

**THE USE OF ENGLISH ADVERBS AND TAMANG  
ADVERBS:  
A COMPARATIVE STUDY**

**A Thesis Submitted to the Department of English Education  
In Partial Fulfillment for the Master's Degree in English Education**

**Submitted by  
Purne Tamang**

**Tribhuvan University  
Faculty of Education  
Hetauda School of Management and Social Sciences  
Hetauda, Makawanpur, Nepal**

**2019**

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**Date of Approval**

**Thesis Proposal: 2075-**

**Date of Submission: 2075-**

## **DECLARATION**

I hereby declare to the best of my knowledge that this thesis is original; no part of it was earlier submitted for the candidature of research degree to any university.

Date: 2075-12-22

.....

**Purne Tamang**

(त्रिभुवन विश्वविद्यालयबाट सम्बन्धन प्राप्त)



# हेटौडा स्कूल अफ म्यानेजमेन्ट



स्थापित २०५२

## EVALUATION AND APPROVAL

This thesis entitled **The Use of English Adverbs and Tamang Adverbs: A Comparative Study** prepared and submitted by **Mr. Purne Tamang** has been evaluated and approved as partial fulfillment of the requirements for the Master's Degree in English education has been evaluated and approved by the following **Thesis Evaluation and Approval Committee**:

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## **DEDICATION**

Dedicated to my parents and teachers who always inspired in my study and every step of my life

## ACKNOWLEDGEMENT

At first I would like to express my deepest gratefulness and acknowledgement to my respected Guru **Mr. Saroj Lamichhane**, Teaching Assistant and Head of Department of English Education, 'Hetauda School of Management and Social Sciences' for his kind cooperation, making constant supervision and guiding me with regular encouragement. He always expresses his friendliness, patience and cooperative nature during teaching as well as providing suggestions related to the research.

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2075-12-28

Tamang

Purne



## ABSTRACT

The present study entitled **The Use English Adverbs and Tamang Adverbs: A Comparative Study** was carried out in order to find out the similarities and differences between English and Tamang adverbs. The researcher utilized both primary and secondary data to complete the study. The primary data were collected from fifty native speakers of Tamang who were selected by judgmental sampling procedure. The main objective of this research is to find out Tamang adverbs and compare and contrast with that of English. The interview and questions were adopted as a research tool to elicit primary data from the informants. Then data were analyzed, interpreted and presented descriptively as well as statistically by using table, charts and illustrations. The major findings of the study was that Tamang adverbs are more in number than those of English in terms of time, place, manner and quantity but less in number in term of frequency and degree. The study also found that there is more number of pure adverbs in Tamang language than English.

This study mainly includes five chapters. The first chapter provides the introduction of the study. The introduction consists of background of the study, statement of the problem, rationale of the study, objectives of the study, research question, significant of the study, delimitation of the study and operational definition of the key terms. The second chapter consists of review of the theoretical research, review of related empirical literature, implication of the review for the study and conceptual framework. The third chapter mainly concerns with the methodology used in this study: the sources of data, sampling procedure, tools of data collection and ethical consideration. Similarly the fourth chapter of this study consists of the analysis and interpretation of the data. The fifth chapter includes the product of analysis and interpretation of the data, i.e. findings of the study and some recommendations made on the basis of the findings. Finally the references and the appendices which are necessary for the validation of the research are also presented.

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## **List of Abbreviations**

BCF	= Before Birth of Crist
CA	= Comparative Analysis
CBS	= Central Bureau of Statistics
CN	= Constitution of Nepal
EFL	= English as Foreign Language
eg.	= For example
etc.	= Etcetera/ and so on
et.al	= and another people or things
FM	= Frequency Modulation
FN	= First Name
FT	= Free Translation
i.e.	= That is
ILO	= International Labors Organization
IT	= Inclusive Translation
no.	= number
NPHC	= Nepal Population andHousing Census
RM	= Rural Municipality
RRL	= Related Review Literture
SMS	= Sub Metropolitan City
SOV	= Subject, Object, Verb
SVO	= Subject, Verb, Object
TFL	= Tamang as Foreign Language
UNO	= United Nations Organization
viz	= Namely/Via
VDC	= Village Development Committee
WHO	= World Health Organization
WTO	= World Trade Organization
WWT	= Word for Word Translation

# CHAPTER ONE

## INTRODUCTION

This is the study entitled **The Use of English Adverbs and Tamang Adverbs: A Comparative Study**. This chapter consists of background of the study, statement of the problem, objectives of the study, research questions, significance of the study, delimitations of the study and operational definitions of the key terms.

### 1.1 Background of the Study

Since I started teaching English in Tamang community, I faced difficult to give concept of Tamang adverbs. I used different methods to deal it. I was always curious to find out the difference between English and Tamang adverbs. So, this study is important to find out the solutions in teaching Adverbs to the Tamang native speakers.

Language is the inborn property of human beings. It is the composition of coherent sounds which is perceived with some notions. Every human being has capacity of learning language. They have particular mechanism to speak i.e.; Language Acquisition Device (LAD). However, human beings have inborn and inherited mechanism of language, it is acquired not inherited or inborn as a newly born baby of Tamang speaking couple is given to English speaking couple and is grown up in the English linguistics environment, the baby acquires English Language. Thus, we can detect that the language is acquired and learnt. It is not inborn and inherent by gene. The LAD in human beings should be activated by the rigorous exposition of a particular language. It is the form of rigorous practice as we can learn many languages at the time of our need. In this sense, (Mishra et.al. 2009, p.17) cited that "The capacity of acquired language is genetically transmitted, but the language itself is transmitted culturally." It is the means of transformation and communication in the form of sound or written form and the para-lingual features. We share our ideas only through these lingual features.

Language is a system of communication used as the means of expressing ideas, thoughts, feelings and emotions of human beings. It's the inseparable aspect as well as



invaluable jewel of human beings. Therefore, it is specific and uniform possession of mankind. It is a dynamic and open system that makes human beings communicate their expression. It is common possession to all the human beings in the world. It is a unique gift to mankind which makes human beings social and unique beings.

Language is used to express different functions in our day to day communication and transaction. It is an abstract phenomenon as complex as human relationship in a society. The language is a medium through which religion, history, literature, philosophy, politics, psychology and several subjects are created and transmitted to the upcoming generations to generations. It is the strong means through which human civilizations are preserved and prescribed in the written form.

Nobody can imagine academic and social activities without language. Sapir (1921, p.8) said that language is a purely human and non-instinctive method of communicating ideas, emotions and desires by means of voluntarily produced symbols. From this definition we can claim that language is the medium of communication to express our ideas.

So, we can say that language is a set of sentences used by human beings for certain functions in their society and community for their daily life transactions and communication with its own system and voluntarily through vocal apparatus. We can transfer our experiences and knowledge to the generations and generations to come and whole the universe can be studied and described through the language in the world. Thus, we can say that language is the most powerful and the best means of communication. This research is being carried out because I also belong to Tamang community and I wanted to find out the differences between English and Tamang adverbs.

## **1.2 Statement of the Problem**

Various linguists have mentioned that the grammar of English language differs from other languages in terms of use and context. Here, my attempts to research make clear concept in the use of adverbs in both English and Tamang languages. My concern is to find out the similarities and the differences between uses of the adverbs

in both the languages. It also uncovers the possible areas in the use of adverbs. The students of Tamang community learn English as third language and they find English adverbs difficult. This has hampered in their English language. In the same way they perceive English adverbs difficult and it has hampered them while learning English due to the differences between the adverbs of two languages. The language is the common medium of expressing, recording and communicating our emotions, experiences, thoughts, beliefs, knowledge and ideologies. So, this study had a great challenge to open out the hidden mysteries of possible use and structure of adverbs and the kinds of adverbs in both languages. That is to say, this study attempts to find out the use of adverbs in different situation and contrasts them between both the Tamang and English languages.

### **1.3 Objectives of the Study**

This study had the following objectives:

- i. To find out the adverbs used in the Tamang language.
- ii. To compare and contrast the adverbs of Tamang language with that of English language.
- ii. To suggest some pedagogical implications.

### **1.4 Research Questions**

The following research questions were used in this study:

- i. What types of adverbs are used in Tamang and English language?
- ii. What are the similarities and differences between Tamang and English adverbs?
- iii. What sort of relationship is there between the adverbs of Tamang and English while learning English?

### **1.5 Significances of the Study**

This study is one of the most prominent and unique studies. It is absolutely the noblest linguistic research ever done in the Department of English Language

Education, T.U. Several researches have been done in Tamang language but the above mentioned research is new to all the researchers. So, it deserves invaluable significance to the teachers, researchers, students, textbook designers, Tamang journal writers, Tamang news reporter, editors, readers and local curriculum designers. The research will be important to the teachers who teach English to the students of Tamang community as second language and to those learners who learn Tamang as target language. The study and its findings will be fruitful and the most valuable as it minimizes the linguistic gaps between Tamang and English languages. So, the research will prove to be inevitable and primitive in the field of linguistics research.

### **1.6 Delimitations of the Study**

The present study had the followings delimitations:

- a. This study was limited within 50 native speakers of Tamang language from Bhimphedi Rural Municipality of Makawanpur district.
- b. English deictic expressions were collected from the secondary sources.
- c. This study had focused on the adverbs of Tamang and contrast with that of English.
- d. The medium of test was strictly limited to the written form only.
- e. The study was limited to the adverbs on both the languages.
- f. The study used only a set of close ended questionnaires and interviews as tools for data collection.
- g. The study used survey design.

### **1.7 Operational Definition of the Key Terms**

**Language:** A form of communication using words either spoken or gestured Language with the hands and structured with grammars, often with a writing form is known as a Language.

**Dialect:** A variety of a language (specifically, often a spoken variety) i.e. Characteristic of a particular area, community or groups or often with relatively minor differences in vocabulary, style, spelling and pronunciation.

**Adverb:** A word or phrase that modifies or qualifies an adjective, verb or other adverbs or a word, expressing a relation of a place, time, circumstance, manner, cause, degree etc. is known as an Adverb.

**Adverbial:** A word or phrase functioning like an adverb is known as an adverbial.

**First Language:** A person's mother tongue or the language one acquires first.

**Second Language:** A language which is not a native language but is used as a medium of communication (e.g. In education and government offices)

**Multilingual:** A person who knows or uses three or more languages.

**Ethnic Language:** A language used by indigenous people who have typical life style, culture and tradition.

**Endangered Language:** A language that is used by a small number of adult speakers and is no longer used by their children.

**Honorifics:** Politeness formulae in a particular language which may be specific affixes, words or sentence structures.

**Lingua Franca:** A language that is used for communication between different groups of people, each speaking at different language.

## **CHAPTER TWO**

### **REVIEW OF RELATED LITERATURE AND CONCEPTUAL FRAMEWORK**

This chapter deals with the review of related literature and the conceptual framework. It includes review of theoretical and empirical literature, implications of the literature review and the conceptual framework to accomplish the research.

#### **2.1 Review of Theoretical Literature**

The review of theoretical literature deals with the review of related theoretical literature on English and Tamang adverbs. It deals with the English language, linguistic scenario of Nepal, origin and history of Tamang language, script of Tamang language, sound of Tamang language, Tamang dialects and adverbs.

##### **2.1.1 The English Language**

English is the most widely used and dominant language in the world which is one of the branches of Indo-European language family. It is the language derived from different languages viz. Latin, Greek, Germanic, Indian, French, Dutch, Celtic, Italic, Slavic, Baltic, Hellenic, Lithuanian, Armenian, Russian, Albanian, and Persian etc. It comes under West German sub branch of Indo-European language family. It is a genuine lingua franca, lingua academica, lingua pedagogica, lingua economica, lingua medica etc.; for communication among the international speech community. Thus, it is one of the most prominent international languages that deserve worldwide access. English is the medium of communication in international conferences, workshops, seminars and talk programs. It broadens our mind and helps us to understand the whole world. It has the largest body of the vocabulary and richest body of literature. Most of the world books, articles and magazines are prescribed or published in the English language. It is the key that unlocks the exit of the world and let people enter the world of science and technology, business, trade and commerce. It is like a

passport that allows people to travel across the world. It is the window through which one can peep the whole world. A person who has a sound knowledge of English can get a good job across homeland and abroad. Thus, the craze of using the English Language can be seen in everybody's eyes today. The use of the English language in different field i.e., philosophy, politics, literature, medicine, business trade and commerce, science and technology etc. makes it more significant in our day to day life. The aforementioned truth reveals that almost all the countries in the world have included English subject in their schools as well as college curriculum.

It is believed that the existence of language started with the existence of human beings. The languages came into existence simultaneously with the human civilization. According to Crystal (2002, p.3), most of the reference books published since 1980s give a figure between 6,000 and 7,000, but estimates have varied in recent-decades between 300 and 10,000. Among them, English is the most widely used and dominant language in the world. It is the language of international institutions viz, UNO, UNICEF, WHO, ILO, WTO, SAARC etc. More than 15 percent of world's total population can speak English and more than half of the world's books are written in English language. Similarly, more than two third of the books of science and commerce are published in English. In the same way, e-media and e-networks use it most significantly. It is easier to use English in Facebook, Twitter, Hotmail and Gmail messages and Chatting. It is the most common in postal mails, Tele-media as well as mass media. Thus, it is glowing as the rising sun day by day.

### **2.1.2 Linguistics scenario of Nepal**

Nepal is the homeland of linguistic diversity. It is diverse in culture, language and ecology. According to Census- 2011, there are 126 castes and 123 languages in Nepal (CBS -2013). Moreover, CBS speculated that there are some other hidden or endangered castes and languages in Nepal. It is a multilingual and multi-cultural country. Multilingualism is a natural and national identity of Nepal. It has distinctive variations in terms of languages, culture, race, religions and ethnicity. This fact has

placed our country at high position on the linguistic map of the world. In this regards, Taba(1992 as cited in Rai, 2000, p.4 and Chaudhari, 2015, p.5) says, it is not only the fact that Nepal boasts of the highest mountain peak in the world but also exhibits a remarkable wealth of culture and language. The linguistics, culture and ethnic diversity are the pride of Nepalese society and learning English language as a target language since long period of time in Nepal.

There are number of languages spoken in Nepal. Most of the languages spoken by a small number of populations do not have their own script. Such languages are known as minority language viz; Raute, Bankariya, Koche, Kusunda, Dhimal, Chepang, Rajbansi, etc. The speakers of these languages are declining day by day. Therefore, these minority languages are going to be extinct very soon in future if government of Nepal and concerned authorities or responsible groups does not adopt measures to protect and preserve them. The national report of census 2001 reveals some endangered languages in Nepal viz; Kusunda, Koche, Magadhi, Raute etc. have very less number of speakers. Likewise, some other languages like Sanstrit, Kisan, Churets are also about to extinct.

The constitution of Nepal seems to have prioritized all the languages. Most of the languages in Nepal are in spoken form and they have not their own script. After people's revolution 1990, the party less Panchayat System changed into multiparty system and the powerful monarchy became ceremonial. This movement brought a lot of changes in Nepalese societies, cultures, politics and languages. Then after, dominated and minority groups from all aspects of society including languages flourished automatically. Several language specialists from different languages raised voice to preserve their languages. Similarly, the political revolution 2006 has overthrown monarchy and established people's democracy which results the formation of 'Interim constitution of Nepal'. It etched all the minor and major languages spoken or written in their forms as national language. Likewise, the constitution of Nepal 2015 has guaranteed all the languages spoken as mother tongue are national language of Nepal, though the Nepali language is the official language.

The constitution of Nepal 2015 defines Nepal as a federal state. There are seven states and seventy-seven districts in Nepal. We have state governments in all the seven states. The people of different states have been raising their voice to have their own language as an official language rather than Nepali. The planning and reforms made to preserve the language in Nepal is not sufficient. The government of Nepal must make effective practical planning and programs in one hand and on the other hand people of related language should be aware of preserving these languages. Otherwise, it will die slowly because of several reasons like lack of language loyalty, migration; inter caste marriage, prioritizing second language by youngster generation and so on. Kansakar (1999 as cited in Rai, 2000, p.168) says the fact that, 'A multilingual state with emerging democratic system cannot continue to have a monolithic language policy'. The government of Nepal has specified teaching in mother tongue in the local areas by producing local curriculum of different languages. It is a positive attempt to preserve the languages but is not successful either. The federal government must adopt right procedures to save these languages and put into actions, then only the language which is the national jewels can be saved from rusting i.e. dying.

The language which are mentioned above are classified into four major language families viz; 'Tibeto-Burman' branch of Sino-Tibetan, the 'Indo-Aryan' branch of Indo-European, 'Austro-Asiatic' and 'Dravidian' and the isolated language called 'Kusunda'. They are mentioned as follows:

### **2.1.3 Indo-European family**

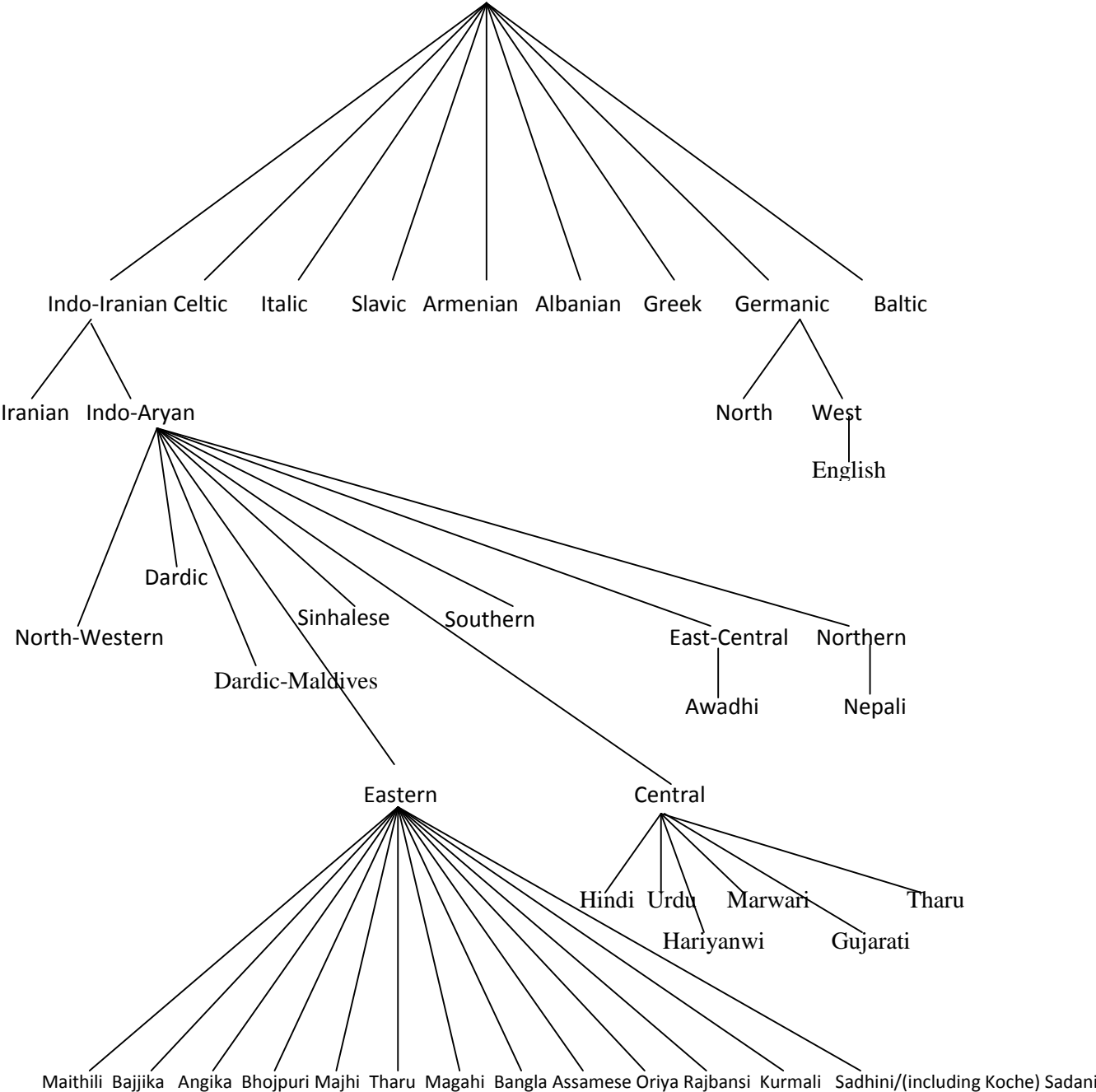
Indo-European Language was developed in Europe with the development of human civilization. It is believed that the Mesopotamian civilization was the oldest civilization in the world which was developed in the bank of river Tigris i.e.; Euphrates river system. In modern days it is roughly corresponding to most of Iran, Kuwait, part of Syria, Southern Turkey and region along Turkish-Syrian, and Iran-Iraq borders: Wikipedia



A long widespread family of languages, the surviving branches of which include Italic, Slavic, Baltic, Hellenic, Celtic, Germanic and Indo-Iranian etc. spoken by about half the world's population. English, Spanish, German, Latin, Greek, Russian, Albanian, Lithuanian, American, Persian, Hindi, Sanskrit, and Hittite are all Indo-European Languages: Indo-European dictionary

The Indo- European languages are a family of related languages that are widely spoken in the America, Europe and Western and Southern Asia. Just as languages i.e. Spanish, French, Portuguese and Italian are all descended from Latin. Indo-European languages are believed to be derived from hypothetical languages known as 'Proto-Indo-European' which is no longer spoken. It is highly probable that the earliest speakers of this language originally lived around Ukraine, and neighboring regions in the Caucasus and Southern Russia then spread to most of the Europe and later down into India. The earliest possible end of Proto-Indo- European linguistic unity is believed to be around 3400 BCF, since the speakers of the Proto-Indo-European languages did not develop a writing system. The science of linguistics has been trying to reconstruct the Proto-Indo-European language using several methods and thought and the accurate reconstruction of it that seems impossible. Today we have a general picture of what Proto-Indo-European speaker had in common both linguistically and culturally. In addition to the use of comparative method, there are studies based on the comparison myth's law and social institution i.e. Ancient history

# Indo-European Languages



**Diagram 1:** Indo-European Languages

**Source:** Adapted from Yadav (2003)

### **2.1.4 Indo-Aryan Language Family**

Indo-Aryan language is one of the branches of Indo-European language family. It is a major group of language family which is spoken in Southwest Asia and Southeast Asia. It is one of the largest groups of languages in terms of the number of speakers viz; nearly 80 percent (Koiral, 2012, p.18). The countries which use these languages are Nepal, India, Maldives, and Pakistan etc. The languages of this family are spoken in Europe continent along with the Indian sub-continent. That is why it is called Indo-European language family. Ancient languages like Sanskrit, Greek, Latin and modern Languages like English, Nepali, Hindi, Bengali, etc. fall under this family. In Nepal, all together, there are sixteen different languages which are spoken under this group (Tumbahang, 2008, p.5 as cited Chaudhari, 2015 p.6). This language family includes the following languages in Nepal. They are as follow:

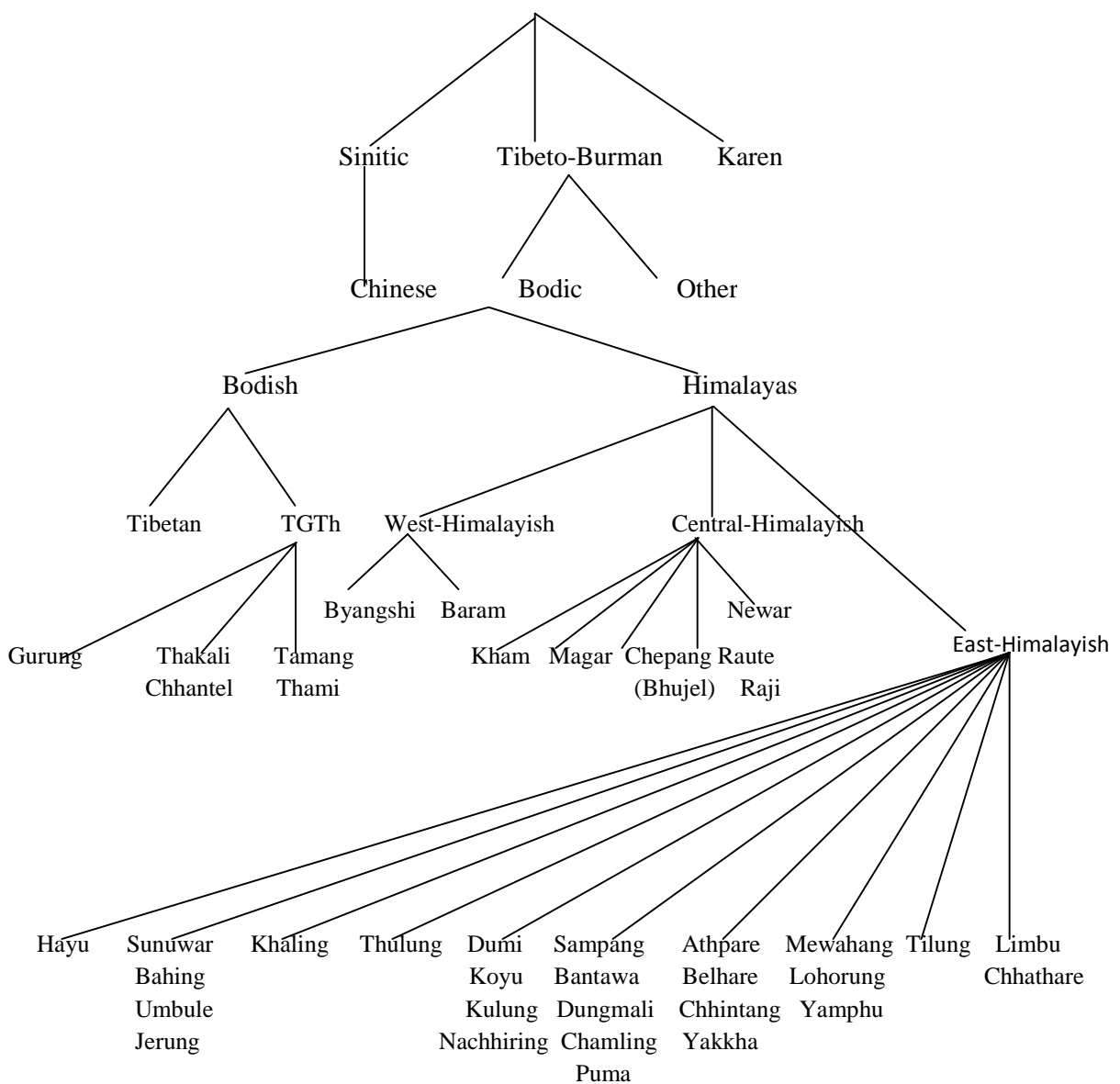
Nepali	Maithali	Bhojpuri	Magadhi
Tharu	Kumal	Majhi	Marwari
Hindi	Urdu	Awadhi	Rajbansi
Danuwar	English	Darai	Chureti

### **2.1.5 Sino-Tibetan Language Family**

The Sino-Tibetan languages, in few sources also known as Trans-Himalayan, are a family of more than 400 languages, second only to Indo-European in number of native speakers. The Sino-Tibetan languages with the most native speakers are the varieties of Chinese, Burmese and the Tibetan language. It is spoken in Northeast Asia, East Asia, Southeast Asia, South Asia, Central Asia, etc. It is the group of languages that includes both the Chinese and the Tibeto-Burman languages. In terms of number of speakers, they constitute the world's second largest language family including more than 300 languages and major dialects. The Sino-Tibetan languages

with the most native speakers are the varieties of Chinese (1.3 billions), Burmese (33 million) and the Tibeto-Burman language (6 millions). Other languages of the family are spoken in the Himalayas, the South eastern Asian massif and the Eastern part of the Tibetan plateau. The Sino-Tibetan language family is further classified into two major sub-groups. They are Chinese language family and Tibeto-Burman language family. They are shown below as:

### Sino-Tibetan languages family



**Diagram 2:** Sino-Tibetan Languages

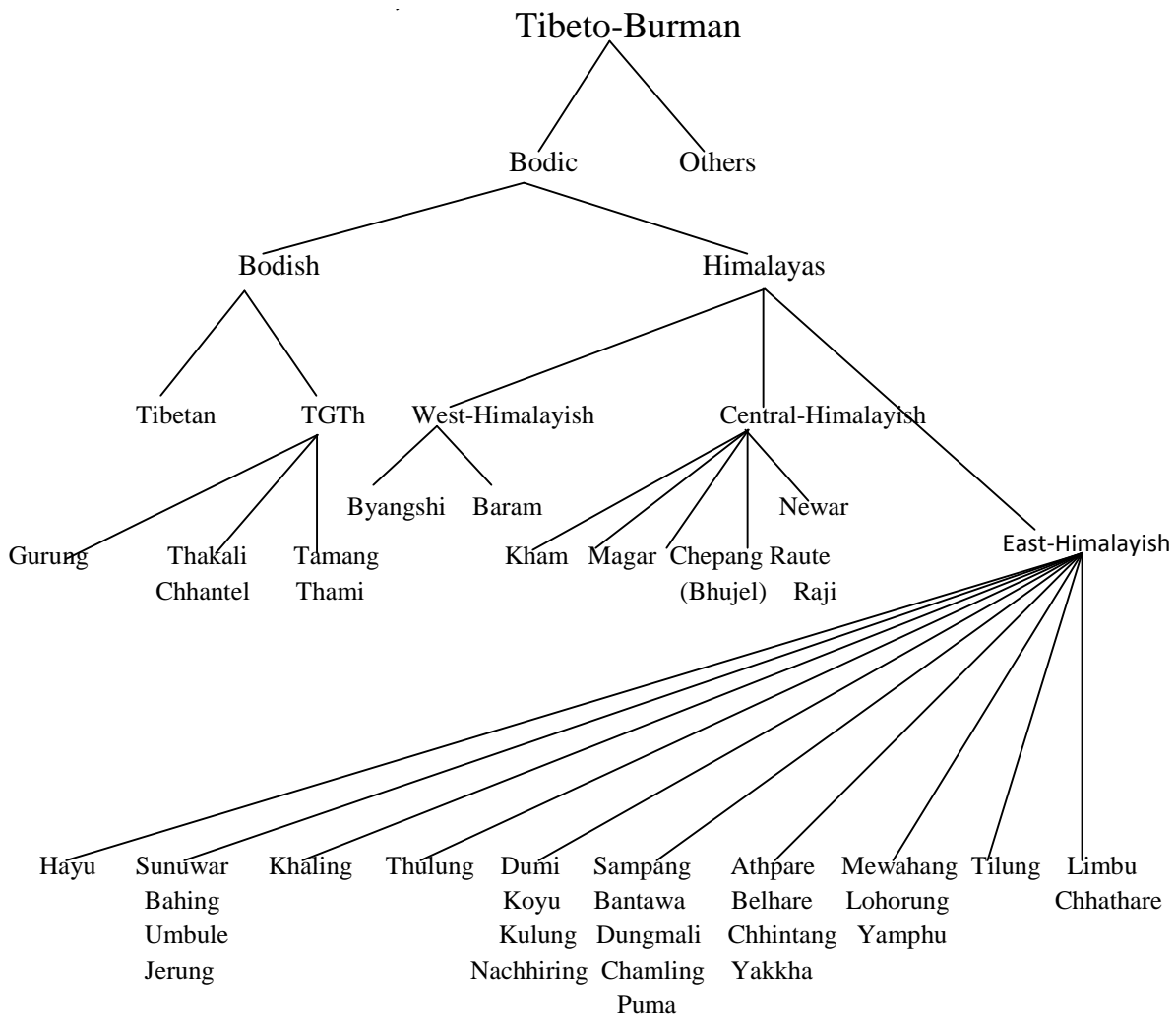
**Source :** Adapted from Yadav, (2003)

### 2.1.6 Tibeto-Burman Language Family

It is one of the branches of Sino-Tibetan language family. The Tibeto-Burman languages are the non-Sinitic members of the Sino-Tibetan language family, over 400 of which are spoken throughout the highlands of Southeast Asia as well as certain parts of Asia and South Asia. It contains the languages spoken in Tibet, Nepal, North-eastern India, Bhutan, and Myanmar. In the context of number of people use the language, it is the major language spoken in Nepal. According to Nishia (1992, cited in Tambahang, 2008, p.6), there are seventy-one languages spoken in Indian sub-continent and among them fifty-eight languages are spoken in Nepal. Contrary to speakers of Indo-Aryan languages, there has been a rapid declining in speakers of Sino-Tibetan language (Koirala, p.20). But from last few censuses (1991, 2001 and 2011) they have, however seems increased. Their decline and increase may be developed to the reasons ascribed to those of Indo-European language. Some of the languages of this group in Nepal are as follows:

Magar	Tamang	Limbu	Rai	Gurung
Newar	Yakkha	Bahing	Chepang	Hayu/Bayu
Dhimal	Sherpa	Lepcha	Bhotia	Jirel
Thakali	Manangba	Khaling	Thuling	Sunuar
Sampang	Bantawa	Dungmali	Chamling	Puma
Athpare	Belhare	Chhintang	Mewahang	Lohorung
Yamphu	Tilung	Chhathare	Umbule	Jerung

etc.

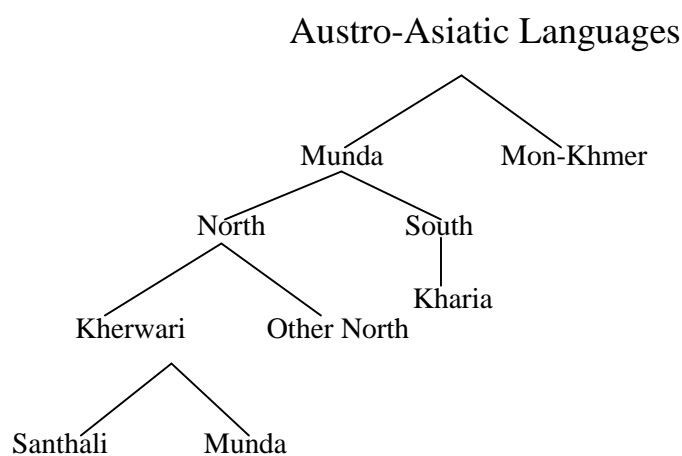


**Diagram 3:** Tibeto-Burman Languages

**Source :** Adapted from Yadav, (2003)

### 2.1.7 Austro-Asiatic Language Family

Austro-Asiatic language family is also known as Munda or Austric language family. It comprises Santhali 'Satar' of the Northern Munda group and 'Kharia' of Southern Munda group. It is noted that 'Satar' has been reported in all the censuses but 'Santhal' has been wrongly reported as a separate language up to the 1991 census. The census 2001 includes both 'Satar' and 'Sandhal' together into a single language called 'Santhali'. So, Santhali is the only language which falls under this family. It is suggested that Munda also should be included within Santhali. The people who speak the Satar language dwell in the Eastern Terai region of Nepal, West Bengal, Jharkhand and Bihar of India. In Nepal, Satar speaking people live only in Jhapa and Morang districts. According to census 2011, their population is only 4137. This language family has two other sub branches viz; Munda and Monkhemer in Nepal and the population of language speaker is 49855 which covers 0.80% (CBS-2013)

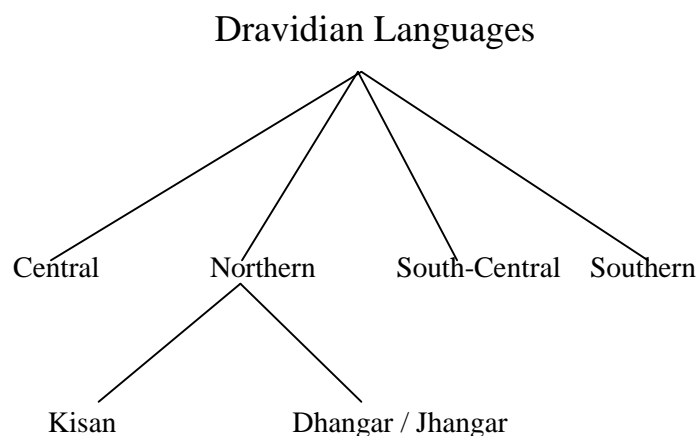


**Diagram 4: Austro-Asiatic Languages**

**Source:** Adapted from Yadav (2003)

### 2.1.8 Dravidian Language Family

Dravidian Language Family includes two languages spoken in Nepal. One of them is 'Jhangad' in east of Koshi River and 'Dhagar' in the west of Koshi River of Sunsari district. It is said to be regional variant of 'Kurux' spoken in Jharkhand, a state of India though it shows divergence in its vocabulary and grammar (Yadav, 2003). According to census 2011, the native speakers of Jhangad language in Nepal is 37424 (CBS, 2013) and another Dravidian language is Kisan with 1739 native speakers settled in Jhapa district. The majority of the speakers, of this language family, live in different states of South India. Now, the native speakers are locally known as 'Uraon' in Nepal. The Dravidian language is found to be intense in Indian sub-continent before Aryan language.



**Diagram 5:** Dravidian Languages

**Source:** Adapted from Yadav (2003)

### 2.1.9 Isolate Language Family 'Kusunda'

Kusunda is one of the endangered languages in Nepal. It does not seem to come in the above mentioned four branches of language family. It is so called Kusunda Isolated Language Family. According to the census 2001, the no. of Kusunda was 164. Among them, the speakers of it were only 87. However, the recognized speakers were only 4 in number (Bandhu, 2001, p.17 as cited by NELTA Journal, p.11). But according to



census 2011, the total population of Kusunda is 273, in which 58 reside in urban and 215 in rural areas in Nepal (CBS, 2013).

### **2.1.10 History of Tamang**

Tamang is indigenous inhabitant of Nepal. They are one of the aboriginal ethnic groups which belong to the Tibeto-Burman language family. Some Tamang scholars believe that they belong to Mongoloid sub-branch of Tibeto-Burman language community. They have their own distinct culture, language and religion. Their ancestral domain is popularly known as 'Tamsaling'. The word Tamsaling means 'Tam' refers to the language spoken by Tamang people 'Sa' refers to the 'land' and 'Ling' refers to the 'territory' or 'fragment'. So, Tamsaling means the land of Tamang language speaking people. Tamsaling extends from 'Budhigandaki' in the west of Nepal to 'Dhudhkoshi' in the east and from the Himalayan range in the north to Chure or Siwalik hills in the south. They are also found to be living outside Nepal especially in Darjeeling, Sikkim, Assam, Nagaland and Arunachal Pradesh of North east India, Bhutan, Myanmar and even in Tibet. Tamang are rich in socio-cultural perspective. They are one of the highly marginalized and exploited groups by the state, due to that extensive poverty and illiteracy are found in large scale. Even after the restoration of democracy in 1990 their economic status has not been changed.

Still, there prevails different ideology about the origin of the word 'Tamang'. But a common belief is that the word 'Tamang' has been derived from a Tibetan word 'Tamag' in which 'Ta' refers to 'horse' and 'Mag' refers to riders/ soldiers who ride on the horses. It is believed that after the 'Nepal-Tibet War', some of the horse riding soldiers of king 'Tsong Tschong Gampo' permanently settled in the Himalayan hills of Nepal who were later recognized as the Tamang nationalities. But many Tamang and foreign scholars have opposed the above perspective that Tamangs are the descendants of the horse-riding soldiers of Emperor Tsong Tschong Gampo. A foreign scholar Alexander Macdonald is one among them. According to him, Tamangs are the indigenous inhabitants of Nepal who were here before the state formation. He disagrees that Gampo left these horse riding soldiers behind in Nepal after Nepal-Tibet war. He puts forward his reasoning that there should be some

mention of king Gampo in the genealogy of Tamang nationality if it was so. In support of this regard, a Russian archaeologist Prof. Dr. Anatoli Yakovlev Sentenko(1978) from Leningrad University, Department of archaeological researches made several studies and researches to find out the fossils and remains in the Kathmandu valley and its surroundings in Nepal. He excavated different places to open the hidden mysteries. By this excavation, he found some evidences and stone made tools at Dhobighat, South east of Budhanilkantha between 'Pandit village' and bank of the river 'Dhobi' which were used by the ancient Mongolian in Tibet and Mongolia (Tamang 'Khyungba', p. 25). These tools were more than 30,000 years old. Thus, Tamang scholars believe that they were in existence in Kathmandu valley and its surrounding hills more than 30,000 years ago.

Another study found that Tibetans call 'Tamang' people as 'Rongpo', which means foreigners. Obviously, it also justifies that Tamangs are the indigenous inhabitants of Nepal not the horse riding soldiers of King Tsrong Tschong Gampo. A young Tamang scholar 'Ajitman Tamang' redefines the Tibetan perspective of word Tamang. He put his view that in Tibet 'Ta' means 'entrance/gateway' and 'Mang' means a large public or common people. So, Tamang in Tibet means presence of large number of people at the border of Tibet i.e. in Nepal. It also supported that the Tibetan usage of the word 'Rongpo' to Tamang which means the foreign inhabitants beyond the border of Tibet. So, it is obvious that the Tamangs are not the descendants of the horse riding soldiers of King Tsrong Tschong Gampo. Tamang they do not possess the characteristics of a horse rider nor there a sign of their history directly associated with the horses. Usage of the word Tamang is still in the root of the research from when the word Tamang has been in use to refer to the Tamang nationality of Nepal.

Earlier, 'Tamangs' were known by various terminologies. Among these 'Murmi' is a popular term in which 'Mur' refers to the boundary of the country and 'mi' means man or men who is live on the boundary of the country (Hamilton-1802, Hudson-1847 and Macdonald-1989). Some scholar opine that during the regime of king Tribhuvan, the Prime Minister BhimShumsher had formally used the term Tamang for the first time under the request of SardarBahadurJungabir who was also

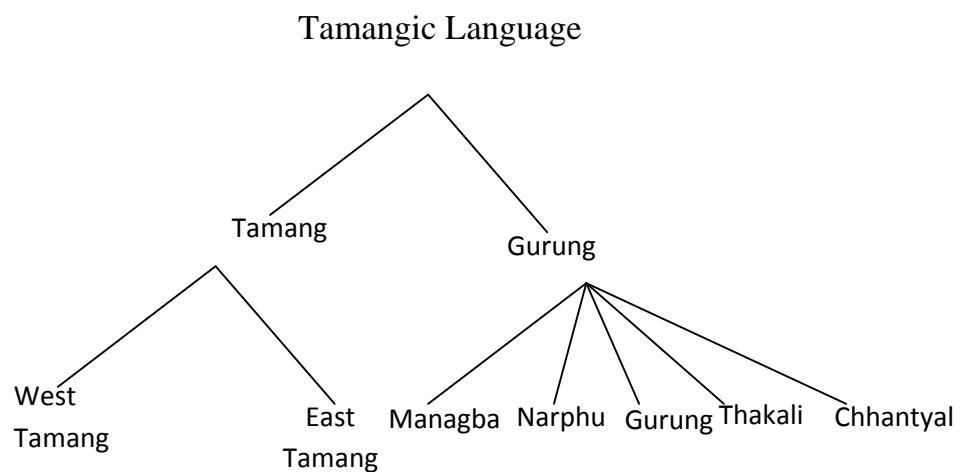
from the Tamang nationality. In 13<sup>th</sup> century, king Boom Degon, 1253-1280 who had ruled the Tamang in his genealogy. This is the oldest written document ever found about the usage of the word 'Tamang' that exclusively refers as the Tamang nationality of Nepal (Old Tamang History). Some scholars also believe that Tamang controlled the salt trade that came from 'Kyirong' so, they are called Kyirong. It is reported that there are still many Tamangs in that area around Kyirong (Verekamp-1996).

### **2.1.11 Tamang Language**

Tamang is one of the aboriginal ethnic groups of Nepal belonging to the Tibeto-Burman language community. They possess specific modes of livelihood, unique culture and distinct life style and socio-cultural identities. They hold different perceptions about their societies, various notions of living and maintaining livelihood. Various sets of ideas and methodologies are associated with their customs and traditions. 'Tamang' is one of the national languages of Nepal after restoration of democracy in 1990. Before 1990 it was only the regional language. They are the only indigenous nationalities who are least affected by the process of Nepalization 'Khasization'. As a result, they have successful to maintain their distinct identity in Nepal.

Tamangs are rich in language perspective. According to the census 2011, there are 1,539,830 Tamang Population in Nepal (CBS, 2013, p.3). Among them 1,353, 311 speak Tamang language. The above data shows that 87.9% of total Tamang populations speak Tamang language. The rest 12.1% of young generation of Tamang do not speak Tamang language. From the above data, Tamang speaking male population is 653, 623 and female speaker is 699, 688, (census 2011, CBS, 2013, p.87). It is obvious that the female speaker is more than male speaker of Tamang. There is 48.3% of male population speak 'Tamang' whereas 51.7% of female population speak it. The data also shows that Tamang language is spoken by some non-native speakers for different purposes. It holds the 5th position in the language hierarchy on the basis of language spoken as well as population in Nepal.

Some Tamang scholars believe that there is large no. of Tamang people out of the census in Nepal as they are in abroad for the foreign employments. Some people are not in census because of ignorance and illiteracy. The language has been declining due to the urbanization and fashionable second languages (SL). Tamang language has great importance in Nepal because of its sizeable number of speakers (Moktan, 1997 as cited by Thapa). Languages are the jewels and ornaments of a nation and a community. Therefore, several attempts must be made to preserve them. The following diagram is given to illustrate Tamang Language below:



**Diagram 6:** Tamangic Languages

**Source:** Adapted from Nunan,M (1999)

### 2.1.12 Script of Tamang Language

There are more than 123 languages spoken in Nepal. Among them, only 16 languages have their own script (census-2011). Tamang linguists believe that they have their own script i.e. Sambota script. But because of its complexity and complication on learning and understanding, as affected by the Nepalization, the forceful mono-lingualization within country by dictators in different period of history before establishing people's democracy in 1990, they now also follow 'Devnagri script'. Not only Tamang language but also all the speakers of above mentioned 16 languages are unable to read write and comprehend their script except Nepali. The evidence proves that languages were unprioritized and suppressed by the state itself before though it was the pride of a Nation. So, most of the books, newspaper, articles,

leaflets, writings and magazines of Tamang language are prescribed and published in Devnagari script.

Some Tamang scholars believe that the 'Sambota script' is the modified form of Tibetan script which was adopted as Tamang script by the 'National conference' of 'Nepal Tamang Ghedung Organization' (NTGO, 1996). But some other scholars believe that Tamhik is the original Tamang script which was adopted by 'International Tamang Conference' which was held in Sikkim, India in 2013 (Moktan, 2013, p.47). The script is still not been in nutrure due to some contradictions. According to Yonjan(2018, p.53), Tamang orthography has 16 vowels including monophthongs and diphthongs and 31 consonant and 5 semi-vowels. The diagram can give the clear notions on Tamang Orthographic Inventory.

### **2.1.13 Access of Tamang Language in Media and Education**

After restoration of democracy in 1990, the constitution of Nepal has given priority to all the languages. It declared all the languages spoken in Nepal as national language. So, Tamang language has also become one of the most essential and significant languages to the state. Then after, the accessibility of Tamang language in media and education promptly enhanced. Since June 19, 1998, the Radio Nepal has been broadcasting 5 minutes Tamang bulletin in Nepal. It was the first access of Tamang language on media in Nepal. The film 'Semrichhorban' was released in 1998 and extended towards Tele-media too. Likewise, the book called 'Nenma Kheppa Lokpe' was used in 'Adult Literacy' classes in Nuwakot, Dhading and Gorkha districts. Similarly, 'Charthim' which was composed by Amrit Yonjan was applied in Adult Literacy classes in Sindhupalchowk district. The book 'Hwaisar' by Jit Bir Lama was taught in the Adult literacy classes in Makawanpur district (Thapa, 2001). The above practices were the first academic attempts or access in Tamang language. Now a days, the 'Federal Democratic Republican' Constitution of Nepal, 2015 placed all the languages and culture in the right of the 'Fundamental Rights and Duties' under article 32 in part-III. Likewise, Educational Rights in article 31 and Right of media in article 19 under the Fundamental Rights and Duties (Constitution of Nepal, 2015).

Thus, we can find that the accessibility of the Tamang language in Tele-media, Print media, Radio or FM broadcasting and Education has been tremendously

enhanced. We can find magazines like Kondongdom, Nangsal monthly, Tamang tri-monthly and newspaper like Tamang Today, Zambuling weekly, Hyangla Tamang etc. are published in Tamang language(Yonjan,1998). Tamang films are being amply made. Different FM radios broadcast Tamang bulletins and different Tamang programs daily. In the field of education, local curriculum has been in practice in different districts where the Tamang population is densely populated. So, we can say that the Tamang language deserves better access in media and education.

### **2.1.14 Tamang Dialects**

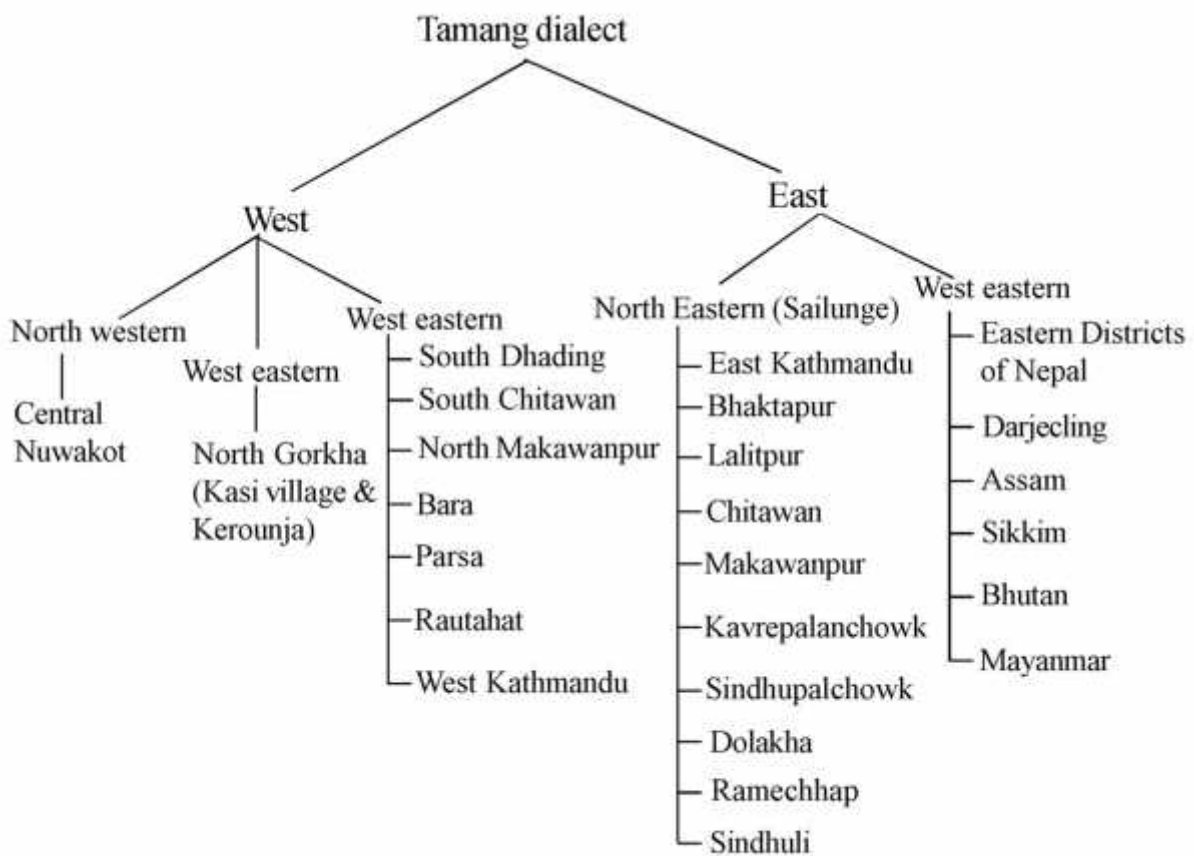
In Nepal, language intellectuals have divided Tamang language into two main dialects. They are the Eastern Tamang and the Western Tamang dialects. The Trishuli River which flows from central part of Nuwakot district is considered as language division zone of Tamang language. The Tamang language which spoken in eastern part of Trishuli River is known as eastern Tamang dialect and spoken in western part is called western dialect. The eastern dialect is further divided into north eastern dialect and south eastern dialect. The river Sunkoshi is considered as divider of north and south Tamang dialects. The dialect of north eastern is called ‘Sailunge’ dialect and the south eastern dialect is known as ‘Temal’ (Yonjan, 2018, p.54). The eastern dialect is spoken in eastern Nepal i.e.; Kathmandu, Bhaktapur, Lalitpur, Chitawan, Makawanpur, Kavrepalanchowk, Sindhuli, Dolakha, Ramechhap and other eastern districts and Sikkim, Darjeeling, Kalingpong, Assam in India, Bhutan and Myanmar etc. (Yonjan 2019, p.54)

Tamang is a term used to collectively refer to a dialect cluster spoken mainly in Nepal, northeast region in India and Bhutan. It comprises eastern Tamang, north western Tamang south western Tamang, Eastern Gorkha Tamang and western Gorkha Tamang. Lexical similarity between eastern and other Tamang language varies between 81to63percent. Tamang is the native language to Nepal, India and Bhutan and an official language in Nepal and India. (Ethnologue, 2012, p.15-165)

The linguists have considered the Tamang dialects which are spoken outside Nepal i.e.; Darjeeling, Sikkim, Assam, Bhutan and Myanmar etc. as eastern dialect.

According to Bal 2013(Cited by Yonjan, 2018, p.57), the Tamang dialects which are spoken in Darjeeling, India is classified into six sub-dialects which are given as:

- i. Khandoge:It is the dialect spoken by Tamba and Ganba (Tamang intellectuals).
- ii. Palchoke:It is the dialect which is spoken in Kavrepalanchowk and Sindhupalchowk.
- iii. Syarphante: It is the dialect which is spoken in Eastern plain.
- iv. Khairi : This dialect is spoken with mixing some Nepali words.
- v. Hyolmule: This dialect is spoken in Helambu, Sindhupalchowk.
- vi. Kagate: This dialect is spoken by paper maker community.



**Diagram 7:** Division of Tamang dialect

**Source:** Adapted Yonjan, A (2018, p.57)

### 2.1.15 Official Recognition of Tamang Language

The constitution of kingdom of Nepal 1990, declared all the languages spoken within Nepal as national language. So, Tamang language has been one of the national

languages since 1990 and it has been given the most preference by interim constitution of Nepal 2006 and Peoples Republic Constitution 2015. It is the outcome of vigorous linguistics revolution as well as peoples movement of linguistics equality. The Tamang is also recognized as state language in Sikkim, India in 1995. It is also a prominent language in Bhutan.

### **2.1.16 Tamang Population Distribution in Nepal:**

Tamang is one of the major indigenous ethnic groups of Nepal. According to the census 2011, there are 1,539,830 Tamang populations in Nepal (CBS, 2013). It possesses 5th position in the hierarchy in the context of population and language in Nepal. Among the above population of Tamang 744,868 are male and 794,962 are female. The data shows that Tamang female population is more than male population in number. The statistics of Census-2011 reveals that only 202,556 Tamang people live in urban areas whereas 1,337,274 Tamang people live in rural areas. Out of this urban population, 102,107 are male and 100,449 are female. Similarly, amongst the rural population, 642,761 are male and 694,513 are female (CBS, 2013). The data clarifies that most of the people reside in rural region. It's the sign that the people from Tamang community are illiterate, underdeveloped and under qualified in the main stream of development though they have rich in socio-economic and socio cultural identities. Poverty is still prevailed in Tamang community.

According to census 2011, the total population of Nepal is 26,494,504 but the population of Nepal is raised by 29,624,035 in 2018 within eight years (CBS, 2018). The median age of people of Nepal is 23.6. The aforesaid data reveals that the number of Tamang population is also been ascended. The Tamang leaders are opposing to the data of the Tamang population given by census2011 as they believe that a large number of Tamang population is out of census because of different reason.

The population of Tamang is densely populated in Kathmandu valley and in 13 surrounding districts and sparsely populated in whole the nation. The population distribution of 13 densely populated districts can be given in the table below:



**Table: 1**  
**Distribution of Tamang people in 13 districts**

Sl. No.	Name of Districts	Total Tamang Population	CBS-2013 Population rank and page	Total Male Population	Total Female Population	Total Population of the Districts
1	Makawanpur	201,081	1 <sup>st</sup> -p.43	97,745	103,336	420,477
2	Kathmandu	192,311	4 <sup>th</sup> -p.39	97,503	94,808	1,744,240
3	Kavrepalanchowk	129,913	1 <sup>st</sup> -p.34	61,543	68,370	381,937
4	Nuwakot	118,873	1 <sup>st</sup> -p.41	57,178	61,695	277,471
5	Sindhupalchowk	98,570	1 <sup>st</sup> -p.34	48,303	50,267	287,798
6	Sindhuli	79,590	1 <sup>st</sup> -p.31	37,936	41,654	296,192
7	Dhading	74,239	1 <sup>st</sup> -p.42	35,169	39,070	336,067
8	Lalitpur	61,368	3 <sup>rd</sup> -p.36	30,602	30,766	468,132
9	Chitwan	46,198	4 <sup>th</sup> -p.49	22,520	23,678	579,984
10	Ramechhap	38,842	2 <sup>nd</sup> -p.32	17,608	21,234	202,646
11	Dolakha	31,307	2 <sup>nd</sup> -p.33	14,508	16,727	186,557
12	Rasuwa	29,782	1 <sup>st</sup> -p.42	14,620	15,162	43,300
13	Bhaktapur	27,249	4 <sup>th</sup> -p.37	13,637	13,612	304,651
	Total Population	1,129,323		548,944	580,379	5,529,452

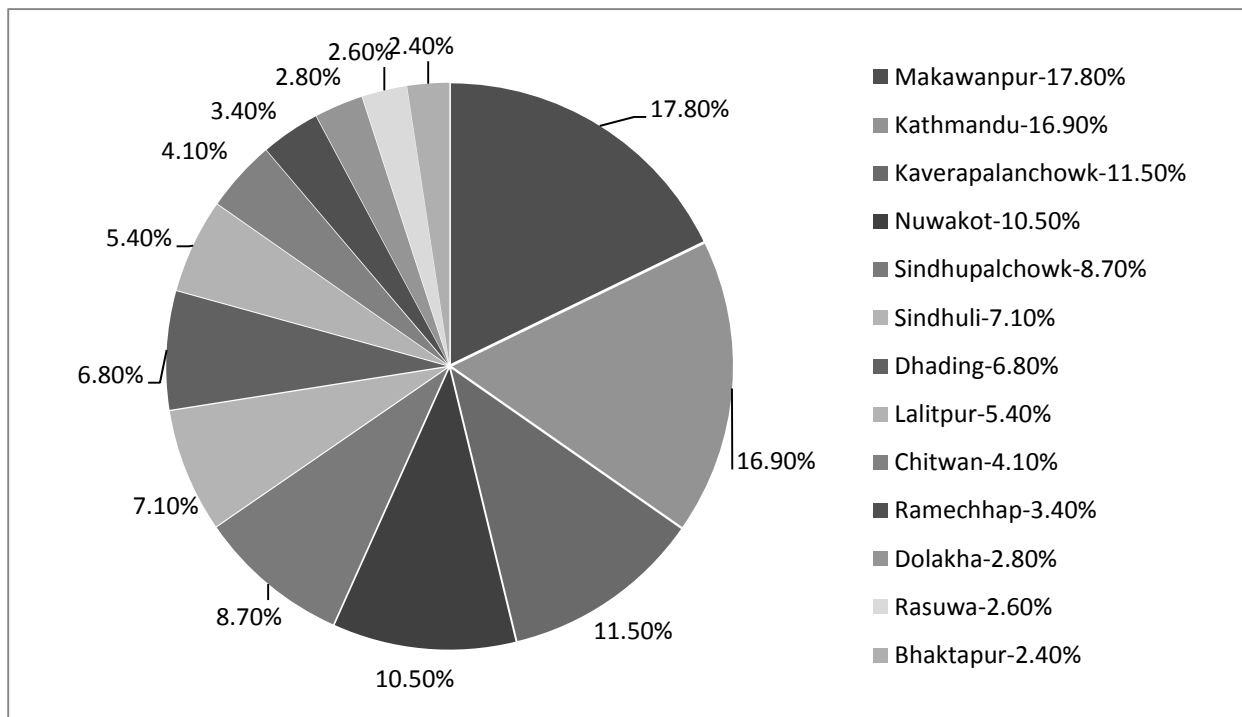
**Source:** Adopted from Census-2011(CBS-2013).

The above table shows that 1,129,323 Tamang populations out of 1,339,830 resides in these 13 districts which covers 84.29% of total Tamang population in Nepal. Only 15.77% Tamang population settled in other parts of the country. Out of total population in these districts 48.61% is male whereas 51.39% is female. The total population of these 13 districts is 5,529,452 in which only tamang population covers 20.42%. Out of the total Tamang population in these 13 districts in which 17.8% is in Makawanpur, 16.9% in Kathmandu and 11.5% in Kavrepalanchowk districts.

Similarly, in Nuwakot 10.5% Tamang people live, 8.7% in Sindhupalchowk, 7.1% in Sindhuli, 6.8% in Dhading, 5.4% in Lalitpur and 4.1% in Chitwan districts. Likewise, there found 3.4% in Ramechhap, 2.8% in Dolakha, 2.6% in Rasuwa and 2.4% Tamang population lives in Bhaktapur districts. The above data clarifies that highest percentage of Tamang population found in Makawanpur district and lowest in Bhaktapur district. The Tamang population distribution can be illustrated as wheel chart given below:

### Diagram

**Pie-chart, showing percentage of Tamang population in 13 districts**



**Source: Adopted from census-2011(CBS-2013).**

### 2.1.17 Introduction of Adverb

An adverb is usually characterized as a central part of the speech. In English language, adverbs reflect the quality of person's actions or of some other qualities. To put it simple it demonstrates 'when', 'how', 'where', 'how often' and 'in what situation an action takes place'. It also emphasizes the quality reflected by the adjective. It is interesting to know that not all linguists considered that an adverb is a central part of

the speech. According to Sweets (2013, p.127), 'an adverb is a particle that in many ways differs from nouns, adjective, verb and pronoun'. This issue is rather questionable. Some linguists believe that there are no boundaries for this part of speech. Some other linguists shows that adverb can be characterized as a part of speech similar to preposition and can be called postpositive or postpositions. Such characteristics of an adverb such that this part of speech is rather tricky and student should therefore pay much attention to it while studying English as a foreign language.

An adverb can be defined as a part of speech or a class of words which is generally used to modify verbs, adjective and other adverbs. It should be noted that adverbs can also modify subordinate clauses, phrases with prepositions and even entire sentences According to Schachter and Shopen (2007, p.20), adverbs frequently include several different sets of words in a language and modify verbs, adjectives or adverbs.

Kansakar (1999, p.24) says the adverbs in Tamang modify verbs in term of time, space, quantity and manner. There are at least five sub-classes of adverbs in Tamang i.e. manner adverbs, temporal adverbs, directional adverbs, adverbs of degree and sentence adverbials. Similarly, Yonjan(2018,p.126) also classified the adverbs according to time, place, quantity and manner.

### 2.1.17.1. Classification of Adverbs

Adverbs are classified in different types by different grammar books and writers. According to the Anastasia Koltia (2018, p.79), English adverbs are classified into following five types. They are:

- i. Adverb of Time: An adverb of time provides more information about when a verb takes place. These are usually placed at the beginning or end of a sentence. When it is a particular significance to express the moment something happened, we will put it at the start of a sentence. Some examples of time adverbials are never, lately, just, now, always, recently, during, yet, soon, sometimes, usually, so far etc. eg.

➤ A:le o-ne dim ni-ji .

/ A:le ɛ-ne ðim ni-zi /

My brother went home *the day before yesterday*.

- ii. Adverb of Place: An adverb of place illustrates where the verb is happening. It is usually placed after the main verbs or object or at the end of the

sentence. Example: here, there, everywhere, nowhere, out, somewhere, in, above, inside, outside, etc. eg.

➤ Ye *chu'ri* chui.

/je u'ri iu /

You sit *here*.

- iii. Adverb of Manner: Adverbs of manner provide more information about how a verb is done. It is probably the most common of all adverbs. They are easy to spot too. Most of them end in '-ly'. Example: neatly, slowly, quickly, sadly, calmly, politely, kindly, lazily, loudly, etc.

➤ *jyana:le* ta:m pa:ngo.

/zyana:le ta:m pa: go /

Speak *politely*.

- iv. Adverb of Frequency: It explains how often the verb occurs. They placed directly before the main verb of a sentence i.e.; never, always, rarely, sometimes, normally, seldom, usually, again etc

➤ Nga-ni yambu-ri *ha:iman* a-ni.

/ ni jæmbu-ri ha:iman ani:/

We *never* go to Kathmandu.

- v. Adverb of Degree: It explains the level of intensity of a verb or even another adverb. Example: almost, quite, nearly, too, just, hardly, simply, so, etc. eg.

➤ Pasang *haima haima-je* Pokhara niba-mula.

/ Pa:s haima haima-je niba-mula. /

Pasang *hardly* goes to Pokhara.

In the above sentences *o:ne* 'the day before yesterday', *chu:ri* 'here', *jyana:le* 'sweetly,' *ha:iman* 'never' and *haima haima-je* 'hardly' etc. are the different adverbs used in Tamang language.

### **2.1.18 Tamang Adverbs**

There are different notions about the adverbs by different scholars. According to Schachter and Sophen (2007, p.20, as cited by Lee, 2011, p.47), there five has been mentioned types of adverbs in Tamang language. They are: Manner adverbs e.g. yo:na ‘quickly’, mren-nale ‘fully’ etc., Temporal adverbs e.g. som-re ngachchha ‘three days ago’, tilma/tila ‘yesterday’, tini ‘today’ etc., Directional adverbs e.g. mar ‘down’, tor ‘up’, kya:r ‘over there/across’ kyamsang ‘towards/ opposite side’ etc., Adverbs of degree e.g. kolse-le ‘slowly’ jyana:le ‘beautifully’, yona/ yonan ‘quickly’ etc., and Sentential adverbials e.g. pakkam ‘surely/absolutely’, durbhagya-bas ‘unfortunately’, etc.

Similarly, Kansakar (1999, p.24) says the adverbs in Tamang modify verbs in term of time, space, quantity and manner. “There are atleast five sub-classes of adverbs in Tamang i.e. manner adverbs, temporal adverbs, directional adverbs, adverbs of degree and sentence adverbs.

In the same way, Yonjan(2018,p.126) in his book ‘Tamang Intellectual Grammar’, there has been mentioned only four types of adverbs. They are time adverbs, place adverbs, adverbs of manner and quantitative adverbs.

From the above assumption, I have concluded that there are seven types of adverbs in Tamang language. They are given below:

#### **i. Time Adverbs in Tamang**

The time adverbs refer to any expression which point to the time within or around which the utterance takes place. These are the Adverbs which indicates the time of an action and answer the question when. Tamang is rich in time adverbs as it has a number of deictic expressions referring to the time within or around which the utterance takes place. For example: Tini “today”, Tila “yesterday”, Nhang-gar “tomorrow”, Ngya-se “evening”, Gu-ring “next year”, Tikyu-ngma “last year” etc. are some of the time adverbs frequently used in a day to day communication in Tamang.

#### **ii. Adverbs of Place**

An adverb or phrase which always talks about the location or space and answer the question “where” of an action of the verb which is being carried out is known as place adverbs. The adverbs of place are placed normally after a sentence’s objects or verbs. It can be a directional and refers to the distances. It indicates movement in a particular direction and end in the letters “ward or wards”. We also use prepositions to talk about where someone or something is, i.e.; below, between, above, behind, through, around and so forth. In Tamang Language, di-re “below”, phi-ri

“above”, gung-ri “in the middle”, yap-se “behind”, chu-ri “here”, the-ri “there”, tor “up”, mar “down”, lichchha “before”, ngachchha “after”, tha-reng “far” etc. are the most common place adverbs used to indicate the place

### **iii. Adverbs of Manner**

An adverbial which describes how the action of a verb is carried out is known as adverbials of manner. It tells us how someone does something or how something happens. In English, the adverbials of manner usually come after the main verbs. It is usually formed from adjectives by adding ‘ly’ i.e. badly, sadly, suddenly, beautifully, etc. In Tamang language, most commonly used manner adverbials are kol-sele “slowly”, yo-na “fast/quickly”, a:jyana:le “badly”, ispasta-tana-le “clearly”, etc. Some other manner adverbials are derived from verbs in Tamang language for example: mren “full” is a stative verb which is inflected for perfective aspects. The adverbializer ‘na’ “in such a way/with the result that” derives an adverbial from the stative verb mren “full”, Mazaudon (2003, p.306)

### **iv. Adverbs of Frequency**

The adverbs that change or qualify the meaning of a sentence by telling us how often or how frequently something happens are defined as adverbs of frequency. It modifies verb to show how often an action happens. It deals with how often something occurs, either in definite or indefinite terms. An adverb that describes definite frequency are weekly, daily or yearly etc. and indefinite frequency doesn’t specify an exact time frame i.e. sometimes, often, rarely, always, constantly etc. Some Frequency of adverbs in Tamang used are Ti:ram “once”, Lha:na-rang “often”, Haiman-ahin “never”, nhi-ram “twice”, yam-se-yam “repeatedly”, etc. are used to show the repetition of an action happened.

### **vi. Adverbs of Degree**

An adverb of degree is a word or a phrase that modifies a verb, an adjective or another adverb or adverbs which tells us about what level or extent the action of the verb takes place. It tells about the intensity, concentration or even depth of information of an action, adjectives or other adverbs. It’s usually placed before the adjective verb, adverb or adverbs although there are some exceptions. Koi-na “enough”, lha:nan “very”, Yakkar-gi “lonely”, Tang-si “happily”, etc. are some of degree of adverbs used in the Tamang language

### **v. Sentence Adverbs**

Glover (1974, p.132) says “sentence adverbials are free forms modifying a whole sentence by expressing the speaker’s attitude to the predication made.” Schachter and Shopen (2007, p.20) point out that sentence modifiers commonly

express speaker's attitudes towards the event being spoken of; modifiers of verbs or verb phrases commonly express time, place, direction, manner etc. For example: *durbhagya-bas* 'unfortunately', *pakkan* 'surely/certainly' etc. which are Nepali loan word or morphemes used to modifies the whole sentence.

### **vii. Quantitative Adverbs**

The Tamang adverbs are further classified as quantitative adverbs according to Yonjan (2018, p.126) 'Intellectual Tamang Grammar'. It shows the quantity of the action or a verb. It gives the answer of the question how much in a sentence. *Chhang-man/mokon* 'all', *kade* 'how much', *chaja-gi/chyang-na* 'little/not enough', *lha:nan* 'more/enough' *gangsai* 'half', *dhok-nun* 'total/ wholly'; *udi:di* 'little much', *hotte* 'that much' etc. are the adverbs kept in quantitative adverbs in Tamang language.

### **2.1.19 Contrastive Analysis (CA)**

Contrastive analysis is a general approach to the investigation of language which is particularly carried out in certain areas of applied linguistics. It mainly compares two or more than two language at various linguistic levels such as phonological level, grammatical level and semantic level, to find out the similarities and differences between them.

James (1980, p.3) says, "Contrastive analysis is a hybrid linguistic enterprise. It is linguistic enterprise aimed at producing inverted (i.e. contrastive, not comparative) two valued typologies (a CA is always concerned with a pair of languages) and founded on the assumption that language can be compared".

CA can simply be defined as the scientific study of two or more than two languages in terms of similarities and differences. It compares learner's two languages viz. their mother tongue or first language and second language aimed at finding out similarities and difference between them with the pedagogical purpose. It helps to predicate possible errors to be committed by particular language speakers while learning a second language. CA is important in language teaching which helps the language teachers in pointing out the areas of difficulties in learning and errors in performance.

This research is comparative study of adjectives in Tamang and English languages in terms of their use. This research compared and contrasted between Tamang adjectives and English adjectives and found out the similarities and

differences. The findings will be helpful for the Tamang learners, learning English as a second language and teachers teaching those students.

### **2.1.20. Importance of Contrastive Analysis**

CA is carried out mainly for pedagogical purpose. It has great importance in language teaching. It has mainly two functions: firstly to predict the likely errors of a group of learners and secondly to predict the input to language teaching and learning. It means firstly it points out the errors committed by L2 learners secondly explains the source and reasons of L1 learners errors. So a language teacher should have the good knowledge of CA to treat the learners psychologically and academically. James (1980 as cited in Chemjong, 2009, p.12) points out the three pedagogical applications of CA. According to him CA has application in predicting and diagnosing a proportion of the L2 errors committed by learner with a common L1 and in the design of teaching instruments for such learners. CA helps in designing teaching/learning materials for those particular areas that need more attention. The findings of CA are useful not only for language teachers but also for course designers, testing experts and learners.

## **2.2 Review of the Empirical Literature**

There are many research works on linguistics comparative study of languages spoken in Nepal i.e.; Nepali, Tharu, Magar, Tamang, Gurung, Sherpa, Thakali, Chepang, Rai, Newar, Awadhi etc. in the Department of the English Education, T.U . There are comparative studies in Kinship terms, dexies, dialect, pronouns, adjectives forms of verbs, prepositions etc. in their mother tongues and English. But, the comparative study in adverbs or adverbials in Tamang and English languages is new to everyone and hasn't been done any kind of research so far. So, the related researches for the present study are reviewed as follows:

Giri (1992) has studied the English and Nepali Kinship Terms with appellative of mention and addressing use in her M.Ed. thesis entitled 'English and Nepali Kinship Term: A Comparative Linguistics Study'. The main objective of her study was to determine the English and Nepali Kinship Terms used to refer to various Kinship relation and to find out their appellative and addressing forms and then to compare and contrast them. She had 40 native speakers of Nepali as sampling population and



used interview, questionnaires, dialogues etc. as data collection tool. She found out that Nepali is more honorific and formal in terms of kinship terms than English.

Pandey (1997) carried out a research on 'A Comparative Study of Apologies between English and Nepali'. The purpose of his study was to enlist the different forms of apologies used in English and Nepali and to compare them in the context of some related situation. He found that English people are more apologetic compared to Nepali and women are more apologetic than their male counterparts in English and Nepali. He selected 40 Nepali native speakers and used personal judgmental and interview as tools to collect the data.

Tharu (2001) carried out a research entitled 'A Comparative Study of the Subject and Verb Agreement in English and Tharu Language'. The main purpose of this study was to identify the subject and verb agreement system of the Tharu language and to compare with that of the English. He found that in English the second and third person pronouns do not change for honorific form whereas they do in Tharu language. He had selected 50 Tharu native speakers and used self evaluation and questionnaires techniques to collect the data.

Thapa (2001), carried out a research on 'A Comparative Linguistics Study of English and Tamang Kinship Terms'. The objectives of his research were to compare and contrast Tamang and English Kinship terms and to point the pedagogical implications of the study. He had used interview, questionnaires, etc. as the tools to collect the data on 50 Tamang native speakers from Hadikhola, Basamadi and Manahari VDC and Hetauda Sub-Metropolitan City of Makawanpur district. He found out that Tamang use more honorific Kinship terms in comparison to the English language.

Khanal (2004) carried out a research work on 'Comparative Study on the Forms of Address of Tharu and English Language'. The main objective of this study is to compare and contrast addressing forms of Tharu and English. He had chosen 60 Tharu native speakers as informants to collect data. His research shows that Tharu native speakers use a lot of addressing terms than the English native speakers English native

speakers use the first name frequently to address someone but it is so less in Tharu native speakers.

Chaudhary (2005) has carried out a research on 'Pronominal in English and Tharu Language: A Comparative Study'. The main objectives of this research were to compare and contrast Tharu and English pronominal and point out some pedagogical implication. He had selected 40 Tharu native speakers as informants and he used field trip, interview and survey methods as tools to collect data. He found that both Tharu and English have more or less similar number of pronouns, except for a few more words in the Tharu language. It is because of the existence of alternative words in the Tharu language.

Lama (2005) carried out a research entitled 'English and Tamang pronominal: A Comparative Linguistic Study'. The main objective was to find out the pronominal of English and Tamang and to compare and contrast them. He selected 40 Tamang native speakers as sampling population to collect data and used questionnaires and oral interview as tools. He found that the existence of inclusive and exclusive pronouns, for the first person, personal pronouns in the plural number in the Tamang language, which are not found in English and the Tamang language possesses the second person honorific and non-honorific personal pronouns which do not exist in English. Both English and Tamang language have demonstrative pronouns which maintain proximal and distal relationships. However, in Tamang, the distal demonstrative pronoun is further classified into three categories i.e. Near Distal, Distal and Far Distal in the terms of distance.

Katuwal (2006) has conducted the research on 'A Comparative Study on English and Tharu Kinship Term'. His main objectives were to determine English and Tharu Kinship terms and to compare and contrast those terms with each other. He had selected 50 Tharu native speakers as informants and applied oral interview and random questionnaires as the tools to collect information. His study found that Tharu language has a larger number of kinship terms whereas English has least because the relationships are addressed by names in most of the cases in English. English language

has various neutral terms to refer to different kinship relations but such cover terms are rarely found in Tharu language. English language does not make any distinction between elder and younger kinship relation where as Tharu language makes this distinction to show seniority and junior.

Tamang (2007) carried out a research on 'The Forms of Address of Tamang and English: A Comparative Study'. His objectives were to identify the forms of address used in Tamang language and English language. He selected 60 Tamang native speakers as informants and applied interview, questionnaires and discussion as tools to collect the data. He found that most of the kinship terms can be used in addressing people in Tamang but only a few kinship terms can be used as address in English. Such a paternal and maternal distinction is important in Tamang but this distinction is redundant in English. Most of the ascending generation only receives title and others are usually addressed by First Names (FN).

Tembe (2007) carried out a research on 'A Comparative Study of Apologies between English and Limbu'. The objectives of his study were to enlist the different forms of apologies in English and Limbu and compare and contrast Limbu apologies with those of English. He had selected 40 Limbu native speakers as sampling population and used personal judgmental techniques as tool to collect the data. He found that the native speakers of English were more apologetic than the native speakers of Limbu.

Jaishi (2009) carried out a research on 'Requests and Apologies in English and Doteli'. The objectives of his study were to enlist different forms of requests and apologies in English and Doteli and to compare requests and apologies in English and Doteli. He had selected 50 natives of Doteli language and used questionnaires, oral interview and self-judgmental tools to collect data. In this study, he found that the English native speakers are more polite than the Doteli native speakers to address their neighbors. English native speakers used more apologetic terms than the Doteli native speakers but the Doteli native speakers used some context- specific apologies explicitly always do not express apologies

Koirala (2012) carried out a research in the forms of 'Requesting and Advising in Tamang and English language: A Comparative Study'. The objectives of this study were to find out forms of requesting and advising in Tamag language and compare and contrast with those of English language. He carried out the research on 60

Tamang native speakers of Vedpu VDC of Dolakha district. He used questionnaires and interview as tools to collect the data. This study found that male Tamang speakers use direct form and female use indirect form while advising guests and both of them use indirect form with parents and elders.

Chaudhary (2015) conducted a research on 'Personal Pronouns and Time Adverbials in Tharu and English: A Comparative Study'. The main objectives of this research were to compare and contrast Tharu personal pronouns and time adverbials with that of English and to suggest out some pedagogical implication. He had carried out his research in 80 Tharu native speakers of Bhangaha VDC, Saptari district. He had applied questionnaires, oral interview and field trip techniques to collect data. He found out that there are more deictic pronominal and time adverbials in terms of name of days and years.

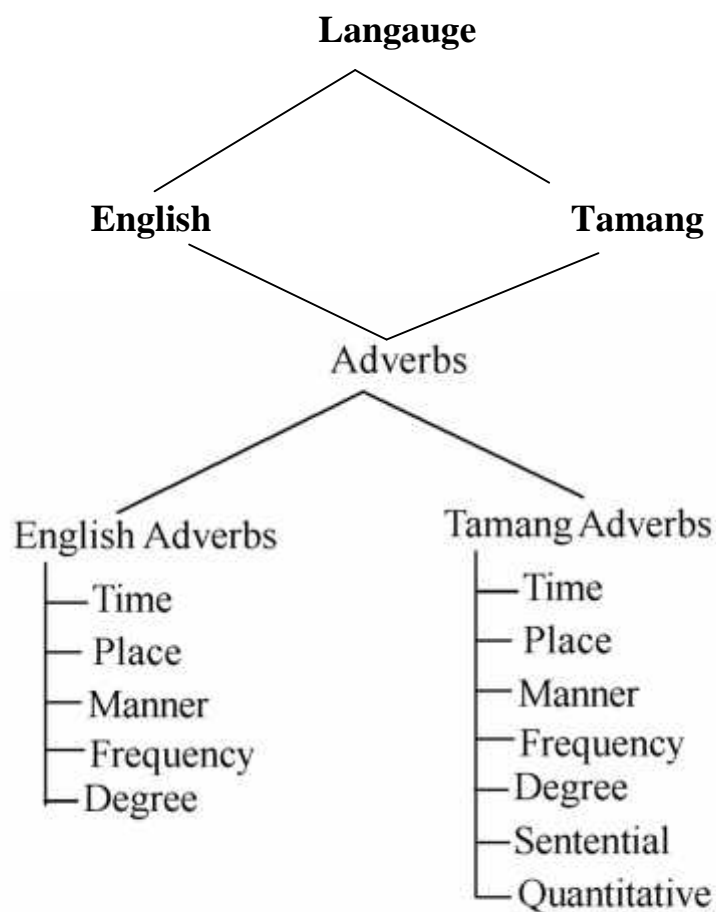
Though the various comparative linguistic studies have been done in Tamang language, the comparative study in adverbs in Tamang language with English is a unique study. The research will be the beneficial and an invaluable aid or tool for the further research of Tamang community and their language to the researchers.

### **2.3 Implication of Literature Review**

We have a few researches work carried out on English and Tamang adverbs from the students of ELT department of education at TU. I tried to compare and contrast the adverbs of both languages. I went through books, e-books, articles, journals and view of the researches carried out in this field and analyzed their objectives and findings. They provided me some ideas about Tamang language and its dialects which assisted me to carry out this study. Yonjan( 1992) helped me to find out about the history of Tamang people. Similarly, Hudgon( 1957) guided me to know more about Tamang language. I found some researches carried out on English and Tamang kinship terms, pronominals and forms of address. Thapa (2001) enabled me to design questionnaire. Chaudhary (2005) and Tamang (2007) helped me to choose

suitable methodology of the study. The cited RRL made the researcher more confident on his with ample evidences. The RRL saved the knowledge and thinking strategies to carry out the research on Tamang language and use of different types of adverbs with respect to English.

## 2.4 Conceptual Framework



## CHAPTER THREE

### METHODS AND PROCEDURES OF THE STUDY

This chapter deals with the methodologies and procedures used in the research which comprises design of the study, population and sample, sampling procedure, data

collection tools, information collection procedures and data analysis and interpretation procedures.

The following methodology was adopted to fulfill the aforementioned objectives:

### **3.1 Design of the Study**

Survey is the descriptive research design. Surveys are widely used for collecting data. To describe the nature of existing conditions, each of the qualitative, quantitative and mixed method or approach of research has either implicit or explicit strategic plan which provides a specific direction to precede an inquiry in a study design. Nunan (2010, p. 110) says “surveys are widely used for challenging data in more areas of Social inquiry from politics to sociology, from educational linguists” Some scholars perceive it as linear guideline whereas other perceives it as flexible and clinical plan. According to Punch (2005, p. 63), research design situates the researcher in the empirical world and connects research questions to the data. Similarly, Yin (2009, p.26), a research design is a logical sequence that connects the empirical data to a study’s initial research questions and ultimately, leads to its conclusion. Therefore, it is a logical itinerary that provides the researcher with systematic guidelines to the scientific information to address the research questions and a reach in the conclusion. So, the design of a study is the overall planning to conduct a research. It comprises selection of topic for the study and search guidelines and review of related literatures to the topic.

I have collected various RRLs as a paradigm to set an effective outline for the research. I have identified the place and sources of data collection about the topic and constructed the specific objectives of the research to accomplish this research smoothly. Then I made questionnaires and put them randomly on selected native speakers of Tamang to collect the data of adverbs in their language and necessary information about Tamang.

### **3.2 Population and Sample**

In this section, the population and sample of the study have been mentioned.

The researcher had selected 50 native speakers of Tamang language from Bhimphedi Rural Municipality ward no. 1 and 8 of Makawanpur district for the population of this study. He had used both male and female to collect the information.

### **3.3 Sampling Procedure**

The researcher adopted judgmental sampling procedure to select the informants for collecting information for the study. The researcher had chosen 50 native speakers of Tamang language from Bhimphedi Rural Municipality ward no. 1 and 8 of Makawanpur district, province no.3.

### **3.4 Tools for Data Collection**

The main research tools used for collecting data were close ended questionnaires, interview and personal queries for this study. The researcher put 50 questions in English using different types of adverbs and clarified the meaning to the informants in Nepali and asked them to translate in Tamang language verbally or in written form.

### **3.5 Data Collection Procedure**

First of all I went to Kisedi Jarungtol, Bhainse-6 and Mobir, Ipapanchakanya-5 of Bhimphedi Rural Municipality ward no. 1 and 8 of Makawanpur district. I clarified the purpose of my visit and built rapport with them. Then I distributed a sheet of paper with questions or statements written in English and Nepali with different adverbs and asked them to translate verbally or in written form in Tamang language. The informants were most delighted and participated actively as such activities had not been happened before in them. I thanked the respondents for supporting me by giving necessary information for my study.

### **3.6 Ethical Consideration**

Ethical issues are serious concerns for all researchers mostly because of the relationships that are developed during the collection of required information depend upon the ethical issues that the researcher addresses. My relationship to this study, participant as a teacher and the development of a close personal relationship allowed me to obtain important information. Before collecting data, participants were contacted and stated the aim of study clearly. All the respondents were asked for

verbal consensus for their approval for the study. Similarly, they were ensured that their names would be replaced with codes like participant 'A' and participant 'B'. The responses of the participants and observed details would be kept confidential and be used only for research purpose.



## CHAPTER FOUR

### ANALYSIS AND INTERPRETATION OF RESULTS

This chapter deals with the analysis and interpretation of data which is collected for the research from the field survey to accomplish the study.

#### 4.1 Analysis and Presentation of Adverbs in Tamang Language

This section is concerned with the analysis and interpretation of the collected data from the primary sources.

##### 4.1.1 Time Adverbs in Tamang

Table No.: 2

Showing the Time Adverbs

Tense	Adverbs ( Time) in English	Adverbs (Time) in Tamang
Present	Now	Da-te/ tande/ tande-ke
	Today	Tini
	Now a days	Tini-nhang-gar
	These days	Tini-nhang-gar
	At present	Date-ke
	Right now	Da-te-ke
	Sometimes	Khaima-khaimam/ kha-khaimam
	Still	Da-te-dona/ tan-de samma
	Yet	Ta-re/da-re-henje
	Already	Munun-mula/to-lon
	Just	Da-te-ge/bhakhar-je
	Recently	Tila-o-ne/ o-ya-tari
	This time	chu-sama-ya
	This week	chu-hapta
This month	chu-la-ri	

	Morning	Syho-ri
<b>Past</b>	Then	the-hen-je
	Ago	nga-ch-chha
	Last year	ti-kyung-ma/ niba-barsha
	Previous	niba/ ga-ta
	Yesterday	ti-la/tilma
	Last night	niba-mhunan/ tolo-mhunang
	Previous month	niba-mahina
	Previous year	niba-dhing-ri/ yar-ba ding-ri
	A year before previous Year	nikyung-ma
	Long ago	on-ma
	Once upon a time	ghik-samayeri
	A day before yesterday	o-ne

	Next year	gu-ring
	A year after next year	re-dhing/re-ding
	Tomorrow	yam-syho/ nhang-gar
	A day after tomorrow	re-ning/reni
	Three day after the day	somre-lich-chha
	Soon	yo-nan/ yo-na
	This afternoon	chu-din-ri
	This evening	chu-ngya-se
	Tonight	tini-mhu-nang
	Before	hach-chha/ nghach-chha

<b>Future</b>	Immediately	dat-ten/yo-nan/jhat-tan
	After	jhama-hinse
	Late	leech-chha
	Early	yo-na/yo-nan
	Shortly	tun-na/ tun-na-ki
	At once	ti-ram-ri

The above table shows that the Tamang has more time adverbs in terms of times of days and years but longer linguistics devices are used to show the time adverbs in Tamang. It was found that Tamang is rich in time adverbs as it has a no. of deictic expression referring to the time within or around which the utterance takes place. For example: Tini “today”, Tila “yesterday”, Nhang-gar “tomorrow”, Ngya-se “evening”, Gu-ring “next year”, Tikyungma “last year” etc. are some of the Time Adverbs frequently used in a day to day communication in Tamang. The following table shows the similarities and differences between the uses of Time Adverbs.

Moreover, English has more tense specific time adverbs than in Tamang. Tamang language has less specific time adverbs. So, most of them are used in difference tenses. There is no one to one similarity between Tamang and English. The above table also suggests that Tamang has more number of time adverbs than in English which refer to past, present and future tenses. So, the English explanation is used to show more adverbials in English instead of pure time adverbs. Some examples that verify the time adverbs can be given as follows:

- ❖ A:le tila dim-ri haji. (Exclusive translation)
  - Younger brother yesterday house came. (Word for word translation)
  - Younger brother came home yesterday. (Free translation)
  
- ❖ Ngala a:ma nhang-gar ngya-se dim-ri jyon-hala. (IT)
  - My mom tomorrow evening house come. (WWT)
  - My mom will come home tomorrow evening. (FT)
  
- ❖ The gu-ring dimri hasela mula.(IT)
  - S/he next year home come. (WWT)
  - S/he will come home next year

### 4.1.2 Adverbs of Place

Table No.: 3

#### Showing Place Adverbs

Adverbs(place) in English	Adverbs(place) in Tamang
Here	Chu-ri
There	The-ri
Up	Tor
Near	Nga:m-ri
Down	mar
Far	Tha:reng
There to	Theri-kyar
Here to	Churi-kyar
Here with	Chu-den
Somewhere	Hanang-hanang
Everywhere	Hanang-da-man
Nearby	Nga:m-la
Behind	Hyap-se/hyap-seri
Above	Tor-se
Anywhere	Han-da-man
Away	Tha:reng
Outside	Mang-gya:r
Inside	Tong-gya:r/Nhang-ri
Below	di-ri/ti-ri
Between	Gung-ri/kung-ri
Through	Hocha:kyam/the-gyam-se
Around	Ori-pari-ri
Abroad	Mila-hyul-ri/bidesh-ri

Backward	Gyapse-patti/hyapse-patti
Beyond	The-hense-kyar
Downwards	Mar-patti/mar-seri
Upward	Tor-patti/tor-seri
Forward	Ngachchha-patti/ngo:n-sang-gyar
Eastward	Syhar-patti
Westward	Nhup-patti
Northward	Jyang-patti
Southward	Ui-patti/lo-patti
Ahead	Aga:di-patti
Indoor	Dim-nang-ri

The above mentioned table of place adverbs shows that Tamang language has more place adverbs than the English. It has deictic in forms whereas English doesn't possess the deictic form. Tamang is rich in place adverbs in which two or more words are used to express same time adverbs. The eclectic form 'ri', 'gyam-se', 'patti', are used show the distance , direction and position of the object in relation to another adverbs in Tamang language whereas, there is no such ablative eclectic forms are used in English language. Following examples can be given to justify contrastive in both the Tamang and English languages as: In Tamang Language, di-re "below", phi-ri "above", gung-ri "in the middle", yap-se "behind", chu-ri "here", the-ri "there", tor "up", mar "down", lichchha "before", ngachchha "after", tha-reng "far" etc. are the most common place adverbs used to indicates the place. The table below justifies the comparison of place adverbs in both Tamang and English languages:

- ❖ The mar-gyam-se khaji. (IT)
  - S/he down came. (WWT)
  - S/he came from down. (FT)
- ❖ The-ni jyang-patti niji. (IT)
  - They northward went. (WWT)
  - They went northward. (FT)
- ❖ Kunsang ngala dim ngam-ri chiba-mula. (IT)

- Kunsang my house near live. (WWT)
- Kunsang lives near my house. (FT)

### 4.1.3 Adverbs of Manner

**Table: 4**

**Showing Manner Adverbs**

<b>Adverbs(manner)</b>	<b>Adverbs (manner) in Tamang</b>
Slowly	Kai-nale/ kai-na-kile
Quickly	Yo-na/ yo-nale
Hard	Gaha-rho-tasi
Fast	Yo-na
Well	Jya-naale
So	The-rang-se/ the-tasi
Thus	Cho-rang-le
Warmly	Nya-no
Coolly	Sa:nta-se
Hotly	Bom-ta-si/bom-khasi
Fluently	Rok-adina-kile
Strongly	Kong-nale/ kadai-se
Kindly	Daya-lasi
Wisely	Chala-kise
Badly	Ajya-nale
Neatly	Safa:tana-le
Heavily	Lhi-nale
Foolishly	Murkha-rhang-le
Gently	Jya-nale
Anyhow	Khaso-lasai-nun

Somehow	Ha-rang-lasai-nun
Generously	Uddar-tasi
Certainly	Pakka-nun/abasya-nun
Surely	Pakka-nun
Definitely	Nis-chit-nun
Clearly	Is-pasta-lasi
Probably	Sam-bha-ba-tari
Undoubtedly	Ni-sandye-nun
Possibly	Sam-bhabata-ri
Actually	Bas-tab-ri
Apparently	Is-pasta-ri
Sadly	Dung-gan-tasi/Dukhi-tasi
Quietly	Kudi-si/chup-tasi
Loudly	Bang-li
Silently	Kudi-si/chup-tasi
Gladly	Tang-si/Khusi-tasi

The above table elucidates that suffix ‘ly’ is used to make Manner Adverbs in English and the ‘ly’ is added with adjectives to make adverbs. But Tamang manner adverbs have ‘na’, ‘nale’, ‘ri’, etc. are the suffixes used. Though the manner adverbs are derived from adjective by adding suffixes in both the languages, Tamang Manner Adverbs are also formed from adding ‘na’ adverbializer with stative verb. There is less number of pure adverbs of Manner in English. The examples below can justify its comparison between both Tamang and English manner adverbs as follows:

- i. Ram dim-ri yona niji. (IT)
  - Ram house quickly went. (WWT)
  - Ram went house quickly. (FT)
- ii. Nga:la pho mren-ji. (IT)
  - My stomach full. (WWT)
  - My stomach is full/I am full. (FT)
- iii. Nagi-se sya mren-na chasi yar-ji.

- Dog meat full ate ran away. (WWT)
- A dog ate meat until it was full and ran away. (FT)

#### 4.1.4 Adverbs of Frequency

**Table: 5**

**Showing the Adverbs of Frequency**

<b>Adverbs(frequency)</b>	<b>Adverbs (frequency) in Tamang</b>
Once	Ti-ram/ ti-dong
Often	Lhana-rang/ pra:ya
Never	Hai-man
Always	Hai-ma-daman,khai-ma-daman
Occasionally	Hai-ma-hai-mam
Seldom	Bira-lai-nun
henceforth	The-hen-je
Usually	Pra:ya, lhana-rang
Frequently	Hai-ma-daman/ba-ram-bar-se
Continually	Niran-tar-nun
Repeatedly	Patak-patak-se/doho-rai/tehe-rai-se
Periodically	Samaya-samaya-ri
Rarely	Haima-haima-je
Hardly	Mus-kil-se
severely	Lhanan/acha-kali-se
twice	Nhi-ram
thrice	Som-ram

The table above shows that the frequency adverbials indicate routine or repetition of activities and are often used with simple present tense. In English ‘always’ shows 100% frequency, almost always shows 95%, usually covers 75% frequency. Likewise often deals 50%, sometimes shows 25%, rarely/hardly/seldom



shows 5% and never shows 0% certainty. The word always, often, frequency, repeatedly, etc. have more deictic forms using Tamang. It is very interesting to say that Tamang is richer in adverbs of frequency. It is placed after the subject and before the main verbs in English whereas the adverbs of frequency are placed just after the subject in Tamang. The examples that justify the concept clearly can be given as follows:

- i. Ngan-se barsa-la ti:ram hach-jyon chhut- ti kin-mula.(IT)
  - We yearly once at least vacation annually. (WWT)
  - We take a vacation at least once annually. (FT)
- ii. The lha:na-rang geri dhila ta-mula. (IT)
  - He often work late be. (WWT)
  - He is often late for work. (FT)
- iii. Kunsang hai-man iskul-ri gaina ala:. (IT)
  - kunsang never school late . (WWT)
  - Kunsang is never late for school. (FT)

#### 4.1.5 Adverbs of Degree

**Table No.: 6**

**Showing the Adverbs of Degree**

<b>Adverb (degree) in English</b>	<b>Adverb (degree) in Tamang</b>
Very	Lha:na/lha:nan
Quite	Lha:nan/yekdam
Too	Nun/te-n
Hardly	Jaso-taso/haima-hai:mam
Fairly	Jhya-nale/chya-ki-le
Rather	Chi-jaa-gi bisam
Enough	Koi-la/koi-na
Any	Ti-gai/lig-ta-n
No	a:ta/a-hin
Almost	Lha:na-rang/yoba-meba/kari:b
Altogether	Chhang-man/jam-man

Far	Tha:reng
Happily	Tang-si/tang-ban
Truly	Hin-ban/sa:nchi-nun
Extremely	Lha:nan
Wholly	Chhang-man/jam-man
Simply	Je-ke
Gently	Kolse-le/jyana-le
Duly	Lelo-dang-se
Lonely	Yagar-gi/yakkar-gi
Friendly	Rho-la-si/mitrawat
Lovely	Maya-lasi
Far and away	Lhanan-tha:reng
To and fro	Nga-ch-chha-lich-chha/yap-se-ngo-se
Certainly	Abas-sen/pakkan

The table mentioned above shows that the Tamang language has less no. of degree adverbs through deictic forms some of the Adverbs use to show the degree of an action are loan words from Nepali language. As the Tamang language speakers are declining, the most of the Tamang speakers speak their language using Nepali loan words. The modifiers of adjective an adverb commonly expressed degree in the sentences. The adverbs lha:nan/ach-cha-kali “very/much/quite/extremely/heavily” and ekdam “very” in Nepali are used to refer degree adverbs. The examples below will justify more clearly as follows:

- i. Ye-la a:nga lha:nan jyaba mula. (IT)
  - your younger sister very beautiful be. (WWT)
  - Your younger sister is very beautiful. (FT)
- ii. The- la aba: ekdam kol-se-le se-ji. (IT)
  - his/her father very slowly gone. (WWT)
  - His/Her father has gone very slowly. (FT)
- iii. Nga tini lha:nan tang-ban mula. (IT)
  - I today very happy be. (WWT)
  - I am very happy today. (FT)

Furthermore, the Tamang language has some other types of adverbials found in practice which are somehow different from the above mentioned adverbials. These are given as:

#### 4.1.6 Sentence Adverbials

Glover (1974, p.132) says “sentence adverbials are free forms modifying a whole sentence by expressing the speaker’s attitude to the predication made.” Schachter and Shopen (2007, p.20) point out that sentence modifiers commonly express speaker’s attitudes towards the event being spoken of; modifiers of verbs or verb phrases commonly express time, place, direction, manner etc. For example: *durbhagyavas* “unfortunately”, *pakkan* “certainly”, *jhandaile* “nearly” are sentence adverbials modifying the whole sentence as follows:

- i. *Durbhagyavas, Ram SLC-la janch-ri feil taji.* (IT)
  - Unfortunately, Ram SLC exam fail be. (WWT)
  - Unfortunately, Ram failed his SLC examination. (FT)
- ii. *Pakkan, the-ni gade rembo-den mring hinna.* (IT)
  - Certainly, they husband wife be. (WWT)
  - Certainly, they are husband and wife. (FT)
- iii. *Jhandai, nga tini siba-la.* (IT)
  - Nearly, I today die. (WWT)
  - I was nearly to die today. (FT)

#### 4.1.7 Quantitative Adverbs

The Tamang adverbs are further classified as quantitative adverbs according to ‘Intellectual Tamang Grammar’ Yonjan (2018, p.126). The table shows some of the quantitative adverbs in Tamang as follows:

**Table No.: 7**

#### **Quantitative Adverbs in Tamang**

<b>English(quantitative adverbs)</b>	<b>Tamang(quantitative adverbs)</b>
How much	Kade/Gade
That much	Cho-de/Hotte/Itte
Much	Lha:na/Lha:nan
More	Lha:na/Lha:nan
Little	Chyang-na/Chang-nale

Little much	Udi:di
All	Mokon/Chhang-man
Whole	Dhok-nun
Half	Gang-sal
Full	Chhang-man/Jam-man

The table above shows the quantitative adverbs in Tamang. It is found to be richer in Tamang language though these are mentioned in different adverbials of English language. There are lots of adverbs which are overlapped in different types of adverbs mentioned above in English language.

## CHAPTER FIVE

### SUMMARY, CONCLUSION AND IMPLICATIONS

This chapter deals with summary of the research, conclusions and implications for the policy level, practice level and further researches in the future.

#### 5.1 Summary of findings

On the basis of analysis and interpretation of the collected data it was found that the types of Tamang adverbs were more than English adverbs. In English there were five types of adverbs were found i.e. adverbs of time, adverbs of place, adverbs of manner, adverbs of frequency and adverb of degree whereas in Tamang language there were seven types of adverbs i.e. adverbs of time, adverbs of place, adverbs of manner, adverbs of frequency, adverbs of degree, sentential adverbials and quantitative adverbs were found so far. But Yonjan A. (2018, p.82) there were four types of adverbs mentioned. They were adverbs of time, adverbs of place, adverbs of manner and quantitative adverbs. Therefore, it was found that the adverbs of frequency and adverbs of degree were poor in Tamang language. To make the frequency and degree adverbs different types of suffixes like 'le', 'man', 'ban', 'se' etc. were used. In Tamang language more pure adverbs were found than English language. The Tamang adverbs were found to be constant. There were no comparative and superlative forms of Tamang adverbs whereas in English language, comparative and superlative forms of the adverbs were found. In English, most of the adverbs were found to be form through adding 'ly' morpheme with the adjectives like beautifully, slowly, interestingly, actively etc. and few adverbs were formed by adding prepositions and some phrases i.e. onward, upward, downward, eastward, northward, southward etc. whereas in Tamang language adverbs were formed by adding different types of suffixes with adjectives, verbs, sometime nouns, phrases etc. like jyana:le 'beautifully/sweetly/prettily', chhyong-ban 'running', syhargi 'eastward', nhubgi 'westward', jhyangi 'northward' and lhogi 'southward' etc. Tamang adverbs were found to be more deictic in nature but the English adverbs were not found so. The Tamang language followed Subject, Object and Verb structure (SOV) as in Nepali. So, most of the adverbs in Tamang language placed between subject and object in the

sentences but in English language adverbs were placed before and after verbs. The placement of English adverbs follow strict grammatical rule whereas the placement of Tamang adverbs do not follow strict grammatical rule in a sentence.

As the Tamang language is in declining phase, it was found that Tamang language was greatly affected by Nepali language and Tamang language use some loan adverbs or morphemes to make adverbs i.e. patti 'towards', jamman 'wholly', pakka/nischaya 'surely', dhurbhagya-bas 'unfortunately', antya-ri 'finally' etc. which were not found in English. The adverbs like chhang-man 'all', kade 'how much', chaja-gi 'little/not enough', lha:nan 'more/enough' etc. were kept in quantitative adverbs in Tamang language but the adverbs like all, much, little, enough etc. were not found in quantitative adverb in English language. English adverbs were found to be tense specific but Tamang adverbs were not found to be tense specific. They were specified by different suffixes. It was also found that in Tamang language, two or more adverbs were used to show the same context but in English language, one to one adverb was found to be used for a context in the sentences. Gyam-se 'from', Patti 'towards' were the ablative enclitic attached to show the locative or place adverbs in Tamang language. The Tamang manner adverbs were derived from stative verb mern 'full' as mern-nale 'fully' and adjective jyaba 'good' as jya-nale 'beautifully/nicely'. Though the Tamang language is rich in adverbs, it was found that the Tamang people use less adverbs in their day to day Tamang communication.

## **5.2 Conclusions of the Findings**

It was found that Tamang language is rich in adverbs. It has more number of adverbs in term of time, place and manner but slightly poor in term of frequency and degree adverbs. Furthermore, Tamang adverbs are classified in quantitative and sentential adverbials which are not found in English language. The Tamang adverbs are derived from not only adjective preposition and some other phrases but also it is form sometimes from verbs. The Tamang sentence structure follow just like the structure of Nepali i.e. S.V.O therefore, most of the adverbs are found to be placed between the subject and the object. The adverb of English strictly follows grammatical rules for its placement. Tamang language use more suffixes in making adverbs than the English language.

## **5.3 Implication of the Findings**

Every research study should content its recommendation in one or the ways. Therefore, this study has some implications. It can be implemented in various levels i.e. in policy level, practice level and further research study level. The implications of the study on these levels have been in stated as follows:

### **5.3.1 Policy Level**

The findings of this research are most valuable to the curriculum designer and policy constructors of educations in Nepal. It is helpful to the government of Nepal or policy maker to make Tamang bi-lingual awareness programs to the Tamang community to enhance the main stream of the development in Nepal. This study will contribute to the concerned authority to make rules and regulation and manuals on behave of education, media, science and technology, politics, investigation, health and so on and to implement them in state and national level to make the Tamang community aware of national educational policies. It assists curriculum designer to design the curriculum that meet the national education course for the national development and publish the textbook accordingly. These also reduce the hazardous risk caused by natural catastrophes through different media which are implemented by the government of Nepal and notify them about future calamities to be safe from them.

### **5.3.2 Practice Related**

The findings of this study are most significant to the learners of EFL and TFL and practice them in micro and macro levels of educational activities. As Tamang language is the fifth largest indigenous language in Nepal, it plays vital role in communication system in Nepal for national development. So, it will promote researches in Tamang language, culture and education as well as tourism. The application of Tamang language in local curriculum in lower level of education in community schools will be effective through such researches in Tamang language. It will enhance the confidence level of Tamang students which will promote to meet national educational objectives. The findings of this research help to adopt technique and methodologies that raise the cohesion and coherent cognitive level of Tamang student and finally raise national unity and patriotism.

### **5.3.3 Further Research**

The research endeavored hard to collect possible data for the research therefore this research deserve a valuable tool to make further study about Tamang language and its socio-cultural existence. The research which had made is a specific study i.e. Tamang adverbials and compare and contrast with that of English. So there are numerous aspects of study in Tamang language to make the research which will be one of the Review Related Literature (RRL) for the further researches regarding Tamang language and will facilitate the researcher to sketch rough language graph and make survey, research strategies, assumptions, annotations, documentations to start the further research in future.

The findings of this research were limited only on 50 Tamang peoples of above mentioned places of Bhimphedi Rural Municipality-1 and 8, Makawanpur district. So it can't be claimed that the findings of this study are applicable for all the districts in Nepal. To test the validity of these findings, it is desirable to carry out similar type of researches in these areas taking greater number of the different people of various ethnic groups.



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## APPENDIXES:

### APPENDIX-I

#### Tamang Population in Different Local Levels in Makawanpur District

S.no.	Name of local levels	Total Tamang population	Total population	Percentage
1	Bhimphedi R.M	13,879	24,960	55.60
2	Bagmati R.M	18,463	30,587	60.36
3	Bakaiya R.M	29,043	39,642	73.26
4	Makawanpur gadi R.M	15,048	25,379	59.29
5	Indrasarowar R.M	9,970	13,891	71.77
6	Thaha M.	19,695	42,122	46.76
7	Kailas R.M.	16,063	23,922	67.15
8	Raksirang R.M.	13,235	26,192	50.53
9	Manahari R.M.	17,967	39,122	45.93
10	Hetauda S.M.C.	47,718	154,660	30.85
Total population		201,081	420,477	47.82

**Table-8: Showing Tamang population distribution in Makawanpur district**

**Source: Office of Statistics, Makawanpur (2018)**

## APPENDIX-II

### Language spoken in Nepal according to CBS Report (2013)

S.N	Mother Tongue	Number	Percent
1	Nepali	11,826,953	44.66
2	Maithili	3,092,530	11.67
3	Bhojpuri	1,584,958	5.98
4	Tharu	1,529,875	5.77
5	Tamang	1,353,311	5.11
6	Newar	846,557	3.20
7	Bajjika	793,416	2.99
8	Magar	788,530	2.98
9	Doteli	787,827	2.97
10	Urdu	691,546	2.61
11	Avadhi	501,752	1.89
12	Limbu	343,603	1.30
13	Gurung	325,622	1.23
14	Baitadeli	272,524	1.03
15	Rai	159,114	0.60
16	Achhami	142,787	0.54
17	Bantawa	132,583	0.50
18	Rajbanshi	122,214	0.46
19	Sherpa	114,830	0.43
20	Hindi	77,569	0.29
21	Chamling	76,800	0.29
22	Bajhanghi	67,581	0.26
23	Santhali	49,858	0.19
24	Chepang	48,476	0.18

25	Danuwar	45,821	0.17
26	Sunuwar	37,898	0.14
27	Magahi	35,614	0.13
28	Uranw/Urau	33,651	0.13
29	Kulung	33,170	0.13
30	Kham	27,113	0.10
31	Rajsthani	25,394	0.10
32	Majhi	24,422	0.09
33	Thami	23,151	0.09
34	Bhujel	21,715	0.08
35	Bangla	21,061	0.08
36	Thulung	20,659	0.08
37	Yakkha	19,558	0.07
38	Dhimal	19,300	0.07
39	Tajpuriya	18,811	0.07
40	Angika	18,555	0.07
41	Sampang	18,270	0.07
42	Khaling	14,467	0.05
43	Wambule	13,140	0.05
44	Kumal	12,222	0.05
45	Darai	11,677	0.04
46	Bahing	11,658	0.04
47	Bajureli	10,704	0.04
48	H yolmo/Yholma	10,176	0.04
49	Nachhiring	10,041	0.04
50	Yamphu/Yamphe	9,208	0.03
51	Bote	8,766	0.03

52	Ghale	8,092	0.03
53	Dumi	7,638	0.03
54	Lapcha	7,499	0.03
55	Puma	6,686	0.03
56	Dungmali	6,260	0.02
57	Darchuleli	5,928	0.02
58	Athpariya	5,530	0.02
59	Thakali	5,242	0.02
60	Jirel	4,829	0.02
61	Mewahang	4,653	0.02
62	Sign Language	4,476	0.02
63	Tibetian	4,445	0.02
64	Meche	4,375	0.02
65	Chhantyal	4,283	0.02
66	Raji	3,758	0.01
67	Lohorung	3,716	0.01
68	Chhintang	3,712	0.01
69	Ganagai	3,612	0.01
70	Pahari	3,458	0.01
71	Dailekhi	3,102	0.01
72	Lhopa	3,029	0.01
73	Dura	2,156	0.01
74	Koche	2,080	0.01
75	Chilling	2,046	0.01
76	English	2,032	0.01
77	Jero/Jerung	1,763	0.01
78	Khash	1,747	0.01

79	Sanskrit	1,669	0.01
80	Dolpali	1,667	0.01
81	Hayu/Vayu	1,520	0.01
82	Tilung	1,424	0.01
83	Koyee	1,271	0.00
84	Kisan	1,178	0.00
85	Waling/Walung	1,169	0.00
86	Musalman	1,075	0.00
87	Hariyanwi	889	0.00
88	Jumli	851	0.00
89	Punjabi	808	0.00
90	Lhomi	808	0.00
91	Belhare	599	0.00
92	Oriya	584	0.00
93	Sonaha	579	0.00
94	Sindhi	518	0.00
95	Dadeldhuri	488	0.00
96	Byansi	480	0.00
97	Assami	476	0.00
98	Khamchi(Raute)	461	0.00
99	Sam	401	0.00
100	Manange	392	0.00
101	Dhuleli	347	0.00
102	Phangduwali	290	0.00
103	Surel	287	0.00
104	Malpande	247	0.00
105	Chinese	242	0.00



106	Khariya	238	0.00
107	Kurmali	227	0.00
108	Baram	155	0.00
109	Lingkhim	129	0.00
110	Sadhani	122	0.00
111	kagate	99	0.00
112	Dzonkha	80	0.00
113	Bankariya	69	0.00
114	Kaike	50	0.00
115	Gadhawali	38	0.00
116	French	34	0.00
117	Mizo	32	0.00
118	Kuki	29	0.00
119	Kusunda	28	0.00
120	Russian	17	0.00
121	Spanish	16	0.00
122	Nagamese	10	0.00
123	Arabi	8	0.00
124	Others	21,173	0.08
125	Not Reported	47,718	0.18
	<b>Total</b>	<b>26,494,504</b>	<b>100.00</b>

### APPENDIX-III

#### Number of Tamang population in different districts in Nepal, census 2011

(CBS 2013)

S.no.	Name of districts total	Total Population	Male	Female
1.	Taplejung	5,649	2,696	2,953
2.	Panchthar	13,647	6,236	7,411
3.	Ilam	20,175	9,794	10,381
4.	Jhapa	23,369	8,380	9,404
5.	Morang	23,736	10,921	12,815
6.	Sunsari	17,636	8,236	9,400
7.	Dhankuta	10,510	4,796	5,714
8.	Terhathum	6,675	3,069	3,606
9.	Sankhuwasabha	16,574	7,883	8,691
10.	Bhojpur	17,235	8,140	9,095
11.	Solukhumbu	10,485	5,113	5,372
12.	Okhaldhunga	14,400	6,621	7,779
13.	Khotang	9,327	4,351	4,976
14.	Udaypur	21,724	10,117	11,607
15.	Saptari	1,162	815	797
16.	siraha	7,029	3,431	3,598
17.	Dhanusa	9,475	4,678	4,797
18.	Mahottari	9,585	4,740	4,845

19.	Sarlahi	39,803	19,295	20,508
20.	Sindhuli	79,590	37,936	41,654
21.	sindhupalchok	98,570	48,303	50,264
22.	kavrepalanchok	129,913	61,543	68,370
23.	lalitpur	61,368	30,602	30,766
24.	Bhaktapur	27,249	13,637	13,612
25.	Kathmandu	192,311	97,503	94,808
26.	Nuwakot	118,873	57,178	61,695
27.	Rasuwa	29,782	14,620	15,162
28.	Dhading	74,239	25,769	39,070
29.	Makawanpur	201,081	97,745	103,336
30.	Rautahat	12,250	6,154	6,096
31.	Bara	27,809	13,400	14,409
32.	Parsa	10,117	5,047	5,070
33.	Chitwan	46,198	22,520	23,678
34.	Gorkha	13,339	6,190	7,149
35.	Lamjung	12,121	5,646	6,475
36.	Tanahu	4,239	1,983	2,256
37.	Syngja	271	133	138
38.	Kaski	13,362	6,658	6,704
39.	Manang	825	429	396
40.	Mustang	304	177	127
41.	Myagdi	266	181	85
42.	Parbat	355	207	148
43.	Baglung	704	356	348
44.	Gulmi	117	52	65
45.	Palpa	212	119	93

46.	Nawalparasi	6,209	2,993	3,216
47.	Rupandehi	1,799	894	902
48.	Kapilbastu	316	160	156
49.	Argakhanchi	60	17	43
50.	Pyuthan	365	174	191
51.	Rolpa	63	42	21
52.	Rukum	63	44	19
53.	Salyan	64	45	19
54.	Dang	456	247	209
55.	Banke	1,113	548	565
56.	Bardiya	1,144	552	592
57.	Surkhet	447	249	198
58.	Dailekh	358	213	172
59.	Jajarkot	48	34	14
60.	Dolpa	441	231	210
61.	Jumla	1,221	563	658
62.	Kalikot	87	51	36
63.	Mugu	4,353	2,041	2,312
64.	Humla	6,841	3,446	3,395
65.	Bajura	125	572	53
66.	Bajhang	250	136	114
67.	Achham	290	137	153
68.	Doti	306	176	130
69.	Kailali	2,456	1,192	1,264
70.	Kanchanpur	6,401	2,921	3,480
71.	Dadeldhura	105	62	43
72.	Baitadi	43	18	25

73.	Darchula	119	62	57
74.	Ramechhap	38,842	17,608	21,234
75.	Dolakha	31,307	14,580	16,727

## **APPENDIX-IV**

### **Interview Questionnaires**

This questionnaire has been prepared to draw data or information for the research work entitled **The Use of English Adverbs and Tamang Adverbs: A Comparative Study**. This study is being carried out under the guidance of Sharoj Lamichhane, Head of Department of English Language Education, Hetauda School of Management and Social Sciences. The researcher hopes that you all co-operate with him in giving authentic and reliable information that will be valuable work and he wants to do commitment that he never misuses and sells the data or information for earning money.

Researcher  
Purne Tamang  
Hetauda School of Management and Social  
Sciences  
Hetauda-4

## APPENDIX-V

### Questionnaire

Name: ..... Age: ..... s e x : ... ..

Rural Municipality: ..... Ward no.: .....

District: .....

Academic Qualification: .....

This interview/questionnaire has been prepared in order to accomplish a research work entitled **The Use of English Adverbs and Tamang Adverbs: A Comparative Study**. Please respond each item how do you use those terms in your everyday life. The researcher hopes that all of you co-operate with him in giving reliable information which will be inevitable help to complete his research work.

1. I always play football.

.....  
..

2. When did your younger brother go Kathmandu?

.....  
.

3. He sometimes goes to Pokhara.

.....  
...

4. She went Nepalgunj yesterday.

.....  
...

5. He often goes to Butwal.

.....

6. He returned sadly.

.....

7. She was singing a song loudly.

.....  
...

8. Pasang married to Pemba happily.

.....  
...

9. They are reading an English book silently.

.....  
...

10. They came home accidentally.

.....  
...

11. She wrote a letter carefully.

.....  
.....

12. You distribute the apples equally.

.....  
...

13. She spoke to us rudely.

.....  
...

14. I go home every day.

.....  
...

15. My father comes home twice a month.

.....  
...

16. I never drink alcohol.

.....  
...



17. He repeatedly commits the same mistake.

.....  
...

18. Cows have eaten whole the grass on the field.

.....  
...

19. You sit here.

.....  
...

20. Come inside the room please.

.....  
...

21. Father has just gone outside.

.....  
...

22. My mama comes to me occasionally.

.....  
.....

23. English is spoken everywhere in the world.

.....  
...

24. Dawa runs quickly.

.....  
.....

25. His house is near to my home.

.....  
...

26. They live very far from me.

.....  
...

27. Where are you going?

.....  
...

28. Palsang lives away from me.

.....  
...

29. Kunsang wakes up early in the morning.

.....  
.....

30. My elder brother will come home after three days.

.....  
.....

31. Don't disturb me, I'm reading a story now.

.....  
.....

32. I shall see you tomorrow.

.....  
...

33. Since, I arrived here, there were nobody.

.....  
.....

34. My children are coming home tomorrow.

.....  
...

35. Chhesang came a day before yesterday.

.....  
.....

36. Lhasang hasn't come yet.

.....  
.....

37. You all must present the party.

.....  
.....

38. I drank little alcohol.

.....  
...

39. This is enough for me.

.....  
.....

40. Drinks were very well.

.....  
....

41. Preeta went running.

.....  
.....

42. Let's go fast.

.....  
.....

43. You speak politely.

.....  
.....

44. He speaks slowly.

.....  
.....

45. You sit here.

.....  
...

46. My sister went upward.

.....  
.....

47. She stood up first.

.....  
.....

48. Long ago there lived a fox in a jungle.

.....  
.....

49. Migmar's father will come today evening.

.....  
...

50. You come whenever you want.

.....  
.....

## APPENDIX-VI

### Questionnaire

Name: ..... Age: ..... s e x : ... ..

Rural Municipality: ..... Ward no.: .....

District: .....

Academic Qualification: .....

This interview/questionnaire has been prepared in order to accomplish a research work entitled **The Use of English Adverbs and Tamang Adverbs: A Comparative Study**. Please respond each item how do you use those terms in your everyday life. The researcher hopes that all of you co-operate with him in giving reliable information which will be inevitable help to complete his research work.

1. I always play football.  
Nga haima-daman football khlung-mula.  
Nga sat-tan football khlung-mula.
2. When did your younger brother go Kathmandu?  
Ye-la a:le yam-buri haima-niji ?  
Ye-la a:le yam-buri khaima-yar-ji ?
3. He sometimes goes to Pokhara.  
The haima-haimam pokhara niba-mula.  
The kahile-ka:hi pokhara yarba-mula.
4. She went Nepalgunj yesterday.  
The ti-la Nepalgung-ri niji.  
The til-ma Nepalgung-ri yarji
5. He often goes to Butwal.  
The lha:na-rang Butwal-ri niba-mula.  
The pra:ya butwal-ri yarba-mula.
6. She returned sadly.  
The dungal-tasi to-khaji.  
The lha:nan dukhi-tasi to:ji.
7. She was singing a song loudly.  
The-se bang-bang-se hwai: koji-bala.  
The jo:r-jo:r-se hwai: koji-ban-mubala.
8. Pasang married to Pemba happily.  
Pasang-se Pemba-da tang-si brel-sang laji.  
Pasang-se Pemba-da tang-si tang-si bihe laji.

9. They are reading an English book silently.  
The-ni kade angreji chhyoi kudisi pada:p laban-mula.  
The-ni gade-se angreji kita:b pad-ti-jiban mula.
10. They came home accidentally.  
The-ni gade thor-si-mum dim-ri ha:jim.  
The-ni kade ekka-si tim-ri ha:jim.
11. You distribute the apples equally.  
Rhang-nise sya:u bara:bar tana po-lau.  
Ye-ni gade-se sya:u bara:bar tana po-dang-go.
12. She spoke to us rudely.  
The ngaden ajyana-le tam laji.  
The-se ngaden ajena tam pang-ji.
13. I go home every day.  
Nga saddan dim-ri niba-mula.  
Nga haima-daman tim-ri niba-mula.
14. My father comes home twice a month.  
Nga-la aba maina-la nhi:ram jyonhaba-mula.  
Nga-la aba la:ri ni-ram chyonhaba mula.
15. I never drink alcohol.  
Nga haiman airak athung.  
Nga airak haiman athungba mula.
16. Cows have eaten whole the grass on the field.  
Mhe-se warila chhe chhangman chajim.  
Mhe-se warila chhe penan chajim.
17. You sit here.  
Ye chu-ri chiu.  
Ye it-ti chiu.
18. Come inside the room please.  
Khotha nang-ri chyon-hasyhugo.
19. Father has just gone outside.  
Nga-la aba tande-ge mang-gyar gyam chyon- haji.
20. My mama comes to me occasionally.  
Nga-la Asyang haima: haima-ge ngaja: da:ba mula.

21. English is spoken everywhere in the world.  
Angreji hyul-ri handaman pang-mula.
22. Dawa runs quickly.  
Dawa yona-yona chhyong-ba mula.
23. His house is near to my home.  
The-la dim naga-la dim-la ngam-ri mula.
24. They live very far from me.  
The-ni gade ngani-den lha:nan tha:reng chiba-mula.
25. Where are you going?  
Ye hanang ni-laba ?
26. Kunsang wakes up early in the morning.  
● Kunsang syho-ri yonan reba-mula.
27. My elder brother will come home after three days.  
● Nga-la jyo-jyo re-ning dase-da mula.  
● Nga-la chyo-jyo som-re lichchha ta:la.
28. Don't disturb me, I'm reading a story now.  
● Nga-da distab thalau, nga tan-de padti-ban mula.
29. I shall see you tomorrow.  
● Yeda ngai nhang-gar rup-tala.
30. Since, I arrived here, there were nobody.  
● Nga churi da:mam halan are-bala.
31. My children are coming home tomorrow.  
● Nga-la chattugu-kade nhang-gar tim-ri hajiban-mula.
32. Chhesang came a day before yesterday.  
● Chhesang o-ne da:ji.
33. Lhasang hasn't come yet.  
● Lhasang datte-do-na haba-a:re.
34. I drank little alcohol.  
● Ngai chakki airak thung-ji.
35. This is enough for me.  
● Nga-da chode mu-sam koila.  
● Chode mu-sam nga-da yola.

36. Preeta went running.  
● Preeta chhyong-si ni-ji.
37. Let's go fast.  
● Yona brau.  
● Yang yona prado-ji.
38. You speak politely.  
● Rhang jyana-le tam lau.
39. He speaks slowly.  
● The-se kolse-le tam la-mula.
40. You sit here.  
● Ye chu-ri chiu.
41. My sister went upward.  
● Nga-la a:nga tor-patti ni-ji.
42. Long ago there lived a fox in a jungle.  
● On-ma rhi-ri gika lhundi chiba-jim.
43. Migmar's father will come today evening.  
● Migmar-la aba tini nghya-se dase-da mula.
44. You come whenever you want.  
● Ye haima-daman hau.
45. I will come in the evening.  
● Nga nghya-se ha-la.
46. She came here crying.  
● The chu-ri khra-ban haji.
47. Kunsang returned home sadly.  
● Kunsang dung-gal tasi dim-ri to:ji.
48. He watched a movie patiently.  
● The-se dhaire-purbak filim chya-ji.
49. She neatly swept the yard.  
● The-se jyana:le khranga seng-ji.
50. She comes here occasionally.  
● The chu-ri haima-haima-je haba-mula.



## Questions asked to the informants

The respondents are asked to answer the questions in Tamang language:

1. How do you say 'I will go Kathmandu tomorrow' in Tamang language?  
ई... कथाइउरार... सक्छुरी... निजा...।
2. How do you say 'I went Kathmandu yesterday' in Tamang language?  
ईं... बिना थपलुचुरी बिजी...।
3. Would you mind saying me 'Sit down' in your language?  
चुरी... तिउ...।
4. Tell me what you say 'He sometimes goes to pokhara'?  
थं... हेमा हेमा पोखरा लिकुला...।
5. How do you say 'I often go to pokhara'?  
उ प्राये पोखरा लिकुला...।
6. Tell me 'My father comes twice a month' in your language?  
मता आक लारी लिकुला पचाहा हावा कुला...।
7. How do you say 'I am busy now a days'?  
हे... हरे हेवा... मुला...। इ... तिहाइगर व्यस्त मुला...।
8. Tell me 'I am busy now' in Tamang language?  
हे... हरे व्यस्त मुला...।
9. Say 'I was in Saudi Arab last year' in your language?  
हे... तिहबुइगा साउदी अरबी मुला...।
10. 'I am going to watch movie tonight' how do you say in Tamang language?  
इ... तिनी इथासे फिलीम चाउरी निबन मुला...।
11. 'I am going upward' say in Tamang language.  
इ... तीर पदरी निबन मुला...।
12. 'He lives near my home' say in Tamang language.  
थं... इला... बिद... इउरी... चिबा मुला...।
13. How do you say 'Where are you going' in your language?  
थं... हातइ... ति लाबा...।
14. 'My younger sister is walking behind me' how do you say in Tamang language.  
इला... अ।इ... इला... तिहेउइ... प्रबन... मुला...।
15. 'My sister lives away from me' say in Tamang.  
इला... ता।ता... हातेइ... इइ मुला...।
16. How do you say 'Come here' in Tamang.  
थं... चुरी... हाउ...।
17. Tell me 'My sister is outside the room' in your language.  
इला... हा।हा... माइउथर... मुला...।

18. 'He comes once a year in his home' tell me in your language.  
 ...वे... दिगरी... बसना... तिग... हवा... मुला।
19. 'Preeta occasionally goes to her mama's home' please tell in Tamang language.  
 ...प्रीता... हाहा... हमा... से... काहमादला... तिगरी... तिना... मुला।
20. How do you say 'I usually go to Kathmandu'?  
 ...हो... मा... रा... रा... दि... तिना... मुला।
21. How do you say 'I eat rice twice a day'?  
 ...दोई... दि... तला... ली... रम... का... न... च... वा... मुला।
22. Tell me how you say 'Return home quickly'?  
 ...दि... री... मो... ला... दो... गो... हो... री... ।
23. Tell me how you say 'The tiger is running fast'?  
 ...प... य... न... थो... र... र... रो... म... ह... थो... र... व... क... मु... ला।
24. How do you say 'I will certainly go pokhara'?  
 ...डे... पो... ख... रा... ति... र... स... ब... ल... ति... ला... ।
25. Tell me what you say in your language to 'sing a song beautifully'?  
 ...धि... वा... ह... वा... र... ज... पा... न... ल... को... क... ।
26. What do you say 'Wash your dress neatly' in Tamang?  
 ...अ... ला... शे... वा... न... स... का... त... न... ल... शु... ठ... ।
27. What you say in Tamang 'Sing a song loudly'?  
 ...धि... वा... ह... वा... र... को... क... ।
28. 'He went silently' how do you say it in your language?  
 ...थे... कु... डि... सी... ति... ली... ।
29. 'Palsang returned home sadly' tell me in your language.  
 ...पा... ल... स... न... गु... ड... वा... न... त... र... दि... म... री... ती... ली... ।
30. 'He has done his home works completely' how do you say it in Tamang?  
 ...थे... से... र... हा... त... त... दा... ड... ग... न... ल... ।
31. 'Do not eat much' say it in Tamang.  
 ...ना... हा... ना... ख... चा... ड... । ...ना... हा... ना... ह... चा... ड... ।
32. 'He returned home happily' tell me in Tamang.  
 ...थे... ला... ड... सी... दि... म... री... ती... ली... ।
33. 'I went Kathmandu lonely' say it in Tamang.  
 ...हो... य... स... क... र... ग... री... य... म... ड... री... ति... ली... ।
34. 'It is enough' how do you say it in Tamang?  
 ...थो... र... थो... र... थो... र... को... र... ला... ।
35. 'He was extremely happy today' how do you say it in Tamang language?  
 ...थे... ति... ली... ना... हा... त... त... दा... ड... ग... न... ।