

CHAPTER-ONE

INTRODUCTION

1.1 General Background

Language is the most widely used means of communication. There are other means of communication too, e.g. olfactory, gustatory, tactile and so on. But these systems are not as developed as language is.

Communication is simply a process that requires producers and receivers of the message. It is not static. The use of language, as a medium of interchanging ideas, in the process of communication is restricted only within the human beings. Hence, "Language, by which; man communicates, a system of communication; for the purpose of communication" (Corder, 1973:32).

There are thousands of languages in the world. These languages are the tools for human beings to communicate with each other. Among those languages, English is the most widely used language in the world. However, all other languages have their own significant roles in human communication.

Nepal is a home for several reasons. It is not only the fact that Nepal boasts of the highest mountain in the world, but Nepal also exhibits a remarkable wealth of cultures and languages.

Nepal is a multilingual, multiracial, multireligious and multicultural country. Nepal, though a small country, has been very fertile land for language and linguistic study. Even today linguists are discovering new languages in some remote places of the country and probably many more languages are still waiting to be discovered.

These languages and their innumerable satellite dialects have genetic affiliations to at least four language families, namely Tibeto-Burman (about 58

languages), Indo-Aryan (14 languages), Austro-Asiatic/Munda (11 languages), and Dravidian (1 language) together with one controversial language isolate Kusunda. Despite the mutual influences among these languages of different genetic stocks, the channels of communication between groups of speakers are not ideal due to natural and social barriers of caste or profession. Nepali designated in the constitution of 1990 as the official language of the nation claims 50.3% native speakers and has a dominant role in the life of the country including its extensive uses for official purposes, as medium of instruction at various levels of education, commerce, legal practices and in public communication media.

English that belongs to Indo-European language family is spoken in all six continents and has had a strong effect in many regions in which it is not the principal language spoken. It is probably the native languages of more people than any other except North Chinese. It is also used extensively as an auxiliary language. Now English is so widely used that it is no longer the language of English people only. It has gained the status of an international language. It is equally used as a lingua franca so as to make communication possible among the speakers of different languages.

1.1.1 Linguistic Situation of Nepal

Though Nepal is a small Himalayan country, it is a home for complex linguistic plurality. Linguistically, Nepal is so rich that it has got a unique position on the linguistic map of the world. It has been one of the most engrossing areas of linguistic research.

According to the Population Census 2001, the population of Nepal is 2,31,51,423. This report mentions ninety two different languages and indicates that 1,68,340 (0.74%) numbers of people speak 'unknown languages.' This can be compared to the number of languages included in previous censuses: 1952/54: more than 54 languages; 1961:35 languages; 1971:17 languages;

1981:18 languages; and the Census 1991 collected information on 32 different languages (Boehm 1997:7).

Though Population Census-2001 reported ninety two identified languages, it cannot be claimed to be completely free from lapses. In addition, the Census data are considered by many to be unreliable. (Malla 1989, in Boehm, 1997). The languages and their family are given in the Appendix -V.

Before the restoration of democracy in 1990, Nepal had adopted one language policy. To quote Malla (1989: 460), 'His Majesty's Government has declared policy that over the years Nepali should become the medium of instruction at all levels of education. Apart from this the government's policy towards language is that Nepali and only Nepali should be used in administration, court of justice, information and the media.'

The 1990 Constitution of Nepal seems much liberal towards the minority languages of the country. The constitution states: i. the Nepali language in the Devangari Script is the language of the nation of Nepal. The Nepali language shall be the official language. ii. all the languages spoken as the mother tongue in the various parts of Nepal are the national languages of Nepal.

Now people are much more aware of their language and culture. Language has become the most emotive issue within and among the ethnic communities. Though most of the communities are willing to accept Nepali as a lingua franca in the country, they are demanding active state support for the development of their own individual language, insisting on their use as a medium of instruction in schools and other fields of the government. They have sought recognition of their languages as the official languages in their regions, in addition or even in place of Nepali.

Apart from Nepali, very few languages (e.g. Maithili, Newari and Limbu) have a written literature and other materials such as grammar, dictionary and textbook. A majority of languages which belong to Tibeto-Burman family do

not have written form and are in the verge of extinction. There is, therefore, an urgent need for codification, description and expansion in the uses of these endangered languages for their preservation, development and standardization.

The monopoly of Nepali as the language of government offices, education and media has opened the door of opportunities to its native speakers. They get easy access to education since the medium of instruction in school is Nepali. On the contrary, the speakers of other languages are obstructed indirectly to get education because the medium of instruction is not in their mother tongue. This is one of the main reasons why drop out rate of the indigeneous students in school is so high, and why most literacy programmes fail. To speak in Nepali by other language speakers is as difficult as to speak in English by the speakers having Nepali mother tongue. Therefore, education, at least, at primary level must be in the learner's mother tongue.

The constitution of Nepal 1990 'recognized all indigenous languages of the country as national language and guarantees each community the right to preserve and promote its language, script and culture. The constitution also asserts the fundamental right to each community to operate schools upto the primary level in its own mother tongue for importing education to its children' (Kansakar, 1999). But it is yet to be implemented fully.

Lack of transmission of the languages between generations is the major reason behinds them becoming endangered, while the dominance of Nepali speakers in surrounding areas is another reason. Government policy promoting only the *Khas* (Nepali) language also leads to the endangering of indigenous languages.

Modanath Prashrit, a culture expert, says that a language becomes endangered when the community to which it belongs decides that it is an impediment. Children may discard their native tongue after realizing that other more-widely spoken languages are more useful. (Source: The Kathmandu Post, Jan.10, 2008)

It should be noted here that while promoting one language as a national language or medium of instruction, the government should not ignore other languages from being lagged. The government policy on language, therefore, must be fair and biasless.

Recently, the Curriculum Development Centre has published the books in 15 different national languages. The books have been written for the primary level (class 1 to 5). According to CDC, the published books have already been distributed in different districts of Eastern region. The books are in Awadhi, Gurung, Tharu, Newari, Tamang, Bhojpuri, Magar, Maithili, Rai, Chamling, Bantawa, Sherpa, Sunuwar, Rajbansi and Yakkha languages. Government of Finland has contributed to CDC to publish the books for bilingual education. (Source: The Kantipur Daily, Feb.2, 2008)

1.1.2 Introduction to Magar Language

Nepal is a melting pot of many races and tribes. There are more than one hundred different types of races and castes in Nepal. It appears that for the size of the country Nepal possesses a great variety of races in its population. The prehistory and the early history of Nepal are largely unknown. The ancient history of the Nepalese, like that of all other nations which affect to trace their origin beyond the data of authentic records, is clouded by mythological fables. Despite of several literary sources on Magars, the origin and history is related with compounded speculation and inexplicit details. Information on Magars is speckled here and there. Some of this information requires evidences, some are controversial, and quite often there are missing links in between the periods of history. This is so due to the dearth of substantial evidences, and accurate and chronological documents.

The yearning to know one's origin and history is to not only establish one's identity but also for sentimental attachments for the people and place. Knowing past history is something like backtracking in to the primitive stages of a society.

Magar is one of the various aborigines of Nepal. There is not same opinion about its origin and history. It has been a debatable issue. Some of the authors do claim that they are Thakuri dynasty and some other say that they are Mongols. But it is yet to be studied to find out the authentic answer.

According to the expert of Kirat culture, Iman Singh Chemjong, two Magars named *Sing* and *Chitu* had first come to the southern part of Nepal from Sim of China. Others argue that their origin was the eastern Nepal as there are more similarities between the Magar language and the language of Lepcha, residents of Sikkim. It is also imagined that Magars had come to Nepal from *Kham* region of China as *Kham*- one of the dialects of Magar comes under a Tibetan language of *Athar Magarati* language. Similarly, some of them claim that Magar had migrated from 'Rajputana' of India. According to Major H.R.K. Gibs-Magars were residing on lower hilly region of Palpa from the very beginning and had slowly scattered into central and western part of Nepal.

M.S. Thapa Magar is of the opinion that Magars came from the East Pamir of China. Likewise many writers advocate Magars 'have no legends of origin from another place.' Most Magars think that they have occupied and used their land for centuries; have changed the very shape of the mountain upon which they live with their terraces; have worn footpaths connecting farmsteads deep into the soil and those stone resting platforms for wayfarers under the great roots of the banyan trees planted long ago to provide shade enclose. They feel they belong where they are, 'and indeed they do', for the people fit the land and the land fits them. And not only do the people live on their land as they feel they always have, but their many 'godlings' that control life and the resources upon which life is based are at home there also and must be treated with regular sacrifices of food.

The origins of *Kaike* Magars end up with the mystical tales told and retold by local people. According to one of these stories, *Kaike* Magars were the sons of

a woman who had fled from an unspecified village of Kalyal kingdom. She subsequently gave birth to her child, a son. The boy, when he grew up, captured an angel while she was bathing with her friends. As time went by, the son and his angel bride had three sons. These sons were the ancestors of Buda, Rokaya, and Gharti clan. The origin of the fourth major clan is different. One of the three sons was a shepherd who kept losing the same female goat every day, so one day he followed her when she wandered away from the rest of the herd. He discovered that she was giving her milk to a baby boy living in the hollow part of a bamboo tree. He brought the baby home. This boy grew up and became the ancestor of the Jhankri clan.

Members of the same clan believe that they share a common ancestor and common geographical origin which determines clan exogamy. Each of the four *Kham* Magar clans-Pun, Gharti, Buda, Rokka-is known by a second geographical designation, which locates its ancient site of residence.

There is yet another myth about the Magars. According to this, the first Magar was the youngest of four brothers. The eldest worshipped *Kalika* and became the ancestor of the Thakuris and the youngest sacrificed a pig to *Bhairobi* and hence became a Magar.

However, the mystic tales of these kinds can appease neither the anthropologists nor Magars themselves. These hardly serve to establish the origins. Types of clans have to be based on facts, not fictions. Anything short of these could give out prospect to remarks like Magars' history is lost in obscurity.

Vansittart is of the view that 'the aboriginal stock of Nepal is most undoubtedly Mongolian. This fact is inscribed in very plain characters, in their faces, forms and languages.' He is also of the opinion that 'the principal seat of the Magars was most of the central and lower parts of the mountains between the Jhingrai (Rapti of Gorakhpur) and Marsyangdi Rivers.'

It is also said that the Magars were Mongolian people who had migrated into Nepal. Many of the other ethnic groups had legends that told how they had come to Nepal from Tibet or some other places, but not the Magars, for them, at least, history began and ended in Nepal. Nevertheless, who are real Magars- the original ones? Magar community which to be found in Central Nepal in Palpa, Syangja and Tanahu districts are the original ones.

Hodgson is also of the opinion that the original seat of Magars is the *Barha Magarat*, or Satahung, Bhirkot, Dhor, Garahung, Rising, Ghiring, Argha, Khachi, Musikot, and Isma; in others, most of the central and lower parts of the twins, between the Bheri and Marsyangdi Rivers. Others also agree that Magars seem to have spread, both East and West, after surrendering Palpa to invaders. Modern events have spread the Magars and Gurungs over most part of the present kingdom of Nepal.

Hitchcock is of the view that the tribe seems to have part of a very ancient influx of Mongoloid, Tibeto-Burman speaking peoples into Nepal, probably the north and east. It also seems probable, in of differences between its northern and southern halves, that the tribe represents two different streams migration. He finds differences especially on side of a line that divides their homeland roughly into northern and southern halves. The Magar tribe is into a number of sub tribes. In the southern half region, the sub tribes that predominate almost exclusion of any others are the Ale, Rana, Thapa and Budhathoki. Magars in the northern half region belong to a different group of sub tribes such as Buda, Pun, and Rokka.

To sum up, Magars were first in mid-hill of Central Nepal and had slowly migrated to other parts of the country over long periods of time. Therefore, Magar language speakers are more or less found all over Nepal now. The Magars, the largest group among the indigenous nationalities, is also the third largest ethnic group in Nepal. Among many other indigenous ethnic people, more recently, the Magars have been focal point of interests of many researchers and writers both Nepali and foreigners, in particular - Westerners.

I. Nomenclature

There are different arguments and a lot of debates about the entry of Magars in Nepal and on how the name of Magar tribe was formed. Some argue that Magar had entered into Nepal from Sim of China, Asam and northern part of India, Sikkim and southern part of India. But there is not consensus yet. Similarly, have these Magars remained pure or became mixed blood with the Magars entering to Nepal from different parts of the world is yet to be studied. Further more their interrelationship is also unknown. In other words these issues have not been raised empirically. To some historians, they were termed 'Magar' as they had lived in mid-hill of Nepal. Similarly, people in the past used to say *Khanal* to the worker whose job was doing work in mine and *Magara* whose job was throwing mud out of the mine. It is assumed that they were named 'Magar' after *Magara* by the new generation. The valley between Mahakali River and Chadravanga River used to be called *Maharlok* and the people coming from the same place were, later on, termed as 'Magar'. It is also mentioned that they became 'Magar' because they were migrated from 'Magadh' of India. Similarly, 'Magars used to be addressed as *Mahar* in eastern Nepal, *Chyang* in Sikkim and *Pare* in Western region of Nepal. In the same way, Curk Pyatrik, the first British Missionary for Nepal, had also addressed 'Magars' as *Muggar*.

II. Language

The Magars, the aboriginal stock of Nepal, are most undoubtedly Mongolian. These Magars speak Tibeto-Burman dialect. Even with this Tibeto-Burman family *Kham* dialect is spoken by Magars in Mid-Western region, *Tarali* or *Kaike* in Dolpa district of North-Western region, and *Dhut*, mostly in the west and central part of Nepal. Magars living in Eastern part of Nepal also speak *Dhut* dialect. Therefore, this thesis is based on Magars-*Dhut* dialect as the researcher has collected the data from the two villages- Kerabari and Yangshila of Morang district.

From the linguistic point of view, there are three types of Magars living in Nepal. Magars have their own language named *Magarati* language. It is mainly divided into two groups. i. *Athar Magarati* language, and ii. *Barha Magarati* language. *Kham* and *Kaike* dialects come under *Athar Magarati* language. The language spoken by Magars living in western part of Rukum, Rolpa, Pyuthan and Baglung districts is called *Kham*. The language used by Rokaya Magars of Tarkot, Dolpa is called –*Kaike*. Magars who belong to *Barha Magarati* speak *Magar-Dhut*. *Kaike* is an indigenous language spoken by approximately one thousand people in an area known as Tichyurong of Dolpa district (Honda: 2004). 'Although the existence of the language has been well known in literatures (e.g. Snellgrove: 1961; Fisher: 1987), the language has not been studied much linguistically, and, until quite recently, all that had been known about the language is a word list collected by James Fisher, an American anthropologist. In the 10th Himalayan Linguistic Symposium held in Thimpu, Bhutan, I presented a preliminary analysis on the sound system of *Kaike*' (Honda: 2004).

It has been said (e.g. Nishi: 1991) that *Kaike* is closest to Tamangic languages, and often claimed further that it is a member of Tamangic (e.g. Van Driem: 2001; Watters: 2002).

Generally, the Magar language refers to the language spoken by the Magars living in Palpa, Tanahun and Shyangja (Baral Magar, 2050:37). But, this is a narrow definition of Magar language as it can not include other Magar language speakers living in Nepal. Although the origin of Magar language is considered Palpa, Shyangja, and northern part of Nawalparasi in particular, it is also spoken in Banke, Surkhet and Dailekh in the West and Sindhuli, Ramechhap, Udayapur, Mahottari, Bhojpur, Panchthar, Terhathum, Ilam, Morang, Dhankuta, etc. in the East.

By observing the present status of Nepal, it can be said that the language spoken by all Magars living all over Nepal is Magar language. To find out the exact

origin point of language is really a difficult job for all. Therefore it is assumed that Magar language also got changed from the previous form and transformed into different dialects along with the time and their migration. We know all languages are affected by neighbouring languages and their culture which can be seen in Magar language too. Language is, therefore, compared with sea. Sea is the result of many rivers - the same principle is applied in the language. Language always flows towards simplicity. Some features of language are worth mentioning here. Each language follows the way - complex to simple, long to short and unsystematic to systematic. Due to the above reason, the Magar language of the East is more simple and short in comparison to the West.

The population of Magars speaking the various Magar languages is 3.39% of the total population of Nepal (Census, 2001). Other remaining Magars speak *Khas* and Nepali. The Magar tongue speaking population in 1952/54, 1991, and 2001 were 273780, 430264, and 770116 respectively. The study of the trend in mother tongue retention shows that Magar language retention rate has increased from 32.1% in 1991 to 47.7% in 2001 Census. According to the number of people speaking a language, Magar language is ranked as the seventh most widely spoken language in Nepal.

According to Fisher, *Kaike* is an unwritten Tibeto- Burman language, distantly related to Tibetan and other Tibeto- Burman dialects spoken elsewhere in Nepal. He further explains the complexity of the language as follows: 'Using a list of 100 basic words I found that *Kaike* shared 49% cognates with the Tibetan dialect spoken in Tichyurong 49% with the very closely related Tibetan dialect spoken in what Snellgrove calls 'Inter-Dolpa' 35% with *Kham* and 23% with Magar. He concludes that 'in nine of the thirteen villages, Tibetan is spoken; one village (Riwa) is Nepali- speaking; in only three villages (Tarangapur, Tarkot and Tupa) and nowhere else in the world -is *Kaike* spoken.'

Watters who has been known as a figure in the contribution of the study of *Kham*, language of Magars, opines that *Kham* is a Tibeto-Burman language spoken in the upper valleys of Rukum, Rolpa and Baglung districts of Mid-Western Nepal by more than 50,000 people. Scattered populations also exist in Jajarkot, Dailekh, Kalikot, Achham and Doti. The language should not be confused with the Tibetan *Kham* of Eastern Tibet. The majority of *Kham* speakers are Budas, Puns, Ghartis, and Rokkas- all classified ethnically as sub-tribes or clans of the Magar tribe. It should not be assumed apriori, however, that because speakers of *Kham* are Magars, their language too is a dialect of Magars. *Kham* and Magar are vastly different languages. Thus, to avoid confusion with ethnicity of its speakers, the language has sometimes been referred to as *Kham- Magar*.

III. Script

Magar language has its own script named *Akkha* script. M.S. Thapa Magar was the first Magar to discover this script. However, it is claimed that this script was freely being used by 'Lichchhabis' in Nepal. Only a few scholars and experts have claimed over it and say it was the Magar's ancient script. The sixth Central Conference of Magar Association held from 15-18 Falgun, 2054 in Nawalparasi district had authoritatively accepted *Akkha* script as a script of Magar language.

To this date, there has been published only one book in *Akkha* script entitled **Magar Bhasako Karmakanda** written by Chandra Bahadur Rana Magar in 2051. Recently from 2063, Magars of Palpa have started publishing monthly wall magazine in their own script. Except these, all other literary articles of and about Magar language have been published in 'Devanagari' script and 'Roman' script. According to Magar Association, some Magars in Bhutanese Refugee Camp at Khudunabari, Jhapa have been found studying books written in *Akkha* script.

To sum up, no more than the books, articles, periodicals and magazines mentioned above have been seen published yet in *Akkha* script. Now more researches have been carried out on Magar and its language. For example, the students of Bachelor's and Master's Degree are conducting research on the very language for their university dissertation. Magar Association is publishing national standard journals and magazines such as **Lafa**, **Kanunglam**, **Shodhamala**, **Rosh** and so on. Four films on Magar language have already been released. They are -**Langhan (2052)**, **Lisara(2059)** **Ashe (2061)** and **Fercha Namkhan (2064)**. Som Rana Magar 'Patali' has written a Magar dictionary in 2054. He has tried to include the dialects of Magar language- *Kham*, *Dhut* and *Kaike*. He has also published the book on Magar rituals-**Magar Karmakanda (2054)**. From 2051/5/1, the Western Regional Radio Transmission Centre, Pokhara is broadcasting news on Magar language. Similarly, radio HBC is also broadcasting programmes in Magar language from 20th Mangsir, 2058. The authoritative grammar of this language is yet to be made but is in process, according to Magar linguists.

IV. Population and Residence

Magars constitute one of the largest ethnic groups in Nepal. The Census of 2001 has registered the population of Magars around 1,622,421 among the total population of Nepal -2,31,51,423. Among their total population only 3.39% or 7, 70,116 Magars speak Magar language. Other remaining Magars speak *Khas* and Nepali. But Sanjog Lafa Magar, a veteran Magar film director claims that the actual population of Magar is between 3,000,000 to 3,500,000 (*Adiwashi Janajati Diwas, 2061*). It is said that Rana Magar tribe is the largest among various tribes. It constitutes nearly one third of the country's total Magar population. Dr. Govinda Prasad Thapa thinks that the data should be re-examined. The exact population of Magars is yet to be explored. The Census is not appropriate and reliable, argues Krishna Bahadur Thapa Magar, Reader at T.U. Some of the migrated Magars are still

not clear about their own *kuldevata*, the clan/tribe's God. Some Magars living in the periphery of Kathmandu valley are isolated from their native culture. They claim that their ancestors migrated to Kathmandu valley as the soldiers of Prithivi Narayan Shah.

The Census report shows that Magar language speakers are increasing day by day. For example, they were 2,12,681 in 2038 and 4,30,264 in 2048 but their population became 7,70,116 in 2058 which is the result of language awareness. Magar language speakers are found all over Nepal. However, more residential districts of Magars are Palpa, Nawalparasi, Rolpa, Tanahun, Baglung, Syangja, Rupandehi, Gulmi, Dang and Surkhet.

Magars population, on the basis of development region, Western Development Region comes in the first position. Its population is 7,50,960. Similarly, the population of Magars in Mid-Western Development Region stands in the second position. Its total population is 3,91,650. Central Development Region falls in the third position as 2,56,957 Magars reside here. Eastern Development Region, with its population 180363, stands in the fourth position. And, Far-Western Development Region falls in the fifth position with its population 42,491.

In Eastern Region, Udayapur is the first mostly populated district of Magar whereas Morang deserves the second position. Similarly, Okhaldhunga and Dhankuta come in the third and the fourth position respectively.

V. Religion, Culture and Society

The present culture of the Magars is the result of many influences and long history. Owing to the absence of any written history and that, Magars had left their place of origin so long ago that the traces, though surely present, are not yet as easy to pin down. Therefore, it is difficult now to unravel many of the specific aspects of their history.

Both, Daniel and Hodgson consider Magars and Gurungs as Hindus 'but of low caste' and 'only because it is the fashion.' However, Hitchcock who spent few years with Magars, has illustrated in detail about their culture. The Magars worship nature, idols, spirits, and supernatural beings. This actually points out towards the belief in the natural phenomenon. In the rural parts of Nepal, even today, we come across a *than* (shrine)-little rectangular pieces of *gobar* or cow dung, on a platform, with a various numbers of evenly spaced depressions in the top, such as might be made with the tip of finger inside the house- besides a path track, beneath a tree, under a large stone, beside a water spring, or in the corner of irrigated fields. Sometimes these platforms are uncovered, resting on a patch of earth that has been hardened and made smooth with a mixture of mud, cow dung, and water. Most of them are inside little 'rooms' that are open in front and have been made with flat stones. On occasions, too, one sees a small pavilion thatched roof made of straw, about the height of a man.

These *than* are some of the places where one can make contact with supernatural beings of a particular kind *Gham*(sun), *Jun*(full moon), *Pani*(water), *Bayu*(wind), *Kuldevata*(family god), *Sim Bai*(devi), *Nag* (serpent), *Jhankari* (hunter), *Bhoot pret-masan* (ghost, spirit), *Bokshi*(witch), *Bandevi*(forest-goddess) the beings who mean most to the majority of people because they are the ones who are effective in their lives and really make a difference. Coming to terms with these beings is parts of their lives. These are beings of the land and the forces controlling health, growth, and reproduction. These beings, which may be either male, *devata*, or female, *devi*, are referred to as deities who eat *bhog* or food-mostly the newly spilled blood of a sacrificial animal-mostly the *Bhale*(a rooster), and quite often the *Boka*(he-goat), and *Pada*(young male buffalo), and *Sungur*(pig). On many occasions, people offer *Panchbali*-the sacrifice of five animals at a time.

The *Puja* (sacrifices) are made at places where it is believed that the godling lives. The sacrifices almost always are made by a young *kumar* (unmarried)

boy, called *pujari*, who bathes and puts on a clean loin cloth. After cleaning the ground with cow dung and water, thus setting it apart and making it acceptable for a holy purpose, he winds *dhaja* (kerchiefs) around a stone and sets it upright to represent the godling being honoured. The *dhaja* (kerchiefs) represent the godling's new clothing. The basic rationale throughout the *puja* is doing things for the godlings that will be pleasing: clothing him, feeding him, and surrounding him with pleasant things like *dhup* (incense) and flowers. It is important to do these things in a properly sanctified place, with rituals conducted by a person who has prepared himself by bathing and who has not yet lost the extra purity believed to belong to the unmarried. This latter quality is especially important to female godlings but is appreciated by the males as well.

After making cow dung platform for food offerings and setting it before the stone, the *pujari* decorates the *than* (shrine) with turmeric, rice flour, bits of coloured cloth, and flowers. Offerings that are then placed in the holes of the cow dung platform include rice flour fried in butter, puffed rice, rice mixed with water and sage and cow's milk. The godling also is honoured by offerings of flowers and by the presence of fire in the form of a mustard oil lamp in a copper container-*diyo*.

Just before the sacrifice, the *pujari* makes an incense of butter and sage and prays for whatever boon he wishes, pointing out that he is about to offer a sacrifice. The animal to be offered is sanctified by putting water, rice, and sage on the head, the animal then shakes its head or body which is taken as a sign that the animal has given its consent to be sacrificed. Then only it is beheaded. The head is placed before the stone and the blood is spurted in the *than* (shrine). After this the *pujari* prepares *tika* by mixing blood of the sacrificed animal with some rice and places this into the foreheads of those present. He also receives *tika* by having one of the worshippers do the same for him. As a gift for the *pujari's* services, he gets the head of the sacrificed animal and whatever food has been brought as an offering. The final act of *puja* is

cooking and eating the sacrificed animal that now has been shared with the godling.

On the other hand 'historically the Tarangpur (Dolpa) Magars - neither a full-fledged Hindu caste nor unalloyed Tibetan Buddhists, but always at the mercy of outsiders, who were one or the other had to defer, serially or simultaneously, to both Hindu and Buddhist sources of power, prestige, and influence. For Fisher (1997:208), 'Buddhism and Hinduism are historical accretion. The Magars and other Tibeto-Burman groups were apparently neither Buddhist nor Hindu originally.' Like tribes elsewhere in South Asia, the Magars of Tarangpur 'live on the fringes on Hindu society, but unlike most of these other tribal peoples, they also live on the fringes of Buddhist society. Tarangpur is culturally convoluted, geographically isolated, and socially ingrown.'

The preference in Tarangpur of Dolpa district, according to Fisher, is not of one religion over another but a preference for politics over religion, because politics is inextricably bound up with the core of Tarangpur life, namely, the pursuit of power, status and wealth. The key to securing these lies in the hands of the Hindu modernists the national elite in Kathmandu and their functionaries in outlying area, who are directly and explicitly attempting to integrate Tarangpur into modernist Hindu political and economic structures. There is no comparable pull from the north. Ironically, the mountaineers of Tarangpur look up to the lowlanders. Rather than either 'Sanskritization' or 'Tibetanization,' a process of religious triangulation is under way. For the descendants of the few high caste Thakuri families who settled, intermarried, and were hence 'Magarized,' the process is even more complex. The indigenous cult, centered on local mountain deities, has been overlaid with Tibetan Buddhism, and Hinduism in turn has challenged this.

VI. The Family & Race Relations

Most of Magar families consist of grandfather, grandmother, father, mother and unmarried children. The marriages are usually arranged by parents. The parents of groom propose the hand of a bride to her parents. Magars follow clan exogamy or matrimonial crosscousin marriage-prescribed marriage. Wedding ceremonies usually take place at bride's house. Mostly the engagements are solemnized before the weddings. Sometimes the girl may elope with the boy without the consent of parents or the boy may abduct or capture the girl and take her to his home. Such marriages are also accepted and recognized later on after the accomplishment of some rituals. In such situations, the groom brings a *Theki*- gift of food and drinks to the bride's family for *Dhogbhet*- recognition and formalization of the marriage. If the wife happens to be already married to another person, then the new husband must pay *Jari* - compensation to the former husband. The amount of *Jari* was usually set as Rupees sixty and Rupees thirty for *Sari* wife- a woman remarrying for the third time. If a *Sari* wife runs away, the husband can not claim any compensation. However, such practices have now been obsolete and usually these cases end up in the courts.

There are eight major clans of Magars-Thapa, Ale, Rana, Budhathoki of *Barha Magarat* and Pun, Buda, Gharti, and Rokka of *Athar Magarat*. However, today all types of Magars are found all over the country. Vansittart says, 'Of all there is no better man than the Rana of a good clan.' In former days any Thapa who had lost three generations of ancestors in battle became a Rana, but with the prefix of his Thapa clan. This tribe (Thapa) claims direct descent from the original Rajput invaders of the country, as such classes among them as the Surajbanshi and Chitor suggest. The Thapa tribe has so high reputation that many claim to be Thapas who have no right to the name.

Caste membership is hereditary, and people should not marry outside their own caste. With the passage of time the society has become more complex. With this complexity, sociocultural and lingual complexities have emerged. There are debates on the relationship of Magars with Thakuri, Thapas, and Ranas. The early history of Thakuris and Chhetris (or *Khas*) is obscure. Both castes claim descent from Kshatriya warriors of Indian origin, but there is little documentary evidence to support this contention. The racial characteristics of the Chhetris, on the other hand, leave no doubt about their close connection with North Indian populations. Their narrow faces, long prominent noses and deep set eyes mark them clearly as a racial group akin to the 'Europoid' inhabitants of most of North India. Most Thakuris, on the other hand, evince in their features a Mongoloid strain, and it is likely that they represent a race indigenous to the Nepal hills. Thakuris and Chhetris can still be distinguished by their facial features. The differences between the two groups are incidentally not only in the eye of the anthropologist, but it is a commonly voiced belief that the Thakuris look 'like Gurungs and Magars', while Chhetris resemble 'Brahman' in appearance.

Some other lays blame on *Brahmans* that they contributed to the already existing confusion of races, castes, and classes in Nepal by the lax manner in which they accorded the rights of caste to new arrivals, to their own progeny, and even to the natives of the hills who were content to embrace Hinduism. It may perhaps be said that they granted the *Vaisya* caste to the rank and file of the converts. To the chieftains, however, the *Brahmans* attributed pedigrees of marvelous length and complexity, basing them upon the ultimate paternity of the sun or of the moon. Nor did they deal less valiantly with their own illegitimate offspring. Children of union between *Brahmans* and Rajputs were given a higher social standing than the Magars and Gurungs. Bista also relates 'The priests were willing to initiate the upper class *Khas*, Magar and Newar as Chhetris, but the Chhetris status was expensive to maintain and the priests constantly demanded a high fee from them, such as endowment of tax-free lands in exchange for officiating at rituals. Consequently only a small number of *Khas*

and Magar took the Chhetri title, mainly with an interest to legitimize their upper class position within the society.' Now it is impossible to trace in detail the infinite complications of the caste and consequent nomenclature that can be caused by intermarriage in Nepal. Hamilton is confident that the *Khas* Ranas, there is no doubt, were originally Magar; but whether the Thapas, Karkis, Majhis, Basnets, Budhathokis, and Khadkas, all now considered as Hindus of the *Khas* tribe, were branches of Magar race, or *Jariyas*, or Gurungs.

The Magars, called *Muggur* and *Mungur*, by Colonel Kirkpatrick, occupied a great proportion of the lower hills in the western parts. They 'seem to have received the Rajput chiefs with much cordiality, and have now adopted a great part of the ferocious customs of these mountain Hindus. The family of Gorkha which now governs Nepal, although it pretends to come from Chhetris, in reality, of the Magar tribe.' According to Vansitart the famous Prime Minister Bhim Sen was the descendant of a Magar Thapa, as was also General Amar Sing. However, there are no concrete evidences offered to prove this.

Hamilton mentions about the 'family which at present has obtained almost universal empire over the mountains north from the Company's provinces, and does not content itself with a gentle rule, such as that exercised by the *Rajas* of Yumila, but has seized the entire domination and power of the conquered countries, and assumes a menacing countenance even to the Company. The family pretends to be the Pamar tribe; but it is alleged, that this is a mere fable, and that, on the arrival of the colony from Chitaur, this family were Magars.' Balaram Gharti Magar, a former minister and early local of Rolpa, also believes Magar kings being transformed into *Arya*.

Hamilton recounts that 'the first persons of the Gorkha family, of whom I have heard, were two brothers named *Khancha* and *Mincha*, or *Nimcha*, words altogether awbarous, and in no manner resembling the high minding titles of the family of the sun, from whom the Pamar pretend to be descended. From

where these mesons came, I did not learn; but *Khancha* was the - order of the impure branch of the family, and *Mincha* was the chief of Nayakot.' Hamilton further aims that 'the royal family is in fact Magars, a Tibetan race.' David Gellner is also of the view that the Nepali society 'has great deal of hybridity.' He further goes to the limit of arguing, 'In that case the King would probably be known something like Gyanendra Bir Bikram goes Magar Dev.' However, why Hamilton and Gellner aim this is all the more vague.

There is no doubt that Mukund Sen was the king of Butwal. However, there remains one question still unanswered- Who was he? On the identity of Mukunda Sen, Vansittart claims him to be a Magar king. 'Of very ancient Magar history we know nothing, and the first time that they came into prominence as a great power is about AD 1100, when we hear that Mukunda Sen, the Magar King of Palpa and Butwal, invaded and conquered the Nepal Valley, and committed terrible atrocities during the reign of Hari Dev, King of Nepal. The Magar *Raja*, by name Mukunda Sen, a brave and powerful monarch came to Nepal from the west with a large number of mounted troops, and subdued Hari Dev, the son of Ram Singh Dev. Of the Nepalese troops some were slain and others fled. Great confusion reigned in the three cities. The victorious soldiers broke and disfigured the images of the gods and took the Bhairava, in front of *Machindranath*, to their own country, Palpa and Butwal. With this *Raja*, the *Khas* and Magar castes came to Nepal.' There is a temple of *Bhairav* in Palpa even today. It is said that Mukunda Sen had brought and installed this *Bhairav* God. Hitchcock appears to have the same view of Mukunda Sen as he writes, '....it was in this southern area, anciently called the *Bars Mangranth*, that Magars first made their appearance in written history. During the twelfth century, they sacked the Kathmandu Valley that long had been the seat of urban, civilized culture in Nepal.' In the sixteenth century the Magars invaded Kathmandu under the leadership of the Palpa king Mukunda Sen. Wright in her book mentions about the attack of Mukunda Sen but does not state whether Mukund Sen was a Magar king or

not. Interestingly, Nepali historians differ on the standing of Mukund Sen. Dr. Regmi claims that Mani Mukunda Sen was a Thakuri king who ruled in 1540-1575 AD.

VII. Magars as Warriors

In the 1750s, Prithibi Narayan Shah, the 'father of modern Nepal,' was consolidating the many petty kingdoms scattered across the land. For this task, he counted heavily upon his Magar soldiers. The outside world, however, came to know of the Magar only after the British began recruiting soldiers in Nepal for Gurkha regiments. The British quickly came to appreciate the Magars' qualities and they became a major part of their Nepal contingent.

Almost all Westerners have always honoured Gurkha soldiers for their bravery. The Gurkha soldiers have written their own history through bravery by being the Bravest of the Braves. Five Magars-Kulbir Thapa Magar, Karna Bahadur Rana Magar, Lal Bahadur Thapa Magar, Tul Bahadur Pun Magar, and Netra Bahadur Thapa Magar have earned coveted Victoria Cross (VC) Medals and Dhan Singh Thapa Magar was awarded *Param Vir Chakra* (PVC) Medal for the bravery. A shrewd critic of the war described the situation in those times in the following words. Almost wherever there was a threat of war, Gurkhas were to be found, and everywhere they used to write their name for high courage.

In even earlier times, the Magar chieftains of Western Nepal seem to have faced Thakuri and Chhetri chiefs on equal terms, and the same clan-names, such as for instance, Thapa and Rana, occur among Magars and Chhetris. Gurkha soldiers have earned fame across the globe. There can be no better account of the classic character and bravery of 'the best soldiers of Asia' made by Hodgson. Everywhere Magars found they had also gained a reputation for honesty and hard work.

VIII. Magar Studies Centre

To empower its community through knowledge and skills, Magars have established a Study Centre in Kathmandu named Magar Studies Centre. It was established in 2003 A.D. with specific Mission and Objectives. It has also published a small leaflet which gives us information about its Studies Centre.

It states that indigenous people and nationalities are the ornaments of Nepal. Magar is one of the indigenous nationalities of Nepal. Their origin is basically found in hill regions of western Nepal. Magars follow Buddhism, Hinduism, and they also practise their ancient religious sites of animism or Bonism.

According to the National Census 2001 the population of Magar is 7.2%. Magars are spread not only throughout Nepal but also in countries like Bhutan, Burma and also in Dehradun, Sikkim, Asam, Nagaland and Bhaksu of India. In past, they had their own small states like *Barha Magarat* and *Athar Magarat*. Despite of its rich and glorious history and legend, Magars are lagging behind in the socio-economic- political strata of Nepal.

Magars being the largest ethnic group in Nepal, they are very much scattered throughout the country. **Nepal Magar Sangh** boasts of having 67 district- based associations actively involved in the welfare, advocacy and the development of Magar community in particular and for the sustainable development of Nepal in general. Magars have also been able to get organized across the national boundary.

Magar Studies Centre is a non profitable, non political, and a social services oriented organization. It is registered as Non Governmental Organization (NGO) with Kathmandu District Administration Office and a registered member of Social Welfare Council, Nepal.

The mission of establishing Magar Studies Centre is to empower this community through knowledge and skill. The Centre aims to provide a much required forum

of Magar professionals, academicians, social workers, practitioners, politicians and businessmen to sit together and exchange their views and experiences on overall socio-economic, political and cultural development of Magar and people of Nepal.

The Centre has the following cardinal objectives:

- i) To conduct research/study on the demography, history, culture, language, religion, economy, education and politics of Magar and other people of Nepal.
- ii) To provide consultancy and advocacy services.
- iii) To publish books, reports, journals and bulletins.
- iv) To establish a resource center/library for research and studies.

IX. Inclusive Democracy and Magar Community

Nepal is a country which exhibits 'diversity' through the ethnic and cultural mosaic and cultural plurality. For thousand of years, Nepalese society has been successful in synthesizing the various religions, cultures, ethnic and linguistic constituent. Undoubtedly, Nepal is a pluralistic, multi-religious and multicultural society. In the Census of 1991 and 2001, 60 and 103 castes ethnic diversities have been recorded respectively.

As a cultural cradle of different ethnic, religious and linguistic group's people of different religious belief, Nepal has been formed as the platform of Asia where cultures appeared and fused, but mostly the population comprises of Hindu and Buddhist. A marginal number of people follow Christianity, Islam etc. Regarding the Magar that are in majority in northern hilly region, many arguments can be found about their cultural condition. Hitchcock (1966) has claimed that Magars of hills are changing their social and cultural values and practices due to direct contact with *Aryan* Hindus viz. Brahman and Chhettries. Magars do work as a subsistence economy. Magars and Gurungs are recruited in

British Gorkha regiment for their courageous behaviours in battle, simplicity, honesty, hardworking and cheerful nature.

Magars are predominantly living in West-Southern part of Nepal. Magar society of Kaligandaki river basin of Nawalparasi is influenced and shaped by ecological milieu is also affected by their socio-cultural and economic practices. Lack of infrastructure of development, influence of Hinduism, old agricultural pattern, low literacy rate and poor economy are influencing the structure of Magar community of Nepal especially of these Magars living in hill. But in terms of efforts, Magars society of Nepal is one of the most progressive societies in Nepal, but it is facing different sorts of socio-cultural, economic and custom related problems.

An international level Magar Conference cum seminar held in Birtamod, Jhapa district of eastern Nepal in 2055 B.S. on the topic of 'Magar Society and Magar Rituals' affirmed that Magar culture is based on Buddhist religion and customs. This seminar urged Magar people to follow their own language and to regard Buddhism as their religion. Religion and cultures are to be taken in a relative sense as all the cultures and religions of the world are equal and should be taken in a relative sagacity in spite of external influences. Thus, now the time is ripe enough for the state to ponder on the issue of religious and cultural rights of ethnic groups of Nepal and should think about giving more rights to ethnic groups of Nepal including Magars in the absence of which there will be no psychological unification of the ethnic group people with the main stream population.

At the same time the vital point to highlight is that Magar community of Nepal has been influenced from the factors of broader society viz. like modernization, westernization of societal enlightenment, didactic nature, religious, cultural and other aspects in its own pace. No doubt change is ubiquitous and it is pertinent in the aftermath of recent peoples' movement where the participation of Magar community's has been significant. One important fact not to be ignored is that the

time when the concept of *Samabesi* (inclusive), *Samabesi Loktantra* (inclusive democracy) is becoming a much discussed topic or the most burning topic in the country, the Magar community's role stood vital. The concept of *Samabesi* should be incorporated in the incoming constitution and should be able to incorporate all viz. *dalits*, ethnic, tribal groups of Nepal including the Magars in the social, cultural, political, administrative and economical process of the country. Then, in a real sense, Nepal will be a real democratic Nepal.

1.1.3 Rules of Subject-Verb Agreement in Magar

Magar language is under the process of standardization. Therefore, Magar language doesn't have standardized S-V Agreement system as do English and Nepali have. The authoritative Magar grammar is yet to be published. Therefore, only some rules which are being used have been presented here:

- i) Like English, the Magar verbs need not agree with Gender but Nepali verbs agree with Gender.

S.N.	Gender	Magar
1.	Masculine	r m sk l nu le.
2.	Feminine	s t sk l nu le.

- ii) Only first person pronouns agree with verbs. Second and third person pronouns do not agree with verbs i.e. they also take the same verb forms as taken by the first person.

S.N.	First person	Second person	Third person
1	r ple.	n ko r ple.	hose r ple.
2	k lh a grej parelse.	n ko a grej paresle.	hokurik a grej parelse.

- iii) There are two numbers in Magar language like in English and Nepali. In Magar language, the change in number does not cause change in verb agreement.

S.N.	Singular	Plural
1	au ai baj ra nu le.	au aiko baj ra nu le.

- vi) a) Change of honorific form causes change in verb agreement if the transitive verb comes with second person.

S.N.	Non-honorific	Honorific
1	n dhar n paresk nu n .	n ko dhar n paresk nu n .

- b) The change of honorific form does not cause any changes in verb agreement if the intransitive verb comes with second person.

Non- honorific

Honorific (mid)

1. n secha le.

2. n ko secha le.

- c) The change of honorific form does not cause any changes in verb agreement if the verb comes with third person.

Non- honorific

Honorific (mid)

1. hose paresnanale.

2. hosko paresnanale.

1.1.4 Rules of Subject-Verb Agreement in Nepali

Nepali language is a standard language. It has got its own grammar and possesses a huge amount of literature. It is an official language of Nepal and a lingua franca for all those who have their own mother tongue. Therefore, knowing the

rules of Nepali grammar is a must for everyone to communicate and share their ideas each other in Nepali language throughout Nepal.

The main S-V agreement rules of Nepali are as follows:

1. In a sentence, subject agrees with verb only if both of them possess the gender, number, person and honorific form having the same category i.e. singular subject: singular verb; plural subject: plural verb.

Sentence	Subject	Verb
<i>r m khelcha.</i>	<i>r m</i> = masculine gender, singular number, third person, non-honorific	<i>khelcha</i> = masculine gender, singular number, third person, non-honorific
<i>sit khelche.</i>	<i>sit</i> = feminine gender, singular number, third person, non-honorific.	<i>khelche</i> = feminine gender, singular number, third person, non-honorific

2. If there are more than one subjects of the same person in a sentence, plural verb of the same person is used.
 - i) *r m ra sy m ghara gae.* (Here, subject '*r m*' and '*sy m*' belong to third person)
 - ii) *ra tyo e.* (Here, both subjects '*'*' and '*tyo*' belong to third person singular)
3. If there is first person subject along with other subjects having different number, gender, and person in a sentence, first person plural verb is used.
 - i) *ma, ta ra hida .* (Here, '*ma*' has taken first person plural verb)
4. If there are only second and third person subjects in a sentence, plural number verb of the second person is used.
 - i) *tim ra ghara j o.* (Here '*tim*' has taken second person plural verb)
5. For the subjects joined with '*ki*', '*na*', '*w*', '*y*', the proximity rule is applied.
 - i) *na ma na h scha.* (= near to '*h scha*')

- ii) *r m w kalpan marche*. (*kalpan* = near to 'marche')
6. In a passive sentence, verb is determined by object i.e. singular object takes singular verb and plural object takes plural verb. In the same way, honorific object agrees with honorific form of the verb.
- i) *madw ra kit baharu pa hie*. (Here, verb '*pa hie*' is in plural as the object '*kit baharu*' is also in plural)
- ii) *cordw r m apaharan garinubhayo*. [Here, *m* = (high honorific object) '*garinubhayo*' = (high-honorific verb)]
7. If nouns and pronouns together function as subject in a sentence, they agree with the same numbered verbs and honorifics.
- i) *keto 'la cha tara himmat cha*. [Here, '*keto*' (noun) and (pronoun) are singular and non-honorific as well]
- ii) *bub unubhayo bhane ma uhāla hogchu*. [Here, '*bub*' (noun) and '*uhā*' (pronoun) are in high-honorific form]
8. Adjectives agree with attributes in Nepali.
- i) *k lo keto*. *keto* (attribute) = masculine gender, singular number, non-honorific.
k lo (adjective) = masculine gender singular number, non-honorific.
- ii) *k l ket*. *ket* (attribute) = feminine gender, singular number, non-honorific
k l (adjective) = feminine gender, singular number, non-honorific
9. Genitive case markers '*ko, k , k , ro, r , r , no, n , n*' etc. which become adjectives after joining with pronouns also agree with nouns next to it.
- i) *mero choro*. (Here, '*ro*' = singular suffix, *mero*=singular adjective, *choro* singular noun.)

- ii) *mer chor haru.* (Here, 'r' = plural suffix, *mer* = plural adjective, *chor haru* = plural noun)

1.1.5 Rules of Subject- Verb Agreement in English

Languages are operated by the underlying rules and these rules differ from one language to another. English has specific rules for word formation word order, sentence pattern, stress, intonation and others. The present study is concerned with the subject verb agreement. So, the main S-V agreement rules of English are listed below:

- i) A singular verb is used with singular noun.
1. *He* plays football.
- ii) A plural verb is used with plural noun.
2. *They* play football.
- iii) Somebody, something, everybody, etc. take a singular verb.
3. *Somebody* goes out.
- iv) A verbal clause takes a singular verb.
4. *To win matches* needs much practice.
- v) Since a noun clause is equivalent to a noun phrase, it takes both singular and plural forms of verb.
5. *That she won the match* doesn't surprise one.
 6. *What were once human dwellings* are now nothing but piles of rubble.
- vi) A unit noun takes a singular verb.
7. *Five meters* is a short distance.

vii) Many a + singular noun takes a singular verb.

8. *Many a book* is on the table.

viii) If an adjective functions as subject, it takes a plural verb.

9. *The tall* are thin.

ix) Fraction and percentages take the singular verb when they modify a mass noun and the plural verb when they modify a plural noun. When they modify a collective noun; either the singular or the plural verb may be used.

10. *Half of the milk* is spilled. (Mass)

11. *One third of students* are absent. (Plural)

12. *One tenth of the population of Nepal* is /are rich. (collective)

x) Quantifiers take a plural verb when they modify a plural noun and the singular verb when they modify a mass noun.

13. *Some of the boys* are absent today.

14. *All of the water* is polluted.

xi) 'A number of' takes a plural verb but 'the number of' takes a singular verb.

15. *A number of* students have left the school.

16. *The number of* girls is forty.

xii) Collective noun may take either singular or plural form of verb depending on the meaning.

17. *The gang of four* has been discredited. (the gang as a whole)
18. *The gang of four* have been discredited (the individual gang member)
- xiii) Noun in sets of two can take the singular verb when the noun 'pair' is present but the plural verb when the noun 'pair' is absent regardless of whether one pair or more is being referred to.
19. *A pair of trousers* is on the sofa.
2. *My scissors* are on the sofa.
- xiv) Some common and proper nouns ending in '-s' and '-ics' take singular verb.
3. *The news* is not good.
4. *Mathematics* is not a difficult subject.
- xv) '(N) either/each/one of + plural noun' take a singular verb.
23. *Each of them* is present.
- xvi) 'None of +plural noun' can take both singular and plural forms of verb.
24. *None of the girls* play/plays cricket.
- xvii) One of + plural noun takes a singular verb.
25. *One of the boys* has gone out.
- xviii) Arithmetical operation takes a singular verb.
26. *One plus one* is two.

xix) When two nouns are joined with 'and' a plural verb is used.

27. *Hari and Sita* are close friends.

Exception: When two subjects together express one idea or refer to the same idea, person or thing, the singular verb is used. (Wren and Martin, 1987: 86).

28. *Bread and butter* is good for health.

xx) For the correlatives 'either . . .or/neither . . .nor', the proximity rule is applicable.

a) If one of the subject is plural, the verb is plural. (Hawkins and Strang Wick, 1987: 80).

29. Either *the nurses* or the doctor are in hospital.

b) Though Wren and Martin (1987) and Hawkins and Strangwick (1987) maintain that the verb agrees with the nearest pronoun, the rule doesn't work here.

30. Neither you nor I ... trained for that job. (Vanshaik, 1976)

(Am -12%, is -15%, are-75%)

xxi) A proximity rule applies in sentences beginning with 'there' followed by conjoined nouns/ pronouns.

31. *There* is a cat and a dog in the garden.

xxii) 'The/a majority of + plural noun' may take a plural verb.

33. *The majority* of MPs are present.

1.2 Review of the Related Literature

The researcher reviewed the previous theses carried out in the Department which were as follows:

Karki (1999) has carried out the study to find out the effectiveness of inductive and deductive method in teaching S-V agreement in English. It was found that the deductive method was less effective than the inductive method.

Karki (2000) has carried out a research to diagnose the errors in the use of S-V agreement and compare proficiency of the students of class 11 and PCL 1st year in education stream and found that the students of PCL 1st year were more proficient than the students of class XI.

Sah (2000) has carried out a research on 'A Comparative Study of the S-V Agreement in Maithili and English Language.' It is the first thesis on S-V agreement between two languages submitted in this Department. He found that in English the S-V agreement is determined with the agreement of number between subject and verb but Maithili verb agreement is determined by the inflectional affixes not only with the subjects but the objects also.

Mahato (2001) has carried out a research on 'A Comparative Study of S-V agreement in English and Tharu Languages.' He found that English verbs agree with the categories of person and number whereas Tharu verbs agree with the categories of person only. The Tharu verbs are marked for formal and informal form which is not found in English verbs. He further found that both English and Tharu verbs do not agree with the categories of gender.

Kattel (2001) carried out a research entitled 'A Comparative Study on Terms of Address used by English and Nepali Speakers.' He came to the conclusion that native speakers of Nepali use kinship terms to address even strangers whereas native speakers of English largely rely on the 'Excuse me' phrase. This thesis has also not compared the S-V agreement system between the languages.

Panta (2004) has carried out a research on 'A study on the Effectiveness of Discovery technique in Teaching S-V agreement in Grade IX.' The findings of his study show that the students taught through discovery technique have done relatively better in comparison to those taught through explanatory technique. The researcher, however, suggests that explanatory technique should be used for teaching the agreement of verbs with subjects.

The above list of research shows that no researchers have ever touched the language proposed in this present study. Therefore, this study is really different from the previous studies in the sense that it is the first research on Magar language's S-V agreement system. Though other researchers have made comparison between two or more than two languages, they have not compared the S-V agreement system of Magar language with English and Nepali.

1.3 Objectives of the Study

The study has the following objectives:

- a) To find out the Sub-Verb agreement system of Magar language.
- b) To find out the similarities and differences of Sub-Verb agreement system in Magar, Nepali and English.
- c) To point out some pedagogical implications of the findings of the study.

1.4 Significance of the Study

In a multilingual country like Nepal only the speaker's mother tongue can not be sufficient for communication. He needs to be, at least, a bilingual in order to communicate in his society. For example, a Magar is free to use his mother tongue in his Magar community but he immediately has to change the code to share the ideas with Gurung, Nepali, Tamang, Rai, Limbu, Maithili and other language speakers. Otherwise, s/he can not talk to them. A language teacher must possess the knowledge of the languages so as to make teaching more effective. In the context of Nepal, a Magar definitely needs to be a multilingual

because Nepali has to be studied in school as a national language and English as a foreign language. Moreover, Nepali is the medium of instruction for all but we know everybody has somehow problems in second and foreign languages which is unavoidable in Magar language speakers too. Therefore, this study mainly tries to find out why a Magar language speaker feels difficulty while talking and writing in Nepali and English languages. It will further point out the similarities and differences of S-V agreement system among these three languages which can be more fruitful for all the scholars and the linguists.

The findings and recommendations of this study can be useful for prospective researchers. It will also be significant to the students and all the other language teachers who are involved in teaching and learning English, Nepali and Magar languages.

1.5 Definition of the Specific Terms

The research contains some terms which are used in a specific way, and are needed to be defined.

Subject: It refers to something about which a statement or assertion is made in the rest of the sentence (Richards et al. 1985:278).

Verb: It (in English) refers to a word which:

- a) Occurs as a part of the predicate of a sentence,
- b) Carries marks of categories such as tense, aspect, person, number and mood, and
- c) Refers to an action or state (Richards, et al. 1985: 305)

Agreement: Agreement, in grammar, refers to a formal relationship between elements, whereby a form of one word requires a corresponding form of another. The term concord has, now been more widely used in linguistic studies instead of 'agreement'.

S-V Agreement: It refers to the formal relationship between subject and verb in a sentence. For example, 'John eats rice' but, 'They eat rice.' Here, singular subject 'John' agrees with singular verb 'eats'. Similarly, plural subject 'they' agrees with plural verb 'eat'. If a sentence contains the words having the same number, gender, case or person, this is termed as an example of S-V agreement.

Gender: Gender is a grammatical category which is used for the analysis of word classes displaying such contrasts as masculine/ feminine/ neuter, animate/inanimate, etc. For example; John and Ann are different in sex. Therefore, 'John' is in Masculine gender whereas 'Ann' is in Feminine gender.

Number: Number refers to the variation in the form of nouns and verbs to show whether one (singular) or more than one thing or person (plural) is being spoken of. For example, 'book' is in singular number whereas 'books' is in plural number.

Person: Person is a category used in grammatical description to indicate the number and nature of the participants in a situation. Distinctions of person are usually marked in the verb and /or in the associated pronouns (personal pronouns). Usually a three way contrast is found: First person, in which speakers refer to themselves, or to a group usually including themselves (e.g. I, we), Second person, in which speakers typically refer to the person they are addressing (e.g. you), and Third person, in which other people, animals, things, etc. are referred to (e.g. he, she, it, they).

Forms of Address: It is also called 'terms of address' which is generally used in the sense of the manner of referring to some one in direct linguistic interaction. It further refers to the style of addressing somebody in speech or writing. For example the use of first names, titles, intimate pronouns, etc.

Honorifics: 'Politeness formula in a particular language which may be specific affixes, words or sentence structures' (Richards et al. 1985: 131).

Dialect: 'A variety of language spoken in one part of country (regional dialect), or people belonging to a particular social class (social dialect or socialist) which is different in some words, grammar/or pronunciation from other forms the same language' (Richards, 1985: 80).

Magar: One of the various Ethnic groups of Nepal who belongs to Tibeto-Burman language family. The Census of 2001 has registered their population around 1, 622421 but only 3.39% or 770116 Magars speak their language as a mother tongue almost every part of Nepal.

CHAPTER-TWO

METHODOLOGY

To accomplish the objectives of the study the researcher adopted the following methods:

2.1 Sources of Data

In the study, both primary and secondary sources were used for data collection which were as follows:

2.1.1 Primary Sources of Data

As the researcher being a resident of Magar speaking community, he himself was able to use this language. Therefore, he collected the data from the Magar speaking community. All the sentences were collected by the researcher which could fulfil the objectives of the study. Then the collected data were verified by the scholars and the Magar language speakers of Kerabari and Yangshila VDC of Morang district.

2.1.2 Secondary Sources of Data

Previously carried out researches related to study on S-V agreement between and among the languages and various articles, journals, library, relevant books, proposals and books on and about Magar language were the secondary sources of data for this study.

2.2 Sampling Procedure

The Judgemental or Purposive sampling, one of the Non-Probability sampling procedures, was used by the researcher. The researcher consulted only a few people i.e. experts of the Magar language from the two VDC of Morang district so as to collect the best information from them required for the study. To

achieve the objectives of the study, the researcher paid his attention towards the perfect Magar speaking people especially who were well educated as well.

2.3 Process of Data Collection

First of all, the researcher spent some days in Magar speaking community of Kerabari and Yangshila VDC of Morang district. From these two villages, he collected several sentences i.e. relevant data which could fulfil the objectives.

Then the researcher listed the collected sentences under different grammatical categories such as person, number, gender and terms of address. After that, he applied Roman transliteration for the sentences written in Magar and Nepali languages. But, he used Roman script for English. The researcher made trilingual comparison so as to compare and find out the S-V agreement system among these three languages.

2.4 Limitations of the Study

This study had the following limitations:

- i. The area of study as indicated by the title was limited to only the language used by Magars-one of the various indigenous languages spoken in Nepal. That was compared with Nepali and English.
- ii. The researcher studied the Magar language of only two VDCs- Kerabari and Yangshila of Morang district.
- iii. The researcher consulted only a few people i.e. experts from these two VDC who had Magar- a mother tongue (especially for the sake of verification.)
- iv. The study was further limited to the comparative study of S-V agreement system in proposed languages in terms of their gender, number, person and forms of address (honorifics)

CHAPTER-THREE

ANALYSIS AND INTERPRETATION

This chapter deals with the analysis and interpretation of the data in detail. It includes similarities and differences among Magar, Nepali and English Subject-Verb agreement system.

3.1 Magar, Nepali and English S-V Agreement System in terms of Gender

Gender is a grammatical category which is used for the analysis of word classes displaying such contrast as masculine/ feminine/ neuter, animate/ inanimate, etc. For example; John and Ann are different in sex. Therefore, 'John' is in masculine gender whereas 'Ann' is in feminine gender.

Generally, gender is used to find out whether the noun is male or female. All languages may not have the same rules of gender. In English, Genders are of four kinds: masculine, feminine, common and neuter. But, Nepali and Magar languages have only two types of gender Viz. masculine and feminine.

'A masculine gender is a noun that denotes a male animal whereas feminine gender denotes a female animal.' (Gautam, 2061: 16)

The detail comparison in terms of gender has been shown below:

3.1.1 Subject and Verb

Sentences of Magar, Nepali and English Languages

Languages	Masculine Gender	Feminine Gender
Magar	r m sk l nu le.	phulm y sk l nu le.
	kesar jy t jy le.	s t jy t jy le.
	suman im r h le.	urmil im r h le.
	rame r h .	ov r h .

Nepali	r m skul j ncha.	phulm y skul j nche.
	ke ar bh t kh ncha.	s t bh t kh nche.
	suman ghara cha.	urmil ghara che.
	rame yo.	ov .
English	Ram goes to school.	Phulmaya goes to school.
	Keshar eats rice.	Sita eats rice.
	Suman comes home.	Urmila comes home
	Ramesh came.	Sova came.

In the above Magar sentences, all male-subjects-*'r m, ke ar, suman* and *rame* ' have brought the verbs- *'nu le, jy le, r h le* and *r h* '. In the same way, all female-subjects- *'phulm y , s t , urmil* and *ov* ' have also brought the same male verbs. It clarifies that Magar verbs do not agree with the categories of gender.

In the above Nepali sentences, all male subjects- *'r m, ke ar, suman* and *rame* ' have come with the verbs- *'j ncha, kh ncha, cha* and *yo*' whereas the female subjects –*'phulm y , s t , urmil* and *ov* ' have come with the female verbs –*'j nche, kh nche, che* and *.* ' It proves that Nepali verbs agree with the categories of gender.

In the above English sentences, all male subjects –*'Ram, Keshar, Suman* and *Ramesh*' and all female subjects –*'Phulmaya, Sita, Urmila* and *Sova*' have accepted the same form of the verbs- *'goes, eats, comes* and *came*' respectively. There is no provision of genderwise verb forms in English. It shows that English verbs do not agree with the categories of gender.

3.1.2 Adjectives and Attributes

In Nepali language not only verbs but adjectives also agree with gender. But, Magar and English adjectives do not agree with the categories of gender.

Sentences of Magar, Nepali and English Languages

Languages	Masculine Gender	Feminine Gender
Magar	cicha lalit r h .	cicha sabit r h .
	m rj bh i gesk nuw .	m rj bahin gesk nuw .
	boc ven semaj ret .	boc a semaj ret .
Nepali	k lo lalit yo.	k l sabit .
	s no bh i khelna gayo.	s n bahin khelna ga .
	goro bhin ju majj le h snubhayo.	gor did majj le h snubhayo.
English	Black Lalit came.	Black Sabita came.
	Small brother went to play.	Small sister went to play.
	White brother-in-law laughed well.	White sister laughed well.

In the above Magar sentences, masculine attributes –*lalit*, *bh i*, and *ven* ' have been preceded by the adjectives –*cicha*, *m rj* and *boc*.' And, the same adjectives have been used with the feminine attributes –*sabit* , *bahin* and *a* ', too. There is no change of adjectives for the change of gender.

But in the above Nepali sentences, adjectives used with masculine gender have not been used with feminine gender. The masculine attributes-*lalit*, *bh i* and *bhin ju*' have been preceded by the adjectives–*k lo*, *s no* and *goro*.' On the contrary, the feminine attributes-*sabit* , *bahin* and *did* ' have been preceded by the adjectives –*k l* , *s n* and *gor* ' respectively. In Nepali, the change in adjectives brings the change in gender too.

In the above English sentences, like in Magar, the masculine attributes –*Lalit*, *brother* and *brother-in-law*'; and the feminine attributes- *Sabita*, *sister* and *sister*' have been used with the same adjectives- *black*, *small* and *white*.' It shows that change in attributes do not require change in adjectives in English.

Acception

) He is a handsome boy.

) She is a beautiful girl.

But, according to Hornby (1995) 'Handsome' can also be used with feminine gender.

3.2 Magar, Nepali and English S-V Agreement System in terms of Number

According to Oxford Advanced Learner's Dictionary 'Number' refers to the variation in the form of nouns and verbs to show whether one (singular) or more than one thing or person (plural) is being spoken of. For example, 'book' is in singular number whereas 'books' is in plural number.

In English, Numbers are of two kinds- 1 singular and 2. plural.

1. A singular number denotes one person or thing; as:

boy, baby, life, mouse

In the above examples, each of the nouns indicates only one person or thing. So they are in the singular number.

2. A plural number denotes more than one person or thing; as:

boys, babies, lives, mice.

In the above examples, each of the nouns indicates more than one person or thing. So they are in the plural number.

Like in English, Nepali and Magar have also two kinds of number viz singular and plural.

This study shows that how the number is used in these three languages and further finds the most difficult areas in numbers for a Magar speaker in course of using Nepali and English.

3.2.1 Subject and Verb

Here, the observation is made on Subject and Verb relationship among the sentences of Magar, Nepali and English in terms of number.

Sentences of Magar, Nepali and English Languages

Languages	Singular Number	Plural Number
Magar	m j r h .	m j ko r h .
	l ph baj ra nu le.	l ph ko baj ra nu le.
	bahin jy t jy le.	bahin ko jy t jy le.
Nepali	choro yo.	chor haru ye.
	s th baj ra j ncha.	s th haru baj ra j nchan.
	bahin bh ta kh nche.	bahin haru bh ta kh nchan.
English	Son came.	Sons came.
	Friend goes to market.	Friends go to market.
	Sister eats rice.	Sisters eat rice.

The above sentences of Magar language show that the change in Number does not require any changes in verb form. Here, in the first column, singular subjects- '*m j* , *l ph* and *bahin* ' have come with the verbs -'*r h* , *nu le*, and *jy le*' respectively. In the same way, plural subjects in the second column such as -'*m j ko*, *l ph ko* and *bahin ko*' have also brought the same singular verbs- '*r h* , *nu le* and *jy le*' respectively. It clarifies that '*ko*' suffix is used in Magar to mark the plural number but it doesn't affect the verbs. The verbs remain unchanged for both numbers in Magar i.e. verbs do not agree with categories of number in Magar language.

Here, in the sentences of Nepali language, Number has affected the S-V relationship. Singular subjects- '*choro, s th* and *bahin*' have brought the singular verbs –' *yo, j ncha* and *kh nche*' respectively. On the contrary, along with the plural marker '*haru*' suffix, the plural subjects –'*chor haru, s th haru* and *bahi haru*' have agreed with plural verbs –' *ye, j nchan* and *kh nchan*' respectively. It shows that verbs agree with the categories of Number in Nepali language.

Here, in English, singular subjects '*friend* and *sister*' have come with third person singular verbs –'*goes* and *eats*' but the plural subjects –'*friends* and *sisters*' have taken the third person plural verbs –'*go* and *eat*' respectively. It shows that verbs agree with categories of Number in English.

But, past tense (past simple and past perfect) marker verbs do not agree with Number. For example- the verb '*came*' has been used with both singular subject '*son*' and plural subject '*sons*' in the above sentence (a).

3.2.2 Adjectives and Attributes

An adjective is a word that defines or limits a noun. In other words, it indicates a quality of the person or thing referred to by a noun.

The adjective denotes the quality, number and quantity of a person, place or thing.

Adjectives are generally used before their nouns to describe them and the same nouns are called attributes.

An adjective is used attributively when it qualifies its noun directly; as:

She is a *beautiful* woman.

Here, the adjective *beautiful* is used along with the noun woman as an 'attribute'. It is, therefore, said to be used attributively. (Gautam, 2061:36)

Here, the observation is made on the relation between adjectives and attributes and their effects in S-V agreement system in Magar, Nepali and English in terms of Number.

Sentences of Magar, Nepali and English Languages

Languages	Singular Number	Plural Number
Magar	hesca bharm dherai hw k . m hyokle.	hesca bharm ko dherai hw k . m hyokle.
	cicha lenj mij nu nabhya.	cicha lenj mij ko nu nabhya.
	boc bh i r manale.	boc bh iko r manale.
	temcha bahin phela ch n .	temcha bahin ko phela ch n .
Nepali	moto m nis dherai hi na sakdaina.	mot m nisharu dherai hi na sakdainan.
	k lo choro gaisakyo.	k l chor haru gaisake.
	goro bh i daicha.	gor bh iharu daichan.
	hoc bahin phela bha .	hoc bahin haru phela bhae.
English	A fat man can't walk more.	Fat men can't walk more.
	A black son has gone.	Black sons have gone.
	A white brother is coming.	White brothers are coming.
	A short sister failed.	Short sisters failed.

In the above Magar sentences, the words '*hesca, cicha, boc* and *temcha*' are Magar adjectives which have been used with singular nouns '*bharm, lenj mij, bh i* and *bahin* ' respectively; and have shown their quality. Therefore, these singular nouns are the Magar attributes.

In these sentences, singular attributes '*bharm, lenj mij, bh i* and *bahin* ' have come with singular adjectives '*hesca, cicha, boc* and *temcha*' respectively. In the same way, the plural attributes –'*bharm ko, lenj mij ko, bh iko* and *bahin ko*' have also come with the same singular adjectives. It

shows that the number does not affect to the adjectives and attributes in Magar language. In other words, adjectives do not agree with categories of Number in Magar.

In the above sentences of Nepali language, the singular attributes such as – '*m nis, choro, bh i* and *bahin* ' have been preceded by the singular adjectives – '*moto, k lo, goro* and *hoci*' respectively. On the contrary, the plural attributes viz. '*m nisharu, chor haru, bh iharu* and *bahin haru*' have been preceded by the plural adjectives- '*mot , k l , set* and *hoc* ' respectively.

The above observation shows that both Nepali and Magar languages have followed the same word-order such as- Adjective +Attribute+ Verb. However, their agreement system is quite different. Even the attributes in plural number have not been affected by the adjectives in Magar whereas there is a sound co-relation and agreement among the adjectives, attributes, number and verbs in Nepali.

In fact, there is a trilateral relationship among attributes, adjectives and verbs in Nepali. For example, singular verb always agrees with singular adjective and singular attribute in Nepali.

Here, in the both columns of English sentences, the same adjectives-'*fat, black, white* and *short*' have been applied with the singular attributes –'*man, son, brother* and *sister*' in the first column, and with plural attributes –'*men, sons, brothers* and *sisters*' in the second column. It shows that adjectives do not agree with the categories of Number in English.

Acception

The only exceptions are the demonstrative adjectives 'this' and 'that', which are placed before singular nouns, and 'these' and 'those' before plural nouns:

this pen, these pens

that pen, those pens (Gautam, 2061:37)

The above observation shows that attributes do not agree with adjectives in Magar and English whereas they do in Nepali.

3.3 Magar, Nepali and English S-V Agreement System In terms of Person

According to Oxford Advanced Learner's Dictionary, person is any of the three classes of personal pronouns, the first person 'I/we' referring to the person(s) speaking, the second person 'you' referring to the person(s) spoken to, and the third person 'he, she, it, they' referring to the person(s) or thing(s) spoken about.

Person is a category used in grammatical description to indicate the number and nature of the participants in a situation. Distinctions of person are usually marked in the verb and/or in the associated pronouns (personal pronouns) usually including themselves (e.g. I/we); second person, in which speakers typically refer to the person they are addressing (e.g. you); and third person, in which other people, animals, things, etc. are referred to (e.g. he, she, it, they).

Like in English, Nepali and Magar Languages also have three kinds of personal pronouns which are as follows:

1. First person
2. Second person
3. Third person

First Person

The pronouns which denote the person speaking are said to be the personal pronouns of the first person.

) I am here. [singular]

) We are here. [Plural]

The pronouns 'I' and 'we' denote the person/s speaking and hence are said to be the personal pronouns of the first person.

The first person personal pronouns used in Magar, Nepali and English languages are as follows:

	Magar	Nepali	English
Singular	/l h	ma/ ph	I
Plural	k n/k nkurik/l h kurik	h m /h miharu/ ph haru	we

Second Person

The pronouns which denote the person/s spoken to are said to be the personal pronouns of the second person:

) You are a student. [singular]

) You are students. [plural]

The pronoun 'you' (now used with both in the singular and plural) denotes the persons spoken to and hence is said to be personal pronoun (s) of the second person.

The second person pronouns used in Magar, Nepali and English languages are as follows:

	Magar	Nepali	English
Singular	n	ta	you
	n ko	tim	
Plural	n kurik	tim haru	you

Third person

The pronouns which denote the person (s) spoken of are said to be the personal pronouns of the third person:

) He/She/It is young. [singular]

) They are young. [plural]

The pronouns ‘he, she and they’ denote the personal pronoun(s), and ‘it’ denotes the thing spoken of therefore they are said to be the personal pronouns of the third person.

The following pronouns are used as the third person personal pronouns in Magar, Nepali and English languages.

	Magar	Nepali	English
Singular	ise/hose	yo,y / ,tyo	he/she/it
Plural	ikurik/hokurik	yin haru/un haru, tin haru	they

3.3.1 Subject and Verb in terms of Person

Here, the Subject-Verb relationship (i.e agreement system) in Magar, Nepali and English is observed in detail in terms of person.

Sentences of Magar, Nepali and English Languages

Languages	First person	Second person	Third person
Magar	r ple.	n r ple.	hose r ple.
	k n mun madan paresle.	n kurik mun madan paresle.	hokurik mun madan paresle.
	nu nanale.	n ko nu nanale.	hokurik nu nanale.
	k n dhar n t lhes .	n kurik dhar n t lhes .	hokurik dhar n t lhes .
Nepali	ma runchu.	t runchas.	runcha.
	h m mun madan pa hchau.	tim haru mun madan pa hchau.	un haru mun madan pa hchan.
	ma j daichu.	tim j daichau.	un j daichin
	h m dhar n pugecha .	tim haru dhar n pugechau.	tin haru dhar n pugechan.
English	I cry.	You cry.	He/She/It cries.
	We read Munamadan.	You read Munamadan.	They read Munamadan.
	I am going.	You are going.	He/She/It is going.
	We had been to Dharan.	You had been to Dharan.	They had been to Dharan.

The above study shows that the subject of the first person have clear effect on the selection of verbs in Magar where as it is not seen in the second person and the third person. Here, the first person subjects- ' , k n, and k n' have brought the verbs- 'r ple, paresle, nu nanale and t lhes ' which is quite relevant and proves to be in agreement. However, the second person subjects 'n , n kurik, n ko and n kurik' and the third person subjects- 'hose, hokurik,

hokurik and *hokurik'* have also brought the same first person verbs. It further proves that Magar verbs do not agree with the categories of person.

Here, in the sentences of Nepali language, verbs have been changed along with the change in subjects. The verbs- '*runchu, pa hchau, j daichu* and '*pugecha*' have been used with the first person subjects- '*ma, h m, ma* and '*h m*' respectively. In the same way, the second and third person subjects have also brought different verbs. The second person subjects- '*ta, tim haru, tim* and '*tim haru*' have agreed with the verbs- '*runchas, pa hchau, j daichau* and '*pugechau*' respectively. Similarly, the third person subject- '*un haru, un* and '*tin haru*' have also agreed with the third person verbs- '*runcha, pa hchan, j daichin* and '*pugechan*' respectively.

It shows that Nepali verbs agree with the categories of person i.e. the change in subject, in Nepali, requires the change in verb form too.

The above study shows that English verbs also agree with persons. English verbs mostly agree numberwise than personwise only the first, second and third person singular subjects agree with verbs.

As an exception, the first person singular subject 'I' takes the plural verb (infinitive) but it agrees with verbs while joining with auxiliary.

3.3.2 Person In terms of Number

Magar, Nepali and English languages can also be studied comparing their persons in terms of Number. There is no exact agreement system among these three languages. Due to the differences in agreement system, a Magar native speaker faces a lot of problems while learning Nepali and English languages.

Here, some sentences of Magar, Nepali and English languages are compared personwisely in terms of their numbers.

First Person

Sentences of Magar, Nepali and English Languages

Languages	Singular Number	Plural Number
Magar	h n g le.	k n h n g le.
	roto jy le.	k n roto jy le.
	kit b riknanale.	k n kit b riknanale.
Nepali	ma j a kh nchu.	h m j a kh ncha .
	ma rot kh nchu.	h m rot kh ncha .
	ma kit b lekhdachu.	h m kit b lekhdacha .
English	I drink beer.	We drink beer.
	I eat bread.	We eat bread
	I am writing a book.	We are writing a book.

In the above sentences of Magar language, Number has made no effect in the first person. For example, the first person singular subject ' ' and the first person plural subject 'k n', both of them, have brought the same verbs 'g le, jy le and riknanale.' The same singular verbs have been used with plural subjects in the second column. It clarifies that number does not affect the first person and shows no differences in agreement in Magar language.

In the above sentences of Nepali language, the first person is seen to be affected by the Number. Here, the first person singular subject 'ma' has agreed with the verbs –'kh nchu, kh nchu and lekhdachu' orderly. Similarly, the first person plural number subject 'h m ' has agreed with the verbs '-kh ncha and lekhdacha ' respectively. It shows that Nepali verbs agree with categories of the first person.

Here, in English sentences, with the first person singular subject 'I ' and with first person plural subject 'we', the same verbs 'drink' and 'eat' have come. On the contrary, in the third sentence (c) 'I has come with 'am' and 'we' with 'are'.

It shows that English verbs do not always agree with categories of number of first person.

Exception

But, first person singular subject 'I' agrees with auxiliary verbs while coming with present continuous and past continuous tense.

Examples:

I am going there.

We are going there.

I was going there.

We were going there.

Second Person

Here, the sentences of Magar, Nepali and English are compared and observed the effect of Number in second person.

Sentences of Magar, Nepali, English Languages

Languages	Singular Number	Plural Number
Magar	a) na us jyau.	n kurik us jy n
	b) n ko gw j ghok nu n .	n kurik gw j ghok nu n .
	c) n ko jhy s humn .	n kurik jhy s humn .
Nepali	a) ta au adh kh .	tim haru au adh kh o.
	b) tim car pakrina j .	tim haru car pakrina j o.
	c) tap aiselu tipnuhos.	tap iharu aiselu tipnuhos.
English	a) (You) take medicine.	(You) take medicine.
	b) (You) go to catch a bird.	(You) go to catch a bird.
	c) Please, pick up berries.	Please, pick up berries.

In these sentence of Magar language, the second person singular subject 'n' has brought the second person singular verb 'jyau', and second person plural

subject '*n kurik*' has brought the different form '*jy n*'- the plural verb. Therefore, they are in agreement. But the sentences 'b' and 'c' are not in agreement because the second person singular subjects- '*n ko*', and '*n ko*' have come with the singular verbs '*nu n*' and '*humn*', and the second person plural subjects '*n kurik*' and '*n kurik*' have also come with the same singular verbs- '*nu n*' and '*humn*'.

Here, in the sentences (a) and (b) of Nepali language, singular subjects '*ta*' and '*tim*' have brought the singular verbs '*kh*' and '*j*'; and plural verbs- '*kh o*' and '*j o*' for the plural subjects- '*tim haru*' and '*tim haru*' respectively. Therefore they are in agreement. But, the singular subject '*tap*' and plural subject '*tap haru*' in sentence (c), have brought the same singular form of the verb. It further clarifies that no all Nepali numbers in second person agree with verbs.

The above sentences of English language show that the second person '*you*' is not needed in imperative sentence in English. The second person has only one form '*you*' to refer to the singular as well as plural number subjects. Infinitive is used for instruction and '*please*' is added in a sentence so as to make it formal and polite.

Third Person

The pronouns which denote the persons spoken of are said to be the personal pronouns of the third person. In Magar language, '*ise*' and '*hose*' refer to the third person singular number and '*ikurik*' and '*hokurik*' refer to the third person plural number. In Nepali language, '*yo, y , ,tyo, un* and '*tin*' refer to the third person singular number and '*yiniharu, un haru* and '*tin haru*' refer to the third person plural number. In English, '*she, he* and '*it*' refer to the third person singular number and '*they*' refers to the third person plural number.

Here, S-V agreement system in Magar, Nepali and English is observed in terms of third person personal pronouns.

Sentences of Magar, Nepali and English Languages

Languages	Singular Number	Plural Number
Magar	ise kul hw c ?	ikurik kul hw c ?
	ise dhar n nu le.	ikurik dhar n nu le.
	hose k m y j tle.	hokurik k m y j tle.
	hose sk l nu nanale.	hokurik sk l nu nanale.
Nepali	yo kah hi eko ?	yin haru kat hi ek ?
	yo dhar n j ncha.	yin haru dhar n j nchan.
	un mal i m y garchin.	un haru mal m y garchan.
	tyo sk l jãdaicha.	tin haru sk l jãdaichan.
English	Where is he going?	Where are they going?
	He goes to Dharan.	They go to Dharan.
	She loves me.	They love me.
	He is going to school.	They are going to school.
	It is in the garage.	They are in the garage.

In these sentences of Magar language, the third person singular number subjects orderly, '*ise, ise, hose and hose*' have come with the singular verbs orderly: '*hw ca and nu le, j tle and nu nanale.*' But, the plural number subjects orderly: '*ikurik, ikurik, hokurik and hokurik*' have also brought the same singular verbs in the second column. It shows that third person personal pronouns of Magar language do not follow the S-V agreement system. In other words, Magar verbs do not agree with the categories of number of third person.

In these sentences of Nepali language, third person singular subjects- '*yo, yo, un and tyo*' in the first column, have brought the singular verbs -'*hi eko, j ncha, garchin and jãdaichan*' respectively and proved to be in agreement.

Therefore, it can be said that the Nepali verbs agree with the categories of number of third person.

In these sentences of English language, the third person singular number subjects –'he, he, she, he and it' are seen coming with singular verbs –'is, goes, loves, is and is' respectively. In the second column, the third person plural number subject 'they' is also seen coming with all plural verbs –'are, go, love, are and are' respectively. It proves that the English verbs agree with the categories of number of third person.

3.4 Magar, Nepali and English S-V Agreement System in terms of Forms of Address (Honorific)

Language is used to perform some functions. It is used to establish social relationships. In order to do so, we need to make a choice of appropriate address terms, keeping in the mind the social norms of persons we are speaking to. Forms of address are the formal manner of beginning a communication, either written or spoken. They refer to the words used to address somebody, in speech or writing. Choice of the forms of address is governed by various factors.

Forms of address are the ice-breakers that lead to effective communication. These are one of the most important factors affecting successful communication. Inability to choose right forms of address can be offensive or sometimes rude. Participants in the communication must be familiar with social setting, relationship with the others, context, topic, and also with the forms of address. According to Richards et. al (1985:4) 'The way in which people address one another usually depends on their age, sex, social class and personal relationship. For example, many languages have different second person pronoun forms which are used according to whether the speaker wants to address someone politely or more informally e.g. in German *sie-du*, in French *vous-tu* and in Spanish *usted –tu*. If a language has only one second person pronoun form, e.g. English 'you', other address forms are used to show formality or informality, e.g. sir, Mr. Brown, Billy.'

The forms of address deserve a vital role in communication like kinship terms, these forms of address emphasize social relationship and serve to evoke the response implied in the particular relationship indicated. Address, form of, is important when speaking or writing to somebody knowing how to address people is an essential part of good manners. Members of public bodies such as governments, churches and armed services, are generally addressed in ways that recognize their position.

Forms of address are the conventional methods of direct or indirect reference to other people in speech or writing, designed specially to acknowledge, difference in social situation. The forms are most rigid in regard to those people holding political, ecclesiastical, or judicial positions and in regard to those distinguished by birth. As well as titles conferred by election, appointment or birth, these existing contrary titles, which are conferred by conversion alone. In general, the longer a society which has been stable, the more clear and numerous are the class stratification and the more complex the forms of address.

'Sir', 'Master' and 'Mistress' were formerly titles of respect, indicating rank and power. 'Madam' was originally used as a title to signify a woman of high rank. It is now used to address a woman of any position when she is stranger: a woman of minor rank but of social consideration; a married woman with a daughter-in-law, and in the United States for the untitled wives of foreign dignitaries, unless English or Canadian, no matter what their nationalities.

'Ma'am', in English-speaking countries, is correct for all women while meeting socially, a woman should not be addressed as 'Madam'. 'Madam' or 'Madame' pronounced in the French way is more often used by servants or trades people.

The written salutation is usually an adaptation of the spoken form of address, for example, when an individual writes to an ambassador of another country, the proper salutation in English is either 'My Dear Mr. Ambassador' or 'Excellency'; but when speaking, he may address him as 'Mr. Ambassador', 'Mr.

Johnes' or 'Excellency'. In many instances the spoken and written forms are identical.

In English when we are in doubt as how to address another we can actually avoid the difficulty by not using an address term at all. We can say 'Good morning' as well as 'Good morning sir / Mr. Smith/Susie.' Therefore, English has the possibility of the avoidance of an address term or of choice between familiar and polite. It is also possible for one person to have a considerable variety of address forms, that is, avoidance of address forms, or of a choice between familiar and polite.

Choice of the forms of address is governed by various factors. Wardhaugh (1986: 262) states: A variety of social factors usually governs our choice of terms: the particular occasion; the social status or rank of the other; sex; age; family relationship; occupational hierarchy; transactional status (i.e. a service encounter, or a doctor-patient relationship, or one of priest-penitent); race or degree of intimacy.

'Forms of Address' refers to the pronominal system of a language. The first thing we should notice is that there may be just one pronoun of address (e.g. 'you' and sometimes 'thou') as in case of the English language, but there may be as many as eight pronouns of address (Rai, 1992) in case of the Nepali language.

These different pronouns of address are used with different persons who are related differently to the speaker. For example, a pronoun which is used by a junior to his senior may not be used by the senior to his junior. Similarly, a pronoun which is used by an elder to a younger may not be used by the wife to her husband, and so on. Pronouns are, therefore, classified as honorific, non-honorific and neutral.

Honorific pronouns are used by a junior to his senior (e.g. an employee to his boss), or by a younger to the elder (e.g. a son to his father), or by someone who

is inferior to the addressee in terms of social relation (e.g. wife/husband, lower/upper class, lower/upper caste, illiterate/educated). Non-honorific pronouns are used by a senior to his junior (e.g. boss to his employee) or by the elder to the younger (e.g. father to his son) and so on. A neutral pronoun is used among the person of equal status.

3.4.1 The 'T' and 'V' Pronouns

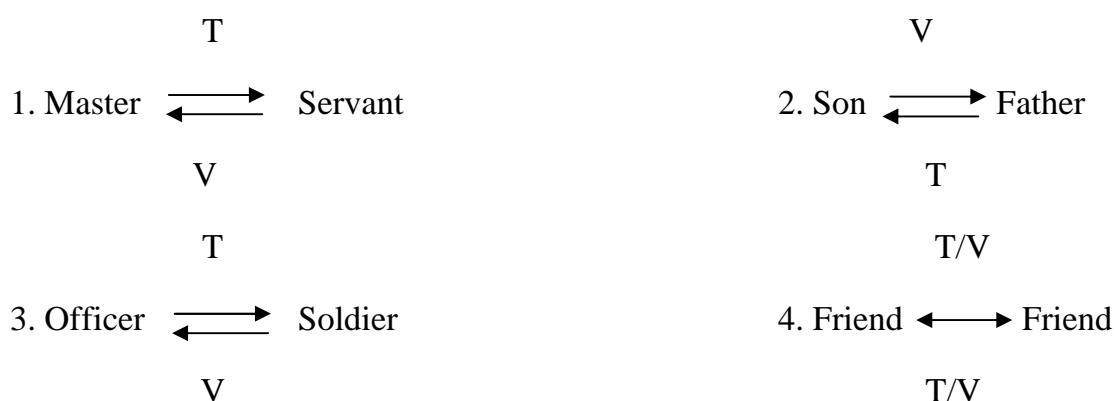
Most languages have T/V distinction in their pronominal system of address. They correspond to the T/V distinction in French which has a singular 'you' T (tu) and plural 'you' V (vous). Brown and Gilman (1970) maintain that this T/V distinction began as a genuine difference between singular and plural 'you' but in the long run 'T' became the 'familiar' form and the 'V' the 'polite' one.

Regarding the use of T/V forms, referring to Brown (1965), Robinson (1972: 121) states; 'After the division of the Roman Empire into two sections, the West was ruled from Rome and the East was from Byzantium, thus generating political problems of preserving the two as a single unit. One small device instituted by Diocletian was that persons addressing either emperor should use the V form, since they were speaking to both. It was simultaneously true that they were speaking to someone more powerful than themselves and through time, it was alleged, the use of V and the receipt of T became a more general sign of difference.'

Later on the upper classes apparently began to use V forms to each other to show mutual respect and politeness, whereas lower class people began using T form, and the upper classes addressed the lower class with T but received V. Non reciprocal T/V usage, later came to symbolize a 'power' relationship and reciprocal V usage became 'polite' usage. Reciprocal T usage was used to show intimacy and 'solidarity'.

English language once had such a distinction, the thou/you distinction. In Nepal, *ta /tim* can be put under T and *mausuph/hajur/tapai* can be put under

V. Solidarity principle maintains that when people intimate toward each other, they exchange mutual T or V. The following example makes it clear:



3.4.2 Levelwise Honorific Pronouns in Magar, Nepali and English

Magar		Nepali		English	
Level	Pronouns	Level	Pronouns	Level	Pronouns
Non-honorific	n	Non-honorific	ta	Non-honorific	you
Mid-honorific	n ko	Mid-honorific	tim	Mid-honorific	
High-honorific	-	High-honorific	tap	High-honorific	
Specific	-	Specific	y h / ph	Specific	
Higher-honorific	-	Higher-honorific	hajur	Higher-honorific	
	-				
Highest-honorific		Highest-honorific	mausuph	Highest-honorific	

In Magar language, there are only two forms of address. They are- ‘n ’ and ‘n ko’. The pronoun ‘n ’ is Non-honorific form of address and ‘n ko’ is honorific form of address in their language. If we classify Magar pronouns of

address after the T/V distinction, they will look as follows. The pronoun under V is honorific and pronoun under T is non-honorific.

<u>T</u>	<u>V</u>
n	n ko

In Magar language, ‘n ko’ (Honorific pronoun) is used by a junior to his senior (e.g. an employee to his boss), or by a younger to the elder (e.g. son to his father) or by someone who is inferior to the addressee in terms of social relation. ‘n ’ (non-honorific) pronoun is used by a senior to his junior or by the elder to the younger (e.g. father to his son), and so on.

There are seven pronouns of address in Nepali. In terms of T/V distinction, they are as follows:

<u>T</u>	<u>V</u>
ta	mausuph
tim	hajur
	yah / phu
	tap

Some Nepali grammarians have placed the above seven pronouns of address in hierarchy. They are as follows:

- Non-honorific – ←
- Mid-honorific – 1
- High-honorific – 2
- Special-honorific –3
- Higher-honorific – 4
- Highest-honorific – 5

Dr. Madhav Prasad Pokharel (2054) has shown it in a different way which is as follows:

Level	Second	Third person
Higher-honorific	hajur/mausuph	hajur/mausuph
High-honorific	tap	uh
Mid- honorific	tim	un /tin
Low- honorific	ta	/tyo

In English, there is only one pronoun of address- 'you'. It refers to both honorific as well as Non-honorific pronouns. By adding extra words, the sentence is made polite and formal to show honour in English. For example:

- a) Hey !where are you going ? [impolite and informal]
- b) Excuse me ! where are you living now ? [polite and formal]

Here, in sentence (a) 'you' has been non-honorific where as the same 'you' in sentence (b) has been honorific. Therefore, in English, 'you' cannot determine the sentence to be Honorific and Non-honorific but the extra words modify the meaning.

3.4.3 Comparative Study of Second Person Forms of Address (Honorifics) in Magar, Nepali and English

Sentences of Magar Language

Non-honorific -	<i>n</i>	<i>dhankut paresk nu n .</i>	} Transitive sentences
Honorific -	<i>n ko</i>	<i>dhankut paresk nu n .</i>	
Non-honorific -	<i>n</i>	<i>secha le.</i>	} Intransitive sentences
Honorific -	<i>n ko</i>	<i>secha le.</i>	

The above example shows that, in transitive sentences, the verbs agree with the categories of form of address (honorifics) whereas the verbs do not agree with them in intransitive sentences. Here, in the first transitive sentences, Non-honorific *n* and honorific *n ko* have brought the different verbs *nu n* and *nu n* respectively. But, in intransitive sentences, Non-honorific *n* and Honorific *n ko* both of them have brought the same verb *le*.

Sentences of Nepali Language

	Level	Sentences
Non-honorific	Non-honorific	- <i>ta dhankut pa hna j .</i>
	Mid-honorific	- <i>tim dhankut pa hna j u.</i>
Honorific	High-honorific	- <i>tap dhankut pa hna j nuhos.</i>
	Special-honorific	- <i>yah dhankut pa hna j nuhos.</i>
	Higher-honorific	- <i>hajur dhankut pa hna gaibaksiyos.</i>
	Highest-honorific	- <i>mausuph dhankut pa hna gaibaksiyos.</i>

Here, the second person non-honorific pronoun *ta* has brought the verb *j* and along with the change of honorific forms '*ta*' into '*tim*', '*tap*', '*yah*', '*hajur*' and '*mausuph*', the form of the verbs have also got changed into '*j u*', '*j nuhos*,

j nuhos, gaibaksiyos and *gaibaksiyos'* respectively. It proves that the Nepali verbs agree with the categories of all levels of the honorific pronouns.

Sentences of English Language

- Non-honorific -Go to study in Dhankuta.
- Honorific -Go to study in Dhankuta, please.
- Would you go to study in Dhankuta ?
- Could you please go to study in Dhankuta ?
- I wonder if you would go to study in Dhankuta.
- Majesty, would you go to study in Dhankuta ?

Here, *You* functions as both honorific as well as non-honorific use. Additions of the other words in *You* modify the meaning i.e. they make honorific and non-honorific. It is very difficult to show the English equivalent to Magar and Nepali honorific and non-honorific sentences as Magar has two forms of address, Nepali has seven and English has only one form. Therefore, the above English equivalent is just tentative, not exact. Anyway, English verbs do not agree with the forms of address (i.e. with honorific pronoun).

3.4.4 Non-honorific Use

The forms of address which do not show honour in a sentence are Non-honorific pronouns; and their usage is called non-honorific use. The following sentences are the examples of comparative study of the three languages in terms of their non-honorific use.

Second Person

Singular: A. n im nu n .	} Magar language
Plural: B. n kurik im nu n .	
Singular: A. ta ghara j .	} Nepali language

Plural: B. tim haru ghara j o.

Singular: A. (You) go home.

Plural: B. (You) go home.

English language

The above sentences show that Magar and Nepali verbs agree with the categories of number of second person as non-honorific use. For example: Non-honorific singular subject *n* and plural subject *n kurik*, in Magar, have brought the different verbs *nu n* and *nu n* respectively. In the same way, non-honorific singular subject *ta* and plural subject *tim haru* in Nepali, have also brought different verbs *j* and *j o*. But, English verb *go* seems static and non-honorific person *you* also seems optional. It proves that English verbs do not agree with the categories of Number of Second Person for the non-honorific use.

Third Person

S.N.	Magar language	Nepali language	English language
a)	hose jy t jy le.	bh t kh ncha.	He eats rice.
b)	hokurik jy t jy le.	un haru bh t kh nchan.	They eat rice.
c)	ise cho u le.	yasale dh n kutcha.	He beats rice.
d)	ikurike cho u le.	yin harule dh n kutchan.	They beat rice.

On the basis of the above example, it can be said that Magar verbs do not agree with the categories of number of third person. But, the Nepali and the English verbs agree with the categories of number of Third Person.

CHAPTER- FOUR

FINDINGS AND RECOMMENDATIONS

This chapter deals with the findings and the recommendations made for the pedagogical implications of the study.

4.1 Findings of the Study

There were two main objectives of the study. The findings, on the basis of the researcher's objectives, were as follows:

- i. The S-V agreement system of Magar language-
 - a. Magar verbs do not agree with the categories of Gender and with the use of adjectives in a sentence.
 - b. Magar verbs and adjectives do not agree with the categories of Number and attributes respectively.
 - c. Magar verbs, in general, do not agree with the categories of number of all Persons. But, as an exception, the Second Person singular subject '*n*' and '*n kurik*' are found to be in agreement.
 - d. In Magar, there is only one Honorific pronoun '*n ko*' which also agrees with Non-honorific verb. Therefore, it can be said that Magar verbs do not agree with Honorific subjects.
- ii. The similarities and differences of S-V agreement system in Magar, Nepali and English-
 - a. Nepali and Magar languages have the same rule of sentence construction. They follow SOV form. But, English follows SVO form.
 - b. In English, the subjective and objective forms of personal pronouns respectively occupy the subject and object positions of a clause or a sentence whereas they may occupy the subject and object as well as vice-versa position in Magar and Nepali.

- c. Change in Gender doesnot require change in adjectives in Magar and English which is a must in Nepali.
- d. English and Magar verbs do not agree with the categories of Gender whereas Nepali verbs agree with the categories of Gender.
- e. Nepali verbs and adjectives agree with the categories of Number (singular/plural subjects) and with attributes respectively. There is a trilateral relationship in Nepali language.
- f. English verbs, like in Nepali, agree with the categories of Number but the adjectives, like in Magar, do not agree with attributes.
- g. Generally, Nepali verbs agree with the categories of number of all Persons. Only the second Person singular honorific pronoun ‘*tap* ’ and plural pronoun ‘*tap iharu*’ do not agree with verb.
- h. English verbs partially agree with the categories of number of First Person; do not agree with the Second Person and fully agree with the Third Person.
- i. Both Magar and Nepali verbs agree with categories of number of Second Person as in Non-honorific and Mid-honorific use whereas Honorific use can not show agreement in English.
- j. Magar, Nepali and English have two, six and one level of Form of Address respectively.
- k. All Nepali verbs agree with Honorific subjects except the Second Person singular Honorific subject ‘*tap* ’ and plural subject ‘*tap iharu*’.
- l. Both Magar and English verbs are not marked for formal and informal forms which is found in Nepali.

- m. In English, the Second and Third Person pronouns do not get changed for honorific use whereas they do in Nepali and just one form 'n ' into 'n ko' in Magar.

4.2 Recommendations

On the basis of the findings of this study, the following recommendations have been made for the pedagogical implications. They are as follows:

1. The findings show that the S-V agreement system of English, Nepali and Magar languages are quite different. Therefore, the teachers of that ethnic community should pay more attention on the different aspects of the S-V agreement system while teaching to the Magar speaking students.
2. The teacher has to give a lot of examples of similarities and differences among these three languages so that they become more conscious in selection of appropriate terms in the use of target language.
3. Generally, Magar language speakers face difficulties in the selection of correct verb forms while learning Nepali and English. Therefore, they should be involved in such a practice where they could change the verbs according to the categories of Gender, Number, Person and Forms of address (honorific use).
4. The mother tongue (Magar) can interfere learning English and Nepali S-V agreement system. Therefore, the students should be involved in an ample practice. And, the major focus should be on the points of differences among these three languages.
5. The singular subjects which look like plural should be emphasized with adequate examples in the class-room.

6. The use of '-s/es' to make the verbs singular in accordance with the number of subject should be emphasized because there is no such number distinction in Magar and Nepali.
7. They must be informed that Nepali verbs agree with all persons whereas English and Magar verbs do not agree fully. So, they should be taught comparing all languages each other.
8. The students should be provided with many examples with different honorific forms of subject found in Nepali with the view to inform them that such honorific forms do not exist in English and Magar.
9. They should be given instruction to make appropriate sentences after finding their errors and the areas where they are facing more problems.
10. Language is primarily meant for communication. It is better learnt/acquired by the direct exposure. Therefore, the Magar speakers must be involved in Nepali and English speaking environment so that they achieve success in the second language slowly and gradually.
11. A teacher who is teaching the students a second language must be multilingual, trained and eligible so that he can teach the students in a simple and the easiest way. As a result, students gain more benefit.
12. They should be taught English and Nepali following appropriate teaching methods, materials and the specific types of textbooks as well.
13. If Magar speakers feel problems in course of learning English and Nepali, comparison has to be made immediately.
14. If local languages are taken care, the teaching can be easier and effective.

At last, if the findings of the study and the recommended points are taken in to consideration, the teaching and learning English and Nepali will be effective. Further exploration in Magar language will bring different linguistic features of this very language.

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APPENDICES

APPENDIX- I

ROMAN TRANSLATION OF DEVANAGIRI SCRIPT

Based on Turner's (1931). Nepali Alphabet and Diacritic Markets.

अ	a	क	k	द	d
आ	ā	ख	kh	ध	dh
इ	i	ग	g	न	n
ई	ī	घ	gh	प	p
उ	u	ङ	ṅ	फ	ph
ऊ	ū	च	c	ब	b
ए	e	छ	ch	भ	bh
ऐ	ai	ज	j	म	m
ओ	o	झ	jh	य	y
औ	au/ou	ञ	ñ	र	r
अं	aṅ, am	ट	t	ल	l
अँ	ā	ठ	ṭh	व	w/v
अः	a	ड	ḍ	श	ś
ः	ḥ	ढ	ḍh	ष	ṣ
~	~	ण	ṇ	स	s
		त	t	ह	h
		थ	th		

Note: The traditional letters क्ष, त्र and ज्ञ are treated as conjunct letter, e.g. क्ष = ks, ksh, kch; त्र = tr, and ज्ञ = gn gy.

APPENDIX II

Devanagari Alphabets used for Magar Phonemes (or sound units) and their equivalent Roman translation.

Vowels

a. Simple Vowels

b. Breathy vowels

S.N.	Devanagari	Roman equivalent	S.N.	Devanagari	Roman equivalent
1	अ	a	1	अ	
2	आ		2	आ	
3	ई		3	ई	
4	ऊ		4	ऊ	
5	ए	e	5	ए	
6	ऐ	ai	6	ओ	
7	ओ	o			
8	औ	au			

Consonants

S.N.	Devana gari	Roman equivalen t	S.N.	Devana gari	Roman equivale nt	S.N.	Devan agari	Roman equiva lent
1	क	k	11	ठ	th	21	र	r
2	ख	kh	12	ड	d	22	ल	l
3	ग	g	13	ढ	dh	23	व	w
4	घ	gh	14	न	n	24	स	s
5	ङ		15	प	p	25	ह	h
6	च	c	16	फ	ph	26		
7	छ	ch	17	ब	b	27		
8	ज	j	18	भ	bh	28		
9	झ	jh	19	म	m	29		
10	ट	t	20	य	y	30		

B. Breathy Consonants

26. ड 27. न 28. म 29. य 30. र 31. ल 32. व

APPENDIX-III

Person	Singular			Plural		
	Magar	Nepali	English	Magar	Nepali	English
First		ma	I	k n, k nkurik	h m , h m haru	we
Second	n , n ko	ta , tim , tap	you	n kurik	tim haru/tap haru	you
Third	ise	yo, y	he, she, it	ikurik	yin haru	they
	hose	tyo, tin , un	he, she, it	hokurik	tin haru/un haru	they

APPENDIX IV

Roman Translation of Magar Sound

Vowels of Magar Language

Simple vowels	a (अ)	(आ)	I (इ)	u (उ)	e (ए)	o (ओ)
Breathy vowels	a (अ)	(आ)	i (इ)	u (उ)	e (ए)	o (ओ)

Consonants of Magar Language

Plosives	k (क) kh (ख) g (ग) gh (घ) c (च) ch (छ) j (ज) jh (झ)
	t (ट) th (ठ) d (ड) dh (ढ) p (प) ph (फ) b (ब) bh (भ)
Approximants	y (य) (य) r (र) (र) l (ल) (ल) w (व) (व)
Fricatives	s (स) h (ह)
Nasals	(ङ) (ङ) m (म) (म) n (न) (न)

APPENDIX-V

Languages of Nepal in terms of their families, number of speakers and percentage

a) Indo-Aryan Family

S.N.	Languages	Population	Percentage
5.	Nepali	11053255	48.61
6.	Maithili	2797582	12.30
7.	Bhojpuri	1712536	7.53
8.	Tharu	1331546	5.86
9.	Awadhi	560744	2.47
10.	Urdu	174840	0.77
11.	Rajbansi	129829	0.57
12.	Hindi	105765	0.47
13.	Danuwar	31849	0.14
14.	Bangla	23602	0.10
15.	Marwari (Rajasthani)	22841	0.10
16.	Manjhi	21841	0.10
17.	Darai	10210	0.04
18.	Kumal	6533	0.03
19.	Bote	2823	0.01
20.	Punjabi	1165	0.01
21.	English	1037	0.00
22.	Churauti	408	0.00
23.	Magahi	30	0.00

b) Tibeto-Burman Family

S.N.	Languages	Population	Percentage
1.	Tamang	1179145	5.19
2.	Newar	825458	3.63
3.	Magar	770116	3.39
4.	Bantawa	371056	1.63
5.	Gurung	338925	1.49
6.	Limbu	333633	1.47
7.	Sherpa	129771	0.57
8.	Chamling	44093	0.19
9.	Chepong	36807	0.16
10.	Sunuwar	26611	0.12
11.	Thami	18991	0.08
12.	Kulung	18686	0.08
13.	Dhimal	17308	0.08
14.	Yakkha	14648	0.06
15.	Thulung	14034	0.06
16.	Sangpang	10810	0.05
17.	Khaling	9288	0.04
18.	Thakali	6441	0.03
19.	Chhantyal/Chhantel	5912	0.03
20.	Tibbetan	5277	0.02
21.	Dumi	5271	0.02
22.	Jirel	4919	0.02
23.	Puma	4310	0.02
24.	Dura	3397	0.01
25.	Meche	3301	0.01
26.	Pahari	2995	0.01
27.	Lepcha/Lapcha	2826	0.01
28.	Bahing	2765	0.01

29.	Raji	2413	0.01
30.	Hayu	1743	0.01
31.	Byanshi	1734	0.01
32.	Ghale	1649	0.01
33.	Chhiling	1314	0.01
34.	Lohorung	1207	0.01
35.	Chinese	1101	0.00
36.	Mewahang	904	0.00
37.	Kaike	794	0.00
38.	Raute	518	0.00
39.	Tilung	310	0.00
40.	Jero/Jerung	271	0.00
41.	Lingkhim	97	0.00
42.	Koche	54	0.00
43.	Dzonkha	09	0.00
44.	Chhintang	.08	0.00
45.	Mizo	08	0.00

c) Austro-asiatic Family

1. Santhali 40260 0.18%

d) Dravidian Family

1. Jhangar/Dhangar 28615 0.13%