CHAPTER - ONE
INTRODUCTION

1.1   General Background

Of all the aptitudes and behaviours, which characterize human beings, language is the most uniquely human and quite possibly the most important. It is a realization that human can live without language but he/she cannot survive without language. He cannot get his bahaviours done without using language. It is around us everywhere in speech, writing, sign language or simply in our minds as we dream, remember a conversation or quietly think out a problem. The question 'what is language?' has been asked from the remotest past yet its answer is still far from clear. Any attempt to define language in an agreeable way is futile however it is a powerful means of expressing man's ideas, feelings and thoughts. Human being is able to behave as a social being because of the language. Therefore, the main aim of language is to exchange ideas and in the process of exchanging ideas to one another, the language might have come in to existence.

1.1.1. General Introduction to Language

Language, in its looser sense, is a means of communication; any system of communication can be called a language. This kind of definition covers human communication, animal communication, media communication and even communication by sign posts. Bees use signs by dancing in a circle which communicate about flower and direction to which they have to fly. Jackdaw uses sounds to communicate and it communicates only about danger i.e. 'there is danger, 'fly away' and the next is that 'there is no danger, 'fly back again'. From the above facts, we can conclude that animal communication is very simple and limited one. It is because bees can tell about 'flower' and 'direction'. Likewise, Jackdaw can only tell about danger.

Language, in its little strict sense, is a means of communication among human beings by using speech sounds. In this sense, language is as old as human race. 'So far as verbal communication with distinct sound is concerned, it dates back to 6500 B.C.' Verma and Krishnaswami (1994, p.5). 'The language is a vehicle of power, a means by which we can control, create and preserve,' Traugott and Pratt (1980, p.1). They say that language used by human beings is essentially different from other animals. Language is a powerful means through which we communicate our thoughts feelings, hopes and aspirations. Unlike animal communication, it does have a power of creativity. In this regard, Traugott and Pratt (1980, p.1) say 'Language is a capacity that distinguishes human beings from other animals.'

Though language is subjected to man, it is not instinctive quality like blinking eyes, walking, eating and even producing involuntary sounds. "It is purely human and non-instinctive method of communicating ideas, emotions and desires by means of system of communication," (Sapir; 1971, p.63) Besides human beings, other animals also have mind but the fact is that only human mind is capable of acquiring a language or languages. Human mind has a special quality to acquire a language called Language Acquisition Device (LAD). Because of this quality, a child acquires his/her mother tongue and by means of which s/he controls the environment. "Language is the distinctive quality of mind (human mind) that is so far as we know unique to man." (Chomsky, 1957, P. 34)

Language is a social phenomenon which we use in the whole community to express our ideas and feelings by means of which we establish the relationship in the society. Gimson (1989) defines language as a system of conventional signals used for communication by a whole community. In the past, communication must have been easier as people used a few sounds and managed communication but different people came into contact and the language became complex. In this regard, Hockett (1950) says complex system of habit and "it is the totality of the utterances that can be made in a speech community" (Bloomfield, 1938, p.102). By the consideration of the above

definitions of language, we derive that the minimum adequate working definition of language is 'an arbitrary, voluntary vocal system of human communication.'

"There is no agreed total for the number of languages spoken in the world today. The total number of languages (including extinct ones) is 6604" (Crystal, 1997, p.286). This figure does not include dialects. Some languages are spoken by a large number of people i.e. English, Chinese, Hindi, etc. Likewise, some languages have a small number of speakers i.e. Limbu, Tamang, Gurung, etc, which are of this kind. It is also equally true that most of the world languages do not possess their written scripts. In the context of Nepal, a very few languages have their own scripts, whereas most of the languages are limited to spoken form. Of more than six thousand world's language, some have global use. English is one of these languages which is used as the world's vernacular or medium language. It is one of the UN languages. English has a vast literature and it can serve extensive communicative functions of various disciplines.

In Nepal, the English language holds the status of a foreign language. It has been introduced in Nepal's curricula from pre-primary to tertiary level. Many offices especially NGO's and INGO's working in Nepal, use English as the language of their day to day activities. English, being an international language, plays a dominant role in various aspects i.e. educational, administration, business, politics, science, sports, music, arts and so on. It is not an exaggeration that every language of Nepal is more or less influenced by English. The influence is possible partly because our languages have constantly in contact with English and partly because we are consciously or unconsciously attracted towards this prestigious language. Furthermore, it also provides an extensive range of linguistic exposure. It can serve a wide spread language functions than those of other languages available for us.

1.1.2 Sociolinguistic Situation of Nepal

It is not an exaggeration to say that Nepal being a small country in its geographical structure, it has a significant varieties of languages. Even today, linguists are

discovering new languages in the outlying parts of the country and it may be that many other languages might still be out of the sight of the linguists. Nishi (1992) records fifty seven Tibeto-Burman languages in his survey report. The fact hints at the strong possibility of having around hundred languages if sincerely searched for.

Apart from Nepali the national language of Nepal, a very few languages (e.g. Maithili, Newari, Limbu, etc.) have written literature and materials such as dictionary, grammar and textbooks. A vast majority of Tibeto-Burman languages limited to only to the oral form are at the verge of extinction. There can be numerous reasons of why they are facing the danger of extinction. One of the most important reasons is the language policy of the state. Previously, the state did not have the positive outlook towards the language of Nationalities. The policy was obviously one state one language. This was the reason as to why the nation was indifferent towards the other language. The national language Nepali grew as a dominant language and the non-native speakers of it had been put at a disadvantage in education, employment and many other social opportunities. However, after the restoration of democracy in 1990, the government's attitude towards the language policy seemed to have changed. In other words, the attitude has been a bit positive yet it still seems to be lacking its strong determination and concrete plan to bring the vision down to earth.

In Nepal, there are mainly four language families. They are as follows:

1.1.2.1 Indo-European Group

This is the greatest language family of the world. The languages of this family are spoken in the Indian sub-continent as well as the European continent. Thus, it is called as Indo-European language group. Ancient languages like Sanskrit, Greek and Latin fall in this group. In the context of Nepal, altogether sixteen different languages are spoken under this group.

1.1.2.2 Tibeto-Burman Group

This group is one of the three of the Sino-Tibetan language family. The languages spoken in Nepal, Assam, Sikkim, Bhutan and even Burma are known as Tibeto-Burman language group. Majority of languages spoken in Nepal are of this group. According to Nishi (1992) there are seventy-one languages spoken in the Indian sub-continent and out of them fifty-eight languages are spoken in Nepal alone.

1.1.2.3 Dravidian Group

The majority of the people who belong to the Dravidian group inhabit in different Indian states. Nepal has one language of this family, which is called the Jhangad language. "The same Jhangad language is known as Ghangar in the east and west of the Koshi river" (Gordan, 1976). The native speakers are locally known as Uraon.

1.1.2.4 Astro-Asiatic Group

This group has only one language spoken in Nepal that is the Satar language. The native speakers of this language are the Satars who inhabit in the eastern Terai region of Nepal. It is said that it has a close relationship with the Shanthal language of India. This group has two sub branches viz. Mon Khmer and Munda. While talking about the language family spoken in Nepal, it is unwise to by-pass the language spoken by Kusunda a nomadic tribe of Nepal. According to Renhard and Toba (1970) the native speakers of this language are only three people and this language has not been included in any above mentioned four groups. Therefore, this language itself forms the fifth group because it is a distinct language from any other Indian sub continent language family.

1.1.3 Classification of Indo-European Languages

As has been mentioned, both Nepal and English languages have been originated from the same mother language or group i.e. Indo-European Group. This language group has been classified as follows:

Chart 1

Indo-European
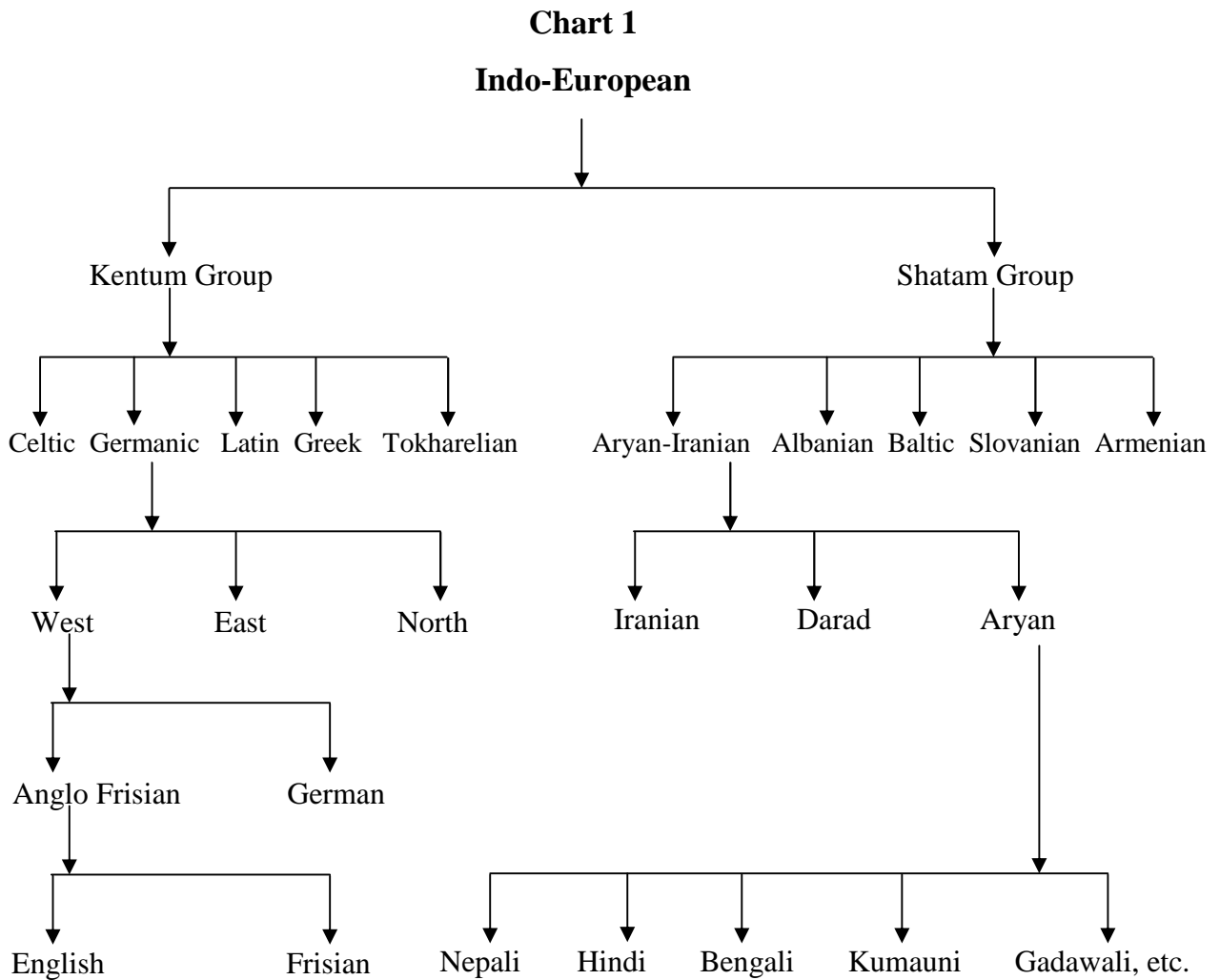
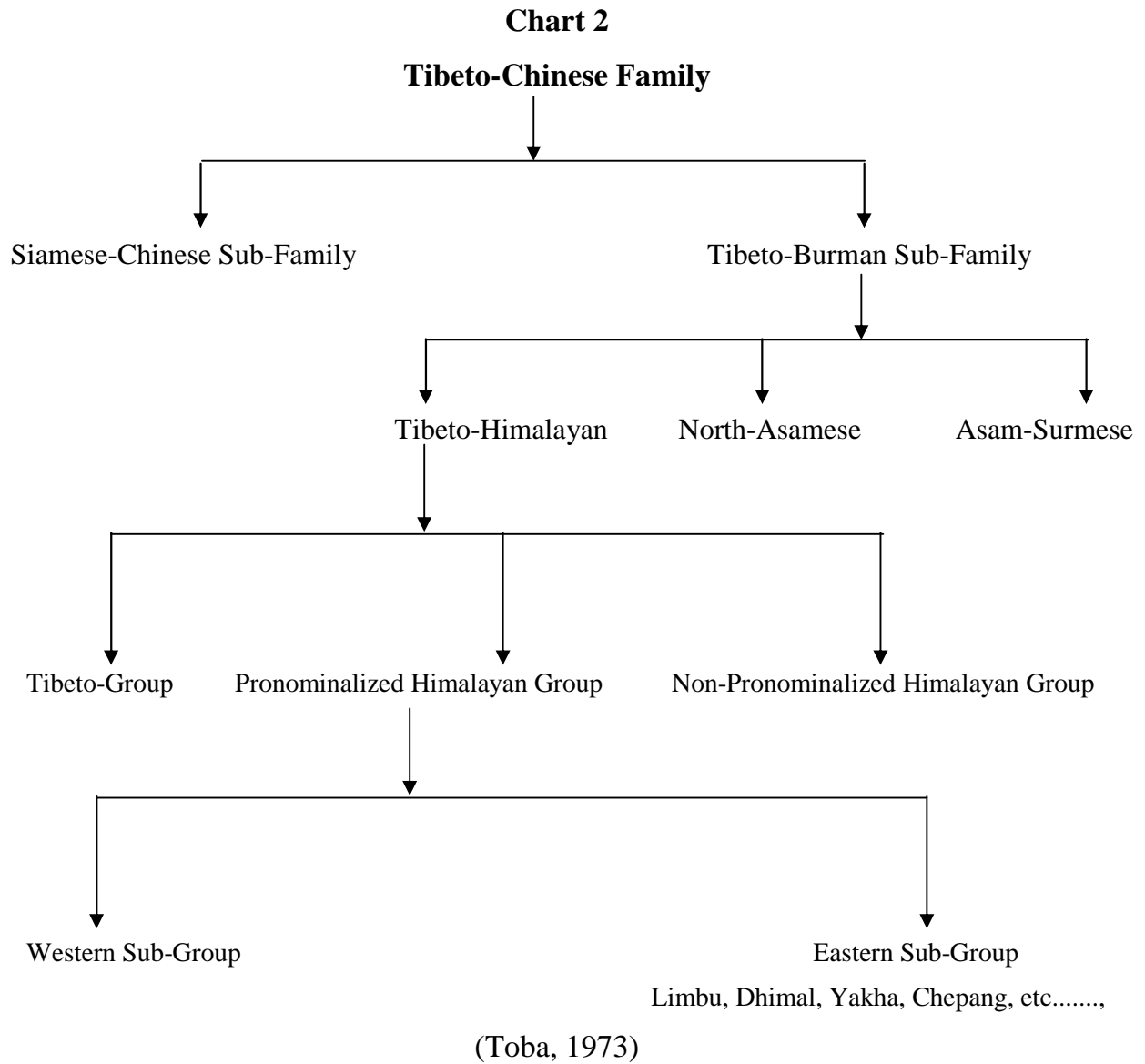Source (Asher : 1994)

1.1.4 Classification of Tibeto-Burman Languages

From the linguistic structural point of view, the Tibeto-Burman language family can be categorized into two major groups–they are complex pronominalized group and non-pronominalized group. The pronominalized group is the group in which the main verb is inflected by the use of different pronominal forms. Such languages are the

Limbu and Rai, which are also known as the Kiranti languages. On the other hand, the languages like Tamang, Gurung, Magar and Thakali are the non-pronominalized languages since they do not have complex pronominalized system as the Kiranti (Limbu and Rai) languages. Grierson (1909) on Linguistic Survey of India Vol. III. indentifies Limbu under pronominalized eastern sub-group language of Tibeto-Burman family.

Chart 2

Tibeto-Chinese Family

Siamese-Chinese Sub-Family   Tibeto-Burman Sub-Family

Tibeto-Himalayan   North-Asamese   Asam-Surmese

Tibeto-Group   Pronominalized Himalayan Group   Non-Pronominalized Himalayan Group

Western Sub-Group   Eastern Sub-Group

Limbu, Dhimal, Yakha, Chepang, etc......,

(Toba, 1973)

1.1.5 Introduction of the Limbu Language

Limbu is the most important language of the 'Kiranti Group' of Tibeto-Burman languages which has relatively a sizable number of speakers and some written language, too. The native name of the Limbu language is 'Yakthumba Pan.' This designation, for the Limbus are referred to by themselves, is Yakthumba. The Limbus are the indigenous tribe of Nepal. Since the time immemorial, they have settled in the area traditionally known as 'Pallo Kirant' (far Kirant) or Limbuwan (Land of the Limbus). The Limbuwan spreads from the Arun river in the west to the Tista in the east which includes Sangkhuwasabha, Tehrathum, Dhankuta-the hilly districts of Koshi Zone and Taplejung, Panchthar and Ilam of Mechi Zone and adjoining Indian states i. e. Sikkim and West Bengal. The Limbus have, at different time, migrated from their original abodes to different places. Now, they are available in a considerable number in the Terai areas of Sunsari, Morang and Jhapa districts of eastern Nepal as well as Kathmandu, Lalitpur and Bhaktapur districts of mid Nepal.

To sum up, the Limbus have made up a good number of population even in different Indian states like Asam, Meghalaya, Manipur, Nagaland, etc., and Bhutan and Burma. Though we do not have statistical data of the Limbu native speakers out side Nepal, it is assumed that the equal number of speakers is to be found across the different countries (i.e. India, Bhutan and Burma). In Nepal alone, their population totals 333,633. (Nepal Population Report, 2060 B.S.)

1.1.6 Development of the Limbu Language-A Historical Glimpse

A majority of Tibeto-Burman languages do not have their own scripts. Of the fifty-eight Tibeto-Burman languages, only Newari and Limbu have their own scripts. The Limbu script is known as 'Sirijungga' which takes its name from the stoic king, Sirijungga (880-915) who is believed to have evolved the Limbu script hence Sirijungga script. However, sadly, there were not any immediate successors after king Sirijungga. Many centuries passed, and the script was about to die out then the second

Sirijungga (1704-1743) who is also supposed to be the incarnation of the first Sirijungga, endeavored to revive the script. Then onward, many scholars and linguists both from Nepal and abroad made a great contribution to the development of the Limbu language. Every Limbu speaker must owe to Colonel Kirkpatrick (1811) for his unpayable debt since he was the first foreigner to prepare the Limbu dictionary. Similarly, from among the Limbu native speakers, Iman Singh Chemjong is also one of the prominent figures in connection with enhancement of the Limbu language. The Limbu language, as it is now, therefore, is the result of the collective effort of the Limbu stoic and sage as well as the foreign scholars and linguists.

1.1.7 Dialectal Variants of the Limbu Language:

The Limbu language comprises the four distinct dialectal variations. They are as follows:

1.1.7.1 Panchthare Dialect (Comprising Yanggrake and Choubise)

Of the four Limbu dialects, Panchthare dialect is considered to be as standard one. It is spoken in Yanggrak (Taplejung), Choubise Thum (Dhankuta) Ilam and Panchthar districts. Most of Limbu literary books and religious rituals are published and performed respectively in this dialect.

1.1.7.2 Chhathare Dialect

The dialect spoken from west of Lambu Khola of Tehrathum district to some northeastern VDC's of Dhankuta district is the Chhathare dialect. The literal meaning of Chhathar is six clans Limbu living area which covers southwestern part of Tehrathum district and northeastern part of Dhankuta district.

1.1.7.3 Phedappe Dialect

From the dialectal point of view, Tehrathum district has been divided into two different regions viz. Phedap and Sudap. Phedap covers the area from the east of Lambu Khola to the boundary of Tehrathum district. The speech variety that is spoken in the Phedap is, thus, Phedappe dialect.

1.1.7.4 Mewa Khole or Taplejungge Dialect

This dialect is spoken in the Taplejung district especially alongside the area of Tamor Khola valley. The alternative name of Taplejungge dialect is Mewa/Maiwa Khola because it is spoken across the area of Tamor between Tehrathum and Yashok (Panchhthar).

1.1.8 Multilingualism and Language Shift

As has been mentioned earlier, language is essentially a social phenomenon since it cannot occur in vaccum. It serves as a means of interaction in a speech community and helps to establish the relationship among the speakers. The language provides the same purpose in the speech community just as the knots and bolts in a whole machine's parts to join one another. Undoubtedly, English has brought about the concept of globalization or the global family. It is very difficult to find a language, which is far from English influence. So, English influence over other languages has become an inevitable notion. There is hardly such community, which is unilingual, or the speakers of that community speak only one language. This means most of the present speech communities have bilingual or multilingual speakers. The bilingual or multilingual situation provides the ground for code switching and code-mixing.

The rationale behind the code switching and code-mixing can have various but actually 'the ability to mix codes in this way is now often a source of pride' (Wardhaugh, 1986, p.109). The Limbu language, one of the dominant Tibeto-Burman

languages of the Kiranti Group, is not free from the influence of the National language of Nepal (i.e. Nepali Bhasa) and the foreign language-English. The existing Limbu language offers the conspicuous view that the code mixing is prevalent at different linguistic aspects and functions. The range of code-mixing of English & Nepali into the Limbu is still unclear. This is the reason; the present study intends to find out the English and Nepali code-mixing in the Limbu language.

1.1.9 What is Code?

Language is a system of signs. Message is conveyed using different linguistic signs or codes. The linguistic sign, basically, includes either visual (written) signs or oral-aural (vocal) signs. For this reason, we can also refer to a language or variety of languages as a code. The term code is useful because it is neutral. On the other hand, the terms like dialect, language, style, standard language, pidgin, Creole, etc. are inclined to arouse emotions. In contrast, the neutral term 'code' can be used to refer to any kind of system that two or more people employ for communication.

It is very interesting matter to notice, why the speakers choose one code to another. As Gal (1988, p. 247) says "code switching is a conversational strategy used to establish cross or destroy group boundaries; create, evoke or change interpersonal relations with their rights or obligations." Likewise, Heller (1982) has observed that a language plays a symbolic role in our lives and there is a choice of languages, the actual choice may be very important particularly when there is a concurrent shift in the relationship between the languages. Thus, the choice of codes is governed by the speakers' situation, topic, etc.

1.1.10 The Difference between Code Switching and Code-Mixing

Generally, these two terms, code switching and code mixing, sound similar and synonymous however, they are different in the way that they occur in the conversation. If the shift from one code to another is absolute, it is then code

switching. "It is an inevitable consequence of bilingualism (or more generally multilingualism)" (Hudson, 1980, p.49). Anyone who speaks more than one language, chooses between them according to circumstances.

The code-mixing on the other hand, refers to the lexical shift within a sentence or utterance. Hudson (1980, p.53) refers to code-mixing as to get the right effect, the speakers balance the two languages against each other as a kind of linguistic cocktail- a few words from one language then a few words from the other, then back to the first for a few more words and so on." In this regard Wardhaugh (1986, p. 103) says, "code-mixing occurs when conversants use both languages together to the extent that they change from one language to the other in the course of single utterance."

1.1.10.1 Code Switching

If we study the society in terms of the language system, we can find the monolingual and multilingual status in the speakers. A monolingual is a person who can use one language where as a bilingual has ability to understand and use two languages. There are also persons who can use more than two languages. Such persons are called multilingual. In the bilingual or multilingual society when persons meet with one another, they shift their language from one to another during their conversation. This process of shifting from one language to another is called code switching. According to Trudgil (1983, p.75), "Code switching means switching from one language variety to another when the situation demands."

In this globalized situation, code switching has become a universal feature. A person command in only one language variety is a rare phenomenon today. The code switching can occur between or even within sentences in speaking and writing. Certain topics are handled better or more appropriately in one language than in other in particular bilingual context. "Switching from one code to another is not a matter of free individual choice. It is affected by topical and situational features, which determine the speaker's choice from among a set of available codes" (Krishnaswamy

et al. 1992,p.46). They have clearly described the situation of code switching in India that the multilingual setting is regulated by the topic of discourse and stylistic (formal-informal) considerations. English is used in highly formal situation to talk about technical topics; Hindi and other Indian major languages are used for intimate, informal and personalized statements.

There are mainly two kinds of code switching i.e. situational and metaphorical. Situational code switching, as itself suggests, occurs when a language is changed in accordance with the situation. The speaker, for example, speaks English in the English class, but whenever s/he comes outside the class, s/he starts speaking another language. Metaphorical code switching occurs when the language is changed according to the topic or subject matter. For instance two Nepali speakers are talking about their village in Nepali language but whenever they start taking about 'Science' they immediately shift to the English language. This kind of code switching is, thus, called metaphorical code switching.

1.1.10.2 Code-Mixing

Code-mixing is also a usual case in the bilingual or multilingual society. The speakers mix-up the lexicons or elements freely of one language into another language. We can also find that a person command in only one language may use the words or elements of other languages in his language. The speaker mixes up different codes because of the influence of other speakers. Hence, code-mixing appears to be easier than code switching because code switching requires command in two or more than two languages but code-mixing does not necessarily demand the efficiency in more than two languages. For example, the speaker who knows only Limbu language may use certain English terms not because s/he knows English but s/he is influenced by other speakers. In this regard, Verma and Swamy (1998,p.18) say that if one uses a language and mixes words, phrases and sentences from another language, it is called code-mixing.

Gumperz (1986, p.24) defines code-mixing as "the juxtaposition within the same speech exchange of passages of a speech belonging to two different grammatical system". This is why code-mixing is, sometimes, called as the lexical shift. In the same way Richards and et al. (1985, p.43) defined code-mixing as "a change by a speaker from one language to another. To specify this definition, code-mixing is a way of using linguistic elements' of one language (code) into another language (code). However, code-mixing does not denote the mixing one paragraph of one language in to another paragraphs of different language. If such mixing occurs, it is basically code switching but not code mixing. The following typical sentence exemplifies the code-mixing between Nepal and English codes. e.g. Malai TV herne kahan lizar time chhara! (I do not have leisure to watch TV)

Needless to say that code switching and code-mixing have certainly become a boon in the of sociolinguistic field. They have offered speakers easy way of expression because when the conversant feels difficulty/uneasy to express certain idea s/he, all of a sudden switches the codes from one to another. For example, a health teacher while teaching 'Reproductory System' in Secondary school finds uneasy or difficult to express certain terms in Nepali code; but s/he easily expresses those terms in English. Code switching/ mixing has also widened the range of linguistic expression. Let us consider one situation how the horizon of linguistic expression has been expanded through code-mixing. The Limbu language, for examples, does not possess enough terms for metric system especially for the liquid. However, it has made use of English metric system and has widened the range of expression. In this globalized context, it is very rare and impossible notion to restrict to only one language. Monolingual speaker will definitely face many problems in his/her day-to-day communication as well as activity. Though s/he can survive with too much difficulty, s/he cannot live well. To live well means to understand the world and to be understood by the world. To sustain life through respirations alone is not the life in its actual sense. Successful life depends on the way s/he communicates with the world. Thus, code mixing has been inevitable and indispensable aspect of today's linguistic world.

1.1.11 Rationales behind Code-Mixing

Code-mixing occurs purposefully in the conversation. The main purpose of code-mixing is to make one's idea known to the listeners/conversants. If the speaker feels or realizes that the listener is not making him/her out, s/he may shift or mix the codes that are supposed to be understandable and agreeable to the addressee. Code-mixing hence, serves the sense of solidarity with the listener. It surprisingly annihilates the distance created by the certain code. It means the wide gap existing between the conversants is filled with mix-code and bridges between the addressor and addressee.

The next important purpose of code-mixing is to make the matter easier and understandable. Most often, it happens that the matter being discussed becomes very difficult or impossible to interpret, in such situation, there is practically no way out except mixing the codes. For instance, two Nepali speakers are talking about the subject related to science, they have to mix the English codes because scientific terms are better expressed through English than Nepali. For this reason, code-mixing plays a vital role in the choice of topic.

The speakers in a socio-linguistic situation mix the codes in order to foster the sense of kith and kin, create a bond of affection and recognition among themselves. We can easily see and find this situation in our everyday discourse. A Maithili speaker, while speaking to a hill Brahmin, mixes a lot of code to his/her addressee. S/he is bound to do this because s/he is to create a bond of affection and nearness with the listener.

At the last but not the least, an important aspect of code-mixing 'is now often a source of pride" (Wardough 1986, p.106). This sort of example can be noticed in the conversations of our Nepali film actors and actresses, who are except a few people below the SLC standard yet they all tend to use standard English code. What actually they are doing is they are speaking in Nepali but their conversation sounds like English speech. Another interesting example is that, the youngsters who are going to attend marriage procession are inclined to use English words into Nepali sentences.

They may love to say "Mero idea chha children lai childhood dekhi nai Nepalese language bolnai nadiyera English bolaundai lana paye pachhi yinko pronunciation correct hunthyo' (Aryal 2022, p.38). Most of the Nepali speakers using English words rampantly must have been consciously or unconsciously lured by the prestige behind English language. They think that English brings them prestige or it gives them a sense of pride.

1.1.12 Units of Grammar and Language Functions

Unit of grammar refers to the stretch of the language that carries grammatical pattern. It is a relative term in grammatical structure, which serves as unit to constitute the larger structure. Every language has its own fixed number of units. English has fixed five units i.e. sentence being the highest unit and morpheme the lowest one. The rest are clause, phrase and word. No matter how many units a language may have the relation between different units is fixed, that is the occurrence of any one unit involves the occurrence of one or more than one unit next below it. Of the five units, only three units i.e. word, phrase and sentence are discussed in this writing.

1.1.12.1 Word:

Word is a meaningful unit, which is ranked above the morpheme and below phrase. A word may have only one or more morphemes. Regarding the word Richards et al. (1985, p.311) say, "A word is the smallest of the linguistic units which can occur on its own in speech or writing". Similarly, a word should be understood in terms of the four crucial aspects i.e. orthographic word, morphological word, the lexical and semantic word.

The words are classified into two groups. The first one is major word classes consisting noun, verb, adverb and adjective. The next one is minor word classes comprising proposition, article, conjunction, pronoun, numerical, quantifier and interjection.

The words are formed under the following processes:

a. **Coinage:** It is one of the least common processes of word formation. Coinage roughly refers to totally a new team for the company's product that becomes general term for any version of the product. The old examples are as aspirin, nylon, zipper etc. In the same way, the newer terms are Xerox, Kleenex, etc. However in the broader sense, the coinage does not limit to the company's products, but the writers may coin the words of any subject and field.

b. **Borrowing:** Borrowing is one of the processes of any language enrichment. In other words, the process of borrowing words from other languages is termed as loan translation. English is the most flexible language in terms of borrowing words from others. Let us see some of the borrowing words of English from different languages: e.g.

    Marmalade (Portuguese)

    Ski (Norwegian)

    Macho (Spanish)

    Hamburger (German)

    Algebra (Arabic)

    Yacht (Dutch)

    Yoghurt (Turkish)

    Graffiti, paparazzi, ghetto, confetti, spaghetti (Italian)

    Psychology (Greek)

    Cactus, formula, fungus (Latin)

    Bureau, chateau, gateau (French)

    Ghee, chapatti, salad, chutney etc. (Indian)

    Sauna (Finland)

    Boomerang (African)

c. **Clipping:** In the clipping, the word is reduced down by dropping one or more syllables usually the final ones. The examples of clipping are as cab (cabin), hanky (handkerchief), bro (brother) ad (advertisement), gents (gentlemen) flu (influenza) etc.

d. **Backformation:** Backformation is a process of word formation in which a word (especially noun) is reduced as to make verb. e.g.

Televise (from television)

Donate (from donation)

Baby-sit (from baby sitter)

Liaise (from liaison)

Edit (from editor) etc.

e. **Blending:** In blending, a new word is formed by taking parts from two different words and the parts are welded in to a new one. e.g.

Motor + hotel = motel

Smoke + fog = smog

Television + broadcast = telecast

Breakfast + lunch = brunch

Express + deliver = exdel, etc.

f. **Acronym:** Some new words are formed by arranging every initial letter from a set of words. An acronym is pronounced as a separate word which differentiates it from abbreviation because abbreviation is pronounced not as word but separate letters. e.g.

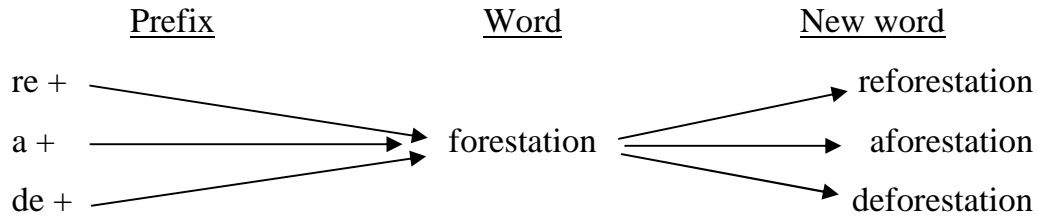| acronym	abbreviation
NATO (North Atlantic Treaty Organization)	CID (Criminal Investigation Department)
UNESCO (United Nations Educational Scientific and Cultural Organization)	SMS (Short Message Sent)
PIN (Personal Identification Number)	YCL (Young Communist League)

g. **Compounding:** This is the most common way of new word formation in English. Most usually two nouns are combined together and the third word is formed. e.g.

Cock + tail = cocktail

Pine + apple = pineapple

Pig + tail = pigtail etc.

h. Derivation: This is the process in which, new words are formed through affixation. (i.e. adding prefix and suffix in the word) e.g.

Prefix	Word	New word

re + ⟶⟶⟶ forestation ⟶ reforestation

a + ⟶⟶⟶ forestation ⟶ aforestation

de + ⟶⟶⟶ forestation ⟶ deforestation

i. Conversion: A process of forming new word through changing the class of one to another is called conversion. It, however, does not involve the reduction on shortening the form of word like 'clipping' and 'backformation'. The other common labels for this process are 'category change and functional shift' as well. e.g.

pen	Noun = I have got a pen to write
	Verb = The poet has penned several poems

j. Incorporation: It is when some elements of one sentence become the part of another sentence too. It is thus, said to have convenience of expressing ideas more economically. e.g.

The curry has a lot of salt today = It's salty curry today.

There was wind blowing overnight = It was windy night.

1.1.12.2 Phrase:

A phrase is a group of words forming a part of sentence. In this regard Arts and Arts (1986, p.60) say, "Phrases can be distinguished as noun phrase, adjective phrase, adverb phrase, verb phrase and prepositional phrase. A phrase can be identified on the basis of the word class membership of its 'most important constituent."

The kinds of phrases are discussed as below:

I. Noun Phrase (NP) – A noun phrase is a word or a group of words with a noun as its principle element. Some NP structures are as such:

NP = H (Head)

e.g. Boys are singing, stones are very hard, ... etc.

NP = Premodifier + H

    Pre – d + H = Some boys are rouge, ... etc.

    Det.+Adv.+H = The then chancellor, ... etc.

II. Verb Phrase (VP): A verb phrase is a word or a group of words consisting a verb as a main head. Arts and Arts (1986, p. 72) say "The verb phrase exhibits a number of features that are not found in any of the other phrase types, viz. aspect, voice, tense and mood." Following are some structures of the verb phrase:

VP = (Lexical verb)

e.g. She spat on the floor; .... etc.

VP = LV + Aux. of the perfect aspect

e.g. He has thrown the dust; .... etc.

III. Adjective Phrase (Adj. P): An adjective phrase is a word or a group of words, which functions as a qualifier of the noun or pronoun. Like other phrases, the adjective phrase can be realized functioning within the structure of other phrases and functioning on phrase structures are given below:

Adj. P = H

e.g. He is handsome, ... etc.

Adj. P = Pre m. (modifier) + H

e.g. She is very tall, ... etc.

IV. Adverb Phrase (Adv. P): A word or a group of words that qualifies the verb is known as adverb phrase. The main component of the adverb phrase is always an adverb. "A constituent which precedes the head is a pre-modifier, one that follows the head is a post modifier." (Arts and Arts 1986, p. 68).

    Some structures of the adverb phrase are:

    Adv. P = H

    e.g. They work hard, ... etc.

    Adv. P = Pre m. (modifier) + H

    e.g. They work very hard, ... etc.

V. Prepositional Phrase (pp): A word or a group of words consisting a preposition as a main constituent is called the prepositional phrase. A prepositional phrase usually begins with preposition and ends in a noun. Following are some prepositional phrase structures.

PP = H (post m)

PP = H (+N/ NP)

e.g. He put a book on the table, ... etc.

1.1.12.3 Sentence:

A sentence is a linear arrangement of word conveying a statement, a question or an order, which primarily contains a subject (doer), and a verb (an action done). In written form, an English sentence begins with capital letter and ends with a full stop (.) a question mark (?) or an exclamation mark (!). The sentence is regarded as the highest unit of the grammatical structure because it dose not constitute higher than it in the structure.

Arts and Arts (1986, p. 36) say, "Sentence can be structurally classified as simple, compound and complex."

I. **Simple Sentence:** A simple sentence is always an independent sentence that is a sentence capable of occurring on its own.
    e.g. Tanka is married.
        The children have been playing ball.

II. **The complex Sentence:** The sentence in which one or more sentence functions are realized by a clause is complex sentence.
    e.g. He that increases knowledge increases sorrow.

III. The Compound Sentence: The sentence in which two or more sentences (called conjoins) have been coordinated. Each of the conjoins is independent since there is no question of embedding.

   e.g. Pramesh is clever boy but he never studies hard.

1.1.12.4 Language Function:

The term 'function' is used in different sense in linguistics. If we are concerned about subject, verb, complement, we are talking about grammatical function of language. But when we are concerned about the purpose of speech, we are concerned with the language function. In this sense, the term 'function' refers to the role of language plays in the socio-linguistic context. In other words, different types of sentences have different functions depending upon the context.

The classification of language function has no uniformity. We have the account of thirteen different types of classifications. It is, therefore, safe to consider one of these classifications. For my purpose, I have decided to base on Roman Jakobson's classification. According to Roman Jacobson, the components of speech events and corresponding language functions are listed as follows:

	Components	**Language Functions**
a.	Context	Referential Functions
b.	Addressor	Emotive Function
c.	Addressee	Conative Function
d.	Code	Metalingual Function
e.	Contact	Phatic Function
f.	Message	Poetic Function

a. **Referential Function:** It is concerned with the context. Language is used to talk about context things happened long ago or will happen in the future. It is also used to refer to the things around us or those are far off from us. This function is also

referred to as cognitive or denotative function of language and is thought to be the principle function of language.

b. **Emotive Function:** This type of language function focuses on the addressor (speaker/ writer). Here, the speaker's feelings, desires and emotions are expressed especially the underlying meaning rather than the literal meaning. For example, an irritated teacher tells his pupils "What do you want from me?" here the teacher is not going to know/ask what his students want; the underlying meaning is the threatening or challenge.

c. **Conative Function:** This type of language function is meant for the addressee to perform certain activity. Conative function of language is always realized in imperative or interrogative sentences.

d. **Metalingual Function:** In metalingual function, the certain code is focused. Language is used to talk about itself. In other words, language with in language is metalingual. If language serves both as means and to an ends, it may be called as metalingual function.

e. **Phatic Function:** It is the function of language that serves as a means to establish contact. This performs to discontinue, suasion or to initiate the conversation. This sort of language function is very short and limited in number.

f. **Poetic Function:** It is used to arouse the aesthetic feeling. This language is far more beautiful and is markedly different from the ordinary speech. It is basically used to highlight some points in an interesting way. Selection of proper word (diction) in the proper place is its focus after all.

1.2 Literature Review:

Code-mixing is one of the socio-linguistic phenomena. It has become a universal feature. As we comb down the annals of research history of M.Ed. English from the year 1979 to present day, altogether sixteen researchers have carried out the topic 'code mixing'. The first researcher in this field appears to be Subedi (2001). He has carried out a research on the English code-mixing in the Gorkhapatra Daily. His research is a descriptive and practical study to find out the English words, which are used in the Gorkhapatra Daily and their frequency of occurrence. He studied every issue of one week period of that Daily Newspaper. He pointed out some of the assimilated and non-assimilated words. He found that the terms like seat, table, hotel, driver, hospital, jungle, cycle, bank etc. are assimilated where as the terms like lamination, plaza, internet, trade, budget, wicket, etc. are non-assimilated ones.

Four years back, Pangini (2005) carried out a research on the English code-mixing in Kantipur and Classic FM Radio Programme in Nepal. His overall study conducted that English code-mixing took place very often while speaking Nepali language. Various kinds of English expressions comprising language structure, function and topic areas were prevalent in mixing. In the structural aspect, the expression of word level had the highest frequency and the sentence level had the least in mixing. In the same way, expressions related to various language functions were found in mixing. He found that the speakers mixed the English codes for the socializing purpose mostly.

Baral (2005) has conducted a research on code-mixing in Nepali Cinemas. His research is a practical and descriptive study on code-mixing in Nepali cinemas. He dealt with fifteen different Nepali cinemas as the basis of his research. He pointed out that the words, which were used in daily communication, were found maximally in Nepali cinemas. Similarly, nouns and verbs were in the highest order of mixing. English code mixing occurred mostly in the urban contexts than that of rural contexts. His research found that language functions like greetings, leave-takings and introducing occurred in the highest frequency.

Luitel (2005) did his research on English code-mixing in Nepali Stories. His research seems to be very specific one dealing with particular literary genre i.e. twenty-four Nepali stories of Garima and Madhupark of 2051 B.S. and 2061 B.S. His research derived the conclusion that word level mixing was found in the greatest number. Above all, his research clearly indicated that the trend of English code-mixing in the Nepali writing is being increased day by day. In the past, most of the mixed expressions were non-assimilated but they are being assimilated in the Nepali language nowadays.

In the year 2006, four researchers viz. Umesh Raj Regmi, Arjun Lamichhane, Binod Prasad Humagain and Ranjan Kumar Dahal carried out researches on English code-mixing on Nepali Public Speaking, Supermarkets, Nepali Pop-Songs and the Gorkha Patra and the Kantipur respectivley. Like wise, in the year 2007, five researchers conducted researches on English code-mixing in different aspects. Those five researchers were Pramila Neupane (English Code-Mixing in Bhojpuri Language), Ghanashyam Neupane (English Code-Mixing in Nepali Folk Songs), Seema Ghimire (TV Program – A Case of Call Kantipur), Laxmi Kafle (English Code-Mixing in Radio Commercials) and Yamuna Poudel (English Code-Mixing in Print Media – A Case of Pokhara Calling).

The above research scenario reflects that sixteen different researchers have carried out their researches mainly on the English code-mixing in the Nepali language either in written or spoken form. Of the sixteen researchers, only two researchers have conducted their researches on the English code mixing in Maithili and Bhojpuri languages. The current list of researchers of M.Ed. English shows that there are altogether sixteen including two non-Limbu speaking researchers have carried out their researches on different aspects of the Limbu language. The researches on the Limbu language date back from the year 2004. The following are the researchers who have carried out researches on various aspects of the Limbu langauge. The researchers are namely, Amar Jung Limbu (Verbs of Pre-Coding Writing and Consuming

Activities in English, Limbu, Rai Bantawa, Newar and Nepali Language – A Semantic Comparison), Prem Bahadur Phyak (Limbu and English Pronominals – A Linguistic Comparative Study), Yuba Raj Poudel (A Comparative Study on Negative and Interrogative Transformation in English and Panchthare Dialect of Limbu Langauge), Prem Bahadur Tumbapo (Verbal Affixation in Limbu and English), Dinesh Kumar Thapa (Noun Phrase Structures in English and Limbu Langauge) Durga Bahadur Pandhak (The Terms of Address of Limbu and English – A Comparative Study), Birendra Kumar Limbu (Case in Limbu and English – A Comparative Study), Bhim Bahadur Pandhak (Negative and Interrogative Transformation in English and Tamorkhole Dialect of Limbu Language), Harka Raj Tembe. (A Comparative Study on Apologies between English and Limbu), Yugmani Sambehang (Subject – Verb Agreement in Limbu and English – A Comparative Study), Govinda Prasad Limbu (A Semantic Analysis of English and Limbu Verbs – A Comparative Study), Sakindra Kumar Limbu (Subordination in Limbu and English-A Comparative Study), Dil Man Subba (Greeting and Leave Taking in English and Limbu Language: A Comparative Study), Santosh Kumar Limbu (Asking for Permission in English and Limbu), Santosh Serma (Pluralization in English and Limbu) and Lok Bahadur Limbu (A Clause Combining in English and Panchthare Limbu Language)

1.3   Objectives of the Study:

The objectives of the present study are as follows:

a. To categorize the Nepali and English code-mixing into the Limbu language in terms of

I. Words

II. Phrases

III. Sentence

IV. Context in which code-mixing takes place/language functions

b. To compare the frequency of occurrence of Nepali and English codes in the Limbu language;

c. To point out some pedagogical implications

1.4   Significance of the Study:

This study will provide some insights into the socio-linguistic aspects. It will equally be helpful for the linguists who want to deal with the Limbu language. The teachers, students and textbook writers are also benefited by this study. It will have a considerable contribution to the Limbu native speakers because they will notice how much the dominant languages have influenced over their mother tongue. They will also mark how their language is changing in course of time.

CHAPTER – TWO
METHODOLOGY

2. Introduction

This chapter describes the methodology used in this study.

2.1 Sources of Data:

The researcher has made use of both primary and secondary sources of data.

2.1.1 Primary Source

The study was mainly based on the primary data directly drawn from FM News Bulletin and the native speakers of the Limbu language running the program in the language in the question.

2.1.2 Secondary Source

The researcher has consulted the library and studied the books related to the research. The related books e.g. Hudson (1996), Wardhough (1986), Pride and Holmes (1972), Hymes (1974), and some Limbu writers such as Chemjong (1970), Kainla (2030 B.S.), Kandangwa (2010 B.S.), Tumbahang (2007), Weidert and Subba (1985) and journals, theses, voice-records, typescripts, etc. were consulted.

2.2   Population of the Study:

The total population studies were the FM News Bulletin of four weeks' period (first Shravan to last Shravan 2065 B.S.) and the staff who were concerned to run the program.

2.3   Sampling Procedure

Radio Nepal Eastern Region Transmission Center, Dhankuta of the Limbu speaking area was selected through judgmental or purposive non-random sampling procedure. Then the four weeks' period (Shravan first week-2065 B.S. to Shravan last week) Limbu News Bulletin script and sound record were obtained from the Regional Office, Dhankura.

2.4   Research Tool

The researcher asked the FM Radio administration to make available of the Limbu News Bulletin of four weeks' period (1st to 31st Shrawan 2065 B.S.) and availed his own linguistic intuition to analyse and describe the obtained data. He also used as his research tools the details about the linguistic items such as language functions, sentence types, and the word class and the context in which the code-mixing takes place.

2.5   Process (Procedure) of Data Collection

The researcher first consulted the FM Radio administration then he requested through the official letter of Sukuna Multiple Campus, Morang to provide the words of one month's period Limbu News Bulletin. When he obtained the required data, he studied it thoroughly, he transcribed the news (see appendix II) and made a list of the English/Nepali words, phrases, sentence mixed in the News Bulletin. He also made a

list of situation/function in which code mixing has taken place. In order to meet the objectives, he has presented the data in four different tables (see the list of table XIII).

2.6   Limitations of the Study

The study has the following limitations:

i.   The study is limited to one FM Radio of Limbu speaking region.

ii.   The study of the Limbu News Bulletin is limited to one month (1st to 31st Shrawan 2065 B.S.) period.

iii.   The study is limited to only mixed-codes of Nepali and English in the Limbu language in terms of I. word II. phrase III. sentence IV. context

iv.   This study is limited to small portion of sociolinguistics namely code-mixing. The remaining areas are untouched.

v.   This study only attempts to present the role or extent of code mixing in the Limbu language, especially in the News Bulletin.

CHAPTER-THREE
ANALYSIS AND INTERPRETATION

3. Introduction

This chapter embodies analysis and interpretation of the data that includes the description of English and Nepali words, phrases, sentences language functions and the contexts in which they are used in the Limbu language.

3.1 Classification/Categorization of English and Nepali Used in the Limbu News Bulletin.

The collected data has been analysed keeping the first two objectives in mind. The first objective is to categorize the Nepali and English code-mixing into the Limbu language in terms of words, phrases, sentences and the second is the context in which code-mixing takes place. Similarly, the third item of analysis is concerned with the comparison of frequency of occurrence of Nepali and English codes in the Limbu language.

The following table presents the number of Nepali and English codes mixed into the Limbu language:

Table: 1

Date	English Word(s)	Nepali Word(s)	Total words used in the News
1 Shravan 2065	7	5	571
2	1	0	395
3	8	6	271
4	8	11	571
5	9	1	580
6	3	1	342

7	4	9	495
8	21	15	741
9	6	6	416
10	2	9	305
11	14	9	578
12	0	2	192
13	5	19	415
14	12	7	448
15	11	11	366
16	5	1	274
17	7	7	287
18	2	2	300
19	5	0	327
20	5	13	515
21	9	3	286
22	9	4	215
23	5	4	318
24	5	1	511
25	3	20	550
26	11	10	409
27	14	6	369
28	12	6	591
29	5	4	265
30	5	1	328
31	1	0	203
	214	193	12,434
	1.72%	1.55%	100%

Limbu words in percentage 96.73%

From the point of view of holistic comparison the table given above, shows that in the whole month, Shravan 2065 B.S. the News Bulletin altogether had 12434 words. Out of total words, 214 words belonged to English and 193 words were Nepali.

3.1.1 Word Class Based Comparison

The code-mixing (both English and Nepali) analysed in terms of the word class has revealed as in the following table:

Table: 2

Class of Word	English (83)		Nepali (72)	
	Words	Percentage	Words	Percentage
Noun	77	92.77%	58	80.55%
Adjective	6	7.23%	14	19.45%
Verb	0	0%	0	0%
Adverb	0	0%	0	0%
Total	**83**	**100%**	**72**	**100%**

The figures of English and Nepali codes mixed into the Limbu language in table 1 do not coincide with the table 2. In the table 1, the code-mixing in both English and Nepali is 214 and 193 respectively. But in the table 2, it consists of 83 and 72. These two tables' figures can really create ambiguity. In order to clarify the confusion, the matter must be revealed. The code mixing specifically mentioned in the table 1 is total number of words used in one month's News Bulletin regardless of recurrence of similar items. On the contrary the table 2 excludes the number of reiterating items e.g. the word 'ward' has been used at least fifteen times throughout the bulletin and this has been done so because the same word 'ward' has been used in various dates. The table 2, on the other hand, makes count on the accurate types of words. This is the reason why these tables i.e. 1 and 2 contain different figures.

3.1.2 Phrase-Based Comparison:

There are 36 phrases in English and 19 Nepali phrases across the one-month period of the Limbu News Bulletin. Noun phrase (NP) has the highest frequency in mixing in both Nepali and English codes. Comparative presentation is as follows:

English Noun Phrase (NP) has 83.34% of the total phrase expressions used in the news. Similarly, the Nepali NP has 63.15% of the total phrase expressions used in the News Bulletin.

ﾉ Adjective Phrases (AP) have 16.66% and 36.85% of the total phrasal expressions in English and Nepali respectively.

ﾉ Verb and Adverb phrases do not have any occurrence in the mixing.

Table: 3

Total English Phrases (36)			Total Nepali Phrases(19)		
Phrase Type	Number	Percentage	Phrase Type	Number	Percentage
Noun Phrase (NP)	30	83.34%	NP	12	63.15%
Adjective Phrase (AP)	6	16.66%	AP	7	38.85%
Verb Phrase (VP)	0	0%	VP	0	0%
Adverb Phrase (AP)	0	0%	Adv. P	0	0%
Total	36	100%	Total	19	100%

3.1.3 Sentence Based Comparison

There is no mixing of English and Nepali sentence into the Limbu News Bulletin.

3.1.4 Description of Language Function:

The main function of language is its communicative function. Communicative function of language refers to the communicative goal for which a language is used in community. Therefore, communicative function is what specific communicative need the language is used for in a community. In other words, what we can do through the use of language is its function.

Regarding the language function used in the News Bulletin, it is essentially distinct from everyday communicative language. Therefore, it is better to apply Jacobson's (1960) classification of language function. According to him, language functions have been classified into six types viz. emotive (focusing on the speaker/ writer), conative (focusing on the addressee to behave), referential (focusing on the things, events,

contexts happening in different three time frames), phatic (focusing an the establishment of contact), Metalingual (focusing on code) and poetic (message specially focusing on to arouse aesthetic feeling).

As we consider the above classification, the News Bulletin falls under the referential type of language function because the main aim of News Bulletin is to focus on the things, events, and contexts. etc. that happened/ happen/ will happen within the periphery of three different time frames i.e. past, present and future.

3.1.5 Context-wise Description:

In this matter, we look into the possible reasons, which urge the speaker/ writer mix the codes into the Limbu language. Obviously, there is not only one condition or situation that persuades/ compels the speaker/ writer to mix the code. The speaker/ writer (addressor) mixes code in the following situations/contexts:

It is better to discuss and distinguish English and Nepali code-mixing as the situation of mixing can differ from English to Nepali. First of all, the contexts of English code mixing are discussed as follows:

i. **Political Code:** The speaker/ writer of the Limbu News Bulletin seem to mix the codes from the political field (politically related words). e.g. party', communist, congress, youth force, defense, forum, workers, Tiger.

ii. **Transpotational Code:** Truck, motorcycle, bus, taxi, tractor, park, zero point/ kilometer, petrol, traffic, travels, road, barrier.

iii. **Metric System:** litre, meter, feet, k.g.

iv. **Communication Media:** Computer, mobile set, radio, telephone, line, press.

v. Institution/ organization: British welfare, distillery, bar association, snooker house, tea state, base camp, noble medical college, young star club, nursing college, staff college, Red Cross, board, society, trade union.

vi. Abbreviations/ Acronyms: k.g., D.F.I.D., S.M.S., S.L.C., YCL, BNMT, HIV/AIDS

vii. Other Miscellaneous Codes: grade, corridor, ward, doctor, division, current (electric), pole (electric), line viral diseases, record, tank, secretary, carton, in-charge, mount.

The observation of Nepali code mixing into Limbu language reveals that the political codes are in the highest level and remaining codes are of different contexts and conditions. e.g. political codes: Kirant Janabadi, Madhesh Morcha, Sanghiya Limbuwan, Akhil Nepal, Samagra Madhesh Ek Pradesh, Prajatantrik Rastriya Yuba Sangha, Sangam Yuba Samuha, Sanghiya Lok Tantrik Manch, Indreni Yuba Samuha the other remaining codes are as: Shiva, Himal, Khachchad, Jangali, Chauri, Kharka Netra Jyoti, Bikas Bikram, Surakshya, Kali Mandir, Sutali, Bazaar, Satighat, Hindi, Chautari, Shop, Pani, Salleri, Yarshagumba, Samudaik, Pakha, Gudari Chowk, Purak, Nidho, Ropani, Manab (Celebrate) Damai Tola, Nigam, Ganit, Indreni, Sahara, Rani Tal, Machchha Puchhre. (also see appendix II)

3.2 Comparison of the Frequency of Occurrence of Nepali and English Codes in the Limbu Language.

Code-mixing has been a universal phenomenon. The question is only to what extent the mixing occurs in a particular language. Before the study or analysis, there was normally an assumption about the range of code-mixing. Both English and Nepali are the dominant languages in the context of Nepal. Anybody can have hypothesis that the Nepali code mixing, may have greater range of occurrence than English. But to our surprise, our assumption has been quite opposite. According table 1, there are

altogether 12,434 words in one-month period News bulletin. Out of the total words there are 214 English code-mixing which is 1.72% of the total words. The Nepali code mixing comes next to the English code. There are 193 code-mixing out of 12434 which is 1.55% of the total words (table 1). When we consider, the pure words (excluding the recurrence of the word), and phrases, English code mixing has a higher number than Nepali. The following table shows the frequency of occurrence of English and Nepali code-mixing.

Table: 4

English	Code-mixing	Nepali	Code-mixing
Word	214	Word	193
Pure Word	83	Pure Word	72
Phrase	36	Phrase	19
Sentence	-	Sentence	-

The above table reveals that English code-mixing has a higher frequency of occurrence than Nepali code-mixing.

CHAPTER-FOUR
FINDINGS AND RECOMMENDATIONS

4. Introduction:

It is the final chapter of this research (thesis). This chapter, obviously, comprises the findings of the analysed data, recommendations and pedagogical implications.

4.1 Findings:

On the basis of the analysis and interpretation, the following findings have been drawn regarding the use of English and Nepali in the Limbu News Bulletin.

4.1.1 Word Classes

) Words, which are related to the scientific inventions, media, political parties, metric system and English acronym/abbreviation, are used in higher frequency. For example – mobile set, press, congress, litre, SMS, etc.

) Regarding the word classes, both English and Nepali have used the Noun and Adjective maximally.
English Examples – bus, park, base, camps, tea, state, mobile, set, medical, viral etc.
Nepali examples: Khachhad, Chowk, Ropani Ganit etc.

) In the Limbu News Bulletin, there is no occurrence of sentence in both English and Nepali.

) English has more mixing than Nepal in terms of word, phrase.

4.1.2 Language Functions

As has been said earlier, the language of News Bulletin is entirely different from the day-to-day communicative language. The language of news is more formal and

referential but everyday communication is rather informal, chatty, and conversational in style. Therefore, the language of news is to be based on Jacobson's (1960) classification of language functions. The language function of News Bulletin is essentially the referential type, which focuses on event, thing, and context that take place over the period of time.

4.1.3 Context in which Code-Mixing Take Place

) English code-mixing occurs mainly the contexts where the speaker/writer has to refer to the political parties of Nepal, say communist, congress, forum, tiger etc. In the same way, s/he has to express about the metric or measurement units, means of transport, electronic media/ device etc.

) Regarding the Nepali code-mixing, the speaker/writer has to use Nepali when s/he has to refer the political parties and social institution. e.g. Madheshi Morcha, Limbuwan Parishad, Samudaik Ban etc.

4.2 Recommendations and Pedagogic Implications

Basing on the findings, the researcher has made the following pedagogic implications with recommendations.

) The study has revealed that code-mixing is an inevitable issue in any language. This research has attempted to find out the situation/extent in which English and Nepali code mixing occurs in the Limbu language. From the expressive point of view, the ultimate aim of code-mixing is to make the speech more expressive, vivid and pointed. The Limbu language is also bound to use Nepali and English code contextually so as to make the expression clear, forceful and more cutting. So, especially the teachers are benefited by the fact that the mixings are inevitable in some particular contexts. e.g. social institutions/ organizations like Junior Red Cross Society, Youth Club etc.

⟩ English has a higher frequency of code mixing than Nepali. The code mixing occurs in certain aspects or fields. If the language teacher is aware of such aspects or contexts, it will be of great help to shoot linguistic troubles.

⟩ The findings are also of great help to the text book writers (Limbu has its own script and literature and the constitution has provision to teach some National languages including, Limbu language up to primary level) because they need to pin down the difficult areas where the situation strongly demands code-mixing. Needless to say that, Limbu language is capable to coin new terms, even then, it is bound to mix the code from English as well as Nepali.

⟩ This research will be of some worth especially to the course/curriculum designers, language learners and even researchers, because it has manifested the situation of code-mixing. This will enhance the insight into sociolinguistic field. The researchers will be inspired to conduct research on other linguistic aspects/ fields.

⟩ The news readers/writers are also expected to be benefited by this research. It is because they will understand and realize the fact of code-mixing and its significance in making the expression more vivid and pointed.

⟩ Obviously, this research is limited to English and Nepali code mixing in the News Bulletin of the Limbu language. The language of the news is only one aspect out of the vast sociolinguistic realm. Undoubtedly, there are other contexts, which need to be studied and researched. It is therefore, recommended that many researches can be carried out on the same code-mixing regarding various sociolinguistic contexts and topics. Some possible contexts or topics for the further researches could be as "the code-mixing in the class teaching to other many formal and informal speech situations.

⟩ Last but not the least, the researcher being a member of the Limbu community, makes an earnest request to the Limbu speakers, not to frown back at the code-mixing of different languages in the Limbu language. We have constantly overheard many grumblings about the mixing and with the thought that it ravishes language and also the danger of losing its naturalness. The bitter truth is that a living language cannot go unmixing the codes of others. The flood of code-mixing unconsciously or unspeakably is a kind of desired thing for the present remixed culture and society or even the age or world.

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APPENDIX I

A Request Letter as a Tool to Collect Data

Tribhuvan University

SHREE SUKUNA MULTIPLE CAMPUS
INDRAPUR, MORANG
ESTD: 2048

☎ : 021-545617
Fax: 021-545717

Ref. No.:

Date: _____ 2065/03/10

Subject: Assistance

To
The Director
Radio Nepal Eastern Region Transmission
Centre, Dhankuta.

Dear Sir,

In connection with the above reference, this campus would be grateful if you could provide the four weeks' voice record and script of the Limbu News Bulletin to Mr.Mohan Kumar Tubmbahang one of the M.Ed. second year students with specialization subject English who is going to conduct thesis on "English and Nepali Code-Mixing in the Limbu Language".

Thank you for your kind help and co-operation .

Sincerely yours

R.R.Kafle
03/10

Campus chief

CAMPUS CHIEF

APPENDIX II

Excerpts from the Limbu News Bulletin Containing English and Nepali codes:

(The News Bulletin has been written in Devanagari script. While transcribing it, the English codes have been written in English which were in Devanagari and the Nepali codes have been presented in bold face writing in order to separate then from non Nepali codes.)

Shrawan 01, 2065

) सिक्साम्बाहारे grade इसेक्रेन् (According to the grade, the teacher ....)

) नेपाल सिक्साम्बा Union मोरडरेन् (Morang teacher's union.................)

) Union बा थोसुदिम्बा डिल्ली पोखेलरेन् (Dilli Pokhrel, the chair of union...............)

) **शिव** माङहिम इन चोक्मा (To build Shiva temple...................)

) लोक बहादुर श्रेष्ठ मिङबा निसाम हिम्मोलाम S.L.C याक्पासोन (Lok Bahadur Shrestha was attempting SLC from school centre................)

) Ward खानिन नेच्छिओ (In ward no. two.................)

) लथिक **शिव** माङहिम चोक्मा मेसुरु (The Shiva temple has been built)

) खुनेरेन् संखुवासभा खराङलाम SLC याक्पासोनओ (He was in the SLC centre from Kharang)

) पान्थर नागी थुमरेन् कन्चनजंघा **दुग्ध सहकारी संस्था**रेन थिक थिक Liter पि?नु..... (Panchthar Nagi village Kanchangangha Dairy sells one liter milk each person.....)

) दमक थिवोङ डासिबा Line........ (The line of Damak 15..............)

) सुनसरी मोरङवा पोयोकिबा Corridor तेङगपवा (The surrounding locations of Sunsari and Morang industrial corridor..........)

) नेच्छी तङवे आङथो grade याङ मेङखोम्नाहा (The person not getting grade for two years....)

Shrawan 02, 2065

) भोजपुर **घोडेटार** नेकपा **एमाले**वा थुम सुहाङमिबा शेरधन राई (Bhojpur Ghodetar village leader of CPN UML Sher Dhan Rai......)

﴿ नेकपा **एमाले** नु **माओवादी** चोक्साहावा मेहिप्सिङबाओ एमालेबा .... (In the clash between CPN UML and Maoist activists, UML's.........)

﴿ सिरहा सितापुर ward खानिन नुसिओवा ..... (Siraha Sitapur ward no7...........)

Shrawan 03, 2065

﴿ किराँत जनवादी workers लुपरे (The group of Kirant people's workers..........)

﴿ केगुकेदेबा **खच्चडहा** .... (Load carrying horses............)

﴿ **खच्चड** कुदाङबाहारे .... (The owners of horses............)

﴿ पोर्ताहा निताङ tractor (The tractor near Portaha...........)

﴿ सप्तरिलेन **जङगली** यङघङलाम......... (The forest stream Saptari.........)

﴿ फेरेरो पच्छेवा खेन् tractor लेन् ..... (The tractor heading towards...........)

﴿ नेकपा माओवादीबा YCL नु तिलिङ्गा........................ (CPN Maoist YCL and police.....)

Shrawan 04, 2065

﴿ जलजला थिक चौरी खर्कओ .... (Jaljala-one, yak pasture...........)

﴿ British welfare नु युकपुङ्गेन युक्हाङ्बा (The locals and British welfare...........)

﴿ खेन ward खानिन्बा .... (That ward no.............)

﴿ दर्बेशाबा चण्डिका distilleryओ............................. (Chandika distillery of Darbesha........)

﴿ Distillery सुहाङ्युक .... (The owner of distillery.......)

﴿ **वोदिसत्व विहार नु शाक्य समाज** .... (Bodisatwa Bihar and Shakya society.........)

﴿ धर्मचक्र येन रे संखुवासभारे लथिक Computer सोरिक....... (One computer from Sankhuwasabha-Dharma Chakra)

﴿ **गुराँसे** tea state प्रा.लि........ (Tea-state Pvt.Ltd. of Guranse.........)

﴿ Mobile set हा मेदेरुबा पान .... (Mobile sets stolen away........)

﴿ पंकज Petrol Pump ओ........ (In Pankaj petrol pump........)

﴿ नेपाल **नेत्र ज्योती** सङ्जुम्भो भोजपुर .... (Netra Jyoti Conference Bhojpur.................)

) नेपाल Bar Association .... (Nepal Bar Association)

Shrawan 05, 2065

) Bus park कुया हेङघाती मेजुगुबा हिमहा (Houses built near bus park)

) खेन bus park युक्पुङ्गेन....... (The bus park area.......)

) अनेरास्ववियु, क्रान्तिकारी...... (ANFSU Revolutionary...........)

Shrawan 06, 2065

) नेच्छी ward बा .... (Ward no. two........)

) भद्रपुर road ओबा .... (On the road of Bhadrapur..........)

) उर्लाबारी लिसिबा **विकास** याक्सारेन................... (Urlabari-3, development cottage ....)

) उर्लाबारी लाम्दुम्वा Snooker house.......... (Snooker house on Urlabari roadside....)

Shrawan 07, 2065

) खोटाङबा DL DSP..... (DL DSP of Khotang.........)

) लेङहङसाहा **किराँत** workers party रे (Unidentified persons of Kirant workers party........)

) **पतन्जलीयोग** धनकुटा ..... (Patanjali Yoga Dhankuta........)

) नेपालवा थिसिगेक्पा लाजेयुक्पा Dr. रामवरण यादव (First president of Nepal Dr. Rambaran Yadav.......)

) नेपाली Congress सप्तरी..... (Nepali Congress Saptari..........)

) **विक्रम** तङवे हेन्छिङ नेच्छी तुम्वोङ सुम्सी (2063 B.S.)

) वेलवारीओ **सुरक्षा** Base Camp वा थक्सुवाहारे (Security personnel's of Belbari Base Camp.........)

Shrawan 08, 2065

) भद्रपुरवा **काली मन्दिर** हेङघाती सुतली साक्फन (Near the Kali mandir of Bhadrapur, Sutali bomb.....)

) ward तिलिङगा भद्रपुर......... (Ward police Bhadrapur)

) गुराँसे Tea-state प्रा.लि. धनकुटा (Gurase tea state Pvt. Ltd. Dhankuta)

) धरान **पुरानो बजार**ओ केवाबा सिवालिक Mobile Centre ओ Mobile telephone set हा.. (Purano Bazaar Dharan Siwalic Mobile Centre, Mobile telephone sets..........)

) Mobile set नु सोरिक .... (Including mobile sets ....)

) नेच्छि feet च्वातिल्ले थिप्सुआङबा ..... (Water up to two feet...........)

) नामगेन थुमजुम प्याङसी वायुक division सुहाङयुक्पा ..... (The chief of irrigation division...........)

) नुवोङडासी hector खाम्वेक .... (75 hector area of land........................).

Shrawan 09, 2065

) **सतीघाट** तरङइन .... (The bridge of Sati Ghat..........)

) **जनतान्त्रिक तराई मुक्ति मोर्चा** ....(Tarain people's freedom forum........)

) माराम थालाओ खप्मे थिवोङ mitre लाम्घाइन् ... (In the road completely ten meter...)

Shrawan 10, 2065

) SLC वा साप्ला मुधिन्हा ... (The documents of SLC........)

) **किराँत राष्ट्रिय मुक्तिमोर्चा** ..... (Kirant national freedom forum........)

) टंकिसिनुवारीबा ward खानिन्बा तिलिङवा (Ward police of Tankisinuwari...........)

Shrawan 11, 2065

) मिऽमा विहान्दिक साम्मे सेमिरेन current इल्ले ..... (Yesterday morning the electric current......)

) साम्मा सेमिन हाम्मा कोतुल्ले current इन् ... (Trying to switch on the light, the current.............)

) **अनेरास्ववियु** नु अनेरास्ववियु क्रान्तिकारी.... (ANFSU and ANFSU revolutionary.....)

) धनकुटा **गुराँसे** tea state प्रा.लि..... (Dhankuta Guranshe Pvt. Ltd ....)

) **माओवादी** मेमेछिङ्वा .... (To be called as Maoists......)

) इलाम लकइल्ले taxi parking चोक्मा याइ्वो (taxi parking place Ilam......)

) इलामवा taxi लेङहङडसारे .... (Unidentified persons, the taxi of Ilam .....)

) इलामरेन् zero kilometer .... (Zero km of Ilam.........)

) सुम्सी लामधाबा bus नु लथिक सामा केगुबा truck हेक्याङ नेच्छि सामा केगुबा taxi....... (Three buses, goods carrier two trucks and goods carrier two taxis ....)

Shrawan 12, 2065

) अनेरास्ववियु क्रान्तिकारीरेन् मि?मा पान्थरओ (Yesterday ANFSU Revolutionary Panchthar.............)

Shrawan 13, 2065

) **संयुक्त लिम्बुवान मोर्चा** नेपाल...... (The joint forum Limbuwn Nepal ......)

) किराँत workers party रे आइन लथिक (Today Kirant workers party has one........)

) बा कनलुम्ओ '**मधेशी**' मेन्छाम लाधो Forum रेन् (In between this the Terain forum..)

Shrawan 14, 2065

) सेन्दिक साम्मे सेमी current लाम् (from the electric current at night........)

) उदयपुर **त्रिवेणी कालीखोला** ओ केगेङबाआङकेनेबा pole मेभोखुन्बाल्ले (The lying poles of Udayapur Tribeni Kali Khowla.............)

) साम्मे सेमी Line इन् (Electric line...........)

) खेन् मनाइन current ओ (The man receiving electric current.........)

) नेपाल press union नु press **चौतारी** (Nepal press union and press chautari........)

) खेन् Viral disease **गम्बारो** मिङबा (The viral disease named Gambaro.........)

) सारिक हाङवामान पाखेबा येमओसा **खप** पिमा (Vaccinate where the weather is very hot)

) साप्ला मुन्हेहा मसेसुरो कुसेक्पा record केवाबा (Documents containing important record...........)

Shrawan 15, 2065

) College इजाक् चोक्मानु noble medical college विराटनगर (Noble medical college Biratnagar was shut down...........)

) **पानी** टेङ्कीओबा noble nursing college आङ (Noble nursing college of panitanky is also ....)

⟩ खेन् लुम्मिबा साम्मे सेमी Line इन् (The electric line between..........)

Shrawan 16, 2065

⟩ **माओवादी**बा secretary कमल (Maoist secretary Kamal.........)

⟩ थुम लुपपाङजुम **सल्लेरी** ओ (Village level meeting in Salleri...........)

⟩ Young star club रेन् .... (Young star club...........)

Shrawan 17, 2065

⟩ पाङ्भे साक्वाहारे **यार्चागुम्बा** सुम्मा - (Villagers collecting 'Yarsa gumba'.........)

⟩ भोजपुर **सामुदायिक** लुमइल्ले computer निसामरेआङ (Computer education in Bhojpur community...)

⟩ थिप्पा याम्मीरेन सुम्सी k.g. धारिक सुम्मा (One can collect three k.g.)

⟩ नेपाल Defence थक्सुबा पजप्बा थिप्पा चोक्साबाइन (One activist of Nepal Defence Army..........)

⟩ खुनेरेन् ओगाप चुगुबा Mobile (The mobile he used............)

⟩ Defence थक्सुबा लामलोएबा (The leader of defence army........)

⟩ याङ सुम्से ओन्धाक पिरुसिवा SMS ओ (The SMS for collecting money.........)

⟩ **क्रान्तिकारी** इडसाप्पा सङजङभो (Revolutionary press union........)

Shrawan 18, 2065

⟩ लिसि तङ्वे तगी **माओवादी** चोक्सावाहारे मेक्सेरुवा दैलेख Radio नेपालबा...... (Dailekh Radio Nepal Reporter murdered by Maoist activist four years ago.........)

⟩ **किराँत जनवादी** Workers लुपइल्लो हेक्तुआङवाबा (Resumed by Kirant peoples worker's group)

Shrawan 19, 2065

⟩ आइलाम्बाबा SLC माक्मासामेओ धनकुटा थुमलाम .... (This year's SLC exam from Dhankuta District.........)

⟩ मोरङ डाइनिया पानलुम्भो ward खानिन् (Morang Dainia village ward no. ....)

) खेनथुङमा च्वात निङसेकइन D.F.I.D. बा पजुपमिबा (D.F.I.D. drinking water community........)

Shrawan 20, 2065

) परिक्लाम **पाखा** चोक्से .... (Keep away from........)

) विराटनगरओ थिवोङडासी motorcycle हा... (Fifteen bikes in Birat......)

) विराटनगरमा '**गुदरी चोकपा**' (Gudari chowk Biratnagar........)

) Staff college ललितपुरओ पोखेबा *.......* (held in staff college Lalitpur......)

) इजक केवोङबा SLC **पुरक**.... (Suspended SLC supplementary)

Shrawan 21, 2065

) **किराँत जनवादी** workers party भोजपुर थुमओ (Kirant people's party in Bhojpur District.........)

) **किराँती** tiger रे....... (Kiranti tiger.........)

) **अखिल** नेपाल खामलेप होपा संजम्भो .... (All Nepal landless peoples organization........)

) थुम traffic तिलिङ्गा (District traffic police..........)

Shrawan 22, 2065

) सामानु सोरिक्पा खाम्लाधा truck ओ...... (Loaded truck.......)

) लाहान लिसि Barrier **चोक** ओ .... (Lahan-4 Barrier chowk......)

) थिक आङ सुम्वोङ carton माक्सेनहा (31carton goods..........)

) **लिम्बुवान** खामधु पानजुम्भोबा secretary (Secretary of Limbuwan state council.....)

) **संघीय लोकतान्त्रिक मञ्च** .... (Federal Democratic Front......)

) **माओवादी**बा in-charge......... (Maoist in-charge..........)

Shrawan 23, 2065

) धनकुटारेन zero point ओ YCL रे.... (In Dhankuta zero point, YCL ....)

) नेकपा **एमाले**बा youth force रेन् .... (CPN UML Youth force...)

) तुम्फाक्सा तेन्छा club हुक्चुम (get together of the seniors club.........)

Shrawan 24, 2065

) राजविराज यमलक ward खानिन् (Rajbiraj Municipality ward no..........)

) Mount केचुरी यङजङ लिङसे (In order to climb Mt. Kechuri........)

) विर्तामोडबा आइन तङगाम पोखेल्ले नेपाल Jecyce रेन् (Today in Birtamode jecyce)

Shrawan 25, 2066

) **क्रान्तिकारी मधेशी मोच**रिन ..... (Revolutionary terain front.........)

) **समग्र मधेश एक प्रदेश** .... (Whole Terai one state........)

) तेङगप **निधो** चोक्माल्ले ...... (In order to declare.........)

) हिन्जा विच्छा येमओसा HIV/AIDS क?प्मीओ (Persons effected HIV/AIDS...)

) खेन थुक्वाइल्ले हेन्छिङ हेन्छिङ **रोपनी** खाम्वेक्माइन....... (Landslide affected thousands Ropani of land..........)

) खेन् पाङ्भेबा ward खानिन् थिकओबा **दमाइ टोल**....... (Damai tole of that village ward no.1........)

) थिम्वोनुसोरिक आइन धनकुटाओ **मनाव** मेजुगु (Today they celebrated with cultural show........)

Shrawan 26, 2065

) नेच्छि तङभे तगी युक्फो **निगमन**ु ... (For two years the company.........)

) SLC याक्पासोन पिरुरो यागेबा.... (SLC exam being attended.........)

) गणित थोक्मिरेन...... (Math subject........)

) Trophy याङ युम्छ्रो हातुसिआङ वये...... (Trophy, money and certificate awarded..)

) **संगम युवा समुह** इम्बुङरेन...... (Youth Group Imbung..........)

) **इन्द्रेणी** थाङवेन पजुप्पाइन्...... (Rainbow youth society.......)

) लाम्दीकसा केगुबा **सत्यसाई** bus रेन... (Satya sahi bus........)

Shrawan 27, 2065

) लिवोङ **रोपनी** माकी...... (Forty ropani maize corn.........)

) **किराँत जनवादी** workers party रे..... (Kirant people's workers party.......)

) Press **चौतारि**ओवा तङगामओ...... (The conference of press chautari .....)

51

⟩ लुङ केगुबा थिक truck इल्ले.... (The truck loaded with stone......)

Shrawan 28, 2065

⟩ नेपाल Red Cross Society पान्थर.... (Nepal Red Cross Society Panthar........)

⟩ नेपालबा थक्सुबा **वटुक दल गण** .... (Nepal Army Batukdal Battalion. ....)

⟩ **गोला खर्क भञ्ज्याङ**ओ .... (Range/gorge of Gola Kharka........)

⟩ पिहान्दिक थिक खामलाधा taxi............ (Morning a taxi...........)

⟩ खामलाधा bus कोलोङबा........ (Bus driver...........)

⟩ काठमाण्डौलाम केभेम्बा **साहारा** travels इन् (Kathmandu east going bus........)

Shrawan 29, 2065

⟩ नेकपा **माओवादी**, नेपाली काँग्रेस, नेकपा **एमाले** वे वे बा trade union निताङबा (CPN Maoist, Nepali Congress, CPN UML and their sister organizations........)

⟩ **एमाले** वा **प्रजातान्त्रिक राष्ट्रिय युवा संघ**लाम तगी केवोबा youth force रे.... (Upgraded from Democratic youth union – Youth force of UML........)

⟩ नेपाल ताक्कम Board (Nepal travels and tourism board...........)

⟩ ताक्कम थोदिम्नु **रानीताल** तङ्गेन (The travels and tour of Rani tal......)

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⟩ इङसाप्पाहारेन motor cycle मेसाक्तुसिआङबा (Motorcycles of reporters have been blocked............)

⟩ K.g. नुधि साक्चीहा...... (K.g. of vegetables...........)

⟩ **माछापुच्छे** माङयुङ हिम धनकुटा ...... (Dhankuta Machhapuchhre ....)

⟩ नेपाल Red Cross Society.............. (Nepal Red Cross Society.........)

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⟩ बा हेकेलरिक YCL रेन्......... (Similarly YCL................)

APPENDIX III

A Short Monograph on the Limbus:

The word *Limbu* means an archer or bearer of bow and arrows. The Limbu people belong to the Kirant confederation. Their ancestral and original stronghold spans from Arun River in Nepal to the kingdom of Sikkim in the east. In Nepal, Limbus live and work in the districts of Sankhuwasbha, Tehrathum, Dhankuta, Taplejung, Panchthara and Ilam. Their scripture is called Mundhum. Fedangba, Shamba and Yewa-Yema are their priests. They celebrate the dance festivals of Kelangma popularly known as Chyabrung (two-sided drum) and Yarakma (paddy dance) as major events. Limbus have their own script called Sirijunga. There are many books written in the Limbu language. Their faith is enshrined in the evergreen Cynodondactylon (dubo) grass and rocks. Mainly, they bury their dead.