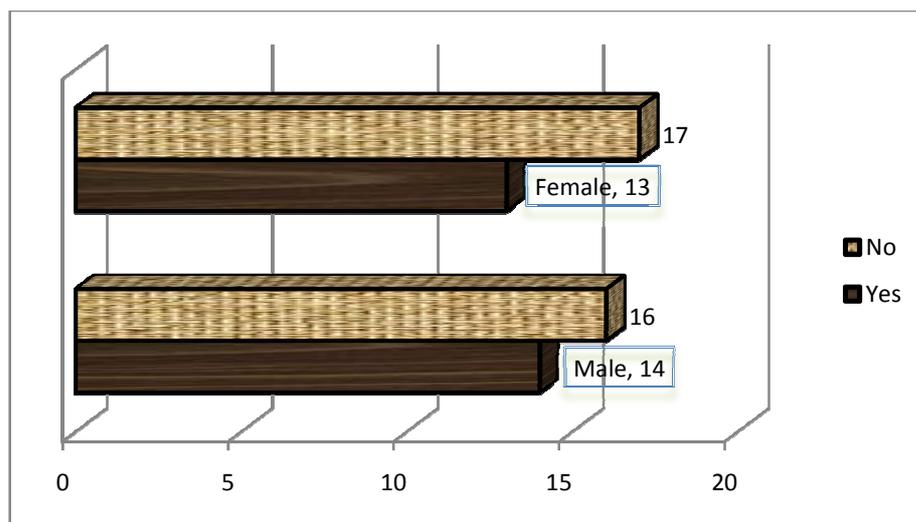
6.0 Outline

This chapter deals with language vitality and language development. Section 6.1 presents the language vitality which includes whether all children speak their mother tongue, the language that parents mostly use with children, whether the children can speak their MT as well as they have to speak, and the situation of inter-caste marriage. Likewise, section 6.2 deals with language development which includes the ways in which s/he helps her/his school. This chapter ends with wrapping up the chapter in section 6.3.

6.1 Language vitality

Language vitality is measured to find out how the particular language is vital in the particular linguistic community in their day-to-day communication. It entails the property of being able to survive and grow the particular language. It is the actual use of the particular language in contemporary period. Graph 6.1 shows whether all the children of the respondents speak their mother tongue.

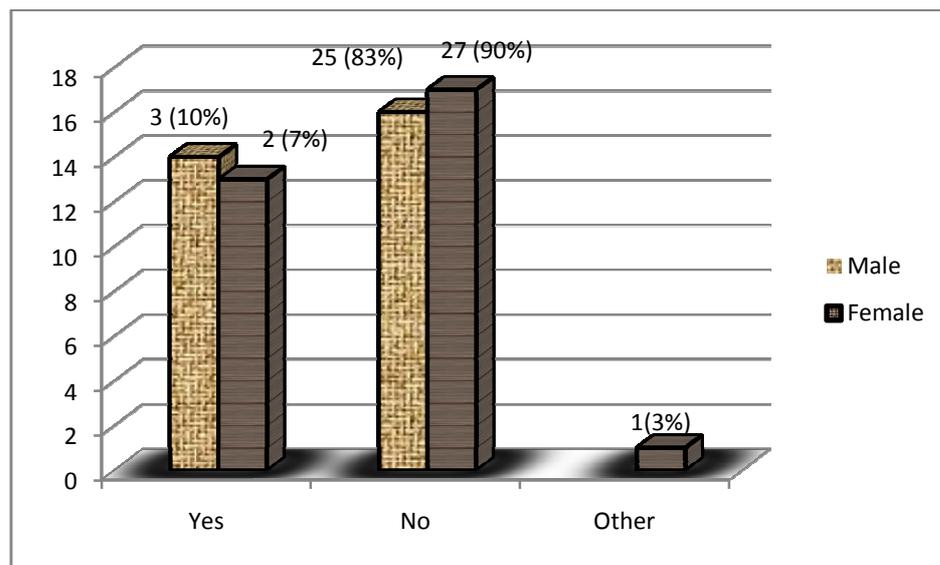
Graph 6.1: Whether all the children speak their MT



As shown on Graph 6.1, most of the respondents from both male and female have reported that their children speak their mother tongue while answering the question asked, do all your children speak your MT?.

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

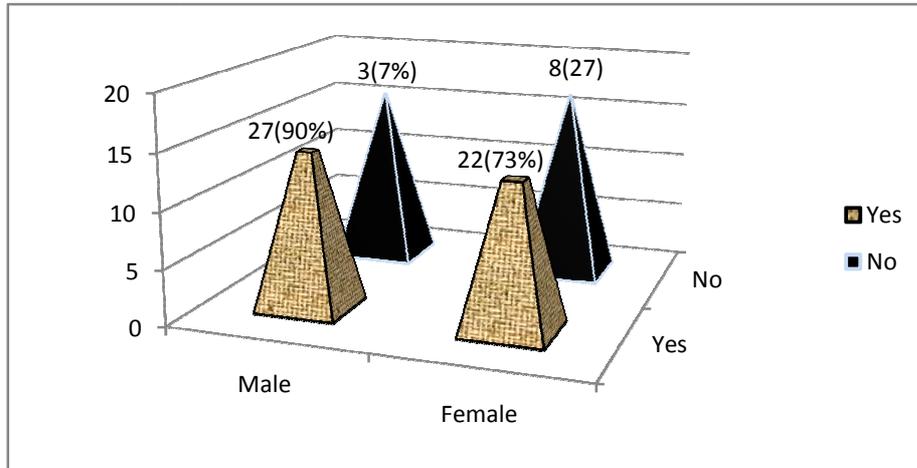
Graph 6.2: The language that parents mostly use with children



In query of the question, ‘what language do most parents in this village usually speak with their children?’, most of the respondents have accounted that they mostly use Magar-Kham with the children while speaking with them.

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

Graph 6.3: Whether the children can speak their MT as well as they have to speak



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

Language vitality in Magar-Kham is observed to be high. Table 6.1 presents the responses that the responded have reported during the field work.

Table 6.1: Language vitality in Magar-Kham

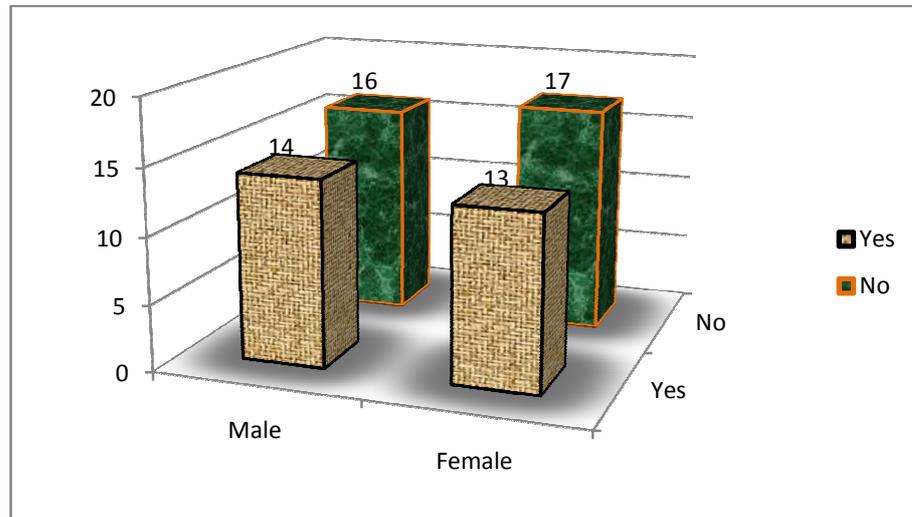
Questions	Yes	No
Do all your children speak your mother tongue?	60 (100%)	0(0%)
Do young people speak your mother tongue as well as it ought to be spoken?	58(96%)	2(4%)
What language do most parents in this village usually speak with their children?	60(97%)	0(0%)

Table 6.1 shows that almost all respondents (i.e.100%) have reported that their children can speak their mother tongue. Likewise, most of respondents (i.e. 96%) said that the young people speak their mother tongue as well as it ought to be spoken. As the same way, 97% respondents reported that most parents in this village usually speak the Magar-Kham language with their children.

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

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

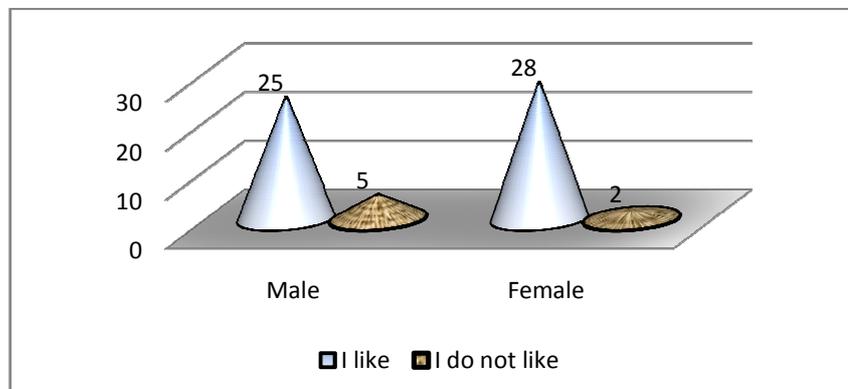
Graph 6.4: Situation of inter-caste marriage



Graph 6.4 presents that not more than simple majority have said that they do not have inter-caste marriage; while other respondents have reported that there inter-caste marriage is common in the Magar-Kham speaking community. Higher the inter-caste marriage, lower the chance to use their mother tongue with each other, and hence, the children too do not get chance to speak the language. So it is considered that inter-caste marriage is not helpful for language continuity. Inter-caste marriage in Magar-Kham speaking community has generally been practiced with the other communities like Kshetri, Bahun, and Dalit.

Correspondingly, some parents like their children to be taught in their own language and some do not like. In the same case, the responses have been presented on Graph 6.5.

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



In the same way, the response to the question asked "do you like your children learn/study in mother tongue?", almost all the informants have reported that they like their children learn/study in their mother tongue.

6.2 Language development

Language development is thought to be proceed by ordinary processes of learning in which children acquire the forms, meaning and uses of words and utterances from the linguistic input. They have so many appreciative resources and assets in their mother tongues. They are proud of their mother tongues in a number of various ways. They want their mother tongues for further development. They have aspirations and ambitions to make their mother tongues stronger, functional and live. They are proud of having folk-culture, folklore, identity, and sense of unity, historical archive, rituals and so many other belongings in their mother tongues. They are not limited to these things. Furthermore, they have a number of dreams and aspirations to develop their mother tongues. They have said to increase the use of their mother tongues in their daily lives. They want dictionary, grammar, literacy materials, medium of instruction, Television broadcasts, quota to study linguistics in Tribhuvan University, use of mother tongues in science and technology etc.

The people want to help their schools in different ways if opened to teach their mother tongue. Table 6.2 gives you an idea about how do they help their schools.

Table 6.2: The way in which s/he helps her/his school

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

Table 6.2 shows that most of the respondents (i.e. 73%) are ready to help their schools by sending to children to the school and seventy-five per cent respondents by promoting other children to go to school. Moreover, the respondents want their school to help by economically and teaching by themselves and by helping any other way. To sum up, the language continuity is satisfactory.

6.3 Wrapping up

Almost all the respondents have reported that their all children speak their mother tongue. It is a positive symbol for language vitality as well. Likewise, almost all the parents in their village usually speak their mother tongue with their children. Likewise, the young people speak their mother tongue as well the way it ought to be spoken. Most of the respondents have reported that most of the parents in this village usually speak the Magar-Kham language with their children.

Except love marriage, they do not practice inter-cast marriage in their language community. Almost all the respondents like their children learn/study in their mother tongue. They are proud of their mother tongue in a number of various ways. They want their mother tongue for further development. They have aspirations and ambitions to make their mother tongue stronger, functional and live. To sum up language vitality and language development is positive and satisfactory.

Chapter 7

Language attitude

7.0 Outline

This chapter deals with the language attitude of the Magar-Kham speaking people towards their mother tongue. It consists of ten major sections. Section 7.1 presents speakers considerations towards their mother tongue. Section 7.2 deals with like and dislike of their mother tongue. In the same way, problem because of being a native speaker of Meche has been given on section 7.3. Feeling about children's marriage with non-Meche speaker presents on section 7.4. Section 7.5 deals with expectation of grandparents towards grandchildren's mother tongue. 7.6 Feeling towards the young people who use other languages. Section 7.7 presents the first language of the children. Similarly, section 7.8 deals with preference medium of instruction at primary level. The ways they can help the schools is presented in section 7.9. Section 7.10 deals with differences they feel in the use of language between two generations. Finally, this chapter ends with wrapping up in section 7.11.

7.1 Speakers considerations towards their mother tongue

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

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

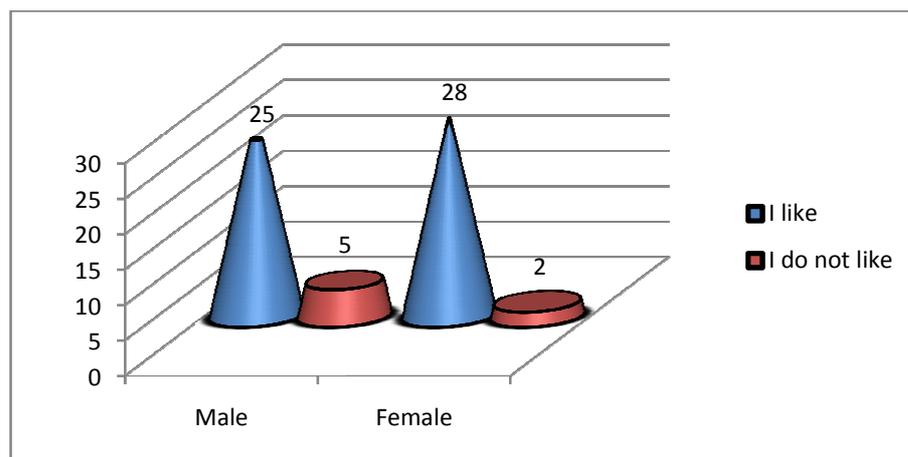
N=60	Male (n=30)	Female (n=30)	Total
Prestigious	14 (47%)	12(40%)	26(43%)
Embarrassed	2(7%)	2(7%)	4(7%)
Neutral	14(47%)	16(53%)	30(50%)

Table 7.1 shows that out of the total respondents of Magar-Kham community, 43% from both male (47%) and female (40%) have said that they feel prestigious when they speak their mother tongue in the presence of the speaker of the dominant language like Nepali. On contrary, 50% respondents from both male (47%) female (53%) have reported that they feel neutral, and only 7% have accounted that they feel embarrassed respectively when they speak their mother tongue, in presence of the speakers of the dominant languages.

7.2 Like and dislike of the mother tongue

Some speaker may not like their language too. To measure their views regarding this question, they were asked about the like and dislike of their language. Figure 7.1 presents that most of them like their mother tongue.

Graph 7.1: Like and dislike of their language



Among the sixty respondents, twenty-eight female and 25 male like their language, while five male and two female do not like their language to speak. Their attitude towards their language is positive though few respondents do not like to speak their language.

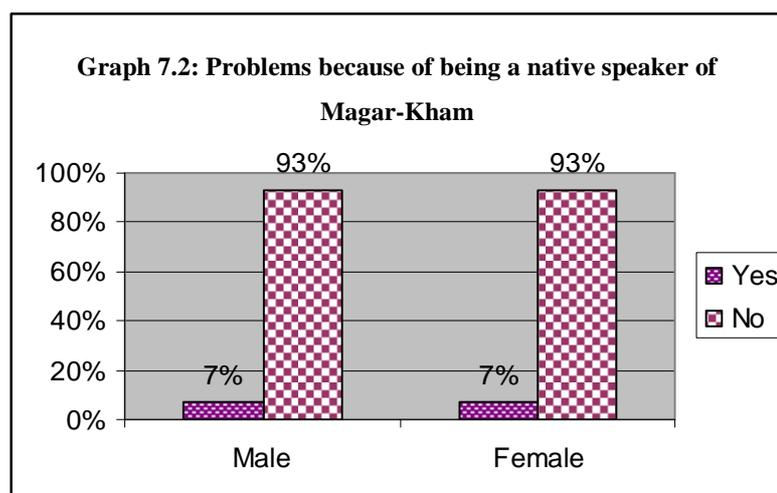
7.3 Problem because of being a native speaker of Magar-Kham

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

Table 7.2: Problems because of being a native speaker of Magar-Kham

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

Table 7.2 shows that out of the total male respondents 7% said that they had faced some problems because of being a native speaker of Magar-Kham and 93% have responded that they didn't face any problem because of being a native speaker of their mother tongue. Contrary to this, 7% respondents from both male and female in a same number have said that they had faced some problems because of being a native speaker of Magar-Kham. The result in Table 7.2 has been represented in Graph 7.2 in the form of graphic presentation.

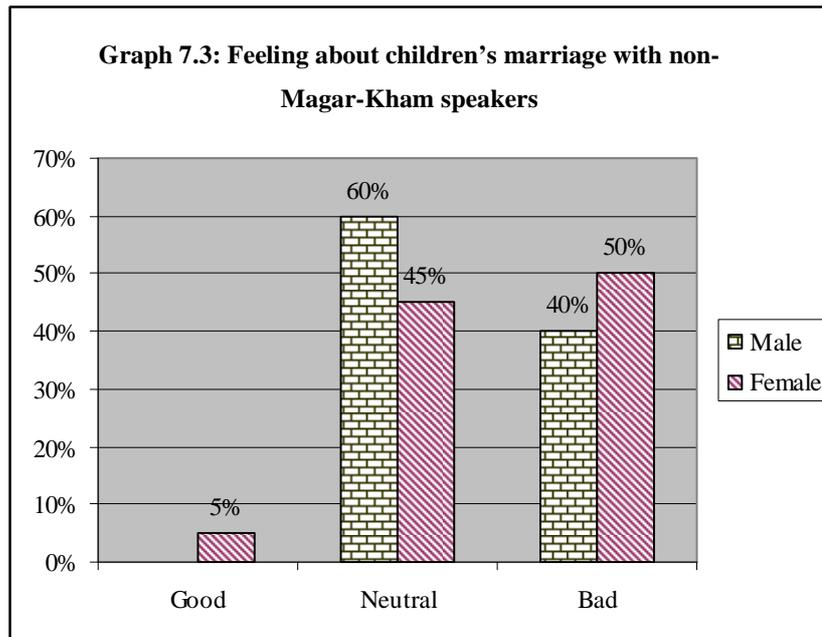


Graph 7.2 shows that almost 93% respondents from both male and female have reported that they did not feel any difficulty anywhere because of being a speaker of their mother tongue, i.e. the Magar-Kham language.

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

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

Majority of the Magar-Kham speakers feel neutral if their son or daughter married someone who does not know their mother tongue. Regarding the question “How would you feel if your son or daughter married someone who does not know your language?” Graph 7.3 presents the responses of the respondents.



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

7.5 Expectation of grandparents towards grandchildren's mother tongue

Magar-Kham speakers are positive towards their language and culture. Most of the Magar-Kham speakers have the expectation that their grand children will speak their

language in the future too. Table 7.3 presents the responses in the key survey points regarding the question “will the grandchildren also speak your language?”

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

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

Table 7.5 shows that 95% both male and female informants responded that their children will speak their language, whereas, only 5% respondents have responded that their grandchildren will not speak their language. It shows that they are very positive towards their language as most of the Magar-Kham speakers responded that their children will speak their language.

Similarly, regarding the question, “if speak, how do you feel about this?” Table 7.4 presents the responses of the Magar-Kham speakers.

Table 7.4: Feeling of the speakers if their grand-children will speak their language

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

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

7.6 Feeling towards the young people who use other languages

Feeling towards the user of other languages instead of their mother tongue plays a vital role in finding out the attitudes of the mother tongue. In response to the question, “if the

grandchildren will not speak, how do you feel about this?" Table 7.5 presents the responses of the Magar-Kham speakers.

Table 7.5: Feeling of the speakers if their grandchildren will not speak their language

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

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

In the same way, in response to the question "how do you feel when you hear young people of your own community speaking other languages instead of their first language?" Table 7.6 presents the responses of the language participants.

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

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

Regarding the language attitude, Table 7.6 shows that almost 63% male and 53% female respondents responded that they feel bad when they hear young people of their own community speaking other languages instead of their own mother tongue. Similarly, 37% male and 40% female speakers feel indifferent when they hear young people of their own community speaking other language instead of their own language. Correspondingly, only 3% male and 6% female feel good when they hear young people of their own community speaking other languages instead of their first language.

7.7 First language of the children

Since Magar-Kham speakers have positive attitudes towards their language, most of them said that their children should speak their mother tongue, Magar-Kham first. Table 7.7 presents the responses for the question, “what language should your children speak first?” from the respondents from the selected survey points.

Table 7.7: The languages Magar-Kham children should speak first

N-60	Male (n=30)	Female (n=30)
Magar-Kham	29(97%)	28 (93%)
Nepali	1(3%)	2 (6%)

Table 7.7 shows that most of the respondents from both males (97%) and female (93%) have told that their children should speak their own mother tongue i.e. Magar-Kham. On contrary to this, only 3% male and 6% female have reported that their children should speak Nepali first. The reason behind speaking in favor of the Nepali language instead of their mother tongue according to them is that their children may not get job in the future if they do not know to speak the Nepali language properly.

7.8 Medium of instruction at primary level

Mother tongue speakers have their own preference to use their mother tongue upto the primary level as a medium of instruction. The constitution of Nepal has provided the rights to use mother tongue as a medium of instruction up to the primary level. Regarding the question “what language do you prefer for your children’s medium of instruction at primary level?”, Table 7.8 presents the responses of the Magar-Kham speakers from the key survey points.

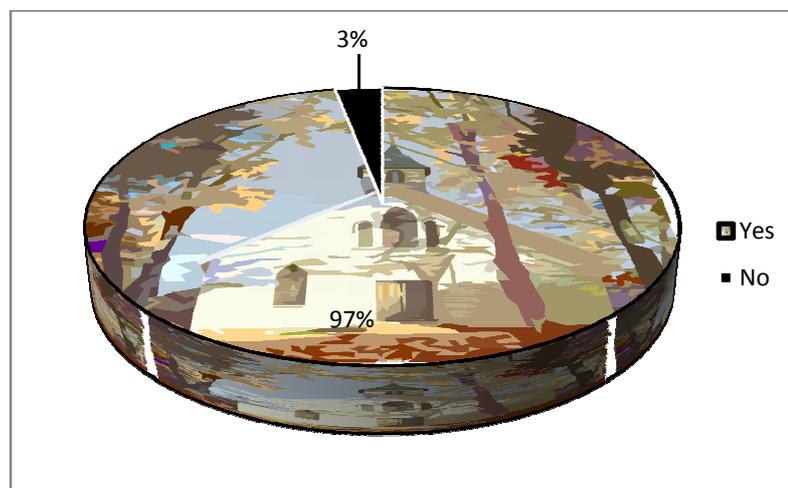
Table 7.8: Preference for the medium of instruction at primary level

N=60	Male (n=30)	Female (n=30)
Mother tongue	25 (83%)	22 (73%)
Nepali	4(13%)	5(17%)
English	1(3%)	3(10%)

Table 7.8 shows that out of the total male respondents most of them (i.e.83%) prefer their own mother tongue, i.e. Magar-Kham as their children’s medium of instruction at primary level, whereas, only 13% said that they prefer the Nepali language for their children’s medium of instructions at primary level education. Similarly, 73% female Magar-Kham speakers prefer their own mother tongue as the medium of instruction at primary level. Similarly 17% 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.

Some people may not like the activities of reading and writing of their children in their own mother tongue thinking that it will be worthless in the future to get better job, and so on. In this stipulation they were asked whether they like their children reading and writing in their own mother tongue. Graph 7.4 illustrates the real opinion of the respondents in this concern.

Graph 7.4: Opinion on like/dislike in reading/writing in MT



Graph 7.4 illustrates that almost 91% of the respondents have reported that they like their children reading and writing in their own mother tongue. Only a small group i.e. 9% of them have said that they do not like their children to read and in their own mother tongue thinking that they may not get job and other opportunity in the future if although they are competent in their mother tongue.

7.9 The ways they can help the school

As most of the speakers from this region want their children to be taught in their own mother tongue, furthermore, they desire the mother tongue based schools up to the primary level in their own community. In these contexts, they were asked whether they help these schools if opened to teach their mother tongue. Table 7.9 shows the responses of them in numeral.

Table 7.9: Different assistants that the people can do for their schools

N=60	Kinds of help	n	Male (n=30)	Female(n=30)
How do you assist if mother tongue based schools opened in your community?	By sending their children to schools.	n=60	30(100%)	30(100%)
	By promoting the other children from the community to the schools	n=60	30(100%)	30(100%)
	By providing economic assistance	n=60	23(77%)	20(67%)
	By teaching themselves	n=30	12(80%)	9(60%)
	Helping schools	n=60	30(100%)	30(100%)
	Other.....	n=60		

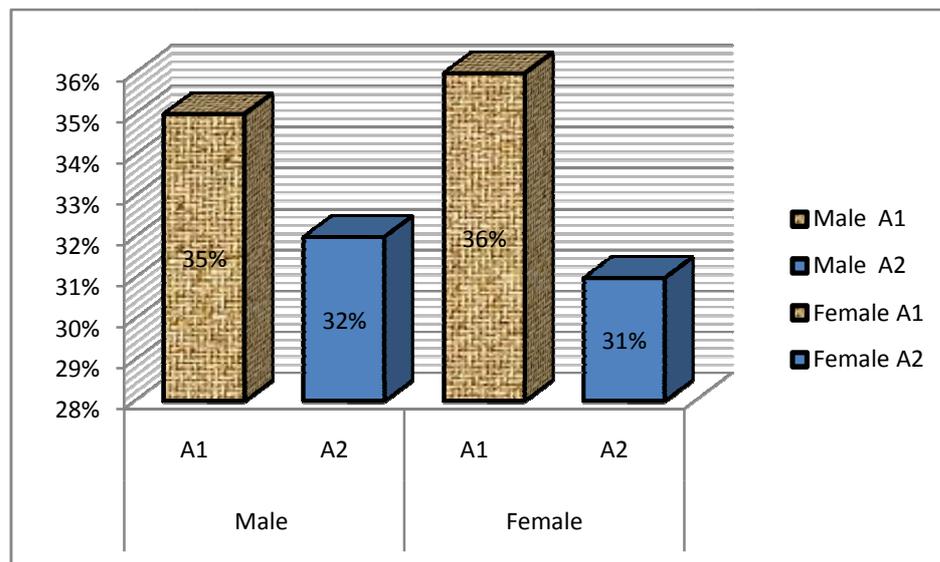
Table 7.9 presents that almost all the respondents are ready to help the mother tongue based schools by sending their own children to the schools, by promoting to send the other children from the community to the schools, and by helping those schools in a different way they can. In the same way, 77% percent of the male and 67% female also

ready to help those schools economically if it opens in their community. Correspondingly, the 80% educated male and 60% educated female wish for helping those mother tongue based schools by teaching themselves if it opened within their community. It shows a strong opinion of the mother tongue based schools in their own community. It is a strongly positive attitude of the respondents towards their mother tongue.

7.10 Differences they feel in the use of language between two generations

Language may change over a period of time. Speakers of the mother tongue may feel the changes on different factors like pronunciation, vocabulary, construction of special sentences, language mixing, style of speaking, etc. In response to the question, ‘do you feel any changes in your mother tongue than the language that your grandparents used to speak?’, sixty-seven percent of the respondents particularly the respondents from the young age group from both male and female have accounted that they have feel change in the language than the language that their grandparents used to speak. Graph 7.5 presents the details responses from both male and female from the both A1 and A2 group.

Graph 7.5: Feel of changes of MT they speak than the language that their grandparents used to speak



Graph 7.5 shows that particularly the respondents from age 1 and age 2 have reported that they feel changes of the languages they speak than the language that your grandparents used to speak.

Table 7.10 shows the detail changes of their mother tongues over a period of time as the respondents have reported.

Table 7.10: The changing factors of language

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

Table 7.10 presents that out of 60 respondents, only the 40 i.e. sixty-seven percent of the respondents from age 1 and age 2 group from both male and female have agreed that their mother tongue has got changed in terms of given factors. The respondents from the age 3 i.e. 60+ have felt that there is no change in their mother tongue. They speak the original languages their grandparents use to speak in the past. There is a general pattern in terms of both age and sex as well. The tendency of change in their mother tongue felt by the speakers of age group from 31-59 is low than the age group of 30 below. In the same

way, the male respondents are found to have felt more changes of their mother tongue than the female respondents do. Similarly, the educated speakers might have felt different in compared to the uneducated speakers.

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

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

7.11 Wrapping up

Most of the Magar-Kham speakers feel prestigious and neutral when they speak their mother tongue in the presence of the speakers of the dominant language like Nepali. Similarly, most of the Magar-Kham speakers didn't have faced any problem because of being a native speaker of their mother tongue. Some of them have been socially discriminated and have had problems in government offices. Majority of the Magar-Kham speakers feel bad if their son or daughter married someone who does not know their mother tongue whereas, others feel neutral. But there is no one to say s/he feel good if his/her son or daughter married someone how does not know their mother tongue except only some female respondents.

Magar-Kham speaking people have very positive attitudes towards their language as almost all the Magar-Kham 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. Similarly, most of the respondents feel bad when they hear young people of their own community speaking other languages instead of their own mother tongue, and few of them feel bad when they hear young people of their own community speaking other language instead of their own language. Most of the respondents prefer their own mother tongue 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.

Almost all the respondents from age 1 and age 2 from both male and female do not think that there are differences in the language spoken by them and their grandparents, whereas, some speakers from age 1 and age 2 have reported that the language spoken by them is slightly got changed from their grandparents. They have some feelings of differences like pronunciation, use of vocabulary, use of specific types of sentences, mixing of other languages and in the way of speaking, and so on. To sum up language attitude of the respondents towards their mother tongue is very positive.

Chapter 8

Lexical comparison and dialect mapping

8.0 Outline

This chapter deals with the lexical variations and similarities among the selected varieties from different parts of Rolpa district, and dialect mapping of these varieties. It consists of the two major sections. Section 8.1 deals with lexical similarity and variation which comprises of its methodology in sub-section 8.1.1. Likewise section 8.2 discusses the Lexical comparison of the five survey points. Dialect mapping of the selected language varieties based on participatory method has been presented in section 8.3. Finally, the chapter ends with wrapping up in section 8.4.

8.1 Lexical similarity and variation

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

8.1.1 Methodology

The standard wordlists of 210 words were elicited in different points with mother tongue speakers (grown up in the Chepang 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 Chepang language. After the entry of words from each survey point the words from the selected wordlist are aligned on the basis of phonetic similarities and dissimilarities. Then the lexical similarity percentages are calculated in Wordsurv.

The 60% has been generally used as a cutoff point for determining lexical similarity (Regmi, 2012). Table 8.1 presents the evaluation criteria of the lexical similarity percentages between the wordlists.

Table 8.1: Evaluation criteria of the lexical similarity percentages

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

The speech varieties having a lexical similarity of less than 60% are evaluated as different language (Regmi, 2011). 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, RTT could not be administered because of the time constrains.

8.2 Lexical comparison of the five survey points

To find out the dialectal variations and lexical similarity and variation among the selected eight varieties, the 210 basic wordlist has been selected. The main purpose of this wordlist is to find out the lexical variations among the selected varieties. The words were elicited from the language speakers. They were transcribed using the International Phonetic Alphabet (IPA). The words from all survey points were elicited for this purpose. Table 8.2 presents the total number of elicited basic words in each point.

Table 8.2: Total number of elicited words in each point

Variety	Gaam	Jaimakasla Pobang	Libang	Midhing Sulichaur	Seram	Sheshi Madichaur	Siuri	Wakhola
Gaam	210	210	210	210	210	210	210	210
Jaimakasla Pobang	210	210	210	210	210	210	210	210
Libang	210	210	210	210	210	210	210	210
Midhing Sulichaur	210	210	210	210	210	210	210	210
Seram	210	210	210	210	210	210	210	210
Sheshi Madichaur	210	210	210	210	210	210	210	210
Siuri	210	210	210	210	210	210	210	210
Wakhola	210	210	210	210	210	210	210	210

Table 8.2 presents that there were 210 basic words have been elicited in each survey points. The number of survey points of basic word list is eight. Table 8.3 presents the tally of words that have similarity and differences with other varieties.

Table 8.3: Total tally of elicited words in each point

Variety	Gaam	Jaimakasla Pobang	Libang	Midhing Sulichaur	Seram	Sheshi Madichaur	Siuri	Wakhola
Gaam	210	136	111	116	129	113	135	131
Jaimakasla Pobang	136	210	126	137	138	121	147	141
Libang	111	126	210	147	132	147	122	135
Midhing Sulichaur	116	137	147	210	151	115	132	152
Seram	129	138	132	151	210	109	163	206
Sheshi Madichaur	113	121	147	115	109	210	113	111
Siuri	135	147	122	132	163	113	210	166
Wakhola	131	141	135	152	206	111	166	210

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

Table 8.4: Percentage of similarity of elicited words in all points

Variety	Gaam	Jaimakasla Pobang	Libang	Midhing Sulichaur	Seram, Rolpa	Sheshi Madichaur	Siuri	Wakhola
Gaam	100%	65%	53%	55%	61%	54%	64%	62%
Jaimakasla Pobang	65%	100%	60%	65%	66%	58%	70%	67%
Libang	53%	60%	100%	70%	63%	70%	58%	64%
Midhing Sulichaur	55%	65%	70%	100%	72%	55%	63%	72%
Seram	61%	66%	63%	72%	100%	52%	78%	98%
Sheshi Madichaur	54%	58%	70%	55%	52%	100%	54%	53%
Siuri	64%	70%	58%	63%	78%	54%	100%	79%
Wakhola	62%	67%	64%	72%	98%	53%	79%	100%

Table 8.4 shows the lexical comparison of the language varieties among the 8 survey points. It shows that the language speaking among the selected points i.e. Jankot

(Madichaur), Libang and Mijhing (Sulichaur) are found to have more similar than the other three places; Gamm, Jaimakasala, Seram Siuri and Wakhola. At the same time, Mijhing is 72% similar to Seram, 72% similar to Wakhola and 63% similar to Siuri, unlike Gamm which is only 55% similar to Mijhing. Likewise, Seram, Siuri and Wakhola are 78% to 98 similar to each other. Similarly, Gamm is 61% similar to Seram, 62% similar to Wakhola, and 64% similar to Siuri. Contrary to them, Gaam is not more than 53% similar to Libang, 54% to Jangkot, and 55% similar to Mijhing as shown in Figure 8.1.

Figure 8.1: Dialectal variation and connectedness among selected varieties

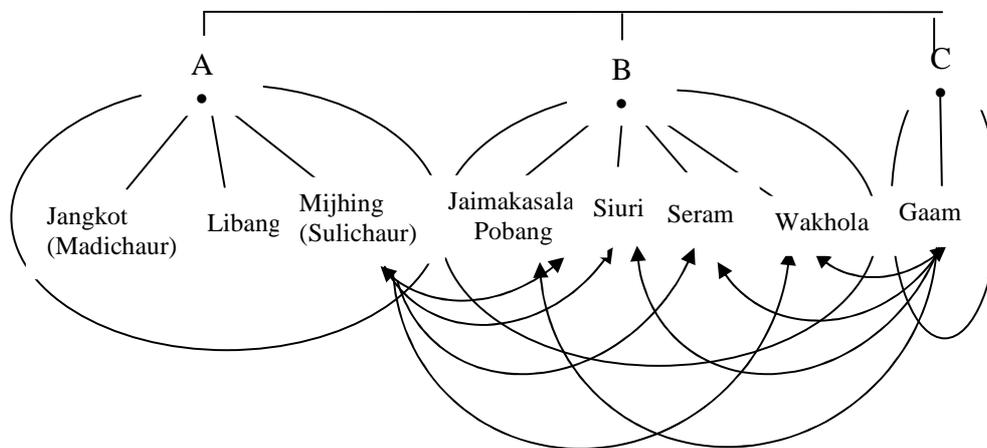


Figure 8.1 shows the 3 major varieties viz. A (Jangkot, Libang and Mijhing), B (Jaimakasala, Siuri, Seram and Wakhola) and C (Gaam) based on the lexical comparison of selected varieties (See Table 8.4). To sum up, Magar-Kham spoken in Jangkot (Madichaur), Libang and Mijhing (Sulichaur) are similar, i.e. they have effortless similar in their vocabulary up to 60%. In the same way, language spoken in Wakhola, Seram and Siuri are similar. Although the language spoken at Gaam is similar up to 61% to 64% to Wakhola, Seram and Siuri, it could be the different dialectal variety.

8.3 Dialect mapping

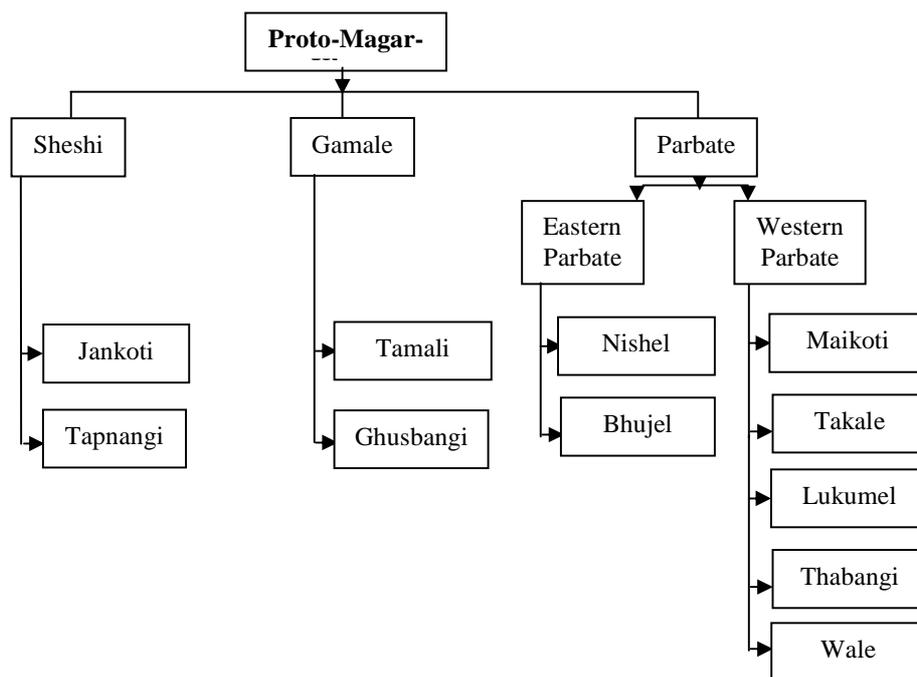
Dialect mapping is a geographic distribution of variations in speech. It shows the distribution of distinctive linguistic features of a language or dialect. These varieties also have a number of various varieties in its speech within the language community.

Watters (2005) identifies the three major dialects of Magar-Kham, namely; Parbate, Gamale and Sheshi. All three names are exonyms, and the speakers themselves, regardless of their dialects, refer to their language simply as *Magar-Kham*. Both Gamale and Sheshi take their names from *Gam khola* and *Shesh Khola*⁴. Parbate on the other hand comes from a Nepali word meaning ‘mountain, or belonging to mountainous regions’. Watters further stated that:

....Although all the dialects within Parbate are at least partially intelligible to one another, there are some fairly homogenous groupings corresponding to major population centers in different river valley. *Takale Magar-Kham* is the prestige dialect of the Parbate group and a lingua franca for the whole region. There are tiny dialects, spoken in single villages...

Watters (ibid) categories the Magar-Kham language into the following categories which has been presented in Figure 8.2.

Figure 8.2: Magar-Kham language and its varieties



Regional dialects dominated by the same mother node are mutually intelligible, though when situated at opposite ends of a continuum, as are Maikoti and Wale (figure1), intelligibility may be considerably reduced (Watters ibid).

⁴ *Khola* is a word use to denote ‘river’. But in these both instances, *Khola* is taken to refer a region.

It was found from the preliminary study that there are three major varieties of Magar-Kham in the practice. Some other sub-varieties are common in the Magar-Kham language as the geographical location of the Magar-Kham speaking territories is very scattered, and the settlement of the people is dispersed all over the terrain.⁵

8.3.1 Dialect mapping based on participatory method

In this part of the study, dialectal variation of the Magar-Kham language from the selected 5 places; Jangkot, Libang, Mijhing, Jaimakasala, and Gaam has been observed. This is based on participatory method using the dialect mapping tool. So, this is based on the members of the Magar-Kham speaking community's own views in which they have figured out by discussing each other in a group in each place.

Photograph 8.1 presents that the Magar-Kham language has the three major varieties. The result is from Jangkot (Madichaur) the first survey point in this study.

Photograph 8.1: Dialect mapping result from Madichuar, Jangkot



⁵ This is only a preliminary projection of the study. It is not analyzed the whole data till the date to say more about the varieties of the Magar-Kham. After the completion of analyzing the sociolinguistic data including PM and basic wordlist we will come to the conclusion latter.

Photograph 8.1 groups the Magar-Kham language into 3 varieties. The first grouping is of Jangkot, Kotgaun, Korhabang, Bhabang, Hwama VDC. The next group is made up of Phagam, Seram, Jaimakasala, Gaam and Siuri. Likewise, the next set of variety is of Jelbang, Thabang, Kureli Uwa, Mirul VDCs, and Rukum district.

The Magar-Kham speaking people residing in Jangkot have selected the variety having their own village; Jankot as the first alternative for writing the texts, books, newspaper, and so on as a standard variety. In the same way, the second alternate that they have selected is from Gaam variety as a standard one.

Photograph 8.2 is the findings from Libang, the district headquarter of Rolpa. It has also the 3 major grouping of the Magar-Kham language.

Photograph 8.2: Dialect mapping result from Libang, Rolpa



Photograph 8.2 shows that Hwama, Mirul, Jelbang, Uwa, Dhabang VDC from Rolpa districts, and Bglung district form a variety. They want to call this variety as Parbate. Similarly, the next variety has made up of Gaam, Siuri, Seram and Jaimakasala from Rolpa district. This variety generally called Gamaale. In the same way, Kotgau, Libang,

Korchabang, Jangkot, Bhabang, Jelbang, Hangbang and Rishibang VDC has another grouping while mapping the dialect of Magar-Kham. This is called Shesi.

Among the 3 varieties they have grouped, the first one, i.e. Parbate variety is their first choice for writing materials, books as a standard variety among others. If this is not chosen by chance, at this situation, they have selected the Gamale variety in second alternative. Lastly, they have selected the Shesi variety as the last alternative.

Mijhing (Sulichaur) is the second largest market in Rolpa district. Most of the Magar-Kham speaking people in Sulichaur are migrated from the other villages like; Thabang, Gaam, Libang, and some villages from Rukum district too. Photograph 8.3 presents dialect mapping result from Sulichaur.

Photograph 8.3: Dialect mapping result from Sulichaur, Mijhing



Photograph 8.3 shows the three major varieties of the Magar-Kham language. The noticeable fact from one of largest box above is that there is a small box inside it which is considered to the sub-dialect of this largest box. The largest box includes Rukum district

and some VDC of Rolpa districts. Rukum district includes Takasera, Lukum, Nakha Rangsi, Janga Sisne, Garkhani, Hukam Maikot, Kankri, Mahat, Korja, Kol, Jhudalbang, and Kharabang. In the same way, the VDC of Rolpa district which are similar and sub-dialect of the largest box are Thabang, Mirul, Jelbang, Uwa Kureli and Dhangsi. This variety has been chosen by the Magar-Kham speaking people residing in Sulichaur as standard variety.

The other second variety that they have chosen is of Gamm, Seram, Siuri and Pobang which is the second alternative for writing books, newspaper, and so on. The third variety is composed of Jangkot, Bhabang, Ghartigaun and Korchabang which is the third choice of the participants. The interesting fact that the participants have demonstrated on the photograph 8.3 is that this survey point i.e. Mijhing is in between the 3 dialects. The reason behind this is the participants were migrated from the several neighboring villages.

Pobang is one of village of Jaimakasala VDC located about 4 hour north on foot from Mijhing. Photograph 8.4 deals the different dialects of the Magar-Kham language that are mapped out in Pobang village of Jaimakasala.

Photograph 8.4: Dialect mapping result from Ponang, Jaimakasala



Photograph 8.4 illustrates the dialect mapping of Magar-Kham in Pobang which demonstrates the 3 main varieties namely; Parbate, Shesi and Gaam. Parbate variety includes uwa, Sima from Rukum, Lugum, Kakri, Mahat, Kureli, Jelbang, Mirul, Thabang. Hwama and Dhabang which is first choice for the standardization of their language. The second variety is of Gamaale, which comprises of Siuri, Seram, Pobang, including Gaam. This is the second choice of the participants. The third dialect is of Shesi which consists of Jangkot (madichaur), Korchabang, Bhabang, Libang and Kotgaun.

Though they have the three varieties of their mother tongue, they are mutually intelligible to each other. The blue colored square in the photograph 8.4 indicates that the most intelligible variety for the people of Pobang is the Parbate variety than the Shesi one.

The last point that we have surveyed is the Gaam. Photograph 8.5 presents the dialect variations of Magar-Kham mapped by the participants from Gaam VDC.

Photograph 8.5: Dialect mapping result from Gaam, Rolpa



Photograph 8.5 shows that there are three major varieties of the Magar-Kham language namely; Parbate, Gammale and Shesi. As earlier, Parbate includes Thabang, Kol, Lugum, Kakri, Uwa, Hwama, Dhabang, Mirul, Maikot, Takasera, Jelbang, Dahabang and Kureli. This is the first variety that the people of Gaam has selected in writing books, newspaper, use in mass media, and so on as standard form of their language.

The next variety i.e. Gammale includes Gaam, Seram, Siuri, Jaimakasala, Balkot, and Nishi-Bhuji. Nishi and Bhuji are the sub dialect of Gamaale. This is their second choice for if the first choice is not come into practice. Lastly, they have listed Korjabang, Bhabang, Jankot (Madichaur), Kotgaun, and Libang within the Shesi variety. The most intelligible variety for Gaam people is the Parbate variety than the Shesi variety.

8.4 Wrapping up

There are mainly the three major dialects of the Magar-Kham language on the basis of the basic wordlist comparison. The first dialect which is also called Shesi incorporates Jankot (Madichaur), Libang and Mijhing. The second dialect namely Gamaale includes Siuri, Seram, Jaimakasala, and Wakhola sub-dialect within the Gamaale. Though wordlist does not includes the Parbate dialect, the dialect mapping tool of participatory method has mapped out all the dialects including Parbate.

To sum up, there are three major dialects of the Magar-Kham language, viz. Parbate, Gamaale and Shesi. Parbate variety includes some VDCs of Rukum districts too as sub-dialect. In the same way, Gamaale variety includes Nishi and Bujhi as sub-dialect. Parbate and Gammale are more intelligible to each other than the Shesi variety.

Chapter 10

Findings and recommendations

10.1 Findings

Some major findings of this study have been presented as follows:

- The Magar people are one of the ethnic groups of Nepal. Linguistically, they are of three major types, viz. Magar (Magar-Dhut/Dhut-Magar), Magar-Kham, and Kaike. Among them, Magar-Kham is the language spoken by Magar people especially from Rolpa, Rukuma and adjacent districts. The 2011 national population census listed the total population of Magar is 1,887,733, among which the number of Magar-Kham speaking people is 27,113. Magar-Kham is one of languages of Sub-Himalaish group of Tibetic family under the Tibeto-Burman languages.
- They have their own history, identity, dignity, folklore, folk culture and traditions. They feel proud of being the speakers their mother tongue. Besides, they have a lot of ambitions and desires to build up their mother tongue. They want to make phonemic inventory, determine script, dictionary, grammar, textbooks, literacy materials, newspapers, mass media in their mother tongue, mother tongue based schools, language academy, and use of mother tongue in science and technology. They have dreams, desires and aspirations to develop, prosper, widen and expand the arena of their mother tongue in its usage.
- Almost all the respondents have reported that they speak their mother tongue exelent and good. The language proficiency in listening and speaking is found to be better in elderly people than the younger ones. Both male and female can read and write more or less equally well.
- There was not find the situation of mono-lingualism; i.e. almost all the respondents were found to speak the Nepali language; the language of wider communication. Some of them can speak Hindi, English, Chaudari and Gujranti as well.
- Magar-Kham is rich in its oral literature and folk-tradition. It is used in the written form too using the Devanagari script. Nowadays, the local FM broadcasters also broadcast the news along with some other programmes. Domain of language use is

pleasing not only within the home but also outside the home and neighbors. Unlike these domains, the Magar-Kham language is not used in mass media, education, administration and politics. To sum up, in most of the times and circumstances, they use their own mother tongue in this region.

- Language vitality is positive in the Magar-Kham language. All the children from Magar-Kham speaking community speak their mother tongue. Language development is satisfactory. Unlike language vitality and language development, language continuity is not very good. This is because of the increasing trend of inter-cast marriage system. Young people speak their mother tongue as well the way it ought to be spoken. Most of the parents in this village usually speak the Magar-Kham language with their children.
- Most of them feel their mother tongue prestigious and neutral, limited number of them said embarrassed when they speak their mother tongue in the presence of the speaker of the dominant language like Nepali. Almost all love their mother tongue. Most of them want their children marry with Magar-Kham speaking people. In the same way, most of them have expected that their children will speak their mother tongue in the future too. Almost all of them prefer their children to teach in their own mother tongue up to the primary level. All the respondents are ready to help to mother tongue-based schools in a number of ways. To sum up, language attitude is very positive.
- The findings of dialectal variation based on lexical comparison is that there are three major varieties of Magar-Kham; the Parbate, which includes Jangkot, Libang and Mijhing, the Gamaale; comprises of Siuri, Seram, Jaimakasala and Wakhola the sub-dialect along with Gaam itself. To sum up, there are three major dialects of the Magar-Kham language, viz. Parbate, Gamaale and Shesi. This is mainly based on dialect mapping tool of participatory method. Parbate variety includes some VDCs of Rukum districts too as sub-dialect. In the same way, Gamaale variety includes Nishi and Bujhi as sub-dialect. Parbate and Gamaale are more intelligible to each other than the Shesi variety.

10.2 Recommendations

Some recommendations regarding this study based on the findings have been presented on the following bullets.

- Almost of them want their children to study in their own mother tongue up to the primary level. Furthermore, their children also speak their mother tongue in their day to day communication. That is why the Government of Nepal should make a policy of the Mother tongue education and help to prepare multilingual education materials with the collaboration of concerned stake holders.
- They have articulated for the dictionary, grammar, literacy materials, inclusion of their language within the curriculum, the language as a medium of instruction etc. To fulfill these articulations and aspirations of the speakers of mother tongue government can provide economic supports including it tangible programmes.
- The government should assist their language development affords by making language plan and policies. It should be done by making high level language planning commission comprised of all the stakeholders so that it could be implemented.
- They have highly demanded some quota with full scholarship for the study of the linguistics in Tribhuvan University so that they can contribute towards their language in their own efforts.
- A local level Regional Academy should be formed so that the languages and culture from the region get chance to flourish. Local contributors also may get chance to contribute in developing their language and culture.

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

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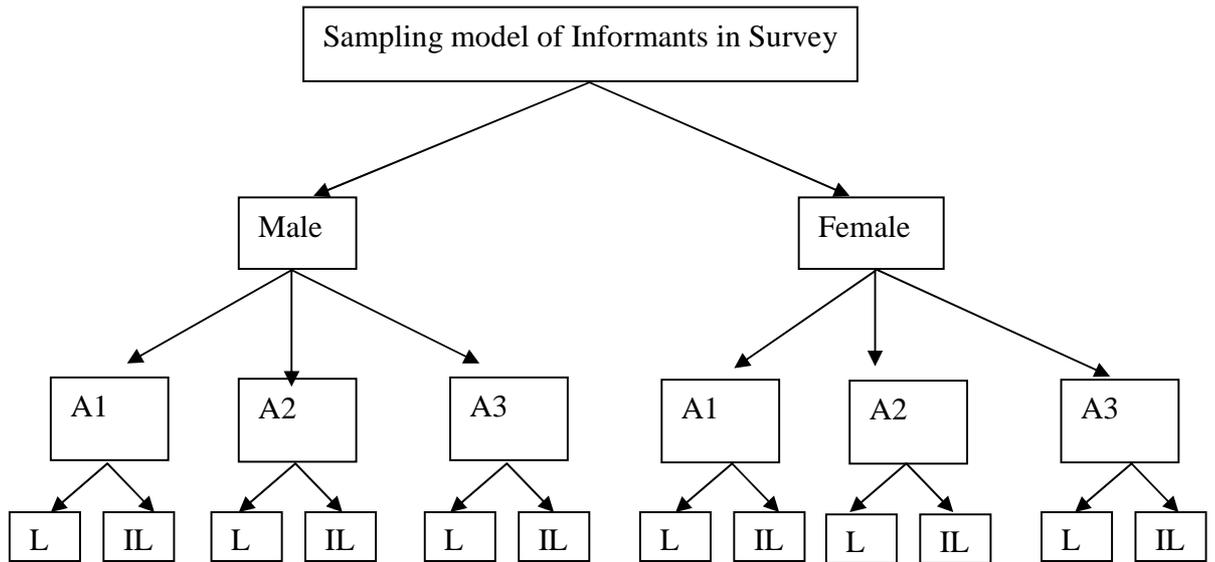
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Annex 1
Check list

Checklist for Sociolinguistic Questionnaire (SLQ A) Point X											
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

Annex 2
Sampling model



Annex 3

Background information of language informant

a. Madichaur (Jangkot)

Name	Address	Gender	Age	Castes	MT
Nar Bahadur Gahrtri Magar	Jangkot-4, Rolpa	Male	55	Gharti	Magar-Kham
Manasara	Jangkot-4, Rolpa	Female	65	Budha	Magar-Kham
Magu Budha	Jangkot-4, Rolpa	Male	53	Budha	Magar-Kham
Bipana Pun Magar	Jangkot-1, Rolpa	Female	20	Pun	Magar-Kham
Samikshya Pun	Jankot-1, Rolpa	Female	23	Pun	Magar-Kham
Raj Kumari Pun	Jankot-1, Rolpa	Female	30	Pun	Magar-Kham
Asmita Pun	Jankot-1, Rolpa	Female	15	Pun	Magar-Kham
Anil Pun	Jankot-1, Rolpa	Male	13	Pun	Magar-Kham
Ganga Pun magar	Jankot-1, Rolpa	Male	32	Pun	Magar-Kham
Krishna Bahadur Pun	Jankot-1, Rolpa	Male	32	Pun	Magar-Kham
Munsaram Pun	Jankot-1, Rolpa	Male	60	Pun	Magar-Kham
Neuamali Pun	Jankot-1, Rolpa	Female	55	Pun	Magar-Kham
Yam Kurmari Budha Magar	Jankot-1, Rolpa	Female	29	Budha	Magar-Kham
Bhumisara Pun	Jankot-1, Rolpa	Female	40	Pun	Magar-Kham
Susma Pun	Jankot-1, Rolpa	Female	17	Pun	Magar-Kham
Asim Pun	Jankot-1, Rolpa	Male	16	Pun	Magar-Kham
Bhagawan Pun	Jankot-1, Rolpa	Male	29	Pun	Magar-Kham

b. Libang

Name	Address	Sex	Age	Cast	MT
Khem Bahadur Budha Magar	Korchabang-8, Rolpa	Male	30	Budha	Magar-Kham
D. B. Gharti Magar	Ghartigaun, Rolpa	Male	33	Gharti Magar	Magar-Kham
Daya Bahadur Budha Magar	Jelbang, Rolpa	Male	36	Budha	Magar-Kham
Pustaman Gharti Magar	Seral. Rolpa	Male	25	Gharti Magar	Magar-Kham
Mohan Gharti Magar	Gam, Rolpa	Male	30	Gharti Magar	Magar-Kham
Shikhar Gharti Magar	Gam, Rolpa	Male	29	Gharti Magar	Magar-Kham
Sukala Gharti Magar	Dhawang, Rolpa	Male	35	Gharti Magar	Magar-Kham
Mijhing, Rolpa					

c. Sulichaur (Mijhing)

Name	Address	Sex	Age	Cast	MT
Ramjita Gharti Magar	Mijhing-1, Rolpa	Male	42	Gharti Magar	Magar-Kham
Milan Rokka Magar	Sulichaur-3, Rolpa	Male	32	Rokka Magar	Magar-Kham
Rume Rokka Magar	Mijhing-1, Rolpa	Male	38	Rokka Magar	Magar-Kham
Hit Bahadur Rokka Magar	Mijhing-7, Rolpa	Male	54	Rokka Magar	Magar-Kham
Durga Bahadur Pun Magar	Khumel-5, Rolpa	Male	64	Rokka Magar	Magar-Kham
Karma Rokka	Mijhing-7, Rolpa	Male	52	Rokka Magar	Magar-Kham
Bam Bahadur Thapa	Khrigri-8, Rolpa	Male	45	Thapa	Magar-Kham
Amisara Gharti Magar	Mijhing-7, Rolpa	Male	51	Gharti Magar	Magar-Kham

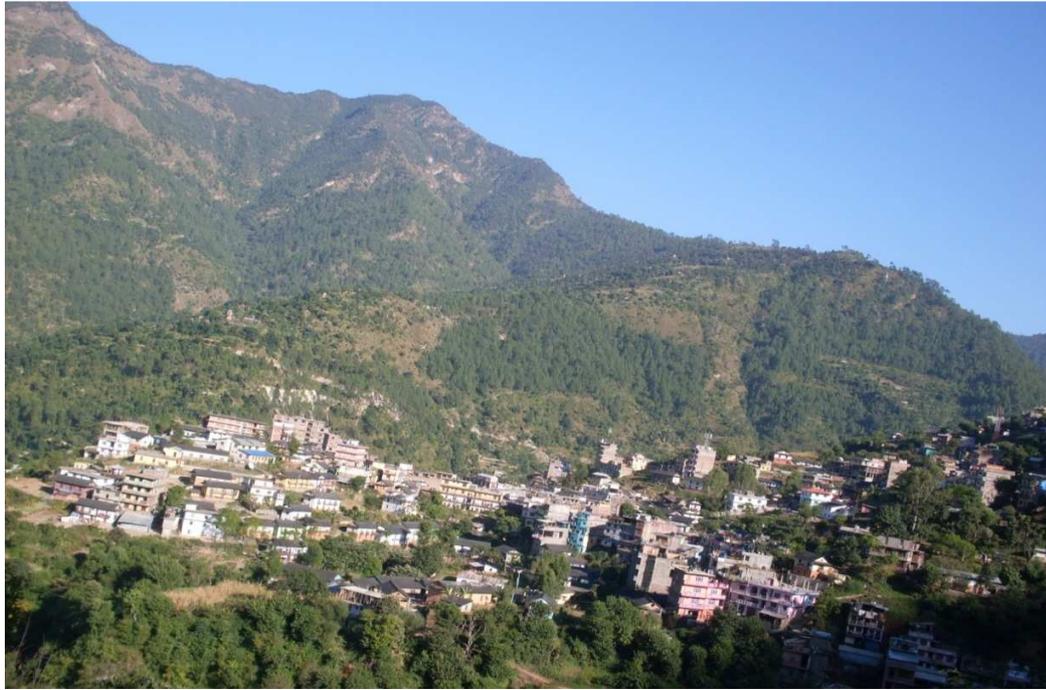
d. Pobang (Jaimakasala)

Name	Address	Sex	Age	Cast	MT
Dhan Lal Pun	Jaimakasala-4, Pobang	Male	35	Pun	Magar-Kham
Jagaman Rana Magar	Seram-2, Thulo Seram	Male	26	Rana	Magar-Kham
Ram Kumari Pun Magar	Jaimakasala-4, Pobang	Male	31	Pun	Magar-Kham
Kum Bir Pun	Jaimakasala-4, Pobang	Male	66	Pun	Magar-Kham
Auta Bahadur Pun Magar	Jaimakasala-4, Pobang	Male	75	Pun	Magar-Kham
Pusta Bahadur Pun	Jaimakasala-4, Pobang	Male	54	Pun	Magar-Kham
Gautami Pun Magar	Jaimakasala-4, Pobang	Famale	34	Pun	Magar-Kham
Nangar Pun Magar	Jaimakasala-4, Pobang	Male	17	Pun	Magar-Kham
Anusa Pun Magar	Jaimakasala-3, Pobang	Famale	20	Pun	Magar-Kham
Soni Pun	Jaimakasala-4, Pobang	Famale	39	Pun	Magar-Kham

e. Gaam

Name	Address	Sex	Age	Cast	MT
Bhakta Bahadur Gharti Magar	Gam-2, Pobang, Rolpa	Male	23	Gharti Magar	Magar-Kham
Dipendra Budha Magar	Gam-2, Pobang, Rolpa	Male	22	Budha Magar	Magar-Kham
UMagar-Khaman Budha Magar	Gam-2, Pobang, Rolpa	Male	65	Budha Magar	Magar-Kham
Barjana Budha Magar	Gam-2, Pobang, Rolpa	Male	66	Budha Magar	Magar-Kham
Subitra Budha Magar	Gam-1, Pobang, Rolpa	Male	35	Budha Magar	Magar-Kham
Mohan Gharti Magar	Gam-1, Pobang, Rolpa	Male	31	Gharti Magar	Magar-Kham
Prem Gharti Magar	Gam-1, Pobang, Rolpa	Male	16	Gharti Magar	Magar-Kham
Gambi Gharti Magar	Gam-2, Pobang, Rolpa	Famale	52	Gharti Magar	Magar-Kham
Dil Maya Gharti Magar	Gam-2, Pobang, Rolpa	Famale	50	Gharti Magar	Magar-Kham

Annex 4
Some photographs



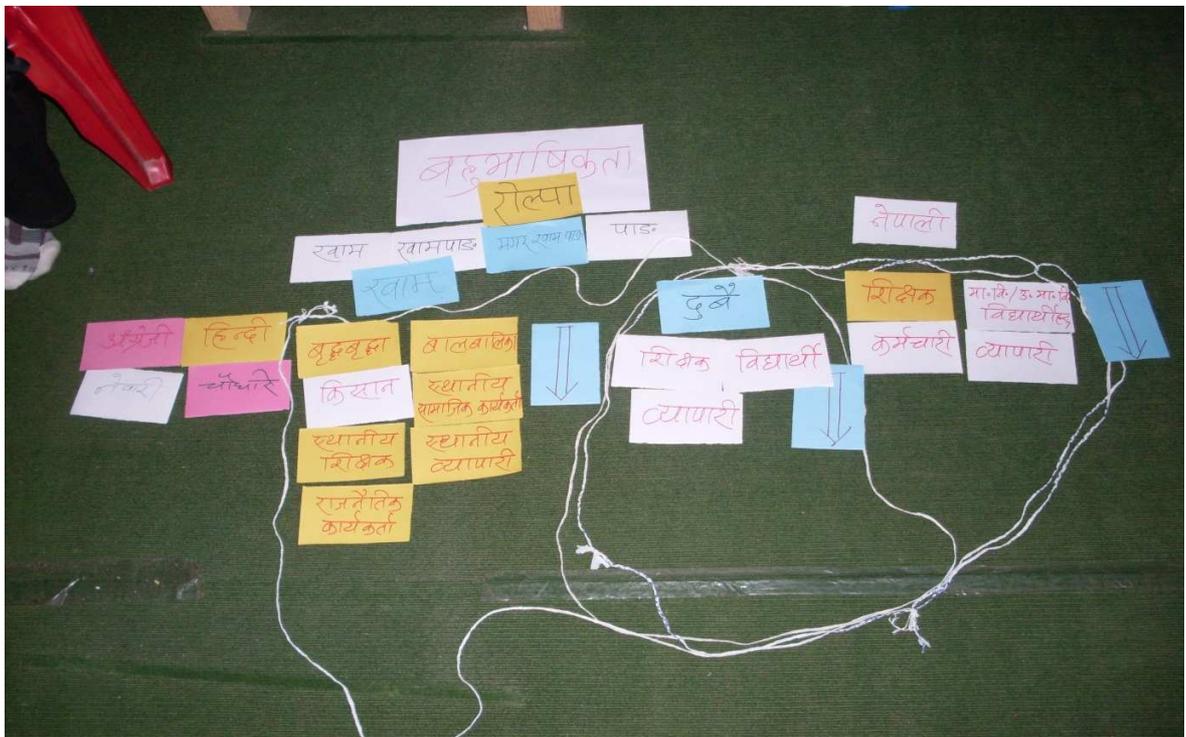
A view of Libang, Rolpa



A view of Madichaur, jangkot VDC



Researcher Mr. Khatri conducting PM with community leaders



Multilingualism situation of Libang, Rolpa



Researchers Mr. Sapkota and Mr. Khatri taking data with Magar-Kham speakers at Libang



Researchers with Magar-Kham speakers at Pobang, Jaimakasala



Shepherds boys and girls returning home after grazing goats at Pobang



Researcher Mr. Sapkota taking information from Magar-Kham speakers from Gaam,

Rolpa

Annex 5

Sociolinguistic questionnaire ‘A’

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

Notes:

Shaded items are NOT to be read aloud.

Introduce yourself first:

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

INFORMED CONSENT:

Given:

Not Given:

A. Meta data (Baseline information)

ENTER THE ANSWERS TO THE FOLLOWING BEFORE THE INTERVIEW:

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

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

8. Name of language consultant:

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

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

11. Are you literate?

(a) Yes (b) No

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

(a) Formally (b) Non-formally

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

(a) Primary (b) Lower Secondary (c) Secondary
(d) Higher (specify highest degree).....

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

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

(a) Yes (b) No

16. Caste

17. Ethnic group:

18. Religion:

- (a) Hinduism (b) Buddhism (c) Kirant (d) Christianity
(e) Jain (f) Islam (g) Shamanism
(h) Other

19. Your mother tongue's name:

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

20. Name given by the nonnative speakers for your language (tapaiko bhasha nabholne manchele tapaiko bhasalai ke bhanchan?).....

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

- (i)..... (ii)
(iii)..... (iv)

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

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

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

24. Mother tongue of your husband/ wife

25. What village were you born in?

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

26. Where do you live now?

27. How many years have you lived here?

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

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

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

B. Language resources

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

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

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

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

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

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

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

literature		
h. Folklore		
i. Other		

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

- (a) Yes (b) No

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

What script(s) is your language written in?

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

- (a) Yes (b) No

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

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

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

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

C. Mother-tongue Proficiency and Multilingualism

39. What languages can you speak?

40. What language did you speak first?

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

Which language do you speak...

41. best?

42. second best?

43. third best?

44. fourth best?

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

.....

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

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

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

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

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

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

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

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

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

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

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

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

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

D. Domain of Language Use

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

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

K	Singing at home	
L	Family gatherings	
M	Village meetings	

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

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

(enter below)

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

(c) While writing letters? (enter below)

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

56. What language do your children usually speak while:

(a) playing with other children?

(b) talking with neighbors?

(c) at school?

57. What language does your community use for marriage invitations?

.....

58. What language is usually used to write minutes in community meetings?

.....

59. How often do you use your mother tongue?

- (a) Every day (b) Rarely (c) Never

60. How often do you use the language of wider communication (LWC)?

- (a) Every day (b) Rarely (c) Never

61. Which language do you usually use when speakers of other languages visit you at home?

62. What language do you prefer for your children's medium of instruction at primary level?

- (a) Mother tongue (b) Nepali (c) English (d) Other.....

E. Language Vitality

63. Do all your children speak your mother tongue?

- (a) Yes (b) No

64. What language do most parents in this village usually speak with their children?

- (a) Mother tongue (b) Nepali (c) Other.....

65. Do young people in your village/town speak your mother tongue well, the way it ought to be spoken?

- (a) Yes (b) No

F. Language Maintenance

66. Is there intermarriage in your community?

- (a) Yes (b) No

67. (If "Yes") Which other language groups have common marital relationship with your language group?

- (i)..... (ii)..... (iii).....

68. Do you like your children learn/study in mother tongue?

- (a) Yes (b) No

69. (If "Yes") If schools are opened for teaching your language will you support it:

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

G. Language Attitudes

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

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

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

- (a) Yes
- (b) No

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

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

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

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

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

- (a) Yes (b) No

75. How do you feel about this?

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

76. What language should your children speak first?

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

- (a) Yes (b) No

78. (If "Yes") How?

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

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

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

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

The End

Annex 6
210 Wordlist

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

A. Background Information:

1. Name of the investigator(s) (interviewers)

- 1)
- 2)
- 3)
- 4)

2. Medium of the interview:

.....

3. Place of interview

.....

4. Sex:

Male:

Female:

5. Age



क्र. सं.	अङ्ग्रेजी	नेपाली	भाषा:
1.	body	शरीर	
2.	head	टाउको	
3.	hair	कपाल	
4.	face	अनुहार	
5.	eye	आँखा	
6.	ear	कान	
7.	nose	नाक	
8.	mouth	मुख	
9.	teeth	दाँत	
10.	tongue	जिब्रो	
11.	breast	स्तन	
12.	belly	पेट	
13.	arm/ hand	हात	
14.	elbow	कुइनो	
15.	palm	हत्केला	
16.	finger	औंला	
17.	finger nail	नङ	
18.	leg	खुट्टा	
19.	skin	छाला	
20.	bone	हाड	
21.	heart	मुटु	
22.	blood	रगत	
23.	urine	पिसाब	
24.	feces	दिसा	
25.	village	गाउँ	
26.	house	घर	
27.	roof	छानो	
28.	door	ढोका	
29.	firewood	दाउरा	
30.	broom	कुचो	
31.	mortar	सिलौटो	
32.	pestle	लोहोरो	
33.	hammer	हथौडा	
34.	knife	चक्रु	
35.	axe	बच्चरो	
36.	rope	डोरी	
37.	thread	धागो	
38.	needle	सियो	

39.	cloth	लुगा (कपडा)	
40.	ring	औंठी	
41.	sun	सूर्य	
42.	moon	चन्द्रमा	
43.	sky	आकाश	
44.	star	तारा	
45.	rain	वर्षा	
46.	water	पानी	
47.	river	नदी	
48.	cloud	बादल	
49.	lightening	बिजुली चम्कनु	
50.	rainbow	इन्द्रेणी	
51.	wind	बतास	
52.	stone	ढुङ्गा	
53.	path	वाटो	
54.	sand	बालुवा	
55.	fire	आगो	
56.	smoke	धुवाँ	
57.	ash	खरानी	
58.	mud	माटो	
59.	dust	धुलो	
60.	gold	सुन	
61.	tree	रूख	
62.	leaf	पात	
63.	root	जरा	
64.	thorn	काँडो	
65.	flower	फूल	
66.	fruit	फलफूल	
67.	mango	आँप	
68.	banana	केरा	
69.	wheat(husked)	गहुँ	
70.	barley	जौ	
71.	rice (husked)	चामल	
72.	potato	आलु	
73.	eggplant	भण्टा	
74.	groundnut	बदाम	
75.	chili	खुर्सानी	
76.	turmeric	बेसार	
77.	garlic	लसुन	

78.	onion	प्याज	
79.	cauliflower	काउली	
80.	Tomato	गोलभेंडा	
81.	cabbage	बन्दा	
82.	oil	तेल	
83.	salt	नुन	
84.	meat	मासु	
85.	fat (of meat)	बोसो	
86.	fish	माछा	
87.	chicken	चल्ला	
88.	egg	अण्डा	
89.	cow	गाई	
90.	buffalo	भैंसी	
91.	milk	दुध	
92.	horns	सिङ	
93.	tail	पुच्छर	
94.	goat	वाखो	
95.	dog	कुकुर	
96.	snake	सर्प (साँप)	
97.	monkey	बाँदर	
98.	mosquito	लामखुट्टे	
99.	ant	कमिला	
100.	spider	माकुरो	
101.	name	नाम	
102.	man	मान्छे	
103.	woman	आइमाई	
104.	child	बच्चा	
105.	father	बाबा	
106.	mother	आमा	
107.	older brother	दाजु	
108.	younger brother	भाइ	
109.	older sister	दिदी	
110.	younger sister	बहिनी	
111.	son	छोरो	
112.	daughter	छोरी	
113.	husband	लोगने (श्रीमान)	
114.	wife	स्वास्नी (श्रीमती)	
115.	boy	केटो	

116.	girl	केटी	
117.	day	दिन	
118.	night	रात	
119.	morning	विहान	
120.	noon	मध्यान्ह	
121.	evening	साँझ	
122.	yesterday	हिजो	
123.	today	आज	
124.	tomorrow	भोली	
125.	week	हसा (साता)	
126.	month	महिना	
127.	year	वर्ष	
128.	old	पुरानो	
129.	new	नयाँ	
130.	good	राम्रो (असल)	
131.	bad	नराम्रो (खराब)	
132.	wet	चिसो	
133.	dry	सुख्खा	
134.	long	लामो	
135.	short	छोटो	
136.	hot	तातो	
137.	cold	चिसो	
138.	right	दाहिने	
139.	left	देब्रे	
140.	near	नजिक	
141.	far	टाढा	
142.	big	ठूलो	
143.	small	सानो	
144.	heavy	गह्रौ	
145.	light	हलुका	
146.	above	माथि	
147.	below	तल	
148.	white	सेतो	
149.	black	कालो	
150.	red	रातो	
151.	one	एक	
152.	two	दुई	
153.	three	तीन	
154.	four	चार	

155.	five	पाँच	
156.	six	छ	
157.	seven	सात	
158.	eight	आठ	
159.	nine	नौ	
160.	ten	दश	
161.	eleven	एघार	
162.	twelve	बाह	
163.	twenty	बीस	
164.	one hundred	एक सय	
165.	who	को	
166.	what	के	
167.	where	कहाँ	
168.	when	कहिले	
169.	how many	कति	
170.	which	कुन	
171.	this	यो	
172.	that	त्यो	
173.	these	यिनीहरू	
174.	those	उनीहरू	
175.	same	उही	
176.	different	फरक (अलग)	
177.	whole	सबै	
178.	broken	फुटेको	
179.	few	थोरै	
180.	many	धेरै	
181.	all	सबै	
182.	to eat	खानु	
183.	to bite	टोक्नु	
184.	to be hungry	भोकाउनु	
185.	to drink	पिउनु	
186.	to be thirsty	तिर्खाउनु	
187.	to sleep	सुत्नु	
188.	to lie	पल्टनु	
189.	to sit	बस्नु	
190.	to give	दिनु	
191.	to burn	डढाउनु	
192.	to die	मर्नु	
193.	to kill	मार्नु	

194.	to fly	उड़नु	
195.	to walk	हिँडनु	
196.	to run	दौडनु	
197.	to go	जानु	
198.	to come	आउनु	
199.	to speak	बोलनु	
200.	to hear	सुनु	
201.	to look	हेनु	
202.	I	म	
203.	you (informal)	तँ	
204.	you (formal)	तपाईं	
205.	he	ऊ	
206.	she	उनी	
207.	we (inclusive)	हामी (समावेशी)	
208.	we (exclusive)	हामी (असमावेशी)	
209.	you (plural)	तिमीहरू	
210.	they	उनीहरू	

Tank You !