Tribhuvan University

Vanishing Language: (*Socio) linguistic Analysis of Bahing Kirat*

A Thesis Submitted to the Department of English, Faculty of

Humanities and Social Sciences, Department of English, Kirtipur,

in Partial Fulfillment of the Requirements for the

Degree of Master of Arts in English

By

Ananta Rai

Roll No.: 069/070/459

Central Department of English

Kirtipur, Kathmandu

March, 2017

Tribhuvan University

Faculties of Humanities and Social Sciences

Letter of Recommendation

Mr. Ananta Rai has completed his thesis entitled "Vanishing Language: *Sociolinguistic Analysis of Bahing Kirat*" under my supervision. He carried out his research from October 2016 to March 2017 A.D. I hereby recommend his thesis be submitted for viva voce.

_____

Prof. Dr. Ramchandra Paudel

Supervisor

March, 2017

Tribhuvan University

Faculties of Humanities and Social Sciences

Letter of Approval

This thesis entitled " Vanishing Language: *Sociolinguistic Analysis of Bahing*

Kirat" submitted to the Department of English, Tribhuvan University, by Mr. Ananta

Rai has been approved by the undersigned members of the Research Committee.

 Members of the Research Committee:

_____   _____

                                                                        Internal Examiner

_____   _____

                                                                        External Examiner

_____   _____

                                                                        Head

                                                                        Central Department of English

Date: _____

Acknowledgement

I extend my sincere gratitude to my respected teacher and supervisor Prof. Dr. Ramchandra Paudel, a lecturer of the Central Department of English for guidance inspiration, remedial suggestion and constructive instruction from the very beginning to the completion of this thesis. Without his support and continuous guidance, the research work would not have received its present form. I feel very happy to work under his supervision and guidance because of his positive nature. Therefore, I would like to express my sincere and heart full respect to him.

I am very much thankful to Prof. Dr. Amma Raj Joshi, Head of Central Department of English, for the approval of this research work in its present shape. I am very much thankful to my respected teacher Khem Raj Khanal for his perfect guidance for my thesis proposal. I would like to thank to all my respected teachers who inspired to me to fulfill my hope of completing Master of Arts in English.

I am heartily grateful to my parents and family members, especially to Bahing speakers who support co-operative, inspiration, moral support as well as economic support for my study. I would also like to thank my close friends who directly and indirectly helped me to bring my thesis in this form. Finally, I would like to express my sincere thanks to my school level head teacher.

Abstract

This research paper is about the socio-linguistic analysis of Bahing. The research project had held in Necha V.D.C. and interview of some of the Bahing children who migrated early in their childhood and growing up in KTM. It reveals that their language is vanishing due to lack of language loyalty and dominant language. This research project encompasses with the theoretical framework of empiricism, rationalism and structuralism. The Bahing Kirats are the indigenous people of Nepal and so is their language. As other languages the Bahing Kirat also has got its own historical, cultural, and importance in the whole ethnic mosaic of Nepal. Here is the language diversity in Nepal. It is the diversity that makes Nepal linguistically beautiful. It is both of the indigenous group such as Bahing and the government duty to preserve and hand it over generation to generation.

Contents

Abbreviations

	=	Combining diacritical marks (dental)
p^b	=	IPA extension (plosive stop)
	=	IPA extension (affricative)
exc	=	Exclusive
inc	=	Inclusive
LOC	=	Locative
N	=	Noun
NEG	=	Negative
N/I	=	Nepali Influence on Bahing
N/L	=	Nepali Loan Words on Bahing
P	=	plural
REQ	=	Request
S	=	Singular
1	=	First person
2	=	Second Person
3	=	Third Person
Note: Bahing	=	Bahing /ba:hi /

Introduction of Baning Kirat and Bahing Language

The Bahing Kirat who have resided mainly in mid- eastern part of Nepal, are the indigenous people of Nepal and so is their language. As other language the Bahing Kirat also has their own historical and cultural importance in the whole ethnic mosaic of Nepal. This Bahing language is in declining phase due to different causes like dominant language and speakers lack of loyalty. The language mostly spoken in the eastern part of Nepal called Kirati language. The kirat are traditionally divided in to three areas: pallo kirat, majh kirat and wallo kirat. And the Bahing kirat belongs to Majh kirat. Rapacha explores in his book *Vanishing Ethnicity, Culture and Language "* the Bahing kirat is one of the ancient kirat tribes, who have mainly resided in Okhaldhunga, Solukhumbu, and Khotang districts, traditionally known as Majh Kirat before the vedic period" (207).

The Bahing are often identified by the term kirat. The Kirat are of different clans and every clan has its own language. This different language belongs to four major language families: Indo-Aryan, Austro-Asiatic, Dravidian and Tibeto- Burman. Bahing is the language which belongs to the Tibeto- Burman family.

Winter mentions in his book *The Rai of Eastern Nepal Ethnic and Linguistic Grouping; Linguistic Survey of Nepal* "In the Bahing community there are two dialects mostly use: Rumdali dialect and Nechali dialect. Both Bahing kirat and Nechali Bahing appear to be tribal group of one ethnic unity. They show no obvious trace of heterogeneous" (3). This research is about Nechali dialects.

Sociolinguistics is concerned with language in social and cultural context, especially how people with different social identities (e.g. gender, age, race, ethnicity, class) speak and how their speech changes in different situations. Some of the issues

addressed are how features of dialects (ways of pronouncing words, choice of words, patterns of words) cluster together to form personal styles of speech; why people from different communities or cultures can misunderstand what is meant, said and done based on the different ways they use language. Sociolinguistics encompasses a range of methodologies, both quantitative and qualitative.

This language is in way to be extinguishing with other minority language. Language loses among a number of indigenous people in Nepal began as the vast promotion of Nepali language in the Eighteenth century and continue through discouragement of all other indigenous language during the middle part of twentieth century. Vishnu Sing Rai *Endangered Language, Moribound Language,and Killer Language* quoted the lines of Aryaland Joshis' line(1917) "Gorkha Bhasa is not widespread yet. The languages of the barbarian such as Magar,Gurung, Limbu and Tharu,etc. are still in use. Until and unless Gorkha Bhasa doesn't push other barbarian languages out, it neither develop nor the chief language"(2). Though the Bahing language is an indigenous language it is spoken by the few numbers of speakers. In the past language was spoken by all the family members because it was the sub-language of earliest rulers' language and at the time of interview also supports the same , all the adults can sspeaks well but according to Central Bureao of Statistics(CBS) 2012 only 3096 speakers are found among 11658. This CBS data denotes Bahing kirat language is in the way to declining due to lack of language loyalty and other dominant language. Parents, grandparents are not aware of the burning problem, the language degeneration. It is very much pathetic condition to such beautiful language. In the Bahing kirat community, during research, I found that parents are happy when their children are eager to learn dominant language like Nepali, English etc. except their mother tongue. It is also due to influence of modern

education system, migration, marriage, seizing to governmental, nongovernmental job opportunity, to gain quality education and foreign employment.

If the exiting situation continues in the Bahing Kirat language cannot last longer to next generation. And the point is here when the language dies, culture dies and when the culture dies there is the end of identity and existence. This research shows Bahing language is on the verge of losing its identity day by day. If this exiting situation continues, this beautiful language will have to face the situation like "kusunda" and "puma". Now, these languages have remained only fossils. Since the inception of twentieth century, linguistic also studied the Bahing, one of the kirati languages of Nepal.

Learning is acquiring the knowledge of a subject by study and experience. In the words of kimbal "Learning is a relatively permanent change in a behavior tendency and is the result of reinforced practice"(8). Here the learning refers to the modification and adaptation of organism to their environment. Applicable to animal as well as human, it is understood as a process by which individual change in a positively valued direction as a result of experience or practice under the influence of environmental factors.

This research 'how does language vanishing?'. It is very difficult to claims the specific causes because vanishing helps by behavours, structure, peoples' mental andexperience about the environment tey got. So, the research undergoes within these main framework of opposing school of thought theory *Behavourism, Rationalism(Mentalism) and Structuralism.* These are guideline theories. This research will come in point with the causes of vanishing language on the basis of these guideline theories.
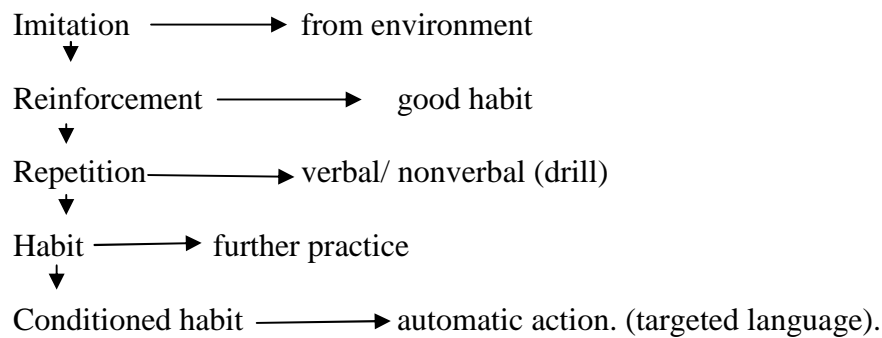
The empiricism emphasizes the importance of experiences obtained through the scene, environment and make them expert. Behaviorist views focuses on publicly observable response and the association between those response and the events in the world surrounding them. Effective language behavior is considered to be the production of correct response to stimuli. If a particular response is reinforced, it then becomes habitual action or conditioned.

The behaviorist theory B.F Skinners *S-R theory* is based on stimulus-response chain. It claims that learning take place only if there is a stimulus, for every stimulus there must be response. If the response is reinforced properly, the learning becomes a habit and if it is not reinforced, the behavior will not occur again. In the case of present Bahing language situation is same like this. Bahing language learners do not get the validity and worth rather they reinforced to learn Nepali because conditioned and reinforced is only on national official language.

The connection between stimulus and response is learning. The stronger the connection, the more the learning. According to this theory, language learning involves three stage procedures (S) stimulus-(R) response-(R) reinforcement. Reinforcement is always associated with a response. If no reinforcement is associated with a response, the response eventually disappears. This is known as extinction. The same case is happening with the Bahing language. Bahing language learners learn the language but response gets nowhere eventually this language also going to vanished.
 The occurrence of the behavior depends on three crucial elements in language learning: a 'stimulus' which serves to elicit behavior; a 'response' triggered by stimulus; and 'reinforcement' which strengthens the response, which is conditioned and targeted language learning.

The rules of structuralism can be applied to language learning and this can be organized as:

Imitation ⟶ from environment

Reinforcement ⟶ good habit

Repetition ⟶ verbal/ nonverbal (drill)

Habit ⟶ further practice

Conditioned habit ⟶ automatic action. (targeted language).

The structuralists believe that the key of language is structure. They believe that once we know the structure we know the language. If we follow the rules of structure we find that there is no descriptive rule within the Bahing language except oral utterance.

The theory of *rationalism* emphasizes the role of mind to obtain knowledge through reasoning. And this research partly follows *cognitive* theory of learning championed by David Ausubael. " the study of nature and learning of system of knowledge, particularly those processes involved in thought, perception, comprehension, memory and learning"(13).

Here cognitivists emphasize on "meaningful learning". Meaningful learning directly opposed to empiricist but the fact is that both the theories applicable on present environment and kairos to vanishing those moribund language. And valid meaning is only national official language Nepali for everything, like communication, job opportunity, vocational training, classroom teaching and mass media.

Though the Bahing language being an indigenous language an urgent need is felt to make an in-depth study of Bahing language in order to find the way of language lose. Then other steps can be move further for the language development, standardization and preservation. This research seeks to present the different features

and causes lossing of Nechali Bahings' language on the basis of (socio)linguistics perspectives. It has focused in general on (socio)linguistics practices of Bahing.

Since the Nepali is the national and official language of Nepal, it is the dominant all over the country. In this context Visnu Sing Rai explores the reality in his book *Endangered Language, Moribund Language, and Killer Language*." there were many more language before the written history started in Nepal. It is now universally acknowledge that kirati were the earliest ruler of kingdom. They had their own language some of which are still being spoken, and it cannot be exaggeration to say that in the valley. Kirati language, being the language of ruler, must have been used more than Nepali or other language for that matter they are still being used" (29). It means there are the minority languages like Bahing which are being marginalized by dominant language in the name of national and official language. There are many more kirat who speaks their ancestral language, not recognizing by the state yet.

In the case of Bahing language speakers in very core area of Necha Bahing language is strong enough to influence other language. In Necha VDC minority language like Thulung Newari and Tamang are the closest neighboring minority language. In Necha VDC all the Bahing can speak their mother tongue even Blacksmith group resided in core Necha also speaks Bahing language well. This is the example of influence of dominant language. And Ausubael's meaningful learning where they have to fit with the environment and situation.

National Education Planning Commission(NEPC) finds out form research and reveals in book *Education in Nepal: Report of the National Education planning Commission* " the study of non-Nepali local tongue would mitigate against the effective development of Nepal…if the younger generation is taught to use Nepali as

the basic language then other language will gradually disappear and greater national strength will lose" (8).

Nepali being the dominant language in Nepal, it has an influential role in the present linguistic environment of Bahing. Since Nepali language is only the medium of instruction in education and contact with outsiders as a lingua- Franca, many minority languages like Bahing are gradually being exposed to Nepali language. This is their compulsion. In fact, Bahing have already begun to borrow many Nepali words into their language to a great extent.

Bahing Phonology

Consonant phonemes and their distribution

Boalasubramnian *A Text Book of Phonetics for Indian Students* "the selection and organization of founds in particular language constitute the phonology of that language"(57).

The number of alphabets of Bahing language has been adopted from Nepali and Devanagari Script. They has been used in writing of the Bahing phonemes and in the fair research for its description and further use as well as particular purpose in writing. Examples are given in the following table.

Manner of articulation	Bilabial	Dental	Alveolar	Palata	Velar	Glotta
Plosive/Stop	f b v p p^b	t θ	t d t^h d^h		k g k^h g^h	
Fricative			s			h
Affricative			^{h}dz dz^h			
Nasal	m		n			
Lateral			i r			
Glides	w			y		

Nature and source of data collection:

The act for this survey work was performed in oral form. The project was held on Bahing community of Solukhumbu district. The source of project was specifically collected from Necha VDC and from few children who migrated to Kathmandu in their early childhood. The research has included children, teenagers and adults whose mothertongue is Bahing. The source of data are from individual, consisted of language use, language attitude educational level and bilingualism of the community.

Methods of data collection:

There were three primary methodologies used to support the research work, word lists, interview questionaires and discussions. All these employed in order to see how Bahing language is vanishing.

Word list

For the research project fifty word list was made ready with the help of adults who are long-term residents and Bahing speakers. The most words were general. The words were asked to children and teenagers. Almost all the teenagers were able to reply what does it means but almost all the children were unable reply and do not know what does it means except core Bahing area.

Sociolinguistic questionaires:

The next methods applied in the project works was a sociolinguistics questionaires. The questionaires were prepared so usfully. It could cover different aspects of language use, attitudes, language openions, language maintenance and so on. The questionaires were prepared in written form and administered in oral form using Nepali and Bahing language. The total respondent were thirty and they were categorized into three categories childrens, teenagers, and adults. Among them all of the adults were able to use Bahing language at public place, at work, religious

instructions, discussion, jokes, stories and with friends. From teenagers group only seven would able to use Bahing for above activities but in the case of children all would use Nepali. All the respondent were using Nepali for official work and for lingua-franca. This result denotes that if the same case happens in Bahing speakers after the next two generation Bahing language will face pathatic condition.

Language attitudes:

The discuss was held on the attitudes of the Bahing speakers towards their language in community. So far, as language attitudes is concerned, it is very difficult to measure. Even though its measurement are based on two theoretical standpoints: mentalist and the behaviorist position. According to mentalist concept, attitudes are mental and neutral state of readiness. They can be inferred from a subject's introspections. While behaviorists regard attitude as a dependant variable and it can be determined statistically by observing actual behavior in social situation. The questionnaires and the speakers' responses shown here: a-should all people learn Nepali?, All the speakers' response was 'yes'. It denotes they need Nepali language as a part of their lives. b-should the Bahing children be taught Bahing language?, children were saying do not know because they were unknown with such questions and language, among ten teenagers eight people had positive response 'yes', among the ten adults half of the adults had positive response 'yes'. This result reveals thai though the teenagers are bit conscious about language children are not getting those environment which result decreasing language at last. c-what language will you use at home?, all respondent had automatic answer 'Nepali' but seven adults' response was Bahing language. d-what language do you like most?, all adults' and four teenagers preferred Bahing remained all preferred Nepali and very few children prefer English too.

These responses to the sociolinguistics questionnaires shows that both the teenagers and adults are loyal towards language, culture and are sad about degradation of language. They want their language to be taught at schools for children. The ultimate wish of speakers was language have to preserve and promote for succeeding generation, except children most of the speakers were quite positive towards the questions.

Language maintenance and language shift:

'Can you speak Bahing language?', the question was really a bitter to adults. The same question was interesting to children they response 'yes' they can understand but hardly few children can reply in Bahing language. It is not the good symptoms for Bahing language for near future.

The features of bilingualism and multilingualism like code switching, mixing, borrowing have heavily been taken place even in the Bahing language.

Fishman *Advanced in The Sociology of Language.* In the Nepali context, the instances referred to are:

a.   The vernacularization of Nepali through governmental, educational and cultural activities,

b.   The adoption of English, Nepali as the languages of elite for wider communication throughout the country.

c.   The growing displacement of imported language of wider communication and the parallel vernacularization of governmental, technical, educational and cultural efforts in the country(300).

"As a result, not only are the verbal repertoire of communities and net works that experience the greatest socio-cultural change the most likely to be altered, but the repertoires of those who gain most in economic, political or other socio-cultural status

are most likely to be adopted or copied by others who see opportunities for desirable changes in their own status by doing so"(301).

The above factors are strong and inevitable. Any language has its own important place into the linguistic mosaic of a country. Therefore, effective efforts are to be made to promote and preserve a language.

The formation plural

In the Bahing language the formation of plural is interesting usually suffix <dw:> and ra: are used to form plural. Both are same and understand by all Bahing. These are only regional variation only. For example:

Singular	Plural
guni/g nɪ/ 'you'	Guni –ra /g nɪ r:/ You
muri /m rI/ 'man'	muri-ra /m rIrw:/ 'Men'
dhyaksi /dʰy∧ksI/ 'tree'	dhyaksi-ra /dʰynksIrw:/ Trees
ngolo khim	ngolokhim-ra
/ o:lookʰɪm/ big house	/ o:lookʰ ɪmra:/ Big houses

The formation of Negation

In the Bahing language prefix <ma:> is used to form negative meaning of a lexical word mainly in verbs, for example:

Positive			Negative
laau COMM	'go'		ma-laau NEG 'go'
piu COMM	'come'		ma-piu NEG 'come'
Jacho	'eat'		ma-Jacho NEG 'eat'
socho	'tell'		ma -socho NEG 'tell'
Jaau COMM	'eat'		ma-jaau NEG 'eat'
rekcho	'write'		ma-rek cho NEG 'write'

fisso   'wear'   ma-fisso NEG 'wear'

Noun

The prefix <-I>,<a:> and <ikI> etc. are common in nouns to denote

relationship in Bahings' linguistics such as:

i-papa /I:papa:/   Your father

a-papa /a: papa/   My father

ikI-papa/ IkIpapa/   Our father

These prefix are used as possessive pronouns. The prefix <a:po> and <a:mo>

are gender markers used in common noun to denote gender such as:

aapo-khlichaM/aa:pokhlI a/   'dog' M

aamo- khlichaF/a:mokhlI a/   'bitch' F

aapo- chikpbaM/a:p kɓoa:/   'bird' M

aamo- chikpbaF/a:mo ikɓa:/   'bird' F

Gender

The Bahing language does not have grammar gender. It has only lexical

gender which is distinguish by using different words or by adding qualifiers as:

Masculine			Feminine		
papa	/papa:/	'father'	mama	/mama:/	'mother'
kiki	/kI:kI/	'grandfather'	pipi	/plI:pI/	'grandfather'
tawa	/ta w:/	'son'	tami	/ta:mI/	'daughter'
ngawa	/na:w/	'old man'	ngami	/na:mI/	'old man'
delcha	/del :/	'son-in-law'	delmi	/delmI/	'daughter-in-law
waisa	/W:Isa/	'male'	mincha	/mInca/	'female'
riwa	/rI:w/	'brother'	'rimi'	/ri:mi:/	'sister' of son-in-law
sala	/sa:la:/ N/L	'brother-in-law'	sali	/sa:li/ N/L	'sister in law'

bing   /bɪ / ox   gai   /ga:ɪ/ 'cow'

rango /ra: go/N/L   buffalo M   meso   /me:so/N/L'buffalo' F

Pronoun

The Bahing have interesting lexical relation information of pronoun. There is no definite terms and grammar in Bahing for pronoun. Some interesting and prominent usages of language are there in Bahings. Such as Bahing usually use (go 'I') and (gomi 'I') in conditional, for example:

Singular   go khim langa

                                I go home

Singular   gomi chithi rektu.

                                I write a letter./

But in plural both have same eg:

                                guku khim laka

                                We go home.

                                guku chitthi rektika

                                We write letter.

In the usage of singular there will be use of suffix <-mI> to denote possessive action in nominative case. Suffix <- lai> in accusative case. For example:

Nominative case

First person   singular   go   'I'

                            go-mi 'I'

Second person singular   guni   'You'

                            gunimi 'You'

3ʳᵈ person   Singular   mem   'He'/'she'

                            mem-mI   'He'/'she'

Accusative Case

First person	go-lai	'to me'
2nd person	guni-lai	'to you'
3rd person	m m-lai	'to him/her'

In the Bahing language prefix <-r:> use for to formed plural for example:

Person	Singular	Plural
1st p	go	guku-ra
2nd p	guni	guni-ra
3rd p	mem	mesm-ra

In Bahing language, in the case of demonstrative pronoun dominantly use of suffix <-e> and suffix <-me> for examples:

Demonstrative pronoun

Direct	proximate
eam	this
ekar	here
ekso	like this
ekhom	one like their
ettilaa	this much
mem	that
mekor	there
mekso	like that
mekhom	one like that
mettila	that much

Interrogative Pronoun

mar	what
gem	which
gelaa	where
gena	when
gekso	how
gekhom	what type
geso	how much
soo	who

It shows that prefix /g / is dominantly used in the construction of interrogative.

Compound Relative pronoun

Su-kharayo- who ever (only for human belongs)

gemmekharayo- whatever (for living and non-living)

gena-kharayo- whenever

gela-kharayo- where ever

It shows that the suffix /kha:ra:yo/ is dominantly used in the construction of compound relative.

A paradigm of Verb Morphology

Native morphemes PST/ non-PAST

Bahing language has /a:/ as a past marker while /e/ a non-past marker.

la:ta   (he)want   lame   (he)will go

pa:pta (he)did it   pame   (he)will do it

But the following examples shows that /a:/ is not realized after a pronominal suffix ending in /a:/ and that /I/ elides a pressing /a:/

1s   2s   tantana 'I saw you'   ta-na-ni 'i will see you'

1p   3s   tan-ta-ya   'we saw it'   ta-ya-mi

Noun/ Pronoun Morphology

Case inflection

In the followings are case- ending with which relationship of the subject is shown in Bahing.

Affixes			meaning
mi	/mi/	with	instrumental
lai	/lai/N/2	'to'	patient
lang	/la: /	'from'	locative
mi	/mI/	'by'	ergative
ke	/ke/	'of'	genetive

The meanings of the above affixes are clarified as follows:

g m busa lung-mi saati:

'You killed the sanke with stone'. (Ergative and instrumental)

Rakesh- lai khopilung moagicho.

'Do not give money to Rakesh'. (Patient)

Mem sita-ke khlicha ho.

'That is Sita's dog'.

gekhim-lang pite.

'You came from home'. (Locative)

Noun Modifiers (Adjectives)

In the Bahing language, there are many words denoting adjectives dependently. Some words used noun to function as adjective. The following examples clarify the usage of Bahing language adjectives.

jubbaa (Adj)	/jubbaa:/	'fine'	'good'
kekem (Adj) khapi(N)	/kekem khapI/	'black soil'	
gigim (Adj) fung(N)	/gIgIm fu /	'green flower'	
ngolo (Adj) khim(N)	/ o:lo khim/	'big house'	
laaba (Adj) dhyaksi (N)	/la:ba dhyaksI/	'tall tree'	
jh baa (Adj) ghra (N)	/dž ba ghra:/	'long rope'	
ngolo (Adj)	/ o:lo/	'big'	
lalaam (Adj)	/la:lam/	'red'	

Numerals (classifiers)

Bahing has zero to hundred numerals of Tibeto-Burman origin, but mention here only 1 up to 10.

Numerals

mawa /ma:w/ zero

kang   /K /   one

niksi: / IksI:/ two

sam   /sam/ three

le: /le:/   four

ngo: / :/   five

rukwa: /rukw:/ six

 anni:/a:nni/   seven

ya: /ya:/   eight

ghu:/ghu:/   nine

kadem:/kdem/ ten

For example:

kang muri	one man
iksi-khirsiba suntala	two oranges
sam kirsiba busa	three snakes
iksi mincha muri	two women

The functional load of the qualifying classifier is minimal. They are not necessary for individualization, nor are they important for indentifying the referent.

Adverb

The Bahing adverbs are used with verbs to specify the way in which an action is carried out (observe a manner) or when an action is done (adverbs of time) of where an action take place (adverbs of place). Adverbs of degree describe how much and frequency how often. Likewise, the interrogative adverbs are used to ask question as shown in the following examples:

Adverbs

Manner	Time	place	degree	frequency
	interrogation			
wakha waka gakcho	dilla	khim-ri	haksing	nunei-ma: marng
/wakha:wakha: g ko/	/dIlla:/	/khImrI/	/h ksI g/	/nunei-ma:/ /ma:ra g/
'to walk slowly'	'tomorrow'	'at home'	'Very much'	'never' 'Why?'

Number

The language has three numbers dual and plural in Bahing, language. There is not written document about the singal, dual and plural numbers but at the time of speaking they use. This mean Bahing language has everything but not documented. Suitable illustrations of number are given below:

Singular	Dual	Plural
kang-waisa	niksi waisa	waisa-ra
/k WIsa:/	/ IksI WIsa:/	/wIsar:/
'one boy'	'Two boys'	'many boys'
kang-kocho kitab	niksi-kocho kitab	kocho kitab-ra
/k ko o KItab/	/ IksI ko o kitab/	/ko o kItab-r:/
'one book'	'two book'	'many book'
kang ngaa	niksi ngaa	happe-ra
/k a:/	/niksi a:/	/happe r:/
'only one'	'only two'	all/many

Bahing Syntax

Major Syntactic Devices

Like other Tibeto-Burman languages, such as sunuwar, Limbu, Bantawa, Thulung, Bhing has also followed the same syntactic devices. Observing the vast number of simple sentences in Bahing shown that with a few exceptions, the basic Bahing sentence can be broken down into two constituents as in:

Sita	went
Sita	lataa
/SIta:	lata:/
they	went
m mra	lamtame
/mæmr:	la:mta:me/
Uma	is working
Uma	kam-pasong-ba
/Uma:	kampa:so g b:/

The dog   bite the bone

kang khlicham ruse krataa

/kŋ ɩI am   ruse krata:/

Looking at the above list, on the left column, there are nouns, like 'Sita, uma', demonstrative pronoun, like mem 'that/the ' and pronoun like mem-ra 'they' and sequence made up of article and noun, like 'Kang Khlicham' The dog: These and other nominal structures that can occur in think position can be classed together as 'Noun phrase'. On the right column, there are verbs, like lataa 'went', verbal phrase like kaam pasong-ba is working', and noun verb like ruse krata 'bite the bone', but in each case, there is a verb. These sequences are called 'verb phrase' in Bahing. Therefore, all sentences in Bahing basically consist of a noun phrase and a verb phrase.
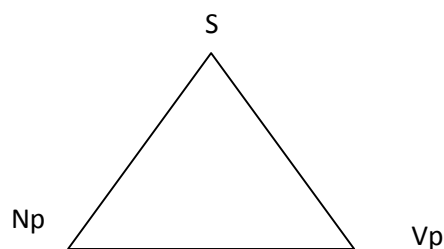
The rule or claim about the structure of the sentences can be abbreviated as:

Sentence→noun phrase + verb phrase

S→NP + VP

pratt and Traugott 132

The rule can be displayed in a "Tree Structure" as follows:

S

Np   Vp

In Bahing language many other structures differ according to the word order as subject (S), object (O), and Verb (V) for example:

Rakesh (S)   pbaku (o)   tu: (V)

/rakes/   /pb ku:/   /tu:/

'Rakesh'	'water'	'drinks'

While transforming the above sentence into interrogation and negation, the word order be satisfied, such as:

Rakesh (S)	Maar	tu: (V)
/rakes/	/ma:r/	/tu:/
'Rakesh'	'what'	'drinks'?

"What does Rakesh drinks?"

pbaku (o)	tu: (V)	Rakesh?
/pb ku:/	/tu:/	'Rakesh'
'Water'	'drinks'	/rakes/

"What does Rakesh drinks?"

Rakesh (S)	pbaku (o)	maatu
/rakes/	/pb ku:/	/ma:tu/
'Rakesh'	'water'	'not drinks'

Rakes do not drink water.

Regional variations in dialects are prevalent in the Bahing Kirat language. Mostly the variations found slight change in utterance and they clearly know what other mean. At the time of research variation in dialect are presented below.

Area one	Area two	Eng
warcha /wr :/	burcha /bur :/	friend
chokaa / oka:/	chokba / okba:/	reap
chikpba / ikpᵇa/	chikba / ikba:/	bird
Pbadi /pᵇadi/	baadi /ba:di/	egg
pbalam /pᵇala:m	balam /ba:la:m/	shoulder
muru /muru/	muri /muri/	human

gharabcho /ghra:b o/	grabcho /grab o/	throw
pryascho /præ o/	prascho /pra o/	start
ruptaa /rupta:/	ripta /ripta:/	finish

This research presents that Bahing language is not the later created code for communication rather it was from the origination with Bahing clans. It has own wordlist, parole structure of speaking, number system, myth, folksong dynastical language history and cultural utterance but not documented up to now. Although the regional variations have been noticed in the Bahing language due mainly to social and geographical factors, the difference is not significant. The speakers from different areas can understand each other without any problem. They think that they speak the same language regardless of the differences. There is a contact with the other mother tongue speakers but use only Nepali for lingua-franca.

Florey *Language Shift and Endangered* finds out in her research period. Research approaches and frameworks the study of language endangerment may be approached from different perspectives. A theoretical, structural linguistic approach focuses on language structure, the linguistic outcomes of obsolescence, and the processes of language decay, while a sociolinguistic approach concentrates on the societal circumstances of language use and maintenance in a speech community. A structural linguistic approach might measure linguistic vitality by studying language change; endangerment is assessed through the "analysis of lexical morphosyntactic change from one generation to the next" (46).

Janes *Introduction: Language Death and Language Maintenance* examples of language change include grammatical restructuring, and "attrition", that is, morphological and syntactic reduction (xii). Florey *language shift and Endangered* "in a dying language there could also be a reduction in special registers or speech

levels. Related to this, endangerment could be measured by examining speaker fluency. Such research project can be made through listening or asking people to judge their own fluency, or it could be done via a formal assessment that tests language ability and plots the results against age on a continuum of language proficiency" (46).

Here, a sociolinguistic approach is taken in assessing linguistic vitality as I am interested in the societal circumstances of language use and maintenance, and I wanted to make the most of the opportunity to study these circumstances through participant observation over an extended period. It was beyond the scope of this research project to also study language decay or speaker fluency but this is an area for future research. Studying language change diachronically was not possible because there are not comprehensive historical records of Bahing but this may be possible in the future with the present grammatical description used as a point of comparison
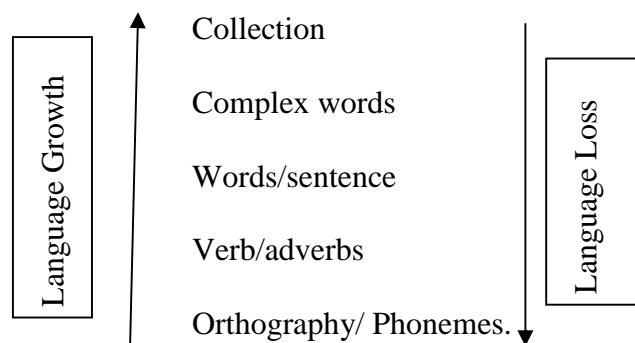
Looking through all the threads of Bahing at present survey of Solukhumbu, in particular Bahing language community. Bahing is not a branch language of anyone, but an independence language of Nepal. This research forecasts the point that unless we take necessary steps to conserve this endangered language, it will face an irreparable loss of linguistic identity in the near future. Research was held individual discussions and questionnaires among thirty Bahing speakers. All the respondents remarked that the language is on the verge of losing its identity and it must be preserved since it is a mark of ethnic identity.

Crystal express what he feels when he is not taught in his mother tongue *Language Death* "I feel that I have drunk the milk of a strange women, that I grew up alongside another person. I feel like this because I do not speak my mother tongue" (535). Equal opportunity to every citizen of the state is the primary goal of any

democratic country which can never be obtained unless the citizen are educated or at least literate, and education can never be effective if it is not given in the mother tongue of the citizen. Monopoly of Nepali in education has deprived non- Nepali speaker of this country to enjoy the equal opportunity.

Language diversity in Nepal is in great danger. Most of the indigenous language fall under the category of endangered and some under moribund categories. If steps are not taken to preserve and promote, this language no last longer to next generation. Linguistic diversity in Nepal is the asset of nation to be proud of, means for individuals to develop their personality and a vast store of knowledge that can contribute to the knowledge of human race.

In the main findings of this research paper Dr. Tanka Prasad Neupane in his book *general linguistics* explore the two type of causes "language and non-language"(267). In language lack of official language policy so the official language becoming killer language. Non language causes is the disaster, migration, marriage etc. according to him language death is just opposite of language acquisition such as:

Language Growth ↑	Collection	Language Loss
	Complex words	
	Words/sentence	
	Verb/adverbs	
	Orthography/ Phonemes. ↓	

From the field research and the application of theories research work come to the point that there are various internal causes like migration, disaster, marriage but foremost " conditioned knowledge" and the "meaningful learning" are the powerful causes of vanishing language of Bahing Kirat and the other ethnic language.

Bahing speakers are in transition: the how and why of language endangerment Bahing is one of the ethnic languages that is at great risk of disappearing within the next generation. As with any language, its disappearance would be a major loss to the field of linguistics, science and the community.

Bahing language is endangered because there has been considerable language shift to, specifically voluntary, top-down shift. It is extremely difficult to systematically identify the causes of language endangerment because the factors are so intertwined. What is clear is that environmental changes alter speaker attitudes which in turn affect a speaker's choice of language seizing to opportunity and education.

In the Bahing community, economic and cultural changes have increased mobility to population centre which has increased the contact Bahing speakers have with other language communities. In turn, intermarriage has increased, which has further increased contact, both inside and outside of the Banhing villages. The Bahing community has undergone further population movement due to permanent migration, and displacement from origin place due to disaster and seeking for children education and has been particularly vulnerable to contact due to the community's urban location. Increased contact among people with so many different linguistic backgrounds has heightened the exposure and need for the lingua franca.

The lack of or weak representation in institutions such as school, public place and the media has resulted in the use and prestige of Bahing being undermined in these domains. These factors combined with an already small speaker base, have left the population of Bahing speakers smaller than ever before. A small speaker base and small proportion of speakers in the community, as well as the lack of support in particular institutions, means there are fewer opportunities to speak Bahing, and

speakers' attitudes towards Bahing are seriously damaged. A change in attitudes may also be attributed to the perception that Bahing is not a powerful language and that it is endangered, as well as the fact that the Bahing community has suffered greatly from economic crisis so they shift to headquarter and urban area. It is also possible that subconsciously there has been a shift from ethnic identity to regional identity which has promoted the use of even further.

Bahing is now spoken by less than 25% of the total population (11658) of the villages, intergenerational transmission has almost ceased with only two children speaking Bahing as a Nepali is the dominant language of all domains, though Bahing may be used among Baing speakers in these domains and is used in elementary in limited degree. It is safe to say that Bahing is "endangered" but unfortunately the research project described here did nothing to further delineate Bahing's vitality status. Instead the research paper revealed some of the problems with these frameworks which should be addressed in the development of future models.

Any assessment model should employ clear definitional criteria for each level and should not assume that individuals shift languages to the same extent at the same time, or that languages completely disappear from domains in a uniform order. In this latter respect, the quality, as well as number of domains should be considered. A good assessment model separates the individual components of the assessment so it is easier to find a level that is appropriate in all respects, and to identify where strengths and weaknesses lie. It is necessary to ensure there is no bias towards a particular end of the scale so that the assessment model can be used to assess languages with a range of vitality statuses, from the more endangered to the safer languages

Languages are beautiful interesting and fascinating in themselves. They are as a beautiful and thing of admiration to linguists as snow clad mountain to the climbers,

tine to biologist and drum beating to music lovers, and so on. It is diversity that
makes this world beautiful place, and it is our duty to preserve it and hand it over to
the next generation.

APPENDIX

A. Research Questionnaires

Name: _____

Age: _____

Sex: _____

Medium of Instruction: _____

Where were you born: _____

Where did you grow up: _____

B. Language Use Questionnaires

What language do you use at home? _____

What other language can you work with? _____

What do you call your language? _____

How and when do you use your mother tongue and Nepali?

_____

How good are you at Bahing language? _____

What language do you use for?

        Jokes ____

        Educational and political discussion _____ _____

        Counselling to children _____

        What language do you use for getting job? _____

What languages do use among friends to talk? _____

C. Language Attitude Questionnaires

What language should speak at home? _____

What language should your children learn? _____

What language do you like most? _____

Should your language be taught at school? _____

D. Language Maintenance and Shift Questions

What language would you used to speak in your childhood? _____

Are there any languages except Bahing being used in your family? _____

Is your mother tongue taught in school? _____

Can you read and write in Bahing language? _____

Does the language has its own scripts? _____

It is good to speak Bahing language? _____

Do you think Bahing language is useful for the following activities?

        Getting job _____

        Education _____

        Communication _____

        National unity _____

Works Cited

Kirat Mulukhim,Bahing. *An Introduction to the Bahings' Alphabets and Writing
    System*. Kathmandu: Rai Link Support Offset Press.2009. Print.

Balsubramanian, T. *A Text Book of Phonetics for Indian Students,* Madras: Macmillan
    India Limited, 1981.Print.

Crystal, D. *Language Death*. Cambridge. Cambridge University Press. 2002. Print.

Fishman, Joshua A. *The Sociology: An Interdisciplinary, Social, Science Approach to
    language in Society*. Yeshiva University: Mountain and Co. 1971.Print.

Flory, M. *Language Shift and Endangered*. In K.A Adlaar and N.P
    Himmeltmann(Eds.).*The Austroasian Language of Asia and Madagascar.*
    London, Rutledge. 2005. Print.

Hanson, Gerd. *The Rai of Eastern Nepal: Linguistics Survey of Nepal*. T.U Kirtipur.
    Linguistics survey, Nepal and Centre for Nepal and Asian studies, 1991.Print.

Janse, M. *Introduction: Language Death Maintenance: Theoretical Practical and
    Descriptive Approach*. Amsterdam. John Benjamin Publishing
    Company.2003. Print.

Lee, Maureen. *Bayung Rai: A Sociological Linguistics Survey*. Kirtipur: CINAS,
    2005.Print.

Saud, M. *ELT Theories and Methods*. Kathmandu. M.K Publisher & Distributers.
    2008. Print.

Neupane, Tanka Prasad. *General Linguistics*. Kathmandu. Sunlight
    Publication.2069.Print.

NEPC. *Education in Nepal: report of the National Education Planning Commission.*
    Kathmandu: Bureau of Publication.1955.Print.

Rai,V.S. *Psycholinguistics and Sociolinguistics*. Hira Books Enterprises. Kirtipur.

   2000. Print.

Winter,W. *The Rai of Eastern Nepal Ethnic and Linguistic Grouping; Linguistics*

   Survey of Nepal. Kathmandu: Centre for Asian Research Centre, 1991.Print.