

**ENGLISH CODE-MIXING IN MAGAR LITERATURE: A
CASE OF "AACHHIM CHETAIKA"**

**A Thesis Submitted to the Department of English Education
In Partial Fulfilment for the Master of Education in English**

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DECLARATION

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

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DEDICATION

Dedicated

to

*My parents who perpetually strived to make me the person that I am today and
my beloved who always supports me in every steps of my life.*

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ABSTRACT

This study entitled **English Code-mixing in Magar Literature: A Case of Aachhim Chetaika** aimed to identify the mixed English codes and situational contexts from the collection of story in the Magar Kham literature. I collected the data from primary and secondary sources for this study. For primary source, I selected five different Magar Kham literary figures including author of the story by using purposive non-random sampling procedure. Questionnaire was used as a tool to collect the data from primary source. Likewise, I employed the observation checklist as a tool for the secondary source of data collection. After analyzing the collected data, this research concludes that the English code-mixing in the Magar kham literature is being common phenomenon. From the findings of this study, it can be concluded that the 75 mixed codes and different 20 situational contexts were found in the story. Likewise, different five literary figures responded that the main reasons for code-mixing are lack of equivalent terms in the Magar Kham language, linguistic imperialism, lack of language transfer to the younger generation and influence of western cultures.

This study consists of five chapters. **Chapter one** deals with background of the study, objectives of the study, research questions, significance of the study, delimitations of the study and operational definition of the key terms. **The second chapter** consists of review of theoretical literature, review of related empirical literature, implication of the review of the study and conceptual framework. **The third chapter** deals with design of the study, population, sample and sampling procedures, study area/field, tools and techniques for data collection, data collection procedures and data analysis and interpretation procedures. Similarly, **the fourth chapter** covers analysis of data and interpretation of results and **the last chapter** incorporates conclusion and recommendations. The final section of the study incorporates references and appendices.

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LIST OF ABBREVIATION AND SYMBOLS

p. - Page

CBS – Central Bureau of Statistics

Prof. – Professor

S.N. - Serial Number

P.N. – Page Number

Ph. D. – Doctor of Philosophy

Dr. – Doctor

i.e. – that is

No. – Number

VDC – Village Development Committee

Mr. – Mister

Mrs. – Mistress

Pvt. Ltd. – Private Limited

UK – United Kingdom

M. Ed. – Master of Education

CID – Criminal Investigation Department

TV – Television

YCL – Young Communist League

SLR – Self Loading Rifle

SLC – School Leaving Certificate

CHAPTER ONE

INTRODUCTION

This is the study on "English Code-mixing in Magar literature "Aachhim Chetaik". This introduction part includes the background of the study, statement of the problem, research questions, significance of the study, delimitations of the study and operational definition of the key terms.

1.1 Background of the Study

Language is a system of system. Human language is different from animal language. It is common to all human being. It is a means of communication that uses arbitrary signals such as voice sounds, gestures and written symbols. Human language is the best way to express and exchange entire ideas, feelings, emotions, needs and interest among the people. Language is the brick steps for the human civilization, modern technology and development.

Language in its general sense can be defined as voluntary vocal system of human communication. According to Spair (1921, p. 8), "Language is purely human and non-institutive method of communicating ideas, emotions and desires by means of voluntary produced symbol." Likewise, Crystal (2003) says, "Language is concrete act of speaking, writing and singing in a given situation." Similarly, Wardaugh (1986, p. 3) says, "Language is a system of arbitrary vocal symbols used for human communication."

Nepal is a multiracial and multilingual country. It is small in size but it has amazing linguistic diversity. 'There are 125 casts and 123 languages', CBS Report (201, p. 4). However, most of the languages do not have their own written form of language. Therefore, many vernacular language of Nepal are at the edge of extinction.

All the languages of the world are divided into four major language families. They are Indo-European family, Sino-Tibetan family, Austro-Asiatic family and Dravidian family. Magar language comes under the Sino-Tibetan family. It has its own culture and linguistic diversity. According to the CBS Report (2011), Magar population occupies 7.12% of total population of whole Nepal but only 3.3% of total population uses the Magar language in day to day communication. According to the CBS Report (2011), "Gandaki, Rapti, Lumbini and Dhaulagiri zone are the densely populated places of Magar but they spread every district of Nepal." Magar language is not well developed language. It is a vernacular language.

Magar language is not used by all the Magar people in day to day communication and in written form. In fact, we know that Magar language is also at the edge of extinction. Roka Magar (2072 BS, p. 20) states that the major factors of language loss are lack of language use in day to day communication, no language transformation to younger generation, development of modern science and technology, rapid migration for facility, education, social security and good job as well as code-switching and code-mixing.

The English language is known as a lingua-franca in the modern era. So, every vernacular language are affected by it. English code-mixing and code-switching is taken as a general phenomenon. Code-mixing means mixing of some words and phrases from one language to another language in spoken or written form. In this study, I have tried to find out all the codes mixed in the Magar Kham story 'Aachhim Chetaika.' This research has also tried to find out situational contexts of English code-mixing in the story.

1.2 Statement of the Problem

Code-mixing is taken as a common phenomenon in the day to day communication and in the literary works. English words and phrases are in the

lip of people during their communication and writing. Magar literature is also affected by code-mixing. Magars have their own language but use English codes unknowingly. This happens because of bilingualism and multilingualism. No one becomes conscious about the problem created by the code-mixing and code-switching. It creates main problem in language teaching and learning program as well as in preserving linguistic diversity of the country.

In the case of literary genres, we found the use of English codes according to the situations. Because of linguistic imperialism, many vernacular languages from Nepal are in danger of extinction. If we do not give any attention at the policy level for the preservation, many languages will lose their identity. Magar language is used in day to day communication 3.3% of the total population of Nepal. In fact, we know that the Magar Kham language is also at the edge of extinction if we do not give any attention. Magar language does not have strong written evidences for language preservation. It does not have enough language dictionaries, books, literature, news, journals and language materials. First of all, I searched research works in Magar language but I did not find any research work in Magar Kham literature.

According to the CBS report (2011), 7.12% of the whole population of Nepal is occupied by Magar population. Magar population comes in third position after the population of Chhetri and Bhramin of Nepal. It occupies first position among all the indigenous people of Nepal. Magar language users are decreasing day by day. There are few research works which are conducted in Magar Kham language to discover major reasons of decreasing and loosing linguistic identity. However, no one conducted the research in code-mixing in Magar Kham literature. We all know that English language is a global language and used as a lingua-franca. Because of science and technology English language is being international trade or professional language. Specially, Magar language is dominated by Nepali language then, English language. If we do not become conscious to preserve it one day it will be only

a story for our future generation. Government and other concerned organizations and institutions should take responsibility to preserve and develop it. To know exact condition of vernacular languages, various research should be conducted in the different aspects of the language use. This study entitled "English code-mixing in Magar Literature: A Case of 'Aachhim Chetaika' the collection of story" seems fruitful to identify the impact of English code-mixing in Magar language and literature and will be best reference for further researches. Likewise, this research has tried to find out the situational context of code-mixing and provide exact conditioned as well as justifiable findings for further improvement in Magar Kham language.

1.3 Objectives of the Study

The objectives of the study were as follows:

- 1) To find out the English codes mixed in the "Aachhim Chetaika" the collection of story in Magar Kham language.
- 2) To find out situational contexts of English code-mixing in the story.
- 3) To find out causes of code-mixing in the story.
- 4) To suggest some pedagogical implications.

1.4 Research Questions

The study had the following research questions:

- 1) How many English words and phrases are mixed in the collection of story "Aachhim Chetaika" in Magar Kham language?
- 2) What are the situational contexts of English code-mixing in Magar Kham story?
- 3) What are the reasons for mixing English codes in the study?

1.5 Significance of the Study

The study on language is of course a beneficial work not only for the community but also for the country. The hidden language can get developed in course of time which may help us to discover various hidden and ancestral treasures of human kind. This can strengthen stability of the languages in the speech community. This kind of research work can draw the attention to genuine linguists of the world. Specially, this study is related to Magar Kham literature. Magar Kham is a vernacular language of indigenous people of Nepal. Magar Kham literature is not away from English code-mixing. Therefore, this study mainly focused on situational contexts of English code-mixing in the Magar Kham literature. So, this study seems useful for the Magar Kham language speaker and literary figures who want to preserve their own linguistic identity. It will help to keep originality of the Magar Kham language by providing exact suggestions and findings. Likewise, this study will be helpful for those who teach English to the Magar students as a foreign language. Moreover, it will be useful for the further researchers who may want to study in similar areas.

This study is about "English code-mixing in Magar literature: A Case of "Aachhim Chetaika" the collection of story. The study focused on the code-mixing of English codes in the story. So, the findings of this study will be beneficial for the researchers, text books writers, subject experts, curriculum designers, language trainers, language experts, linguists of Magar language, and teachers as well as the language learners. The findings of this study will be beneficial to solve the problem that arouses in teaching activities of Magar and English as well.

1.6 Delimitations of the Study

The study had the following limitations:

- The study was limited to English code-mixing only.

- The study was limited to Magar Kham literature only.
- The study was limited to the collection of story in Magar Kham language only.
- The study was limited to Magar Kham language story entitled "Aachhim Chetaika" only.
- The study was limited to English words which were mixed in the story only.
- The study was limited to observational checklist and questionnaire only

1.7 Operational Definition of the Key Terms

Code-mixing: The term 'code-mixing' in this study refers to the words or phrases which are mixed in another language while communicating and writing is known as code- mixing.

Magar: Magar is the indigenous people of Nepal. It occupies third largest population of Nepal and first largest position among indigenous people of Nepal. Gandaki zone, Rapti zone, Dhaulagiri zone and Lumbini zone are the densely populated areas of Magar but they spread over the country from east to west and north to south of Nepal.

Magar Kham: Magar Kham is the language which is used by Magar people who live in west from Kaligandaki river and east from Karnali river likewise above the Terai and below Himalayan region except Dolpali Magar people. Specially, it is used in Rukum, Rolpa, Puythan district and western part of Baglung and Myagdi district of Nepal.

Magar Literature: Magar literature is the literary genres which are written and printed in Magar language. They reflect the real picture of Magar culture, society, social customs and values, political status of Magar community etc. in printed form.

CHAPTER TWO

REVIEW OF RELATED LITERATURE AND CONCEPTUAL FRAMEWORK

This section includes review of theoretical literature, review of related empirical literature, implications of the review of the study and conceptual framework.

2.1 Review of Theoretical Literature

This study is concerned with the English code- mixed in the Magar Kham language literature. This section deals with the theoretical review on different aspects related to code-mixing.

2.1.1 Code

Code is a broad term which may denote a dialect, register or language. There are many languages in the world. Most of the speakers speak at least in two languages mixing the languages and shifting from one language to another. Most speakers use several varieties of any language which is called bilingual and even multilingual people can be found throughout the world.

Code-mixing is common in bilingual and multilingual communities and is often a mark of solidarity, i.e. they use those varieties between bilingual friends in an informal situation. Code-mixing can take place at various levels of language, e.g. phonology, morphology, grammar or lexis. Bilingual or multilingual speakers for example may think that one of their languages e.g. English has more appropriate lexical items for something, they want to express a particular situation and they incorporate these into the grammatical structure of the other language. In Richard, Brown and Johnson's (1999,p.56) view, " Code is a term which is used instead of language, speech variety or dialect. It is sometimes considered to be a more neutral term than the others. People also

use 'Code' where they want to stress the uses of a language or language variety in a particular community." Similarly, Wardaugh (1986, p.103) says, "Code-mixing occurs from one language to another in course of single utterance".

Regarding code-mixing, Magar literature is not an exception. We can find many words and even sentences of English language which are used by the writers and why this phenomenon occurs is not explored yet and hence I am interested to study on this aspect.

2.1.2 Code-mixing

Code-mixing refers to the mixing of two or more languages in communication. When the linguistic elements of one language are mixed within the utterance of another language then it is called code-mixing. This is also known as intra-sentential code-switching because it occurs at sentence or below sentence level. Code-mixing can be found in bilingual and multilingual situation. If the people choose to switch from one code to another, then it becomes code-mixing.

According to the Hudson (1980, p. 53), "There is a case where a fluent bilingual talking to another fluent bilingual changes without any change at all." Similarly, Rai (2000, p. 182) says, "If the shift from one code to another is absolute it is then code-switching. However, if the switch is in the middle of the sentence then it is code-mixing." Code-mixing occurs in single or double words in the sentence. Some examples of code-mixing in Nepali language are as follows:

- Ma *school* jandai chhu.
- Hami *partyma enjoy* gadai chhau.
- Na ta *message* na ta *phone* kati *tension* dieko.
- Aaja *class* ma *written test* hudai chha.

Some examples of code-mixing in Magar Kham language are as follows:

- Wa buju mada *bottle* la simjya.
- Purano *paper* rangwa ho mani kata ja masnwa.
- *Cerfew* lagide.
- Adhyan anusandhan dade *master degree pass* jainya.

Code-mixing can be intra-sentential and inter-sentential code-alternation occurs when speakers use two or more languages below clause level within one social situation. Huang (2004) has discussed the three types of code-mixing: insertion, alternation and congruent lexicalization. According to him insertion occurs when lexical items from one language are incorporated into another. Code-mixing can be defined as a mixing of codes, usually without changing a topic. This is quite common in bilingual or multilingual situation. It is the shift from one language to another in the middle of the sentence (lexical shift). It can be stated that in code-mixing, we mainly find the shift of different elements from one language to another. More specifically, we can say it as a lexical shift. Regarding code-mixing Halliday (1988) says, “The speaker moves from one code to another and back, more or less rapidly in course of single sentence” (p.65).

After the discussion of above mentioned definitions and other remarks put forwarded by different linguists what we can infer is that code-mixing is the shift of code within a sentence. We can find mostly the lexical items of one language mixed to the structure of another language. Code-mixing can be seen in every part of human life where bilingual and multilingual exist. It is not only in the spoken form of language but also in the written form. We can observe code-mixing in different literary genres.

2.1.3 Types of Code-mixing

When the linguistic elements of one language are just inserted or mixed within the utterance of another language then it is called code-mixing. It occurs at sentence or below sentence level. It is also known as intra-sentential code-

switching and used to convey intended meaning. Poplack (1980) has classified code-mixing into three types:

- a. **Tag switching:** In tag switching, a tag of one language is inserted into an utterance of the other language. For example, *you failed your exam, ho ra?*
- b. **Inter-sentential switching:** Inter-sentential switching takes place at a clause or sentence boundary where each clause or sentence is in one language or another. For example; *ma Pokhara jana chahanthe, but I have no time.*
- c. **Intra-sentential switching:** In intra-sentential switching, switching of different types occur within the same clause or sentence boundary. For example; *Rabin nikai helpful chha.*

2.1.4 Reasons for Code-mixing

In bilingual and multilingual societies, people mix languages when a person uses the structure of one language and inserts some lexical items or elements of other language, then it is called code-mixing. The purpose of code-mixing seems to be symbolized as somewhat ambiguous situation for which neither languages nor the code itself would be quite right. People sometimes switch code within a domain or social situations.

Various reasons are found behind the notion of code-mixing in different literary texts and different modes of communication. It is used for different purposes such as for making intimacy among participants, showing solidarity with others or sometimes situational demands. Regarding these causes of code-mixing, Holmes (1992, p. 201) says, “These switches are triggered by lack of knowledge of vocabulary.” In our context, there are various reasons of code-mixing in the literature that lead for code-mixing. Some of them are as follows:

- Lack of equivalent terms.
- To catch the sentiment of young readers.
- To clarify meaning.
- To introduce new culture and society.
- To show educational and social hierarchy.
- To express emotions, feelings, solidarity etc.
- To clarify the subject matter.
- To show author's own intellectuality.
- Lack of equivalent terms of scientific words.

Above points denote that Code-mixing can be found everywhere today. Due to the rapid development of science and technology, trade, commerce and communication one community is directly linked with other communities.

Many words and phrases have been borrowed or cited from the other languages. Since, English is international language, Nepali people use a lot of English words and phrases when speaking or writing. When people mix codes from another language for a long time, it becomes their automatic habit to use the words and phrases of another language.

2.1.5 Code-mixing in the Literature

Literature is known as the mirror of the society because it reflects the actual reality of contemporary society. A creative author sheds light on the feelings, emotions, experiences, opinions, ideologies and life style of the society through literary genres. Language is the essential element of literature. If there is not existence of language we do not find literature in the society. Long (2000, p.7) in this regards says, "It is a curious and prevalent opinions that literature like all art is a mere play of imagination pleasing enough like a new novel but without any serious or practical importance." Similarly, Cuddon (1992, p.505) defines, " Literature is a vague term which usually denotes the works which belong to the major genres like epic, drama, lyric, novel, short story, ode."

Literature represents the community based opinions, experiences and diverse feelings of the society. In the Nepali literature, code-mixing of English language is being general phenomenon. Likewise, Magar literature is not an exception it. Magar literature is affected mostly by Nepali language then English language. In literary texts code-mixing is taken as general phenomenon. In bilingual community, people often mix codes from other language in a way or another. Nepali literature and indigenous literature of Nepal also have features of code-mixing. Particularly, in latest and modern literary works, we find such features in the literature. Nepali and indigenous literary figures use English codes in their literary writing as a writing strategy to attract the attention of young readers and address the demand of modern society.

2.1.6 An Introduction to Magar Kham Language

Language used by Magar people who live in the Athara Magarat region is called Magar Kham language. According to the Water (1973), “Kham is one of the minority language of Nepal belonging to the Tibeto-Burmen family. It must not be confused with the Kham of Central Tibet spoken by the Khampa (p.i).” Water (1973) has again mentioned, “The swadest list comparisons and is not closely related to any of the Tibeto-Burmen languages of Nepal in terms of vocabulary. It is about 25% cognate with Magar and groups, slightly below 25% with the Tibetan group and about 15% with Rai and Limbu groups.”

Water (1973) further states that Kham language is also called 'Khamkura or Kamkura' a complex of Tibeto-Burmen Magaric languages spoken natively in isolated highlands of Rukum, Rolpa districts of Rapti and the westernmost part of Baglung district in Dhaulagiri Zone by western clans of the Magar tribe. There are no more researches carried out for the innovation and development of Magar Kham language and its hidden identities in the history of Nepalese linguistics.

It is being much controversial issue about the authenticity of Magar Kham language among the scholars. Magar Kham language spoken in Maikot VDC of Rukum district is claimed more authentic. But Water (1973) has mentioned it differently. He has explained in his study “Taka dialect of Taka VDC is authentic and intelligible not only to all Kham Magar speakers but also lies in the geographical center of Kham area and its location are center according to geographical situation. Taka dialect is recognized as the prestige dialect (p, i). But Maikot dialectical people do not agree with his view. Therefore, Magar Kham language has many dialects. It is different from village to village in Magar Kham community. Kham is the name of language but it is not related to the racial ethnicity. Magar people who use Magar kham in their day to communication are known as Magar kham spoken people. Pun, Roka, Gharti, Budha are belong to sub-tribes of Magar Kham language spoken people.

2.1.7 An Introduction to Magar Kham Story Collection: Aachhim Chetaika

Story is particular kinds of narrative that produces a particular kind of pleasure in the listener or reader. A story is a fictional work of prose that is shorter in length than a novel. A short story can be read in one sitting, anywhere from a half hour to two hours. Because of the shorter length, a story usually focuses on plot, one main character with few additional minor characters. Prose writing is differ from poetry in that it does not depend on verses, meter or rhymes for its organizations and presentation. The story has five major elements: character, setting, plot, conflict and theme.

The Magar language comes under the Sino-Tibetan language family. The Magar language which is spoken by Magar people of Nepal is also divided into three sub branches such as Magar Dhut, Magar Kham/Pang and Magar Kaike language. Magar Dhut is used in the Bhara Magarat, Magar Kham/Pang is used in the Athara Magarat and Magar Kaike is used in Dolpa district. Magar language has its own historical background in Nepal but it has lack of strong

written evidences in printed form because of monolingual government policy in the past Therefore, many vernacular language of Nepal are at the edge of extinction. There are many Magar literary figures who write lot of literary works in Nepali language. They do not know their own language. It shows that Magar language is in the danger of extinction.

We do not find numerous literary works in Magar language because of lack of language transfer to younger generation. They want to write in their own language but they do not know about own language. Only few literary figures have been publishing their literary works in the Magar language. “Aachhim Chetika” the collection of story in the Magar Kham language is the magnificent task in Magar Kham because no one had published before story in Magar Kham language. So it is known as the first published story in Magar Kham language.

The collection of story in the Magar Kham language entitled “Aachhim Chetika” is the great contribution of Mr. Jiban Prabesh Roka Magar who has been working since long time to preserve Magar language, literature and social customs. It is the fifth installment of his previous works. This story was published by Valley Offset Link Pvt. Ltd., Dhapasi, Kathmandu on 7th july 2014. There are eleven different stories collected. This book represents the real picture of Magar history, culture, society and social customs, economic, social and educational status, and reality of 10 year Maoist armed movement and its direct impact to the Magar people of Nepal. If we go through the story we find many Nepali and English words which are mixed in the stories. It denotes that Magar language is also affected by other language. This evidence make possible to conduct the research in Magar literature.

Story at a Glance

Title:	Aachhim Chetaika
Writer:	Jiban Prabesh Roka Magar
Primary language:	Magar Kham
Publisher:	Valley Afset Link Pvt. Ltd., Dhapasi, Kathmandu
Published Date:	7 th July, 2014
ISBN No.:	978-9937-2-8171-3

2.2 Review of the Related Empirical Literature

Research is a field of scientific enquiry and investigation. It is scientific because it adopts systematic and scientific procedures of analysis on a specific topic. Each and every research work requires appropriate evidences from previous research with justifiable findings. Many research works are carried out in English code-mixing of different sectors under the Department of English Education in the faculty of Education T.U. Some of the researches related to this topic are reviewed as follows:

Luitel (2005) carried out a research on “English Code-mixing in the Nepali Stories”. The main objective of this research was to find out English words which are mixed in the Nepali stories. For this research, he selected 200 people from both rural and urban area as a primary source of data. For this research, he used purposive non random sampling and questionnaire tool for data collection. In this research, he found that word level code-mixing was greater in number than the sentence level. In Nepali stories abbreviations were frequently used.

Puri (2010) conducted a research on “Code- mixing in Sukratka Paila”. The main objective of this study was to find out the opinions of different literary figures on code-mixing in different contexts and find out the frequency of the English words and analyze English expressions at word, phrase, clause, sentence and abbreviation level. He used purposive non random sampling and

questionnaire to collect the opinions of twenty different literary figures of Nawalparisi and Chitwan district. He found different answer of different literary figures regarding code-mixing in the novel. After research, he found that nouns and verbs were frequently used in the Nepali novel.

Adhikari (2010) carried out a research on “A study on code-mixing in Nepali film songs”. The main objective of the study was to find out and analyze the code-mixing in Nepali film songs in terms of language functions, word class, sentences types. He used purposive non-random sampling. He sampled 30 instances of code-mixing. He used checklist and observation as the data collection tools. He concluded that the words particularly adjectives and adverbs are maximally used and regarding language function warning, ordering, requesting, scolding were mainly used.

Thapa (2015) carried out a research on “English code-mixing in Magar Language in Day to Day Communication”. The main objectives of this study was to find out English words which are mixed in the Magar language in day to day communication and major reasons of English code-mixing in the Magar language. For this research he selected Pawan Nagar V.D.C. of Dang district by using stratified random sampling as a study area. He selected 60 people as a sample population of the study and he collected the data with the help of structured interview schedule and questionnaires. He found that the word level English code-mixing was found to be used in the greater number in comparison to another linguistic units and educated people mixed more technical codes than illiterate and literate people.

Similarly, Pandeya (2015) carried out a research on “English Code-switching in Nepali Literature: A case of Saya.” The main objectives of this study was to find out English code-switching in the Nepali novel *Saya* in terms of sentence types and language functions and find out the medical terminologies and analyze them. He adopted non-random sampling procedure to select the novel. He used only secondary sources to collect the data. For this research he used

checklist and diary tools to collect data. Main finding of this research was that only simple English sentences were found to have mixed rather than complex and compound sentences and the medical terminologies were also frequently used to denote diseases, drugs, physical condition and mental conditions.

Likewise, Chand (2015) also accomplished a research entitled “English code-mixing in the Nepali novel: Antarmanko Yatra”. The primary focus of this research was to find out and analyze English codes mixed in the Nepali novel ‘Antarmanko Yatra’. He applied survey research design and used purposive non-random sampling procedures to select sample of his study. He used checklist as the tool for data collection. The major findings of this research were that the words level code-mixing overtakes far to sentence level. Nouns were frequently used than other linguistic elements.

More than three dozens of research works have been conducted in code-mixing but a less number of research works have done in the Magar language under the Department of English Education, Faculty of Education, T.U. I found that not a single research has yet been carried out in English code-mixing in Magar Kham literature. So, it is one of the best example of Magar literature and a reasonable area of sociolinguistics.

2.3 Implications of the Review of the Study

Research is the systematic investigation of an event or phenomena. Each and every research work needs previous strong evidences for justifiable findings. Literature review plays vital role in research. Review of previous literature helps the researcher to meet the targeted objectives of the study. So, some information and ideas were taken from previous research works for this study as well.

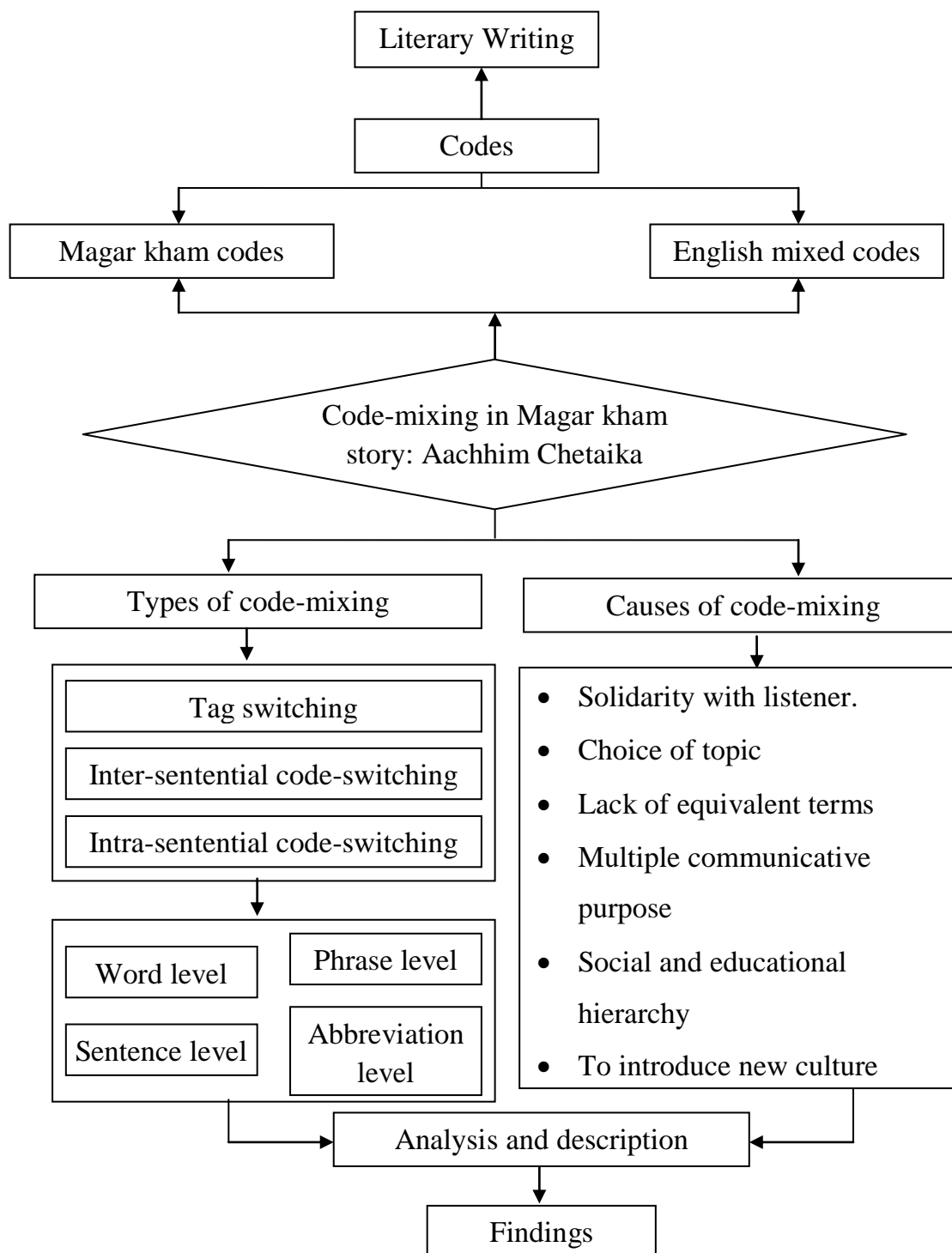
The study of Luitel (2005) helped me to find out the nouns used in the Magar Kham story. From the study of Puri (2015), I got the idea of method and procedure to sample the population of the study to collect required information.

Similarly, from the study of Thapa (2015), I got the historical knowledge of Magar community, so, it was the best evidence for me because it was related to Magar kham language in the day to day communication. From the study of Chanda (2015), I as a researcher got the best idea about the method, procedure and ways to conduct research in systematic way. Likewise, from the study of Pandeya (2015) and Adhikari (2010), I got the knowledge about language functions and sentence types and causes of code-switching and code-mixing in Nepali literature and ideas about research design, method, sampling procedures, and research tools respectively.

Various research works has been completed under the Department of English Education. Some of them are related to code-mixing and code-switching. Some of the related researches were reviewed to accomplish this study. All the reviewed researches broaden my knowledge in designing, collecting data, analyzing, and interpreting the research in the systematic way. Similarly, I will use other related materials like journals, books, articles related to the Magar Kham language.

2.4 Conceptual Framework

The study on “English code-mixing in Magar literature: A Case of 'Aachhim Chetaika" was based on the following conceptual framework:



CHAPTER THREE

METHOD AND PROCEDURES OF THE STUDY

This section includes the design of the study, population sample and sampling procedure used in the study, sampling procedure, tools for data collection, data collection procedures, data analysis and interpretation procedures respectively.

3.1 Design of the Study

A research design is important task for the researcher because it is a procedural plan of doing the research. To complete this research survey research design was used.

Survey research is carried out in large number of population in order to find out public opinions on certain events, issues or institutions. Generally, survey research is carried out to address the large population by selecting sample population which is the representative of the study population as a whole. Survey research is the design of the study in which information is derived from the selected informants and the conclusion after analysis is supposed to be generalized in the whole population. To study code-mixing in the purposed story, I used survey research design because there were many cases of code-mixing.

According to Nunan (1992, p.140), "The main purpose of survey research is to obtain a snapshot of conditions, attitudes and events at a single point of time. The finding of the survey is generalizable and applicable to the whole group". Similarly, Kidder (1981, p.81) says, "No other strategy matches the strengths of survey research in its potential for handling for external validity". Survey can be large scale study as well as small scale according to the demand of subject. It is also noteworthy that survey research is generally used to obtain attitudes of the people, opinion of the people towards certain events at a single

point of time. Regarding to the survey research Cohen, Manion and Morrison (2007, p.209) present following process of survey research design:

- i. Define the objectives**
Objectives of the study should be clear because it govern whole study. It is known as the backbone of the study.
- ii. Decide the kind of survey required (longitudinal, cross-sectional, trend study and short study)**
According to the demand of the study the researcher should follow appropriate kind of survey design.
- iii. Formulate research questions or hypothesis (if appropriate) : the null hypothesis and alternative hypothesis**
Researcher may have hypothesis regarding his study. By the help of previous knowledge and review of related literature one can hypothesize regarding the results of ongoing study.
- iv. Decide the issues on which to focus**
Regarding to topic of the study, there may various issues and our study should focus on a particular issue in which we are interested in because many issues could not be handled at once.
- v. Decide the information that is needed to address the issues**
The appropriate information for the study should be decided. We should account the information that is necessary for study.
- vi. Decide the sampling required**
Sampling procedures also should be properly determined. It may be random or non-random. Generally, objectives of the study and the nature of the study determine the design of sampling for the study.
- vii. Decide the instrument and the metrics required**
For the better result, the researcher should have good plan of the instrumentation and metrics. If the researcher has not idea about instrumentation and metrics does not get actual information about the study.

- viii. Generate the data collection instruments**
Data can be achieved from different instruments which are generally called tools for data collection.
- ix. Decide how the data will be collected**
Data collection procedure is also one of the important parts of the study. It tells about how we collect the data required for our study.
- x. Pilot the instruments and refine them**
The instruments that we prepared for the study may not reveal the exact data what we want. For the conformation of the appropriate data we should pilot our first hand tools.
- xi. Train the interviewer (if appropriate)**
It is not compulsory point for the informants to train. To make the data more organized and systematic, the researcher can train the informants.
- xii. Collect the data**
According to the plan and design data should be collected. Data collecting procedure matters a lot for the study. If we do not have better plan for the study, then, the study will have no exact result and justifiable findings.
- xiii. Analyze the data**
Analyzing the data is also important for better result. Analysis may be descriptive or statistical according to the nature of the study.
- xiv. Report the results**
Finally, on the basis of systematic analysis, one should draw the findings of the study.

These stages may not be used in the all the cases of survey research. However, we can follow them by modifying these stages according to our needs.

For this study, code-mixing in Magar literature is the problem. At first I specified the objectives of the study. Then, I constructed research questions. After this I read the selected Magar Kham story more than three times to find out the English codes which were mixed in the story. Likewise, I selected observation checklist and questionnaire tools to collect the data for this study. All the mixed codes were categorized. I collected the required data from primary and secondary sources. Finally, all the collected data were analyzed in descriptive method. Then, I reached to the conclusion of the study.

3.2 Population, Sample and Sampling Procedure

Population refer to any collection of specified or defined group of human beings or non-human entities like objects, educational institution, time, unit, events. Sample is the smaller group of population which is selected for the research. Therefore, all the English codes which were mixed in the magar kham story "Aachhim Chetaika" were the population of the study. Sixty English codes which were mixed in the story entitled 'Aachhim Chetaik' and 5 Magar Kham literary figures were the sample for this study. I selected the collection of story entitled 'Aachhim Chetaika' by using purposive non-random sampling procedure for secondary source of data collection and five Magar Kham literary figures for primary source of data collection respectively.

3.3 Study Area/Field

The area of the present study was the collection of story in Magar Kham language entitled 'Aschim Chetaika.' Major concern of this study was to find out the English codes which were mixed in the Magar Kham story and the situational context of the mixed codes in the story.

3.4 Tools/Techniques for Data Collection

Research tools and techniques are important aspects of any research. Research tool helps a researcher to gather required information to accomplish the study. In this research observation checklist tools was used to collect information from secondary sources and the questionnaire tool was used to collect information from primary source. Specially, open ended questions were used to collect required data from the author as well as Magar literary figures.

3.5 Data Collection Procedures

The researcher had used the following procedure for data collection:

1. First of all, I read the story ‘Aachhim Chetaika’ thoroughly.
2. I prepared observation checklist for all the English codes which were mixed in the story.
3. I categorized all the mixed codes in the word level, phrase level, sentence level and abbreviation level.
4. I analyzed the English words in the different levels.
5. I visited the author of the story and other literary figures of Magar Kham language.
6. I established rapport to the respondents and explained the objectives of the study.
7. I provided set of questions to them to get required answer for the study.
8. I collected the answer sheet after writing the answer.

3.6 Data Analysis and Interpretation Procedures

The data collected through secondary and primary sources were analyzed and interpreted by using descriptive method.

CHAPTER FOUR

ANALYSIS AND INTERPRETATION OF RESULTS

In this chapter, the data collected through research tools are analyzed and interpreted to present the results of the study.

4.3 Analysis of Data and Interpretation of Results

In this study, the data were collected through observation checklist and questionnaire to the Magar Kham literary figures. The information collected through above mentioned tools has been analyzed and interpreted by giving different heading and sub-heading. I have used the terms agree for the opinions expressed in favor of mixing the English codes in the Magar Kham story and disagree for the opinions expressed against the causes of mixing the English codes. I have used simple statistical tools such as tables and percentage to analyze and interpret the data.

4.3.1 List of Mixed Codes in the Achhim Chetaika

I went through the whole story to find out English mixed codes in the story for this research and found many cases of mixed codes which are presented in the tabular form.

The following table represents the Magar kham language sentences with English mixed codes in the story.

Table 1

Sentences with Mixed Codes in the Collection of Story Achhim Chetaika

S.N.	Sentences with English mixed codes	P.N.
1.	Chousang Kathmandu la jhirike hokai nechha Kathmandu chside sidaija Rolpa de baake.	10
2.	Itihas bhasha sana sanskriti ta <i>degree pass</i> jaiba.	10
3.	Hokai <i>Ph.D.</i> jaiba	10
4.	Chausang ke jumuja ta jawa babu aamai rasa <i>UK</i> linya bau	10
5.	Chausang dagaka lai jhariban jhola <i>check</i> jaine <i>line</i> bawan <i>check</i> jaiban pheri dabaga la chakhin jewa	11
6.	<i>CID</i> na dohuna mero?	11
7.	<i>Party</i> la chithi sarinya jai ra.	12
8.	Sorsang <i>school</i> parie.	13
9.	Naupar bishayalaa rolai sarnya <i>photo</i> khichinya dade ghaphaa kitaba tayar jaiba.	13
10.	Lamachaur ka sainik ra ya <i>check post</i> linya wa leu.	14
11.	Chaipar mahulya maina laa apaharana kai Chausang lai Libang <i>barrack</i> tokai raa ra.	15
12.	Chausang Nepal la Maobadi san rajya e nebolo <i>jail</i> la ja kait katiride katiride dhau belayata ke e.	15
13.	Biheyen dona techha wa bhataa de ja ho Sorsang e wa re umaka lai ke <i>police</i> ra keude saidu ra.	16
14.	Baru ge jarmiu po Nepal laa pakhaa pakhera la bade aalaa <i>dollar</i> waikin ke hola kai mahulyaa tai .	16
15.	Ngaa mani hola ja koi saro <i>company</i> ra khulide kamai danya taya.	17
16.	Chaipar mahulyaa din aspatala la <i>bed</i> la tae.	17

17.	Sorsang chhakalnya <i>campus</i> parinya .	18
18.	Chausang Ghorahi <i>bazaar</i> la ja tawa banai chau.	18
19.	Mani parni chau <i>number</i> raide wabakaka tae.	19
20.	Chausang aabo <i>Doctor</i> Chausang Roka Magar saresi.	19
21.	Lide <i>Subedar</i> baju jama wa yung machau jaiba.	25
22.	<i>Facebook</i> la nanabhati panya yaja dora .	26
23.	<i>Mobile</i> ta yaja ghomaka ghoma	26
24.	Tabo <i>class</i> laa nai tade chai chau byabahara dasini.	28
25.	Yamade parai khemade <i>thesis</i> tabo e Magar Kham/Pang sana sahitya.	28
26.	Dilma sana Janama ni tabo <i>seat</i> ta ja liyya ni kata ghaf donaa ni .	29
27.	Adhyayan anushandhan dade <i>master degree pass</i> jainya.	26
28.	Jhola sana tabo <i>camera</i> chhende bau tani .	3
29.	Liwana ujayataya khiwana <i>dairy</i> ta sarbana doni .	34
30.	Khempa mema ne <i>line</i> tade.	35
31.	Jaibana rimda <i>note</i> ta sariwana do ni.	35
32.	Hokai ho saal laa <i>thesis</i> saaro <i>topic</i> watawakai banai chau tade <i>pass</i> tani.	38
33.	Purano <i>paper</i> rangwa ho mani kata ja masanwa.	39
34.	<i>Curfew</i> lagide	39
35.	Chauyang takhepa <i>TV</i> rangya lide takha khuliu.	39
36.	Khai gya lai ke kata sarkari <i>form</i> ra bharai ka mani <i>form</i> bharainya bhi ra ja Hindu la chinha laidu ra.	41
37.	Wa buju mada <i>bottle</i> la samjya.	43
38.	Ke babu lai chi lachhara pachhara jaide <i>rifle</i> kunda kundae pode jhima ka ya raiba leu.	64
39.	Rolpa mitai eka <i>number platoon</i> baniya .	68
40.	Daju lai hola <i>commander</i> jaira.	68
41.	Maobadi la parni ngaata senaa <i>formation</i> jaira de	68
42.	Ge ke gau yaa la ja <i>area</i> yaa la ge barie.	68

43.	Jaamaa umer euba kheppa mema ra senaa la banya jungni parni ngaa ta <i>YCL, Squad, Battalion</i> khai kata kata yata juki hole ya baju.	69
44.	Hora ke para e ja tabonyasyaau <i>dress</i> kwaiside.	69
45.	Pingwa chhirbiryau parilyaa syauka hota ja <i>SLR</i> syauka hatiyar ghusiriu	69
46.	Hola ge ghyo ghyo aamasabhaa la madala, <i>Guitar, Harmonium</i> tapde.	69
47.	Hakalnaa chhi khwannau ngaa pankha Talabang <i>post</i> kai tabo chithi hu ke.	70
48.	Jhima huwaa ngaa <i>team</i> Jajarkot banya take.	70
49.	<i>Master</i> e chhoryaa lujaa ra chawasa parinya.	75
50.	<i>SLC</i> pariksha mani take para Sunari, Kale, Juthe ja ike ra.	78
51.	<i>SLC result</i> mani u huwa leu Sunsarilai ke ho mani thaa male.	79
52.	Hokai Kale sana Juthe ni ke <i>fail</i> chi yana hau leu.	79
53.	Wa soka <i>hello,hello</i> lide chi.	84
54.	Tabo mi banai <i>mobile phone</i> la panne .	84
55.	Kauna do kauna nau Chyangri mani <i>mobile</i> wairiba di.	84
56.	Tabo Maobadi laa netaa <i>chance</i> e hopala mani ya nangkhar chhoka wa leu leu.	12
57.	Rilaa tina mani bajike sama ke yama mani <i>pitch</i> kata gadi e mani mapachhariu.	29
58.	Nekai <i>joker</i> faltu wakila daula ja maliu hailide.	69
59.	Salkaiba <i>matches</i> e jamana mani maliu.	2
60.	Thesis <i>final</i> jaide bujhaine.	39

Above table presents the sixty different cases of mixed codes used in the Magar Kham story 'Aachhim Chetaika'. The mixed cases found in the story are related to different linguistic levels such as word, phrase, sentence and abbreviation levels. From the above table, it can be concluded that the English code-mixing in the Magar Kham literature is not an exception. So, it shows

that the English code-mixing is being general trend in all forms of literary writing. Above evidences make this study more reasonable and justifiable.

4.3.2 Analysis of English Codes in terms of Linguistic Units

Under this sub-heading, I have analyzed the total English codes mixed in the story. All the English mixed codes are classified into four linguistic units such as word level, phrase level, sentence level and abbreviation level. The following table shows the English mixed codes in the story:

Table 2

Holistic Analysis of Mixed Codes in Terms of Linguistic Units

S.N.	Linguistic Unit	Frequency	Percentage
1.	Words	61	81.33
2.	Phrases	6	8
3.	Sentences	1	1.34
4.	Abbreviation	7	9.33
	Total	75	100

From the above table, it is found that 61 words are mixed in the collection of story "Aachhim Chetaika" in Magar Kham literature and hence have 81.33% occurrence. In the same way, there are only six phrases mixed and have 8% occurrence. The phrase level codes are in the third position in terms of frequency. Likewise, abbreviations also are 7 in frequency and have 8% occurrence. Above table also shows that abbreviation is in the second position. Out of 75 cases, only 1 sentence is mixed in the story and hence has 1.34%. So, on the basis of data presented above, it can be concluded that English codes at word level have occupied maximum mixing and sentence level has occupied lowest level mixing in the story.

4.3.3 Analysis of English Codes at Word Level

This part mainly focuses on class-wise description of the mixed words in the Magar Kham story. The author of the story has used different types of word which are related to different word class.

For example:

- Sorsang *school* parie.
- Chaipar mahulyaa din aspatal laa *bed* laa tae.
- Hokai Kale sana Juthe ni ke *fail* chi yanaa hai leu.

The English words mixed in the story are categorized into four different word-class such as noun, verb adjective and interjection in terms of frequency and percentage which are presented in the following table.

Table 3

Frequency of Four Types of Words Mixed in the Story

S.N.	Word Class	Example	Frequency	Percentage
1.	Noun	school/bed	66	88
2.	Verb	check/chance	6	8
3.	Adjective	their/final	2	2.67
4.	Interjection	hello, hello	1	1.33
	Total	-	75	100

According to the above mentioned table, all together 75 mixed codes are found in the story. Among them, 66 cases of mixed codes are related to noun which occupies first position. Similarly, 6 cases of mixed codes are related to verb which occupies second position. Likewise, 2 cases of mixed codes are related to adjective and only one case is related to interjection in the story. From the above table, it can be concluded that the nouns have the highest frequency and

interjections have the lowest frequency in terms of mixed English words in the story.

4.3.4 Analysis of English Codes at Phrase Level

When we talk about phrases, they generally refer to noun phrase, verb phrase, adjective phrase, adverb phrase and prepositional phrase. This part mainly focuses on different types of phrase found in the Magar Kham story. There are different types of phrase found in the story.

For example:

- *Thesis final* faide bujhine.
- Tabo mi *mobile phone* sairjwa di.
- *SLC result* mani u huwa leu Sunsari lai ke ho maani thaa male.

When I went through the Magar Kham story, out of 75 cases 6 of them are related to phrase level. The following table shows the different types of phrase in terms of frequency and percentage.

Table 4

English Codes at Phrases Level

S.N.	Types of Phrases	Frequency	Percentage
1.	Noun Phrase	4	66.67
2.	Verb Phrase	1	16.67
3.	Adjective Phrase	1	16.67
4.	Adverb Phrase	-	-
5.	Prepositional Phrase	-	-
	Total	6	100

According to the table above, it is found that the most of the mixed codes in phrase level were related to noun phrase. Similarly, 1 case of verb phrase and

1 case of adjective phrase are mixed in equal frequency. Both of them occupied 16.67% in total frequency. Likewise, adverb and prepositional phrase are not found in the story. From the above table, it can be concluded that the noun phrase occupies first position and verb phrase and adjective phrase occupies second position in the story.

4.3.5 Analysis of English Mixed Codes at Sentence Level

When I went through the story only one sentence was mixed in the story. The mixed sentence is ‘ Nepalese Magar’s history, their language and culture.’(p.19). It has occupied 1.34% in total mixed codes in the story. So, it shows that mixed codes in the sentence level has occupied lowest level of mixing in the story.

4.3.6 Analysis of English Abbreviations Mixed in the Story

Abbreviation refers to the short form of name of place, thing, educational degree, radio etc. In the collection of story in the Magar Kham language, there were 7 abbreviations. Abbreviated words occupied 9.33% as a whole. Some of the abbreviated forms of English can be shown in the following way.

- Hokai *Ph. D.* jaiba.
- Chausang ke jumuja ta jaw a babu aamai raasa UK linya yabau.
- *SLC result* mani u huba leu Sunsari lai ke ho mani thaaa male.

From the above discussion, it can be concluded that the abbreviated forms are also found in the story in different situations.

4.3.7 Analysis of Situational Contexts of English Codes Mixed in the Story

Context refers to the situation where we communicate each other. Generally, context refers to the physical surrounding that happens around us. But if we see it minutely, context refers to the more than physical surrounding when we

search functions or meaning of any expression context matters a lot. Some exponents may have several meaning in different contexts. Each and every expression is context sensitive and out of context to analyze any exponent is not complete. Regarding this, Thornbury (1999, p.70) says, “As de-contextualized words and de-contextualized sentences lose their meaning, so too do de-contextualized texts.” It means it would be meaningful analysis if only we analyze words, sentences or texts in relation to context.

For example:

- *Curfew* lagide (p.39).

Above sentence does not detect exact meaning about the situation that is being discussed. For absolute understanding, we must have context in which this sentence is uttered. From the above sentence, we only imagine the subject matter. For example ‘*Curfew*’ may be in the industrial area, in the school, in the army area or in the public places. If we take this sentence in the exact context from the story where it was mixed then, we get clear meaning about it.

“*Bazaar* la, yam ya: la paar sunsan lijya *curfew* lagide”

So, the '*curfew*' was in the bazaar.

Thornbury (1999, p.70) mentioned three types of context:

- Contexts of co-text:** The co-text is the rest of text that surrounds and provides meaning to the individual language item in the text. It is also called linguistic context that depends on the linguistic items on the text.
- Contexts of culture:** To grasp complete meaning of exponent we must know the cultural aspects of the text which is called the context of culture.
- Contexts of situation:** Context of situation refers to different factors that affect communication. It also includes physical surrounding where

the communication takes place. In this study only situational context is analyzed.

The author of the story has used different English codes in the story. The mixed codes found in the story are related to different situational contexts. The following table represents the different contexts of situation which are mixed in the story.

Table 5

Contexts of Situational Mixed Codes in the Story

S.N.	Situational Contexts	Sentences with Mixed Codes
1	In the Airport	Chousang Kathmandu la <i>airport</i> la jhirike hokai nechha Kathmandu chside sidaija Rolpa de baake
2	In the University	<ul style="list-style-type: none"> - Hokai <i>Ph. D.</i> jaiba. - Itihas bhasha sana sanskriti ta <i>degree pass</i> jaiba. - Chausang aabo <i>Doctor</i> Chausang Roka Magar saresi. - Adhyayan anusandhan dade <i>master degree pass</i> jaynya. - Hokai ho saal laa <i>thesis</i> saaro <i>topic</i> wataawakai wanai chaaui tade <i>pass</i> taani. - Yamde parai khemde <i>thesis</i> tabo e Magar Kham/Pang sana asthitya.
3	In Foreign Country	<ul style="list-style-type: none"> - Baru ge jarmiu po Nepal la pakha pakhera la bade aala <i>dollar</i> baikina ke hola kai mahulya tai - Chausang ke jumuja ta jaw a babbu aamai rasa <i>UK</i> linya yabau. - Ngaa mani hola jakoi saro <i>company</i> ra

		khulide kamai danya taya.
4	At the Check post	<ul style="list-style-type: none"> - Chausang <i>bus</i> lai jhariwan jhola <i>check</i> jainya. - Lamachour ka sainik ray a <i>check post</i> linya wa leu.
5	In the Army Barrack	<ul style="list-style-type: none"> - Chaipar mahulya maina laa apaharan kai Chausang lai <i>barrack</i> nikai raara. - Chausang Nepal laa Maobadi sana rajya e nebolo <i>jail</i> kaita katiride katiride dhau belayat ke e.
6	During Maoist Movement	<ul style="list-style-type: none"> - <i>CID</i> na duhuno? - <i>Party</i> laa chithi sarinya jai ra. - Behi bihe yana doba nechha wa matade ja ho Sorsang e wa re umaka lai ke <i>police</i> ra kende saidura. - <i>Curfew</i> lagide. - Ke babu lai lachhar pachhar jaide <i>rifle</i> kunda kundae pode jhim ka yaa khai leu. - Rolpa nitai ek <i>number platoon</i> banie. - Daju lai hola <i>commander</i> jaire. - Maobadi laa parni ngata sena <i>formation</i> jairadi. - Ge ke gaun yaa laa ja <i>area</i> yaa la ge. - Juma umera euwa kheppa mema ra sena la banya jungni parni ngaa ta YCL, <i>Squad</i>, <i>Battalian</i> khai kata kata yata juki hola ya. - Chhakalnya chhi khwannau ngaa panka Talawang <i>post</i> kai tabo chhithi huke. - Jhim huwa ngaa <i>team</i> Jajarkot banya take. - Ne kai <i>joker</i> faltu wakila deula ja maliu hailide.

		<ul style="list-style-type: none"> - Tabo maobadi la neta <i>chance</i> e hopala mani ya nangkar chhoka e leu leu. - Hora ke para e ja tabonyasyau <i>dress</i> kwaiside. - Pingwa chirbiryau pirlya syauka ho ta ja <i>SLR</i> syauka hatiyar ghusiriu.
7	In the Programme	<ul style="list-style-type: none"> - Hola ghyo ghyo amsabha la madal <i>guitar</i>, <i>Harmonium</i> tapde.
8	In the Research Field	<ul style="list-style-type: none"> - Liwan <i>photo</i> khichiwan diary la sarban du ni. - Jhola sana tabo <i>camera</i> chhende baau tani. - Jaiban rimda <i>note</i> ta sariwan do ni. - Nau par pishiyala ro lai sarnya, <i>photo</i> khichnya dade bani gheffa kitab tayar jaiba,
9	In the TV Room	<ul style="list-style-type: none"> - Chauyang takhep TV rangnya lide TV khuliu.
10	In the Cultural Programme	<ul style="list-style-type: none"> - Wa buju mada <i>bottle</i> la simjya. - Khempa mema ne <i>line</i> tade. - Lide <i>subedar</i> baju jama wa sung machau jaiba.
11	In the School	<ul style="list-style-type: none"> - Sorsang <i>school</i> parie. - Mani parni chau <i>nmber</i> raide pass tae. - <i>Master</i> e chhorya luja ra chawasa parinya.
12	In the Bed Room	<ul style="list-style-type: none"> - Purano <i>paper</i> rangwa ho mani kata ja masanwa.
13	In the Hospital	<ul style="list-style-type: none"> - Chaipar mahulya din aspatal la <i>bed</i> la tae.
14	In the College	<ul style="list-style-type: none"> - Sorsang chhaklnya <i>campus</i> parinya.
15	In the Town	<ul style="list-style-type: none"> - Chausang Ghorahi <i>bazaar</i> la ja tabo banai

		chau.
16	In Facebook	- <i>Facebook</i> la nanabhata pangnya yaja dora.
17	In mobile	- <i>Mobile</i> ta yaja ghom kaa ghom. - Tabo mi banai <i>mobile phone</i> la pangnae. - Wa soka <i>hello, hello</i> lide chi. - Kaun do kaun nau Changri mani <i>mobile</i> bairiwa di.
18	In Exam	- <i>SLC</i> parikashya mani take paar Sunsari, Kale, Juthe ra ikera. - <i>SLC result</i> mani u huwa leu Sunsari lai ke ho mani tha male. - Hokai kale sana Juthe ni ke <i>fail</i> chi yan tau leu.
19	In the Bus	- Dilma sana Janam ni tabo <i>seat</i> ta ja linya ni kata gaf duna ni. - ri la tin mani bajike sam ke yam mani <i>pitch</i> kata gadi e mani mapachhriu.
20	In the Office	- Khai ge lai ke kata sarkari <i>form</i> ra bharika mani <i>form</i> bharinya mi raj a Hindu la chinaha laidu ra.

The situational contexts of the mixed codes in the above table 5 are presented in terms of their frequency and percentage in the given table below.

Table 6

Summary of the Situational Mixed Codes in the Story

S.N.	Situational Contexts	Frequency	Percentage
1	In the Airport	1	1.50
2	In the University	8	13.34
3	In Foreign Country	4	6.66

4	At the Check Post	2	3.34
5	In the Army Barrack	2	3.34
6	During Maoist Movement	16	26.66
7	In the TV Room	1	1.50
8	In the Research Field	4	6.50
9	In the cultural Program	3	5
10	In the School	3	5
11	In the Program	1	1.50
12	In the Bed Room	1	1.50
13	In the Hospital	1	1.50
14	In the College	1	1.50
15	In the Town	1	1.50
16	In Facebook	1	1.50
17	In mobile Phone	4	6.50
18	In Exam	3	5
19	In the Bus	2	3.34
20	In Office	1	1.50

Above table shows that the author used English codes in various situational contexts. From the above table different characters in the story have used English codes in different situational contexts. Most of the mixed codes are used during conflict situation with 26.67%. Then, in the context of University 13.34% of English codes are used. It has occupied second position according to the frequency. Similarly, code-mixing in the contexts of foreign country and in the research field are equal in frequency both of them occupied 6.67%. Likewise, code-mixing in the context of cultural program, in the context of school and in the context of exam also are in the equal position with 5%. The table shows that the contexts in the context of check post, in the context of army barrack and in the context of bus had occupied equal frequency with 3.34% of whole codes mixed in the story. The table also shows that the other situational contexts where English codes were used very low in frequency. All

of them occupied equal 1.50%. So, it can be concluded that the most of the mixed codes are related in the context of Maoist movement. It occupies the highest frequency and in the context of airport, in the context of TV room, in the context of bed room and in the context of office has occupied the lowest frequency in the story.

4.3.8 Reasons Behind the Mixed Codes Used in the Story

Different five Magar Kham literary figures were asked questions to explore the reasons behind the mixing of English codes in the collection of story entitled 'Aachhim Chetaika'. The respondents have expressed their different views about different types of questions related to the code-mixing. According to the varied views presented by five Magar Kham literary figures regarding different types of questions related to code-mixing are analyzed in the following sub-heading.

a. Reason behind Mixing of the Word 'Airport'

According to the views of respondents, it was found that all the literary figures agreed in mixing of the word 'Airport' in the Magar Kham story. They further added that it is being general phenomenon in literary works in the Magar Kham literature. So, it can be concluded that no one of them disagreed to mix this English word in the Magar Kham literature. Therefore, all of the literary figures were favor of using 'Airport' in the Magar Kham literature and they further added that there is not such words found in the Magar Kham language. So, above description denote that such type of equivalent term is not found in the Magar Kham language.

b. Reason behind Mixing the English Phrase 'Check Post', and 'Post' in the Story

The English phrase 'Check Post' and the word 'Post' are used in the Magar Kham literature. In this regard, different literary figures expressed their

opinions differently. Four of them agreed with the mixing of English phrase and only one of them was disagreed. From the views of respondents, 4 of them were favor of its use in the story and only 1 of them is not favor of it. The respondents who expressed view against the mixing of code 'check post' further suggested 'Janch po' instead of using the 'Check Pos't in the story. Likewise, the word 'Post' is mainly used to refer post office in general sense. According to the views of the respondents, 2 of them were favor of it and 3 of them were not favor of using this word in the story. They further suggested to use Magar Kham words 'Hulak and Po' could be appropriate in the story. So, some of them agreed and some of them were not agreed the mixing of above word and phrase in the story.

c. Reason behind Mixing of 'Bed' in the Story

On the basis of collected data, it is found that all of the literary figures expressed their views against mixing of 'Bed' in the story. They also suggested that 'Charpai, Palang, Khatya' words could be used instead of using 'Bed' in the story. They further added that this word is used in the story due to author's acquaintance to the English language and lack of language transfer to the younger generation.

d. Reason behind Mixing of 'Campus' in the Story

'Campus' is mainly used in the educational field. Most of the intellectual and educated people use this word. So, all the five literary figures were favor of mixing of the 'Campus' word in the story. They further stated that the 'Campus' is already borrowed word in Nepali and Magar Kham language. So, it is not found in the Magar Kham language. Moreover, it can be inferred that slowly this term is getting ground in the Magar kham language.

e. Reason behind Mixing of Word 'Number' in the Story

According to the collected data, 2 informants out of 5 informants were found to be positive to its use in the story whereas majority of them i.e. 3 respondents were not favor of using it in the story. So, it can be concluded that the word 'Number' is not appropriate in the Magar Kham story. They further added that 'Lumber' word would be more effective in the Magar Kham literature.

f. Reason behind Mixing the Word 'Doctor' in the Story

'Doctor' is mainly used in the medical field. Most of the human beings directly or indirectly encounter with it. So, in general sense this term should be familiar to even normal people. However, opinions collected from the informants showed that all the informants were favor of mixing of this word in the story. They further stated that such medical terminologies are not found in the Magar Kham language.

g. Reason behind Mixing the Word 'Facebook' in the Story

According to the data collected from the respondents, all the informants were favor of mixing of the word 'Facebook' in the Magar Kham literature because it is latest developed word in information and technology. Therefore, it is not found in the Magar kham language. They also added that the terms related to the science, information and technological field are being general terms in the vernacular languages.

h. Reason behind Mixing the Phrase 'Mobile Phone' and the Word 'Mobile'

According to views of respondents, the phrase 'Mobile Phone' and the word 'Mobile' are also latest developed terms which were not practiced in the Magar Kham language in the past. Therefore, all the literary figures were favor of mixing the word 'Mobile' and phrase 'Mobile Phone' in the Magar Kham

literature. All of them responded that there is no alternative term found in the Magar Kham language. They further added that the author used this word to represent the modernity and advancement of time.

i. Opinions toward the Mixing the Word 'Thesis' and the Phrase ' Thesis final'

The terms 'Thesis' and the phrase 'Thesis final' are mainly used in the context of university. Such types of terms are not practiced in the Magar Kham language. All the literary figures were favor of using 'Thesis' and 'Thesis final' in the Magar Kham literature. But majority of them suggested 'Thesis khemde' instead of 'Thesis final' in the story.

j. Reason behind Mixing of Word ' Line' in the Story

The word 'Line' is found in day to day communication. However, out of five literary figures, many of them responded in negative way about the use of 'Line' and suggested to use Magar kham alternative term in place of this. They further suggested the alternative terms such as 'Lahara, Rala' instead of 'Line' in the story. So, it can be concluded that the mixing of English word 'Line' in the Magar Kham literature is not effective. They further added that this term is used in the story due to fashion of using English language.

k. Reason behind the Mixing of 'Curfew' in the Story

The term 'Curfew' is one of the mixed English codes in the story. This type of word is specially used in the war and conflict situation. The collected data shows that all the informants expressed their positive attitude toward it. They further responded that this type of term is not found in the Magar Kham language.

l. Reason behind Mixing the Abbreviation 'TV' in the Story

The term 'TV' is used in day to day communication. However, it seems to be used by ordinary people. We can find this term in every Magar speaker's tongue, particularly in urban areas. This term is being general term in remote areas day by day. From the data collected through questionnaire, it is found that all the literary figures agreed in the use of English abbreviation 'TV'. According to the above description, it can be concluded that the use of this term is relatively appropriate in the Magar Kham literature.

m. Reason behind Mixing of Words 'Formation', 'Commander' and 'Company'

The terms 'Formation', 'Commander' and 'Company' are specially used in the military force and related field. These words are from military terminologies. These types of word were not practiced in Magar Kham language in the past. So, all the literary figures were favor of using these words in the Magar literature. They further added that if we used another alternative terms instead of those words in the story it might violate the clarity of the exact meaning.

n. Reason behind Mixing of Word 'Dress' in the Story

According to the collected data, various types of opinions were presented by the selected literary figures. Some of them agreed with mixing of this word while other disagreed with it. Three literary figures agreed on it and they said that it is being normal because every people use it. Remaining 2 literary figures disagreed to mix this word in the Magar Kham literature. They suggested the alternative words such as 'Qwa' would be better appropriate in the story.

o. Reason behind Mixing of Word 'Team' in the Story

The word 'Team' frequently used in the Nepali and in the Magar Kham language. On the basis of the responses, it was found that more literary figures were favor of mixing the word in the story. Three of them were favor of it and

2 of them were not favor of it. The respondents who were not agreed to using this term in the story suggested the alternative words such as 'Bagal' instead of 'Team' in the story.

p. Reason behind Mixing of Phrase 'SLC result' in the Story

The phrase 'SLC result' is used by secondary level students and other educated people. According to the five literary figures, most of them were favor of mixing this term in the Magar Kham story. According to the views of the respondents, it was found that the phrase 'SLC result' is appropriate to mix in the Magar literature because out of five literary figures, 3 of them expressed positive attitudes toward its use and only 2 of them expressed negative attitude in its use. They suggested the phrase 'SLC sunai' instead of using the 'SLC Result' in the story. So, it can be concluded that the mixing of the English phrase 'SLC result' in the Magar Kham language is appropriate and accepted.

q. Reason behind Mixing of Word 'Guitar and Harmonium' in the Story

The words 'Guitar and Harmonium' are musical instruments. These instruments were not used by Magar people in the past. According to the responses, all the literary figures were favor of using 'Guitar and Harmonium' in the Magar literature. They further suggested that these words are borrowing words in the Magar Kham language. Therefore, there is not alternative term in the Magar Kham language.

r. Reason behind Mixing of Word 'Chance' in the Story

The word 'Chance' seems to be used by ordinary Magar Kham spoken people as well. On the basis of collected data out of five literary figures, 3 of them were favor of its use and 2 of them were not favor of using it in the story. The respondents who were not favor of it, further suggested the Magar Kham words like 'Bage, Absar' instead of using 'Chance' in the story. They further added that this term would be more intelligible than English equivalent term. The

respondents explained that this term is used in the story because of linguistic imperialism.

s. Reason behind Mixing of Abbreviation 'Ph.D.' in the Story

Particularly, the abbreviation 'Ph.D.' is used by university level students. According to the five literary figures, the use of this term is still not accepted easily in the Magar community. Only educated people can understand Ph.D and use in day to day communication. So, it shows that all the informants expressed their positive view towards its use because alternative term is not found in the Magar Kham language.

t. Reason behind Mixing of 'School' in the Story

According to the collected data all, the selected Magar literary figures were favor of using the word 'School' in the Magar literature. They further added that this term is being general term in the Magar Kham language because all the normal Magar People use and understand it easily. Therefore, it can be concluded that there is not alternative word was found in the Magar Kham language.

4.3.9 Reasons for Code-mixing in Magar Kham Literature

In order to obtain the reasons for code-mixing in the Magar Kham literature, I also used open-ended questions. In terms of views expressed by selected five literary figures, I have extracted the main reasons. Some of the reasons according to them have been given as follows:

- Due to advancement of time.
- To demonstrate intellectual power and modernity.
- Due to linguistic imperialism.
- Due to equivalent terms in the Magar Kham language.
- Due to influence of the western culture.
- To introduce new culture.

- Due to author's acquaintance to the English language.
- Due to fashion of using English language.
- Lack of language transfer to younger generation.

Code-mixing is being general trend in all forms of literary writing. Different factors play vitle role in code mixing. So, it can be concluded that the code-mixing has been increasing day by day in the literary writing because of above extracted reasons.

4.4 Summary of the Findings

The major focus of this study was to find out English mixed codes and situational contexts of the mixed codes in the story and analyze and interpret data for comprehensive findings of the study. The summary of the major findings of the study are as follows:

- From the analysis of observation checklist, 75 mixed codes were found in the story.
- According to the linguistic unit wise analysis, majority of the English codes were related to the word leve and only one case was related to sentence level.
- Most of the words were related to the noun, it has higher frequency and verb, adjective and interjection have lower frequency in the story.
- Noun phrase was higher in frequency and verb and adjective phrase were lower in frequency in terms of phrase level descriprion.
- Only one sentence was found in terms of sentence level anslysis.
- According to the abbreviation level analysis, 7 abbreviated forms were found in the story.
- There were different 20 situational contexts of mixed codes in the story.
- Most of the situational contexts were related in the context of Maoist movent in terms of frequency of the situational contexts in the story.

- Majority of the informant responded in favor of mixing the English codes in the story because appropriate alternative and equivalent terms are not found in the Magar Kham language.
- In some cases, the respondents suggested equivalent and alternative terms in the story.
- Science and technological terms and military terminologies were frequently occurred in the story.
- Main causes of code-mixing in the Magar Kham literature are lack of equivalent terms, advancement of time, lack of language transfer to the younger generation.

CHAPTER FIVE

CONCLUSION AND RECOMMENDATIONS

This part of the study deals with the conclusion derived from the study and the recommendations for different levels.

5.3 Conclusions of the Study

Nepal is multiracial and multilingual country. It is small in size but it has amazing linguistic diversity. Within the small country of Nepal there are many language being spoken. Among them, Magar kham language is also one of the indigenous languages of Nepal. However, most of the languages do not have their own written form. Therefore, many vernacular language of Nepal are at the edge of extinction. To know exact condition of vernacular languages, various research works should be conducted in the different aspects of the language use. This study entitled 'English Code-mixing in Magar Literature: A Case of Aachhim Chetaika' seems fruitful to identify the impact of English code-mixing in the Magar kham language. It will be best the reference for further researches.

The research entitled ' English Code-mixing in Magar Literature: A Case of Aachhim Chetaika' is accomplished in different five chapter. In the first chapter I mentioned the background of the study, objectives of the study, research questions, significance of the study, delimitations of the study and operational definition of the key terms. In the second chapter I dealt with review of the theoretical literature, review of empirical literature, impication of the review of the study and conceptual framework. In the third chapter I dealt with design of the study, population, sampling and sampling procedures of the study, study area, tools and techniques for data collection, data collection procedures and analysis and interpretation procedures. Similarly, in the fourth chapter I analyze and interpret results of the study. The data collected through

observation checklist and questionnaire were analyzed with different heading and sub-heading. In the fifth chapter I conclude and recommended the findings of the study in different levels.

On the basis of the analysis and interpretation of the data, following major findings have been made regarding code-mixing in the Magar Kham story.

- From the analysis of observation checklist, 75 mixed codes were found in the story.
- Word level mixed codes were found higher in frequency in the story.
- Only one sentence was found in terms of sentence level analysis.
- According to the abbreviation level analysis, 7 abbreviated forms were found in the story.
- There were different 20 situational contexts of mixed codes in the story.

From the above findings, it can be concluded that Magar Kham language is not an exception from English code-mixing in the literature. Code-mixing in Magar Kham literature is also being general phenomenon. In the case of literary genres, we found the use of English codes according to the situations, topic and demand of the audiences. Above findings shows that the English language has influence over the vernacular languages. Therefore, we have to be conscious to preserve our linguistic diversity.

5.4 Recommendations

My present research is about English code-mixing in the collection of story in the Magar Kham story entitled 'Aachhim Chetaika'. This section deals with recommendation given for the pedagogical implications. Based on the findings and conclusions of the study major recommendations for pedagogical practice can be presented under the following levels.

5.4.1 Policy Related

This is the highest level of implication. Some of the implications of this study at policy level are:

- i. The findings of this study show that code-mixing has become a general trend in all forms of literary writing. So, the course designers and curriculum developers are suggested to internalize the results and findings of this study.
- ii. The findings of this study show that the Magar Kham literature is not an exception from code-mixing. Therefore, the Ministry of Education should produce materials by considering the fact of this study in the Magar Kham language.
- iii. This study shows that the English codes are mixed in the different contexts and used as fashion of using English language. So, the government should produce different contextual materials for the language teachers.
- iv. Findings of the study show that various science and modern technological terminologies are mixed in the literary writing. So, the concerned institutions are suggested to provide regular training to the language teachers to overcome such problems.
- v. This study shows that the lack of language transfer to the younger generation is the main causes of code-mixing. Therefore, government is suggested to establish several vernacular language medium schools in the community and different language awareness program.

5.4.2 Practice Related

This is the level of actual implication of the policies in the real field. Some of the implications of this level are:

- i. This study shows that code-mixing is general phenomenon. So, the teacher should follow the fact of this study while teaching English language in vernacular language.
- ii. Findings of this study show that advancement of time and science and technology influence over other languages. Therefore, the language teachers should be conscious to use these term in appropriate way in the language class.
- iii. English codes are mixed in the different contexts. So, the language teachers should consider the findings of this study while teaching language.
- iv. Findings of this study show that the English codes are used as fashion of language in different contexts. So, the language teachers are suggested to minimize that manner in the language classroom.
- v. Findings of this study show that the equivalent and alternative terms are not found in the many vernacular languages. So, the professional language teachers are suggested to make various implications in language class regarding code mixing.

5.4.3 Further Research Level

Some of the implications that would be helpful for those who attempts to conduct research under this area are as follows:

- i. This kind of study should be conducted on different dialects of Magar language and literature because this study is only related to the collection of story in Magar kham language.
- ii. This study is only related to English code-mixing in the Magar Kham literature. So, the further research works should be conducted in code-mixing in other types of literary genres, news articles and electronic media from vernacular languages and other modes of Magar Kham communication.

- iii. This study will be beneficial for those who want to conduct the research in different registers and in different public domains and so on.
- iv. This study can enable other language researchers to gain new evidence to find out how English language is mixed in the different contexts in the literature.
- v. This study would be useful for new researchers to identify different areas of code-mixing.

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APPENDIX – I

Questionnaire

Dear Sir,

This questionnaire is a research tool for gathering information for my research entitled “English Code-mixing in Magar Literature: A case of Aachhim Chetaika” the collection of story under the Mr. Guru Prasad Paudel Department of English Education, Faculty of Education Tribhuvan University, Kathmandu, Nepal. Your co-operation in responding the questionnaire and your responses will have great value in accomplishing my research. I appreciate honest opinion and assure you that your responses will be completely anonymous. Please fill free to put your responses required by the questionnaire. I assure that present study and remain confidential.

Researcher

Manoj kumar Pun Magar

Department of English Education

T.U., Kirtipur, Kathmandu

Personal details of the informants

Name :

Age :

Gender :

Address :

Qualification:

Occupation :

(क) तल दिइएको वाक्यमा लेखकले किन अंग्रेजी शब्दको प्रयोग गरेको होला ? उक्त ठाउँमा वैकल्पिक खाम भाषाको शब्द लेख्नुहोस् र सकिदैन भने कारण दिनुहोस् ।

(Why has the author used English codes in the following sentences? Write alternative Magar Kham words, if it is not possible give the reason.)

१. चाउसाङ काठमडौं ला एयरपोर्ट ल भरिके होकाइ नेछा काठमडौं चुसिदे सिदैज रोल्पा दे बाके ।
(While Chausang is landed at ktm airport he went to Rolpa.)

.....

२. लामाचौर क सैनिक र या चेकपोष्ट लिन्य व लेउ ।
(There was a check post in Lamachaur)

.....

३. सोरसाङ स्कूल परिए ।
(Sorsang reads in school)

.....

४. चैपार माहुल्य दिन अस्पताल ल वेद ल ताए ।
(In the hospital bed for long time)

.....

५. सोरसाङ छकालन्या क्याम्पस परिए ।
(Sorsang goes to Campus in the morning)

.....

६. मनि पारनी चाउ नम्बर रैदे उबकक ताए ।
(Passed with good number)

.....

७. चाउसाङ् आबो डक्टर चाउसाङ रोका मगर सरेसी ।
(Now, Chausang became Dr. Chausang Roka Magar)

.....

८. फेसबुक ल नानाभाति पाङन्य याज दोर ।
(Unnessary chats in the facebook)

.....

९. मोवाइल ता याज घोमका घोम ।
(Only plays with mobile)

.....

१०. यम्दे पराइ खेम्दे थेसिस तबो ए मगर खाम/पाङ सन साहित्य ।

(Become the final study after conducting research in Magar Kham/Pang and literature)

.....

११. खेम्पा मेमा ने लाइन तादे ।

(Boys and girls made own line)

.....

१२. कर्फु लागिदे ।

(Curfew was announced)

.....

१३. चाउयाङ तखेप टि.भी रङ्ग्य लिदे तख खुलिउ ।

(Chausang once turn on the TV to watch)

.....

१४. दाजु लै होला कमाण्डर जैर ।

(There brother was made the commander by them)

.....

१५. माओवादी ल पारनी डाता सेना फर्मेशन जै र दी ।

(Maoist prepared for military formation)

.....

१६. होर के पार ए ज तबोन्यास्याउ ड्रेश क्वाइसिदे ।

(There wear same dress)

.....

१७. भिम हुव डा टिम जाजरकोट वान्य ताके ।

(Comes at home but my team have gone to Jajarkot)

.....

१८. एस.एल.सी. रिजल्ट मनि ताके पार सुनसरी लै के हो मनि था माले ।

(S.L.C. result was published but Sunsari was unknown about her result)

.....

१९. होल घ्योघ्यो आमसभाल मादल, गितार, हार्मोनियम तप्दे ।

(Madal,Guitar and Harmonium were played in the huge assemble)

.....

२०. हकल्ला छि खान्नाउ डा पान्क तालावाड पोस्ट काइ तबो चिठी हुके ।

(A letter is recieved early in the morning from Talabang Post)

.....

२१. तबो मिं बनै मोबाइल फोन ल पाडनाए ।

(A man is talking in the mobile phone)

.....

२२. तबो माओवादी ल नेता चान्स ए होपाला मनि या नाडखार छोका व-लेउ लेउ ।

(A maoist leader is nearest village by chance)

.....

२३. होकाइ पिएच. डि. जैव ।

(Complete the Ph.D)

.....

२४. डा मनि होल जो कोइ सारो कम्पनी र खुरिदै कमाइ दान्य ताया ।

(I will open a company and earned lots of money)

.....

२५. थिसिस फाइनल जैदे बुझैनी ।

(Submit the final thesis)

.....

ख) तलका वाक्यहरुमा अंग्रेजी शब्दको प्रयोग किन गर्नु परेको होला ? एक वाक्यमा कारण दिनुहोस् ।

(Why has the English words used in the following sentences? Give reason in one sentence.)

१. रोल्या निताइ एक नम्बर प्लाटून बनिए ।

(First number palatoon became from Rolpa)

.....

२. फेसबुक ल नानाभाति पाडन्य याज दोर ।

(Unnecessary chats in the facebook)

.....

३. चैपार माहुल्या मैना ल अपहरण काइ चाउसाड लाई लिवाड व्यारेक तोकाइ एर ।

(Chausang is kidnapped by army after late month he was released from Libang barrack)

.....

४. जामा उमेर एउव खेम्पा मेमा र सेना ल बाडन्य जुडनी पारनी डा त बाइ.सि.एल, स्ववाएड, बतालियन खै कता कता याला जुकी होल वाजु ।

(At first, aged boys and girls join in the YCL,Squad and Battalian)

.....

५. कर्फु लागिदे ।

(Curfew was announced)

.....

(ग) छोटो उत्तर दिनुहोस् । (Give the short answer)

१. यस मगर खाम भाषाको कथा संग्रह आछिम चेतैक मा अंग्रेजी शब्दको प्रयोग किन गरिएको होला ? (why has English codes used in the collection of story "Aachhim Chetaika" in Magar Kham language)

.....
.....

२. मगर खाम भाषाको साहित्यमा अंग्रेजी शब्दको प्रयोग किन गर्नु परेको होला ? (Why has the English codes used in the literature of Magar Kham language)

.....
.....

३. मगर खाम भाषाको साहित्य लेखमा विशुद्ध खाम भाषाको मात्र प्रयोग संभव छ कि छैन ? (Is it possible to use only Magar Kham language in the Magar kham literary writing or not?)

APPENDIX –II

All the English words which are mixed in the Magar Kham story listed as follows:

१. चाउसाङ काठमडौं ला **एयरपोर्ट** ल भरिके होकाइ नेछा काठमडौं चुसिदे सिदैज रोल्पा दे बाके । (p. 10)
२. इतिहास भाषा सन संस्कृति त **डिग्री पास** जैव . (p. 10)
३. होकाइ **पिएच. डि.** जैव . (p. 10)
४. चाउसाङ के जुमुजा त ज व -बाबु आमै रास **यू. के.** लिन्य या-बाउ । (p. 10)
५. चाउसाङ् दगक लाई भखिन भोला **चेक** जैन्य **लाइन** बावन **चेक** जैवन फेरि दगक ल चखिन जेव । (p. 11)
६. **सि.आइ.डी.** न दुहुनाने रो ? (p. 11)
७. **पार्टी** ल चिठी सारिन्य जै र । (p. 12)
८. सोसराङ **स्कूल** परिए । (p.13)
९. नौ पार विषयला रो लै सन्य, **फोटो** खिचिन्य दादे वनै धेप्फा किताव तयार जैव । (p. 13)
१०. लामाचौर क सैनिक र या **चेकपोष्ट** लिन्य व लेउ । (p. 14)
११. चैपार माहुल्या मैना ला अपहरण काइ चाउसाङ लै लिवाङ **व्यारेक** तोकाइ रा र । (p. 15)
१२. चाउसाङ नेपालमा माओवादी सन राज्य ए नेवोलो **जेल** ल ज कैत कातिरिदे-कातिरिदे धौ वेलायत के. ए. । (p. 15)
१३. विहे यान-दोन तेछा व भातादे ज हो सोरसाङ ए व रे उमाका लै के **पुलिस** र केउदे सैदु र । (p. 16)
१४. बरु गे जर्निउ पो नेपालला पाखा पखेरा ल वादे आला **डलर** वैकिन के होल कै माहुल्या ताई । (p. 16)
१५. डा मनि होल ज कोइ सारो **कम्पनी** र खुरिदै कमाइ दान्य ताया । (p. 17)
१६. चैपार माहुल्या दिन अस्पताल ल **वेद** ल ताए । (p. 17)
१७. सोराङ छकालन्या **क्याम्पस** परिन्य । (p. 18)

१८. चाउसाड घोराही **बजार** ल ज तबो वनै चाउ । (p. 18)
१९. मनी पारनी चाउ **नम्बर** रैदे उबकक ताए । (p. 19)
२०. चाउसाड आबो **डक्टर** चाउसाड रोकामगर सरेसी । (p. 19)
२१. लिदे **सुबेदार** बाजु जामा व-युड माच्चाउ जैव । (p. 25)
२२. **फेसबुक** ल नानाभाँति पाङ्ग्य याज दोर । (p. 26)
२३. **मोवाइल** ता याज घोम का घोम । (p. 26)
२४. तबो **क्लास** ला नै तादे चै चाउ व्यवहार दासिनी । (p. 28)
२५. यम्दे पराइ खेम्दे **थेसिस** तबो ए मगर खाम/पाङ सन साहित्य । (p. 28)
२६. दिलमा सन जनम नि तबो **सिट** त ज लिज्या नि कता गफ दुना नी । (p. 29)
२७. अध्ययन अनुसन्धान दादे **मास्टर डिग्री पास** जैन्य । (p. 26)
२८. भोला सन तबो **क्यामेरा** छेन्दे बाउ तानी । (p. 3)
२९. लिवन उजयतय खिचिवन **डायरी** त सर्वन दु नि । (p. 34)
३०. खेम्पा मेमा ने **लाइन** तादे । (p. 35)
३१. जैवन रिम्दा **नोट** त सारिवन दो नि । (p. 35)
३२. होकाइ हो साल ला **थेसिस** सारो **टपिक** वतावकाइ वनै चाउ तादे **पास** तानी । (p. 38)
३३. पुरानो **पेपर** रडव हो मनि कता ज मासन्व । (p. 39)
३४. **कर्फ्यू** लागिदे । (p. 39)
३५. चाउयाड तखेप **टि.भी.** रडन्त्य लिदे तख खुलिउ । (p. 39)
३६. खै गे लै के कता सरकारी **फम** र भरैक मानि **फम** भरैन्य भि र ज हिन्दु ल चिन्ह लाइद र । (p. 41)
३७. व बुजु मद **बोटल** ल सिम्ज्य । (p. 43)
३८. के बाबु लै चि लछार पछार जैदे **राइफल** कुँदा कुँदाए पोदे भिम क या-रैव लेऊ । (p. 64)
३९. रोल्पा निताइ १ **नम्बर प्याटुन** बनिए । (p. 68)
४०. दाजु लै होला **कमाण्डर** जैर । (p. 68)
४१. माओवादी ल पारनी डाता सेना **फर्मेशन** जैर दि । (p. 68)
४२. गे के गाउँ या : ल ज **एरिया** या : ल गे बारिए । (p. 68)

४३. जामा उमेर एउव खेप्पा मेमा र सेना ल वान्य जुडनी पारनी डा त **वाइ.सि.एल.**, **स्क्वाएड**, **वतालियन** खै कता-कता याताजुकी होल या वाजु । (p. 69)
४४. होर के पार ए ज तबोन्यास्याउ **ड्रेश** क्वाइसिदे । (p. 69)
४५. पिडव छिरविव्याउ परिल्या स्याउका हो त ज **एस. एल. आर.** स्याउका हतियार घुसिरिउ । (p. 69)
४६. होल रो घ्योघ्यो आमसभा ल मादल, **गितार**, **हार्मोनियम** तप्दे । (p. 69)
४७. हकल्ला छी ख्वान्नाउ डा पान्क तालावाड **पोष्ट** काइ तबो चिठी हु के । (p. 70)
४८. भिम हुव डा **टिम** जाजरकोट वान्य ताके । (p. 70)
४९. **मास्टर** ए छोन्या लुजा र चावस परिन्य । (p. 75)
५०. **एस. एल.सी.** परीक्षा मनि ताके पार सुनसरी, काले, जुथे ज इके र । (p. 78)
५१. **एस. एल.सी. रिजल्ट** मनि उ-हुव लेउ सुनसरी लै के हो मानि था माले । (p. 79)
५२. होकाइ काले सन जुथे नि के **फेल** चि यान हाउ लेउ । (p. 79)
५३. व-सोक **हेलो, हेलो** लिदे चि । (p. 84)
५४. तबो मिं बनै **मोवाइल फोन** ल पाडनाए । (p. 84)
५५. कौन दो कौन नौ च्याडरी मनि **मोवाइल** वैरिव दि । (p. 84)
५६. तबो माओवादी ला नेता **चान्स** ए होपाला मनि या नाडखार छोका व-लेउ लेउ । (p. 12)
५७. री ला तीन मनि वजिके सम के यम मनि **पिच** कता गाडी ए मनि मापछारिउ । (p. 29)
५८. ने कै **जोकर** फाल्टु वकिला दाउला ज मालिउ हैलिदे । (p. 69)
५९. **थेसिस फाइनल** जैदे बुभ्नेनी । (p. 39)
६०. सल्कैव क **माचिज** ए जमाना मनि मालेउ । (p. 2)

APPENDIX – III

Observation Checklist for Mixed English Codes in the Story

Word Level	Phrase Level	Sentence Level	Abbreviation Level
Matches, Diary, Airport, Rifle, Degree, Number, Pass, Platoon, Line, Commander, Bus, Subedar, Police, Formation, Party, Area, Phone, Photo, Squad, School, Company, Form, HelloPost, Battalion, Barrack, Dress, Jail, Master, Mobile, Company, Dollar, Campus, Bed, Bazaar, Facebook, Language, Seat, History, Pitch, Culture, Camera, Doctor, Paper, School, Curfew, Mobile, Bottle, Class, Joker, Team, Thesis, Guitar, Master, Harmonium, Result, Fail, Topic, Final, Their, Chance, Check	Degree pass Check post Hello, hello! Mobile phone Thesis final	Nepalese Magars' history, their language and culture.	Ph.D. UK YCL SLC SLR

APPENDIX – IV

Cover Page of the Story Book "Achhim Chetaika"



