

SHERPA

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1. INTRODUCTION

The present study gives out the grammatical sketch of Sherpa language spoken in Sikkim state based on the data collected during the field investigation from June 1997 to September 1997.

1.1 FAMILY AFFILIATION

According to Grierson, 1909 Sherpa belongs to the Bhotia group of Tibeto-Himalayan branch of Tibeto-Burman language family.

1.2 LOCATION

According to Linguistic Survey of India, the Sherpas are inhabitant of Eastern part of Nepal. In India they are mainly inhabiting the Darjeeling Hills and Sikkim.

1.3 SPEAKERS STRENGTH

The speakers' strength of Sherpa in respect of language / mother tongue and bilingualism/trilingualism as per 2001 Census publication is given below.

Language

SHERPA	TOTAL	M	F	RURAL	M	F	URBAN	M	F
INDIA	18,342	9,635	8,707	16,856	8,781	8,075	1,486	854	632
Sikkim	13,922	7,307	6,615	13,281	6,894	6,387	641	413	228

Mother Tongue

SHERPA	TOTAL	M	F	RURAL	M	F	URBAN	M	F
INDIA	18,342	9,635	8,707	16,856	8,781	8,075	1,486	854	632
Sikkim	13,922	7,307	6,615	13,281	6,894	6,387	641	413	228

1.4. BILINGUALISM

As returned in 2001 Census out of 13922 Sherpa speakers in Sikkim 10900 are the bilinguals and they are bi-linguals in the following languages in descending order.

Sl. No	Language of Bilingualism	Total	Male	Female	Language of Trilingualism among the Bilingualism	Total	Male	Female
1	Nepali	8667	4515	4152	i. Hindi	1416	839	577
					ii. English	425	246	179
					iii. Bhotia	130	82	48
					iv. Tibetan	61	52	9
					v. Lepcha	10	7	3
					vi. Limbu	7	4	3
					vii. Tamang	4	3	1
					viii. Rai	3	2	1
					ix. Bengali	1	1	0
					x. Others @	2	1	1
2	Hindi	933	526	407	i. Nepali	368	217	151
					ii. English	98	49	49
					iii. Bhotia	14	11	3
					iv. Bengali	2	1	1
					v. Tibetan	1	1	0
3	English	849	488	361	i. Nepali	498	290	208
					ii. Hindi	290	170	120
					iii. Bhotia	8	7	1
					iv. Tibetan	6	3	3
					v. Limbu	1	1	0
4	Bhotia	215	106	109	i. Nepali	54	30	24
					ii. Hindi	8	7	1
					iii. English	5	4	1

					iv.Lepcha	2	1	1
					v. Tibetan	1	1	0
5	Tibetan	201	182	19	i.Nepali	9	7	2
					ii.Hindi	6	6	0
6	Lepcha	16	8	8	i.Nepali	4	1	3
7	Limbu	10	6	4	i.Nepali	4	2	2
					ii.Hindi	1	1	0
8	Tamang	1	0	1	i.Nepali	1	0	1
9	Oriya	2	1	1	i. Hindi	1	1	0
					ii. Nepali	1	0	1
10	Total of Others #	6	5	1	i.Hindi	1	1	0
					ii.Nepali	1	0	1
					iii.Tibetan	1	1	0
					iv. Bhotia	2	1	1

Accordingly 78.29% are bilinguals among the Sherpa speakers of Sikkim.

Under the languages of Bilingualism the clubbed Total of Others comprise of Bilingual speakers strength in relevant languages below 100. But in the states of Sikkim the languages like Nepali, Bhotia, Limbu, Lepcha, Sherpa, Tibetan, Tamang and Rai are the most important languages. So, the bilingual strength in respect of these languages, even if it is below 100 speakers, have been taken separately and not clubbed under "Total of Others"

@ *Under the head Trilingualism the clubbed Others comprise of trilingual speakers strength in relevant languages below 100. But in the states of Sikkim the languages like Nepali, Bhotia, Limbu, Lepcha, Sherpa, Tibetan, Tamang and Rai are the most important languages. So, the trilingual strength in respect of these languages, even if it is below 100 speakers, have been taken separately and not clubbed under "Others"*

1.5 SOCIOLINGUISTIC SETTING

“Sherpa” is returned by the Sherpas in Sikkim. They are known as Solu-Khambuwan who migrated from Nepal. The term “Sherpa” has been derived from a Tibetan word “Sharva” which denotes the people of the east.

Sherpas are divided into two endogamous groups – Sherpa and Yukpa. These groups are further divided into various exogamous clans, namely Shalakha, Finasha, Chayaba, Lama Sherpa, and Goperma. Some of the divisions have a number of sub-divisions. Marriage is prohibited within the sub-division of the same clan. Land is the main source of income among Sherpas and it is controlled individually. They are primarily dependent on terrace cultivation at present. Their subsidiary sources of income are labour, service and acting as helpers or guides on mountaineering expeditions. They are both landholding and landless people. (Singh: 2001)

Linguistically Sherpa is a form of Bhotia of Eastern section (Nigam: 1971: 226). Sherpa people use the Samskrt script. Nepali and Hindi (Indo-Aryan group of languages) are used by them for intergroup communication.

Sherpas are mostly Buddhist by religion.

Sherpas are generally distributed in south and west district of Sikkim but they are found in north and east districts also.

The Sherpas are skilled in woodcraft and performing folk songs.

The sociolinguistic setting of Sherpa can be explained on the extent of its use as mother tongue and the extent of use as other tongue .

As a mother tongue Sherpa is used in different domains like home, kin and community. The use of mother tongue is necessarily related in three ways. In the order of parent ego children in the home and extra kin situation. In the domain, of locality the mother tongue is also in use. In the parent-ego-children relationship the parents invariably interact in the mother tongue with the children and also with the aged people. Since the children of these days are exposed to other languages through education most often their speech is mixed with Nepali and with English. The use of mother tongue is more between the aged people and among the middle aged whereas among the young and between the young the extent of use of mother tongue is comparatively less. Among the women the use of mother tongue is more in comparison to the men folk.

In the formal domains like Education, Administration, Judiciary and Mass media the role of Sherpa as mother tongue is evident in the oral communication level. In the domain of the Education in the rural areas the verbal interaction between the teacher and student and among the students in and outside the classroom is in Sherpa also. Sherpa is taught as a subject in the upper Primary School level that is VIIIth standard.

In the Administration although all written correspondences are through Nepali and English but Sherpa is also used as the medium of the verbal interaction staffs and the public in the rural and semi urban areas. The state Government imparts training to the officials in Sherpa language for smooth running of Administration and building up of a cordial relation with the Sherpa people.

In the level of Judiciary also Sherpa language is used in informal oral communication in the lower courts.

In the domain of Mass media, Doordarshan and a private television channels telecast folk music in Sherpa language.

The local magazines like Sikkim Herald publishing the poems and stories. The Information and Public Relations office publishes the translated materials and also about the Sherpa culture.

The Government of Sikkim encourages Sherpa people to continue their cultural programme in Sherpa in respective festive occasions. The Sikkim Government patronises preparation of dictionary and glossaries in Sherpa language and extends necessary financial aids to the welfare association of Sherpa for the purpose.

In the assembly also the legislated members are allowed to express their view through Sherpa language and their versions simultaneously be translated into Nepali and also in English to reach the non-Sherpa speakers by the Sherpa translator.

1.6 REVIEW OF LITERATURE

According to Grierson 1909. (Reprint 1967) , page no. 113-118, the Tibetan word / *shar* / means 'east' and / *shar-pa* / accordingly means 'inhabitant of an eastern country they are also found as immigrants outside of Nepal . During the preliminary operations of this survey their dialect was reported to be spoken in Darjeeling and Sikkim. Estimates of the number of speakers were only forwarded from Sikkim .

Further he says , Sherpa is closely connected with Kagate and Donjong –ka that is , Sikkemese Bhotia. However, it has very few characteristics of its own. Grierson also discussed about the pronunciations of the Sherpa language and its Grammatical categories like Noun, Gender , Number, Case, Present tense , Past tense , Future tense , Adjective, Numerals, Pronouns ,Verbs, Imperatives. Verbal Nouns and Participles and Negative particles. The book "Topics in Nepalese Linguistics " (Edited by Y.P. Yadava and W.W. Glower, Royal Nepal Academy , Kathmandu, Nepal) a paper "on Tonal contrasts in Sherpa" by Stephen A. Walters, Central Department of Linguistics , Tribhuvan University , Nepal discussed about the vowels and vowel quality, Consonants and Consonant quality. The Acoustic waveforms in the syllabic level also been discussed.

2. PHONOLOGY

2.1 PHONEMIC INVENTORY

There are 33 phonemes in Sherpa language of which 28 are consonants and 5 are vowels. The supra segmental phonemes are Tone and Nasalisation.

2.1.1 SEGMENTAL PHONEMES

Vowels		Front	Back
High	<i>i</i>	<i>u</i>	
Mid	<i>e</i>	<i>o</i>	
Low	<i>a</i> *		

* The italicised /a/ actually represents the low front unrounded vowel /a/

Consonants

	Bilabial		Labio dental		Alveolar		Retroflex		Palatal		Velar		Glottal	
	vl.	vd.	vl.	vd.	vl.	vd.	vl.	vd.	vl.	vd.	vl.	vd.	vl.	vd.
Stops	<i>p</i>	<i>b</i>			<i>t</i>	<i>d</i>	<i>T</i>	<i>D</i>	<i>c</i>	<i>j</i>	<i>k</i>	<i>g</i>		
Aspirants	<i>ph</i>				<i>th</i>		<i>Th</i>		<i>ch</i>		<i>kh</i>			
Affricates									<i>C</i>	<i>J</i>				
Fricatives					<i>s</i>	<i>z</i>			<i>S'</i>				<i>h</i>	
Nasals		<i>m</i>				<i>n</i>						<i>M</i>		
Laterals						<i>l</i>								
Trill						<i>r</i>								
Semi vowel		<i>w</i>								<i>y</i>				

2.1.2 SUPRA SEGMENTAL PHONEMES

There are two types of supra segmental phonemes identified such as Tone and Nasalization.

Tone

Three tones are identified in Sherpa language that is, rising, falling and level. The level tone is unmarked.

<i>chòu</i>	‘pool’
<i>chou</i>	‘sister’s husband’
<i>chóu</i>	‘cock’
<i>kah</i>	‘order’
<i>káh</i>	‘difficult’
<i>kàh</i>	‘alphabetically’
<i>Ma</i>	‘I’
<i>Má</i>	‘five’
<i>Mà</i>	‘drum’

Nasalization

The vowel *i*, *e*, *o* and *u* are nasalized in the final position where as the Vowel / *a* / is nasalized both in the medial and final positions.

<i>maĩ</i>	‘lend’
<i>gāĭ</i>	‘arrived’
<i>sémcě</i>	‘animal’
<i>dā</i>	‘yesterday’
<i>kyorō</i>	‘you’
<i>ʔâmũ</i>	‘camel’
<i>nibã</i>	‘we’

Contrasting Pairs (Vowels)

/i~e/	<i>mi</i>	‘man’
	<i>me</i>	‘fire’
	<i>gìza</i>	‘property’
	<i>géma</i>	‘intestine’
/e~a/	<i>men</i>	daughter in law’s father’
	<i>nám</i>	‘weather’
	<i>phé</i>	‘flour’

	<i>pa</i>	‘curry’
/a~u/	<i>aMa</i> <i>uru</i>	‘baby’ ‘ant’
/i~o/	<i>il</i> <i>óma</i>	‘net’ ‘milk’
/o~u/	<i>dòkpa</i> <i>phùkpa</i> <i>co</i> <i>chu</i>	‘landslide’ ‘cave’ ‘pond’ ‘water’

Contrasting Pairs (Consonants)

/p ~ b/	<i>pé</i> <i>bú</i>	‘mouse’ ‘worm’
/t ~ d/	<i>ta</i> <i>dó</i>	‘hawk’ ‘stone’
/T ~ D /	<i>Tàk</i> <i>Dùk</i>	‘blood’ ‘thunder’
/k ~ g/	<i>kálak</i> <i>gú</i>	‘crow’ ‘nine’
/p ~ ph/	<i>pá</i> <i>phè</i>	‘curry’ ‘flour’
/t ~ th/	<i>ta</i> <i>thá</i>	‘hawk’ ‘horse’
/T ~ Th/	<i>Tàk</i> <i>Thàk</i>	‘blood’ ‘navel’
/k ~ kh/	<i>kùp</i> <i>khùp</i>	‘testicle’ ‘palm’
/c ~ j/	<i>cú</i> <i>jì</i>	‘water’ ‘four’
/c ~ ch/	<i>cú</i> <i>chou</i>	‘water’ ‘sister’s husband’

/C ~ J/	<i>Cu sàr</i> <i>JòM</i>	‘stream’ ‘valley’
/s ~ z/	<i>sa</i> <i>za</i>	‘tooth’ ‘sour (taste)’
/s ~ S’/	<i>sa</i> <i>S’a</i>	‘tooth’ ‘flesh’
/k ~ h/	<i>kam dèn</i> <i>ham púm</i>	‘tongs’ ‘female’
/m ~ n/	<i>mém</i> <i>nàm</i>	‘daughter in law’s father’ ‘sky’
/n ~ M/	<i>namá</i> <i>Mimá</i>	‘daughter in law’ ‘sunshine’
/l ~ r/	<i>lo</i> <i>ro</i>	‘cough’ ‘dead body’
/w ~ y/	<i>wònba</i> <i>yènba</i>	‘deaf mute’ ‘left handed’

2.2 PHONEMIC DESCRIPTION AND DISTRIBUTION

All 5 vowels occur in all positions. Where as the consonant phonemes do not occur in all positions .

Vowels

/i/	high front unrounded vowel
<i>iní</i>	‘mother’s brothers’ wife’
<i>cilàM</i>	‘lightening’
<i>mi</i>	‘men’
/e/	mid high front unrounded vowel
<i>céma</i>	‘saliva’
<i>géma</i>	‘intestine’
<i>pé</i>	‘mouse’
/a/	low Front unrounded vowel

<i>aSàM</i>	‘mother’s brother’
<i>nám</i>	‘weather’
<i>pa</i>	‘curry’

/o/ mid high back rounded vowel

<i>óma</i>	‘milk’
<i>sothùk</i>	‘adopted child’
<i>khyó</i>	‘man’

/u/ high back rounded vowel

<i>urũ</i>	‘father’s brother’s wife’
<i>kuwã</i>	‘dumb’
<i>pú</i>	‘son’

Consonants

/p/ voiceless bilabial stop occurs in all three position

<i>pómak</i>	‘dew’
<i>pàpce</i>	‘fathers brother (elder)’
<i>balóp</i>	‘high tide’

/b/ voiced bilabial stop occurs in all three position

<i>bó</i>	‘fog’
<i>tiMbá</i>	‘heel’
<i>mérab</i>	‘flame’

/t/ voiceless alveolar stop occurs in the initial and the medial position

<i>tóm</i>	‘great bear’
<i>natíni</i>	‘grand daughter’

/d/ voiced alveolar stop occurs in the initial and the medial positions

<i>do</i>	‘stone’
<i>thàlduk</i>	‘dust’

/T/ voiceless retroflex stop occurs in the initial and the medial positions

<i>Tuk</i>	‘six’
<i>càkTa</i>	‘match stick’

/D/ voiced retroflex stop occurs in the initial and the medial positions

Duk 'thunder'
jenDa 'Youngman'

/c/ voiceless palatal stop occurs in the initial and the medial positions

co 'pond'
cécirma 'cowife'

/j/ voiced palatal stop occurs in the initial and the medial positions

jènDa 'young man'
dàlja 'friend'

/k/ voiceless velar stop occurs in the initial and the medial positions

kúp 'testicle'
màkpa 'bride groom'

/g/ voiced velar stop occurs in the initial and the medial positions

gaká 'grand father'
singé 'lion'

/ph/ aspirated voiceless bilabial stop occurs only in the initial positions.

phèp 'come'

/th/ aspirated voiceless alveolar stop occurs only in the initial positions

tha 'horse'

/Th/ aspirated voiceless retroflex stop occurs only in the initial positions

Tha 'bird'

/ch/ aspirated voiceless palatal stop occurs in the initial position.

chou 'sister's husband'

/kh/ aspirated voiceless velar stop occurs only in the initial positions

kha 'snow'

/C/ voiceless palatal affricate occurs only in the initial positions

Cóco 'brother'

/s/ voiceless alveolar fricative occurs in the initial and the medial positions

sa 'soil'
siM 'wood'
mési 'buffalo'

/z/ voiced alveolar fricative occurs in the initial and the medial positions

zík 'leopard'
khezér 'fever'

/S'/ voiceless palatal fricative occurs in the initial and the medial positions

S'a 'meat'
kàS'a 'deer'

/h/ voiceless glottal fricative occurs only in the initial position

hàmpum 'female'

/m/ bilabial nasal occurs in all three positions.

mérab 'flame'
dìM ma 'ground'
nám 'weather'

/n/ alveolar nasal occurs in the initial and the medial positions

námkha 'sky'
kani 'where'

/M/ velar nasal occurs in all three positions.

Míma 'sun'
MacùM ma 'spinster'
siM 'wood'

/l/ alveolar lateral occurs in all three positions.

<i>lám</i>	‘road’
<i>cilám</i>	‘lightening’
<i>rùl</i>	‘snake’

/r/ alveolar trill occurs in all three positions.

<i>rìbcaM</i>	‘shade’
<i>khyarom</i>	‘ice’
<i>kór</i>	‘jungle cat’

/w/ bilabial semivowel occurs in the medial and final positions

<i>dàwa</i>	‘moon’
<i>iwí</i>	‘daughter in laws’ mother’
<i>rìw</i>	‘young’

/y/ palatal semivowel occurs in the initial and the medial positions

<i>yáku</i>	‘wives’ brother’
<i>piyú</i>	‘calf’

2.3 MAJOR ALLOPHONIC DISTRIBUTIONS

The allophonic distribution of vowels and consonants are shown below.

Vowels

/i/ High front unrounded vowel has two allophones [I] and [i]

[I] lower high front unrounded vowel occurs in between the consonants

[rIbcaM] / rìbcaM / ‘shade’

[i] occurs elsewhere

/e/ mid high front unrounded vowel has two allophones [E] and [e]

[E] mid low front unrounded vowel occurs between consonants.

[bErmaM] / bermaM / ‘cat’

[e] occurs elsewhere

/a/ low front unrounded vowel has two allophones [a] and [a]

[a] low back unrounded vowel occurs in between consonants

[dakcìr] /dakchìr/ 'mud'

[a] Occurs elsewhere.

/o/ mid high back rounded vowel has two allophones [O] and [o]

[O] mid low back rounded vowel occurs between consonants

[sOTùk] /soTùk/ 'adopted child'

[o] Occurs elsewhere.

Consonants

/n/ alveolar nasal has two allophones [M'] and [n]

[M'] voiced palatal nasal consonant occurs before the palatal stop

[piM'jDa] /pinjDa/ 'cage'

[n] Occurs elsewhere

/l/ alveolar lateral consonant has two allophones [L] and [l]

[L] retroflex lateral consonant occurs initially in the monosyllabic words

[LuM] /luM/ 'air'

[l] Occurs elsewhere.

2.4 CLUSTERS

There are five vowel clusters realised in Sherpa language such as /ou/ ,/oi/ ,/ue/ ,/ai /and /au/

<i>chou</i>	'sister's husband'
<i>soisemc`en</i>	'cattle'
<i>saiyúe</i>	'earth quake'
<i>chyau</i>	'cock'

Consonant clusters are of two ways that is initial two consonant clusters and medial two consonant clusters. The medial two consonant clusters are more.

Initial two consonant clusters

<i>gy-</i>	<i>gyútpa</i>	‘decendents’
<i>ny-</i>	<i>ny`ermu</i>	‘husbands sister’
<i>hl-</i>	<i>hlátipa</i>	‘artist’

Medial two consonant cluster

<i>-kc-</i>	<i>n`ak cupi</i>	‘darkness’
<i>-Mm-</i>	<i>dìMma</i>	‘ground’
<i>-Mr-</i>	<i>k`aMri</i>	‘mountain’
<i>-rp-</i>	<i>c`arpa</i>	‘rain’
<i>-br-</i>	<i>dobru`k</i>	‘pebble’
<i>-Mb-</i>	<i>caM bú</i>	‘river’
<i>-rn-</i>	<i>karma</i>	‘star’
<i>-sy-</i>	<i>Mimásyár</i>	‘sunshine’
<i>-rt-</i>	<i>urtú</i>	‘wind’
<i>-gp-</i>	<i>tigpé du</i>	‘childhood’
<i>-lj-</i>	<i>d`alja</i>	‘friend’
<i>-nb-</i>	<i>y`en ba</i>	‘left handed’
<i>-pt-</i>	<i>cup t`ok</i>	‘beak’
<i>-rw-</i>	<i>pet`o rwa</i>	‘trap’
<i>-rm-</i>	<i>ber m`aM</i>	‘cat’
<i>-rc-</i>	<i>t`or chouk</i>	‘cock roach’
<i>-lz-</i>	<i>bal z`aM</i>	‘spider’
<i>-lb-</i>	<i>balba</i>	‘toad’
<i>-nkh-</i>	<i>men kharj</i>	‘hospital’
<i>-kT-</i>	<i>c`ak Ta</i>	‘match stick’
<i>-rm-</i>	<i>derm`aM</i>	‘plate’
<i>-ls-</i>	<i>ril siM</i>	‘rolling pin’
<i>-lj-</i>	<i>sól ja</i>	‘tea’
<i>-md-</i>	<i>kamden</i>	‘tongs’
<i>-Md-</i>	<i>paMd`en</i>	‘apron’
<i>-nj-</i>	<i>onjú</i>	‘blouse’
<i>-rb-</i>	<i>norbú</i>	‘diamond’
<i>-ks-</i>	<i>c`oksi</i>	‘tool’

2.5 SYLLABLE

There are four categories of syllabic words realised in Sherpa language of which two syllabic words are more.

Monosyllabic	(open)	
vc	<i>il</i>	‘net’
cv	<i>cú</i>	‘water’

Monosyllabic (close)		
cvc	<i>n`am</i>	‘ashes’
cvc	<i>tom</i>	‘great bear’
cvc	<i>ph`uk</i>	‘cave’
Disyllabic (open)		
vcv	<i>urú</i>	‘mothers sister’(younger)
cvc-cv	<i>d`am ba</i>	‘clay’
cc vc-cv	<i>gyút pa</i>	‘descendents’
Disyllabic (close)		
cv –cv	<i>pómak</i>	‘dew’
cv-cvc	<i>méràb</i>	‘flame’
cvc-cvc	<i>d`akcir</i>	‘mud’
Trisyllabic (open)		
cv-cv-cv	<i>migáwa</i>	‘old man’
cv-cvc-cv	<i>naJúMma</i>	‘young (female)’
cvc-cvc-cv	<i>nakc`uppi</i>	‘darkness’
cvc-ccvc-cv	<i>marnyóMma</i>	‘infant’
ccvc- cv- cv	<i>nyenJaMa</i>	‘relatives’
Trisyllabic (close)		
cv-cv-cvc	<i>cipót`ok</i>	‘whirl pool’
cvc-cv-cvc	<i>m`emJéten</i>	‘husbands brother’
cv-ccvc-cvc	<i>bugy`eldáM</i>	‘earth worm’
cvc-cv-ccvc	<i>r`aMmigyúr</i>	‘glow worm’
cvv-cvc-cvc	<i>sois`emcen</i>	‘cattle’
ccvc-cv-cvc	<i>gy`enkutúp</i>	‘marriage’
Tetrasyllabic (open)		
cv-cv-cv-cv	<i>panátini</i>	‘great grand daughter’
cv-cv-cvc-cv	<i>paMíph`akpa</i>	‘boar’
cv-cvc-cvc-cv	<i>putóктоMma</i>	‘insect’
cv-cv-cv-cv	<i>chaMác`ali</i>	‘family’
Tetrasyllabic (close)		
cv-cv-cv-cvc	<i>lúniTi t`up</i>	‘elopment’
ccv-cv-ccv-cvc	<i>nyimá syar`up</i>	‘sun shine’

3. MORPHOPHONEMICS

The alternants of morphemes when they occur with various kinds of suffixes phonological variations take place within the morpheme. The morphophonemics is concerned with those phonological variations. In Lepcha, both the deletion and alternation of consonants and vowels are realized

I. When the main verb joins with the auxiliary verb to form the past tense the first consonant /y/ of the auxiliary verb is dropped

$y > \emptyset$

<i>gals yin</i>	>	<i>gals`in</i>	‘went’
go aux vb.			

<i>s`et yin</i>	>	<i>set`in</i>	‘killed’
kill aux vb.			

<i>z`it yin</i>	>	<i>z`itin</i>	‘ate’
eat aux vb.			

<i>lep yin</i>	>	<i>lepin</i>	‘came’
come aux. vb.			

4. MORPHOLOGY

4.1.1 WORD FORMATION

Definition of word in Sherpa language

In Sherpa, a simple word is defined as one, which is a free form and is capable of taking inflectional or derivational affixes. In Sherpa, a stem by itself can be a word. For example, form like / *khi* / 'dog' is a stem as well as a word form like / *khi diwa* / 'dogs' which is also a word in Sherpa consisted of a stem / *khi* / and suffix / *-diwa* / that is / *khi diwa* / 'those are dogs'.

Word Classes In Sherpa

Word classes in Sherpa are established on the basis of morphological and / or syntactic grounds stem classes in Sherpa can be divided into different groups on the basis of the inflectional endings. Forms, which show identical inflectional behaviour, can be called as form class.

Accordingly Sherpa words are divided into the following groups 1) Nouns 2) Pronouns 3) Adjectives 4) Verbs 5) Adverbs 6) Conjunctions 7) Post positions. These word classes are also broadly grouped in to two categories on the basis whether they are declinables and are indeclinables.

4.1.2 NOUN

In Sherpa there are two types of Nouns available that is, basic nouns and derived nouns. The basic nouns are classified into two categories such as mass nouns and countable . The derived nouns are further classified into verbal noun and word compounding.

Basic Nouns

<i>aMa</i>	'child'
<i>pú</i>	'boy'
<i>pó pa</i>	'father'
<i>chyajum</i>	'bird'
<i>chyau</i>	'cock'
<i>s`up</i>	'belly'
<i>luM</i>	'air'
<i>me</i>	'fire'
<i>bal`op</i>	'flood'
<i>khyákrum</i>	'ice'
<i>c`arpa</i>	'rain'

<i>kyówa</i>	‘husband’
<i>p`ermi</i>	‘wife’
<i>khi</i>	‘dog’
<i>pú</i>	‘boy’
<i>chajuMa</i>	‘bird’

Derived Noun

Some nouns are derived from verbs in Sherpa language. The suffix / *kh`en* / is suffixed with the verb root.

<i>hlát-up</i>	‘to make art’	>	<i>hlati kh`en</i>	‘artisan’
<i>loM-gup</i>	‘to beg’	>	<i>loM kh`en</i>	‘begger’
<i>thik up</i>	‘to paint’	>	<i>thik kh`en</i>	‘painter’
Number				

The number is realised in Sherpa into two categories such as singular and plural. The singular is unmarked and the plural is marked by the suffix / - *tiwa* / .

<i>khí sui</i>	‘dog barks’
<i>khí tiwa sui</i>	‘dogs bark’
dog + pl	bark
<i>tiwá kh`aM ba Michok hóye</i>	‘These are two houses’
pl. house	two are
<i>tíhi kaM ba tiwá</i>	‘His houses’
his	houses + pl

Gender

Gender in Sherpa is natural. Both male and female genders for human and non-human are realised by separate forms.

<i>pú</i>	‘son’
<i>p`um</i>	‘daughter’
<i>pópa</i>	‘father’
<i>máma</i>	‘mother’
<i>kyówa</i>	‘husband’
<i>p`ermi</i>	‘wife’
<i>laM</i>	‘bull’

<i>c`uM ma</i>	‘cow’
<i>camú</i>	‘hen’
<i>chyau</i>	‘cock’

Case

There are eight cases identified in Sherpa language such as Nominative, Accusative, Instrumental, Locative, Ablative, Genitive, Sociative and Dative case. The Nominative case has no marker and it is realised by the context.

Nominative case

The nominative case is realised by the subject or context.

<i>ráma</i>	<i>Malá</i>	<i>tòMi</i>	‘Rama sees me’
Rama	me	sees	
<i>laksmi</i>	<i>Malá</i>	<i>tòMi</i>	‘Lakshmi sees me’
Lakshmi	me	sees	

In the sentences /*ráma*/ and /*laksmi*/ are in Nominative case.

Accusative case

The accusative case is realised by the suffix /-la/

<i>ti</i>	<i>aMi'</i>	<i>kyola</i>	<i>tòMi</i>	
the	child	you+acc	see	‘The child sees you’
<i>Ma</i>	<i>kòMla</i>	<i>tòMi</i>		
I	he+acc	see		‘I see him’

Instrumental case

This case is realised by the suffix /-thóne/

<i>tihú</i>	<i>thóne</i>	<i>doMbuté</i>	<i>chésuM</i>
knife+by	tree	cut	
‘The tree was cut by the knife’			

<i>dáh</i>	<i>thóne</i>	<i>chajuM</i>	<i>mate</i>	<i>sé</i>	<i>suM</i>
arrow +by	the bird	killed			
‘Bird was killed by the arrow’					

Dative case

This case is realised by the suffix /-lá/ and in some places it is unmarked

yóre *kaM bálá* *gyúk*
you home+to go
'Go home'

ti *aMá* *tiwá* *dùmrálá* *hòMi*
the child +pl garden + to come
'The children come to the garden'

tiwá *lápTalá* *giwí*
they school +to come
'They come to school'

Locative case

This case is realised by the suffix /-ràM/ and /-la/

Ma *Me* *khàM ba* *ràM* *hoye*
I my house + in am is
'I am in my house'

Ma *yúl l`a* *dékyu*
I village+in live
'I live in the village'

Ma *siMla* *laká* *Kiwi*
I field+in work does
'I work in the field'

Ablative case

This case is realised by the suffix /-nèsu/ or /-ne/

damaktiwa *doM bu ne* *lumbu yin*
leaves tree from fall is

doMbú-nèsu *chazùm* *lùm hiwí*
tree + from bird fall +pr.t.
'The bird falls from the tree'

kho *thom khaM ne* *hoMin* *hoy*
he city +from come is

'He is coming from the city'

Sociative case

This case is realised by the suffix / -*tàM múla* /

<i>khyo</i>	<i>MataM múla</i>	<i>hòM</i>	<i>thùpki</i>
you	I + with	come	could
'You could come with me'			

<i>Ma</i>	<i>DenzòMla</i>	<i>dawá</i>	<i>tàM múla</i>	<i>gályin</i>
I	sikkim + to	Mr.Dawa	with	went
'I went to sikkim with Mr. Dawa'				

Genitive case

This case is realised by two markers / -*e*/ and / -*ki* /

<i>Me</i>	<i>téptiwa</i>	<i>de</i>	<i>hoy</i>	'My books are here'
my	book + pl	here	are	

<i>khoMki</i>	<i>kàMba</i>	<i>tiwá</i>	'His houses'
he + case	house	plural.	

Post Position

The post position is realised by different forms which occurs after the noun a few of them are like /*teMla*, *S'yapla*, *chála*, *gyaple* and *khá ne* /

<i>bermàM</i>	<i>tèMla</i>	<i>khí</i>	<i>layin</i>	<i>hoy</i>
cat	at	dog	look	aux .vb.
'The dog looks at the cat'				

<i>khoM</i>	<i>dòMbui</i>	<i>S'yápla</i>	<i>nelok</i>	<i>nok</i>
he	tree	under	sleep	aux. vb.
'He sleeps under the tree'				

<i>khoM -ki</i>	<i>kàMpa</i>	<i>basTánD</i>	<i>chála</i>	<i>woy</i>
he + gen.case	house	bustand	near	is

'His house is near busstand'

sita gyèple ramá phèpsom
 sita after Rama come +p.t.
 ‘Sita came after Rama’

chacùm tíwa dòm bui kháne phùrkui
 bird + pl tree upon fly
 ‘Birds fly upon the tree’

4.1.3 PRONOUN

There are four types of pronouns realised in sherpa language such as Personal pronoun, Demonstrative pronoun, Interrogative pronoun, and Reflexive pronoun

Personal pronoun

The personal pronoun system in Sherpa language distinguishes for three persons , two numbers and three persons.

Person	Singular	Plural
Ist.person	<i>Ma</i> ‘I’	<i>Míba</i> ‘we’
2 nd . person	<i>khyó</i> ‘you’	<i>khíre</i> you(pl)
3 rd .person	<i>khoe/khoM</i> ‘he’ <i>moe/moraM</i> ‘she’ <i>di</i> ‘it’	<i>tíwa</i> ‘they’

Ma khyóruMla tòMi
 I you + acc. case see ‘I see you’

Mí ba khyóruMla tòMi
 we you +acc.case see ‘we see you’

khyó tíwàla tòMi
 you they +acc.case see ‘you see them’

khíre tiwàla tòMi
 you(pl) them +acc. see ‘you(pl)seethem’

khoe Malá tòMi
 he I + acc.case see ‘he sees me’

<i>kho</i>	<i>de</i>	<i>hòMi</i>		
he	here	comes		'he comes here'
<i>moe</i>	<i>Malá</i>	<i>tòMi</i>		
she	I+acc.case	see		'she sees me'
<i>moi</i>	<i>de</i>	<i>hòMi</i>		
she	here	come		'she comes here'
<i>di</i>	<i>chik</i>	<i>yin</i>		
this	dog	is		'This is a dog'
<i>di</i>	<i>Me+ lakha+ min</i>			
it	my- work+not			'It is not my work'
<i>tíwa</i>	<i>lapTála giwí/ hòMiwi</i>			
they	school+case	come		'They come to school'
<i>tíwa</i>	<i>de</i>	<i>hòMi</i>		
they	here	come		'They come here'

Demonstrative pronoun

The demonstrative pronouns either of proximate or remote types are realised in two numbers that is singular and plural which are shown below

<i>di</i>					'this / it'
<i>ti</i>					'that'
<i>díwa</i>					'these'
<i>tíwa</i>					'those'
<i>di</i>	<i>khí</i>	<i>chik</i>	<i>yin</i>		
this	dog	a	is		'This is a dog'
<i>ti</i>	<i>khí</i>	<i>chik</i>	<i>yin</i>		
that	dog	a	is		'That is a dog'
<i>díwa</i>	<i>kàM ba</i>	<i>Mi</i>	<i>yin</i>		
these	houses	two	are		'These are two houses'
<i>tíwa</i>	<i>cùM ma</i>	<i>Mi</i>	<i>yin</i>		
					'Those are two cows'

those cow two are

Interrogative pronouns

The question is realised by two ways that is , by using separate morphemes and also by the intonation which always realised with either auxiliary or with the main verb

kyóre miM kaM yin 'What is your name?'
you name what is

kyó roM kaM sé ye 'What will you eat?'
you+(respect) what eat

khyó roM yul kane laka kiwi
you village which work do
'In which village do you work?'

khò su yin 'who is he?'
he who is

Indefinite pronouns

Indefinite pronouns are realised by a separate morphemes. Like /*suyinaM* / 'some one' / *lala* / 'few' and /*cekzik*/ 'a little'

khiwi naMne suyinaM gálne cunólek cú
among you some one go fetch water
'Let some of you go and fetch water'

lála sàm ba lála Minba nok
few new few old are
'Few are new and few are old'

Ma injí Cèk zik S'é kyu
I english very little know
'I know English very little'

Ma nàm laM samá che Ji kya S'ewi
I always rice little only a eat
'I eat rice always a little only'

Me aMe óma cèkzik tuMui
 My child milk little drink
 'My child drinks very little milk'

tiMsáM mak míla còk péja tiwa baMi S'yuksum
 nowadays military+in boys lot joined
 'Lot of boys joined in the military nowadays'

te khi tiwá sùm woy
 There dog +pl. three are
 'There are three dogs'

de bermám Mi woy
 here cat two are
 'Here are two cats'

Reflexive pronoun

The reflexive pronoun is realised by the marker /-raM/ which occurs with the personal pronouns.

ti khi koróM raM lum gál
 It dog itself felldown
 'The dog itself felldown'

Mire raM zowu yin
 we ourself made aux. vb.
 'We made ourselves'

khore khála khoMkíraM Cú cándi lukup záin
 he + the person himself hotwater poured
 'He himself poured water on him'

ti pezá tiwá khòpráraM lénmu lápgálsuM
 children themselves cinema gone
 'Children themselves gone to the cinema'

4.1.4 ADJECTIVES

Adjectives follow the noun in Sherpa language.

koM pu zaMpu cik yin

he boy good one is
 'He is a good boy'

Ma ri`nbu hoy
 I tall am
 'I am tall'

ti muk`pa nak`pu
 the cloud dark
 'The dark cloud'

Me khàMba Tikpe hoy
 my house small is
 'My house is small'

4.1.5 NUMERAL

There are two types of numerals used in Sherpa language . These are cardinals and ordinals. The cardinal numerals are the primary numerals and the ordinals are the secondary numerals. The Sherpa has decimal numeral system.

Cardinals

<i>ci`k</i>	'one'
<i>Mi</i>	'two'
<i>sù`m</i>	'three'
<i>si´</i>	'four'
<i>Ma´</i>	'five'
<i>Tu`k</i>	'six'
<i>duin</i>	'seven'
<i>ghè`t</i>	'eight'
<i>gu´</i>	'nine'
<i>cú</i>	'ten'

The cardinal numerals from eleven to nineteen are formed by adding the base numeral / *cu* / 'ten' with the respective numerals like.

<i>cú + ci`k</i>	= <i>cú`cik</i>	'eleven'
<i>ten + one</i>		
<i>cú + Mi</i>	= <i>cú`Mi</i>	'twelve'

ten + two

The numbers for twenty, thirty, forty, fifty, sixty, seventy, eighty, and ninety are formed by multiplication of the numeral /cu/ ten, which is suffixed with the numeral adjective.

Mi + cu' = Mi'cu 'twenty'

two + ten

su'm + cu' = sumcu 'thirty'

three + ten

The number one hundred is adopted from the Indo-Aryan language /eksou/ 'Hundred'.

Ordinals

To form the ordinal number /-pa/ is suffixed with the respective cardinal number but for the ordinal number 'first' is different. That is, the cardinal number is dropped and a new form is adopted. To denote the ordinal first a separate form /taM/ is available in Sherpa.

taM pao 'first'

Mi'pa 'second'

su'm pa 'third'

Fractions

There are two fractional numbers are realised.

cha'sek 'quarter'

pheS'a 'half'

4.2 VERB - MORPHOLOGY

The verb- morphology deals about the different functions of the verbs.

4.2.1.1 FINITE VERB

It is a complete verb and shows the complete action done which are realised through the use of tense, person, gender, and number markers.

<i>khòM</i>	<i>Malá</i>	<i>tòMi</i>	'He sees me'
he	I+acc.case	see	
<i>Ma</i>	<i>Dil</i>	<i>sòM</i>	'I fell down'
I	fall + p.t.		
<i>Ma</i>	<i>tegalin</i>		'I go there'
I	there go + pr.t.		
<i>Mi'ba</i>	<i>kaM bi'</i>	<i>lèpin</i>	'We came on foot'
we	foot + by	come +p.t.	

Tense

Verbs in Sherpa are marked morphologically for tense. The Sherpa verb shows two way opposition for tense . That is past and Non past. The future tense is taken care by the Non past .

Past Tense

The past tense is realised by the suffix / -soM / and /- yin /

khoM siMchóla gálsom
 he field+to go + p.t.
 'He went to the field'

khoM teri'si'na ti'Mla léyin
 I of all last came.
 'I came last of all'

Ma khaM mása
 I said nothing
 'I said nothing'

khoM láne phép som
 he hill came
 'He came from the hill'

Ma thúla dilsoM
 I down fell
 'I fell down'

khoe cajúm sèt soM
 he bird killed
 'He killed the bird'

Ma kur mèn jimiya
 I robber catch + p.t.
 'I caught the robber'

Non Past (Present , Future Tense)

The present tense is realised by the suffix / - gi / which occurs with the main verb.

khòM de hòMi 'He comes here'
 he here come +pr.t.

mu te Doyin 'She goes there'
 she there go + pr.t.

cacùm tí'wa phu'rgi 'Birds fly'
 bird + pl. fly + pr.t.

In some cases the base verb itself represents the present tense.

khí sui 'The dog barks'
 dog barks

khí tiwá sui 'Dogs bark'
 dog +pl bark

ti mùkpa nàkpu nok 'The cloud is dark'
 the cloud dark is

In some cases the auxiliary verbs are used to denote the present time.

Ma nyèl yin 'I sleep'
 I sleep pr.t.

di khí nyèl yin 'The dog is sleeping'
 this dog sleep is

de bermàM ci`k nok 'Here is a cat'
 here cat one is

khoM te láne woy 'He stands there'
 he there stand + aux vb

mu te láne woy 'She stands there'
 she there stand aux vb

Future Tense

The future tense is realised by the suffixes /-yin/ and /-gi/ which is used for the present tense.

Ma salá mi hòMi
 I tomorrow not come +shall
 'I shall not come tomorrow'

khoM Do yin
 he go p.t.
 'He will go'

Aspect

Aspect is a grammatical category of verb which has nothing to do with the location of an event in time but with its temporal distribution. In Sherpa the present progressive aspect only realised. Which is exemplified below. Present continuous Tense The present continuous tense is realised by the suffix /-kin/. Which occurs with the main verb.

Ma ró kin woy
 I read +ing am
 'I am reading'

ti khi sui kìn woy
 the dog bark +ing is
 'The dog is barking'

Ma ró kin mèt
 I read +ing not
 'I am not reading'

Mood

Mood expresses the speaker's point of view about the occurrence of the event. It is the mode or manner which is used to express a statement, command, question or doubt. In Sherpa there are six moods identified such as, Indicative, Imperative, Interrogative, Conditional, Probability and Optative mood.

Indicative Mood

This mood is realised by the statement type sentences.

<i>di</i>	<i>khí</i>	<i>chik</i>	<i>yin</i>	'This is a dog'
this	dog	a	is	

<i>de</i>	<i>khí</i>	<i>chik</i>	<i>woy</i>	'Here is a dog'
here	dog	a	is	

Imperative Mood

The Imperative mood is realised by rising tone of the verb.

<i>yárlaM</i>	'Stand up'
<i>di cók</i>	'Break it'
<i>phar gyúk</i>	'Go there'

Interrogative Mood

The Interrogative mood is realised by questioning. It is realised by separate words.

<i>koyróM</i>	<i>nam</i>	<i>láMui</i>	'When do you get up?'
you	when	get up	

Conditional Mood

The conditional mood is realised by the suffix /-sin/

<i>Ma</i>	<i>depu</i>	<i>chuM</i>	<i>sin</i>	<i>Ma</i>	<i>sala</i>	<i>hoMu</i>
I	well	to	if	I	tomorrow	come +will
'If I am well I will come tomorrow'						

<i>Matí</i>	<i>tèMla</i>	<i>hotúp</i>	<i>yínsin</i>	<i>ti</i>	<i>lakhá</i>	<i>Júksom</i>
I	supervise		if the	work	damaged	
'If I supervise the work it will be damaged'						

Probability Mood

The probability is expressed by a separate marker /-túp, ki/

Ma hoM túpki
I come may
'I may come'

gyá kàrki gyèl túp ki
Indian win may
'May Indian win'

Optative Mood

The optative mood expresses the desire. The modality is realised by the suffix /-Dop/.

horàM yukúp ten la doi Dop
We walk us go let
'Let us go for a walk'

horàM di lakhá yan kie Dop
we this work also do let
'Let us do this work also'

4.2.1.2 NON FINITE VERB

Infinitive

The verb is not conditioned by person and number of its subject. The non-finite verb is realised by the suffix /-ne/ in Sherpa language.

ti pùmla thèpéchik binsíne Ma thíla lápín
the girl +case book +one give +to I him ask
'I ask him to make her give a book'

láka chik Cal raM do goba
job a find should go to
'One should go to find a job'

Ma Dogoïne yin yaM magàl
 I go +had +to vb. but not did
 'I had to go but did not'

Verbal Noun

A verb which function as noun called verbal noun. In Sherpa the suffix / *lokha* / is realised as a verbal noun marker

khoM kri keT ki chemó lokha hóye
 he cricket +acc.case play + vbl.noun. like
 'He is fond of playing cricket'

kri keT Cehèpgha jyok
 cricket playing stop
 'Stop playing cricket'

Ma cikce rokùpla kha hóye
 I peom read + ing like
 'I like reading poetry'

Ma nepáli-ket lapúla kha hóye
 I Nepali language speak like
 'I like speaking Nepali language'

Participle

In Sherpa language to denote the participle the verb takes the suffix / *-ne* /

Ma khòM la gútokne kai gosum
 I he +case waiting became tired
 'I became tired of waiting him'

horú bombúkine ti pezá thoksoM
 voice hearing the boys woke up
 'Hearing the loud voice the boys woke up'

gó chèmpor dùMne khoM naMla Cuk soM
 gate knock doing he his admission lost
 'Knocking the gate he lost his admission'

4.2.1.3 CAUSATIVE VERB

To realise the causativeness of the verb there are two forms identified such as /*cítin*/ and /*Cúe*/

Méki mólá tèp tercítin woy
 I her book give + make aux +vb
 ‘I make her give a book’

Ma khòMla lúckliM cítin woy
 I him sing +one+sing made aux+ vb.
 ‘I made him sing a song’

Ma tí aMála hóma thu`Múp Cúewi
 I +the child+case water drink +ing made
 ‘I make the child to drink water’

Ma khòMla arák thuM úp Cúe yin
 I him liquor drink make p.t.
 ‘I made her drink liquor’

4.2.1.4 AUXILIARY VERB

There are three auxiliary verbs realised . such as /*woy*/, /*yin*/, and /*nòk*/ for can and should /*thùp*/ is used in Sherpa language

ti chik yim ‘This is a dog’
 this dog is

ti khàM ba yin ‘This is house’
 this house is

de bermáM cik nok ‘Here is a cat’
 here cat one is

Ma di lakha kithupki ‘I can do this work’
 I the work can do

Ma di dép lòk thùpki ‘I can read this book’
 I this book-read can do

4.2.1.5 NEGATIVE VERB

The negation is realised by the suffixes /ma/, /mi/ and /mo / which occurs with the main verb

Ma sala do mo gosuM
I on tomorrow go not will not
'I will not go on tomorrow'

Ma ka`Msi ma kya
I anything say nothing
'I said nothing'

tu`gu ma sísa
this not say
'Donot say thus'

diwa cík lemú min
these words good not
'These are not good words'

te min de ti yinupja
these not this but these materials
'Not this one but these'

khoe tilákha kirúp min tho
he the work should not do
'He should not do this work'

4.2.1.6 COMPOUND VERB

Either two verbs or noun + verb jointly making a single sense / meaning can be called as compound verb.

jíwa kiwí 'afraid'
fear doing
seh nók 'asked'
query done

lom sók 'came'
come back

4.2.1.7 PASSIVE FORMATION

The passive voice is realised by the suffix /-kih/ which occurs with the pronoun.

ti palep Mékih sobu yin
the bread me+by eaten. was
'The bread was eaten by me'

ti láka Mékih kyabu yin
the work me+by done aux vb(was)
'The work was done by me'

palep ti Mé kih sóbu min
bread the me+by eaten not
'The bread was not eaten by me'

4.2.1.8 TRANSITIVITY

The verb which is used with a direct object called transitive verb that is transitive verb which requires an object to complete its meaning and the effect of the action denoted by the verb falls on the subject

khoe cajúm sèkyu 'He kill the bird'
he bird kill

Mira`M sìM táne lèpin 'We came by cart'
we cart +in came

Intransitive Verb

A verb which requires no object to express the feeling that is; a verb which does not take direct object.

Mèlokup 'sleep'
nabu 'sick'
S'yabu 'swim'
lapú 'speak'
yigi' 'lay'
phìrup 'jump'

<i>hoMúp</i>	‘come’
<i>gúktu</i>	‘wait’
<i>Dop</i>	‘go’
<i>dètup</i>	‘live’

khí sui
 dog barks
 ‘Dog barks’

<i>ca cùm</i>	<i>dòMbu</i>	<i>kháne</i>	<i>phùr kyui</i>
bird	tree	upon	fly
‘Bird fly upon the tree’			

Ma yúlla dèt kyui
 I village+in live
 ‘I live in village’

<i>khoM</i>	<i>dòM bui</i>	<i>Syá pla</i>	<i>nyal</i>	<i>nok</i>
he	tree	under	sleep	aux. vb.
‘He sleeps under the tree’				

4.2.2 ADVERB

Adverb is classified in three types that is Adverb of Place, Adverb of Time, and Adverb of Manner.

Adverb of Place

The Adverb of Place is realised either before or after the noun.

<i>ti</i>	<i>bermám</i>	<i>de</i>	<i>nok</i>
the	cat	here	is
‘Here is the cat’			

<i>thaM</i>	<i>la</i>	<i>det</i>
ground	on	sit
‘Sit on the ground’		

<i>dòMbu ti</i>	<i>lámki</i>	<i>chyok</i>	<i>teM la</i>	<i>hoye</i>
tree	the	road of	side	that on is
‘The tree is on that side of the road’				

Adverb of Time

The Adverb of Time is realised either before or after the noun or pronoun.

salá Ma yúlia Dóyin
tomorrow I village go +will
'Tomorrow I will go to village'

harìn Me yókpuch lakhá kyáwu mèt
today my servant+verb work did not
'Today my servant did not work'

chuCo jiji tiMla phep
o clock 4 of after on come
'Come after 4 o clock'

dāM Ma róbu met
yesterday I read not
'Yesterday I didnot read'

Meram daM lepyin
we yesterday came
'We came yesterday'

Adverb of Manner

The Adverb of Manner is realised before the main verb

koley kyane lap
slow ly speak
'Speak slowly'

keh S'yukgyane málap
sound loudly not + speak
'Do not speak loudly'

Cektiwa CanMmukyáne tih
words neatly write
'Write the words neatly'

4.2.3 PARTICLE

There are four particles identified in Sherpa language. These are Connective, Compulsive and Conditional.

Connective Particle

A particle which function as a connective is called connective particle. The morphemes 'and', 'but' and 'or' are function as Connectives in Sherpa language.

khiraM mira Mi yaMa sum jomne
you number of man two or three together

mo daMraM teh hotupti yaM mo nabu nok
she yesterday there have been but she felt stick

'She would have been there yesterday but she felt sick'

gyúk tàM loM sòk
go and come back
'go and come back'

Conditional Particle

The particles 'if' and otherwise' are realised as conditional particles.

tiweh Mala di térup samba met sin
they me it give + do want not if
'If they do not want give it to me'

nor ti lok misin khyórki ta duMui
money the return otherwise you beat ing
'Return the money otherwise you will get beating'

Compulsive particle

The forms /goi/ 'had' and /phép raM/ 'must' are realised as Compulsive Particles

Ma Dogói ne yin
I go + had + to vb.
'I had to go'

Mirã Dogói ne yin
 we go+ had + to vb
 ‘we had to go’

khyoraM phèpraM goki
 you must go
 ‘You must go’

The form / *gókhi* / function as a compulsive particle.

horàM MámoraM nyèl gókhi
 we early sleep should
 ‘We should sleep early’

Ma yíkhi chik ThiraM gókhi
 I letter one write should
 ‘I should write a letter’

4.2.4 ECHO FORMATION

A compound whose second member repeats the first with an initial consonant or syllable altered with the general meaning and the like. In Sherpa the phoneme /-s/ begins as a second component and this gives out the meaning of ‘etc.’

khàMpa - sàMpa ‘house’ etc
cu - su ‘water’ etc
rikí - siki ‘potato’ etc
déb - sep ‘book’ etc

5. SYNTAX

5.1 WORD ORDER

The word order of Sherpa language is Subject+ Object + Verb (S O V)

<i>khoe</i>	<i>chajyum</i>	<i>setsuM</i>	
He +verb	bird	killed	
Subject	object	verb	
‘He killed the bird’			

<i>Má ti</i>	<i>khaMbala</i>	<i>díwi</i>	
I	house +to	go	
subject	object	verb	
‘I go to the house’			

<i>MíraM</i>	<i>siMáne</i>	<i>lep yin</i>	
we	cart + by	come	
subject	object +case	verb.	
‘We came by cart’			

5.2 DESCRIPTION OF TYPES OF SENTENCES

There are five types of sentences identified in Sherpa language such as Imperative , Interrogative, Negative, Causative and Co-ordinative Sentences.

Imperative sentence

The Imperativeness is realised by the intonation of the verb.

<i>yárlaM</i>	‘stand up’
<i>di chyok</i>	‘Break it’
<i>phar gyúk</i>	‘Go there’

Interrogative sentence

The Interrogativeness is realised by questioning . It is realised by separate morphemes .

<i>koyro`M</i>	<i>nam</i>	<i>láMih</i>	‘When do you get up?’	
you	when	get up		
<i>moe</i>	<i>kyóre</i>	<i>num</i>	<i>yin</i>	‘Is she your sister’
she	yours	sister	is	

Negative sentence

The negation is realised by the suffixes /ma/, /mi/, /mo/ and /min/ which occurs with the main verb

Ma sála modoù
I tomorrow not go
'I will not go tomorrow'

Ma ka`Msi ma kya
I anything say nothing
'I said nothing'

tu`gu ma sísa
this not say
'Donot say thus'

khoe di tandáke thòpsuM
He +verb it nowhere found
'He found it nowhere'

diwa cíkitiwa lemú min
these words good not
'These are not good words'

di min dewáke yin
this not but these is
'Not this one but these'

khoe di laka kih thupuraM min
he this work do able +should not
'He should not do this work'

Causative sentence

To realise the causativeness of the verb there are two forms identified such as /*ci`in*/ and /*Cúe*/

Ma mola thep chik ter jiyachu
I she to book a give made
'I make her give a book'

Ma khòMla lúci`liM jiyachu
I him sing +one+sing made aux+ vb.
'I made him sing a song'

Ma tí a Mála hóma thu`M jiyachu
 I +the child+case water drink +ing made
 ‘I make the child to drink water’

Ma khòMla arák thuM jiyachu
 I him liquor drink make +p.t.
 ‘I made her drink liquor’

Coordinative Sentence

A conjunctive particle which co-ordinates to make a complete sentence called coordinate sentence.

khoe khachekyabuti khorki hok thoMók
 he smiled he +verb as soon as saw
 ‘as soon as he saw he smiled’

khyorkie na laM na chuMma sim
 you + verb neither bull nor cow catch
 ‘You catch neither bull nor cow’

5.2 DESCRIPTION OF PATTERNS OF SENTENCES

There are three patterns of sentences realised in Sherpa language such as Simple, Complex and Compound.

Simple sentence

Simple sentence is one clause sentence and that is the principal clause. There is no subordinate clause in the simple sentence.

di khí yin ‘This is a dog’
 this dog is

kyóre khaM sirup hoye ‘What did you say?’
 you what say+did is

jinó ma júsa ‘Donot tell a lie’
 lie not tell

teru gyúk ‘Go there’
 there go

sále det 'Sit down'
down sit

yár laM 'Stand up'
up stand

Compound sentence

Two main clause jointly produce a simple sentence called compound sentence.

Míba láMne tam lap yin
we stood and speak +p.t.
'We stood and spoke'

Ma dogó yinyàM na magal
I had to go +p.t. but I not go
'I had to go but I did not go'

CuCau yol síma kho oMoi
office over after he come+will
'He will come after the office is over'

dewa loMnaM minsi khyóre du thàkse hi
money return otherwise you-nom. will get beating
'Return the money otherwise you will get beating'

Complex sentence

The combination of one main clause and one or more subordinate clauses jointly produce a single sentence called complex sentence.

kyoròM tuiCau láraM phèpsiM Mir ā lehwi
you in time come-if we examine
'if you come in time we will examine the machine'

mor ā d ā tér ā woy yam mo naine dèt suM
yesterday she there aux.vb. but she sick felt
'she would have been there yesterday but she felt sick'

Ma kirmú JòM sin sála Ma hóMi
I well come if tomorrow I come will
'If I am well tomorrow I will come'

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**SHERPA
TEXT**

kalak hamúkih rul nàkpu set chú
crow hen snake black killed how
How the crow-hen killed the black snake.

yalka tibe khyàpne hotúp chyaMchùp S'iMdòM chíki kittú kalàk hamúk
branches spreading pr.t banyan tree a+of among crow hen

toM habúk chik detúp nok chaMkí naMla karjyú tikpe jyíchok
and crow (husbnd) a lived pr.t nest+of in egg small four.

hotúp tíla khowe niMrúhi gone suMkhyóp kitnòk
were which they are great are with guarded to do

In the nest were four little eggs which guarded with great care.

ti SíMdóM ki khoktòM naMla rul nàkpu chik detúp tela kalàk
that tree of trunk in the snake black a lived whom crow

nyikar céme jíwa kírùp nok
both greatly fear + ed pr. t

In a hollow of that tree-trunk lived a black snake whom the crows feared greatly.

kalàk hamúki tuh tàkpàr moi Karjyú tiwa choh tàMsinàm rul nàkpu tihí
crow hen+pr time every her egg s many laid snake black his

kyála kolékin chàMla lèpne tiwa téri sap nòk.
up slowly nest come them all ate pr.t

Every time the crow-hen laid her eggs the snake crawled up to the nest and ate them up..

“ti rul nàkpe dítu lahaM nye Karjyútiwa sósiM Ma di
the snake black+verb this+time also my eggs eats I his

dòMbu ne jyèn thakrìMbu dasár dho goh
tree from any longer place refuse.

“If the black snake eats up my eggs this timealso, I will refuse to live in this tree any longer.

orkìh khènme kyáne raMki chaM khèn yinyàm sachya yènla
we must our nest somewhere place next

jøràm gohkyu “ sine kalak hamúkhh raMki habúkla sasum.
build+must like crow hen her husband said

We must build our nest somewhere else,”said the mother bird to her husband.

orùm déru tuh rìMbu ne detùp yin
we here time long for lived is

“We have lived here a long time”,

Ma nye khàmBa ne théni jyen Dasá dèt dop kètcha met” sine
I my home to desert elsewhere place live go bear not like

hábuk tihisasùm.
husband said.

I can't bear to desert my home and go to live elsewhere,” said the crow.

tiwá pelàp kít yin hotùp kàpla, hiss síyin S'yuk dah chik khówa i Cèk
they talk + ing were while hiss +ing loud sound a them just

hòkne tiwéh kohsùm.
below they heard.

While they were talking,they heard a hissing sound just below them.

S'yùk dáhi tondàk khówe hakósuM
loud sound+of meant they knew

They know what the sound it meant.

khówa rokmépar raMki chàMki karjyútiwa sùMúp chyókla dètnok
they helplessly their nest+of eggs protect trying+to sat

They sat helplessly in their nest trying to protect their eggs.

ti rul nàkpu kyála jyúne tama chaMki Cá la lep
the snake black higher crept and nest+of near closer came.

The black snake crept higher and closer to the nest.

hiss sirúp S'yúkda chiki gone ti rùlki kalàtìwála phètup chamnòk.
hiss loud a with the snake+of birds strike tried

Then with a loud hiss he tried to strike at the birds.

ti kalàktìwála jiwe phùrne gal.
the birds terror flew away

Who flew away in terror.

ti rul nàkpe reh-reh kin ti karjyútéwa téri
the snake black+vr one by one with the eggs all

khímu taMsùM.
swallow+ed.

One by one ,the black snake swallowed the eggs.

ti phamátewé raMki Chàm toMba jobúaMyinúp hakóyĩ
the parents their nest empty to+find+it knowing

tiwá semkyóni loM lep.
they sadly back come

The parents came back sadly to their nest knowing well that they would find it empty.

di rul Mènpa mépa tòMgup thap chik nye
this snake murderous destroy to way a I

kíhraM gokyu” sine kalàki sasùM.
to+find+ must like crow+of said

The crow said, ”I must find a way to destroy this murderous snake.

“khyoraM Cùkyā khótaM múla tàkpar thàpse kih thùpki
you how him+ with ever fight do can+ verb

khoi sadéplu chéme metléwa hóye”, sine khoi moròMki sem kyóne
his sting so deadly is like his wife despair

sikyàsuM.
said.

“How can you ever fight him? His sting is so deadly,” said his wife in despair.

nye chedènyíMtok, semdùk kih mógo, chenòk tukdrùl la yaM
my dear worry do don't most poison+ ous

Mètpa toMup chúthap chèmet hotùp daljá chik nye thópu hóye,
destroy who cunning enough have friend a I+verb got is

sine kaláki sasàM tama kho phùrni khóre chéden dàlja jakál
like crow+of said and he flew his dear friend jackal

ti dégup dóMbu jyénki S'yápla phùrni galsùM.
the lived tree another under flew off.

“Don't you worry, my dear, I've got a friend who is cunning enough to sdestroy the most poisonous of snakes,”said the crow,and off he flew to another tree under which lived his dear friend,the jackal.

jakál kth chùkyā tákpar rulki karjyútiwa sóbu tho sínma, khoe
jackal how always snake eggs ate heard when he

sikyásuM nye dàlja jíwa kirúp manàm, nyènpa taM dotnám kirùptiwála
said my friend fear have don't cruel and greedy those+who

takpar nyenpái thámai múla S'yòrkyu.
always bad end with meet

When the jackal heard how the snake always ate up the eggs,he said,”My friend, those who are cruel and greedy always meet with a bad end.

nye tila mètpa tóMúp chàrji chik gotàMporàm samsínup hye.
I've him destroy to plan a already thought have(pr)

Have no fear,I've already thought of a plan to destroy him.

“oye, Mála suMtàm ti khaM yin,” sine kalàki lap.
oh me tell it what is like crow said

“Oh,do tell me what it is,” said the crow.

tama ti jakal konsínuptám chènbulá jib lah nok.
then the jackal overheard might fear +ed

Then the jackal, fearing he might be overheard,whispered to his friend what he should to destroy the snake.

tiyínsa jakalk i khoi daljála rul nàkpu ti métpa tòM úp chuti
 so jackal his friend+to snake black the destroy to idea his
khohe khaM kíh góba ti satàmla sikyàsuM.
 do what should the whisper+said (whispered)

The crow flew back to his wife and told her about the plan.

kálak ti khoi permi chála phurne lep tama móla chyàrji kòrla
 crow the his wife to flew come and her plan about
sasuM di chék kokpúlàka yinsinahaM, sine kalàki sasúM.
 said it rather risky is like crow+do said

It is rather risky,” said the crow.

“oraM chémél cháyambukyàni kih gókyu
 we very carefully be will+should
 “We’ll have to be very careful”.

“Me karjyú suMúp tonla Ma khaM yinyaM kih, ” sine ti c hey
 my egg save to I anything do like the bird

hamúki nyiM bompúgone sasúM.
 mother bravely

“I’ll do anything to save my eggs,” said the mother bird bravely.

tihíkisa tíba ti lùMbai gyàlbui phódaM thàka phùrni gal.
 so they the country king+of place towards flew off

So off they flew towards the palace of the king of the country.

ti phódaM di tíwa détui dòmBu ne thári métup n ok
 the palace they lived tree from far not was

The palace was not far from the tree in which they lived

ti phódaM naMla choh chenpó chik tiwèh thoMup tila gyàlbui
 the palace in the pond big a they approached where royal

naMki hampùmtiwé jubúthuyin.
 royal ladies bath

They approached a big pond in the palace garden where they saw the royal ladies having a bath.

tiwe ràMki serki thikri, yumútik dikra taM hótip chik tiwèh thoM
were a the saw the their golden chain necklaces and

jiyen gyènjatiwa ti chohi dàmla pinjyàm nok.
other jewellery the pond+of edge laid had

They had laid their golden chains: pearl necklaces and other jewellery on the edge of the pond.

ti kalak hamúki hòkla phur gàlne mohí chúptókih serki thikri chik
the crow mother down flew her beak+for golden chain a

thúni khùr tama mo détip tihì dòmBu thaká kolèkin phurùp S'yùsuM
picked and she lived that tree towards slowly flying started

The mother bird flew down, pick up a gold chain in her beak and started flying towards the tree in which she lived.

ti chyajùmki serki thikri thúh ni phurùp ti phodàmki gosùMtiwe
the bird+do golden chain with the flying the palace guards

thoM siMma tiwe pùmchok láhne chàyjumlá S'arsuM.
saw when they clubs took birds+the chased

When the palace guards saw the bird flying off with the gold chain, they took up their clubs and chased the bird.

ti chàyjùmki thikri ti dòmBu chiki khòktuM naMla lumtàMup tiweh
the bird +do chain the tree a hollow into drop the

thoMsuM.
saw

They saw the bird drop the chain into the hollow of a tree.

gòsuM chik ki thikri ti thopói tèntu dòmBui khála jèksuM.
guard a do chain the get to tree+the up climbed

One of the guards climbed in the tree to get the chain.

thìkri ti thenúp tona ti khòktuM naMla khoi làkpa gyáp dosiM, rul nàkpu
chain the get to the hole inside his hand put as snake black

chik khála tihl hótup.
a up curled+pr

As he put his hand inside the hope to get the chain, he saw a black snake curled up there.

khóe thòMsuM táma khóe ràMki puM taMmúla S'yúk chik gyápnòk tama
he saw and he his club with hard a stroke and

khoe rul ti set suM. tama ti rul nànpui tháma ti tinok chyMsuM
he(pl) snake the killed. and the snake black+of and the that do

with one hard stroke of his club he killed it and that was the end of the black snake.

tama tenéfar ti kalàk habúk taM hamúk kirmu kyáne doMbu tilá
and afterwards the crow and crow hen happy+ ly tree that

détsuM tama khówai chàpruk tiwa baMi chùMsuMo.
lived an they have babycrow +s many to born

The crow and the crow hen lived in that tree happily afterwards and had many little baby crow.

-----X-----