

CHAPTER-ONE

Magar Kham language: An Introduction

Background

Nepal is a land of ethnic diversity and linguistic popularity. The Magar people of Eighteen Magarat Region generally speak two languages at their command, their own Magar Kham language and Nepali. Some of the educated people can speak English and Hindi as well.

Western Part of Nepal from the Ridi Gandaki River of Palpa is known as the Eighteen Magarat Region, the language spoken by Magar people with in this area is called Magar Kham language. In fact Magar people of the Eighteen Magarat have their own language; there are regional varieties such as Parbate, Seshi, Gamal and Nishel. T.B Pun in his book *We Magars* states, "Before Baisee and Chaubisee states of the Nepal there were Magar states and their own languages within the Eighteen Magarat region" (47).

Origin and history

Since before 1800 B.S the Eighteen Magarat ethnic group has been the subject of many scholarly works, which have focused on a variety of topics such as social, cultural, economy, women, religion, rituals, custom, folklore, dwelling and demographics. In comparison, very little has been written about the Magar Kham language.

Nepal is multi-lingual, multi-tribal, multi-cultural and multi-religious country. According to population census 2001 there are 101 casts and 92 languages in Nepal. But according to CBS, there are 101 casts and 122 languages. Magar is third largest caste and largest in 59 indigenous ethnic groups in Nepal on the basis of population.

According to the census of 2001 Magar population is 1622421 which is 7.13% of total population of Nepal. T.B. Pun, in his book *We Magars* writes:

Magars speak their own mother tongue, which belongs to Tibeto-Burman family. Magar people are rich in language and culture. Within Magar, diversity is found. Magars, western from Ridi-Gandaki River, are called Athara Panthi Magars or Eighteen Magarat Magar and Eastern from Ridi-Gandaki River are called Barha Panthi or Twelve Magarat Magar. The famous name 'Ridi' word has been formed from two different independent words 'Ri' and 'Di' in which 'Ri' means water in Eighteen Magarat language and 'Di' means also water in Twelve Magarat language. (46)

Magars are original inhabitant of the hill area of eighteen Magarat Region. There are not clear ideas about the origins of the Magar. Some scholars have the idea that Magars had came from the northern part of Nepal via Tibet. Hemanga Raj Ahikari in his book *Practical Nepali Encyclopedia* argues, "Magar is one kind of caste of Tibeto-Burman Language group which live in mid-western part of Nepal" (773).

About the origin and history of the Magars, Harsha Bahadur Budha Magar in his book *Kirant Bansa Ra Magarharu* says, "The Hun caste's Magers entered in to our area, in ancient times from the way of southern part. So, it is seemed that Magars also entered in the Nepal from middle Asia" (8-9).

Most of the Magar People believe that there were their Magar states in Nepal before the Shaha Bansiye Kingdom. According to Bam Kumari Budha Magar there were eighteen ancient Magar kingdoms west from the Gandaki River and twelve kingdoms east from the Gandaki River before Baisee and Chaubisee kingdom of

Nepal; Magars from these regions are called Eighteen Magarat and Twelve Magarat Magars (Rosh, 18).

Regarding the historical states of Magars in different places, T.B Pun Magar in his book *We Magars Says*:

Independent Eighteen Magarat kingdoms were Dhurkkoi, Arghakoi, Paiya, Singkhang, Dhorpatan, Balungbang, Nariki, Rukumkoi, Jankoi, Tarakoi, Ishma, Bhaba, Baraikoi, Timarkoi, Chhilikoi, Lulane, Jural and Rupal. Jankoi was residue kingdom at the last stage, where Darya Jaitam was a king, his wife's name was Tumbabati and his palace was in Kotalim of Kotgaun. (54)

Magars had their independent states before the Shah Bansiya Kingdom. Present Gulmi, Arghakhanchi, Parbat, Myagdi, Baglung, Pyuthan, Rolpa, Rukum, Salyan, Jajarkot, Surkhet and Dailekh are known as Eighteen Magarat region.

There are not only similar characteristics such as cultures, traditions and occupation with whole Magars but also they have own specific identities. Eighteen Magarat Magars' language is different from Twelve Magarat Magars, and they speak differently. 'Magar Kaike' is spoken by Dolpali Magars; though it belongs to Eighteen Magarat region but it is different from Eighteen Magarat Magar language (Magar Kham Language). The language spoken by the Eighteen Magarat Magar people is called Magar Kham Language, the language spoken by Twelve Magarat Magar people is called Magar Dhut and the language spoken by Dolpali Magar is called Magar Kaike.

Northey and Morris (1928) have written: "Kham is the name of language or group of languages, spoken by the four northern clans of the Magar tribes: the

Budhas, Puns, Ghartis, and Rokas. The long recognized Magar language is spoken by the southern clans: Ranas, Thapas, and Ales" (188-89).

Regarding the historical evolution David E Watters (2002) has written:

Kham, in all its varieties, is spoken primarily in the upper valleys of Rukum and Rolpa districts of the Rapti zone in mid-western Nepal. A few thousand of the eastern most speakers spill over the Nishi and Bhuji Khola regions in the western part of Bagalung district, Dhaulagiri zone. (1)

Magar Kham language is spoken especially in Rolpa, Rukum and Baglung district.

These districts are the original inhabitation of the Magars of Eighteen Magarat.

Bam Kumari Budha Magar expresses her view about the culture and religion of Magars' in her document *Bhumya*. She argues:

It can be clarified from the study of social customs that Magars are celebrator of the Nature. They adopted Buddhism at the time of Buddhism and some adopted Hinduism because of the domination of the Hindu culture but some remained Buddhist and they kept the remains of Buddhism through their social values and some have preserved Buddhism up to now. On the whole celebration of the Nature is found in the Magars as the other ethnic casts". (1-2)

Magars celebrate the nature. Even now a day within Eighteen Magarat Region they worship nature as a form of god, twice a year, in Saune Sakranti and Maghe Sakranti.

Some Magars are Budhist and some are Hindus. Magars of Eighteen Magarat even celebrate Dashain and Tihar, which are the greatest festivals of the Hindu. Some of the members of Magar community accept that they are Buddhist but they are not far away from Hindu religion and culture.

T.B. Pun Magar interestingly talks about the old states of the Magars in his book *We Magars*. He says:

We Magars are the ancient tribal' Mongol caste of the Nepal. We have own Magarati language. Magar Dhut spoken in tweve Magarat region, Kham Pang in Eighteen Magarat region and Kaike language in the Tarkot region are our maternal language. (24)

There are three types of language within Magar language. Within these languages varieties is found.

This survey of Magar Kham language can give fundamental facts to resolve some conflicting ideas about the Magar Kham language and its speakers. The survey can present the true picture of the language and its speakers. It is also true that there are regional variations in every language including the most popular English language because of geographical differences. Magar Kham language, too, is not an exception to this fact.

One of the aims of this study is to discover the reality regarding the Magar Kham language and to show that they have their identity in the whole ethnic mosaic of Nepal.

This research is to relate the study of the Magar Kham language of Rolpa, Rukum and Baglung districts vis-a-vis their society, i.e. history of ethnic group, genetic classification, distribution of speakers, the language and social phenomena, present social condition, present social factors, word lists, the speakers' attitude towards Magar Kham language and other language, and discourse. The research will be introductory and general since no socio-linguistic research has been done on the language and its speakers. The survey is related to the particular Magar community. So the main source of the data collection is the field work on the related community.

CHAPTER TWO

Theoretical Modality: Sociolinguistic Study

General Overview

We should generally consider two things: Society and Language, when we talk about the Sociolinguistics. Society is a group of people who are united together for a certain purpose. So every society has their different norms, values and so many things. Language is what members of a particular society speak and communicate. Hudson in his book *Sociolinguistics* says, “We can define sociolinguistics as the study of language in relation to society” (1). Similarly another sociolinguist has given his own view about sociolinguistics. Trudgil in his book *Sociolinguistic: An introduction* argues, “Sociolinguistics covers studies of language in its social context” (3). Similarly Ronald Wardhaugh in his book *An introduction to Sociolinguistics* says, “Sociolinguistics is concerned with investigating the relationship between language and the society with the goal being a better understanding of the structure of a language and of how language function on commutation” (12).

Language is not only means of communicating information about the weather or any subject. It is also a very important means of establishing and maintaining relationship with other people. Two aspects of language behavior are very important from a social point of view. First the function of language in establishing social relationship and second the role played by language in conveying information about the speaker. Linguistic behaviors are reflections of the fact that there is a close-inter-relationship between language and society. Trudgil further argues, “Language as social phenomena is closely tied up with the social structure and value of society; different dialects and accents are evaluated in different ways” (2).

Talking about the forms of language Sarad Chandra Bhattraï and Ghataraj Bhattraï in the book *Prachin Nepali Gadhya* say, “Language has two forms: Oral and Written. Oral is the strongest and most ancient form that is related to folk life” (*My translation* 5). Walter J Ong has also mentioned his own view about the oral tradition of the language. Language was in oral form before the invention of writing and printing press. Thus writing and press developed language but only certain types of dialects and languages. Trudgil argues that certain types of language are almost entirely sociological in their objectives and seem to fall outside even the sociology of the language.

Sociolinguistics studies the relationship between language and society. Trudgil in his book *Sociolinguists* has provided the summary of sociolinguistics as:

Whenever we speak, we cannot avoid giving our listeners clues about our origin and sort of person we are. Our accent and our speech generally show where we come from and what sort of background we have. Some indication of certain of our ideas and attitudes and all of this information can be used by people we are speaking with to help them formulate an opinion about us. (2)

The study of the sociolinguists is related both with language and society. There are different fields such as language, grammar, society, culture, geographical varieties, regional variation and so many things related to the society and the language.

Sociolinguistics addresses many questions about the language and society.

Aloson Wray, Kete Trott and Aileen Bloomer in the book *Projects in Linguistics* say:

There are many questions which sociolinguistic address: how do accents and dialects develop? Is there link between a speakers’ use of regional accents or dialects and his or her social characteristic (age,

gender, social background, and ethnicity)? What is the relationship between standard and non-standard accents and dialects? How do we decide what is a dialect or accent and what is a language? What is people's attitude towards accent, dialects and other aspect of language use tells us, and why are some accents, dialects or languages and their speakers perceived in particular ways, how accurate these perception when compared with other type of evidences? How does language change across time and geographical areas? How and why does language vary from one social context to another? What happens when language comes in to contact or when speakers use more than one language? (88-89)

Thus, Sociolinguistics is concerned with the knowledge of language, scientific investigation of language, relationship between language and society, language dialects, regional and social variation, language change process, speech community, language and culture and so on. In such a way sociolinguistic studies the subject of language in relation to the society.

Regional and Social Variation

Most of the language users shift their speech habits according to the degree of formality, subject about which they are talking the genre and medium. People from different geographical regions, social class and ethnic groups speak their language differently. Ronald Wardhaugh in his book *An introduction to sociolinguistics* says:

Sociolinguistics today concerned more with social variation in language and with regional variation. Studies in social variation in language grew out of studies of regional variation. It was largely in order to widen the limits and repair the flows that were perceived to

exist in the latter that investigators turned their attention to social class variation in language. (130)

The intensive study of social, especially urban language variation is considerable more recent than that of regional variation. It gets much of its impetus from the study of Nepali varieties in our country. The Nepali language spoken by the people of Jumla and spoken by the people of Ilam district is very much different. It is the regional variation of Nepali language.

When we study about the language spoken in society, we find some varieties of language speaking within different castes, gender and social class. Such varieties, found within society are called social varieties. The people of lower class in our society use the term 'Gariprawar', 'Malik' to respect the people of higher class. These words are not used by the higher class people, rather these people use 'hajoor' to respect someone. Although not all necessary variables have been distinguished in such studies of social variation, attempts are usually made to obtain adequate samples from the social spectrum of the urban community including groups defined by ethnicity, education, age, sex as well as socioeconomic status. Among problems still to be rectified in much sociolinguistic work is the tendency to take class scaling as given, and to assume that language is dependent on them.

We called dialect if there is a regional and social variety in language. If the speakers of two varieties can understand each other, then varieties concerned are instances of same language, otherwise they are not called the varieties of same language. We can map the varieties of same language by speakers of the language.

Hudson argues, "a variety called a language contains more items than one called a dialect" (31-32). Social and regional varieties occur because of the distance

between the geography and social class. Peter Trudgil has expressed his view about the geographical and social varieties in his book *Sociolinguistic: An introduction* as:

Distance then is clearly an important factor in the spread of linguistic form, although in many cases social distance may be as important as geographical distance, as we have just seen two towns may be socially closer to each other than they are to the intervening stretches of country side. (172)

Different writers have different argument about the development of dialect. Most of the sociolinguists have similar view about the change process of the language and development of the dialect. Walter J Ong expresses his view about the development of dialect as:

Most languages have never been committed to writing at all. But certain languages or more properly dialects have invested massively in writing. Often as in England or Germany or Italy, where a cluster of dialects are found, one regional dialect have developed chronologically beyond all others for economic, political, religious or reason and has eventually become a national language. (106)

Regional and social varieties are the product of changing process in language. Most of the linguists and sociolinguists have same idea about the changing process of the language to develop varieties. A family tree is a model of language change. According to this model some varieties occur, due to the long process of language change, taking many years. Hudson in his book *Sociolinguistic* says:

A convenient way of representing the relationship among varieties is in term of family tree model, which was developed in the nineteenth century as an aid in the historical study of language. This model allows

one to show how closely a number of varieties spoken at present are related one another that is, how for each has diverged from the others as a result of historical change. (37)

Language and Culture

Relationship between language and culture has fascinated people from a wide variety of backgrounds. There is some kind of relationship between the sounds, words and syntax of language and the ways of experience of speakers.

Most of the cultures of the people are reflected in the language so it is important to study the culture while studying the language. Ronald Wardhaugh has given view about the relationship between the language and culture as:

One long standing claim concerning the relationship between language and culture is that the structure of the language determines the way in which speakers of that language view the world... The culture of a people finds reflection in the language they employ because they value certain things and do them in a certain way; they come to use their language in ways that reflect what they value and what they do....The structure of a language influences how its speaker view the world is today most usually associated with linguistic by avocation. (216)

The relationship between the languages is very close, and the language and culture are influenced by each other. Sapir acknowledged the close relationship between language and culture. In his book Language Sapir argues:

Human beings do not live in the objective world alone, nor alone in the world of social activity as ordinarily understand, but are very at much the mercy of the particular language which has become the medium of expression for their society in relation to their culture. (207)

Linguistic system is established by the grammar of the language. Carroll has explained his strong statement, which is related to the statement of Whorfian hypothesis, in his book *Language, Thought and Reality* as:

The background linguistic system (in other words, grammar) of each language is not merely a responding instrument for voicing ideas. Formulation of ideas is not an independent process but it is a part of particular grammar and differs from slightly to greatly between different grammars. (212)

A language has its own grammar and it helps to distinguish it from another language. Benjamin Lee Horf has given his own argument in his book *Whorfian Hypothesis*. He says, “Language requires certain distinction to be made because of its grammatical system” (43).

The language and its grammar can differentiate from another language. Language is closely related with culture of the particular society and social behavior.

CHAPTER THREE

Textual Interpretation and Data Presentation

Nature and Source of Data

The data collected for the sociolinguistic survey of Magar Kham language were both written and oral in nature. Data were collected from Rolpa, Rukum and Baglung district from the four varieties speaking community respectively. The data was collected from the speakers of 'Parbate Magar Kham', 'Seshi Magar Kham', 'Gamal Magar Kham', and 'Nishel Magar Kham' language to include the regional varieties of the Magar Kham language.

The data were collected from the educated and uneducated adults, middle aged youths and old people whose mother tongue was Magar Kham language. Magar dominated villages from Rolpa, Rukum and Baglung were chosen and the four varieties of language speaking area were chosen to focus on the similarity and dissimilarity of the lexical terms as a language use and the people's attitude towards their own language. The size of data was hundred including household and individuals from four type of Magar Kham speaking area of four districts. The data came from the people of different education level, profession and sexes. The data consisted of language use and language attitude, lexical similarity as well as dissimilarity of the regional varieties, bilingualism, word lists and social factors of the community.

Method of Data Collection

The primary methodologies were used in this sociolinguistics survey to examine language use in different areas and attitude toward their own language, toward the lexical similarity of the four different Magar Kham varieties speaking area.

Word lists were collected; interviews were taken asking different questionnaires.

Word lists

Word list of 578 words were collected from the Magar Kham language speakers of 'Parbate', 'Seshi', 'Gamal' and 'Nishel' varieties speaking area of Rolpa, Rukum and Baglung districts. The word lists were collected from people of different sexes, different ages and different age groups including educated and uneducated Magar Kham language speakers who were long term resident of the area. The mostly common words were collected.

Once word lists were elicited from a set of the native speakers and then checked with a second set of the speakers, the word lists were compared to find out at what extent the Magar Kham regional varieties were similar and dissimilar in lexical items.

Sociolinguistic Questionnaires

The sociolinguistic questionnaires were prepared in such a way that it could cover different aspects of language use and language attitudes, pattern of contact and dialect intelligibility opinions. It was both oral and written in nature. The questions were asked in Magar Kham language and Nepali. The sociolinguistics questionnaires are in the appendix.

Data Analysis

Collected data from the survey are presented in this section are related to language use, language attitude, word lists, dialect intelligibility and so on. The data are presented showing the four varieties speaking areas.

Language Use Data

What language do you speak at local market?

	Magar Kham language	Nepali	Others
Parbate	80%	20%	-
Seshi	60%	40%	-
Gamal	60%	40%	-
Nishel	50%	50%	-

What language do you speak with friends and relatives?

	Magar Kham language	Nepali	Others
Parbate	90%	10%	-
Seshi	90%	10%	-
Gamal	90%	10%	-
Nishel	90%	10%	-

What language should you use at home?

	Magar Kham language	Nepali	Others
Parbate	100%	-	-
Seshi	100%	-	-
Gamal	100%	-	-
Nishel	100%	-	-

What language do you use to talk with the member of your family?

	Magar Kham language	Nepali	Others
Grand father/mother	100%	-	-
Father	100%	-	-
Mother	100%	-	-
Brother	100%	-	-
Sister	100%	-	-
Grandson/daughter	100%	-	-

What language do you use while speaking each other?

	Magar Kham language	Nepali	Others
Grand father to grand mother	100%	-	-
Grand mother to Grand father	100%	-	-
Mother to father	100%	-	-
Father to mother	100%	-	-
Father to children	100%	-	-
Mother to Children	100%	-	-
Children to mother	100%	-	-
Children to father	100%	-	-

What language do you use for?

	Magar Kham language	Nepali	Others
Jokes	100%	-	-
Stories	100%	-	-
Political discussion	100%	-	-
Singing	100%	-	-
Getting job	-	100%	-
Religious instructions at home	100%	-	-

Language Attitude Data

Language attitudes towards Magar Kham language speakers towards their own language and other languages are presented in the language attitude data.

Should all the Magars speak their language?

	Yes	No
Parbate	100%	-
Seshi	100%	-
Gamal	100%	-
Nishel	100%	-

Should the children learn in the Magar Kham Language?

	Yes	No
Parbate	100%	-
Seshi	100%	-
Gamal	100%	-
Nishel	100%	-

Would it be good to have Magar Kham language speaking teachers in school to help explaining things to the Magar children?

	Yes	No
Parbate	100%	-
Seshi	100%	-
Gamal	100%	-
Nishel	100%	-

Should all people learn Nepali too?

	Yes	No
Parbate	100%	-
Seshi	100%	-
Gamal	100%	-
Nishel	100%	-

	Magar Kham language	Nepali	Others
Parbate	50%	50%	-
Seshi	50%	50%	-
Gamal	50%	50%	-
Nishel	50%	50%	-

What language would you like to know better?

Data Presentation

The data which were collected through various research methods are presented in chapter four. The basis of the data we find that the Magar Kham language is a language of only the Magar community of Eighteen Magarat and it is used within the community. They use this language for various purposes such as talking with members of the family, jokes, stories, religious instructions at home and political discussions. Educated people can also speak other languages as Nepali and Hindi and they use these languages for many purposes. They use Nepali to talk with other people who don't understand their mother tongue, officials and to get jobs. Within their community they use their own language. Respondents to the sociolinguistic questionnaires reported that some of them also mix a little bit Nepali words.

They like their own language most but some of them like Nepali knowing that it is their national language and is used in a very wide area and most people understand it. It gives good opportunities for advancement too.

In spite of their choice of different languages they all have strong positive attitude towards their own mother tongue. They want their mother tongue to be taught at schools for children. They feel that it must be saved at all cost for their coming generations. They gave positive responses to the question-“what language should

children learn first?” and if there are three schools for children, one in Magar Kham language, one is in Nepali and the other is in English in which school will you send your children?” 90% respondents respond on the Magar Kham language medium school, 10% respondents respond on the Nepali and English medium school. They do not prefer to speak Nepali with children by parents in the village. Hundred percent respondents of these Magar communities responded that Radio Nepal should broadcast the news in the Magar Kham language and their language should get the respective place in the media. The word list similarity and dissimilarity is shown in section.

Language Use in the Magar Kham Language Speaking Area

Patterns of language use were studied in four Magar Kham speaking communities which were geographically differentiated as Parbate, Seshi, Gamal and Nishel. Interviews were conducted in the villages and districts to prove the extent and domains of use of the languages in their repertoires.

In all these communities studied the Magars have their own language and dialects used in the home and community. Yet even while it is unchallenged mother tongue, respondents in every localities report, they speak two or more languages: Magar Kham language and Nepali, the choice depending on the context when the communication with speakers of different languages found in their area. They were asked for the languages they use in the home and with fellow speakers of Magar Kham language and educated people speak other languages that they speak.

It is significant that all respondents report using only Magar Kham language in their home, family and community. Although many are no doubt able to speak Nepali, they prefer not to use Nepali when speaking with family members or with others who can speak Magar Kham language.

Lexical Similarity and Dissimilarity

Magar Kham language equivalents to the items on a 578 item standard word list were collected in four Magar Kham speaking communities. In each case a Magar Kham language speaker who have been living since birth in the locality, and asked them to provide the most natural Magar Kham language word equivalent of the each item of the list. The list was normally presented in Nepali and occasionally in Magar Kham language.

Each word list was compared with all the others pair by pair in order to determine the extent to which the corresponding Magar Kham language lexical items are similar and dissimilar. After all pairs of items on two word lists have been determined to be phonetically similar and dissimilar according to criteria, the percentage of similar items and dissimilar items are calculated. This procedure is repeated for each pair of dialects.

The percentage of similar lexical items for each pair of Magar Kham language dialects compared is displayed below:

	Parbate	Seshi	Gamal	Nishel
Parbate	-	60%	65%	80%
Seshi		-	70%	65%
Gamal			-	70%
Nishel				-

From the percent of lexical similarity displayed in above table, it can be seen that Parbate and Nishel Magar Kham dialect, is quite clear that similarity between these two dialects is 80%. There is some geographical barrier found between two regions. There are no good facilities of transportation and traveling. It takes some

days to cross the geographical boundary between Parbat and Nishel region. There is less possibility of mutual contact because of the remote geographical boundaries.

The lexical similarity between Gamal and Nishel Magar Kham dialect is 70%. Between Gamal and Seshi Magar Kham dialect there is 70% similarity. The figure shows that Parbate Magar Kham dialect and Seshi Magar Kham dialect are 60% similar, and Parbate Magar Kham and Gamal Magar Kham dialect are 65% similar. The table shows that the similarity between Seshi Magar Kham and Nishel Magar Kham is 65%. So table shows the lexical similarity between these four dialects. The missing percent from the similarity is dissimilarity in the lexical items among four dialects.

It is found less percent of dissimilarity among these four regional dialects though there are almost geographical barriers between these four regional dialects.

Word list shows that these four Magar Kham dialects are more similar than dissimilar because the lexical similarity is higher than the dissimilarity.

Language Use

According to sociolinguistics there are domains of language use in any language studies. Domains are may be contextual or situational in which the language speaker use a language in most cases making choice as to which language he or she use in which context. One very significant domain is the home. Others are market, government offices, family, community, business, religion, politics, and education. What language the Magar Kham speakers choose in each of these domains that reveal about the vitality of the language.

Obviously, Magar Kham language speakers do not use their own language with one who does not know to speak their language or with some one whom they do

not know that he is Magar Kham language speaker. Their talking depends on the different situation.

Language Use Questionnaires Result

Sixteen language-use questionnaires were asked with the speakers targeting a specific domain. The main aim of these questions is to finalize how much Magar people use their own language in different domain and what numbers of the Magar children speak Magar Kham language in their community, in the market, speaking with the other language speakers, in the play and with governmental officials in the offices.

Hundred percent respondents of the four Magar Kham dialects speakers are positive that they must speak their own language according to the situation where the Magar Kham speaker known and seen for the answer of the question ‘what language speaks in the local market’. When they meet Magar Kham speaker of any dialect they use their dialect to speak with him and he also understand but he speak in his own dialect because he can not speak easily other dialect than his dialect.

Thus the language use result shows that languages of children directly relate the language vitality. According to the participants they are still learning and using Magar Kham language. Majority of respondents believe that future generation of the Magar Kham speaker will speak their own Magar Kham language as their mother tongue not other language.

Language Attitude

As has been discussed in previous chapters a community interplay linguistic and social factors, often difficult to distinguish; research in different levels of intelligibility among different dialects and in different state of second language proficiency in speakers of those dialects is different. Attitude expression of the Magar

Kham language speakers will be discussed in the topic that may affect their proficiency and other language and dialect.

Interviews were conducted in Parbat, Seshi, Gamal and Nishel region of the Rolpa, Rukum and Baglung district in order to attempt to know what attitudes of the respondents have towards their own language and other language and dialects. Six language attitude questions were asked to elicit attitude toward Magar Kham language (see chapter 4). The highest percentage of the respondents from each villages state that they have favorable attitude toward their own language.

When it was asked about the uses of their language for children's education they replied that their children should learn Magar Kham language first and it is also important to learn Nepali too because of the National language. All of the respondents have positive attitude towards their own language.

Respondents' attitude towards Nepali language is good. They have positive view towards Nepali language because of national language and it can be spoken all over the country. General respondents said, "Nepali language is official language so all people should learn Nepali". Some a few respondents have negative view towards Nepali language because Nepali language has hegemonies over their language and dominated their language.

In the answer of the question 'what language do you use at home?' Most of the respondents of the all varieties said that they use their own Magar Kham language at their home. They hope that their language will be alive over generation to generation if they speak their own language at home.

All the respondents were in favor of the Magar Kham language speaking teachers in school. According to them most of the Magar students cannot understand

Nepali well, if teacher can speak Magar Kham language it is easy to teach for him and to learn for children. They also said that teacher should speak Nepali too.

Besides these questions other more questions were orally asked to know the attitudes of the Magar Kham language speakers towards their own language and Nepali language. Most of the respondents showed positive attitudes towards their own language and also toward their national language Nepali.

Sociolinguistic Questionnaires Result

The main purpose of employing sociolinguistic questionnaires is to know about language use and attitudes, bilingualism patterns of travel and others which are discussed in this chapter. On the basis of word list results it can be concluded that the Magar Kham language is same having some differences. It is also supported by opinions stated by the Magar speakers in response to the questionnaires. They call their language 'Magar Kham'. Some of the respondents call their language 'Kham' and some 'Pang'. The meaning of the 'Pang' in Magar Kham is language. 'Kham' is used by them as a short form of Magar Kham language. They have positive attitudes towards their language.

Respondents of the sociolinguistic questionnaires report that they have not bad contact among their Magar Kham dialects when general people traveled to each other's geographical areas. They have no any ideas about how language change took place.

Different scholars have recommended different domains of language use. For example, Schmid-Rohr has recommended family, playground, street, the church, the school, literature, the press military, the courts and government administration. Herman emphasizes perceptions of situation. He mentions that if a person is oriented towards personal needs his language choice differs from what might be needed were

socially oriented. In general language use depends mainly on domains, topics and situations. In the Magar community too educated and other few people choose other languages according to domains, topics and situations but they use their own language 'Magar Kham' in the private domains.

So far as language attitude is concerned, it is very difficult to measure, although its measurements are based on two theoretical stand points (of Fish and Andy Aghesyisi 1970, 130), mentalist and behaviorist position. According to mentalist, attitudes are mental and natural state of readiness; they can be inferred from a subject's introspection. While the behaviorist nation regard attitude dependent variable and it can be determined statistically by observing actual behavior in social situation. In order to know about language use and attitude, the questionnaires are given in the appendix.

Bilingual Proficiency of Magar Kham Speaker

As seen in preceding chapter, there are some Magar Kham speaking people, who in the course of their regular activities Nepali in addition to Magar Kham in dealing with other language speakers in their areas. Nepali is used by many in the four dialect speaking territories for non Magar Kham speakers. In general, of course, the language repertoires and choices relate to contact and opportunities found in the communities studied.

Many Magar Kham language speaking people of the community use a second language when conversing with speakers of the other language that suggests a level of social bilingualism. But it does not directly provide information about the proficiency with which the Magar Kham speakers use the second language. Therefore, the proficiency of Magar Kham speakers in speaking Nepali was tested in the communities.

Test of Bilingual Proficiency

Only one kind of test called sentence repetition test was used to measure bilingual proficiency in the Magar communities. The tests are based on the premise that a person in another language beyond the level of his control or at least comprehension of the language. A 'sentence repetition test' consists of a set of sentences in a second language in which the subject is asked to listen and to repeat. The accuracy with which he is able to repeat the sentences is taken as an indication of his proficiency in that language.

The Nepali sentence repetition test was administered to twenty pupils in each dialect region of each district of various age and education status.

It is found that education plays a very important role in Nepali proficiency in the Magar Kham speaking communities of the districts. The proficiency is generally high among the educated person and the proficiency of the Nepali language is very low among the uneducated men and women.

Magar Kham Language at Literature: Sociolinguistic Perspective

Magar Kham language has its own literature in oral form. The oral forms of literature are folk tales and folk songs. These oral forms of literature are presented occasionally in the certain festival and occasion. Some efforts have been done to bring the oral into the written form. Question arises about Magar Kham literature and remaining in oral form. The answer is that is because of the lack of the education, because of lower socio-economic status, because of domination of the Nepali language, because of lack of effort, because lack of own script.

CHAPTER FOUR

Conclusion

On the basis of the present survey of the Magar Kham language it is concluded that like other ethnic languages Magar Kham language is an independent language of Nepal. The aim of this sociolinguistic survey has been to find out the answers to the basic questions regarding Magars and their language, for instance, who are the Magars? Are they indigenous people of Nepal? If yes how? When? Why? What is the structure of the language use and attitudes of the Magar speakers towards their own language? these questions reveal the reality regarding the status of the Magar people of the eighteen Magarat and Magar Kham language because most of the people of the country has no clear idea about whether the Magar Kham language has its identity in the linguistic configuration of Nepal.

To answer the above questions, this sociolinguistic survey was prepared utilizing different techniques: word list collection of the language, administering sociolinguistic questionnaires and making primary observation.

One great achievement of this survey is a collection of five hundred seventy eight words. It is the list of words that focuses on the regional variation in pronunciation and lexical items and indicates the typicality and richness of the language. The comparison of words shows that Parbate, Seshi, Gamal and Nishel Magar Kham dialects are mostly similar to each other in comparison to the dissimilarity.

In the present situation, Magar Kham language is a separate language. It has distinct features as a language. The Magars have their own unique ethnicity, culture, festival, rites and rituals, and household composition. Their cultural tradition and festivals reflect the history of the Magars. The response given to the sociolinguistic

questionnaires prove that Magar Kham language is distinct language mainly of the Magar communities used in different domains of life-in the family, at the local markets, with relatives, with in the caste and in different discussion. Some variations have been noticed in their language mainly due to the geographical distance and it belongs to the historical model of language change such as family tree model of Hudson as described in the book *sociolinguistics*. The contact of the Magar Kham language speaker is particularly with the speakers of Tibeto-Burman family for instances: *Newar, Tamang, Gurung* and the speakers of the Indo-Aryan family such as Nepali.

Magar Kham language has its own grammar. It is systemically used by the speaker of Magar Kham language. The grammar, which is presented in appendix A, proves that it is systematic. This language is orally transmitted language. This language has the literature and it is also in oral form. Some of the words of this language are Nepali loan words. Word list data, presented in Appendix B, proves that some of the words are derieved from Nepali language. Bilinguaial proficiency is found within the speaker of Magar Kham language, though few of the old generation can speak Magar Kham language only. Speakers use their language and Nepali according to the difference in domains. When the Magar Kham speaking people go to the Nepali language speaking community, they speak in Nepali. But when they meet Magar Kham speaking people they start to talk in their own language. Magar people don't want to speak in Nepali with their children. They have the good intention to teach their own language to their children. Magar people of Eighteen Magarat have strong feeling to flourish their own language.

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Appendix A

Magar Kham grammar

Nouns

The 'noun' is divided into two forms 'root nouns' and 'derived nouns' in Magar Kham language. Some examples are as follows:

Root nouns

t hi na - Chicken

khepa - Male

ka:^h - Dog

k^h - Leg

Derivative nouns

baja zuri: - Bird egg

mi: kwi - Fire smoke

ka:^h:z^ha:- Puppy

mi kwi - Man's hand

The noun is further divided into subject forms and object forms, animate and inanimate nouns, masculine nouns and feminine nouns.

Subject form of nouns: all subject form of nouns is unmarked in contrast to the non-subject forms which are marked by the suffixes /j /.

Subject form of animate nouns with masculine and feminine:

Singular		Plural	
Masculine	Feminine	Masculine	Feminine
ba:bh n 'Brahmin'	babh ni	babh n r	babh ni r
Su:nar 'Goldsmith'	sunarni	sunar r	sunarni r
kuk re 'Tiger'	kukk re	kukk re r	kukk re r
khepa 'Boy'	luz ^h a	khepa r	luz ^h a r

By the comparison of the subject forms of the animate nouns in Pang the bare noun stem is used to represent the masculine singular noun of this class in some cases and different in some terms in comparison to feminine nouns. Some of the feminine

classes are formed by the suffix /ni/ to the noun stem and some are different by words. If the final sound of the masculine singular nouns ends in /n/ or /r/, the feminine singular nouns are formed by suffix /i/ to the noun stem, and animate nouns with subject forms in /a/ masculine, the feminine singular nouns are also formed by /a/ but word or stem itself different than the masculine noun.

Masculine and feminine plural nouns of these classes are formed by the suffix /r / in Magar Pang. This subset of animate nouns might be called irregular in the sense that given either the masculine or feminine stem in some cases.

Subject forms of inanimate nouns: Inanimate nouns are not inflected for gender. In the Pang noun /lu / ‘stone’ is an inanimate noun it also follow the plural forms with suffix /r / like the plural form of animate masculine and feminine nouns. Some words of plural forms of inanimate plural nouns are same with the singular nouns.

Inanimate singular and plural nouns are shown below:

Singular		Plural
z ^h im	‘house’	z ^h im r
ha:	‘tooth’	ha: r
t hal	‘rice’ (uncooked)	t hal
hye nun	‘cow milk’	hye nun

Object and subject forms of nouns are same in inanimate nouns but object forms of animate nouns are differ from animate subject forms of noun. The object form of animate nouns can occur with the object marking post position / r / to the stem nouns.

Contrasting singular subject and object form of animate nouns.

Singular	English	Plural
n i	'friend'	n i r
dzethu	'brother-in-law'	dzethu r
luz ^h a	'daughter'	luz ^h a r

Some sentences using subject and object form of plural animate nouns.

- (1) a n i r at him bai
My friend today go-3sg
'My friends go today'.
- (2) a n i r lai at him a p ^hri
I friends-Obj today I send-1sg
'I send my friend today'.
- (3) nana ka phinze
Sister Rice cook-1sg
'Sister cooks rice'
- (4) ho nana lai khuwaize
He his sister feeds-3sg
'He feeds his sister'.
- (5) ab i t hi khwandze
Mother grass cut-1sg
'Mother cuts grass'.
- (6) a ab i lai maya a ðo
I mother love my-1sg
'I love my mother'.

Plural animate nouns showing their contrasting singular form and object form as plurals.

Plural subject form	Plural object form
Mi r	mi r lai
z ^h ar	z ^h ar lai
zya r	zya r lai

Some sentences using subject and object form of plural animate nouns.

(7) mi r ha g^hoje

Men field dig-3pl

‘Men dig field’.

(8) h ri mi r lai po^hje

Hari men Obj beat-3sg

Hari beats men.

(9) z^ha r khel r isize

Children game play-3pl

‘Children play game’.

(10) nana z^ha r lai par^h ije

Sister children Obj teach-3sg

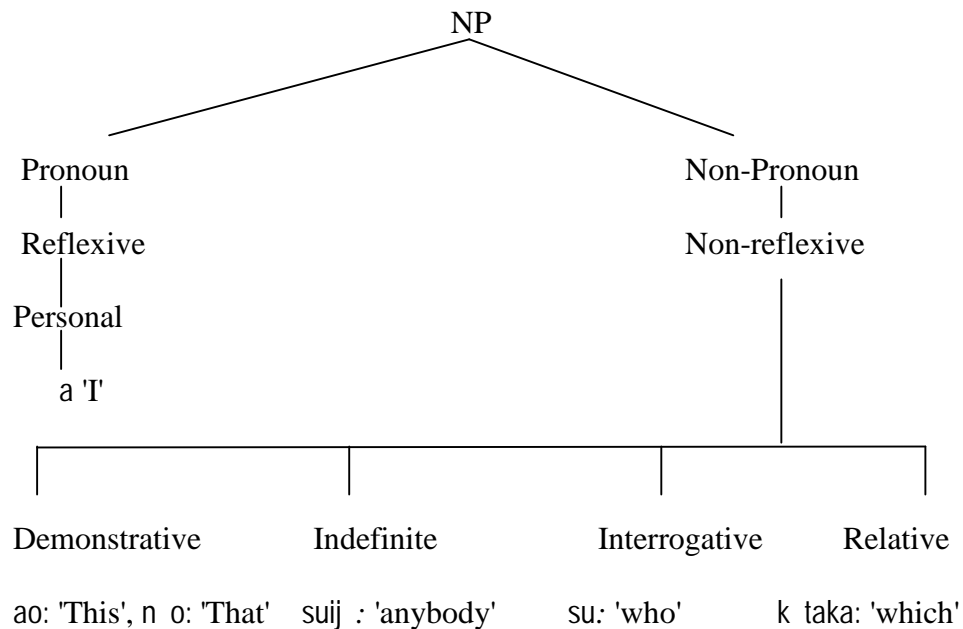
‘Sister feeds children’.

Pronouns

Pronouns are divided into two parts: (a) pronoun and (b) non-pronoun. The pronoun is further divided into two parts: (i) reflexive and (ii) non-reflexive. Personal pronoun, demonstrative pronoun, indefinite pronoun, interrogative pronoun, and

relative pronoun are non-reflexive pronoun. Personal pronoun is also divided into two forms: (i) subject form and (ii) object form.

Subject forms, object forms and reflexive pronouns are the forms of pronouns. According to the observation, one can say that / a/ is used in subject position, / a mi/ is in the object position, / a a mi/ is used for reflexive. The three categories can be referred to as subject form, object form, and reflexive. This distinction among Magar Pang pronouns are presented below:



Personal Pronouns can be divided as first person, second person and third person, according to the persons division and Singular, Dual and Plural as a form.

The forms of personal pronouns can be shown as:

Person	Singular	Dual	Plural
1 st person	a	gin	ge
2 nd person	n	zin	ze
3 rd person	n o/ho	N o ni	n o r

Adjectives

Adjectives usually proceed, but occasionally also follow the noun they qualify as follow:

na geu (adj.) <i>lu'jha</i> (noun)	na geu luza ^h	'naked girl'
poro (adj.) <i>mi</i> (noun)	poro mi	'white man'
ghyamo (adj.) <i>woi</i> (noun)	ghyamo woi	'red flower'

Other examples of some adjectives are as follows:

molo	'black'
mo	'testy'
mino	'ripen'
mat o	'bad'
<i>besarewo</i>	'yellow'
tuwo	'chilly'
j'imu	'small'
ghewo	'big'
pi o	'green'
kao	'bitter'

Some sentences using adjectives

- I. a gya^hmo zi^hm l a lize
I Red house in 1s- stay
'I stay in red house'.
- II. ao ri^h mosto tuwo lize
This water very cold is -3 unCoun
'This water is very cold.'

- III) *ho a ton i ho*
 He my good friend is-3sg
 'He is my good friend.'
- IV) *ka mo lize*
 Rice tasty is – 3 unCoun
 'Rice is tasty.'
- V) *h nw mi mat w lize*
 That man bad is – 3sg
 'That man is bad'
- VI) *ge k^hepa dos ra taw*
 Our son second become – 2 DI
 'Our son became second'

Here, in number six, /dos ra/, is numeral adjective.

Verb

Non-Past tense

In Magar Kham language non-past tense verb is not marked by verb affixes.

Affixes denote number and person.

Magar Kham language Non-past tense verb form /ba-/ 'go' is illustrated

	1 st Person	2 nd Person	3 rd Person
Sg. Masculine	baze	bat inze	bat oze
Pl. Masculine	baze	bat inze	bat oze
Sg. Feminine	baze	bat inze	bat oze
Pl. Feminine	baze	bat inze	bat oze

A glance at the items listed in above table reveals that in non-past tense, Magar Kham language uses the suffixes:

- I. /-ze/ for the 1st person singular and plural, masculine and feminine.
- II. /-t inze/ for the 2nd person singular and plural, masculine and feminine.
- III. /-t oze/ for the 3rd person singular and plural, masculine and feminine.

Some sentences using transitive verb:

- 1) a woi a r
I flower 1sg see- nPast
'I see flower.'
- 2) gin woi gin r
We flower 3Pl see-nPast
'We see flower.'
- 3) n woi r
You flower 2sg see-nPast
'You see flower.'
- 4) ho woi r
He flower 3sg see-Npast
'He sees flower.'

Some sentences using intransitive verb

- 1) a ha de a ba
I cliff ALLT 1sg-go nPast
'I go to the cliff.'
- 2) n o r zi^hm de ya ba
They house ALLT 3pl-go nPast.
'They go to the house.'

Past Tense

The data given below shows the past tense form of /ba/ 'go' which is inflected for three categories of only person not number and gender.

Magar Kham language past tense verb forms:

	1 st Person	2 nd Person	3 rd Person
Sg. Masculine	bake	Bake ni	Bake r
Pl. Masculine	bake	Bake ni	Bake r
Sg. Feminine	bake	Bake ni	Bake r
Pl. Feminine	bake	Bake ni	Bake r

The forms shown in above table reveal that Magar Kham language uses the suffixes in past tense. Some suffixes are as follows:

I./-ke/ for the 1st person singular and plural, masculine and feminine.

II./-ke ni/ for the 2nd person singular and plural, masculine and feminine.

III./-ke r / for the 3rd person singular and plural, masculine and feminine.

Some sentences using Intransitive-past tense:

1) a ha de a bake

I cliff-ALLT 1sg go-past

'I went to the cliff'

2) n o r ha de ya bake

They cliff-ALLT 3Pl go-past

'They went to the cliff.'

Some sentences using transitive past tense.

3) a ka a z^hyoke

I rice 1sg eat-past

'I ate rice.'

- 4) n o r ya ka z^hyoke
 They rice 3Pl eat-past
 'They ate rice.'

Adverbs

In Magar Kham language there are some types of adverbs which are related to the different manner, different times, reality, intensity and expression.

Adverbs of Manner

Adverbs of manner modify the meaning of verb and narrower in scope than other adverbs types.

Some examples:

- III) i ðo^zya^o

Thus do continuous s/he is doing thus

i: refers to in this manner or thus

- IV) h i dz a z i^{keo}

Thus Imp is- make pfv I did it exactly that way.

h i: refers to in that manner/thus

- V) t no bake

Quickly go-Pfv s/he went quickly

- VI) bolo dz ge z^hyoke

Together Allt we 3D eat-Pfv we ate together

Adverbs of time

Adverbs of time are broader in scope than manner adverbs and characterize entire events as in *yesterday Hari passed the exam*. Adverbs of time can be categories roughly in two major sets – specific time and Relative time.

Some examples of specific time:

<i>at him</i>	Today
<i>azala</i>	Yesterday
<i>t la</i>	The day before yesterday
<i>p rati</i>	Tomorrow
<i>ni^hmt ya</i>	Day after tomorrow
<i>p te</i>	Later today
<i>isi</i>	This year
<i>f rni</i>	Next year
<i>ni^hmni</i>	Year after next
<i>r^himk</i>	At dusk/night

Some examples of relative time:

<i>arkh</i>	Now
<i>t hin</i>	Later
<i>t k^hept</i>	Once
<i>p ina</i>	As soon as

Epistemic Adverbs

Some adverbs deal with the epistemic reality of events. They answer questions about an event and margin of possibility.

Some examples:

<i>p^h ri</i>	Again
<i>iz</i>	For no apparent reason
<i>koz i</i>	Almost
<i>guzayedz</i>	Nearly

Adverbs of intensity

There are small classes of adverbs of intensity which have a universal application to nearly all events:

b n i Very

s rb Quite

Expressive adverbs

Expressive adverbs are some from verbal and from onomatopoeic source and other nominal source.

Hae lai k *rap korop ge kyo*

Cow Obj expr we catch-Pfv-2pl

We caught cow in single effort tightly.

Tense and Aspect

Tense

There are three types of tense in Magar Kham language; these are non past, past and future.

Non-Past tense

Non-Past tense generally marked by the /i/, /e/ immediately after the verb stems in the Magar Kham language. The following table shows the non past tense with the persons and the numbers of *ba-go* verb

Person	Number		
	Singular	Dueller	Plural
1 st person	a bai	gin bai	ge bai
2 nd person non Hon.	n bai	jín bai	je bai
2 nd person Hon.	je bai	je bai	je bai
3 rd person non Hon.	ao bae	ao ni bae	ao ra bae
3 rd person Hon.	ao bae	ao ni bae	ao ra bae

Past tense

Past tense is marked by the /ke/, /wo/ suffix after the verb stem in the Magar Kham language. The following table shows the past tense with the person and the number of the *s r*-write verb:

Person	Number		
	Singular	Dueller	Plural
1 st person	a bawo/bake	gin bawo/bake	ge bawo/bake
2 nd person non Hon.	n bawo/bake	jín bawo/bake	je bawo/bake
2 nd person Hon.	je bawo/bake	je bawo/bake	je bawo/bake
3 rd person non Hon.	ao bawo/bake	ao ni bawo/bake	ao ra bawo/bake
3 rd person Hon.	ao bawo/bake	ao ni bawo/bake	ao ra bawo/bake

Future tense

Future is marked by the /wa/, /ya/ suffixes after the verb stem in the Magar Kham language. The following table shows the future tense with the person and number of the *s r*-write verb:

Person	Number		
	Singular	Dual	Plural
1 st person	a baya/bawa	gin baya/bawa	ge baya/bawa
2 nd person non Hon.	n baya/bawa	jín baya/bawa	je baya/bawa
2 nd person Hon.	je baya/bawa	je baya/bawa	je baya/bawa
3 rd person non Hon.	ao baya/bawa	ao baya/bawa	ao ra baya/bawa
3 rd person Hon.	ao baya/bawa	ao ni baya/bawa	ao ra baya/bawa

Aspects

There are three types of aspects in Magar Kham language. These are perfective, imperfective and continuous. These aspects are closely related with the action of verb and marked the verb stem differently.

Perfective Aspect

Perfective in Magar Kham language is marked by /de..lize/, /de.. lizyao/, and /de.. lewa/ for the non-past, past and future tense respectively. Some examples are as follows:

- I. *s rde a lize*
write I be-1sg. Pfv (non-past)
I have written.
- II. *s rde a lizyo*
write I be-1sg. Pfv (past)
I had written.
- III. *s rde a lewa*
write I be-1sg.Pfv (future)
I will have written.

Imperfective

In Magar Kham language imperfective marked generally by stem of verb and sometimes suffixes /il/, /el/, /ze/ are added.

- I. *a bai*
I go-1sg IMpfv
I go
- II. *a a lize*
Here I am-1sg, Impfv

Continuous Aspect

Continuous aspect in Magar Kham language is marked by /ze/ suffix after the verb stem. Some examples are as follows:

I. *a paldze*

I cut-1sg, Cont

I am cutting

II. *ho s rdze*

He write-3sg, Cont

He is writing.

Gender

The gender in Magar Kham language is distinguished by usually regular inflectional endings for the feminine, such as /i/, /ini/, /ni/ etc as suffixes by using differently for different words of gender. Some gender is distinguished by different words too. Some examples are mentioned in the table:

Masculine		Feminine	
Magar Kham words	English	Magar Kham words	English
<i>kh se</i>	Male Kshetri	<i>kh sini</i>	Female Kshetri
<i>kaku</i>	Uncle	<i>kaki</i>	Aunt
<i>paghu</i>	Elder uncle	<i>maghu</i>	Elder aunt
<i>m g r</i>	Male Magar	<i>m g rni</i>	Female Magar
<i>babu:</i>	Father	<i>ab i</i>	Mother
<i>Dazu</i>	Elder brother	<i>marum</i>	El. Brother's wife
<i>da^hpa</i>	Young man/boy	<i>da^hmi</i>	Young woman/girl
<i>k^hepa</i>	Man	<i>mema</i>	Woman
<i>dew r</i>	Brother in law	<i>kondza</i>	Sister in law
<i>baza</i>	Cock	<i>bama</i>	Hen

Case marking

Each case in Magar Kham language is shown by the corresponding marking

source:

Source: / ai/, /tai/: from

mi:tai pi^hl huje

eye from tear drop

The tear drops from eye.

Instrumental /e/: with

ho khorcha e syakri p lo

he khukuri with meat cut

He cuts meat with khukuri.

Locative /l /: in

nana z^himl_ lize

sister home-in is-3sg locat

‘Sister is in the home’

Commutative /s ʔ/: with

a nana s ʔbai

I sister with go-1sg Commitat.

I go with sister.

Nominative

aj la Ram g^hro

Yesterday Ram cry-3sg Nomin.

Ram cried yesterday.

Modifiers

Adjective, adverbs, genitive, locative and numerical are some of the modifiers in Magar Kham language.

- I) *ma t aw luza* (adjective)
The bad girl
- II) *ho ro lize* (adverb)
he down be
He is down there
- III) *n luza t aw lize*
You-Gen daughter beautiful be-2sg nonPast
Your daughter is beautiful.
- IV) *ao hae nun ma k*
This cow milk be neg-3sg nonPast
This is not cow milk.
- V) *n k ka^h: lize*
There dog be-3sg nonPast
There is a dog.
- VI) *somolo mi: sike*
Three men die 3pl Past
Three men died.

Sentence

The base rules elaborated so far for Magar Kham language starting from the rule.

NP (PP) (NP) (NP) (ADV) V

This rule generates all declarative type sentences in Magar Kham language.

There are other types of sentence in Magar Kham language e.g.: Imperative, Negative, and Interrogative.

Imperative Sentences

Imperative sentences must have imperative verb in Magar Kham language.

I. *ban*

go-Imp

‘Go’

II. *r*

look-Imp

‘Look’

III. *fai*

open-Imp

‘Open’

IV. *n j^h la faike*

your door open-Imp

‘Open your door’

V. *ho mi j^h la faike*

His door open-Imp

Open his door

Imperative language in Magar Kham Language can occur not only with reflexive pronoun but also with non reflexive genetic pronoun.

I) *Ol faike*

Yourself open-Imp

‘Open yourself’

II) *ya f i*

Themselves open-Imp

They open themselves.

Negative Sentences

Negative is performed by adding negative marker */mai/*, and */ta/* immediately before the verb stem. Examples:

I) *jethu ka ma r i*

Brother in law rice-neg bring-3sg nPast

Brother in law does not bring rice.

II) *nana mosto ma s rwo*

Sister more –neg wirte -3sg past

Sister did not write more.

III) *da^hmi lai ta r*

Young girl-neg look-3sg

Do not look at young girl.

Interrogative Sentences

There are two types of interrogative clauses in Magar Kham languages.

Type I interrogative sentence is marked by only the question after the sentence. It depends on the situation of the speaker. When there is short tone after the verb then it refers to the simple sentence. When the speaker pronounce a long rising tone with the ending of the verb then it marks the interrogative. Example:

I) *n ba*

You go-2sg Int

Do you go?

- II) *ka je z^hyo*
 Rice you eat-2pl Int
 Do you eat rice?

Here is the example of the same sentences but not imperative because of the situation of the action of pronouncing.

- III) *n ba*
 You go-2sg nPast
 you go
- IV) *ka je z^hyo*
 Rice you eat-2pl nPast
 You eat rice

Type II interrogatives are question about noun phrases or adverbs. Adverbial questions involve in reason or matter.

- I. *kha mosto n zyo*
 How much you eat-2sg Past Int
 Ho much did you eat?
- II. *ka su z^hyo*
 Rice who eat-3sg nPast Int
 Who does eat rice?
- III. *nana kuru m d woi*
 Sister why wine dring-3sg nPast Int
 Why does sister drink wine?
- IV. *k^h rk n hu*
 When you come-2sg nPast Int
 When do you come?

Appendix B

Word Lists

	Parbate	Seshi	Gamal	Nishel	English
Body Parts					
1	z	wa	z rui	hwa [˘]	back bone
2	bhu [˘] di	b ndyu	fu	fu	belly
3	z ^h i	z ^h i	z ^h i	z ^h i	blood
4	kya	kla	klya	kla [˘]	body
5	ru:	rui	rui	rus	bone
6	t et	t et	ðimag	rdu	brain
7	t hati	t hatyu	t hati	t hati	breast
8	s k	s	s	s	breath
9	kiku	ðhel	ðe	rmesi	buttocks
10	ba g l	ba ra	ba ra	ba l	cheek
11	t iuda	t iuda	t iuda	t iuda	chin
12	l p ta	p sya	p [˘] ja	ba [˘]	claw
13	na	na	na [˘]	rna	ear
14	zuri:	banhui:	bazuri	barzu	egg
15	mi	miu	mi:	mukulum	eye
16	a:	ha	ha [˘]	ska [˘]	face
17	soi	soi	sweu	soti:	fat
18	u [˘] la	u [˘] la	u [˘] la	a gula	finger
19	sir n	rin	s ri	sirn	finger nail
20	kh	k	kh	khu [˘]	foot
21	gi [˘] ja	gi [˘] ja	gi [˘] ja	gi [˘] ja	gums
22	da ju	ji	da ju	fularh:	guts
23	t em	t em	e	t i:m	hair
24	kui	kui	kwi	ku	hand
25	i	e	ken	r	head
26	yu	yi	yu	bhi [˘]	heart
27	r	r	r	r	horn
28	khap	khap	khap	kharp	jaw bone
29	k l	kolpya	k l	k l	kidney
30	ghu [˘] da	gh ^h un [˘] da	gh ^h u [˘] da	gh ^h da	knee
31	sen	sin	si , basi	si:n	liver
32	ru:la masi	ruimasi	masi	masi	marrow
33	ya	ya	ya	ya	mouth
34	m	m	m h	smu	mustache

35	pu [˘] li	p nt lyu	punt li	puntuli:	navel
36	k ^h arem	ð ^h e	g ^h e	e bulum	neck
37	ne	n ^h e	hi	ne	nose
38	kal	ð p	kal	kal	penis
39	zisi	zisi	zisi	zisi	Urine
40	n ^h i	n ^h e	hi:	sni:	pus
41	k r	k r	k r	k ri g	rib
42	ryal	ryal	ryal	ral	saliva
43	yene/ki	enya/ki	y ya/ki	lnya/ki	shit
44	pum	pu	pu	kum	shoulder
45	t hala	t hala	t hala	kol a	skin
46	p sina	p sina	p sina	p sina	sweat
47	me	me	r mi	rme	tail
48	pil	mikuli:	mitlki	rpi	tear
49	rya	ga ^h sya	rwa	bya	thigh
50	ha	hwa	hwa	swya	tooth
51	wai	wai	wai	hos	vomit
52	wa	wa	wa	b hwa [˘]	waist
53	bo k ra	rol	totra	bho [˘] kra	wind pipe
54	hawa	sanko	hawa	hawa	wind
55	p re, t ak	pit i	pre	rta [˘]	vagina
Pronouns/kinship terms/noun referring to human					
56	ð ^h appa	ðapa	ð ^h apa	ð ^h apa	bachelor
57	luza	lul	luz ^h a	luza	baby
58	ðajubhai	ðajubhai	ðaubhai	tit a bhajja	brother
59	z ^h a	z ^h a	l kri	z ^h a	child
60	n i	n ^h a	n ^h y	rz ^h a	friend
61	nati natini	nati natini	nati natini	nati natini	grand child
62	re	l ^h epa	ryoy	rwe	husband
63	a	a	ya	a	I
64	ðhami	ame	ðhame	dhami	maiden
65	min	min	smin	rmin	name
66	mi	ru	rui	rmi	person
67	nana	ðiði:	ðiði:	nana	sister (elder)
68	b ^h ini	b ina	b ina	zamin	sister (younger)
69	zuwa [˘] i	z wai:	z w i	z w i	son in law
70	n ur	n ka	n kara	n ur	they
71	n	n	n	n	thou
72	bolo	bolo bolo	b ^h lo	sipsip	together
73	ge	ge	ge	ge	we
74	zya	mema, j han	zya	zya	wife

75	n	ze	n	n	you
Foodstuff					
76	b ðam	b ðam	b ðm	b d m	almond
77	syau	syau	syau	syau	apple
78	gh ri	kera	gh ri	gh ri	banana
79	t ika	tam	tam	t ika	barley
80	simi:	simbi	simi:	si [˚] bi:	beans
81	t hok ra	li	t hokra	lis	beer
82	b ^h re	b re	bre	z ^h api:n	bread
83	t ip	n	t u	t ip	curry
84	ka /zyau	ya	ka	hya [˚] ka	food
85	z dibu i w s	z dibuti:	z dibuti:	z dibuti:	herbs
86	m k i	m k i	m k i	m k i	maize
87	was	osa	osa	hwa [˚] si:	medicine
88	rad i	sama	ra re	ra [˚] ra	millet
89	mo	mo	mu	rmu	mushroom
90	kulikuli t hi [˚]	kulikuli t hi [˚]	laj he ya j g l	laj he ya j g l	nettles
91	k ni/ jh m	m ðh m	m ðh	munum	parched grain
92	sine was /bi	bi	bi	nhe [˚]	poison
93	t halka	m la ya	ka	zyas	rice (cooked)
94	t hal	m la	mola	m la	rice (un cooked)
95	nn	n	nn	nn	rye
96	pima	p lima	pima	tam	wheat
97	m ð	m ð	r ksi:	m ð	wine
98	se	l ^h e	se	syo	tongue
Animal names or animal products					
99	k mila	m rja	ghim ra	purjum i	ant
100	kosyo	kosyo	goso	go [˚] syo	antelope
101	bhalu	bhalu	bhalu	ni:m	bear
102	zi:	zi:	zi:	zi [˚]	bee
103	b nbaza	ba	bwa [˚]	baza	bird
104	g l/ rya	g l	g l	b nikol	boar
105	bu ^h suna	busna	bu ^h suna	bu ^h sunda	bug
106	manu	manu	manu	bor	cat
107	hai	har	har	har	cow
108	ka ^h	ka ^h	ka ^h	ka ^h [˚]	dog
109	dhu k ^h ur	ð ^h kur	b ^h okro	b ^h okro	dove
110	a: [˚]	sya	a:	a:	fish
111	bokoro	vokaro	r t wa	bho [˚] kro	frog
112	bak ^h ra	bak ^h ra	bak ^h ra	r ^h a/ ha	goat
113	b nk ^h r	b nk ^h r	r t wa	r t wa	goat (wild)

114	gho ^o da	gora	gh ^o ra	gho ^o ra	horse
115	b nla pu i:	b n zuka	z ^h omprala p ki:	p ti:	leech
116	kuk re	gh ^h n	kukure la	kira	leopard, Tiger
117	syar	ser	sir	sir	louse, lice
118	syakri	t ip, sya	syakri	sya	meat
119	yu:˘	yi	hya	hwi	monkey
120	a k ine j nab r	asya k inya z ntu	odo	odo	otter
121	wok	wo	wo	t o ^o t ya	pig
122	biza	bi	bi	bi	rat
123	bhe ^o da	beda	bhe ^o da	lu	sheep
124	t y gra	t y gra	t y gra	t y gra	sheep (wild)
125	gul	ḍa	gul	hul	snake
126	lok ^h rke	lok ^h rke	lik ^h rke	lok ^h rkya	squirrel
127	lat e	lat te	ketre	ketre	woodpecker
128	s n	s n	s n	son	wool
129	pu: i/ pirlgil	p ti	p ki	p ti:	worm
Natural objects or phenomenon; the inanimate landscape; vegetable and mineral kingdoms					
130	d ^h uli:	ḍuli:	ḍ ^h uli:	midur	ashes
131	ba ^o s	li:	ba ^o s	ba ^o s	bamboo
132	ha ga	ha ^o ga	ha ga	ha ga	branch
133	pup	pu	gufa	purp	cave
134	kuiro	baḍ l	baḍ l	baḍ l	cloud
135	la	la	la	la	day
136	mat au	mat au	foh r	gh ^u ryan	dirt
137	pri bi	pri bi	pri bi	pri bi	earth
138	oḍe	u i:	rindḍe	remna	evening
139	k ^h et	k ^h e	pat	ya ^o	field
140	me	mi	mi	m ^h i	fire
141	wo	w i	w i	wos	flower
142	f lful	s iw i	f lful	f lful	fruit
143	t hi	gh ⁱ	ga ^h s	t hi	grass
144	ku	gw ^h a	gw ^h a	ku	hole
145	z ^h	z ^h	z ^h	z ^h	iron
146	zorni	zorni	zorni	zorni	joint
Numerals and quantifiers					
147	tobo	tolo	tolo	tuwu	one
148	nembolo	nyolo	ebre	zor	two
149	sombolo	sombolo	som re	som	three
150	t ar	t ar	t ar	swi	four
151	pa ^o t	pa ^o t	pa ^o t	r a	five
152	t h	t h	t h	t h	six

153	sat	sun	sat	sat	seven
154	ath	ath	a h	a h	eight
155	n u	n u	n u	n u	nine
156	d s	d s	ð	ð	ten
157	t gh ri	g rka	t gh ri	bela	moment
158	m ^h ina	m ^h ina	m ^h ina	m ina	month
159	sata	sata	sata	h pta	week
Natural objects or phenomenon; the inanimate landscape; vegetable and meneral kingdoms					
160	k ^h ya/ syaula	l ^h a	l ^h a	sla	leaf
161	tunuza	g ^h emne	tiu	uno	low
162	syawoi	h yabe	hw ya	syawo	moon
163	p had	p h r	p had	ðhuri	mountain
164	ril	riu	ri	rat	night
165	n m/ b r a	b rk ^h a	z ^h ri	b r a	rain
166	n di	n di	k ^h ola	n ði	river
167	y m	y m	y	y m	road
168	z ra	rin	z ra	z ra	root
169	sapi	sapyu	sapi:	sa	salt
170	st ine	dubinya	nunau	nupnya	set
171	oz ^h el/ sit l	z lyu	t haya	t ha [˘] ya [˘]	shadow
172	t a [˘] di	t a [˘] di	t a [˘] ði	t a [˘] ði	silver
173	n m	n m	n m	s rg	sky
174	mikui:	mikui:	ðhu [˘] wa	miku	smoke
175	pom	p m	po	porm	snow
176	sor	h rwe	sorh	tara	star
177	ðe na	z ^h ui	z ^h ui	ða ga	stick
178	lu	g la	lu	lu [˘]	stone
179	surya/ n m	t hap	sury	gham	sun
180	zu	zu	szu	z ^h u	thorn
181	si	si tu	si	si: [˘]	tree
182	ri:	ri	ri:	ri:	water
183	bibah	bya ^h a	biba ^h	bi ^h a	weed
184	hawa	s nko	hawa	b tas	wind
Artifacts and social organization					
185	pum	pum	pum	pum	arrow
186	kha/ rwa	rwa	baa	rwa	axe
187	korka	b ^h yo	ok ri	rt e	basket
188	du ga	du ga	du ga	du ga	boat
189	ð ^h nu	goralyu:	ð ^h nu	ð ^h nu	bow
190	k ^h uri	k ^h uri	k t ura	k t ura	bowl
191	sa gu	sa go	pul	pul	bridge
192	kut t o	p si	kut o	p t is	broom

193	kwa	kwa	kwa	kwa	cloth
194	z ^h la	z ^h la	z ^h la	yam	door
195	d r m	d r m	dr m	d r m	drum
196	t ula	z gu	mitu	m ta	hearth
197	z ^h im	z ^h im	z ^h u	z ^h im	house
198	t kku	t kku	t kku	t kku	knife
199	gur	ur	bur	hur	load
200	t k ti	t k ti	t k i	t k i:	mat
201	sil uta	sil uta	sil u a	si:l u a	mortar
202	g p	p	sg	rg p	needle
203	zali	zali	zali	zali	net
204	sirani	um	gu	sirani	pillow
205	gor	or	wor	hor	plow
206	za ^h	za ^h	za ^h	ðaba	pot
207	f ine	f inya	khole ya	kholyanya	open
208	t i [˘]	mala	t i	pasa	snare
209	yu	yi	yu	yu	spirit
210	na k ^h ar	n ga	na k ^h ar	nak ^h a	village
211	yen	yen	ye	hen	work
212	kum	kum	ku	kum	yoke
Spatial directional					
213	taðe	taðuon	z ið	ðasð	across
214	t hetr f l	t hetr f l	t hetr f l	t hetr f l	area
215	t hinðe	t hinde	z ^h i a	t hinna	behind
216	kharl	kharl	maz ^h l	nt rl	center
217	mel	banðe	mel	mil	down
218	ho	lai	adha	tara	far
219	aðe	hade	ha [˘] de	rbi na	front
220	dabre	ðabre	dabrya	ðaurya	left
221	t heuk	o n	n zik	n zik	near
222	daine	ðainya	borya	h rp	right
223	ro	t de	rota	hrut	up
224	rode	h rðe	ruðe	hrutat	upcountry
225	dabrede	ðainyaðe	ðabryaðe	ðaur yana	upright
226	b r	b r	sal	sal	year
Verbs of utterance, body position or function					
227	sone	sonya	zage ya	zaginya	awaken
228	rane/ k ^h yane	rai:nya	r i ya	rasnya/ bhinyana	abandon
229	z rmine	z rminya	z rme ya	z rminya	born
230	k ^h asine	t uinya	k ^h ase ya	k ^h asinya	cough
231	yene	yenya	ye ya	yinya	defecate
232	sine	sinya	si ya	sinya	die

233	yu [˘] isine	yisinya	bi:si ya	hwisinya	fart
234	sane	sainya	s i ya	sasnya	laugh
235	aram ðone	aram ðone	nasi ya	nasi ya	rest
236	t usine	t u nya	t u ya	t unya	sit
237	isene	runya	i ya	runya	sleep
238	hat t hyu [˘] lene	hat hiyu [˘] linya	hat t hi:u ða ya	t hwi:sinya	sneeze
239	pa ne	t he nya	pa ya	pa ne	speak
240	t ya [˘] sine	t ya nya	t ya si ya	t ya [˘] nya	stand
241	t hune	t unya	t hu ya	t hunya	tickle
242	zisi:ne	zisinya	zhisi ya	zhisi ya	urinate
243	waine	banya	boi ya	b tnya	vomit
244	gh rne	r nya	har ya	h rpanya	weep
Verbs of motion					
245	ke hune	ranya	g re	ranya	arrive
246	r ine	honnya	re ya	honnya	bring
247	pulune	umnya	ra ya	t rinya	climb
248	hune	ranya	g re	ranya	come
249	mel z rine	ba lainya	mel z re ya	mil tenya	descend
250	sone, zagine	t ya nya	so ya	sonya	emerge
251	tene	tei:nya	ke ya	tenya	fall
252	b ^h urne	b ^h urnya	b ^h ur ya	b ^h urnya	fly
253	bane	hinya, banya	n ^h a ya	hinnya	go
254	t hane	t honya	t ha ya	t honya	graze
255	mosine	mosinya	mosi ya	musinya	hide
256	zone	t oinya	g rke ya	k ^h utinya	run
Verbs of emotion, cognition, perception					
257	laz haine	laz inya	laz he ya	sli:sinya	ashamed
258	mo r ne	m r nya	m r ya	mr r nya	dream
259	t hene	t yanya	t he ya	t hwyatnya	fear
260	mene	meunya	menya	m ^h enya	forget
261	ine	inya	e ya	runya	hear
262	s rene	s ^h inya	s re ya	sesnya	know
263	g ^h m nd	g ^h iu zasinya	g ^h m nd	g ^h m nd	proud
264	r ne	kimnya	n ^h a ya	n ^h a ya	see
265	rne	siu n ^h m nya	g nðh n ^h ya	si rnya	smell
266	z ^h mz ^h maine	z ^h m z ^h m liu	z ^h m ya	z ^h mz ^h manya	tingle
Stative verbs with human and non-human patients					
267	masiu/ ziudau	bat iny	bat e ya	soglo	alive
268	mo wo	m ya	m siu	m u:	drunk
269	soiwo	soinya	fulakriu	so i:	fat
270	k re	k re	birami	k re	hunger
271	k ste	na bor	kyo	k ste	ill

272	sone	sonya	kyo ne	sonya	itchy
273	t aw	t anya	t au	t au	pure
274	b ^h iralo	breinya	b ^h iralya	b ^h irala	stiff
275	masoiwo	masoiwo	pat lo	pat lo	thin
276	ri t howo	ri b i	ri	r ^h i sos	thirst
277	k re	k re	k re	k re	hunger
278	purano	purano	purano	purano	old
279	ma omo	mat anya m	mat au swaḏ	ma omo	bad testing
280	tane	tainya	z i ya	ḏasnya	be
281	z rmine	z rminya	z rminya	z rminy	bear
282	tane	tainya	tainya	tane	become
283	kau	kanya	kawo	kau	bitter
284	molo	molnya	mol	molo	black
285	pawo	panya	pao	baro	broken
286	kopila	t it illi	kopila	kopila	bud
287	pane	paku	pa ya	barnya	burst
288	t iso/ tuwo	t iso	t iso	rtasi:	cold
289	mane/ sine	manya	mwau	ba [˘] tnya	collapsed
290	t utto	t utto	t utto	t utto	detached
291	o	ra nya	ko	u [˘]	dried
292	b ^h riwo	l	fra o	p lin	full
293	t awo	t anya	t aw	t au	good
294	silo	sulnya	sulo	spleu	greasy
295	pi o	pi nya	pi o	h ryo	green
296	giu	g ^h inya	giw	hwi:so	heavy
297	ku	g ^h wa	g ^h wa	g ^h wa	holes
298	tato	munya	tato	muno	hot
299	lepne	lepnya	be ya	lepnya	leak
300	pr kas	r n	ujyalo	ujyalo	light
301	k ^h ewo	l ^h onya	l ^h u	sunnu	long
302	mane/ gum ine	manya	gume ya	batnya	loose
303	mawo	mawu	mwau	batwo	lost
304	alija	t t i ka	or i	t hya	low
305	zodi mili:u	zjodi mili:u	zodi mili:w	zoda miliun	matched
306	n ya [˘]	t har	n ya [˘]	n ya [˘]	new
307	gy ^h amo	gy ^h amnya	gy ^h am	gy ^h amo	red
308	mino	minya	mino	mhi:no	ripe
309	mosiu	osinya	mosiw	hosiu	rotten
310	d llewo	k ^h urillo	g ^h umew	l ^h umo	round
311	tyawo	ḏhar linya	kyaw	kyapo	sharp
312	tunu	tumnya	tiw	tuno	short
313	zi ^h mu	yi nya	zi ^h mza	t yaguza	small

314	m sino/ n r m	n pnya	kaulo	kaulo	soft
315	kau	kanya	kawo	kawo	sour
316	tuwo	tunya	tuw	tuwo	spicy
317	balewo	b l inya	blew	bigriu	stale
318	mo	mnya	mo	omo	sweet
319	baklo	baklo	baklo	baklo	thick
320	pat lo	pat lo	pat lo	patlo	thin
321	muno	munya	mui	muno	warm
322	p la o	palnya	pla	palo	white
Action Verbs with human agent					
323	pone	tupnya	t o ya	tanya	beat
324	maf nine	maf nine	mafi hi ya	t h ma ninya	beg
325	k ine	k inya	z ^{hi} ya	onya	bite
326	p tk ine/ pone	t kya nya	t o ya	tanya	blow
327	khuline	p lanyanya	fe ya	fonya	open
328	kene	k lanyanya	b le ya	tomnya	break
329	hipne	t hipnya	za ya	jonya	burn
330	hutt ine	tuinya	hutte ya	husnya	butt
331	l ne	l nya	l ^h ya	t enya	buy
332	la ne	la nya	g la	lanya	carry
333	kene	kolonya	g klo	konya	catch
334	kwa kwaisine	kwa kwaisinya	kwa kwisi ya	kwa kyasi:nya	clothe
335	kurine	pur nya	kore ya	sartnya	comb
336	finne	s minya	fin ya	finnya	cook
337	n i	na	n ^h e	rz ^h a	cobber
338	p ine	p lnya	p l ya	p lnya	cut
339	syane	syanya	sya ya	swyanya	dance
340	gone	onya	gho ya	kinya	dig
341	kurine	pur nya	pur nya	pur nya	draw
342	one	onya	bo ya	onya	drink
343	zyone	zyonya	zya ya	zyanya	eat
344	pul ine	hanya	pil ya	hatnya	extract
345	ð ine	ðoinya	fro ya	k ^h ornnya	find
346	z mma z ine	hulnya	bir ze ya	uwul z ^h anya	gather
347	yane	yanya	ya ya	yanya	give
348	hene	henya	sy ya	swe nya	grind
349	r ne	kimnya	n ^h ya	t w yenya	guard
350	martol	martol	g ^h n	g ^h n	hammer
351	hul/ b an	marg	hul/ b an	hul/ b an	herd
352	sikar r isine	sikar r isine	sya ro ya	sikar ðanya	hunt
353	bokra	bokra	bokra	bokra	husk
354	ghus ine	ghus ine	jh ya	kepnya	insert

355	suru j ine	sut umnya	uru ða ya	uru ðanya	install
356	k ^h y pone	k le b ^h wanya	k ^h y a ya	k ^h ue ^o farnya	kick
357	s ine	s inya	sy ya	s nya	kill
358	kurt uli	k rt uli:	dadu	dadu	ladle
359	bar	banða	g r	p gar	lay wall
360	lepne	lepnya	we ya	we ya	lick
361	pulune	t rinya	ra ^h a ya	t rinya	lift
362	silne	silnya, majhinya	hur ya	majhinya	to cleanse
363	sine	sinya	sinya	sinya	sweap
364	sene	sepnya	sy ya	po yanya	smear
365	ðupne	zanya	r t na ða ya	r t na ða ya	create
366	kwa t hene	kwa t einya	kwa t he ya	kwa t henya	wash coth
367	p t ine	p anya	p y ya	p yanya	unfold
368	ro pul ine	h rt pulune	ro pul ine	ro pul ine	uproot
369	t hene	t einya	t he ya	t henya	wash
370	t ya ne	thdyainya	hd je ya	ðasnya	erect
371	t usine	t u nya	t u si ya	t u ^o nya	sit
372	h rl ine	h llainya	h llainya	h llanya/	weave
373	biline	bilinya	bilinya	bi:lanya	melt
374	kune	kunya	ku ^o ya	kunya	steal
375	hulne	hulnya	hul ya	hulnya	whet
376	z ine	zanya	b ne ya	b nanya	make
377	nun	ðuð	hane	rnu	milk
378	mis ine	bhamnya	bre ya	misanya	mix
379	k ^h uline	p lanya	khuline	khuline	open
380	fone	fonya	fo ya	fnya	pay
381	t hene	t henya	t he ya	t enya	pick up
382	g ^h u ^o t ine	got yainya	k ^h yo ya	k ^h enya	pinch
383	zodine	zorinya	zor ya	zoranya	plug
384	tepne	tyanya	te ya	tenya	press
385	n ine	nanya	ne ya	nanya	put
386	pul ine	p linya	pli ya	hannya	release
387	h ine	hanya	h e ya	h e ya	remove
388	t rine	t rinya	ra ^o ya	ra ^o ya	ride
389	finne	pinnya	fin ya	finnya	roast
390	ghotine	gu in ya	ru ya	ghu inya	rub
391	khuil ine	khuil ine	khuille ya	khulkanya	scald
392	p ne	p ne	p nyu	p nyo	scoop
393	khors ine	onya	khorse ya	khosarnya	scrape
394	ðune	hipnya	kheð jhanya	kheð jhanya	seize
395	y ne	yemnya	we ya	be nya	sell
396	p ri ne	p ri nya	pri ya	sp renya	send

397	ðupne	rupnya	ru ya	rhupnya	sew
398	khulk ine	khurinya	kh ure ya	bennya	shave
399	goli apne	goli apnya	goli a ya	goli: farnya	shoot
400	s t nne	t nnya	t i ya	st nnya	show
401	t hala	t hala	t hala	t hala	skin
402	z ^h mtinya	z m inya	z ^h mte ya	mornya	snap
403	s t himne	s t imnya	t hu ya	t himnya	soak
404	bane	lainya	rope ya	ropanya	sow
405	g ^h um ine	gumainya	g ^h ume ya	g ^h umanya	spin
406	me s lk ine	mi s lkainya	mi s lk i ya	mhi fu nya	split firewood
407	nit arine	p t ir nya	t er ya	t ernya	squeeze
408	kune	kumnya	ku ya	kunya	steal
409	bh rya pulune	plya umnya	ra ^o ya	lisnu t rinya	step
410	t l ine	t lainya	t l i ya	t lanya	stir
411	rokine	ddyainya	rokine	ðh ^o nya	stop
412	sine	sinya	si ya	si nya	sweep
413	p ine	hiunnya	l igaya ya	sp nya	teach
414	mil ine	milainya	mile ya	mile ya	match
415	sarine	s rainya	sarke ya	sarinya	move
416	s ^o jhine	pi nya	yu si ya	yaka ðanya	remember
417	kine	k liunya	kli ya	k linya	cry
418	s mjhine	s mj inya	s ^o jhe ya	s mjhanya	remind
419	pil	miu k li	pil	pir/ rpi:	tear
420	khyane	l pðainya	bh li ya	bhinnya	throw
421	pwone	sur nya	sur ya	surnya	tie
422	t ya ^o sine	t ya nya	t ya si ya	t ya ^o nya	stand
423	n m wane	n m wanya	n m wa	n m rwanya	rain
424	y ne l ne	l e ðhnya	kinbet ða ya	t ennya/ be nya	trade,business
425	ra ^h ne	rainya	r i ya	rasnya	leave
426	sukune	s kuinya	s ku ya	kunya jhanya	steal
427	kilne	b tarnya	f le ya	f rlenya	twist
Question words and indefinite pronouns					
428	k a	n i	kuyo	ni:	what
429	k a	ka	kan	kak	where
430	kh rk	kh rk	kh ab la	kharya	when
431	k aka	n iti:	ka ka	kanaka	which
432	k ade	ka	ka	k a	where to
433	k a ai	ka n	kan ika	kakan	where from
434	k at	kant	ka ^o i:	kanaðað	where at
435	k a	k nd l	kan l	kanaðað	where in
436	k al	n il	kuyo l	bil	which in
437	k aða	n ika	kuyo h	nin u ð	what

438	sulai	ka ka j n	ka kaḍu	sunā	whom
439	k ij ide	k dai:	k ijeḍ	k iḍaḍ	how
440	k ^h a j m sto	k ^h wa bhya	k ^h bhya	k ^h a m st	how much
441	kuru	n ḍa	k ḍa	niḍa	why
442	k a a s mm	ka s m n	kan s mm	kak s mm	up to where
443	k an ai	k nḍi	kaf ḍe	kana ḍaḍ	on which side
444	k a a disade	kanḍe	ka ka ḍisaḍe	kanaka ḍi ana	in which direction
445	k a	n iti:	kuyo jan	ni n u	what
446	k a taya	n i taha	kujan j iky	ni kya	what
447	jotaḍem	jotahak n n i	jo len p ni	jos niw	whoever
448	jotaḍem ni	jotaha k n	jo	jos niw	whatever
449	jotaḍem ni	jotahak n	jun	jos niw	whichever
450	sui mi	ka kal	ka kal	su umi:	whom
Adverbs of time					
451	at him	at him	at i	at him	today
452	ajela	jyolo	ajhya	ajyuk	yesterday
453	t lak	jyok	ot hya	t lak	the day before yesterday
454	p rati	g la	praki	m ^h yakin	tomorrow
455	ne ḍin	ne e	ela	nela	two days
456	so ḍin	so ḍin	so la	so la	three days
457	m t t hya	nit himl	di t h ya	nipt hya	day after tomorrow
458	t ar din	t ar din	t ar ḍin	zwi:la	four days
Years					
459	aw b r	aka sal	aka b r	asni:	this year
460	r tanika b r	zhya sal	n ^h aw b r	r ^h nika	last year
461	t rimk	p ni	ra ya b r	f rni	next year
462	nerimk	razyenya ne sal	ra ya eb r	ranya ne b r	year after next
Relative time					
463	arkh	ark	ar h	ak	now
464	t hink	t hint	t hi i:	t hint	later
465	arkh j	bawa	bhabhaj	ak j	recently
466	par s m y	gh rlij	pratyik s m y	jos bela n w	every time
467	t khep	t p l	t p k	t r weya	once a time
468	alek ^h a j	awa j	aghet j	a aj	right away
469	t hkale	t hkalya	t h kal ya	t h galya	early
470	t hkkalej	t h kkale	t h kal yaj	s bber	earlier today
471	lak	lak	lak	lak	later today
472	b r y surut j	a sall surut i	aka b r l urul	asni:ka salla urul	earlier this year
473	oḍe	ai:k	rindḍe	n mzyaka	evening

474	k ^h emnebelak	ntimk	nt la	nt la	finally
475	t ano	p re	t a [˘] d i	t ano	soon
476	zok taðem	g ^h al i	s ðh i [˘]	okkoryaz	always
477	par s m y	ghal i	zabla p ni	okkoryaj	all time
478	mosto lek ^h a	byabai	b ^h ya z so	okkoryaz	occasionally
479	g ^h r g ^h ri	k ^h a ya k	k ^h ilikahi [˘]	g ^h r g ^h ri	sometimes
480	t an k	jukaunya	t an k	t an k	suddenly
481	t k ^h ep	t p l	t p k	t k ^h ep	once
482	oðek	oik	oik	r ^h ennaka bilal	at dusk
483	t hkale	t hkalya	t h kal ya	t h kal ya	morning
484	ri:	riukt	ril	ri:	night
Epistemic					
485	f ri	t p lt	feri	f ri	again
486	k aj ma	n ij ma ði	kuyoj mant i:	nij male	for no apparant reason
487	t annoz	p re	t ano	t ano	urgentl
488	guzzaiz	ak ^h k ^h yole	g ^h og ^h oz	gossai	nearly
489	parz ma	sogol ma ði	soz mant i:	z mmaz ma	not at all
490	sant	sant	me	me	quite
491	prye zoso	prye zoso	b ^h yabis	b ^h yabis	mostly
492	t hu oðe	t p ike	hof ðe	g [˘] na	on the other hand
493	s ðh i [˘] jaso	ghaliz	s ðh i [˘] zaso	s ðh i [˘] zaso	almost
494	hitauz	om n	oðanew	huðiu z	most likely
495	mosto miliwo	t b r milinya	bhya [˘] milew	huðiu-huðiu z	very
496	alek ^h a	awa	ag ^h e	anaya	even more so
Onomatopoeia					
497	gyap gep	t p t kk i	t p lt z	t k ^h epl z	in a single swift jump
498	kik kik	kik kik	ghe lage ya	baduki lainya	choking
499	re: re:	re: re:	ryakh ryakh z ya	rap rap p rinya	strung tightly
500	bur bur	n mt udinya	n mt de ya	s rg t ddinya	high in to the air
501	t ho [˘] t ho [˘]	ol k lpuu	b lkli ya	t ot ya k linya	squirting
502	g p g p	lhonya b i	lhuw pailal hidai	slu-slu paila l sbanya	stepping with long strides
503	kutu kutu p lne	t inya zjanya	m sino je ya	t yaguja jhanya	in small pieces
504	p r p p r p	kh r nya	p r r mwe ya	p rr bhunya	dripping
505	k ^h oplyak k ^h oplyak	k ^h oplak zyanya	k ^h oplyakk zya ya	k ^h oplyakk zya ya	tossing one at a time
506	zig ra zig ra	guminya	g ^h ume ya	g ^h uminya	spinning
507	lam lum	sogol birinya	soz lu ya	larml rm	competely

				mernya	covered
508	k ryap kurup	kolonya	t yapp klo ya	h n h n konya	crinkled
509	gar gor	ḏunya	bir ḏa ya	zoranya	gathering up remains
510	z ^h r p z ^h or p	sogol hurnya s	so a fre ya zed	bet lwanya ḏaḏ	completely penetrating
locatives and Indefinite pronoun					
511	ao	ika	aka	au	this
512	n o	na	n ka	n u	that
513	n ir z	n kaz	n kaz	n uz	that:only
514	zo ḏaḏem ni	zo ta ^h a k n b i	zo z i i: p ni	zos oḏas now	whatsoever
515	suz m ni ma	ka kaz ma ḏi	ka kaz mant i:	suz mam	no one
516	suz male	n iz malḏi	kuyoz male	niz male	no thing
517	k az ma	n iz ma ḏi	kuyoz mant i:	niz mam	nothing said
518	k az matai	n iz mataiḏi	k iz iḏ male	niz ḏas male	nothing happened
519	mos	sog l	b ^h ya [˘]	m st	many
520	zama mos o	t t l k m	zamaz	za [˘] m st	more
521	Par e b ^h nda mos	bhya z	sora bh nḏa bhya [˘]	bes m st	most
522	k az ma	n iz ma	k iz ma	niz ma	anything
523	k ^h rk z ma	k ^h akaiz ma ḏi	k ^h ily i p ni mant i:	k ^h rk z ma	never
524	k a z ma	ka iz ma ḏi	kan z mant i:	khar ya z mam	nowhere
525	k adez m ni ma	ka iz ma ḏi	kaḏez mant i:	kak z mam	to nowhere
526	ma ḏar	ma ka	mant i ḏ	mam ḏ	isn't it
Conjunction, Coordination makers					
527	sono	ot n	r	r	and
528	hokai	s n r	ni	han	and then
529	m ni	b ^h i	p ni	w / palo	also, too
530	i awo	ta ^h ak n b ^h i	y dḏ ^h pi:	i awo	though
531	h iz iḏ	jom n	joj iḏ	joso ḏaḏ	how
532	h nitaw kar n ay	nam n tahak n	iz iḏ	n i ḏasḏ ka	that is why
533	takin	k n	b ^h nḏa	b ^h nḏa	that is why
534	nissim	lisyu: b ^h i	p kk i	g sa [˘] z	must
535	p ina	painai	bitikk i	sar kat	as far as
536	kuru h ilek	n ḏa b ^h ne	k ḏa b ^h nḏa	niḏa ḏaka	because
537	kuru ki	ḏ na b ^h nya	kin ki:	niḏa ḏaka	because
538	y ḏi:	ika ta ^h ak n	y ḏi:	y ḏi:	if
539	taki:	taki:	taki:	taki:	So that
540	i awo kar	ika kar n	yiz iḏ	aiḏa sḏ ka	this is why
541	iz id	y i	yiz iḏ	aiḏaḏ	so

542	wa	wa	wa	wa	or
Interjection and expletives					
543	° / hoz	° ozhya	°, z i	h u z	yes
544	ei	i:	h i	h i	hey
545	r ke	kint ite	nh ko	t wyau	behold
546	h tt ri	at ya	h tt ri	h tt ka	damn
547	ti am rno	i k i	bit ra	b ra	the poor dear
548	kk	kk	i kuyo	i b ra	alas
549	at o	aya	at t i:	at t o	ouch
550	h ° ma k	h ° ma ði	h ° mant l:	h ° mam	no
551	a male	mas nnya	aha male	a male	don't no
552	h °	h °	h °	ha °	what
553	kenke	are	g k li	ai	wait
554	oho	oho	oho	oho	woe
555	kk kk	kk kk	hai hai	skam	my oh my
556	at t u	aya	at t u	t his	ouch sudden pain
Equative clauses					
557	ho ma ða	ma ði	mant l	mam	not
558	tawo	taiða ^h ola	yaz i k ^h iri	ðas kya	it's ok
559	ði	z	ho	ho	is this
Adjectives					
560	ghyamo	ghaymnya	ghyamo	ghyamo	red
561	p la o	palnya	pla o	palo	white
562	molo	molnya	molo	molo	black
563	pi o	pi nya	pi o	h ryo	green
564	h liðeu	besarainya	h l gya	pi ° u	yellow
565	k ^h ewa	z ^h enya	glo	slu	tall
566	tunu	tunnya	ho ° t o	uno	short
567	k ^h ewo	l ^h onya	l ^h u	slu/sulu	long
568	tunu	tunnya	tiw	uno	short
569	masoiwo	si alinya	maswew	g liu:	thin
570	p ya o	p ya o	pat lo	patlo	lean
571	soiwo	soinya	swew	swew	fat
572	giu	yinnya	giu	hwi:so	heavy
573	bomo	bu nya	bo	bomo	light
574	k rewo	k re	mazyasiw	k reu	hungry
575	rit hiwo	ri oi	pyas lagew	soso	thirsty
576	liwo	kinya	akew	akkiu	tired
577	mir liwo	mirui ghimnya	mir liwo	mir liwo	sleepy
578	z ^h umm aw	z ^h umm aw	z ^h umm p rew	sðusiur	drowsy

Appendix C

Sociolinguistic Questionnaires

Name: _____ Date: _____
 Age: _____ Education Level: _____
 Sex: _____ Occupation: _____
 Village: _____ District: _____
 Birth Place: _____ Signature: _____

- 1) What is your mother tongue?
 Magar Kham / Nepali / Others.....
- 2) What is your second language?
 Nepali / Others.....
- 3) What language do you speak with other language speakers?
 Magar Kham / Nepali / Others.....
- 4) What do other tribes call your language?
 Magar Kham / Kham / Pang / Other.....
- 5) Do you mix other languages with your language?
 Yes/No Magar Kham/ Nepali/ Others...
- 6) What other languages are spoken in your region?
 Nepali/ Others....
- 7) Do all people in your village speak same as you?
 Yes/No
- 8) What other language do you speak?
 Nepali/ Hindi / English / Others.....
- 9) Do you think your language has changed?
 Yes/No

- 10) Do you speak the same language as your grandfather great grandfather did?
Yes/NO
- 11) Radio Nepal broadcasts the news in the Magar Kham language. Do you understand it?
Yes/NO
i) How much? (all/few/none)
ii) Can women and children understand? (Yes/No)
- 12) Which language is the best one to write anything?
Nepali/ Other.....
- 13) About what percentage of people do speak Nepali in your village?
AboutPercent.
- 14) Which language can women and children understand except your own language?
Nepali/ Others.....
- 15) How much can they understand?
All things/ Few words/ Simple things
- 16) Do you think that your language is declining?
Yes/No
- 17) How often do you speak Magar Kham language?
Daily/Sometimes/Never
- 18) What language do you speak at local market?
Nepali/ Others...
- 19) What language do you speak with your friend or relative from far village?
Magar Kham/Nepali/Others...

- 20) What language do you speak with strangers?
Magar Kham/ Nepali/ Others
- 21) What language do you speak while working?
Magar Kham/Nepali/Others
- 22) What language do the children use at this village when they play?
Magar Kham/ Nepali/ Others
- 23) At home what language do the following members use while speaking to each other?
- (a) Grand father to Grand father?
 - (b) Grand mother to Grand mother?
 - (c) Father to mother?
 - (d) Mother to father?
 - (e) Father to children?
 - (f) Children to father?
 - (g) Mother to children?
 - (h) Children to Mother?
 - (i) Children to children?
- 24) What languages do you use for?
- a) Jokes/Stories?
 - b) Political discussion?
 - c) With relatives?
 - d) With in caste?
 - e) For signing
 - f) Religion instruction at home?
 - g) To get a job?

- 25) What language should use at home?
Magar Kham/Nepali/Others
- 26) What language should mother speak at her children?
Magar Kham/Nepali/ Others
- 27) What language should children learn first?
Magar Kham/ Nepali/ Others
- 28) What language should children learn second?
Nepali/ English/ Others
- 29) Should all the Magar Kham speakers speak their own language?
Yes/NO
- 30) What language do you like most?
Magar Kham/ Nepali / Others
- 31) Should the children learn in the Magar Kham language?
Yes/ NO
- 32) Would it be good to the Magar Kham speaking teachers in school to help explaining things to the children in Magar Kham?
Yes/ NO
- 33) Should all people learn Nepali too?
Yes/ No
- 34) What language do you like to know better?
Magar Kham/ Nepali/ Others
- 35) If there are schools for your children one is in Magar Kham, second is in the Nepali and third one is in the English then in which school do you send your children?
Magar Kham/ Nepali/ English

- 36) In what way is it an advantage to speak your own language?
- 37) Should your language be taught at your school?
Yes/ NO
- 38) Should Radio Nepal broadcast the news in your language also?
Yes/ No
- 39) Do you know that primary level course has to be designed in Magar Kham language?
Yes/ No
- 40) Do you think that education status of the Magar Kham speaking community has to rise for development of your language?
Yes/ NO