GURUNG

R.Nakkeerar

1. INTRODUCTION

1.0. LANGUAGE AFFILIATION

Gurung belongs to Himalayan group of speeches, which are spoken along the tracts to the south of Himalayas from Himachal Pradesh in the west to the western borders of Bhutan in the east. It is affiliated to the Himalayan group of Tibeto-Burman sub family and it is primarily spoken in Sikkim.

1.1 SPEAKERS STRENGTH

In the Census of 1901 altogether 7,481 people speaking Gurung language lived in India that came down to 82 in 1961 census. The last published speaker’s strength of Gurung in census, appeared in 1961 and presented in the table. After 1961 census, there is no final data for Gurung language since as the decision of Govt. of India, the language spoken less than 10,000 speakers at national level do not qualify to appear publish census data.

<table>
<thead>
<tr>
<th>India/State</th>
<th>Total</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>India</td>
<td>82</td>
<td>62</td>
<td>20</td>
</tr>
<tr>
<td>Sikkim</td>
<td>65</td>
<td>51</td>
<td>14</td>
</tr>
</tbody>
</table>

1.2 BILINGUALISM

Many ethnic communities (including tribals) are available in Sikkim. The majority of the people are from Nepalese stock (people speaking Nepali as their first language as well as second language). The Bhutias and the Lepchas occupy the second rank so far languages are concerned. So, Nepali, Bhutia and Lepcha are the three main languages of the state. In addition according to 2001 Census, Hindi, Sherpa, Tamang, Rai, Bengali, Urdu, Tibetan, Punjabi, Malayalam, Assamese, Maithili, Marathi, Oriya English, Tamil, Telugu, Manipuri have been recorded as Languages / Mother tongues in Sikkim.

Nepali is spoken by the majority of the population and is the lingua franca of Sikkim. English and Nepali are the medium of instruction in educational institutions. Hindi is becoming popular for communication between different communities. So, it is our experience that the Gurungs are equally bilinguals in Nepali, Hindi etc. Since Nepali is the lingua franca and English is the medium of instruction, Gurungs are bilingual in Nepali and English.
1.3 SOCIOLINGUISTIC SETTINGS

The ‘Gurungs’ are known as fighting community. Earlier the word ‘Gorkhali’ was used to indicate the Gurungs who are reported to be scattered in all the districts of Sikkim. The Gurung are the people who formed the backbone of Gurkha regiments in British army along with Magar people. As reported the Gurungs are mainly divided into two groups ‘Chaar Jaat’ (four clans) and ‘Solo Jaat’ (sixteen clans).

These two groups are distinctly two endogamous units. Gurungs prefer and practice cross-cousin marriages. In the marriage rule it is endogamy at the community level and exogamy at the sub-clan level.

The Gurung language has many dialects. Most of the Gurungs are bilinguals in Nepali. They use Tibetan script for writing. Among themselves they communicate each other in Gurung only while with others they use either Nepali or Hindi.

Gurungs are generally Hindu by religion. But a few of them have adopted Buddhism.

Gurungs are concentrated mainly in south and west districts.

The Gurungs have their own oral tradition folklore and folk tales. Both men and women participate in folk songs.

The present population of Sikkim comprises of Nepali, Bhutia, Lepcha and plainsmen those who have come from other states of Indian Union. The Gurungs are one of the best fighting tribes of Nepal. Their old home is a tract of country between the Bheri and Marsyandi rivers. In modern times they have spreaded all over Nepal and also to Darjeeling district in West Bengal and in Sikkim. Speakers of Gurung have also been recorded from Assam (Grierson, 1901).

The Gurung people had developed a good relation with the Limbus and they jointly have extended trade relation with the Lepchas. Finally they settled down in West Sikkim along with the Limbus.

All tribes have their own culture, language and religion. Gurungs are also no exceptions to this. The Gurungs called themselves, “Tamu” in their language and the language is called “Tamu kye”. Gurungs have their own culture, religion, custom and rituals from birth to death. “Gantu”, a variety of dance is one of the most divine dances. Gurungs are Hindu by religion.

Gurungs migrated Sikkim, who last their connection with reference Grungs, are slowly learning their custom, tradition, culture and language by generation. Indian census also shows some picture of Gurung language.

Gurung is declared as an official language of Sikkim in the year 1995. December 30th is Gurung New Year. The present Government of Sikkim has undertaken a project for the development of Gurung language along with Lepcha, Bhutia, Limbu etc. In the process, Government is appointing translators for translation works in their language in order to improve and develop their language. Sikkim Regional Language Development committee has been formed drawing members from different linguistic communities for promoting and development of languages with the objectives:

1) to celebrate “Regional Language Day” every year
2) to bring integrity and common harmony among the various regional languages of Sikkim.
3) to make efforts for pioneering and advocating regional languages in every institution and
(4) to maintain amicable relationship among all the communities living within the state of Sikkim and approach for help to all the communities / associations / organization, if it is necessary.

There is a Gurung Language Association, a private cultural organization, promoting their language by introducing Gurung language in different private schools. The Government of Sikkim from 2002 onwards has introduced this language in the Government schools as first language up to 6th standard in 10 schools. They are also giving an effort in the translation work (from and into Gurung language). There is no programme in All India Radio as well as Television as such in Sikkim. But sometimes, the cultural programme is organized and telecasted by the local television.

1.4 REVIEW OF LITERATURE

Grierson (1909: 1967 reprinted) collected a version of the parable of the prodigal son as a text and a list of standard words and phrases from Nepal Darbar in Gurung language. On the basis of these, Grierson has prepared a grammatical sketch of Gurung language. After that Yogendra Yadava and Warren W Glover (1999) have compiled some articles on Nepalese Linguistics. One such article has been presented by Warren Glover that is “how we observe Dasain: a procedural discourse in Gurung” and that is based on Nepal based Gurung language. No other work is available in Gurung language.

Below is the grammatical description of the Gurung language based on the data collected from Informants during 1998 and 2008. The informants are Shri Megraj Gurung, Shri Pradeep Gurung and Smt Padma Gurung.
2. PHONOLOGY

2.1 PHONOMIC INVENTORY

Gurung phonemic inventory consists of Segmental and Suprasegmental phonemes.

2.1.1 SEGMENTAL PHONEMES

Gurung has 5 vowels and 30 consonants.

Vowels

<table>
<thead>
<tr>
<th></th>
<th>Front</th>
<th>Back</th>
</tr>
</thead>
<tbody>
<tr>
<td>High</td>
<td>i</td>
<td>u</td>
</tr>
<tr>
<td>Mid</td>
<td>e</td>
<td>o</td>
</tr>
<tr>
<td>Low</td>
<td>a</td>
<td></td>
</tr>
</tbody>
</table>

Consonants

<table>
<thead>
<tr>
<th></th>
<th>Bilabial</th>
<th>Dental</th>
<th>Alveolar</th>
<th>Retroflex</th>
<th>Palatal</th>
<th>Velar</th>
<th>Glottal</th>
</tr>
</thead>
<tbody>
<tr>
<td>StopR</td>
<td>p</td>
<td>b</td>
<td>t</td>
<td>d</td>
<td>T</td>
<td>D</td>
<td>c</td>
</tr>
<tr>
<td>Asp.</td>
<td>ph</td>
<td>th</td>
<td>dh</td>
<td>Th</td>
<td>Dh</td>
<td>ch</td>
<td>kh</td>
</tr>
<tr>
<td>Fricative</td>
<td>s</td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>NasalG</td>
<td>m</td>
<td>n</td>
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<td>M'</td>
<td></td>
<td>M</td>
</tr>
<tr>
<td>Masp.</td>
<td>mh</td>
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<tr>
<td>Lateral</td>
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<tr>
<td>Nasp.</td>
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<tr>
<td>Trill T</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>SemiVowel</td>
<td>w</td>
<td></td>
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<td></td>
</tr>
</tbody>
</table>

2.1.2. SUPRASEGMENTAL PHONEMES

In Gurung, length is not available in the language. Nasalisation is phonemic.

- *kōba* | ‘bitter’
- *khōya* | ‘when’
- *syō* | ‘river’
- *gyā* | ‘road’
- *sū* | ‘mouth’
- *rū* | ‘horn’
Vowels in Gurung can be classified and described from three dimensions namely 1) Height of the tongue 2) Tongue position and 3) Lip position. The three-way classifications of vowels given following types of vowels in Gurung at phonemic level.

1. High front unrounded vowel [$i$]
2. High back rounded vowel [$u$]
3. Mid high front unrounded vowel [$e$]
4. Mid high back rounded vowel [$o$]
5. Low back unrounded vowel [$a$]

Contrasting pairs of vowels are given below. Contrasts of vowels are given on the basis of

1. Height of the tongue
2. Tongue position
3. Lip position

Contrasting pairs (Vowels)

/i/ and /e/

/i/ /mhi/ ‘person’
/me/ ‘cow’

/e/ /riMyo/ ‘long’
/reDo/ ‘get up’

/u/ and /o/

/u/ /nubal/ ‘tall’
/nowar/ ‘cat’

/o/ /mhol/ ‘sky’
/mhu/ ‘brother-in-law’

/a/ and /e/

/a/ /krase/ ‘head’
/e/ /krel/ ‘back’

/e/ /kla gaDi/ ‘bullock cart’
/kheBadh/i/ ‘school’

Contrasting pairs (Consonants)

/p ~ ph/

/pal/ ‘liquor’
/phya/ ‘feather’
2.3 MAJOR ALLOPHONIC DISTRIBUTION

A phonetic description of these vowel phonemes with their allophones are presented below

/i/ is the high front unrounded vowel has two allophones /I/ and /i/

[I] lower high front unrounded vowel occurs in the final position followed by a lateral consonant

[kli] /kli/ ‘snow’
[phali] /phali/ ‘foot’
[kyu khũ:li] /kyu khũ:li/ ‘well water’
[bantu golfi] /bantu gol/ ‘bullet’

[i] occurs elsewhere

initially /liyo/ ‘hand’
/e/ is the mid high front unrounded vowels. It has two allophones [E] and [e]

[E] mid low front unrounded vowel occurs after lateral consonant.

\[\text{[IE]}\] /le/ ‘tongue’
\[\text{[IEi]}\] /leil/ ‘moon’

[e] occurs elsewhere

medially /mey/ ‘tail’
/kaheba/ ‘late’
finally /laghe/ ‘elder brother’
/krel/ ‘back’

/a/ is the low back unrounded vowel, has two allophones [A] and [a]

[A] unrounded higher mid central vowel occurs between the consonants of first syllable

\[\text{[pAMra]}\] /paMral/ ‘wheel’
\[\text{[lAb]}\] /labal/ ‘do’
\[\text{[prAb]}\] /prabal/ ‘walk’

[a] occurs elsewhere

/blal/ ‘mango’
/Thapari/ ‘garden’

/o/ is the mid high back rounded vowel. This is not having allophones

/reMyo/ ‘long’
/kroba/ ‘wean’
/osũ/ ‘first’
/choba/ ‘fat’
/u/ is the high back rounded vowel. This is not having allophones.

/mhul/ ‘sky’
/ymul/ ‘stone’
/dhul/ ‘lean’
/nubal/ ‘tall’
/thul/ ‘friend’

2.4 DESCRIPTION AND DISTRIBUTION OF CONSONANTS

Contrast of consonant phonemes are shown on the basis of opposition for (a) aspiration (b) voicing and (c) voicelessness.

Consonants in Gurung are distributed initially, medially and finally. Aspiration is phonemic with stops, nasals and laterals.

/p/ is the voiceless bilabial stop occurring initially and medially.

initially /pali/ ‘leg’
/pal/ ‘liquor’
/piu/ ‘husband’

medially /lōpul/ ‘ant’
/liprat/ ‘tortoise’
/Thapari/ ‘garden’

/ph/ is aspirated voiceless bilabial stop occurring initially and medially.

initially /phali/ ‘foot’
/phya ‘feather’

medially /naphei/ ‘ear’

/b/ is the voiced bilabial stop occurring initially and medially.

initially /bilwat/ ‘guava’
/benDah/ ‘brinjal’

medially /pieba/ ‘send’
/pleba/ ‘slip’

/t/ is the voiceless dental stop occurring in all the three places.

initially /ta/ ‘horse’
/tāl/ ‘loom’

medially /nātol/ ‘cock’
/bilwat/ ‘guava’
finally  
/liprat/  ‘tortoise’  
/suwat/  ‘taste’  

/th/ is the aspirated voiceless dental stop occurring initially and medially.

initially  
/thimhi/  ‘monkey’  
/thul/  ‘friend’  
/thuba/  ‘spit’  

medially  
/Tethbal/  ‘to put’  
/suthebal/  ‘shout’  

/d/ is the voiced dental stop occurring initially and medially.

initially  
/daurō/  ‘fly’  
/deibal/  ‘run’  

medially  
/kohdar/  ‘bamboo’  
/Taldī/  ‘gum’  

/dh/ is the aspirated voiced dental stop occurring initially and medially.

initially  
/dhāl/  ‘stone’  
/dhubal/  ‘ban’  
/dhī/  ‘house’  

medially  
/bha:r bandhiyu mhi/  ‘potter’  
/sīdhu/  ‘tree’  
/khebadhī/  ‘school’  

/T/ is the voiceless retroflex stop occurring in all the three places.

initially  
/Taldī/  ‘gum’  
/Tah/  ‘flower’  

medially  
/maTi/  ‘lip’  

finally  
/sīkhaT/  ‘bed’  
/morT/  ‘moustache’  
/koT/  ‘hill’  

/Th/ is the aspirated voiceless retroflex stop occurring only initially.

initially  
/Thikan/  ‘smooth’  
/Thīl/  ‘heart’  
/Thonba/  ‘stab’  

464
/D/ is the voiced retroflex stop occurring initially and medially.

<table>
<thead>
<tr>
<th>Initially</th>
<th>/DupdiBa/</th>
<th>‘sink’</th>
</tr>
</thead>
<tbody>
<tr>
<td>Medially</td>
<td>/benDah/</td>
<td>‘brinjal’</td>
</tr>
<tr>
<td></td>
<td>/narDiba/</td>
<td>‘tired’</td>
</tr>
<tr>
<td></td>
<td>/kla gaDi/</td>
<td>‘bullock cart’</td>
</tr>
</tbody>
</table>

/k/ is the voiceless velar stop occurring initially and medially.

<table>
<thead>
<tr>
<th>Initially</th>
<th>/koel/</th>
<th>‘cloth’</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>/ku:/</td>
<td>‘chest’</td>
</tr>
<tr>
<td></td>
<td>/kre/</td>
<td>‘waist’</td>
</tr>
<tr>
<td></td>
<td>/keyl/</td>
<td>‘work’</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Medially</th>
<th>/nuku/</th>
<th>‘nose’</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>/khebakolamai/</td>
<td>‘student’</td>
</tr>
<tr>
<td></td>
<td>/kikiba/</td>
<td>‘sweat’</td>
</tr>
</tbody>
</table>

/kh/ is the aspirated voiceless velar stop occurring initially and medially.

<table>
<thead>
<tr>
<th>Initially</th>
<th>/kharji/</th>
<th>‘neck’</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>/kholo/</td>
<td>‘baby’</td>
</tr>
<tr>
<td></td>
<td>/khabal/</td>
<td>‘whose’</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Medially</th>
<th>/ekhul/</th>
<th>‘grease’</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>/sikhaTl/</td>
<td>‘bed’</td>
</tr>
<tr>
<td></td>
<td>/phokhre/</td>
<td>‘hungry’</td>
</tr>
</tbody>
</table>

/g/ is the voiced velar stop occurring initially and medially.

<table>
<thead>
<tr>
<th>Initially</th>
<th>/gyã/</th>
<th>‘road’</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>/gi/</td>
<td>‘liver’</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Medially</th>
<th>/thãga/</th>
<th>‘fish’</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>/nagil/</td>
<td>‘dog’</td>
</tr>
</tbody>
</table>

/gh/ is the aspirated voiced velar stop occurring initially and medially.

<table>
<thead>
<tr>
<th>Initially</th>
<th>/ghri/</th>
<th>‘one’</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>/ghumdi/</td>
<td>‘swing’</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Medially</th>
<th>/hiughin/</th>
<th>‘earth’</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>/naghal/</td>
<td>‘morning’</td>
</tr>
</tbody>
</table>
/h/ is voiceless glottal fricative occurring in all the three places.

- Initially: /hohyai/ ‘break’
  /huibal/ ‘call’

- Medially: /Thahal/ ‘flower’
  /TahaTaho/ ‘vegetable’

- Finally: /koh/ ‘blood’

/c/ is the voiceless palatal stop occurring in all the three places.

- Initially: /camil/ ‘daughter’
  /coba/ ‘fat’

- Medially: /laicam/ ‘eclipse’

- Finally: /ric/ ‘niece’
  /miTe/ ‘nephew’

/ch/ is the aspirated voiceless palatal stop occurring initially and medially.

- Initially: /chobal/ ‘graze’
  /chepiba/ ‘money lender’

- Medially: /pachai kiba/ ‘old man’
  /macha:/ ‘banana’

/j/ is the voiced palatal stop occurring initially and medially.

- Initially: /jiul/ ‘body’
  /jama/ ‘frock’

- Medially: /caja/ ‘salt’
  /kharji/ ‘neck’

/jh/ is aspirated voiced palatal stop occurring initially and medially.

- Initially: /jhaM/ ‘creeper’
  /jhyal/ ‘window’
  /jhala/ ‘answer’

/s/ is the voiceless alveolar fricative occurring initially and medially.

- Initially: /sídhu/ ‘tree’
  /soba/ ‘chilly’
/m/ is the bilabial nasal occurring in all three places.

<table>
<thead>
<tr>
<th>Medially</th>
<th>/namsyo/</th>
<th>‘fog’</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>/namsio/</td>
<td>‘cloud’</td>
</tr>
<tr>
<td></td>
<td>/yõsii/</td>
<td>‘claw’</td>
</tr>
</tbody>
</table>

Initially

<table>
<thead>
<tr>
<th>/mih/</th>
<th>‘fire’</th>
</tr>
</thead>
<tbody>
<tr>
<td>/mri/</td>
<td>‘wife’</td>
</tr>
<tr>
<td>/ma:la/</td>
<td>‘garland’</td>
</tr>
</tbody>
</table>

Medially

<table>
<thead>
<tr>
<th>/namsio/</th>
<th>‘cloud’</th>
</tr>
</thead>
<tbody>
<tr>
<td>/came/</td>
<td>‘daughter’</td>
</tr>
<tr>
<td>/jama/</td>
<td>‘frock’</td>
</tr>
</tbody>
</table>

Finally

<table>
<thead>
<tr>
<th>/laicam/</th>
<th>‘eclipse’</th>
</tr>
</thead>
<tbody>
<tr>
<td>/nam/</td>
<td>‘guts’</td>
</tr>
</tbody>
</table>

/mh/ is the aspirated bilabial nasal occurring initially and medially.

<table>
<thead>
<tr>
<th>Initially</th>
<th>/mhu/</th>
<th>‘sky’</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>/mhi/</td>
<td>‘man’</td>
</tr>
<tr>
<td></td>
<td>/mheya/</td>
<td>‘milk’</td>
</tr>
</tbody>
</table>

Medially

<table>
<thead>
<tr>
<th>/thimhi/</th>
<th>‘monkey’</th>
</tr>
</thead>
<tbody>
<tr>
<td>/hiyubamhi/</td>
<td>‘theft’</td>
</tr>
</tbody>
</table>

/M’/ is the palatal nasal occurring initially and medially.

<table>
<thead>
<tr>
<th>Initially</th>
<th>/M’al/</th>
<th>‘milk’</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>/M’iuba/</td>
<td>‘cold’</td>
</tr>
<tr>
<td></td>
<td>/M’e/</td>
<td>‘breast’</td>
</tr>
</tbody>
</table>

/M/ is the velar nasal occurring in all three places.

<table>
<thead>
<tr>
<th>Initially</th>
<th>/Mal/</th>
<th>‘five’</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>/Myoil/</td>
<td>‘saw’</td>
</tr>
<tr>
<td></td>
<td>/Mi/</td>
<td>‘we’</td>
</tr>
<tr>
<td></td>
<td>/Myuba/</td>
<td>‘cold’</td>
</tr>
</tbody>
</table>

Medially

<table>
<thead>
<tr>
<th>/aMi/</th>
<th>‘not’</th>
</tr>
</thead>
<tbody>
<tr>
<td>/reMo/</td>
<td>‘far’</td>
</tr>
</tbody>
</table>

Finally

<table>
<thead>
<tr>
<th>/pluM/</th>
<th>‘wean (a child)’</th>
</tr>
</thead>
<tbody>
<tr>
<td>/choM/</td>
<td>‘south’</td>
</tr>
</tbody>
</table>
/n/ is the dental nasal occurring in all the three places.

initially /nisūl/ ‘second’
/innamsiol/ ‘cloud’
/inal/ ‘rain’

medially /ponar/ ‘prest’
/kaina/ ‘storm’

finally /khain/ ‘air’
/Thin/ ‘heart’

/l/ is the alveolar lateral occurring in all the three places.

initially /lai/ ‘leaf’
/liībal/ ‘tasty’
/lei/ ‘moon’

medially /kli/ ‘snow’
/llaīl/ ‘younger brother’
/panlo/ ‘forest’

finally /dhαl/ ‘stone’
/jhyal/ ‘window’

/lh/ is the aspirated alveolar lateral

initially /lhol/ ‘pash’
/lhōbal/ ‘games’
/lhochar/ ‘festival’

/r/ is alveolar trill

initially /ril/ ‘woman’
/ricl/ ‘niece’
/ral/ ‘goat’

medially /krase/ ‘head’
/krōil/ ‘crab’
/γaurō/ ‘fly’

finally /sarl/ ‘star’
/Thārl/ ‘mountain’

468
/w/ is the bilabial semi vowel

initially  /wale/  ‘from’
/wiba/  ‘show’

medially  /bilwat/  ‘guava’
/lhewa moTar/  ‘bus’

/y/ is the palatal semi vowel

initially  /yosi/  ‘claw’
/yori/  ‘finger’

medially  /liyo/  ‘hand’
/piyal/  ‘wing’

2.5 CLUSTERS

Vowels

Gurung has cluster of vowels like -ai-, -au-, -ia-, -iu-, -ui-, -oe, -ie, -ei, -oi. These clusters of sequences generally occur in the medial and final position.

medially
-ai-  /mais/  ‘darkness’
-au-  /taurõ/  ‘fly’
-ia-  /miamru/  ‘blind’
-iä-  /piäla/  ‘bridegroom’
-iu-  /siur/  ‘sea’
-ui-  /kuisar/  ‘wealth’

finally
-ie  /miel/  ‘eye’
-ei  /lei/  ‘moon’
-oi  /krõil/  ‘crab’
-oe  /koe/  ‘cloth’

Consonants

A sequence of two identical or non-identical sound is called cluster. Gurung has clusters of two consonants, which occur both in the initial and medial position but the occurrences of three consonant clusters are very limited cluster occur in disyllabic and polysyllabic words.

Initial two consonant clusters

kl-  /kli/  ‘snow’
2.6. SYLLABLE

A word in Gurung consists of one or more syllables up to four syllabic words are realised. The syllable classification of words in Gurung is as follows

Monosyllabic
Disyllabic
Trisyllabic
Tetrasyllabic

Among the above types, disyllabic words have more frequency of occurrence than the other types.
Mono Syllabic Words

<table>
<thead>
<tr>
<th>CV</th>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>sa</td>
<td>‘soil, tooth’</td>
<td></td>
</tr>
<tr>
<td>na</td>
<td>‘rain’</td>
<td></td>
</tr>
<tr>
<td>lho</td>
<td>‘pash’</td>
<td></td>
</tr>
<tr>
<td>mhi</td>
<td>‘person’</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>CVC</th>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>mih</td>
<td>‘fire’</td>
<td></td>
</tr>
<tr>
<td>siM</td>
<td>‘wood’</td>
<td></td>
</tr>
<tr>
<td>ric</td>
<td>‘niece’</td>
<td></td>
</tr>
<tr>
<td>key</td>
<td>‘work’</td>
<td></td>
</tr>
</tbody>
</table>

Disyllabic Words

In disyllabic words, Gurung has the (C) VC- (C) VC structure.

<table>
<thead>
<tr>
<th>V-CV</th>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>a-ghe</td>
<td>‘elder brother’</td>
<td></td>
</tr>
<tr>
<td>a-ma</td>
<td>‘mother’</td>
<td></td>
</tr>
<tr>
<td>i-yo</td>
<td>‘hand’</td>
<td></td>
</tr>
<tr>
<td>o-sū</td>
<td>‘first’</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>V-CVC</th>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>a-chab</td>
<td>‘bad’</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>VC-CV</th>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>al-li</td>
<td>‘younger brother’</td>
<td></td>
</tr>
<tr>
<td>as-yō</td>
<td>‘maternal uncle’</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>CVC-CVC</th>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>nam-sio</td>
<td>‘cloud’</td>
<td></td>
</tr>
<tr>
<td>lip-rat</td>
<td>‘tortoise’</td>
<td></td>
</tr>
<tr>
<td>ben-Dah</td>
<td>‘brinjal’</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>CV-CV</th>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tha-ha</td>
<td>‘flower’</td>
<td></td>
</tr>
<tr>
<td>lî-ba</td>
<td>‘tasty’</td>
<td></td>
</tr>
<tr>
<td>pî-bi</td>
<td>‘blue’</td>
<td></td>
</tr>
</tbody>
</table>

Trisyllabic Words

<table>
<thead>
<tr>
<th>CV-C V-CV</th>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>cu-ra-Ta</td>
<td>‘smoke’</td>
<td></td>
</tr>
<tr>
<td>li-wa-ri</td>
<td>‘spine’</td>
<td></td>
</tr>
<tr>
<td>tha-pa-ri</td>
<td>‘garden’</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>CV-CVC-CV</th>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>yu-kur-na</td>
<td>‘always’</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>CVC-CVC</th>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>bil-wat</td>
<td>‘guava’</td>
<td></td>
</tr>
<tr>
<td>mim-rob</td>
<td>‘light’</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>CVC-CV-CV</th>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>dhar-ba-ni</td>
<td>‘mirror’</td>
<td></td>
</tr>
</tbody>
</table>

Tetra syllabic Words

<table>
<thead>
<tr>
<th>CCV-CV-CVC-CVV</th>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>khe-ba-kol-mai</td>
<td>‘student’</td>
<td></td>
</tr>
</tbody>
</table>
3. MORPHOPHONEMICS

Most of the morphophonemic rules refer to addition of a sound or deletion of a sound. Plural marker is deleted when number is added to the noun.

1. Loss of plural marker

   Plural marker /-mai/  >  Ø, when it is preceded by numerals.

   \[ \text{Mila mhimai} \rightarrow \text{Mila mhi} \] ‘two cows’
   two cow+pl.               two cow+Ø

2. Plural marker /-mai/  >  /-ye/ when it is preceded by a nasalized vowel.

   \[ \text{mai} \rightarrow \text{-ye} / \text{nasalization-} \]

   \[ kõ + mai \rightarrow kõye \] ‘clothes’
   \[ mā + mai \rightarrow māye \] ‘kisses’

3. Loss of /i/

   The phoneme /i/ is deleted when it is preceded by the nasalized vowel.

   \[ dhî + ir \rightarrow dhîr \] ‘in house’
   house loc.

4. Loss second syllable in the first word

   \[ \text{tiya+ naga} \rightarrow \text{tinaga} \]
   today+ morning

   \[ \text{pana + naga} \rightarrow \text{panaga} \]
   tomorrow+ morning

5. Loss of last –m in a word while adding negative marker a- before the word

   \[ a- + cham \rightarrow acha \] ‘do not eat’
   \[ a- + yam \rightarrow aya \] ‘do not go’
4. MORPHOLOGY

4.1 NOUN MORPHOLOGY

The following is the details of the Noun Morphology of Gurung language.

4.1.1 WORD FORMATION

A word may consist of one morpheme, that is, base or root. Some words may consist of more than one morpheme in which it is either a base and one or more suffixes or it may be a combination of two /more words, that is, a compound word. Examples of some nominal bases are:

\[ /lho/ \quad \text{‘pash’} \\
/panar/ \quad \text{‘forest’} \\
/siur/ \quad \text{‘sea’} \\
/namsio/ \quad \text{‘cloud’} \]

Word classes in Gurung, which are established on morphological and syntactic criteria are: Noun, Verb, Noun Attributes, Adverbs, Connectors and Particles. Noun and verb may be established purely on morphological criteria while the rest of the word classes such as Attributes, Connectors and Particles etc. are established on syntactic criteria.

Pronoun forms a sub class of nouns because it takes substantives case markers. It may be followed by Substantives and Pronouns behave syntactically as subject, direct object, indirect object etc.

\[ Ma \quad + \quad lai \]
\[ I \quad + \quad \text{acc.case mark.} \]

\[ /Malai/ \quad \text{‘to me’} \]

Adjectives precede the noun they qualify. Numerals precede the noun they qualify.

\[ chyoba \quad kolo \quad \text{‘the small child’} \]
\[ small \quad child \]
\[ sōla \quad nagi \quad \text{‘three dogs’} \]
\[ three \quad dog \]
\[ Mi \quad achyaba \quad nasa \quad \text{‘two bad villages’} \]
\[ two \quad adjective \quad noun \]
4.1.2 NOUN

Nouns are those, which are taking case suffixes or number suffixes.

\[ dhĩ \] ‘house’

\[ dhĩ + mai \] ‘houses’

\[ noun + pl. \]

\[ dhĩmai \]

\[ dhĩ + ir \] ‘to home’

\[ noun+dat. \]

\[ dhĩr \]

Number

Gurung language has two numbers that is, singular and plural. Singular denotes one which is unmarked.

\[ /nawar/ \] ‘cat’
\[ /dhĩ/ \] ‘house’
\[ /me/ \] ‘cow’

Plural is marked with \(-\text{mai}\) and \(-\text{ye}\) ‘many’ and \(-\text{jaga}/\text{-chau}\) ‘all’. If plural is denoted by numerals it will not take any plural marker.

\[ dhĩ - mai \] ‘houses’
\[ aba – mai \] ‘fathers’
\[ nagi – jaga \] ‘dogs’
\[ kō - ye \] ‘clothes’
\[ nabu-chau \] ‘eggs’
\[ Mala – me \] ‘two cows’
\[ sōla – nagi \] ‘three dogs’

Gender

Gurung language is having natural gender. Genders become distinctive by the use of suffixes. For example, for male gender \(/-bokya/, /-\text{dhol}, /-\text{darhyal}\) and for female \(/-\text{mama}/, /-\text{me}/, /-\text{murli}/\) are the suffixes used after the noun.

Masculine

\[ mayum \] ‘man’
\[ cha \] ‘son’
\[ ra + bokya \] ‘he goat’
\[ pho+ darkya \] ‘male deer’
Feminine

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>mri</td>
<td>‘wife’</td>
</tr>
<tr>
<td>rimai</td>
<td>‘lady’</td>
</tr>
<tr>
<td>ra + mama</td>
<td>‘she goat’</td>
</tr>
<tr>
<td>pho + murli</td>
<td>‘female deer’</td>
</tr>
<tr>
<td>jha + me</td>
<td>‘daughter’</td>
</tr>
</tbody>
</table>

Inanimate nouns are coming under common gender. There is no gender marker. It is semantically predictable.

Inanimate Nouns

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>/dhį/</td>
<td>‘house’</td>
</tr>
<tr>
<td>/theb/</td>
<td>‘book’</td>
</tr>
<tr>
<td>/klanuba/</td>
<td>‘cart’</td>
</tr>
<tr>
<td>chal</td>
<td>‘her basket’</td>
</tr>
<tr>
<td>mihi</td>
<td>‘her eyes’</td>
</tr>
<tr>
<td>dhį</td>
<td>‘their house’</td>
</tr>
</tbody>
</table>

Case

Cases are a category of suffixes which establish syntactic relationship between nouns and verbs. In Gurung, there are six distinctive case suffixes denoting nominative, accusative, dative, genitive, locative and ablative.

Nominative Case

All noun stems whether singular or plural occurring freely without an overt case suffix are said to be nominative. If it is a human –ti is added to the subject.

Noun Stems

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>chyoam</td>
<td>‘Dogs bark’</td>
</tr>
<tr>
<td>ramați deba ki</td>
<td>‘Ram bought book’</td>
</tr>
<tr>
<td>kiti go kwi pri</td>
<td>‘You sing a song’</td>
</tr>
</tbody>
</table>

The noun ‘nagimai’ has occurred without any case suffix. It functions as the subject or as an agent to the verb ‘chyoam’. It is in the nominative case relation.
**Accusative Case**

Accusative case suffix denotes the direct object of the verb. It has only one suffix – *lai*.

\[
\begin{align*}
\text{the+mai} & \quad \text{Malai} & \quad \text{Moi} \\
\text{you+pl.} & \quad \text{me (acc.)} & \quad \text{see} & \quad \text{‘You(pl.) see me’}
\end{align*}
\]

**Dative Case**

The dative case denotes the recipient of the object of the verb and gives the meaning ‘to’ or ‘for’. The case marker is – *r*.

\[
\begin{align*}
\text{par +} & \quad \text{-r} & \quad \text{kho} \\
\text{field + dat.} & \quad \text{come} & \quad \text{‘Come to field’}
\end{align*}
\]

**Genitive Case**

The genitive case denotes possession of whatever the following noun denotes. – *l* is the genitive case marker.

\[
\begin{align*}
\text{cha-} & \quad \text{tapar} \\
\text{she+gen.} & \quad \text{basker} & \quad \text{‘Her basket’}
\end{align*}
\]

**Locative Case**

Locative case is formed by the addition of the locative case marker /-ir/ with noun

\[
\begin{align*}
\text{Mala} & \quad \text{chami} & \quad \text{Thaphar +ir} & \quad \text{mu} & \quad \text{‘My daughter is in the garden’} \\
\text{my daughter} & \quad \text{garden + loc.} & \quad \text{is}
\end{align*}
\]

\[
\begin{align*}
\text{kiyola} & \quad \text{chamai} & \quad \text{dhĩr} & \quad \text{mu} & \quad \text{‘Your sons are in the house’} \\
\text{your son(pl)} & \quad \text{house+loc} & \quad \text{is}
\end{align*}
\]

**Ablative Case**

The ablative case denotes the place from which an action starts. The case suffixes are /-wale/ and /-li/

\[
\begin{align*}
\text{lãpomai} & \quad \text{sĩdhu –wale} & \quad \text{Tie} & \quad \text{‘The leaves fall from the tree’} \\
\text{leaves} & \quad \text{tree – from} & \quad \text{fall down}
\end{align*}
\]

\[
\begin{align*}
\text{Ma} & \quad \text{nasai – li} & \quad \text{pana} & \quad \text{khal ŭum} & \quad \text{‘I shall come from the village tomorrow’} \\
\text{I} & \quad \text{village from} & \quad \text{tomorrow} & \quad \text{come+shall}
\end{align*}
\]
4.1.3 PRONOUN

A pronoun is a word, which substitutes the noun and it can take a number marker and case marker like the nouns. But gender marker is not used. Pronoun can be inflected for all persons while a noun is always inflected in the third person.

Gurung has the following pronouns:

a) Personal pronoun
b) Demonstrative pronoun
c) Interrogative pronoun
d) Reflexive pronoun
e) Indefinite pronoun

Personal Pronoun

The personal pronouns in Gurung are distinguished for three persons and two numbers. Gender distinction in pronoun is absent.

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>First Person</td>
<td>Ma ‘I’</td>
<td>Mi ‘we’</td>
</tr>
<tr>
<td>Second Person</td>
<td>thr ‘you’</td>
<td>themai ‘you’</td>
</tr>
<tr>
<td></td>
<td>ki ‘you(elder)’</td>
<td>kimai ‘you(pl)(elder)’</td>
</tr>
<tr>
<td></td>
<td>kyo ‘you(hon.)’</td>
<td>kyomai ‘you(pl.) (hon.)’</td>
</tr>
<tr>
<td>Third Person</td>
<td>cha ‘he, she, it’</td>
<td>chamai ‘they’</td>
</tr>
</tbody>
</table>

Demonstrative Pronoun

The demonstrative pronominal forms in Gurung are /chu/ ‘this’ and /cha/ ‘that’ indicates proximate and remoteness respectively.

chu me ya
this cow is ‘This is cow’

cha Mai theb ya
that my book is ‘That is my book’

If the number marker occurs with the demonstrative pronouns, it is added to both the attribute and the noun

themai chamai
they (pl) son + pl ‘Their sons’
**Interrogative Pronoun**

Interrogative pronouns of Gurung are /to/ ‘what’ /khabai/ ‘whose’

\[
\begin{align*}
ki & \quad to & \quad chaimo & \quad \text{‘What do you eat’} \\
you & \quad \text{what} & \quad \text{eat} & \\
cha & \quad khabai & \quad toh & \quad ya? & \quad \text{‘Whose horse is that?’} \\
\text{that} & \quad \text{whose} & \quad \text{horse} & \quad \text{is}
\end{align*}
\]

**Reflexive Pronoun**

The pronouns are formed by adding ‘-ti’ with the nominal base

\[
\begin{align*}
chu & \quad Ma+\bar{t}i & \quad lai & \quad \text{‘I made it myself’} \\
\text{this} & \quad \text{my+self} & \quad \text{make+pl.} & 
\end{align*}
\]

**Indefinite Pronoun**

Following are the few examples of indefinite pronoun. These pronouns do not refer to any definite person or thing but to person or thing in general.

\[
\begin{align*}
t\bar{a} & \quad - & \quad \text{‘everyone/everything’} \\
t\bar{a} & \quad char & \quad yai & \quad \text{‘Everyone went there’} \\
\text{everything} & \quad \text{there go+past} & \\
t\bar{a} & \quad mro & \quad yai & \quad \text{‘Everything see’} \\
\text{everything} & \quad \text{seen} & \\
toi & \quad - & \quad \text{any/anything} \\
\text{char toi mu?} & \quad \text{‘Is there anything?’} \\
\text{Is} & \quad \text{there anything?} & \\
khabade & \quad - & \quad \text{anybody} \\
\text{chu} & \quad \text{ke} & \quad khabade & \quad \text{laba} & \quad \text{khai} & \quad \text{‘Anybody could do this work’} \\
\text{this work anybody do can} & 
\end{align*}
\]

**4.1.4 ADJECTIVE**

An adjective is a word which qualifies a noun and precedes a noun in the construction.
chāba  kolo  small  child  ‘The small child’

targya  to  white  horse  ‘The white horse’

sōla  nagi  three  dogs  ‘Three  dogs’

A numeral when added in the adjectival phrase it precedes the adjective

Mi  achawa  nasa  two  bad  village  ‘Two bad villages’

Mi  chawa  nasa  two  good  village  ‘Two good villages’

Further a demonstrative pronoun when added to the qualified adjectival construction, it occurs in the beginning of the construction.

chumayum  kolomai  Mi  i  sō  these  child+pl  two  or  three  ‘These two or three children’

Classification of Adjective

There are two types of adjectives - qualitative and quantitative

Qualitative

Adjectives which attribute quality to the noun are called qualitative adjective.

chawa  mayā+mai  good  boy+pl  ‘The good boys’

piMya  lapo  green  leaf  ‘Green leaf’

Quantitative

The adjectives which refer to the quantity of the nouns to which they are attributed, are quantitative adjectives.

toi  mui  some  money  ‘Some money’

Mi  achab  nasa  two  bad  village  ‘Two bad villages’
4.1.5 NUMERAL

Numerals are a sub class of nouns. Numerals are of two types namely cardinal numerals and ordinal numerals.

**Cardinal Numbers**

/ghri/ ‘one’  
/Mi/ ‘two’  
/sõ/ ‘three’  
/pli/ ‘four’  
/Ma/ ‘five’  
/Tu/ ‘six’  
/gi/ ‘seven’  
/pre/ ‘eight’  
/ku/ ‘nine’  
/chiu/ ‘ten’

From eleven onwards, the numerals are formed by compounding in which the first number would be the numeral expressing ‘ten’ and the second number would be any one of the cardinal numerals between 1 to 9. The numeral for ten is ‘chiu’. The compound numerals are from eleven to nineteen and these are as follows.

\[
\text{chiu} + \text{ghri} = \text{eleven} \\
10 + 1 = 11
\]

\[
\text{chiu} + \text{Mi} = \text{twelve} \\
10 + 2 = 12
\]

\[
\text{chiu} + \text{sõ} = \text{thirteen} \\
10 + 3 = 13
\]

Higher numerals are counted in tens.

\[
\text{pli} + \text{chiu} = \text{forty} \\
4 + 10 = 40
\]

\[
\text{Tu} + \text{chiu} = \text{sixty} \\
6 + 10 = 60
\]

\[
\text{gi} + \text{chiu} = \text{seventy} \\
7 + 10 = 70
\]

**Ordinal Numbers**

Ordinal numbers are formed by the addition of the ordinal marker to the base of the cardinal numerals, ordinal marker is /–sũ/.

/ghrisũ/ ‘first’
Generally, the ordinal marker is the same for both animate and inanimate nouns. Though the numerals are available in their language, the Hindi numerals are used frequently by the Gurung speakers.

4.1.6 CLASSIFIER

In Gurung /la/ is the classifier. It occurs with the cardinal numerals. The /la/ functions as the indefinite article also.

<table>
<thead>
<tr>
<th>Mila</th>
<th>nagi</th>
</tr>
</thead>
<tbody>
<tr>
<td>two +classifier</td>
<td>dog</td>
</tr>
<tr>
<td>‘Two dogs’</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>sōla</th>
<th>nagi</th>
</tr>
</thead>
<tbody>
<tr>
<td>three+classifier</td>
<td>dog</td>
</tr>
<tr>
<td>‘Three dogs’</td>
<td></td>
</tr>
</tbody>
</table>

4.2. VERB MORPHOLOGY

Verb is a class of words inflected for the categories of tense, aspect and / or mood. Verb stems may either be simple or complex.

A simple verb stem consists of only a root. A complex stem has a root followed by one or more derivational formative elements.

- **kheba** ‘read’
- **Tība** ‘hit’
- **theba** ‘keep’
- **swieba** ‘swell’

<table>
<thead>
<tr>
<th>kheba</th>
<th>khe+ -ba</th>
<th>‘to read’ ‘reading</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tība</td>
<td>Tī + -ba</td>
<td>‘to hit’ ‘hitting</td>
</tr>
<tr>
<td>theba</td>
<td>the + -ba</td>
<td>‘to keep’ ‘keeping</td>
</tr>
<tr>
<td>swieba</td>
<td>swie+ -ba</td>
<td>‘to smell’ ‘smelling</td>
</tr>
</tbody>
</table>

Herein the simple stems /khe/ , /Tī/ , /the/ , /swie/ transforms to complex stems with addition of /-ba/ ‘to’

4.2.1 VERB

A verb in Gurung may be defined as a word that can be followed by tense – aspect-mood markers. The conjugation of verbs is relatively simple. There is no change for person or number. Verb has affirmative and negative forms, and also verb includes finite and non-finite forms.

4.2.1.1. FINITE VERB

Gurung has three moods- Indicative, Imperative and Suppositional. Finite forms are marked for tense – aspect – person which help formation of independent sentences.
Tense

Three tenses are available i.e., Present, Past and Future

**Present Tense**

The base alone is used as the present tense. In the following sentences the substantive verb is /-ya/. The suffix /-mu/, /-mo/ and /-ml/ is the present habitual marker.

- *chu nagi ya* ‘This is a dog’
- *Ma kań cha+mu* ‘I eat rice’
- *kolo kilai Myom* ‘The child sees you’
- *cha ranas ya+mo* ‘He goes to Market’

**Past tense**

In the following sentences the past tense is indicated by the inflections of the substantive verb /-i/ and /-ō/

- *cha kandhar ya+i* ‘He went up the hill’
- *ki khanirai ayō* ‘You found nowhere’

**Future tense**

In the following sentences suffixes of the future tense are /-tum/ and /-syō/. But generally the Gurungs do not make distinction between present tense and future tense in the formation. Hence Gurung language may be treated as having two tier tense system that is, past and non- past.

- *ki: yal tum* ‘You(sg.) shall go’
- *cha khoibo ya+syō* ‘He will go to temple’
- *Mi pana yal tum* ‘We shall go tomorrow’
Aspect

The category of aspect has three-way opposition depending on the state of action in terms of its occurrence over a period of time.

**Habitual Aspect**

The habitual aspect is marked by /–m/ suffixed to the verb base.

<table>
<thead>
<tr>
<th>verb</th>
<th>base</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>niu</td>
<td>orthi-m</td>
<td>‘The birds fly’</td>
</tr>
<tr>
<td>meti</td>
<td>Mai pi-m</td>
<td>‘The cows give milk’</td>
</tr>
</tbody>
</table>

**Durative or Progressive Aspect**

It indicates action, which is limited in duration and is in progress and is marked by /–mo/ for present progressive, /–mu /, /-Dila/ for the past progressive.

<table>
<thead>
<tr>
<th>verb</th>
<th>base</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>me</td>
<td>rerina mu</td>
<td>‘The cow is grazing’</td>
</tr>
<tr>
<td>kolo</td>
<td>chara kuina mo</td>
<td>‘The child is sitting there’</td>
</tr>
<tr>
<td>Mi</td>
<td>Tapri pri mu</td>
<td>‘We are writing a note’</td>
</tr>
<tr>
<td>Ma</td>
<td>tā dinar roya mu</td>
<td>‘I was sleeping all the days’</td>
</tr>
<tr>
<td>ki</td>
<td>khe –Dila-mula</td>
<td>‘You(sg) were reading’</td>
</tr>
</tbody>
</table>

**Mood**

Mood expresses the attitude of the speaker in terms of the obligatory, necessity, desirability etc. The Modals generally co-occur with the tense auxiliary.

**Mood of Obligation**

Mood of obligation is expressed by the auxiliary /–tum/. It follows the verb base in the construction.

<table>
<thead>
<tr>
<th>verb</th>
<th>base</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>kiti</td>
<td>chu bil tum</td>
<td>‘You should say this’</td>
</tr>
</tbody>
</table>
Ma khal tum
I come + should ‘I should come’

Necessity / Desiderative Mood

Necessity/Desiderative marker is /–mu/ which follows the verb modal base.

Ma toi mui maimu
I some money want ‘I want some money’

Ma khaṭa maimu
I come+to want ‘I want to come’

Dubitative Mood

It expresses doubt or uncertainly on the part of the speaker and is marked by the use of /-kham/

chamaiṭi Muil kham
they ask+mood ‘They may ask’

chu tal kham
It happen + mood ‘It may happen’

Imperative Mood

The mood expresses command of the speaker in the imperative mood.

Mai dhī+ir yath
my house+to go ‘Go to my house’

Mai theba churi bouth
my book here bring ‘Bring my book here’

yumar phirvaith
stone on step ‘Step on the stone’

Permissive Mood

The mood of the speaker expressing permission or wish is permissive mood.

chamai taM khal+pin
them all come + per.mood ‘Let them all come’
Indicative Mood

The sentences, which express statements, have the indicative mood. It is unmarked.

\[
\begin{align*}
\text{cha Mai am ya} & \quad \text{she my mother is} & \quad \text{‘She is my mother’} \\
\text{Ma nasar Tim} & \quad \text{I village+in live} & \quad \text{‘I live in a village’}
\end{align*}
\]

Interrogative Mood

The sentences expressing question are the interrogative mood.

\[
\begin{align*}
\text{ki} & \quad \text{chu lal kham} & \quad \text{you it can do} & \quad \text{‘Can you do it’} \\
\text{chamai dh} & \quad \text{ĩr mu} & \quad \text{they home+at are} & \quad \text{‘Are they at home’}
\end{align*}
\]

Conditional Mood

Conditional mood is expressed by prefixing /yadhi/

\[
\begin{align*}
\text{yadhi ki bilan khaiye Mi chu chanj lam} & \quad \text{if you in time come we examine this} \\
& \quad \text{‘If you come in item we will examine this’}
\end{align*}
\]

4.2.1.2 CAUSATIVE VERB

When the agent performs an action through another agent the verb is causative one. The second agent is realized as the object. Adding /-i/ to the intransitive or the transitive verb forms the causative verb.

\[
\begin{align*}
\text{chati Malai khabalai mui pin bi mu} & \quad \text{she someone me rupees give make + caus.} \\
& \quad \text{‘She is making someone to give money’}
\end{align*}
\]

\[
\begin{align*}
\text{chamai toh dheiba bandie} & \quad \text{‘Their horse is made to run’} \\
\text{their horse run+to is made}
\end{align*}
\]

\[
\begin{align*}
\text{Ma thalai dhei+ba bandie} & \quad \text{‘I am making the horse run’} \\
\text{I horse+pl run + to is making}
\end{align*}
\]
4.2.1.3 NEGATIVE VERB

The form a- is prefixed to the verb which indicates negation conveying the meaning of ‘no’ / ‘not’. It is inflected for all persons and Negation is also expressed by the use of word /aMi/

- **charkholi a-bido**
  - loudly negation+speak
  - ‘Don’t to speak loudly’

- **Ma keylala a-ţu**
  - I work+to negation+have
  - ‘I do not have to work’

- **Ma tîMi a-khâ**
  - I today negation +coming
  - ‘I am not coming today’

- **cha aMi de chu**
  - that not but this
  - ‘Not that one but this’

- **chu chabasai aMi**
  - this eatable negation
  - ‘This is not eatable’

4.2.1.4 Auxiliary Verb

The auxiliary verbs in Gurung are used in combination with other verbs and in the expression of state and the time of action the verbs.

- **chari sônla nagi ya**
  - these three dog are
  - ‘There are three dogs’

- **cha yal tum**
  - she go will
  - ‘She will go’

- **chatî niu seail kham**
  - he bird kill may
  - ‘He may kill the bird’

4.2.1.5 Compound Verb

The compound verbs include the first element is the nominal base and the second element is the verb base.

- **sugar laba**
  - ‘clean’

- **ponba neba**
  - ‘quarrel’

- **theba pûba**
  - ‘shout’
4.2.2 ADVERB

Adverbs are the classes of words, which are used to modify the meaning of the verb. These occur before the verbs and indeclinable. Semantically, Adverbs are categorized as Adverb of Place, Adverb of Time and Adverb of Manner.

Adverb of Place

churi 'here
chari 'there'
khani 'where'
mai 'below'
chuli 'after'

Adverb of Time

khoyo 'when'
țiya 'today
pana 'tomorrow'
țel 'yesterday'
maisar 'evening'
khau 'who'

Adverb of Manner

alohbaṭi 'helplessly'
toyoli 'bravely'
saințosi 'happily'

4.2.3. NON-FINITE VERBS

The nonfinite verbs in Gurung comprises of infinitive, verbal noun, gerund and participle.

Infinitive

The infinitive is expressed by adding ‘-ba’ suffix to the root.

\[
\begin{align*}
ti & + ba = \text{to fall} \\
kuprat & + ba = \text{to float} \\
plica & + ba = \text{to flow} \\
rosa & + ba = \text{to lean} \\
khlo & + ba = \text{to play} \\
yat & + ba = \text{to shut} \\
țu & + ba = \text{to spit}
\end{align*}
\]

Verbal Noun

Adding the suffix /-ba/ to the root base, forms a verbal noun

sai-ba ‘dancing’
cho-ba ‘grazing’
4.2.4. CLITICS

Clitics are the bound morphemes, which do not take suffixes for tenses or cases, but are capable of taking another clitic. The clitics are of two kinds that is, free clitics and bound clitics. Free clitics are independent of context in their occurrences whereas bound clitics are context specific that is, these occur only with the demonstrative pronouns.

- **chu** ‘this’
- **cha** ‘that’
- **chumai** ‘these’
- **chamai** ‘those’

Here /u/ is the clitics which indicates proximate and /a/ represents the remote demonstratives.

4.2.5 PARTICLES

Particles have a functional meaning and these modify the nouns or the verbs. The particles may be defined as words or morphemes capable of occurring independently. Particles may be broadly classified into Interrogative Particles, Negative Particles, Affirmative Particles and the particles of particularization. Interrogative particles and negative particles have been dealt in the earlier sections. Both have functional meanings

**Affirmative Particle** is ā ‘yes’

ā cha Mai chami ya ‘Yes, she is my daughter’

yes, she my daughter is

**Particles of Particularization**

The substantive verbs mo, mu and ya are the particles specifying particularizations.

- **chu nagi ya** this dog is ‘This is a dog’
- **churi Mi nawar mo** here two cat are ‘Here are two cats’
- **churi nawar mu** here cat is ‘Here is a cat’
Voice

In the passive construction of Gurung, the suffix /-mu/ is added to the verb base

Active voice: \( \text{cha dewa khem} \)
he book read ‘He reads a book’

Passive: \( \text{cu dewa chaṭi kheina+mu} \)
a book he read + passive ‘A book is read by him’
5. SYNTAX

Gurung is a subject – object – verb language. It consists of noun phrase and verb phrase. Noun phrase functions as the subject. There can be no sentence without a predicate. Sometimes predicate itself may stand for a sentence. Sentences can be classified into different types according to their function and structure.

There are different types of sentences according to the functions

- Declarative
- Interrogative
- Imperative
- Negative
- Causative
- Co-ordination

5.1 DESCRIPTION OF TYPES OF SENTENCES

There are six types of Sentences realised in Gurung. They are the following

**Declarative Sentences**

It is a simple sentence, which has one subject and one predicate.

\[
\text{nagi+mai} \ chyoam \\
\text{dog + pl} \quad \text{bark} \\
\text{‘Dogs bark’}
\]

\[
\text{chumai} \ Mai \ dhĩ+mai \ ya \\
\text{these my house+pl} \quad \text{are} \\
\text{‘These are my houses’}
\]

**Interrogative Sentences**

In Gurung language, there are two types of interrogative sentences. One is yes/no questions and ‘wh’ type question sentence. Examples are given below:

**Non-Wh Question Type**

This type of interrogative sentence is indicated by changing the intonation of the sentence

\[
\text{ca} \ kila \ chami \ wa? \\
\text{she your daughter} \\
\text{‘Is she your daughter?’}
\]

\[
\text{kila} \ dhĩe \ a+re\ i \ wa? \\
\text{you house not get+pl} \\
\text{‘Have you got no house?’}
\]
Wh Question Type

This type of sentence is formed by addition of the interrogative particles in the sentence. It generally precedes the verb.

- *kila kolo mai khanir mu*  
  your child+pl where are  
  ‘Where are your children?’

- *ki khanir Tim*  
  you where live  
  ‘Where do you live?’

- *ki to lam*  
  you what do  
  ‘What do you do?’

Imperative Sentence

Imperative sentence involves only the second person where the subject or the doer can occur optionally. The verb alone may indicate the imperative mood.

- *Mai klanu+r yath*  
  my cart+to to go  
  ‘Go to my cart’

- *chu kath*  
  it hold  
  ‘Hold it’

- *anuwath chu*  
  break it  
  ‘Break it’

Negative Sentence

Gurung verbs being added with the negative marker /a-/ help formation of the negative sentences.

- *chati lal a-kha*  
  he it not – do  
  ‘He can not do it’

- *charkholi a-pon*  
  loudly not + speak  
  ‘Do not speak loudly’

- *chati kye alal atu*  
  he work not +shall do  
  ‘He should not do the work’

Causative Sentences

Action pertaining to the subject and the indirect object is expressed through the causative sentences. The causative verb in their sentence constitutes the verb phrase.
Co-ordination Sentences

Co-ordination is a symmetrical relationship between the clauses and is independent one in meaning. The co-ordinating connectives are /ni/ ‘and’ and /i/ ‘or’ for conjunction and disjunction respectively. These bring about a co-ordinating relationship among two or more noun phrases or two or more independent clauses.

5.2 DESCRIPTION OF PATTERN OF SENTENCES

In Gurung, the sentences are classified into the following groups according to their respective patterns.

Simple Sentence
Complex Sentence
and
Compound Sentence

Simple Sentence

A simple sentence has only one subject and a predicate. In Gurung language sentences are of subject – object - verb pattern.

chu nagi ya
this dog is
‘This is a dog’

cha khebadhūr yam
he school + to goes
‘He goes to school’
Complex Sentence

Complex sentence consists of a simple sentence which constitutes the principle or the main clause of the sentence and one or more subordinate clauses.

\[
\text{cha roynamu khoyā Ma chalai Myoț yai}
\]

‘He was sleeping when I went to see him’

\[
\text{cha satyai osū Ma kiyolo phrem}
\]

‘He might have gone before I reach them’

Compound Sentence

Two or more simple sentences constitute a compound sentence. Each part of a compound sentence contains a subject and a predicate and thus constituting a separate clause. The two simple sentences in a compound sentence may be juxtaposed. In Gurung, these are connected with /ni/ ‘and’ which may remain understood as well. The process of conjoining may take place both in the nominal and verbal phrases or the co-coordinated sentences.

\[
\text{Mai pali pleyerabi ne Ma kuruyau ya}
\]

‘My foot slipped and I fell down’

\[
\text{khabā char ya khabā syoka ya}
\]

‘Some are new, some are old’
<table>
<thead>
<tr>
<th>Author(s)</th>
<th>Year</th>
<th>Title and Information</th>
</tr>
</thead>
<tbody>
<tr>
<td>Block, Bernard and G. L. Trager</td>
<td>1942</td>
<td><em>Outline of Linguistics Analysis</em>, Linguistic Society of America, Baltimore, Md.</td>
</tr>
<tr>
<td>Census of India</td>
<td>1991</td>
<td><em>District Census Hand Book, North, South East and West Districts</em>, Series 22, Sikkim Part XII – A &amp; B. Published by Directorate of Census Operations, Sikkim</td>
</tr>
</tbody>
</table>
“khaili yom  kaga  siva-di  ghri  mlogya  phuri”

“how  hen  crow  kill-p.t  one  black  snake”

chonbai  sīdhur-bai  Tahl-bai  chuwo  ghri  kaga
sprea  banyan  tree-of  branches-of  nest  one  crow

ni  chal  phresyo,  ghri  kaga  yom  Ti+  la.  cha
and  his  wife  one  crow  hen  live+pas.ten  the

chuwo+  n  pli  cuba  phū  khabele  cha+mae  sewa
nest-in  fous  mall  eggs  great  care+with  their  parents

la+ba  cha  sīdhur-r  khun  ghri  mlogya  phuri
guard  +pas.ten  that  tree-in  hallow-of.  one  black  snake

khabele.  Kaga+mae  bele  Miba  yukurna
greatly  crow+pl.  greatly  fear+pas.ten  very  time

kaga  yom  phū  pi-ba.  cha  phuri  chuwo+  r
crow  hen  eggs  lay  +pas.ten  the  snake  nest+to

khai  ba  ni  chaba+mula
crawl+pas.ten  and  eat  +pas.ten

“yade  mlogya
if  black  snake  my  eggs  this  time  eats  up

ni  Ma  chu  sīdhur+bai  Ma  a-Ti-ba  Mi
and  I  this  tree+of  anylonger  refused  +to  live  we

khantoi  chuwo  bandi+syo”  mrisyolai  mayulai  bie
somewhere  nest  build+must  mother  bird  husband  said

“Mi  syombai  churi  Tiba+mula.  Ma  Mai
we  a  long  time  here  live+pas.ten  I  my
dhī sunya bandi a+kha chali khanṭa
home desert+to bear not + can and elsewhere

Tiba aya” kagati bie. chamai khoyan ponba+mu,
to live go crow say+pas.ten they talk +pre.ten. cont

chade ghri theba+ponba+mu key thie
while a hiss+pr.cont. sound just

Thikan chamai Mai. chamai rai to kye ja
hear+pas.ten them below they know+p.t what sound meant

chamai alohbati kuba chamai chwo+r phū thin
ey helplessly sit+pas.ten their nest+ in egg protect

kosis laba. chu mlogya phuri krai
try+p.cont. the black snake creep+pas.ten higher and

chuwo+n cheTo krai. chaliso tebaponba ni
nest +to closer creep+it then loud sound with

new+mai nepa laba khabal rego+ r ordi. mlogya
bird+pl strike+to hetried terror+in flow+p.t black

phuri ghri se ghri laidi phū lohoi
snake one by one keep +pas.ten eggs swallow+pas.ten

chamai alouli chuwo+n khai, chamai chuwo+n
the parents slowly nest+to come+pas.ten they nest+in

khōhtei yoi. kagati bei” Ma ghri yoltum
empty find+would crow say+pas.ten I a worry find

chu achyab phuri+lai saiba
their murderous snake+accu. to destroy

“ ki khaili nepa chane balo nepa? chal sun
you how ever him fight, his string

achab mu” chal phresyo atṭiṭe bei
so deadly is his wife despair+in say +pas.ten

“Mai bayan, ki nu aladh Made ghri thun yoi
my dear, you not worry I one friend get+pas.ten
who snake enough cunning to destroy crow say+pasten and

he another tree+under flow off+pasten which his friend

jackal live +pasten

how snake always

eggs eatup+pasten jackal hear+pasten when he say+pasten

my friend who cruel and greedy he always

bad and with meet+to I no fear

I already him destroy +to a plan think is

oh it what that me say+pasten crow

be +to ja Malai beidh kagaiti

say+pasten then jackal overheard whispered his

friend snake destroy+to what do+should

krow his nest+in. back to and his wife plane

tell+pasten risky rather crow say +pasten we careful have + will

I my eggs save+to anything do +will crow

mother say + pas.ten bravely

so they kings palace towards flow+pasten off the palace
rego arela. chamai mrudhin pai tahpar ir ghri theba.

for no they palace+ in golden+ in a big

raha mula khanir mruchahmhi madimula chamai Moi
pond approach+ pas. ten where the royal ladies bath their golden

marron, hira ase ne agu ghana rahai chor
chain pearl necklace and other jewellery pond edge

thei+mula. kaga yom mai ordi, ghri bala
lay + pas. ten crow hen down flow + pas. ten a chain

kie chal shur ni ordi Tonlai khonir
with her beak and flying start+ pas. ten where

cha Tiba+mula sidhu bade. khoyo mrudhin
she live+ pas. ten tree towards when palace

keylabamhiti mroi kaga lilidei maraichura chamai
guard + pl. see+ pas. ten crow chased golden chain the

kaga+maili khunir chura Tiwai
crow+ pl. hollow-in chain drop+ pas. ten in

chu chamaite mroi. ghri keylab+a mai sindhu-r krei chuna
the they see+ pas. ten one guards tree+ to climb+ pas. ten chain

yomu cha chal yo nor jhoi chura yomu cha
get+ to he his hand hole in chain get+ to he

mroi ghri mlogya phuri preriba+mula chu balo bhobaparei
see+ pas. ten a black snake crawl+ pas. ten these one hard stick

chai liba sewai ni cha mlogya phuri
his club kill+ pas. ten and that black snake

siyai
die+ pas. ten

kaga ni kaga yom cha sidhur
crow and crow hen that tree in

saitoribi Tie chaliso ni lo chyoba chaja phei
happily live+ pas. ten afterwards and many little baby have+ pas. ten

-------------------------------------------------------------------------------
NEWARI

S.GANESH BASKARAN

1. INTRODUCTION

The present study gives out the grammatical sketch of Newari language spoken in Sikkim state based on the data collected at the time of field investigation during November 1999 to January 2000.

1.1 FAMILY AFFILIATION

According to Grierson (1909: Vol. III) Newari Language belongs to the Non-Pronominalized Himalayan group of Tibeto-Burman sub family. As per the subsequent classification by Paul Benedict the Newari (in Sikkim) belongs to the “Bahing-Vayu” branch of Tibeto-Burman sub family and Newari shares similarities to both Bahing and Khambu under the mentioned branch. [Benedict: 1972]

1.2. LOCATION

According to Grierson (1909, p-221) “The Newars were the ruling race in Nepal before invasion of the Gurkhas and still they constitute the largest section of the inhabitants.” The inhabitants of Katmandu are to a great extent Gorkhas. In Patan, Bhatgaon and most of the smaller towns of Nepal the Newars form the bulk of the population. The number of Newars outside the valley is small and most of them returned from Darjeeling and Sikkim.

1.3. SPEAKER’S STRENGTH

So far as Indian Census is concerned the Newari is majorly concentrated in sikkim. According to 1961 Census of India Vol.-I part. II (ii) language Tables p-169 the Newari language speakers are distributed in the following states. Since Newari is returned by less than 10000 speakers it could not qualify to appear in the language list in the last four Censuses from 1971 to 2001.

<table>
<thead>
<tr>
<th></th>
<th>Total</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>India</td>
<td>284</td>
<td>188</td>
<td>96</td>
</tr>
<tr>
<td>Bihar</td>
<td>20</td>
<td>20</td>
<td></td>
</tr>
<tr>
<td>Maharashtra</td>
<td>6</td>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td>West Bengal</td>
<td>111</td>
<td>70</td>
<td>41</td>
</tr>
<tr>
<td>North East Agency</td>
<td>4</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>Sikkim</td>
<td>143</td>
<td>113</td>
<td>30</td>
</tr>
</tbody>
</table>

[The bilingualism data is not available in Vol. I part II-c(ii) Language Tables of 1961 Census.]
1.4 SOCIOLINGUISTIC SETTING

Newars are a trading community. From their history and tradition it is believed that the present Newars originated from a number of ethnic groups, namely, the ‘Abhiras’, the ‘Kirates’, the ‘Lichhawis’, the ‘Vaishya Thakuris’, the ‘Karnatakas’ etc. The Newars have migrated to Sikkim from eastern part of Nepal. In their original homeland the Newars had six-tiers of occupational groups. But this six-tier group system has been abolished among the Newars after their immigration into Sikkim. And all the Newars call themselves Pradhans only.

The primary occupation of the Newar community is trade along with agriculture. The subsidiary occupations are weaving, carpentry etc. at present.

Though Newar people are having their own language known as Newari but they use Nepali also for the purpose of communication both at home and outside home.

The co-existence of Buddhism and Hinduism forms the base of religion in Newar community and the predominant trait in Newar religion is animism.

At present the Newars are concentrated in all the districts of Sikkim.

The sociolinguistic setting of Newari can be explained on the extent of its use as mother tongue and the extent of use as other tongue in the different levels.

Newari as mother tongue is used in different levels like home, kin and community. The use of mother tongue is related in three ways in descending order of generation, that is, parent ego children in the home and extra kin situation. Thus 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 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 of Education, Administration, Judiciary and Mass media the role of Newari 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 in Newari only. The Newari people use Prachalipi and Ranjalipi scripts. The Newari language is taught upto VIIth standard in the rural and semi urban areas in Sikkim.

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

In the level of Judiciary also Newari language is used in informal oral communication in the lower courts during the cross examination of the convicts by the Lawyers and the Judge. The social workers of the registered organisations interact with
both the parties of litigation in the lower courts in Newari and helped them to come to a possible settlement and to convince them.

In the domain of Mass media, Doordarshan and private television channels telecast folk musics and dramas in Newari language.

The Government of Sikkim encourages Newari people to continue their cultural programme in Newari on festive occasions. The local magazines are publishing the poems and stories. The Sikkim Government patronises preparation of dictionary and glossaries in Newari language and extends necessary financial aids to the welfare association of Newari for the purpose.

Thus, it is evident that though the Nepali and Hindi being the super imposed variety; control the formal domains of Newari as a mother tongue. Which also has a very important role in the sociolinguistic scenario of Sikkim state as a whole.

1.4. REVIEW OF EARLIER LITERATURE

According to LSI Vol. III page No: 214-221 the Newari language was used for literary purposes at early period. The oldest Newari manuscript as yet known was in the 14th century, but our knowledge about Newari literature is very limited. Grierson reports that the script used for Newari is an Indian one (Devnagari). It has been developed from the old Brahui alphabet. The standard words and phrases have been received from Nepal. The Pronunciation, Article, Noun, Gender, Number, Case, Post position, Adjectives, Numerals, Pronouns, Verbs, Verb substantives, Tense, Verbal Noun, Passive voice, Causative, Negative and order of words have been discussed.

2. PHONOLOGY

2.1 PHONEMIC INVENTORY

There are 5 vowels and 33 consonants identified as phonemes in Newari Language.

2.1.1 THE SEGMENTAL PHONEMES

Vowels

<table>
<thead>
<tr>
<th></th>
<th>Front</th>
<th>Low</th>
</tr>
</thead>
<tbody>
<tr>
<td>High</td>
<td>i</td>
<td>u</td>
</tr>
<tr>
<td>Mid</td>
<td>e</td>
<td>o</td>
</tr>
<tr>
<td>Low</td>
<td>a*</td>
<td></td>
</tr>
</tbody>
</table>

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

Consonants

<table>
<thead>
<tr>
<th></th>
<th>Bilabial</th>
<th>Labiodental</th>
<th>Alveolar</th>
<th>Retroflex</th>
<th>Palatal</th>
<th>Velar</th>
<th>Glottal</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>vl.</td>
<td>vd.</td>
<td>vl.</td>
<td>vd.</td>
<td>vl.</td>
<td>vd.</td>
<td>vl.</td>
</tr>
<tr>
<td>Stops</td>
<td>p</td>
<td>b</td>
<td>t</td>
<td>d</td>
<td>T</td>
<td>D</td>
<td>c</td>
</tr>
<tr>
<td>Aspirants</td>
<td>ph</td>
<td>bh</td>
<td>th</td>
<td>dh</td>
<td>Th</td>
<td>Dh</td>
<td>ch</td>
</tr>
<tr>
<td>Ficatives</td>
<td>f</td>
<td>s</td>
<td>z</td>
<td>s’</td>
<td>h</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nasals</td>
<td>m</td>
<td>n</td>
<td>M</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Laterals</td>
<td></td>
<td>l</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Trill/Flap</td>
<td></td>
<td>r</td>
<td>R</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Semi vowel</td>
<td>w</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>y</td>
</tr>
</tbody>
</table>

Contrasting Pairs (vowel)

/i/~e~/  \imúca  ‘ant’
\elá  ‘liquor’
/i~u~/  \pira  ‘setting board’
\púsá  ‘lid’
| / o~ a / | kót | ‘coat’ |
|          | hár | ‘necklace’ |
| / u~ a / | kusa | ‘umbrella’ |
|          | sânú | ‘box’ |
| / o~u /  | posú | ‘animal’ |
|          | pusa | ‘lid’ |

**Contrasting Pairs (Consonants)**

| / p ~b/ | pā | ‘guests’ |
|          | bé | ‘ground’ |
| /p ~ f/  | pása | ‘friend’ |
|          | fèy | ‘air’ |
| / t~ d / | tál | ‘lake’ |
|          | de | ‘heat’ |

| / T~ D / | Ta | ‘lock’ |
|          | Dö | ‘bull’ |
| / c~ j / | cakhú | ‘bird’ |
|          | já ra | ‘diahoria’ |
| / k~ g / | kála | ‘wife’ |
|          | galá | ‘goitre’ |
| / ṭ~ k / | ṭá | ‘mango’ |
|          | ká | ‘blind’ |
| / ph~ bh / | phi | ‘sand’ |
|          | bhurá | ‘old man’ |
| / th~ dh / | thá la | ‘utensils’ |
2.1.2 SUPRASEGMENTAL PHONEMES

In Newari, there are two supra segmental features identified such as Tone and Nasalization.
Tone

Meaning distinction can be made by distinguishing the tone in a syllable. Generally the tone is marked on the vowel of the syllable. In Newari, there are three different Tones identified that is, rising, falling and level. Tone is phonemic in Newari.

<table>
<thead>
<tr>
<th>Newari</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>wa</td>
<td>‘rain’</td>
</tr>
<tr>
<td>wá</td>
<td>‘grains’</td>
</tr>
<tr>
<td>wà</td>
<td>‘teeth’</td>
</tr>
<tr>
<td>sì</td>
<td>‘louse’</td>
</tr>
<tr>
<td>sí</td>
<td>‘fruit’</td>
</tr>
<tr>
<td>si</td>
<td>‘wood’</td>
</tr>
<tr>
<td>nou</td>
<td>‘star’</td>
</tr>
<tr>
<td>nòu</td>
<td>‘ash’</td>
</tr>
<tr>
<td>nòu</td>
<td>‘who cuts the nails’</td>
</tr>
</tbody>
</table>

Nasalization

Nasalization is phonemic in Newari. The vowels get colour of the nasal is called nasalization. Nasalized vowels are not identified in the initial position in Newari language.

<table>
<thead>
<tr>
<th>Newari</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>/i/</td>
<td>sì</td>
</tr>
<tr>
<td></td>
<td>buryī cha</td>
</tr>
<tr>
<td>/el/</td>
<td>supē</td>
</tr>
<tr>
<td></td>
<td>dēmī</td>
</tr>
<tr>
<td>/al/</td>
<td>pā</td>
</tr>
<tr>
<td></td>
<td>naikya</td>
</tr>
<tr>
<td>/ol/</td>
<td>lō</td>
</tr>
<tr>
<td></td>
<td>nhēpō sya</td>
</tr>
<tr>
<td>/u/</td>
<td>kyū</td>
</tr>
<tr>
<td></td>
<td>gūfa</td>
</tr>
</tbody>
</table>
2.2 PHONEMIC DESCRIPTION AND DISTRIBUTION

The Newari phonemes are described as per the manner and the point of articulation along with its distribution.

Vowels

/i/ high front unrounded short vowel occurs in all three positions

- *imuca* ‘ant’
- *phij* ‘foam’
- *mi* ‘man’

/el/ mid high front unrounded short vowel occurs in all three positions

- *elá* ‘liquor’
- *chëMu* ‘leather’
- *bhóye* ‘fist’

/a/ low front unrounded short vowel occurs in all three positions

- *ajá* ‘grand father’
- *pásá* ‘friend’
- *mísa* ‘female’

/o/ mid high back rounded short vowel occurs in all three positions

- *onénu* ‘let’s go’
- *poTTu* ‘parrot’
- *mícór* ‘flame’

/u/ high back rounded short vowel occurs in the medial as final positions.

- *kúsa* ‘umbrella’
- *sanú* ‘box’

Consonants

/p/ voiceless bilabial stop occurs in the initial and the medial positions.

- *pij* ‘foam’
- *supé* ‘cloud’
/b/ voiced bilabial stop occurs in the initial and the medial positions.

\begin{itemize}
  \item \textit{bē} ‘ground’
  \item \textit{labsa} ‘lightening’
\end{itemize}

/\textit{t}/ voiceless alveolar stop occurs in all three positions.

\begin{itemize}
  \item \textit{timî la} ‘moon’
  \item \textit{ta tā} ‘elder sister’
  \item \textit{hāt pat} ‘rape’
\end{itemize}

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

\begin{itemize}
  \item \textit{damī} ‘earth worm’
  \item \textit{baR dali} ‘verandah’
\end{itemize}

/T/ voiceless Retroflex stop occurs in all three positions.

\begin{itemize}
  \item \textit{Tu Tī} ‘leg’
  \item \textit{kwâTî} ‘pulses soup’
  \item \textit{biskûT} ‘biscuit’
\end{itemize}

/D/ voiced Retroflex stop occurs in all three positions.

\begin{itemize}
  \item \textit{Dō} ‘bull’
  \item \textit{TaDika} ‘tall’
  \item \textit{gamanD} ‘pride’
\end{itemize}

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

\begin{itemize}
  \item \textit{cakûca} ‘bird’
  \item \textit{kîca} ‘dog’
\end{itemize}

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

\begin{itemize}
  \item \textit{jâki} ‘rice’
  \item \textit{kharbûja} ‘water melon’
\end{itemize}

/k/ voiceless velar stop occurs in all three positions.

\begin{itemize}
  \item \textit{kipálû} ‘shade’
\end{itemize}
makáh        ‘monkey’
maník         ‘ruby’

/g/ voiced velar stop occurs in all three positions.

go'Ma          ‘cock’
bonégu        ‘reading’
jág            ‘foundation’

/R/ voiced glottal stop occurs in the initial position

7 ́i            ‘saliva’
7 ́á             ‘mango’

/pha/ aspirated voiceless bilabial stop occurs in the initial positions.

phi             ‘sand’

/bha/ aspirated voiced bilabial stop occurs in the initial and the medial positions.

bhá lu          ‘bear’
níbháh         ‘sunshine’

/tha/ aspirated voiceless alveolar stop occurs in the initial and the medial positions.

thó             ‘rice bear’
suthá           ‘dawn’

/dha/ aspirated voiced alveolar stop occurs in the initial and the medial positions

dhyóh                     ‘god’
bidháwa        ‘widower’

/Tha/ aspirated voiceless retroflex stop occurs in the initial and the medial positions

Thuká co        ‘mustard’
khāThī ‘stick’

/Dh/ aspirated voiced retroflex stop occurs in the initial and the medial positions

Dhē ‘bed bug’
raDhi ‘carpet’

/ʃ/ aspirated voiceless palatal stop occurs in the initial and the medial positions

chakūca ‘sparrow’
manchā ‘chin’

/kh/ aspirated voiceless velar stop occurs in the initial and the medial positions

khwē ‘deaf mute’
bakhunca ‘pigeon’

/ʃh/ aspirated voiced velar stop occurs in the initial position

ghū ‘mountain’
ghā ‘grass’

/ʃʃ/ voiceless labiodental fricative occurs in the initial and the medial positions

fēy ‘air’
gwafey ‘cyclone’

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

suthā down’
misā ‘female’

/z/ voiced alveolar fricative occurs in the medial position

kāzū ‘cashew nut’

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

S’ya ‘pain’
fyōS’i ‘astrologer’

/h/ voiceless glottal fricative occurs in all three positions.

halū’ ‘turmeric powder’
mahúte  ‘elephant driver’
tupáh  ‘cannon’

/m/ bilabial nasal occurs in the initial and the medial positions.
  micó  ‘fiame’
  tarima  ‘fathers’ brothers wife’

/n/ alveolar nasal occurs in all three positions.
  nau  ‘ashes’
  gânki  ‘eclipse’
  sabún  ‘soap’

/M/ velar nasal occurs in the medial and the final positions.
  khuMi  ‘lame’
  kuM  ‘wax candle’

/l/ alveolar lateral occurs in all three positions.
  ló’  ‘road’
  palpasa  ‘lightening’
  pal  ‘tent’

/r/ alveolar trill occurs in all three positions.
  ráDhi  ‘carpet’
  šergah  ‘sky’
  swor  ‘fever’

/R/ retroflex flap occurs in the medial positions.
  paRda  ‘screen’

/w/ bilabial semivowel occurs in the initial and the medial positions.
  wa  ‘paddy’
  kwáfeye  ‘summer loo wind’

/y/ palatal semivowel occurs in all three positions.

510
yakó sā ‘hair in arm pit’
ke yégu ‘pea’
mey ‘tongue’

2.3 MAJOR ALLOPHONIC DISTRIBUTION

The occurrence of vowel phonemes are generally conditioned and get colour of the following and preceding phonemes in Newari. There is no exception for consonants also but it is very less number so far the allophone of consonant is concerned.

Vowels

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

[I] lower high front unrounded short vowel occurs between consonants in the first syllable.

[plja] /pilja/ ‘foam’

[milzà] /milzà/ ‘male’

[i] high front unrounded vowel occurs elsewhere.

/e/ mid high front unrounded short vowel has allophones [E], [A] and [e]

[E] mid low front unrounded short vowel occurs after the aspirated consonants

[khE] /khel/ ‘son’

[ch E] /chēl/ ‘grand daughter’

[mhE] /mhēl/ ‘garland’

[A] mid central unrounded short vowel occurs after fricative sounds

[fÅye] /foye/ ‘air’

[sÅrgah] /sērgah/ ‘sky’

[e] mid high front unrounded vowel occurs elsewhere

/a/ low front unrounded short vowel has two allophones [a] and [a]
\[ a] \] low back unrounded short vowel occurs between consonants

\[ jeTab \] \( \text{\textquoteright} \)father\textquoteright s brother\textquoteright
\[ cakhû \] \( \text{\textquoteright} \)sparrow\textquoteright

\[ a \] low front short vowel occurs elsewhere

\[ O \] mid high back rounded short vowel has two allophones \( O \) and \( o \)

\[ O \] mid low back rounded short vowel occurs after the bilabial and nasal consonants in the first syllable

\[ pO su \] \( \text{\textquoteright} \)animal\textquoteright
\[ mOlezu \] \( \text{\textquoteright} \)mothers\textquoteright brothers\textquoteright wife\textquoteright

\[ o \] mid high back rounded short vowel occurs elsewhere.

\[ u \] high back rounded short vowel has two allophones \( U \) and \( u \)

\[ U \] lower high back rounded short vowel occurs between consonants.

\[ U \] ear lobe
\[ sUtha \] \( \text{\textquoteright} \)dawn\textquoteright

\[ u \] low back rounded short vowel occurs elsewhere.

Consonants

\[ n \] The alveolar nasal has two allophones \( M^{-} \) and \( n \)

\[ M^{-} \] palatal nasal occurs before the palatal stop consonant.

\[ baM^\text{\textprime}ja \] \( \text{\textquoteright} \)hawker\textquoteright
\[ gaM^\text{\textprime}ji \] \( \text{\textquoteright} \)banyan\textquoteright

\[ n \] the alveolar nasal occurs elsewhere.

2.4 CLUSTERS

There are two types of clusters like vowels and consonant.
Vowels

There are five vowel clusters identified in Newari language, such as /ou, ae, ui, ai/ and -ua/. Vowel clusters generally occur in final position. These are exemplified below.

- **nóu** ˈstar'
- **kāe** ˈson'
- **Thui** ˈcook'
- **dhai** ˈelder brother'
- **búa** ˈfather'

Consonants

There are two types of consonant clusters realised in Newari language. Such as initial two consonant clusters and medial two consonant clusters.

Initial Two Consonantal Clusters

The semivowels/w/and/y/ generally join with the consonants as a second member in the initial position and occasionally it occurs in the medial positions to make clusters.

- **gw-** gwáfe ˈcyclone’
- **tw-** twa ˈbat’
- **khy-** kyo ˈbutter’
- **kw-** kwáta ˈbed room’
- **sy-** syácu ˈapple’

Medial Two Consonantal Clusters

- **-nk -** gánki ˈeclipse’
- **-rn -** púrníma ‘full moon night’
- **-lp -** palpasa ‘lightening’
- **-ny -** nonyása ‘thunder’
- **-md -** sándi ˈin laws’
- **-ml -** jumlíya ‘twin’
- **-lp -** súlpya ˈleach’
- **-rp -** sárpa ˈsnake’
- **-mp -** bampúRkhi ‘dwarf’
- **-sp -** aspátaḥ ˈhospital’
- **-gw -** mikhág wo ˈretina’
- nt - bánta ‘vomit’
- kt - sūk ti ‘dried fish’
- rch - bár cha ‘bowl’
- rb - sarbāt ‘fruit juice’
- tl - kētli ‘kettle’
- nj - ganjī ‘banyan’
- pl - Tōpli ‘cap’
- lt - khālti ‘pocket’
- rs - pārsi ‘sari’
- sm - chāsma ‘spectacles’
- rw - surwāh ‘trousers’
- rd - pardā ‘veil’
- lt - bālti ‘bucket’
- Rd- baR dālī ‘veranda’
- hkh - pāhkha ‘wall’
- rm - bārman ‘banyan tree’
- nT - bhanTa ‘brinjal’
- rp - khōr pānī ‘berry’
- mt - ramtortiya ‘lady’s finger’
- ml - gāmīlā ‘pot for plants’
- lk - hālka ‘light’
- nkh - sānkha ‘doubt’
- ty - nayeptiya ‘hungry’
- km - tāk mā ‘medal’
- st - jāsta ‘zinc’
- kk - yēkko ‘much’

2.5 SYLLABLE

Mono Syllabic (open)

<table>
<thead>
<tr>
<th>Type</th>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>CV</td>
<td>bé</td>
<td>‘ground’</td>
</tr>
<tr>
<td>CVV</td>
<td>nāu</td>
<td>‘ashes’</td>
</tr>
</tbody>
</table>
Mono Syllabic (close)

CVC  keb    ‘garden’
CCVC  gwáy  ‘moustache’
CCVC  nhéy  ‘nose’

Disyllabic (open)

V-CV    aja    ‘grand father’
CV-CV    khusì  ‘brook’
CV-CV    supé’  ‘cloud’
CCVC-CV  gwáfe  ‘cyclone’
CCVC-CV  dhyaca  ‘mud’

Disyllabic (close)

CV-CVC  molónh  ‘lightening’
CV-CVC  góman  ‘cobra’
CV-CVC-CVC  biskúT  ‘biscuit’
V-CVC  acár  ‘chutney’

Tri Syllabic (open)

CVC-CVC-CV  púrnima  ‘full moon night’
CV-CVC-CV  de pálha  ‘left handed’
CV-CVC-CV  molézu  ‘mother’s brother’s Wife’

Tri Syllabic (close)

V-CVC-CVC  a rámen  ‘easy chair’

Tetra Syllabic (open)

CV-CVC-CVC-CV  kisíya’wa  ‘tusk’
CV-CVC-CVC-CV  jará bánta  ‘cholera’
CV-CVC-CVV-CV  tuyupueda  ‘hail stone’

Tetra Syllabic (close)

CV-CVC-CVC-CVC  tútípatim  ‘toe’
3. MORPHOPHONEMICS

The alternant of morphemes when they occur with various suffixes, phonological variations take place within the morpheme which is called morphophonemics.

Deletion

1) The main verb gets change when tense marker added with it; the last phone of the main verb and the first phone of the future tense marker are eliminated. Thus /soya/ + /-ne/ > /soye/ ‘will see’

   soye  ‘see’ -ne Future tense marker

2) When two nouns are happen to join some portion of the main noun is dropped. That is when /jyo/ ‘astrology’ and /S’i/ ‘doer’ joining together to make another meaning ‘astrologer’ the phone /-y-/ of the main verb is dropped.

   Jyo  means  ‘astrology’
   S’i  means  ‘doer’

   When these two words join together it may be /JyoS’i/ listed it is /JoS’i/ for astrologer.

Alternation

1) When morphemes or group of morphemes occur to indicate the sense of plurality the following change has taken place in base morpheme.

   wā > Ø when swā  ‘three’ + -mha (classifier) + manu  ‘human being’ > sómha manu  ‘three man’.

2) The main form of the noun /machal/ ‘child’ while adding with the plural suffix /-ta/ an alternation is taking place with the base noun.

   ch > s
   /machal/ ‘child’ + -ta (plural suffix) > masta
   /-tal/  ‘the plural suffix’

3) The noun form is dropped when an adjectives /dokkã/ ‘all’ join with the prefix mha is used for human nouns.

   The adjective /dokkã/ ‘all’ when joins to denote ‘all men’ the prefix used for human nouns /mhal/ is added with the base noun /manu/ meant ‘man’. On that
occasion the first syllable of the base noun /manu/ ‘man’ is dropped. To denote ‘all men’ instead to /dokkã mha manu/ it is realised that /dokkã mha nu/ for ‘all men’.

### 4. MORPHOLOGY

#### 4.1.1 WORD FORMATION

**Definition of Word**

A simple word is defined as one, which is a free form and is capable of taking inflectional or derivational affixes. In Newari, a stem by itself can be a word for example /kicha/ ‘dog’ is a stem as well as a word, form like /kicha ta/ ‘dogs’ consisted of a stem and suffix /kicha/ ‘dog’ and /-ta/ ‘plural suffix’.

**Word Classes**

Word classes are established on the basis of morphological or syntactical grounds. Stem classes in Newari can be divided into different groups on the basis of the inflectional endings. Accordingly Newari words are divided into Nouns, Pronouns, Adjectives, Verbs, Adverbs, Conjunctions, Particles and Post positions.

#### 4.1.2 NOUNS

There are two types of nouns realised namely Animate and Inanimate. The animate nouns are realised by suffixing /-mha/ with the respective forms where as the Inanimate nouns are realised without the suffix /-mha/.

**Animate Nouns**

- /mha mānu/ ‘man (alive)’
  - alive man
- /bhi mha mānu/ ‘good man’
  - good+alive+man
- /Tuyu mha sāla/ ‘white horse’
  - white alive horse
- /chamha mānu/ ‘one man’
  - one +alive man

**Inanimate Nouns**
Nouns are further classified into two categories such as Simple and Derived.

Simple Nouns

A noun which is not derived from another or any other word class are called simple noun. It is further can be divided into two categories as Mass nouns and Count nouns.

Mass Nouns

- **feye** ‘air’
- **supê** ‘cloud’
- **dhṹ’** ‘dust’
- **khásu** ‘fog’
- **chwápu** ‘ice’
- **wah** ‘rain’
- **phi’** ‘sand’
- **mi** ‘fire’
- **malah** ‘thunder’
- **twépūda** ‘hail stone’

Count Nouns

- **timíla** ‘moon’
- **nàu** ‘star’
- **sûrdyô** ‘sun’
- **machá** ‘child’
- **kaye** ‘son’
- **gōMah** ‘cock’
- **?ímuca** ‘ant’

Derived Nouns

These nouns are derived either from the Nouns or from the verbs
Nouns from Nouns

\[ \text{kala} \ + \ \text{kar} \ = \ \text{kalakar} \quad \text{‘artist’} \]
\[ \text{art } + \ \text{doer} \]

\[ \text{jyo} \ + \ \text{S’i} \ = \ \text{joS’i} \quad \text{‘astrologer’} \]
\[ \text{astrology} + \ \text{doer} \]

\[ \text{fwó} \ + \ \text{gĩ} \ = \ \text{fwògĩ} \quad \text{‘beggar’} \]
\[ \text{begging} + \ \text{doer} \]

\[ \text{kahi} \ + \ \text{mi} \ = \ \text{kahi mi} \quad \text{‘carpenter’} \]
\[ \text{carpentry} + \ \text{man} \]

\[ \text{mhari} \ + \ \text{bänja} \ = \ \text{mah bänja} \quad \text{‘sweet maker’} \]
\[ \text{sweet} + \ \text{seller} \]

\[ \text{sar} \ + \ \text{ki} \ = \ \text{sarki} \quad \text{‘shoe maker’} \]
\[ \text{shoe} + \ \text{maker} \]

\[ \text{khu} \ + \ \text{mha} \ = \ \text{kumha} \quad \text{‘potter’} \]
\[ \text{pot} + \ \text{man} \]

\[ \text{gwa} \ + \ \text{bänja} \ = \ \text{gwa bänja} \quad \text{‘panseller’} \]
\[ \text{pan} + \ \text{seller} \]

\[ \text{jya} \ + \ \text{mi} \ = \ \text{jyami} \quad \text{‘labourer’} \]
\[ \text{work} + \ \text{man} \]

Nouns from Verbs

\[ \text{fwó} \ + \ \text{gĩ} \ = \ \text{fwògĩ} \quad \text{‘beggar’} \]
\[ \text{begging} + \ \text{doer} \]

\[ \text{kaye} \ + \ \text{ka} \ = \ \text{kayekali} \quad \text{‘broker’} \]
\[ \text{brokery} + \ \text{doer} \]

\[ \text{sikar} \ + \ \text{ri} \ = \ \text{sikari} \quad \text{‘hunter’} \]
\[ \text{hunting} + \ \text{doer} \]
Number

The plurality is realised by suffixing both /-pĩ/ or /-ta/ with the noun and pronouns. The singular number is unmarked.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>sah</td>
<td>sahta</td>
</tr>
<tr>
<td>‘cow’</td>
<td>‘cows’</td>
</tr>
<tr>
<td>chê</td>
<td>chê ta</td>
</tr>
<tr>
<td>‘house’</td>
<td>‘houses’</td>
</tr>
<tr>
<td>kāe</td>
<td>kāepĩ</td>
</tr>
<tr>
<td>‘son’</td>
<td>‘sons’</td>
</tr>
<tr>
<td>jamindar</td>
<td>jamindártã</td>
</tr>
<tr>
<td>‘land lord’</td>
<td>‘land lords’</td>
</tr>
</tbody>
</table>

*aná nímha sãta du*
there two+alive cow +pl vb
‘There are two cows available’

*wapĩ jigu sãta kha*
those my cows are
‘Those are my cows’

*thóupĩ jigu chêta kha*
those my house+pl. are
‘These are my houses’

*chàMu kāe pĩ á na du*
your son+pl. there are
‘Your sons are there’
I have three+alive sons are ‘I have three sons’

we translator are ‘We are translators’

they land-lords are ‘They are land-lords’

this one+alive dog is ‘This is a dog’

your son here is ‘Your son is here’

Gender

Gender in Newari is natural.

<table>
<thead>
<tr>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>mi ‘man’</td>
<td>ma ‘mother’</td>
</tr>
<tr>
<td>ája ‘grandfather’</td>
<td>áji ‘grand mother’</td>
</tr>
<tr>
<td>buRa ‘old man’</td>
<td>buRi ‘old woman’</td>
</tr>
<tr>
<td>mizó ‘boy’</td>
<td>mís’a ‘girl’</td>
</tr>
<tr>
<td>bahju ‘gentleman’</td>
<td>mahzu ‘mother in law’</td>
</tr>
<tr>
<td>sámduh ‘son in laws’ father’</td>
<td>sámduhini ‘son in laws’ mother’</td>
</tr>
</tbody>
</table>

Natural
<table>
<thead>
<tr>
<th>Case</th>
<th>( \text{Nominative Case} )</th>
<th>( \text{Accusative Case} )</th>
<th>( \text{Instrumental Case} )</th>
</tr>
</thead>
<tbody>
<tr>
<td>ke <code>son</code></td>
<td>mah <code>daughter</code></td>
<td>da <code>husband</code></td>
<td>ko <code>wife</code></td>
</tr>
<tr>
<td>go <code>cock</code></td>
<td>kh <code>hen</code></td>
<td>kha <code>hull</code></td>
<td>sa <code>cow</code></td>
</tr>
<tr>
<td>D <code>bull</code></td>
<td>s <code>son</code></td>
<td>D <code>husband</code></td>
<td>D <code>wife</code></td>
</tr>
<tr>
<td>bh <code>husband</code></td>
<td>kha <code>wife</code></td>
<td>bh <code>husband</code></td>
<td>bh <code>wife</code></td>
</tr>
</tbody>
</table>

There are 9 cases in Newari. They are Nominative, Accusative, Instrumental, Dative, Genitive, Locative, Ablative, Sociative and Benefactive case.

**Nominative Case**

The nominative case is Unmarked.

<table>
<thead>
<tr>
<th>Case</th>
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</tr>
</tbody>
</table>

**Accusative Case**

The accusative case is realised by the suffix \(-y\)/, which occurs after the noun.

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<thead>
<tr>
<th>Case</th>
<th>( \text{Nominative Case} )</th>
<th>( \text{Accusative Case} )</th>
<th>( \text{Instrumental Case} )</th>
</tr>
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<td>bh <code>wife</code></td>
</tr>
</tbody>
</table>

**Instrumental Case**

This case is realised by using the suffixes \(-l\)/ and \(-p\)/

<table>
<thead>
<tr>
<th>Case</th>
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<th>( \text{Accusative Case} )</th>
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</table>

Case

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<thead>
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<th>Case</th>
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<td>kha <code>wife</code></td>
<td>bh <code>husband</code></td>
<td>bh <code>wife</code></td>
</tr>
</tbody>
</table>
I pen+with write
‘I write with the pen’

Dative Case

This case is realised by the suffixes /-in/ and /-re/

\[ \text{jhippê } \text{mandi’re } \text{wônê } \text{he’mâ} \]
we(pl) temple+to go+to must
‘We must go to temple’

\[ \text{jhîppê } \text{chârch-re } \text{wônê } \text{mástewa} \]
we +pl church+ to go +to want
‘We need to go to the church’

\[ \text{sarkârô } \text{garîbînta } \text{dhêwa } \text{byu} \]
Govt. poor+ to +pl gives money
‘Govt. gives money to the poor’

Genitive Case

There are two different suffixes used to denote this case that is for first and second person pronoun the suffix /-gu/ is used and the suffix /-ya/ is used for the third person pronoun

\[ \text{thô } \text{jigu } \text{chê } \text{kha} \]
this I+case house is
‘This is my house’

\[ \text{chêgu } \text{chê } \text{hû} \]
you +case house go
‘Go to your house’

\[ \text{waya } \text{chê } \text{kha} \]
he + case house+pl
‘His houses’

Locative Case

Generally Locative case is unmarked. It is decided on the basis of the emphasis given on the location. Sometimes /-ê/ is used to denote location

\[ \text{jigu } \text{mhyê } \text{bári } \text{du} \]
my daughter garden+ in available
'My daughter is in the garden'

`cha kũ simáê chô`

bird tree+on sits

‘Bird sits on the tree’

Ablative Case

This case is realised by the suffix `/-yê/`

`sima ha simáêyê kutu wôh`
tree+leaf tree+from down come

‘Leaves fall down from the tree’

Sociative Case

This case is realised by the suffix `/-napâ/`

`wa wôya bhaunapâ cho`
she her father +with live

‘She lives with her father’

`wa jinâpâ jhyâya`
she me with working

‘She is working with me’

`ji wâ napâ bajár wo ne`
I him+with market go+will

‘I shall go to market with him’

Benefactive Case

This case is realised by the suffix `/-yatâ/` and `/-yo lâgi/`.

`ji jîmi khéyatâ bakhâ chôya`
I my child+for story wrote

‘I wrote a story for my child’

`sa yâta ghê hî`
cow +for grass bring
‘Bring grass for the cow’

\[ khe \ y\text{ô} l\text{ä} \text{g}i \ kam\text{î}j \ cha \]
son for shirt stich
‘Stich a shirt for child’

Post - position

The post positions are the words which occur always after the noun or noun phrase.

\[ tho \ \text{khab\text{ê}r} \ ji \ \text{T\text{ê}leph\text{ô} \ n\text{on}y\text{û}ne} \ yai \ gu \]
the massage telephone+with work-done
‘The massage I got through telephone’

\[ w\text{ä}ya \ k\text{hepî} \ ch\text{ê} \ d\text{û}n\text{e} \ du \]
his sons house inside+ available
‘His sons are available inside the house’

\[ w\text{ä} \ \text{sim\text{a} \ k\text{û}y\text{e} \ d\text{ene}} \]
he tree + under sleeps
‘He sleeps under the tree’

\[ j\text{igu} \ \text{g\text{û}R\text{î} \ pakh\text{ê} \ hu} \]
my cart+near go
‘Go near to my cart’

4.1.3 PRONOUN

There are five types of pronouns identified in Newari Language namely Personal pronoun, Demonstrative pronoun, Indefinite pronoun, Interrogative pronoun and Reflexive pronoun.

Personal Pronouns

The personal pronouns are three that is, first personal, second personal and third personal. The first personal pronoun refers to the speaker, the second personal pronoun refers to the hearer and third personal pronoun refers to the person or object.

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person</td>
<td>ji ‘I’</td>
<td>jhi ‘we’</td>
</tr>
</tbody>
</table>
IInd person     cha ‘you’   chipĩ ‘you’ (pl.)

IIIrd person   wã ‘he/ she’   ipĩ ‘they’
      tho ‘it’

ji jigu chê dûne du
I      my house inside am
‘I am in my house’

jhi mé halé’
we song sing
‘We sing a song’

chågu khê thana du
your+case son there is
‘Your son is there’

chipĩ’ chipĩ sa me hâli
you(pl) yourself song sing
‘You yourself sing a song’

wã tha dhamma kha
he  tall  is
‘He is tall’

wã simā kôye dyô
she tree under sleeps
‘She sleeps under the tree’

tho cham khîcha kha
this one+animal dog is
‘This is a dog’

ipĩ khîcha ta kha
they dog+ pl. are
‘These are dogs’

Demonstrative Pronouns

There are two types of Demonstrative pronoun that is, Remote and Proximate.

Proximate Demonstrative Pronouns

526
Remote Demonstrative Pronouns

\[\text{tho} \ \text{chamha} \ \text{khícha} \ \text{kha}\]
this one+alive dog is
‘This is a dog’

\[\text{thópí} \ \text{nimha} \ \text{kicha} \ \text{kha}\]
these two+alive dog+pl. are
‘These are two dogs’

Reflexive Pronouns

The Reflexiveness is realised by two forms such as /thá mha/ ‘myself’ for the first person singular and the suffix /-sã/ ‘self’ is used to denote the Reflexiveness as first person plural, the second person singular and plural, the third person singular and plural. The suffix /–sã/ is added with the respective pronominal form, which occurs after the particular pronoun.

\[\text{ji} \ \text{thá mha} \ \text{me} \ \text{chópu} \ \text{hále}\]
I myself song are sing
‘I myself sing a song’

\[\text{jhi} \ \text{jhísã} \ \text{me} \ \text{chópu} \ \text{hále}\]
we ourself song one sing
‘We ourselves sing a song’

\[\text{cha} \ \text{chasã} \ \text{me} \ \text{chópu} \ \text{hálí}\]
you yourself song one sing
‘You yourself sing a song’

\[\text{chipí} \ \text{chipí sã} \ \text{me} \ \text{chópu} \ \text{hálí}\]
you(pl.) yourself song one sing
‘You yourselves sing a song’
He himself sing a song
‘He himself sing a song’

She herself sing a song
‘She herself sing a song’

Cow itself fell down in the pond
‘Cow itself fell down in the pond’

They themselves fell down in the pond
‘They themselves fell down in the pond’

Indefinite Pronoun

Indefinite pronouns are of two types Countable and Uncountable. These forms occur either before or after the noun or pronoun.

Uncountable

I have a little rice
‘I have a little rice’

All man must die one day
‘All man must die one day’

Most male child growned cricket like
‘Most of the young boys like cricket’

Countable

A few cats like cold water
‘A few cats like cold water’

528
everyone their job busy is
‘Every one is busy for their work’

Interrogative Pronouns

In Newari, the question is made by separate forms which generally occurs after the noun or pronoun. In some cases it occurs before verb.

\[ ji \quad chu \quad noye \]
I what eat+pr.t.
‘What shall I eat?’

\[ wâ \quad sú \quad kha \]
he who is
‘Who is he?’

\[ cha \quad gawâ \quad le \quad wâye \]
you what+time come pr.t.
‘When will you come?’

\[ gathêyâna \quad wâya \quad bâRe \quad chu \quad sîla \]
how him about what know+did
‘How did you know about him?’

\[ wâ \quad guî ârsa \quad dâta \]
he how old is
‘How old is he?’

\[ cha \quad nyabâlê \quad ofis \quad wayêta \quad châye \quad libâigu \]
you regularly office come+to why late
‘Why are you late to the office?’

\[ cha \quad migâ \quad gâna \quad wâna \]
you yesterday where go+p.t.
‘Where did you go yesterday?’

\[ cha \quad gugú \quad sajû \quad mání \]
you which book need
‘Which book do you want?’
4.1.4 ADJECTIVES

There are two types of adjectives are identified in Newari language Qualitative and Quantitative adjectives. The adjectives preceeds the noun sometime it follows also specially in the predicative usage.

Qualitative Adjectives

- **hakúgu supáyē**
  - dark cloud
  - ‘Dark cloud’

- **tu tuyumma sāla**
  - the white+alive horse
  - ‘The white horse’

- **tho tàkha daMu chē kha**
  - It large house is
  - ‘It is a large house’

- **tho mhanú ka kha**
  - this man blind is
  - ‘This man is blind’

- **wā bhi mha mīzō màcha kha**
  - he good+alive male+child is
  - ‘He is a good boy’

- **tho ballagu gā kha**
  - It beautiful village is
  - ‘It is a beautiful village’

- **wā mīzō màcha khayē kha**
  - he male+child deaf is
  - ‘The male child is deaf’

- **wa bāla mha mīsa kha**
  - she beautiful woman is
  - ‘She is a beautiful woman’
Quantitative Adjectives

\[ \text{thane} \quad \text{nimha} \quad \text{bàucha} \quad \text{du} \]
here two+alive cat are
‘Here are two cats’

\[ \text{thúpì} \quad \text{jìgu} \quad \text{nyà kha} \quad \text{chēta} \quad \text{kha} \]
these my 5+vb house+pl are
‘These are my five houses’

Numeral

Two types of numeral systems are identified. These are cardinals and ordinals. The basic cardinal numerals from one to ten are monomorphemic. Eleven onwards are derived by compounding the basic cardinal numerals.

Cardinal Numerals

\[
\begin{align*}
\text{chi} & \quad \text{‘one’} \\
\text{ni} & \quad \text{‘two’} \\
\text{swā} & \quad \text{‘three’} \\
\text{pyā} & \quad \text{‘four’} \\
\text{nya} & \quad \text{‘five’} \\
\text{khú} & \quad \text{‘six’} \\
\text{nhe} & \quad \text{‘seven’} \\
\text{chya} & \quad \text{‘eight’} \\
\text{gũ} & \quad \text{‘nine’} \\
\text{jhi} & \quad \text{‘ten’}
\end{align*}
\]

For eleven, the number ten + one + /gu/ a unit form will be compounded, like wise other numerals are formed

\[
\begin{align*}
\text{jhi} & \quad \text{cà} \quad \text{gũ} \quad /jhi\text{cagu}/ \quad \text{‘eleven’} \\
10 & \quad \text{+one} \quad \text{+classifier.}
\end{align*}
\]

\[
\begin{align*}
\text{jhi} & \quad +\text{ni} + \text{gũ} \quad /jhi\text{ni}gũ/ \quad \text{‘twelve’} \\
10+ & \quad 2 \quad \text{+ class.}
\end{align*}
\]

\[
\begin{align*}
\text{jhi} & \quad +\text{swā} + \text{gũ} \quad /jhi\text{swāugu}/ \quad \text{‘thirteen’} \\
10 & \quad 3 \quad \text{+ classifier}
\end{align*}
\]

\[
\begin{align*}
\text{jhi} & \quad +\text{khú} +\text{gũ} \quad /jhi\text{khugũ}/ \quad \text{‘sixteen’}
\end{align*}
\]
10 + 6 + classifier

$jhi' + gũ + gu$ / $jhigũ$ ‘nineteen’

10 + 9 + classifier

$ni + gu$ / $ni'gu$ ‘twenty’

2 + classifier

$ni + ca + gu$ / $nicāgu$ ‘twenty one’

2 + one + classifier

$swi + gũ$ / $swigu$ ‘thirty’

3 + classifier.

$swi + ca + gũ$ / $swicāgu$ ‘thirty one’

3 + 1 + classifier.

To form the numerals thirty, forty, fifty, and etc the morphophonemes of three, four, five like $swi-, pi-, ne-$ respectively are added with the suffix $/gu/$

$pi' + gu$ ‘forty’

4 + 10

$ne + gu$ ‘fifty’

5 + 10

$chyā + gu$ ‘eighty’

8 + 10

$gũ + gu$ ‘ninety’

9 + 10

The Newari Language has its own numerals upto 100, above hundred they use the numerals of Indo Aryan origin.

Ordinals

The use of ordinal is influenced by Hindi Language

$pahē la$ ‘first’

$daśra$ ‘second’

$tēsra$ ‘third’

Fractions

There are three fractional numbers identified in Newari.
The classifier /-gu/ is suffixed with the cardinal stem for counting eleven, twelve and etc. as well as each unit of ten.

\[
\begin{align*}
\text{ni} & \quad \text{‘two’} \\
\text{swa} & \quad \text{‘three’} \\
\text{jhi} & \quad \text{‘ten’}
\end{align*}
\]

\[
\begin{align*}
\text{jhi ca gu} & \quad \text{‘eleven’} \\
10 + \text{one} + \text{classifier}
\end{align*}
\]

\[
\begin{align*}
\text{jhi ni gu} & \quad \text{‘twelve’} \\
10 + 2 + \text{classifier}
\end{align*}
\]

\[
\begin{align*}
\text{ni + gu} & \quad \text{‘twenty’} \\
\text{two + classifier}
\end{align*}
\]

And for the numerals like twenty, thirty, forty, fifty, sixty etc. the classifier /-gu/ is used to denote the numeral ‘ten’ for example, the cardinal number /ni/ ‘two’ is prefixed with the classifier /-gu/ to denote twenty. Like wise other numerals are formed.

4.2 VERB MORPHOLOGY

4.2.1.1 FINITE VERB

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

\[
\begin{align*}
\text{ji nhînhî za nàya} \\
\text{I daily rice eat+ pr t.}
\end{align*}
\]
\‘I eat rice daily’

\[
\begin{align*}
\text{sa nhînhî durû byu} \\
cow daily milk gives
\end{align*}
\]
\‘Cow gives milk everyday’

\[
\begin{align*}
\text{cakû ta boh}
\end{align*}
\]
bird+pl fly
‘Birds fly’

cakū simāyē chō
bird tree+on sits
‘Bird sits on the tree’

tho sī chā du
this wood hard is
‘This wood is hard’

Tense

Verbs in Newari are marked morphologically for tense. The Newari verb shows three way opposition for tense. 1. Present 2. Past and 3. Future. The tense markers occur at the end of the verb. The substantive verb also function as present tense.

There are two forms used as substantive verbs that is /kha/ and /du/. These occur after the verb

tho cha mha kīcha kha
this one + alive dog is
‘This is a dog’

thāna nī ha bāu cha du
here two+alive cat are
Here are two cats’

thōpi nī ha kīcha kha
these two+alive dogs are
‘These are two dogs’

jī jīgu chē dūne du
I my house inside is
‘I am inside my house’

jīgu chē chīka du
my house small is
‘My house is small’
tho ji'gu chē kha
this my house is
‘This is my house’

tho nikhā chē ta kha
this two+vb house+ pl. vb.
‘These are two houses’

Present Tense

The present time is realised by using the suffix /-ya/ with the verb and also realised by the zero morpheme.

khīcha bāu bāuya
dog to bark
‘Dog barks’

ji ninī za nāya
I daily rice eat+pr.t.
‘I eat rice daily’

sa ninī durū byū
 cow daily milk gives
‘Cow gives milk every day’

sūrdo suthe byō
sun morning rises
‘Sun rises in the morning’

wā simā kōye dyo
he free under sleeps
‘He sleeps under the tree’

ji thō wāya
I today come
‘I come today’

Past Tense

The past time is realised by two suffixes /-na/ and /-la/ which occur with the main verb.
wà ʔá  nàla
he mango eat+ p.t.
‘He ate mango’

kìcha  ji’gu  lyùne  wàla
dog me besides come+p.t.
‘The dog come besides me’

sáh  nyà na  maka  dhá na
sound hear+p.t child wake +p.t.
‘hearing the sound the child woke up’

ji  wóne  magú kha  tāra  ji  ma wó na
I go had but I not go + p.t.
‘I had to go but I did not go’

wà  bhutúli  pihâ  wâna
he kitchen+from out come+p.t.
‘he went out from the kitchen’

Future Tense
The future time is realised by the suffix/-ne/ and /-ye/ which occur with the verb.

ji  afíś  t’ak ka  wóne
I office upto go+f.t.
‘I shall go upto the office’

chu  ji  ʔána  wóne
shall I there go+f.t.
‘Shall I go there’

jipi  samudaraye  wone
we sea +to go+f.t.
‘We will go to the sea’

kan he  ji  pikchòr  sôye
tomorrow I picture see+ f. t.
‘I will see the picture tomorrow’

Aspect

Progressive Aspect
In progressive Aspect there are three times identified namely present progressive, present perfect and past –perfect –progressive.

Present progressive

The present progressive time is realised by the suffix/ -chó na/, which is either prefixed or suffixed to the verb to denote the duration of the present progressiveness.

\[ \text{sa buyi jaye chonakyo} \]
\[ \text{cow field in grazing} \]
\[ \text{‘Cow is grazing in the field’} \]

\[ \text{ji safu’ choya chôna} \]
\[ \text{I write writing} \]
\[ \text{‘I am writing’} \]

\[ \text{machá chôna choMu du} \]
\[ \text{child sitting is} \]
\[ \text{‘Child is sitting’} \]

Present Prefect Continuous Tense

\[ \text{ji safu choya chôna gudú} \]
\[ \text{I writing been have} \]
\[ \text{‘I have been writing’} \]

Past Prefect Continuous Tense

\[ \text{ji safu choya chonagu jú la} \]
\[ \text{I write been had} \]
\[ \text{‘I had been writing’} \]

Present perfect Tense

This aspect is realised by the suffix /-gudu/

\[ \text{ji pikcór sóya gudú} \]
\[ \text{I picture see + have} \]
\[ \text{‘I have seen the picture’} \]

\[ \text{ji safu choya gudú} \]
\[ \text{I write have} \]
\[ \text{‘I have written the book’} \]
Mood

There are four moods have been identified in Newari Language that is, Indicative, Imperative, Interrogative and Probability mood.

Indicative Mood

The indicative mood is realised as follows

\[ \text{thö} \text{ chamha} \text{ kicha} \text{ kha} \]
this one+alive dog is
‘This is a dog’

\[ \text{wāh} \text{ chamha} \text{ kicha} \text{ kha} \]
that one+alive dog is
‘That is a dog’

\[ \text{ʔa} \text{ na} \text{ nǐmha} \text{ kicha} \text{ ta} \text{ du} \]
there two+alive dog +pl are
‘There are two dogs’

\[ \text{thā} \text{ na} \text{ nǐmha} \text{ bāucha} \text{ du} \]
here two + alive cat is
‘Here is a cat’

Imperative Mood

The command is realised through intonation.

\[ \text{ʔa} \text{ na} \text{ hū} \]
‘go there’
there go

\[ \text{thā} \text{ na} \text{ wa} \]
‘come here’
here come

phe tu ‘sit down’
sit

dā ‘stand up’
stand
Interrogative mood

The Interrogation is generally made by separate forms like /chu/ means ‘what’, 
/S’ũ/ ‘anyone’ and /gũgu/ ‘which’

\[
\text{chu} \quad \text{ji} \quad ?\text{āna} \quad \text{wóne} \\
\text{what} \quad \text{I} \quad \text{there} \quad \text{go} +\text{f.t.} \\
\text{‘shall I go there?’}
\]

\[
S'ũ \quad \text{skulāye} \quad \text{dūla} \\
\text{anyone} \quad \text{school+in} \quad \text{available} \\
\text{‘anybody is available in the school?’}
\]

\[
\text{chānta} \quad \text{gũgu} \quad \text{safú} \quad \text{ma} \\
\text{you+pl.} \quad \text{which} \quad \text{book} \quad \text{want} \\
\text{‘which book do you want?’}
\]

Probability Mood

The mood of probability is expressed by suffixes like /-fu/, /-yi/ which occur after the verb.

\[
ipī \quad \text{so nỳâne} \quad \text{fu} \\
\text{they} \quad \text{ask} \quad \text{may} \\
\text{‘They may ask’}
\]

\[
\text{ji} \quad \text{thâna} \quad \text{thou} \quad \text{wá} \quad \text{wâyi} \\
\text{I} \quad \text{think} \quad \text{today} \quad \text{rain} \quad \text{come+ may}
\]
‘I think today rain may come’

4.2.1.2 NON FINITE VERB

Infinite

The non-finite verb is not conditioned by person and number of its subject. The infinitive marker is /-ta/ in Newari Language.

khâne Jinping nya layêta samûndráye wône
tomorrow we fish catch+to sea+case go+will
‘tomorrow we will go to sea to catch fish’

woh sarpâyata syâyêta duná gudu
that snake acc.case kill to plan have
‘I have a plan to kill the snake’

woh mah yâta kayêta wâwôna
that chain acc.case. take +to hewent
‘he went to take the chain’

Gerund

A verb functions as a nouns. In Newari the gerund is formed by suffixing /-gu/ with the verb.

suthâ bonêgu jya bâ la
morning reading habit better
‘reading in the morning is good’

sâla pakhê bwa wanêguya
early morning running exercisework
‘practicing exercise is good for health in early morning’

kayêgu sikâ biyêgu bâ la
reciving than giving better
‘receiving is better than giving’

Participle

A word which functions as an attribute to the words may be called Participle. In Newari the suffix /-a, -na/ functions as a participle, which occurs with the verb.
loỳē  nyâse  wanâ  chôbâla  wa  châmo  simha  gôman  khâna
road  walk  while  noticed  he  one  dead  cobra  saw
‘walking  along  the  road,  he  noticed  a  dead  cobra’
sâ'h  nyâ'na  mà'ча  dhâna
sound  hearing  child  woke  up
‘hearing  the  noise  the  boys  woke  up’

4.2.1.3 CAUSATIVE VERB

The  action  of  cause  is  expressed  by  the  suffix  /-ye/  in  Newari  Language  which
occurs  with  the  main  verb.

ji  wā'ita  mî  hayê'ke  têne
I  her  song  sing+cause  do+will
‘I  will  make  her  sing  a  song’

ji  wā'ita  wā'sa  nakâye  chôya
I  her  medicine  eat+made  did
‘I  made  her  eat  the  medicine’

4.2.1.4 NEGATIVE VERB

The  negation  is  realised  by  the  form  /-ma/  which  is  prefixed  with  the  verb
substantive.  The  negative  verb  is  also  occur  with  the  main  verb.

ji  thô'M  wôye  makhû
I  today  come  not  +vb.  sub.
‘I  do  not  come  today’

ji'ke  chûnha  madû
I  have  anything  not  +sub.  vb.
‘I  have  nothing  with  me

ïmîta  mayâsa  tho  da  byú
they  not  if  it  me  give
‘If  they  do  not  like  give  it  to  me’

chûño  maS'igu  makú  ji'na  masi'gu  makú
you  not+know  not  me  not  know  not
‘Neither  you  know  nor  I’
4.2.1.5 AUXILIARY VERB

The Auxiliary verbs are used to make distinction on the tense, mood, voice and etc.
In Newari separate forms are used to denote the auxiliaries. The suffix/ -ye ‘can’ ,
/ héma/ ‘must’ and / yáye/ ‘should’.

cha tho jyáye
you it do+can
‘You can do it’

dokhã mhá nu chànhu ci hé ma
all men oneday die must
‘All man must die one day’

wã jya yáye mo tyó
he work should not do
‘He should not work hard’

4.2.1.6 PASSIVE FORMATION

The passive voice is realised by the word / pakhê/ in Newari Language. The passive marker/ pakhê/ occurs after the noun or pronoun.

newã bakhô’ maijú kalpana pakhê hiléja yahá gûdu
newari story Mrs. kalpana by work done
‘The Newari story was translated by Mrs. Kalpana’

mari ji pakhê nayâla
bread I + by eat+ p.t.
‘The bread was eaten by me’

Degrees of Comparison

Two degrees of comparison have been identified that is the comparative and superlative degree. The word / sikâ/ is used to denote ‘than’.

Comparative Degree

keyegu sikâ biyigu bala
receiving than giving better
‘Giving is better than receiving’

Mr. Baskaran sikâ’ Mr. Anand buddhimân
Baskaran than Anand wiser
‘Mr. Anand is wiser than Mr. Baskaran’

jigu sahêr siliguri sikâ’ tadaMu’
my city siliguri than bigger
‘My city is bigger than siliguri’

Superlative Degree

The superlative degree is realised by using the indefinite adjective with the comparative marker.

jigú jyethâye edward dakwâ’ sikâ’ tâDi’ka
my office+in Mr. Edward all than tall
‘Mr. Edward is tallest in my office’

4.2.1.7 TRANSITIVITY

Transitive verb requires an object (expressed or implied) to complete its meaning. The effect of the action denoted by the verb falls on the subject.

Transitive Verb
Intransitive Verb

A verb which does not take direct object is an intransitive verb.

```
na yi 'eat'
byu 'give'
ko 'hit'
```

```
dyõ 'sleep'
bwa 'run'
kålha 'speak'
S'yu 'know'
dā 'Sland'
wā dyõ he sleeps
 'He sleeps'
chaku ta bōh
birds + pl. fly
 'Birds fly'
ji barõ ha chā' goya
I fence jump over
 'I jump over fence'
cha ku cho
bird sits
 'Bird sits'
```

4.2.2 ADVERB

Adverbs are classified into three groups in Newari such as Adverb of place, Adverb of manner and Adverb of time.

Adverb of Place

To denote Adverb of place the form occurs independently before the verb that is either substantive or main verb. These are / pihāl ‘out side’ and / tāpakhe ‘far’

```
wa bhutūli pihā' wōna
he kitchen outside go +p.t.
 'He went outside kitchen'
```

```
simā lō'ya ukhe pākhē du
```
tree road upper side is
‘The tree is on that side of the road’

ji gâno tapakhê du
I village far is
‘I am far from the village’

jigú sargáh cóye du
us sky above is
‘The sky is above us’

Adverb of Manner

The adverb of manner is expressed by different suffixes.

- tasakõ ‘loudly’
- safâ yâna ‘neatly’
- chîsa khã ‘slowly’
- bâlakõ ‘neatly’

- tas' kô khâ' lha
  loud +ly speak
  ‘Speak loudly’

- safâ yâna chô
  neat +ly write
  ‘Write neatly’

- chîsa khã nyâse hû
  slow +ly walk +do
  ‘Walk slowly’

- chaMu sâ bâ'la kô chyô
  you haie neat +ly comb
  ‘Comb your hair neatly’

Adverb of Time

The adverb of time occurs either before or after the noun or pronoun.

- kânhe ‘tomorrow’
- thöy ‘today’
miga ‘yesterday’

kànhe ji pikchór Sóye
tomorrow I picture see +pr.t.
‘I will see the picture tomorrow’

ji jhòM wóye makhú
I today come not vb.
‘I do not come today’

wā mîga wôla
he yesterday come p.t.
‘he came yesterday’

4.2.3 PARTICLE

There are three particles realised in this language namely, Connective particle, Correlative and Compulsive particle.

Connective Particle

/wâhl/ ‘and’ and /hâral/ ‘but’

jigú tâti chul hûla wâh ji dôla
my foot slipped and I fall+p.t.
‘My foot slipped and I fall down’

ji wône makû kha târa ji mowôna
I go f.t. had to but I not+go+ p.t.
‘I had to go but I did not go’

Correlative Particle

The correlative particle occurs after the main verb.

cha gûlli bila ullihe ji kâye
you howmuch give that much I take + will
‘I can take howmuch you give’

Compulsive Particle

The compulsive particle occurs after the main verb.

\[
\begin{align*}
\text{wō } & \text{jya } \text{yāye } \text{majū} \\
\text{he } & \text{work } \text{should not+do} \\
\text{‘He should not do this work’}
\end{align*}
\]

\[
\begin{align*}
\text{ji } & \text{wōne } \text{makū kha} \\
\text{I } & \text{go } \text{had to} \\
\text{‘I had to go’}
\end{align*}
\]

\[
\begin{align*}
\text{cha } & \text{jigū } \text{chē’ } \text{wāye } \text{hema} \\
\text{you } & \text{my house in come must} \\
\text{‘You must come to my house’}
\end{align*}
\]

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 Newari, the phoneme /-s/ occurs as a second component and it gives out the meaning of ‘etc’

\[
\begin{align*}
\text{jākhi } & \text{- sakhi } \text{‘rice etc’} \\
\text{tarkāri } & \text{- sarkāri } \text{‘vegetable etc’} \\
\text{mhnānu } & \text{- sānu } \text{‘man etc’} \\
\text{mācha } & \text{- sācha } \text{‘child etc’} \\
\text{jabhī } & \text{- babjī } \text{‘curry etc,;’} \\
\text{kbaru } & \text{- sāna } \text{‘food etc,;’} \\
\text{dhāl } & \text{- sāl } \text{‘pulses etc,;’}
\end{align*}
\]
4. SYNTAX

Newari is a subject + object + verb SOV language. Newari sentence consists of a noun phrase which functions as the subject and a predicate phrase. There can be no sentence without a predicate sometimes predicate itself may stand for a sentence.

\[ \text{phē tu} \quad \text{‘sit down’} \]
\[ \text{dā’} \quad \text{‘stand up’} \]

5.1 ORDER OF WORDS IN SENTENCES

The order of words in Newari is subject + object + verb.

\[ \text{wā} \quad \text{si’} \quad \text{cha} \quad \text{‘He cuts the wood’} \]
\[ \text{he} \quad \text{wood} \quad \text{cuts} \]

\[ \text{sa} \quad \text{ghā yē} \quad \text{nāh} \quad \text{‘Cow eats the grass’} \]
\[ \text{cow} \quad \text{grass} \quad \text{eats} \]

\[ \text{wā} \quad \text{chakū’} \quad \text{yāta kēku} \quad \text{‘He hits the bird’} \]
\[ \text{he} \quad \text{bird +case} \quad \text{hits} \]

5.2 DESCRIPTION OF TYPES OF SENTENCES

There are six types of sentences realized namely Affirmative, Imperative, Interrogative, Negative, Causative and Co-ordinate sentences.

Affirmative Sentences

\[ \text{sur dhiyo} \quad \text{suthe bo} \quad \text{‘Sun rises in the morning’} \]
\[ \text{sun} \quad \text{morning} \quad \text{rises} \]

\[ \text{ji} \quad \text{nini za naya} \quad \text{‘I eat rice daily’} \]
\[ \text{I} \quad \text{daily} \quad \text{rice} \quad \text{eat} \]

Imperative Sentences

The command is realised by rising tone of the verb.

\[ \text{hāna hū} \quad \text{‘Go there’} \]
Interrogative Sentences

The Interrogative is generally made by separate forms like/ chu/ means “what” sometimes the intonation of the sentence is also used to denote the question

\[
\text{chu} \quad \text{ji} \quad \text{ñâna} \quad \text{wóne}
\]
what I there go+f.t.
‘Shall I go there?’

\[
\text{S’ú} \quad \text{S’uláye} \quad \text{dúla}
\]
anyone school+in available
‘Any body is available in the school’

Negative Sentences

The negation is realised by the form / -mal which is prefixed with the verb substantive . The negative verb is also used with the main verb.

\[
\text{ji} \quad \text{thòM} \quad \text{wóye} \quad \text{makhúgu}
\]
I today come not+vb.
‘I do not come today’

Causative Sentences

The action of cause is expressed by the suffix/-yel in Newari which occurs with the main verb.

\[
\text{ji} \quad \text{wāita} \quad \text{me} \quad \text{haye’ke} \quad \text{téné}
\]
I her song sing+cause do+will
‘I will make her sing a song’

\[
\text{ji} \quad \text{wāita} \quad \text{wásá} \quad \text{nakáye} \quad \text{chóya}
\]
I her medicine eat+made did
‘I made her eat the medicine’

Coordinative Sentences

The coordination is a process to form a full sentence. The particles conjunctions are used to form a coordinate sentence.
My foot slipped and I fell down
‘My foot is slipped and fell down’

Go home and come back
‘Go home and come back’

Not that fish but this fish
‘Not that fish but this fish’

5.3 DESCRIPTION OF PATTERNS OF THE SENTENCES

There are three patterns of the Newari sentences, Simple, Compound and Complex.

Simple Sentence

A sentence which has one subject and one predicate form is called simple sentence.

Sun rises in the morning
‘Sun rises in the morning’

I eat rice daily
‘I eat rice daily’

Birds are flying
‘Birds are flying’

This man is blind
‘This man is blind’
There go
‘Go there’

‘Stand up’
Stand please
‘Stand up please’

He where not + available
‘He is not available’

May I come there?

Can you do this work?

Compound Sentence

Two main clause sentences are joined to denote a single sentence with the help of the particles are called compound sentences.
Complex Sentence

One main clause and one or more than one subordinate clauses jointly make a single sentence called complex sentence.

‘Walking along the road, he noticed a dead cobra’

‘Even if he comes, we can not go’

‘In case if he comes I will talk to him’

‘Weather being fine I went out’

‘Hearing the sound, the child woke up’
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Among the spreading branches of a banyan tree lived a crow and his wife.

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

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

Every time the crow hen laid her eggs the snake crawled up to the nest and ate them up
yedi hána tháthe yána sarpā’ khē nāla dhá sa jitho simáyē
If again little this snake egg eat it I + this tree-on

chóne he makhúta
now live wont live
If the black snake eats up my eggs this time also, I will refuse to live in this tree any longer.

jhí sā jhi gù swáh megútha sayé hedayéke màli” misá kwó nā
we our nest another tree make should she crow her

thá bathá yāta dhāla
her husband told
We must build our nest somewhere else, said the mother bird to her husband.

jhipī thána chóna chonágu yèk ko dàyé dhùn kāla jī wakúchiya
we have been living long since already I bear

jigú chē yāta totalh nēthá sayé chóne wóne mafú kwó nā dhāla
my house+to desert elsewhere live go donot crow that said
I can’t bear to desert my home and go to live elsewhere said the crow

ipi khà thána chòMu takáy ʔimi koyé sā’ sarpā ya fwá sāh tàla
they while talking sometime their beneath snake’s hiss sound heard
While they were talking they heard a hissing sound just below them.

imi sō siláki wo sāh chukháh dhāka
they knew that sound what was
They knew what the sound meant.

ipi láchar júya thāhgu khyē téyēta pāhbiya swáb choná
they helplessly being their eggs protect
They sat helplessly in their nest trying to protect their eggs.

hàkugúmha sarpā sulū’ swáhyà
black snake slowly nest

pakhē’ chóye wa napā wóla alé
toward high up and near came
Then with a loud hiss he tried to strike the birds who flew away in terror.

Then with a loud hiss he tried to strike the birds who flew away in terror.

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Then with a loud hiss he tried to strike the birds who flew away in terror.
Do not worry, my dear, I have got a friend who is cunning enough to destroy the most poisonous of snakes, said the crow, and off he flew.

To a friend, Jackal, which lived under a tree. When the Jackal heard he said, I have already thought of a plan to destroy him.

Then the Jackal fearing he might be over heard whispered to his friend what he should do to destroy the snake.

The crow flew back to his wife and tolod her about the plan.
It is rather risky, said the crow. We will have to be very careful.

I will do any thing to save my eggs said the mother bird bravely.

They approached a big pond in the palace where they saw the royal ladies having a bath.
They laid their golden chains and pearl necklaces and other jewellery on the edge of the pond.

The mother bird came down and picked the golden chain in her beak and started flying towards the tree where she lived.

When the palace guards saw the crow carrying gold chain took up their swords and chased it.

They saw the bird dropping the chain in the hole, and one guard climbed by the tree to get the chain. As he put his hand inside the hole.
He saw a black snake curled up there. With one hard stroke of his club he killed it and that was the end of the black snake.

The crow and the crow hen lived in that tree happily afterwards and had many little baby crows.
MANGARI
S. GANESH BASKARAN

1. INTRODUCTION

The present study gives out the grammatical sketch of Mangari language spoken in Sikkim state based on the data collected at the time of field investigation during March 2000.

1.1 FAMILY AFFILIATION

According to Grierson (1909: Vol. III) Mangari Language belongs to the Non-Pronominalized Himalayan group of Tibeto-Burman sub family. As per the subsequent classification by Paul Benedict Mangari (in Sikkim) belongs to the “Himalayan” group of “Tibetan –Kanauri (a.k.a. Bodish-Himalayish)” branch of Tibeto Burman sub-family. [Benedict: 1972]

1.2 LOCATION

“The name of the tribe sometimes spelt Magar and sometimes Mangari. The Mangari form is used commonly in Darjeeling (West Bengal). The Mangars are one of the fighting tribes of Nepal like the Gurungs, Sunwars and Khas, they belong to the group known as mukhya that is chief. The old home of the Mangars are the central and lower in the western part of Nepal. They are now found over most parts of Nepal and in India they are scattered in Darjeeling and other districts of West Bengal, Sikkim and also in Assam especially in Naga Hills”.

1.3 SPEAKERS’ STRENGTH

According to the last appeared Census data on Mangari (i.e. 1961) speaker strength is given below

<table>
<thead>
<tr>
<th>India / State/U.T.</th>
<th>Total</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>India</td>
<td>1136</td>
<td>616</td>
<td>520</td>
</tr>
<tr>
<td>Assam</td>
<td>495</td>
<td>267</td>
<td>228</td>
</tr>
<tr>
<td>Maharastra</td>
<td>1</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td>West Bengal</td>
<td>557</td>
<td>306</td>
<td>251</td>
</tr>
<tr>
<td>Andaman and Nocobar Island</td>
<td>1</td>
<td>1</td>
<td>-</td>
</tr>
<tr>
<td>North East Frontier Agency</td>
<td>22</td>
<td>21</td>
<td>1</td>
</tr>
<tr>
<td>Sikkim</td>
<td>60</td>
<td>21</td>
<td>39</td>
</tr>
</tbody>
</table>

[The bilingualism data is not available in Vol. I part II-c(ii) Language Tables of 1961 Census.]
1.4 SOCIO LINGUISTIC SETTINGS

Magar is popularly known as ‘Mangaris’ in Sikkim. The ‘Mangaris’ were one of the three dominant and militant communities of Nepal along with Chettries and Gurungs. Like Gurungs they also formed the backbone of Gurkha regiments in British Army. Their original homeland was in Western Nepal from where they had migrated to Eastern Nepal and finally came to Sikkim.

The Mangari community is divided into a number of exogamous and patrilineal groups, like Pulami, Ala, Kepchake, Guranga etc. The main function of the groups is to regulate marriage alliances. Each of these groups is having one or more Gotras. Community endogamy and Gotras exogamy are in practice among the Mangaris who accepts cross – cousin marriage. Adult marriage is the rule. Marriage is of two types viz. (i) mangni biha (marriage by negotiation) and (ii) chori biha (marriage by elopment). Monogamy is common but polygamy is also allowed.

Land is the main resource of the Mangari community and they practice terrace cultivation. Hunting and gathering are also among their traditional occupations. Though agriculture is their main occupation. They are ready to accept any kind of occupation.

The Mangaris speak in their own Mangari mother tongue at home but outside their group they communicate in Nepali mostly. The script is used by them for writing the language.

In Sikkim they are mainly concentrated in south and east districts.

The Mangaris have a rich tradition of folk songs, folklore and folk tales.

As a mother tongue Mangari is used both in home and extra home domains. In home and extra kin situation the use of mother tongue is related in three ways in descending order of generation, that is, parent ego children. Since the children of these days are exposed to other languages through education most often their speech is mixed with Nepali and with English. That is why the use of mother tongue is more among the aged and the middle aged people. Whereas among the young extent of use of mother tongue is comparatively less. Among the women the use of mother tongue is more comparison to the men folk.

In the domain of Education the role of Mangari is evident in the oral communication level. So, far as the verbal interaction between the Mangari teacher and students inside and outside the classroom is concerned. Mangari is taught upto the Primary level in the schools, were Mangari is taught as a subject, there Mangari is found both in oral and written extend. Mangari people use the script called “akhaRa”

In the Administration although all written correspondences are through Nepali and English. Mangari is used as the medium of the verbal interaction between the Mangari officers and staffs. The state Government imparts training to the officials in Mangari language for smooth running of Administration and building up of a cordial relation with the Mangari people.

In the level of Judiciary also the use of Mangari language is restricted among the community people in the informal oral communication.
In the domain of Mass media, the folk music, riddles and stories in Mangari language are telecast in Gangtok by doordarshan and private television channels time to time as a part of promoting their culture.

The Government of Sikkim encourages Mangari people to continue their cultural programme in Mangari in respective festive occasions. The local magazines like Sikkim Herald publishing the poems and stories in Mangari language along with translated works. The Sikkim Government patronises preparation of dictionary and glossaries in Mangari language and extends necessary financial aids to the welfare association of Mangari for the purpose of promoting the language.

In the Assembly also the legislative members with the Mangari background are allowed to express their view through Mangari language and versions simultaneously get translated into Nepali language to make it legible for non-Mangari speakers. Thus, it is evident that though the Nepali, being the superimposed variety controls the formal domains, but as a mother tongue Mangari also has a very important role in the sociolinguistic settings of the Sikkim state as a whole.

1.5 REVIEW OF LITERATURE

So far the earlier literature on Mangari language is concerned mention may be made about the following. Under the heading ‘MĀGARI’ a sketchy grammar of Mangari language has been given by Sir George Abraham Grierson in Linguistic Survey of India Vol. III Part. I (1909: pp. 206-211), where pronunciation, Article, Noun, Gender, Number, Case, Post Positions, Adjective, Particles, Numerals, Pronouns, Verb substantives, Tense, Verbal noun, Participles, Causative and Negative verbs have been discussed along with the order of words in Mangari. A research paper on MORPHOPHONOLOGICAL RULES IN MANGAR is given by Mr. Subhadrā Subba Dahal in the book “Topics in Nepalese linguistics” edited by Y.P. Yadava and W. W. Glover, Royal Nepal Academy in 1999.
2. PHONOLOGY

2.1 PHONEMIC INVENTORY

As per the filed data the Mangari language has got 33 phonemes. Of which 5 are vowels and 28 are consonants. These phonemes can be classified into two types according to its sonority that is Segmental and Supra segmental phonemes.

2.1.1 SEGMENTAL PHONEMES

Vowels

<table>
<thead>
<tr>
<th></th>
<th>Front</th>
<th>Back</th>
</tr>
</thead>
<tbody>
<tr>
<td>High</td>
<td>i</td>
<td>u</td>
</tr>
<tr>
<td>Mid</td>
<td>e</td>
<td>o</td>
</tr>
<tr>
<td>Low</td>
<td>a*</td>
<td></td>
</tr>
</tbody>
</table>

*The italised /a/ actually represents the low front unrounded vowel /a/.

Consonants

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Stops</td>
<td>p</td>
<td>b</td>
<td></td>
<td>T</td>
<td>D</td>
<td>c</td>
<td>j</td>
</tr>
<tr>
<td>Aspirants</td>
<td>ph</td>
<td>bh</td>
<td></td>
<td>Th</td>
<td>ch</td>
<td>jh</td>
<td>kh</td>
</tr>
<tr>
<td>Ficatives</td>
<td>f</td>
<td>s</td>
<td>z</td>
<td>S’</td>
<td></td>
<td>h</td>
<td></td>
</tr>
<tr>
<td>Nasals</td>
<td>m</td>
<td>n</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>M</td>
</tr>
<tr>
<td>Laterals/Asp</td>
<td></td>
<td>l</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Flap/Tap</td>
<td>r</td>
<td>R</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Semi vowel</td>
<td>w</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

2.1.2 Nasalisation is the only suprasegmental feature realized in mangari language.

In Mangari all the vowels get nasalised and nasalisation is phonemic.

/ ū /

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>sī</td>
<td></td>
<td>‘death’</td>
</tr>
<tr>
<td>koīchi</td>
<td></td>
<td>‘scissors’</td>
</tr>
<tr>
<td>mig ī ja</td>
<td></td>
<td>‘gum’</td>
</tr>
<tr>
<td>Vowels</td>
<td>Examples</td>
<td></td>
</tr>
<tr>
<td>--------</td>
<td>----------</td>
<td></td>
</tr>
<tr>
<td>/ê/</td>
<td>ghêrua</td>
<td></td>
</tr>
<tr>
<td></td>
<td>‘spider’</td>
<td></td>
</tr>
<tr>
<td>/bê/</td>
<td>bêla</td>
<td></td>
</tr>
<tr>
<td></td>
<td>‘dish’</td>
<td></td>
</tr>
<tr>
<td>/jwëi/</td>
<td>‘sister’s husband’</td>
<td></td>
</tr>
<tr>
<td>/ã/</td>
<td>mijân</td>
<td></td>
</tr>
<tr>
<td></td>
<td>‘hip’</td>
<td></td>
</tr>
<tr>
<td>/Tâm/</td>
<td>‘wheat’</td>
<td></td>
</tr>
<tr>
<td>/migâtho/</td>
<td>‘ankle’</td>
<td></td>
</tr>
<tr>
<td>/õ/</td>
<td>minhôwaM</td>
<td></td>
</tr>
<tr>
<td></td>
<td>‘nostrill’</td>
<td></td>
</tr>
<tr>
<td>/gõ dum/</td>
<td>‘island’</td>
<td></td>
</tr>
<tr>
<td>/ũ/</td>
<td>MigũRa</td>
<td></td>
</tr>
<tr>
<td></td>
<td>‘knee’</td>
<td></td>
</tr>
<tr>
<td>/Mũ ki/</td>
<td>‘sit’</td>
<td></td>
</tr>
</tbody>
</table>

**Contrasting Pairs (vowels)**

<table>
<thead>
<tr>
<th>/i~e/</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>/im/</td>
<td>‘house’</td>
</tr>
<tr>
<td>/en/</td>
<td>‘law’</td>
</tr>
<tr>
<td>/e~a/</td>
<td>Examples</td>
</tr>
<tr>
<td>/en/</td>
<td>‘law’</td>
</tr>
<tr>
<td>/ar/</td>
<td>‘canopy’</td>
</tr>
<tr>
<td>/o~a/</td>
<td>Examples</td>
</tr>
<tr>
<td>/sokki/</td>
<td>‘sweet’</td>
</tr>
<tr>
<td>/garTi/</td>
<td>‘answer’</td>
</tr>
<tr>
<td>/o~u/</td>
<td>Examples</td>
</tr>
<tr>
<td>/Thor/</td>
<td>‘ox’</td>
</tr>
<tr>
<td>/Tuga/</td>
<td>‘star’</td>
</tr>
</tbody>
</table>

**Contrasting Pairs (consonants)**

<table>
<thead>
<tr>
<th>/p~b/</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>/piraDi/</td>
<td>‘current’</td>
</tr>
<tr>
<td>/barap/</td>
<td>‘ashes’</td>
</tr>
<tr>
<td>/T~D/</td>
<td>Examples</td>
</tr>
<tr>
<td>/Takor meTok/</td>
<td>‘spittoon’</td>
</tr>
<tr>
<td>/Dainelak/</td>
<td>‘right side’</td>
</tr>
<tr>
<td>/c~j/</td>
<td>Examples</td>
</tr>
<tr>
<td>/cer/</td>
<td>‘diahorea’</td>
</tr>
<tr>
<td>/ja/</td>
<td>‘clay’</td>
</tr>
<tr>
<td>/k~g/</td>
<td>Examples</td>
</tr>
<tr>
<td>/konya/</td>
<td>‘bachelor’</td>
</tr>
<tr>
<td>/gur/</td>
<td>‘dust’</td>
</tr>
</tbody>
</table>
/ p~ ph / piraDi 'current'
    pherkhi 'sun shine'

/ b~bh / baRop 'ashes'
    bhalya 'cock'

/T~ Th / Tuga 'star'
    Thor 'ox'

/c~ ch / cer 'diarrhea'
    chumpak 'darkness'

/j~ jh / ja 'clay'
    jhirluM 'hailstone'

/k~ kh / konya 'bachelor'
    khon 'daughter in law'

/g~ gh / gur 'dust'
    ghichin 'bat'

/ph~ f / pherkhi 'sun shine'
    fer 'ray'

/s~ z / sisam 'seasame'
    miza 'child'

/s~ S' / sisam 'seasame'
    bo S'ya 'apple'

/k~ h / konya 'bachelor'
    hajiklam 'road'

/m~ n / melap 'flame'
    nini 'son in law's mother'

/m~ M / ma 'not'
    Ma 'I'

/l~ r / maklak 'slope'
    jhirluM 'hailstone'

/D~ R / piraDi 'current'
    ciRa 'brook'
2.2 PHONEMIC DESCRIPTION AND DISTRIBUTION

Vowels

The Mangari language has five vowels. The description and distribution of the same is shown below.

\( /i/ \) high front unrounded short vowel occurs in all three positions.

- \( \text{im} \) ‘house’
- \( \text{piraDi} \) ‘current’
- \( \text{juki} \) ‘defeat’

\( /e/ \) mid high front unrounded short vowel occurs in all three positions.

- \( \text{en} \) ‘law’
- \( \text{fer} \) ‘ray’
- \( \text{gaMce} \) ‘tall’

\( /a/ \) low front unrounded short vowel occurs in all three positions.

- \( \text{ar} \) ‘canopy’
- \( \text{ragu} \) ‘lion’
- \( \text{u sa} \) ‘medicine’

\( /o/ \) mid high back rounded vowel occurs in all three positions.

- \( \text{osoki} \) ‘itch’
- \( \text{mochoR} \) ‘mosquito’
- \( \text{masTo} \) ‘women’

\( /u/ \) high back rounded vowel occurs in all three positions.

- \( \text{u sa} \) ‘medicine’
- \( \text{luM} \) ‘rock’
- \( \text{tunchu} \) ‘seventy’

Consonants

The description and distribution of the consonants shown below.
/p/ voiceless bilabial stop occurs in all three positions.

piraDi ‘current’
rapoT ‘ground’
berap ‘ashes’

/b/ voiced bilabial stop occurs in the initial and the medial positions.

boluM ‘lime stone’
Dēbu ‘fog’

/T/ voiceless retroflex stop occurs in all three positions.

Tuga ‘star’
baTis ‘nephew’
MeT ‘cow’

/D/ voiced retroflex stop occurs in all three positions.

Di ‘water’
jaDi ‘swamp’
thapoD ‘state’

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

cerk ‘diarrhea’
fi calah ‘green colour leaf’

/j/ voiced palatal stop occurs in all three positions.

ja ‘clay’
mījā ‘baby’
deraj ‘cup board’

/k/ voiceless velar stop occurs in all three positions.

konya ‘bachelor’
wurki ‘fly’
kirik ‘parrot’

/g/ voiced velar stop occurs in all three positions.

gur ‘dust’
Dīgua ‘duck’
Tag ‘hill’
/ph/ aspirated voiceless bilabial stop occurs in the initial position.

    phicha    ‘green’

/bh/ aspirated voiced bilabial stop occurs in the medial positions.

    bha lya    ‘cock’

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

    Thor    ‘ox’

/ch/ aspirated voiceless palatal stop occurs in the initial and the medial positions.

    chanja    ‘bride groom’
    marchuli    ‘ant hill’

/jh/ aspirated voiced palatal stop occurs in the initial positions.

    jhirliM    ‘hail stone’

/kh/ aspirated voiceless velar stop occurs in the initial and the medial positions.

    khon    ‘daughter in law’
    namkhan    ‘sun’

/gh/ aspirated voiced velar stop occurs in the initial positions.

    ghichin    ‘bat’

/f/ voiceless labio dental fricative occurs in the initial and the medial positions.

    fer    ‘ray’
    misasferki    ‘breath’

/s/ voiceless alveolar fricative occurs in all three positions.

    sim    ‘wood’
    namsu    ‘air’
    namas    ‘river’
<table>
<thead>
<tr>
<th>Symbol</th>
<th>Description</th>
<th>Example Words</th>
</tr>
</thead>
<tbody>
<tr>
<td>/z/</td>
<td>Voiced alveolar fricative occurs in the medial positions.</td>
<td>miza ‘child’</td>
</tr>
<tr>
<td>/s’/</td>
<td>Voiceless palatal fricative occurs in the initial and the medial positions.</td>
<td>S’ali ‘daughter in law’ boS’ya ‘apple’</td>
</tr>
<tr>
<td>/h/</td>
<td>Voiceless glottal fricative occurs in all three positions.</td>
<td>haTche ‘boil’ gyo hoT ‘moon’ miTah ‘face’</td>
</tr>
<tr>
<td>/m/</td>
<td>Bilabial nasal occurs in all three positions</td>
<td>miT a h ‘face’ namsu ‘cyclone’ nam ‘forest’</td>
</tr>
<tr>
<td>/n/</td>
<td>Alveolar nasal occurs in all three positions.</td>
<td>nini ‘son in law’s mother’ menket ‘ear’ migin ‘liver’</td>
</tr>
<tr>
<td>/M/</td>
<td>Velar nasal occurs in all three positions.</td>
<td>Met ‘cow’ luMDal ‘cave’ boluM ‘lime stone’</td>
</tr>
<tr>
<td>/l/</td>
<td>Alveolar lateral occurs in all three positions.</td>
<td>luM ‘rock’ maklak ‘slope’ sarel ‘panther’</td>
</tr>
<tr>
<td>/r/</td>
<td>Alveolar trill occurs in all three positions.</td>
<td>rapoT ‘ground’ pira Di ‘current’ gur ‘dust’</td>
</tr>
</tbody>
</table>
/R/ retroflex flap occurs in the medial and the final positions.

\[ ciRa \] ‘brook’
\[ mochoR \] ‘mosquito’

/w/ bilabial semi vowel occurs in all three positions.

\[ wokya \] ‘bed bug’
\[ miwuT \] ‘hand’
\[ chiw \] ‘dog’

/y/ palatal semi vowel occurs in the initial and the medial positions.

\[ yabu \] ‘rain bow’
\[ hya \] ‘farm land’

2.3 MAJOR ALLOPHONIC DISTRIBUTION

The five vowels and two consonants have the allophonic variations

Vowels

/i/ The high front unrounded short vowel has two allophones [I] and [i]

[I] The lower high front unrounded short vowel occurs between consonants

\[ ciRa \] /ciRa/ ‘brook’
\[ siM \] /siM/ ‘wood’

[i] high front unrounded vowel occur elsewhere

/e/ The mid high front unrounded short vowel has two allophones [A] and [e]

[A] The mid central unrounded short vowel occurs between consonants

\[ fAr \] /fer/ ‘ray’

[e] it occurs elsewhere
The low front unrounded short vowel has two allophones [a] and [ã].

The low back unrounded short vowel occurs between the consonants [namsu] /namsu/ ‘cyclone’ and [ahat] /ahat/ ‘respect’.

The [a] occurs elsewhere.

The mid high back rounded short vowel has two allophones [O] and [õ].

The mid low back rounded short vowel occurs between consonants [worche] /worche/ ‘bed bug’ and [dilyou] /dilyou/ ‘moss’.

The [õ] occurs elsewhere.

The high back rounded short vowel has two allophones [U] and [u].

The lower high back rounded short vowel occurs between consonants [miTDUM] /miTD uM/ ‘cliff’ and [abUrUk] /aburuk/ ‘ornaments’.

The [u] occurs elsewhere.

Consonants

Two consonants have got allophones that is /n/ and /l/.

The alveolar nasal has two allophones [M’] and [n].


The [n] occurs elsewhere.
The alveolar lateral consonant has two allophones [L] and [l].

[L] The retroflex lateral occurs between vowels

[muLLa] /mulla/ ‘raddish’

[l] occurs elsewhere

### 2.4 CLUSTERS

Two or more phonemes pronounced jointly called cluster. In Mangari both the vowel and consonant clusters are identified

**Vowel Clusters**

There are five vowel clusters identified that is /ui, ua, oi, ai and au/.

<table>
<thead>
<tr>
<th>Dibui</th>
<th>‘fog’</th>
</tr>
</thead>
<tbody>
<tr>
<td>gharua</td>
<td>‘spider’</td>
</tr>
<tr>
<td>boigan</td>
<td>‘brinjal’</td>
</tr>
<tr>
<td>daine</td>
<td>‘arm’</td>
</tr>
<tr>
<td>aule</td>
<td>‘maleria’</td>
</tr>
</tbody>
</table>

**Consonant Clusters**

There are two types of clusters identified in Magar language. The two member consonant clusters are realized in the initial and medial position. Among these, the medial two consonant clusters are frequent

**Initial Two Consonant Clusters**

<table>
<thead>
<tr>
<th>jw-</th>
<th>jwēi</th>
<th>‘sister’s husband’(y)</th>
</tr>
</thead>
<tbody>
<tr>
<td>gw-</td>
<td>gwajako</td>
<td>‘birds’</td>
</tr>
<tr>
<td>by -</td>
<td>byu</td>
<td>‘mouse’</td>
</tr>
<tr>
<td>ey -</td>
<td>cyal</td>
<td>‘vulture’</td>
</tr>
<tr>
<td>my -</td>
<td>myarkin</td>
<td>‘finger nail’</td>
</tr>
<tr>
<td>Dy -</td>
<td>Dyabu</td>
<td>‘thumb’</td>
</tr>
<tr>
<td>jy -</td>
<td>jya Than</td>
<td>‘rice bear’</td>
</tr>
<tr>
<td>S’y-</td>
<td>S’yā</td>
<td>‘flesh’</td>
</tr>
<tr>
<td>jy -</td>
<td>jyama</td>
<td>‘meal’</td>
</tr>
<tr>
<td>hy -</td>
<td>hyami</td>
<td>‘farmer’</td>
</tr>
<tr>
<td>gy -</td>
<td>gyacha</td>
<td>‘red’</td>
</tr>
<tr>
<td>sy -</td>
<td>sya ki</td>
<td>‘dancer’</td>
</tr>
<tr>
<td>sp -</td>
<td>spat</td>
<td>‘steel’</td>
</tr>
</tbody>
</table>
Medial Two Consonant Clusters

- *ms* - namsu  ‘air’
- *MD* - luMDal  ‘cave’
- *TD* - miTDuM  ‘cliff’
- *mch* - chunchak  ‘darkness’
- *rl* - jhirluM  ‘hail stone’
- *nch* - kancha  ‘heat’
- *rb* - chirba  ‘lightening’
- *kl* - maklak  ‘slope’
- *ry* - charcharya  ‘stream’
- *rb* - chirbā  ‘swamp’
- *rm* - barmiyā  ‘mankind’
- *ny* - konyā  ‘bachelor’
- *nj* - lenja  ‘boy’
- *sT* - masTo mija  ‘daughter’
- *rD* - gobarDu  ‘dung bug’
- *mk* - namki  ‘smell’
- *ly* - gwabhalya  ‘cock’
- *MI* - saMli  ‘cockroach’
- *mr* - namraM  ‘deer’
- *Tl* - paT laMi  ‘earth worm’
- *Mb* - laMburcha  ‘elephant’
- *sy* - Disyā  ‘fish’
- *my* - jimyā  ‘fly’
- *sD* - gōsDi  ‘honey’
- *rk* - miyer kin  ‘nail’
- *rl* - sarlā  ‘leopard’
- *rj* - forjache  ‘monkey’
- *rbh* - lirbha  ‘rhinoceros’
- *rkh* - loterkhe  ‘squirrel’
- *ps* - Dapsiya  ‘bug’
- *nT* - jonTomiza  ‘animal’ (‘young’)
- *br* - debrē  ‘left’
- *nkh* - punkhi  ‘birth’
- *rk* - Misasferki  ‘breath’
- *rch* - jhercha  ‘health’
- *kch* - lik che  ‘lazy’
- *ks* - mifokso  ‘lung’
- *nh* - minhep  ‘mucus (of nose)’
- *ml* - sumlu  ‘muscle’
- *kk* - bik ki  ‘pain’
- *lD* - DolDu  ‘ring worm’
- *pr* - lapro  ‘scap’
- *rk* - sarkoT  ‘shoulder’
- Mm - maraM mo ‘happiness’
- ml - mamla ‘case’
- Rch - muhaRche ‘innocent’
- rg - swarga ‘heaven’
- Tk - soTki ‘rise’
- Mj - boluMja ‘lime’
- Ts - kaT sora ‘firm’

2.5 SYLLABLE

Up to four syllable words are identified in Magar language. Generally the two syllabic words are more frequent

Monosyllabic (open)

<table>
<thead>
<tr>
<th>CV</th>
<th>Di</th>
<th>‘water’</th>
</tr>
</thead>
<tbody>
<tr>
<td>CCV</td>
<td>mhe</td>
<td>‘fire’</td>
</tr>
<tr>
<td>CCV</td>
<td>byu</td>
<td>‘mouse’</td>
</tr>
</tbody>
</table>

Monosyllabic (close)

<table>
<thead>
<tr>
<th>VC</th>
<th>os</th>
<th>‘dew’</th>
</tr>
</thead>
<tbody>
<tr>
<td>CVC</td>
<td>noM</td>
<td>‘sky’</td>
</tr>
<tr>
<td>CVC</td>
<td>nam</td>
<td>‘forest’</td>
</tr>
</tbody>
</table>

Disyllabic (open)

<table>
<thead>
<tr>
<th>CV - CV</th>
<th>ciRa</th>
<th>‘brook’</th>
</tr>
</thead>
<tbody>
<tr>
<td>CVC - CV</td>
<td>namsu</td>
<td>‘cyclone’</td>
</tr>
<tr>
<td>CV - CVV</td>
<td>Di bui</td>
<td>‘fog’</td>
</tr>
</tbody>
</table>

Disyllabic (Close)

<table>
<thead>
<tr>
<th>CV - CVC</th>
<th>miDuM</th>
<th>‘clilf’</th>
</tr>
</thead>
<tbody>
<tr>
<td>CV - CVC</td>
<td>janok</td>
<td>‘earth’</td>
</tr>
<tr>
<td>CCV - CVC</td>
<td>gyohaT</td>
<td>‘moon’</td>
</tr>
<tr>
<td>CCV - CVC</td>
<td>gwaMan</td>
<td>‘hen’</td>
</tr>
</tbody>
</table>

Trisyllabic (open)

<table>
<thead>
<tr>
<th>CV-CV-CV</th>
<th>piradi</th>
<th>‘current’</th>
</tr>
</thead>
<tbody>
<tr>
<td>CV-CV-CVV</td>
<td>Diliyou</td>
<td>‘moss’</td>
</tr>
<tr>
<td>CVC-CV-CV</td>
<td>saMliya</td>
<td>‘grand son’</td>
</tr>
<tr>
<td>Trisyllabic (close)</td>
<td>Tetrasyllabic (open)</td>
<td>Tetrasyllabic (close)</td>
</tr>
<tr>
<td>----------------------------------</td>
<td>-----------------------------------------</td>
<td>----------------------------------</td>
</tr>
<tr>
<td>CVCC-CV-CVC doMsnabik 'new moon night'</td>
<td>CV-CV-CV-CV memeTuka ‘comet’</td>
<td>CV-CV-CVC-CVC baRajilum ‘snow’</td>
</tr>
<tr>
<td>CV-CV-CVC maja luM ‘pebble’</td>
<td>CVC-CV-CV-CV masTomija ‘daughter’</td>
<td>CV-CV-CVC-CVC bamachukaT ‘fifty one’</td>
</tr>
</tbody>
</table>
3. MORPHOPHONEMICS

The alternants of morphemes when they occur with the various kinds of suffixes, phonological variations which take place within a morpheme called morphophonemics. In Magar, most of the morphophonemic rules refer to deletion, alternation and metathesis.

Deletion

1. When the negation is prefixed to the verb stem the initial vowel of the verb stem is deleted

$$ma + ale \rightarrow ma ale \rightarrow male \quad \text{‘not available’}$$
$$ma \quad \text{‘not’}$$
$$ale \quad \text{‘available’}$$

Instead of /maale/ for ‘not available’ it is realised as /male/

$$rah \quad \text{‘come’}$$
$$ale \quad \text{‘present tense marker’}$$
$$rah + ale \rightarrow rah ale \rightarrow rahle \quad \text{‘come’}$$

Instead of /rahale/ for ‘come’ it is realised as /rahle/

2. When a noun is formed of two components with the suffixing of the noun with another noun the final syllable of the former noun component is deleted

$$gwaja + jhol \rightarrow gwajajhol \rightarrow gwajol \quad \text{‘chicken soup’}$$
$$gwaja \quad \text{‘chicken’}$$
$$jhol \quad \text{‘soup’}$$

Instead of /gwajajhol/ for chicken soup it is realised as /gwajol/
4. MORPHOLOGY

Morphology deals with the internal structure of words. It deals with the derivational and inflectional aspects of words. In Magar language, a simple word can be defined as one, which is pronounced with a potential pause before and after it. A word must contain at least one stem, which is a free form. In Magar, a stem can be defined as one, which is a free form and is capable of taking inflectional and derivational affixes. Stem classes in Magar can be divided into different groups on the basis of the inflectional endings. The forms, which show identical inflectional behavior, can be called as form class. Accordingly the form classes divided into Nouns, Pronouns, Adjectives, Verbs, Adverbs, Conjunction and Postpositions.

4.1 NOUN

Nouns are of two types Animate and Inanimate. The Animate nouns are divided into Simple and Derived nouns. The simple nouns are further divided into mass and countable nouns.

\[
\text{Noun} \quad \left\{ \begin{array}{c}
\text{Simple} \\
\text{derived}
\end{array} \right. 
\]

Simple Noun

A noun, which cannot be further divided that is a free form, is called Simple noun. It can be divided into two categories such as Mass noun and Countable noun.

Mass Noun

\[
\begin{array}{ll}
namsu & \text{‘air’} \\
Dibu & \text{‘cloud’} \\
ja & \text{‘clay’} \\
os & \text{‘dew’}
\end{array}
\]

Count Noun

\[
\begin{array}{ll}
naMkhan & \text{‘sun’} \\
mija & \text{‘baby’} \\
Tuga & \text{‘star’} \\
moi & \text{‘mother’} \\
gwaMen & \text{‘hen’}
\end{array}
\]

Derived Noun

Some nouns are derived from the noun and the verb

\[
\begin{array}{ccc}
\text{abha + kasche} & abha kasche & \text{‘artist’} \\
\text{art} & \text{doer} & \\
N & + & \text{suffix}
\end{array}
\]
DuM + che+mi  
DuMchemi  
‘gold smith’

N + vb + N

juma+ kas + che
jumakasche
sweet+prepare+do
noun + suffix

jumakasche
sweet maker’

bore+ ya
boreya
‘hunter’

hunt+ do
vb + suffix

hyam + mi
hyami
‘labourer’

work +man
vb + doer

Me che
Meche
‘begger’

beg + doer
vb + suffix

Dasak + kas+cho
Dasak kascho
‘shoe maker’

shoe + maker
+vb

siT+ che+ barmi
siTchebarmi
‘sweeper’

clean+do+ man
vb + vb + N

Number

The plural for non-human noun is marked by the suffix /- ko/ where as the /-kurik/ is the form added with the nominal and pronominal forms to denote plurality.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>im</td>
<td>im ko</td>
</tr>
<tr>
<td>chiw</td>
<td>chiw ko</td>
</tr>
<tr>
<td>Met</td>
<td>Met ko</td>
</tr>
<tr>
<td>mhar</td>
<td>mhar ko</td>
</tr>
</tbody>
</table>

‘house’  
‘dog’  
‘cow’  
‘ant’  
‘houses’  
‘dogs’  
‘cows’  
‘ants’
I have two small houses

Those are dogs

These are two big houses

Gender

Gender formation in Mangari is not grammatical. There are two different forms for masculine and feminine.

<table>
<thead>
<tr>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>ThoR</td>
<td>neT</td>
</tr>
<tr>
<td>len ja</td>
<td>mahaja</td>
</tr>
<tr>
<td>chanja</td>
<td>bouja</td>
</tr>
<tr>
<td>niba</td>
<td>nini</td>
</tr>
</tbody>
</table>

Sometimes /masTo/, /len ja/, /Man/ are prefixed or suffixed with noun to distinguish between masculine and feminine nouns.

<table>
<thead>
<tr>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>masTo mija</td>
<td>'female child'</td>
</tr>
<tr>
<td>lenja mija</td>
<td>'male child'</td>
</tr>
<tr>
<td>chiw</td>
<td>'dog, male'</td>
</tr>
<tr>
<td>chiw Man</td>
<td>'bitch'</td>
</tr>
<tr>
<td>lenja</td>
<td>'boy'</td>
</tr>
<tr>
<td>masTo</td>
<td>'girl'</td>
</tr>
</tbody>
</table>

Case

There are nine cases identified in the Mangari language they are Accusative, Dative, Instrumental, Genitive, Locative, Ablative, Associative and Benefactive case.

The Nominative case is unmarked
Accusative Case

This case is realized by the suffix /-ki/

\[
\text{mizoi} \, \text{naku ki} \, \text{DaMle} \\
\text{child} \, \text{you+case} \, \text{see+pr.t.} \\
\text{‘Child sees you’}
\]

\[
\text{Ma} \, \text{naku ki} \, \text{DaMle} \\
\text{I} \, \text{you+case} \, \text{see+pr.t.} \\
\text{‘I see you’}
\]

Instrumental Case

This case is realized by the suffix /-ai/

\[
\text{Ma} \, \text{siM+ara+ai} \, \text{chiya} \\
\text{I} \, \text{tree+saw+with} \, \text{cut} \\
\text{‘I cut the tree with the saw’}
\]

\[
\text{Mai} \, \text{MeTk} \, \text{DaMa+ai} \, \text{DuMa} \\
\text{I} \, \text{cow+case} \, \text{stick+with} \, \text{beat+pr.t.} \\
\text{‘I beat the cow with the stick’}
\]

\[
\text{Mai} \, \text{siM} \, \text{raM} \, \text{ai} \, \text{chiya} \\
\text{I} \, \text{tree} \, \text{sickle +with} \, \text{cut} \\
\text{‘I cut the tree with the sickle’}
\]

Dative Case

This case is realized by the suffix /-aM/

\[
\text{ase} \, \text{kanun} \, \text{imaM} \, \text{rahale} \\
\text{she} \, \text{our} \, \text{house+case} \, \text{come+pr.t.} \\
\text{‘She comes to our house’}
\]

\[
\text{Ma} \, \text{hiyam} \, \text{nuMle} \\
\text{I} \, \text{field+to} \, \text{go+pr.t.} \\
\text{‘I go to the field’}
\]

\[
\text{ase} \, \text{askuM lenja} \, \text{khaTa} \, \text{bariyaM} \, \text{nuvi /num niya} \\
\text{she} \, \text{husband+with} \, \text{garden+to} \, \text{had gone} \\
\text{‘She had gone to the garden with her husband’}
\]
Sometimes dative case is expressed without any marker

\[ \text{hokarik} \quad \text{sipy a khana} \quad \text{nuMle} \]

They study centre go+pr.t.

‘They go to school’

Genitive Case

This case is realised by the suffix - / kuM /.

\[ \text{Ma} \quad \text{‘I’} \]
\[ \text{Mau} \quad \text{‘my’} \]
\[ \text{has} \quad \text{‘he’} \]
\[ \text{askuM} \quad \text{‘his/her’} \]
\[ \text{nokarikuM} \quad \text{‘their’} \]

\[ \text{Mo} \quad \text{lenja mij a} \quad \text{‘My son’} \]

\[ \text{my} \quad \text{boy} \]

\[ \text{askuM} \quad \text{mikuTia/mihi} \quad \text{‘Her leg’} \]

\[ \text{her} \quad \text{leg} \]

\[ \text{hokarikuM} \quad \text{moi ko} \quad \text{‘Their mothers’} \]

\[ \text{their} \quad \text{mother +pl} \]

Locative Case

This case is realised by the suffix / -eM /.

\[ \text{Ma} \quad \text{Mo} \quad \text{imeMle} \]

\[ \text{I} \quad \text{my} \quad \text{house+in} \]

‘I am in my house’

\[ \text{Ma} \quad \text{siMoM} \quad \text{pahiMaMle} \]

\[ \text{I} \quad \text{tree} \quad \text{branch+in} \]

‘I am on the branch of the tree’

\[ \text{M eT} \quad \text{hiyeM} \quad \text{chas na Mume} \]

\[ \text{cow} \quad \text{field+in} \quad \text{grass +ing} \]

‘Cow is grazing in the field’
Ablative Case

This case is realised by the suffix /-lekiM/, it occurs with the noun

\[
\begin{align*}
\text{tree} & \quad \text{leave} & \quad \text{tree+from} & \quad \text{fall} \\
\text{arTum} & \quad \text{lha} & \quad \text{arTumlekiM} & \quad \text{jhala}
\end{align*}
\]

‘The leaves of the tree fall from the tree’

\[
\begin{align*}
\text{he} & \quad \text{kitchen} & \quad \text{room} & \quad \text{from} & \quad \text{had} & \quad \text{gone} \\
\text{ase} & \quad \text{jyoMa} & \quad \text{im} & \quad \text{lekiM} & \quad \text{nuMniya}
\end{align*}
\]

‘He had gone from the kitchen’

\[
\begin{align*}
\text{rain} & \quad \text{sky} & \quad \text{from} & \quad \text{falls} & \quad \text{pr.t.} \\
\text{namas} & \quad \text{namlekiM} & \quad \text{rahle}
\end{align*}
\]

‘Rain fall from the sky’

Sociative Case

This case is realised by the suffix /-khaTa/

\[
\begin{align*}
\text{I} & \quad \text{father} & \quad \text{with} & \quad \text{to live} \\
\text{Ma} & \quad \text{Mouboi} & \quad \text{khaTa} & \quad \text{Mule}
\end{align*}
\]

‘I live with my father’

\[
\begin{align*}
\text{she} & \quad \text{her} & \quad \text{husband} & \quad \text{with} & \quad \text{to garden} & \quad \text{go+p.t.} \\
\text{ase} & \quad \text{askuM} & \quad \text{lenja-khaTa} & \quad \text{bariyaM} & \quad \text{nuwã}
\end{align*}
\]

‘She went to the garden with her husband’

Benefactive Case

This case is realised by the suffix /kenaM/

\[
\begin{align*}
\text{I} & \quad \text{father} & \quad \text{sake} & \quad \text{novel} & \quad \text{wrote} \\
\text{Mai} & \quad \text{Mouboyo} & \quad \text{kenaM} & \quad \text{naMrihi} & \quad \text{rika}
\end{align*}
\]

‘I wrote the novel for the sake of my father’

\[
\begin{align*}
\text{I} & \quad \text{friends} & \quad \text{sake} & \quad \text{cricket} & \quad \text{to play} \\
\text{Mai} & \quad \text{Moulaphou} & \quad \text{kenaM} & \quad \text{krikeT} & \quad \text{gesle}
\end{align*}
\]

‘I play cricket for the sake of my friend’
Post Position

The postpositions are differentiated from the case markers because they occur independently after noun/pronoun whereas the case suffixes cannot. The following are some of the post position listed below along with usage.

- **miTak** ‘above’
- **kherep** ‘near’
- **numlek** ‘behind’
- **maklak** ‘under’
- **chewoM** ‘beside’
- **miDDum** ‘top’
- **Denam** ‘above’
- **khaTwa** ‘together’ etc.

```
ase  arTuM  maklakmisle
he  tree  under  sleeps
‘He sleeps under the tree’
```

```
gwaja  arTuM  miTak  Mule
bird  tree  above  sits
‘Bird sits on the tree’
```

### 4.1.3 PRONOUN

There are five types of pronouns identified in Mangari language such as Personal Pronoun, Demonstrative Pronoun, Interrogative Pronoun, Indefinite Pronoun, and Reflexive Pronoun.

**Personal Pronoun**

The personal pronouns are three that is First personal, Second personal and Third personal. The first personal pronoun refers to the speaker, the second personal pronoun refers to the hearer and the third personal pronoun refers to the person or object other than the speaker and hearer.

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person</td>
<td><em>Ma</em> ‘I’</td>
<td><em>kan/kankuri</em> ‘we’</td>
</tr>
<tr>
<td>2nd person</td>
<td><em>naku</em> ‘you(sl)’</td>
<td><em>nakurik</em> ‘you (pl)’</td>
</tr>
<tr>
<td>3rd person</td>
<td><em>ase</em> ‘he’</td>
<td><em>hokarik</em> ‘they’</td>
</tr>
<tr>
<td></td>
<td><em>has</em> ‘she’</td>
<td></td>
</tr>
<tr>
<td></td>
<td><em>ise</em> ‘it’</td>
<td></td>
</tr>
</tbody>
</table>
Ma nakuki DaMle
I you+case see
‘I see you’

kanai nakuki DaMle
we you+case see
‘We see you’

nakoi Maki DaMle
you me see
‘You (sg) see me’

nakurik kai DaMle
you(pl) me see
‘You (pl) see me’

ase MaleTaM ra hale
he to me near come+pr.t
‘He comes to me’

ase kanuM imaM ra hle
she our house comes
‘She comes to our house’

ise khajus malak Disle
it work not+do can
‘It is of no use’

Demonstrative Pronoun

The Demonstrative Pronoun is explained in Two-ways that is Proximate and Remote. The Proximate explains the situation of the object is in the visible Distance where as the Demonstrative Pronoun of Remote is explaining the remoteness of the object.

Proximate

isē jyache kura mahale
this thing eatable not +is
‘This is not eatable’

ise nis baRako imko a le
this+pl big house+pl are
‘These are two big houses’
Remote

*hose* lenja a le
that boy is
‘That is a boy’

*hose* Disya ma ha le
that fish not is
‘That is not fish’

*hokori* chiw a le
those dog are
‘Those are dogs’

Interrogative Pronoun

The question is marked by separate markers in Mangari language

*NakuM* myer min hale
your name what is
‘What is your name’

*hose* bharmiko sua le
that man who are
‘Who are the men’

*ise* kuse chayam ale
this which season is
‘Which season is this?’

Indefinite Pronoun

The indefinite pronoun is expressed by suffixing /- suro/ with the pronoun in Mangari

*Nakurik* suro nuMni Da Di rakni
you anyone go and water fetch
‘Anyone of you go and fetch water’

Reflexive Pronoun

The reflexiveness is expressed by suffixing /- nai/ in Mangari

*Ma Malhanai* liM liMle
I myself song sing
‘I myself sing a song’

kan kalhanai liM liM le
we ourselves song sing
‘We ourselves sing a song’

naku nakainai liM liM le
you yourself song sing
‘You yourself sing a song’

nakurik nakai nai liM liM le
you+pl yourself song sing
‘You(pl) yourself sing a song’

ase asai nai liM liM le
he himself song sing
‘He himself sings a song’

asei asai nai lhiM liM le
she herself song sing
‘She herself sing a song’

Met laha nai Digo Mam kurhuwa
cow itself well fall down
‘The cow itself fall down in the well’

4.1.4. ADJECTIVES

Adjective is an attribute to the noun. In Mangari the adjectives reflects both before and after the noun.

secha lenja
good boy ‘good boy’

masTo likcha
lazy girl ‘lazy girl’

Descha le barmi ‘fat man’
fat+pr.t man

ise im baRa kole
this house large pl.pr.t.
‘This is a large house’

588
4.1.5 NUMERALS

Both the cardinal and ordinal numerals are identified in Mangari language. The cardinal numerals are called primary numerals. The ordinals are called secondary. The Mangari has decimal numeral system. Basic cardinal numerals from one to ten. The other numerals are derived from compounding the basic cardinal numerals.

Cardinals

<table>
<thead>
<tr>
<th>Numeral</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>kaT</td>
<td>‘one’</td>
</tr>
<tr>
<td>nis</td>
<td>‘two’</td>
</tr>
<tr>
<td>sum</td>
<td>‘three’</td>
</tr>
<tr>
<td>buli</td>
<td>‘four’</td>
</tr>
<tr>
<td>baMa</td>
<td>‘five’</td>
</tr>
<tr>
<td>Tu</td>
<td>‘six’</td>
</tr>
<tr>
<td>Tun</td>
<td>‘seven’</td>
</tr>
<tr>
<td>ke</td>
<td>‘eight’</td>
</tr>
<tr>
<td>ku</td>
<td>‘nine’</td>
</tr>
<tr>
<td>chu</td>
<td>‘ten’</td>
</tr>
</tbody>
</table>

The first syllable of the numeral ten follows the cardinal numbers respectively upto nineteen. To count the cardinals twenty, thirty etc., the second syllable part of the cardinal number ‘ten’ follows.

<table>
<thead>
<tr>
<th>Numeral</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>chukaT</td>
<td>‘eleven’</td>
</tr>
<tr>
<td>chunis</td>
<td>‘twelve’</td>
</tr>
<tr>
<td>chusuM</td>
<td>‘thirteen’</td>
</tr>
<tr>
<td>chubuli</td>
<td>‘fourteen’</td>
</tr>
<tr>
<td>chubarMa</td>
<td>‘fifteen’</td>
</tr>
<tr>
<td>chuTu</td>
<td>‘sixteen’</td>
</tr>
<tr>
<td>chuTun</td>
<td>‘seventeen’</td>
</tr>
<tr>
<td>chu ke</td>
<td>‘eighteen’</td>
</tr>
<tr>
<td>chu ku</td>
<td>‘nineteen’</td>
</tr>
<tr>
<td>nischu</td>
<td>‘twenty’</td>
</tr>
<tr>
<td>nis chu kaT</td>
<td>‘twenty one’</td>
</tr>
<tr>
<td>nischu nis</td>
<td>‘twenty two’</td>
</tr>
<tr>
<td>nis chu sum</td>
<td>‘twenty three’</td>
</tr>
<tr>
<td>sum chu</td>
<td>‘thirty’</td>
</tr>
<tr>
<td>sum chu kaT</td>
<td>‘thirty one’</td>
</tr>
<tr>
<td>sum chu nis</td>
<td>‘thirty two’</td>
</tr>
<tr>
<td>buli chu</td>
<td>‘forty’</td>
</tr>
<tr>
<td>buli chu kaT</td>
<td>‘forty one’</td>
</tr>
<tr>
<td>buli chu nis</td>
<td>‘forty two’</td>
</tr>
<tr>
<td>baMa chu</td>
<td>‘fifty’</td>
</tr>
<tr>
<td>baMa chu kaT</td>
<td>‘fifty one’</td>
</tr>
<tr>
<td>Tuchu</td>
<td>‘sixty’</td>
</tr>
<tr>
<td>Tu chu kaT</td>
<td>‘sixty one’</td>
</tr>
</tbody>
</table>
Tu chu nis  ‘sixty two’
Tunchu  ‘seventy’
kechu  ‘eighty’
kuchu  ‘ninety’
bhoM  ‘hundred’
bhoM kaT  ‘hundred one’
waM  ‘one thousand’
DaM waM  ‘ten thousand’
liwaM  ‘one lakh’
kiwaM  ‘crore’

Ordinals

The ordinal numerals are expressed by the suffix /-era/ or /-sera/ added with the cardinal numerals of the variants

ogera  ‘first’
nisera  ‘second’
sumera  ‘third’
bu li sera  ‘fourth’

Fractions

The basic numerals that is; cardinal numerals are also suffixed to denote the fractions. Fractional numerals are mostly borrowed from Indo-Aryan sources, may be from Nepali.

kat pauwa  ‘quarter’
adha ser  ‘half’
sum pauwa  ‘one third’
kaT  ‘one’
kaT ser  kaT pauwa  ‘one and a quarter’
one +suffix  one +quarter

kaT  ser  adha  ‘one and a half’
one+ suffix  ½
4.2 VERB- MORPHOLOGY

4.2.1.1. FINITE VERB

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

\[ Mai \text{ } aski \text{ } DaMe \]
\[ \text{I him see+pr.t.} \]
\[ \text{‘I see him’} \]

\[ Ma \text{ } hola \text{ } nuM le \]
\[ \text{I there go+pr.t.} \]
\[ \text{‘I go there’} \]

\[ Ma \text{ } ila \text{ } rahle \]
\[ \text{I here come+pr.t.} \]
\[ \text{‘I come here’} \]

Tense

Structurally there are two tenses realized in Mangari language. The Past and Non-Past. The Non-Past covers both the present and future tense.

Past Tense

The past time is realized by the suffix /-wa and -nya /

\[ asai \text{ māchak Mo Mu wa} \]
\[ \text{he patience+much show+p.t.} \]
\[ \text{‘He showed much patience’} \]

\[ asai \text{ gwaja saT a} \]
\[ \text{he bird kill+p.t.} \]
\[ \text{‘He killed the bird’} \]

\[ poTTo \text{ hilche ban na nya} \]
\[ \text{whole money spend+p.t.} \]
\[ \text{‘The whole money was spent’} \]

\[ jaburu kaijaT naM imko kuruh wa \]
\[ \text{earthquake due to house collapse p.t.} \]
\[ \text{‘Due to earth quake houses were collapsed’} \]

\[ asai \text{ im au miDDum lekiM forju wa} \]
\[ \text{he house top from jump p.t.} \]
\[ \text{‘He jumped from the top of the house’} \]
Non Past Tense

Non-Past includes present and the Future Tense. The simple present time, habitual action, universal truth and the future time are realized by the markers /-le/. The distinction between present and the Future is not marked. The context determines the actual time

\[\text{Mai naku ki DaMle}\]
\[\text{I you +case see+pr.t.}\]
\[\text{‘I see you’}\]

\[\text{M a hola nuM le}\]
\[\text{I there go+pr.t.}\]
\[\text{‘I go there’}\]

\[\text{MeTayi yakai DuT yah-\text{-le}}\]
\[\text{cow daily milk give+pr.t.}\]
\[\text{‘Cow gives milk every day’}\]

\[\text{naMkhan gorak fer le}\]
\[\text{sun morning rise+pr.t.}\]
\[\text{‘The sun rises in the morning’}\]

\[\text{nam kanuM Dhenam le}\]
\[\text{sky us above+pr.t.}\]
\[\text{‘The sky is above us’}\]

\[\text{M a kajus majaTle}\]
\[\text{I work not do pr.t.}\]
\[\text{‘I don’t do the work’}\]

\[\text{MoM imaM nuMne}\]
\[\text{my house+to go pr.t.}\]
\[\text{‘Go to my house’}\]

\[\text{M a aski liMche khasle}\]
\[\text{I her song made pr.t.}\]
\[\text{‘I will make her sing a song’}\]

\[\text{asai s\text{"a}Tak jiya le}\]
\[\text{he mango eat +f.t.}\]
\[\text{‘He will eat mango’}\]
Aspect

There are two aspects realized namely Present continuous and Past perfect Tense

Present Continuous

The form /man/ is suffixed with the main verb to denote the present continuous time

\[
\textit{Met} \quad \text{hyeMysasna} \quad \text{Mu mane}
\]
cow field +in graze +ing
‘Cow is grazing in the field’

\[
\textit{mija} \quad \text{Tebl} \quad \text{miTak} \quad \text{Mumo Mu mane}
\]
child table on sit+ing
‘Child is sitting on the table’

\[
\textit{asai} \quad \text{maiDanaM} \quad \text{kuruMo Mu mane}
\]
he ground+ on lye +ing
‘He is lying on the ground’

\[
\textit{Ma} \quad \text{siluk} \quad \text{ma} \quad \text{paDis na Mu mane}
\]
I story not read +ing
‘I am not reading’

Past perfect

The past perfect tense is realized by the suffix \text{-liya} and \text{-niya}

\[
\textit{Ma} \quad \text{baza raM} \quad \text{nuMna niya}
\]
I market +to go + p.t.
‘I had gone to the market’

\[
\textit{ase} \quad \text{laMaM} \quad \text{nuMna niya}
\]
he village go + had
‘He had gone to the village’

Mood

Five moods are realized in Mangari namely Indicative, Imperative, Interrogative, Probability and Optative
Indicative Mood

Simple declarative sentence indicates this mood

\( \text{kāla kaṭṭa} \text{ baRa ko goMche ale} \)

Kolkata is a large city+
suffix

\( \text{ase kaT imandar barmi ale} \)

He is a honest man+
suffix

Imperative Mood

The command is realised by the suffix /-ni/

\( \text{Muni} \)

sit down’

\( \text{Tomni} \)

’stand up’

\( \text{ghoni} \)

‘hold it’

\( \text{nakun masTo mija argani} \)

your daughter call+suffix

‘call your daughter’

Interrogative Mood

The question is made by separate markers to denote the Interrogative mood. The question is realised before the verb or before the noun/pronoun.

\( \text{naku Tise min kula liya} \)

you yesterday where+ were

‘Where were you yesterday?’

\( \text{hijai Mou ogerlak ToMche} \)

why me infront stand

‘Why do you stand infront of me?’

Probability Mood

It expresses the probability of the action denoted by the verb. The probability to the action is realised by the auxiliary verb /hyuk-/, means, may, can etc.

\( \text{Ma rakhi hyukle} \)

I come may+ f.t.

‘I may come’
Optative Mood

The mood which expresses the desire, is called optative mood. The suffix /-lu/ is realized which generally occurs beginning of a sentence.

\[\text{lu ise awa kha siM}\]
let this art work do
‘Let us do this art work’

\[\text{lu sarbari yeM nuiM}\]
let park to go
‘Let us go to the park’

4.2.1.2. NON FINITE VERB

Infinitive

The infinitive marker is /cha/

\[\text{Ma asko ki usa jyacha khas le}\]
I her medicine eat+to make+f.t.
‘I shall make her to eat the medicine’

\[\text{Ma asko ki lhiM cha khas le}\]
I her sing+to make+f.t.
‘I will make her to sing a song’

Verbal Noun

The verb function as a noun is called verbal noun. The verbal noun is realized by the suffix /-ki/ in Mangari language.

\[\text{asko krikeT geski jakle}\]
he cricket playing like+pr.t.
‘He is fond of playing cricket’

\[\text{asai paDaisara yem biTa Diki jakle}\]
he read + by time spending likes
‘He likes to pass his time by reading’
Gerund

The gerund is realized by two different suffixes /-ki/ and /-nona/ in Mangari language.

cahă geski Daso
now playing stop
‘Stop playing now’

Ma rilhiM paDiski jaknesele
I poem reading like+pr.t.
‘I like reading poem’

gorak paDiski sechale
morning reading better
‘Reading in the morning is better’

luk lekiM khernona liya
horse by running done
‘The running was done by the horse’

Participle

The verb which partakes of the nature of both a verb and of an adjective called participle. In Mangari language suffix /-ra/ is realised as a participle which occurs with the verb

krikeT gesa raasai jyera
cricket playing he health gained
‘By playing cricket he gained good health’

halla sye ra lenja suwa
noise hearing boy woke-up
‘Hearing the noise boys woke up’

4.2.1.3 CAUSATIVE VERB

The action of cause is realized in Mangari language by the suffix /-khas/ which occurs with the main verb

Ma askokusj ya cha khas le
I her medicine eat+to make+f.t
‘I shall make her eat the medicine’
4.2.1.4 AUXILIARY VERB

The auxiliary verb of can, may, should, are realised by separate words like / hyũ / ‘may’, ‘can’ / paDle / ‘should’, ‘must’

Ma rakhi hyũ kle
I come may
‘I may come’

naku ise jaTki hyũ kle
you it do can
‘Can you do it?’

kan kurik chaDai miski parle
we early sleep+to should
‘We should sleep early’

kan kurik ju ru maM Muki parle
we meeting attend should
‘We should attend the meeting’

4.2.1.5 NEGATIVE VERB

The negation is expressed in the following ways by the use of /ma/, /Mahale/, /nata/ in Mangari language

Ma ma nu wa
I not go +p.t.
‘I did not go’

Ma ma hrale
I not + come pr.t.
‘I am not coming’

Ma na kuki senra ma DaM niya
I you before not+ see+ time
‘I have never seen you before’

ise khaus ma log Disle
it work not + use do
‘It is of no use’
**Transitive Verb**

The verb which is used with a direct object called transitive verb.

- DaMle ‘see’
- DuMle ‘beat’
- saTle ‘kill’
- yale ‘give’

**Intransitive Verbs**

The verb which does not take the direct object called

- ToMki ‘stand’
- phorjoki ‘jump’
- bhukî ‘fly’
- kherki ‘run’
- geski ‘play’
- Muki ‘sit’

---

*hose Disya Mahale ManiyeM ise Disya ale.*

that fish not but this fish

‘Not that fish but this fish’

---

**Transitive Verb**

The verb which is used with a direct object called transitive verb.

- DaMle ‘see’
- DuMle ‘beat’
- saTle ‘kill’
- yale ‘give’

*Mai nakuki DaMle*

I you+case see

‘I see you’

**Intransitive Verbs**

The verb which does not take the direct object called

- ToMki ‘stand’
- phorjoki ‘jump’
- bhukî ‘fly’
- kherki ‘run’
- geski ‘play’
- Muki ‘sit’

---

**Transitive Verb**

The verb which is used with a direct object called transitive verb.

- DaMle ‘see’
- DuMle ‘beat’
- saTle ‘kill’
- yale ‘give’

*Mai nakuki DaMle*

I you+case see

‘I see you’

---

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- DaMle ‘see’
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- yale ‘give’

*Mai nakuki DaMle*

I you+case see

‘I see you’

---

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- DaMle ‘see’
- DuMle ‘beat’
- saTle ‘kill’
- yale ‘give’

*Mai nakuki DaMle*

I you+case see

‘I see you’

---

**Transitive Verb**

The verb which is used with a direct object called transitive verb.

- DaMle ‘see’
- DuMle ‘beat’
- saTle ‘kill’
- yale ‘give’

*Mai nakuki DaMle*

I you+case see

‘I see you’

---

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- DaMle ‘see’
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*Mai nakuki DaMle*

I you+case see

‘I see you’

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- DaMle ‘see’
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- saTle ‘kill’
- yale ‘give’

*Mai nakuki DaMle*

I you+case see

‘I see you’

---

**Transitive Verb**

The verb which is used with a direct object called transitive verb.

- DaMle ‘see’
- DuMle ‘beat’
- saTle ‘kill’
- yale ‘give’

*Mai nakuki DaMle*

I you+case see

‘I see you’

---

**Transitive Verb**

The verb which is used with a direct object called transitive verb.

- DaMle ‘see’
- DuMle ‘beat’
- saTle ‘kill’
- yale ‘give’

*Mai nakuki DaMle*

I you+case see

‘I see you’

---

**Transitive Verb**

The verb which is used with a direct object called transitive verb.

- DaMle ‘see’
- DuMle ‘beat’
- saTle ‘kill’
- yale ‘give’

*Mai nakuki DaMle*

I you+case see

‘I see you’

---

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I you+case see

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*Mai nakuki DaMle*

I you+case see

‘I see you’

---

**Transitive Verb**

The verb which is used with a direct object called transitive verb.

- DaMle ‘see’
- DuMle ‘beat’
- saTle ‘kill’
- yale ‘give’

*Mai nakuki DaMle*

I you+case see

‘I see you’

---

**Transitive Verb**

The verb which is used with a direct object called transitive verb.

- DaMle ‘see’
- DuMle ‘beat’
- saTle ‘kill’
- yale ‘give’

*Mai nakuki DaMle*

I you+case see

‘I see you’

---

**Transitive Verb**

The verb which is used with a direct object called transitive verb.

- DaMle ‘see’
- DuMle ‘beat’
- saTle ‘kill’
- yale ‘give’

*Mai nakuki DaMle*

I you+case see

‘I see you’
4.2.2 ADVERB

Adverb is classified into three types Adverb of place, Adverb of manner and Adverb of time

Adverb of Place

The adverb of place is realised by separate forms or words in Mangari language

\text{Ma ila rahle}
\text{I here come}
‘I come here’

\text{Ma hola nuM le}
\text{I there go}
‘I go there’

\text{arTum ajiklaMo alak paTTik laMo}
tree that that side road
‘Tree is on that side of the road’

\text{Mau im Mau asiMo kherep le}
My house my office near is
‘My house is near my office’

\text{Ma laMa lekhiM losle}
I village from far +pr.t.
‘I am far from the village’

\text{hijai Mom aghaTlak ToM che}
why me infront stand
‘Why do you stand in front of me?’

\text{chiw Mom minhulak raha}
dog me behind came
‘The dog came behind me’

\text{ase Ma Moki kajus jaT le}
he I under work do +pr.t.
‘He works under me’

\text{ramasitau nuMlak raha}
Rama Sita after came
‘Rama came after sita’
naku hola bahira chankhi parle
you there outside should wait +pr.t.
‘You should be there outside’

Adverb of Time

Ma peyorak sarbariyeM nuMle
I to morrow garden +to go +f.t.
‘I shall go to the garden tomorrow’

Ma aprim asim nuM le
I day after tomorrow office go+f.t.
‘I will go to the office day after tomorrow’

Ma kaTniM nuMla fou imaMliya
I day before friends house+had
‘I had been to my friend’s house day before yesterday’

Ma chiniMimaM nuM le
I today house go +will
‘I will go home today’

Adverb of Manner

The adverb of manner is realised by the suffix /-ho /

sarho chekni
loudly speak
‘Speak loudly’

semho rikoni
neat +ly write
‘Write neatly’

semjao michem koreT ni
nicely hair comb +request’
‘Comb your hair nicely’

4.2.3 PARTICLE

The particles of Mangari is shown below

Ma nuMki poRon y a
I go had +to
‘I had to go’
asai kajus jaTki Ma poRnonya
he work do + not should
‘He should not do the work’

imaM nuMni Da iesna rah ni
home goand back come
‘Go home and come back’

hose Disya mahale monhyeM ise Disya ale
that fish not but this fish
‘Not that fish but this fish

4.2.4 ECHO FORMATION

Some of the Echo formation in Mangari are the following

churu suru ‘rice etc’
Di si ‘water etc’
im sim ‘house etc’
juche suche ‘sweet etc’
chamal samal ‘rice etc’
5. SYNTAX

5.1 ORDER OF WORDS

The order of words in Mangari language is subject + object + verb (SOV).

\[\text{ase } \text{chuwki } \text{DuMle}\]
\[\text{he +dog+case beat+pr.t.}\]
\[\text{‘He beats the dog’}\]

\[\text{namas nam lekin rahle}\]
\[\text{rain sky+from falls +pr.t.}\]
\[\text{‘The rain falls from the sky’}\]

\[\text{ase } \text{bazaraM nuwã}\]
\[\text{he marker+to gone}\]
\[\text{‘He has gone to the market’}\]

\[\text{ase gwa jaki } \text{saT a}\]
\[\text{he +bird+case kill+ed}\]
\[\text{‘He killed the bird’}\]

5.2 DESCRIPTION OF TYPES OF SENTENCES

There are five types of sentences are realized in Mangari language namely, Interrogative, Imperative, Negative, Causative and Co-ordinative

Interrogative Sentences

\[\text{ise } \text{kuse } \text{Mum sa ale}\]
\[\text{this which season}\]
\[\text{‘Which season is this?’}\]

\[\text{naku sen rahle}\]
\[\text{you when come}\]
\[\text{‘When will you come?’}\]

\[\text{naku ise jaT ki hyu kle}\]
\[\text{you it do can}\]
\[\text{‘Can you do it?’}\]
Imperative Sentences

The command is realised by the suffix /-ni/ which is suffixed with the verb

\[
\begin{align*}
Muni & \quad \text{‘sit down’} \\
ToMni & \quad \text{‘stand up’} \\
ghoni & \quad \text{‘hold it’}
\end{align*}
\]

\[
\begin{align*}
nakun & \quad \text{masTo Mija argani} \\
your & \quad \text{daughter call+suffix}
\end{align*}
\]

‘Call your daughter’

Negative Sentences

The /-ma/ and /-naTa/ are the negative forms realised in Mangari language

\[
\begin{align*}
Ma & \quad \text{manu wa} \\
I & \quad \text{not go}
\end{align*}
\]

‘I did not go’

\[
\begin{align*}
Ma & \quad \text{ciniM ma hrale} \\
I & \quad \text{today not +come +pr.t.}
\end{align*}
\]

‘I am not coming’

\[
\begin{align*}
Ma & \quad \text{na kuki senra ma DaM niya} \\
I & \quad \text{you before not+ see+ time}
\end{align*}
\]

‘I have never seen you before’

\[
\begin{align*}
ise & \quad \text{kajus Mahale malag Disle} \\
\text{it work not + use do}
\end{align*}
\]

‘It is of no use

\[
\begin{align*}
hose & \quad \text{Disya mahaleMohyaM ise Disya ale} \\
\text{that fish not but this fish}
\end{align*}
\]

‘Not that fish but this fish’

\[
\begin{align*}
naTa & \quad \text{nakuwai jaTle naTa Mai} \\
\text{neither you do+pr.t. nor I}
\end{align*}
\]

‘Neither you do nor I’

Causative Sentences

The action of cause is realised in Mangari language by the suffix /-khas/ which occurs in between the main verb stem and finite form.
Mai haski usa jya che khas le
I her medicine eat+to make+pr.t.
‘I shall make her eat the medicine’

Mai haski lhiMeche khas le
I her sing+to make+pr.t.
‘I will make her sing a song’

hasei goRakikyer maM kyerche khas le
he horse race run +to made
‘He made the horse to run’

Co-ordinate Sentences

A conjunctive particle which coordinates to make a complete sentence is called coordinate sentence

Ki rikMa ki siM rikMa jyaT le
Either pen or pencil do +will
‘Either pen or pencil will do’

5.3 DESCRIPTION OF PATTERNS OF SENTENCES

There are three patterns of sentences in Mangari langauges. They are Simple, Compound and Complex.

Simple Sentences

A sentence, which has one subject and one predicate called simple sentence. An Affirmative, Interrogative, Imperative and Negative sentences come under the simple sentence pattern

kan ila Thuna
we here stop
‘We stop here’

semho rikni
neat +ly write+Imp.marker
‘Write neatly’

Ma manuwa
I not go +p.t.
‘I did not go’
**Compound Sentences**

Two main clauses joined with the help of a particle like /Da/ ‘but’ called compound sentence

```
hose Disya hoina Da ise Disya
that fish not but this fish
‘Not that fish but this fish’
```

```
imaM nuMni Da lesna rahni
to home go+Imp and back come +Imp.marker
‘Go home and come back’
```

**Complex Sentences**

When one main clause and two or more subordinate clauses joined to make a complete sentence is called complex sentence

```
Ma askoki nepal i lhiM liMchei jache DaMa
I he +case nepali song sing+ing when saw
‘I saw him when he was singing a Nepali song’
```

```
yeDi rel aber chana DenaM kaMhoki hyo kle
train if late +time we+ catch can
‘If the train is late, we may catch it’
```

```
jabaMa askoki DaMa ase maiDanaM kuru MoMu manya
when I he +case saw he ground on lay +ing
‘He was lying on the ground when I saw him’
```

```
Mai Mau jalmaDinha Da Ma ciniM manuwa
I my net not+found so I today not go
‘I could not find my net so I did not go today’
```
## BIBLIOGRAPHY

**MANGARI**

<table>
<thead>
<tr>
<th>Author(s)</th>
<th>Year</th>
<th>Title and Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acharya K.P.</td>
<td>1983</td>
<td><em>Lotha Grammar, C.I.I.L. Grammar Series No.10</em></td>
</tr>
<tr>
<td>Benedict, Paul K.</td>
<td>1972</td>
<td><em>Sino-Tibetan: A conspectus</em>. J.A. Matisoff (Ed.)</td>
</tr>
<tr>
<td>Census of India</td>
<td>1981</td>
<td><em>Population by language/mother tongue, C-7 Tables, Part IV B(i)</em>, Government of India, Delhi</td>
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<tr>
<td>Census of India</td>
<td>1961</td>
<td><em>Language Tables, Vol.I part II-C(ii)</em>, Government of India, Delhi</td>
</tr>
<tr>
<td>Census of India</td>
<td>1991</td>
<td><em>Bilingualism and Trilingualism, Table C-8 Part IV B (i) (b)</em>, Government of India, Delhi</td>
</tr>
</tbody>
</table>
Among the spreading branches of a banyan tree lived a crow and his wife.

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

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

Every time the crow hen laid her eggs the snake crawled up to the nest and ate them up.
If this black snake eats up my eggs this time also, I will refuse to live in this tree any longer.

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

We have lived here a long time.

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

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

They knew what the sound meant.
They sat helplessly in their nest trying to protect their eggs.

The black snake crept higher and closer to the nest.

Then with a loud hiss he tried to strike the birds who flew away in terror

One by one the black snake swallowed the eggs

The parents came back sadly to the nest knowing fully that the house will be empty.

I should find a way to kill this murderous snake.
How can you ever fight with him? His sting is so deadly, said his wife in deapair.

Do not worry my dear, I’ve got a friend who is cunning enough to destroy the most poisonous of snakes, said the crow, and off he flew to another tree under which lived his dear friend, Jackal.

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.
Oh, do tell me what it is, said the crow. Then the jackal fearing he might be overheard, whispered to his friend.

The crow flew back to his wife and told her about the plan. It is rather risky, said the crow.

We will have to be very careful. I'll do anything to save my eggs, said the mother bird.

So off flew towards the palace of the king of the country. The palace was not far from the tree where they lived.
They approached a big pond in the palace garden where they saw the royal ladies having a bath.

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

The mother bird flew down and picked up a golden chain in its mouth.

Slowly flying towards the tree in which it lived.

When the palace guards saw the bird flying off with the golden chain, they took up their clubs and started chasing the bird.
One of the guards climbed up the tree to get the chain. As he put his hand in side the hole to get the chain, he saw a black snake curled up there and with one hard stroke of his club he killed it and that was the end of the black snake.

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

The present study gives out the grammatical sketch of Sunwar language spoken in Sikkim state based on the data collected during the field investigation from November 1999 to January 2000.

1.1 FAMILY AFFILIATION

According to the classification given by Grierson in Linguistic Survey of India Vol.III pt-I pp. 177–181, 198–203, Sunwar is a non-pronominalised dialect of Himalayan Languages of Tibeto-Burman sub family of Tibeto-Chinese family. As per the subsequent classification by Paul Benedict the Sunwar (in Sikkim) belongs to the Bahing-Vayu group of Bahing branch of Tibeto Burman sub-family.

1.2 LOCATION

According to Grierson 1909 pp. 198-204, the Sunwars are a cultivating tribe of Nepal. Like the mangars, Gurungs and Khas are considered as belonging to the class called Mukhya or chief. Sunwars say that they are from the Western Nepal of Simurgah near Bara chatri. On their wandering lastly they came to Chuplu on the Aikhukola river took possession of it Makwari raja Western rular of Eastern Nepal Likhu khola and Khuntikhola are now the main settlement of the tribe in Nepal.

Though primarily Sunwars are inhabitants of Nepal but their existence is extended upto Sikkim, West Bengal (particularly Darjeeling District) beyond Assam etc. i.e. the territory of Nepal. The speakers strength of Sunwar as per Grierson’s LSI is as follows:

<table>
<thead>
<tr>
<th>Location</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Assam</td>
<td>259</td>
</tr>
<tr>
<td>Jalpaiguri</td>
<td>36</td>
</tr>
<tr>
<td>Darjeeling</td>
<td>4,425</td>
</tr>
<tr>
<td>Sikkim</td>
<td>545</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>5,265</strong></td>
</tr>
</tbody>
</table>
1.3 SPEAKERS’ STRENGTH

According to the latest available Census data on Sunwar that is 1961 Census Vol. 2 pt II c–(ii) Language Table page no. 178, the Sunwar speakers’ strength is given below:

<table>
<thead>
<tr>
<th></th>
<th>Total</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>India</td>
<td>297</td>
<td>155</td>
<td>142</td>
</tr>
<tr>
<td>Assam</td>
<td>19</td>
<td>19</td>
<td></td>
</tr>
<tr>
<td>West Bengal</td>
<td>277</td>
<td>136</td>
<td>141</td>
</tr>
<tr>
<td>North East</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Frontier Agency</td>
<td>1</td>
<td>1</td>
<td></td>
</tr>
</tbody>
</table>

So far the information regarding Sunwar in the state of Sikkim is concerned a number of 644 speakers was recorded in 1951 Census. In 1961 Census no speakers’ strength was recorded from Sikkim state. However 1971 onwards because of restriction (linguistic community having less than 10000 speakers at all India level is not appearing separately in the language list) the speakers strength of Sunwar is not available.

Since the Sunwar language is not appearing in Census following the above restriction so Bilingualism data in respect of Sunwar could not be available.

1.4 SOCIOLINGUISTIC SETTING

The Sunwars, also known as ‘Mukhiyas’, are a cultivating community in Sikkim. The Sunwars have three sub-groups viz. (i) Barathares, (ii) Dasthares and (iii) Jirels in hierarchic order. The community migrated to Sikkim from Simulgarh in western Nepal and Chaplu in east Nepal. The Sunwars follow exogamy at the clan level and endogamy at the community level. Monogamy is the usual practice, but polygamy is allowed especially in case of barrenness.

Though in earlier days the Sunwars had been a hunting community but at present the land is the main economic source of the Sunwars. Agriculture and working as agricultural labourers constitute their primary occupations. As a subsidiary mode they work as labourers in road construction.

In earlier times the Sunwars had a dialect as well as script known as “Koicha” which was once used by all ‘Kirat’ communities. But recently the Sunwars use the Nepali language in their daily life among themselves and out side. Sunwars use the script called “kōitspres”.

The Sunwars follow Hindu rituals along with practicing their traditional religious practices. Formal education is encouraged for Sunwar boys and girls.

In Sikkim Sunwars are mainly concentrated in the West district and few are scattered in the east and south districts too.

The Sunwars have their tradition of their own folklore and folk tales.

The sociolinguistic setting of Sunwar can be explained on the extent of its use as mother tongue and the extent of use as other tongue. The developmental activities taken
up for promoting the Sunwar language by the Government of Sikkim and through private enterprises may be considered for delineating the sociolinguistic situation around the Sunwars.

As a mother tongue Sunwar is used in home and community. The use of mother tongue is related in parent-ego-children in the home and extra kin situation. Thus 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 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 of Education, Administration, Judiciary and Mass media the role of Sunwar is also realised 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 done in Sunwar only. The Sunwar language is taught up to 3rd standard in the village Primary Schools.

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

In the level of Judiciary also Sunwar language is used in informal oral communication. In the lower courts during the cross examination of the convicts by the Lawyers and sometimes the Judge, if he is a local person, also interacts with the local people in their respective language. The social workers of the registered organisations interact with both the parties of litigation in the lower courts in Sunwar and helped them to come to a possible settlement and to convince them.

In the domain of Mass media, Doordarshan and a private television channel telecast folk music in Sunwar language on festive occasions.

The Government of Sikkim encourages Sunwar people to continue their cultural programme in Sunwar in respective festive occasions. The local magazines like Sikkim Herald publishing the poems and stories. The Sikkim Government patronises preparation of dictionary and glossaries in Sunwar language and extends necessary financial aids to the welfare association of Sunwar for the purpose.

1.5 REVIEW OF LITERATURE

The Sunwar sounds and its Grammatical structures have been described by Sir Grierson in his Linguistic Survey of India.
2. PHONOLOGY

2.1 PHONEMIC INVENTORY

There are 33 phonemes in Sunwar language of which 28 are consonants and 5 are vowels. The suprasegmental phonemes are Tone and Nasalisation.

2.1.1 SEGMENTAL PHONEMES

Vowels

<table>
<thead>
<tr>
<th></th>
<th>high</th>
<th>i</th>
<th>u</th>
</tr>
</thead>
<tbody>
<tr>
<td>mid</td>
<td>e</td>
<td>o</td>
<td></td>
</tr>
<tr>
<td>low</td>
<td>a*</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

Consonants

<table>
<thead>
<tr>
<th></th>
<th>Bilabial</th>
<th>Labio-dental</th>
<th>Alveolar</th>
<th>Labio-dental</th>
<th>Alveolar</th>
<th>Retroflex</th>
<th>Palatal</th>
<th>Velar</th>
<th>Glottal</th>
</tr>
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<tbody>
<tr>
<td></td>
<td>vl. vd.</td>
<td>vl. vd.</td>
<td>vl. vd.</td>
<td>vl. vd.</td>
<td>vl. vd.</td>
<td>vl. vd.</td>
<td>vl. vd.</td>
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</tr>
<tr>
<td>Stops</td>
<td>p b t d T</td>
<td>c j k g ?</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aspirants</td>
<td>ph th Th</td>
<td>ch kh</td>
<td></td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
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<td>h</td>
<td></td>
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<tr>
<td>Nasals</td>
<td>m n M</td>
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</tr>
<tr>
<td>Flap/Taps</td>
<td></td>
<td>r R</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Semi vowel</td>
<td>w</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>y</td>
<td></td>
</tr>
</tbody>
</table>

Contrasting pairs (Vowels)

/ i−e /

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>riw</td>
<td>‘husband’s brother’</td>
</tr>
<tr>
<td>rew</td>
<td>‘rain’</td>
</tr>
<tr>
<td>ni</td>
<td>‘two’</td>
</tr>
<tr>
<td>ne</td>
<td>‘nose’</td>
</tr>
</tbody>
</table>

/ e−a /

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>rew</td>
<td>‘rain’</td>
</tr>
<tr>
<td>daw</td>
<td>‘like’</td>
</tr>
<tr>
<td>kūwa</td>
<td>‘pond’</td>
</tr>
<tr>
<td>chu be</td>
<td>‘sting bug’</td>
</tr>
</tbody>
</table>
/a~o/ mama ‘uncle’
goma ‘mistress’
nakma ‘new moon night’
re lmo ‘hill’

/o~u/ goma ‘mistress’
phuma ‘full moon night’
khitho ‘shade’
phuiklu ‘sock’

Contrasting pairs (consonants)

/p~b/
pulu ‘ashes’
busu ‘owl’

/p~ph/
pulu ‘ashes’
phaSi ‘air’

/t~d/
tō R ‘beak’
du Ṣ ‘chilly’

/t~th/
temu ‘ear wax’
themi ‘daughter’

/t~T/
tiche ‘touch’
TōTom ‘beaks’

/c~ j/
cila ‘lightening’
jera ‘arm’

/c~ch/
caimi ‘daughter-in-law’
charmi ‘young woman’

/k~g/
kāyi ‘intestine’
gasu ‘fog’
/k~kh/
  kola  ‘brook’
  khitu ‘darkness’

/k~ʔ/
  ka  ‘one’
  ʔa  ‘he’

/f~y/
  fra  ‘wing’
  yae  ‘leach’
  faka  ‘half’
  amaf  ‘parents’

/s~z/
  misal  ‘female child’
  wōizal ‘male child’

/s~S’/
  si  ‘wool’
  S’or  ‘star’
  saiM  ‘sky’
  S’yer  ‘decendents’

/k~h/
  kola  ‘brook’
  huwis ‘blood’

/m~n /
  mi  ‘fire’
  niS’i  ‘two’

/m~M /
  mi  ‘fire’
  Ma  ‘fish’
  kamso  ‘lean’
  kaMia  ‘crab’

/l ~ r /
  lā  ‘path’
  rew  ‘rain’
2.1.2 SUPRASEGMENTAL PHONEMES

Nasalisation

All the vowels get nasalized in the medial position except the high back rounded vowel /u/.

/gil/ 'cloud'
/gisa/ 'district'
/brēik/ 'bank of the river'
/genāgen/ 'giving'
/hōss/ 'heat'
/hāga/ 'branch'
/wōsal/ 'baboon'
/wōfo/ 'egg'

2.2 PHONEMIC DESCRIPTION AND DISTRIBUTION

The phonemic description and distribution of the vowels and consonants are shown below.

Vowels

/i/ high front unrounded short vowel occurs in all three positions.

/imim/ 'small'
/sariM/ 'sky'
/ni/ 'two'

/e/ mid high front unrounded short vowel occurs in all three positions.

/eil/ 'nine'
/themi/ 'daughter'
/yafe/ 'leech’
/a/  low front unrounded  short vowel occurs in all three positions.

amat  'parents'
MasMa  'plan'
bhayu  'brother’s wife’(elder)

/o/  mid high back rounded  short vowel occurs in all three positions.

ohas  ‘dung bug’
pokhe  ‘earth quake’
ho po  ‘king’

/u/  high back rounded  short vowel occurs in all three positions.

uRus  ‘dung bug’
duj  ‘chilly’
pulu  ‘ashes’

Consonants

/p/ voiceless bilabial stop occurs in all three positions.

pulu  ‘ashes’
kyerpiyã  ‘pol ice’
chaip  ‘bird ’young’

/b/ voiced bilabial stop occurs in all three positions.

bermõ  ‘cat’
chebi  ‘bird’
khab  ‘earth’

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

phasi  ‘air’
phecha  ‘wear’

/t/ voiceless bilabial stop occurs in all three positions.

tuda  ‘thirst’
S’watel  ‘rhinoceros’
kot  ‘leather’
/d/ voiced alveolar stop occurs in all three positions

- duj ‘chilly’
- bedra ‘dead body’
- kad ‘crow’

/th/ aspirated voiceless stop occurs in the initial and the medial positions

- thasla ‘moon’
- khî tho ‘shade’

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

- TôTom ‘beaks’
- KaMTa ‘crab’

/Th/ aspirated voiceless retroflex stop occurs in the initial and the medial positions.

- Thîcha ‘touch’
- kiTho ‘shade’

/c/ voiceless palatal stop occurs in all three positions

- cîla ‘lightening’
- sôci ‘moustache’
- chîc ‘grand son’

/ch/ aspirated voiceless palatal stop occurs in the initial and the medial positions.

- charmî ‘young woman’
- nâchâ ‘bright’

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

- jîz ‘sweet’
- kuîjîl ‘rickshaw’

/k/ voiceless velar stop occurs in all three positions.

- kot ‘leather’
- ge ki ‘page’
- hoprek ‘nib’
/kh/ aspirated voiceless stop occurs in the initial and the medial positions

khoso 'bitter'
pēkhe 'cave'

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

gil 'cloud'
sigre 'hawk'

ʔ/ glottal stop occurs in the initial and the medial positions

ʔa 'he'
baʔbo 'available'

/f/ voiceless labiodental friction occurs in all three positions

fäya 'half'
pufuul 'limestone'
amaf 'parents'

/s/ voiceless alveolar fricative occurs in all three positions

sariM 'sky'
kāsmal 'dust'
kagaus 'eleven'

/z/ voiced alveolar fricative occurs only in the medial positions

hāzum 'black bee'
phazbi 'powder'

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

moS'omb 'darkness'
luS' 'dawn'

/h/ voiceless glottal fricative occurs in all three positions

has 'weather'
phoha 'motor car'
malah 'need'
/m/ bilabial nasal occurs in all three positions

mus  ‘floor’
bermoka  ‘cat’
kuchum  ‘dog’

/n/ alveolar nasal occurs in all three positions

ne  ‘nose’
manep  ‘deaf’
khan  ‘mushroom’

/M/ velar nasal occurs in all three positions

Maistik  ‘anus’
koMla  ‘beetle’
S’uM  ‘boat’

/l/ alveolar lateral occurs in all three positions

lē  ‘tongue’
kwāli  ‘leg’
jilil  ‘oil’

/r/ alveolar trill occurs in all three positions

ra  ‘body’
bermoka  ‘cat’
mor  ‘monkey’

/R/ retroflex tap occurs in the medial and final positions

uRus  ‘dung bug’
tōR  ‘beak’

/w/ bilabial semi vowel occurs in all three positions

wais  ‘he’
Swatel  ‘rhinoceros’
aw  ‘brother’

/y/ palatal semi vowel occurs in initial and medial positions

yiāgaus  ‘nineteen’
piya  ‘head’
2.3 MAJOR ALLOPHONIC DISTRIBUTIONS

The vowel phonemes of the Sunwar generally get lowered in the inter consonantal positions.

Vowels

/ i /  The high front unrounded short vowel has two allophones / I / and / i / .

/ I /  The higher front unrounded short vowel occurs interconsonantally.

/ cila/  ‘lightening’
/ giI/  ‘cloud’
/ huwIs/  ‘blood’

/ i /  The high front unrounded short vowel occurs elsewhere.

/ e /  The mid high front unrounded short vowel has three allophones.

/ E / , / A / and / e / .

/ E /  The mid low front unrounded short vowel occurs between consonants.

/ rew/  ‘rain’
/ bermô/  ‘cat’

/ A /  mid central unrounded vowel occurs after the labio dental voiceless fricative.

/ afem/  ‘parents’

/ e /  The mid high front unrounded short vowel occurs elsewhere.

/ a /  Low Front unrounded short vowel has two allophones / a / .

/ a /  Low back unrounded short vowel occurs between consonants.

/ kuwa/  ‘pond’
/ khâb/  ‘earth’

/ a /  Low front unrounded short vowel occurs elsewhere.
/o/ mid high back rounded short vowel has two allophones. [ O ] and [ o ].

[ O] mid low back rounded short vowel occurs after the alveolar fricative consonant and after the labiodental semivowel.

[ sÔr ] / sôr / ‘star’
[ wOĩsal] / woĩsal / ‘boy’

[ o ] mid high back rounded short vowel occurs elsewhere.

/u/ high back rounded short vowel has two allophones. [ U ] and [ u ].

[ U ] Lower high back rounded short vowel occur between consonants.

[ chUbe ] / chube / ‘sting bug’
[ lUsbu] / lusbu / ‘worms’

[ u ] high back rounded short vowel occurs elsewhere.

2.4 CLUSTERS

Vowel Clusters

There are 6 vowel clusters found in Sunwar language ( ui, oi, ei, ia, ai and au ). All clusters found in the medial and the final position.

<table>
<thead>
<tr>
<th>Cluster</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>phuíklu</td>
<td>‘rock’</td>
</tr>
<tr>
<td>buRoi</td>
<td>‘alive’</td>
</tr>
<tr>
<td>yíá sum</td>
<td>‘nineteen’</td>
</tr>
<tr>
<td>eichu</td>
<td>‘rat’</td>
</tr>
<tr>
<td>khai</td>
<td>‘boiled vegetable’</td>
</tr>
<tr>
<td>tau</td>
<td>‘son’</td>
</tr>
</tbody>
</table>

Consonant Clusters

There are three types of consonant clusters are possible in the Sunwar language, namely initial, medial and final two consonant cluster and final two consonant cluster.

Initial two consonant clusters:

<table>
<thead>
<tr>
<th>Initial</th>
<th>Second</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>jy-</td>
<td>jyurfa</td>
<td>‘lemon’</td>
</tr>
<tr>
<td>jy-</td>
<td>jyo</td>
<td>‘cold’</td>
</tr>
<tr>
<td>gr-</td>
<td>gra</td>
<td>‘eclipse’</td>
</tr>
</tbody>
</table>
S’y- S’yatuk ‘foam’
ky- kyas ‘goat’
gR- gRō ‘horn’
kl- klato ‘hip’
S’w- S’watel ‘rhinoceros’
fr- frā ‘wing’
gy- gyen ‘diet’
bR- bRepcho ‘finger’
py- pyā ‘head’
pr- prek ‘tears’
kR- kRoi ‘tooth’
kr- krįnj ‘black gram’
My- Myak ‘maize’

Medial two consonant cluster

-ss- gissari ‘comet’
-sf- jasfari ‘cyclone’
-sm- kasmal ‘dust’
-fs- mūfsep ‘hailstone’
-km- nakma ‘new moon light’
-lm- relmo ‘hill’
-sl- thasla ‘moon’
-kl- phuiklu ‘rock’
-lkh- phuilkhab ‘sand’
-lS’- als’yal ‘childhood’
-lf- chelfu ‘fathers’ sister’
-rm- chaharmi ‘maid’
-lp- khalpi ‘old woman’
-sth- pūsthum ‘short (man)’
-MT- kaMTa ‘crab’
-rb- berbo ‘feather’
-wk- rawkirip ‘grass hopper’
-gr- ścigre ‘hawk’
-kp- waikpo ‘jungle pig’
-mj- pumja ‘mane’
-dr- bedrā ‘dead body’
-st- pustum ‘dwarf’
<table>
<thead>
<tr>
<th>Root</th>
<th>Stem</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>-pch-</td>
<td>bRepcho</td>
<td>‘finger’</td>
</tr>
<tr>
<td>-ll-</td>
<td>dello</td>
<td>‘buttock’</td>
</tr>
<tr>
<td>-bl-</td>
<td>tabla</td>
<td>‘palm’</td>
</tr>
<tr>
<td>-ml-</td>
<td>dĩmla</td>
<td>‘sole’</td>
</tr>
<tr>
<td>-ks-</td>
<td>kakso</td>
<td>‘butter’</td>
</tr>
<tr>
<td>-rw-</td>
<td>sorwak</td>
<td>‘liquor’</td>
</tr>
<tr>
<td>-bj-</td>
<td>kahjilil</td>
<td>‘kerosene’</td>
</tr>
<tr>
<td>-sb-</td>
<td>phasbi</td>
<td>‘powder’</td>
</tr>
<tr>
<td>-ln-</td>
<td>belna</td>
<td>‘rolling pin’</td>
</tr>
<tr>
<td>-sw-</td>
<td>oswātk</td>
<td>‘tea’</td>
</tr>
<tr>
<td>-ps-</td>
<td>kipsur</td>
<td>‘apro`n’</td>
</tr>
<tr>
<td>-Rw-</td>
<td>maRwali</td>
<td>‘crutch’</td>
</tr>
<tr>
<td>-rk-</td>
<td>barko</td>
<td>‘shawl’</td>
</tr>
<tr>
<td>-st-</td>
<td>nistik</td>
<td>‘bed sheet’</td>
</tr>
<tr>
<td>-sl-</td>
<td>neslo</td>
<td>‘story’</td>
</tr>
<tr>
<td>-pr-</td>
<td>saprä</td>
<td>‘flower’</td>
</tr>
<tr>
<td>-km-</td>
<td>rukmep</td>
<td>‘former’</td>
</tr>
<tr>
<td>-fr-</td>
<td>khōfru</td>
<td>‘garden’</td>
</tr>
<tr>
<td>-rf-</td>
<td>jyurfā</td>
<td>‘lemon’</td>
</tr>
<tr>
<td>-rb-</td>
<td>burbo</td>
<td>‘paddy plant’</td>
</tr>
<tr>
<td>-bt-</td>
<td>tubtil</td>
<td>‘black smi’</td>
</tr>
<tr>
<td>-mb-</td>
<td>chemo</td>
<td>‘goldsmith’</td>
</tr>
<tr>
<td>-mM-</td>
<td>MāmMac</td>
<td>‘grief’</td>
</tr>
<tr>
<td>-mt-</td>
<td>mimtíp</td>
<td>‘respect’</td>
</tr>
<tr>
<td>-re-</td>
<td>syorlo</td>
<td>‘telegram’</td>
</tr>
<tr>
<td>-pr-</td>
<td>hoprek</td>
<td>‘king dom’</td>
</tr>
<tr>
<td>-kr-</td>
<td>toukra</td>
<td>‘prince’</td>
</tr>
<tr>
<td>-nl-</td>
<td>thanlāga</td>
<td>‘temple’</td>
</tr>
<tr>
<td>-ft-</td>
<td>taftil</td>
<td>‘music’</td>
</tr>
<tr>
<td>-in-</td>
<td>wōitimil</td>
<td>‘third’</td>
</tr>
<tr>
<td>-sg-</td>
<td>Mosgus</td>
<td>‘fifteen’</td>
</tr>
<tr>
<td>-ts-</td>
<td>Motsum</td>
<td>‘fifty’</td>
</tr>
</tbody>
</table>
Final two consonant clusters

- **mb**  \( \text{kyerS‘omb} \)  ‘darkness’
- **ps**  \( \text{gups} \)  ‘lion’
- **rb**  \( \text{sorb} \)  ‘lung’
- **nc**  \( \text{lanc} \)  ‘meal’
- **rb**  \( \text{sihorb} \)  ‘carpenter’
- **lb**  \( \text{ratulb} \)  ‘boatman’
- **mz**  \( \text{jirmz} \)  ‘acidity’
- **kz**  \( \text{rekz} \)  ‘sound’
- **rs**  \( \text{jurs} \)  ‘sour’
- **kj**  \( \text{suikj} \)  ‘blame’
- **nj**  \( \text{suhanj} \)  ‘doubt’
- **sc**  \( \text{kaisci} \)  ‘pain’

2.5 SYLLABLE

In Sunuwar four categories of syllabic words have been found out among which disyllabic words are very common.

Mono syllable (open)

<table>
<thead>
<tr>
<th>Syllable</th>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>CV</td>
<td>( \text{mi} )</td>
<td>‘five’</td>
</tr>
<tr>
<td>CCV</td>
<td>( \text{jyu} )</td>
<td>‘cold’</td>
</tr>
<tr>
<td>CVV</td>
<td>( \text{wau} )</td>
<td>‘bear’</td>
</tr>
</tbody>
</table>

Monosyllabic (close)

<table>
<thead>
<tr>
<th>Syllable</th>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>VC</td>
<td>( \text{aw} )</td>
<td>‘brothers’ wife’</td>
</tr>
<tr>
<td>CVC</td>
<td>( \text{gil} )</td>
<td>‘cloud’</td>
</tr>
<tr>
<td>CVC</td>
<td>( \text{khuk} )</td>
<td>‘ancestors’</td>
</tr>
<tr>
<td>CVC</td>
<td>( \text{jal} )</td>
<td>‘baby’</td>
</tr>
<tr>
<td>CCVC</td>
<td>( \text{S‘yer} )</td>
<td>‘descendants’</td>
</tr>
<tr>
<td>CVCC</td>
<td>( \text{wars‘} )</td>
<td>‘friend’</td>
</tr>
<tr>
<td>CVVC</td>
<td>( \text{mais} )</td>
<td>‘buffalo’</td>
</tr>
<tr>
<td>CCVC</td>
<td>( \text{kyas} )</td>
<td>‘goat’</td>
</tr>
</tbody>
</table>
### Disyllabic (open)

<table>
<thead>
<tr>
<th>Type</th>
<th>Pattern</th>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>CV-CV</td>
<td>phasi</td>
<td>'air'</td>
<td></td>
</tr>
<tr>
<td>CVC-CV</td>
<td>thasla</td>
<td>'moon'</td>
<td></td>
</tr>
<tr>
<td>CV-CV</td>
<td>rila</td>
<td>'rainbow'</td>
<td></td>
</tr>
<tr>
<td>CVVC-CV</td>
<td>phuiklu</td>
<td>'rock'</td>
<td></td>
</tr>
<tr>
<td>V-CV</td>
<td>awa</td>
<td>'husbands brother'</td>
<td></td>
</tr>
<tr>
<td>CCVC-CV</td>
<td>syorlo</td>
<td>'telegram'</td>
<td></td>
</tr>
</tbody>
</table>

### Di syllabic (close)

<table>
<thead>
<tr>
<th>Type</th>
<th>Pattern</th>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>CCVC-CV-CVCC</td>
<td>kyersõmb</td>
<td>'darkness'</td>
<td></td>
</tr>
<tr>
<td>CVC-CVC</td>
<td>mufsep</td>
<td>'hailstone'</td>
<td></td>
</tr>
<tr>
<td>CV-CVC</td>
<td>sariM</td>
<td>'sky'</td>
<td></td>
</tr>
<tr>
<td>VC-CCVC</td>
<td>aLS’yal</td>
<td>'childhood'</td>
<td></td>
</tr>
<tr>
<td>CV-CVVC</td>
<td>mopaus</td>
<td>'cause'</td>
<td></td>
</tr>
</tbody>
</table>

### Tri syllabic (open)

<table>
<thead>
<tr>
<th>Type</th>
<th>Pattern</th>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>CVC-CV-CV</td>
<td>gissari</td>
<td>'comet'</td>
<td></td>
</tr>
<tr>
<td>CV-CV-CV</td>
<td>naboro</td>
<td>'sunshine'</td>
<td></td>
</tr>
<tr>
<td>V-CV-CV</td>
<td>amoru</td>
<td>'family'</td>
<td></td>
</tr>
<tr>
<td>CV-CVC-CV</td>
<td>chāharmi</td>
<td>'maid'</td>
<td></td>
</tr>
</tbody>
</table>

### Tri syllabic (close)

<table>
<thead>
<tr>
<th>Type</th>
<th>Pattern</th>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>CV-CV-CVC</td>
<td>bulukap</td>
<td>'bank of river'</td>
<td></td>
</tr>
<tr>
<td>CCVC-CVC-CVCC</td>
<td>kRusul phelb</td>
<td>'shoe maker'</td>
<td></td>
</tr>
<tr>
<td>CVC-CVVC-CVC</td>
<td>taskõip mis</td>
<td>'actress'</td>
<td></td>
</tr>
<tr>
<td>CVC-CVVC-CVVC</td>
<td>taskõip wäis</td>
<td>'actor'</td>
<td></td>
</tr>
</tbody>
</table>

### Tetra syllabic (open)

<table>
<thead>
<tr>
<th>Type</th>
<th>Pattern</th>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>CV-CVC-CV-CV</td>
<td>minuS’yaru</td>
<td>'desert'</td>
<td></td>
</tr>
<tr>
<td>VV-CV-CV-CV</td>
<td>aubiakachá</td>
<td>'fathers brother'</td>
<td></td>
</tr>
<tr>
<td>CVVC-CVC-CV-CV</td>
<td>buis rak machi</td>
<td>'white ant'</td>
<td></td>
</tr>
</tbody>
</table>
3. MORPHOPHONEMICS

The 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 Sunwar, the deletion of the vowel and consonants are found common in the form class of words.

1) The main verb /ni/ ‘live’ when join with the auxiliary verb /baʔ bo/ ‘available’ a part of the auxiliary verb is dropped to denote a thing which is alive.

\[
\begin{align*}
\text{ni} & \quad \text{‘live’} \\
\text{baʔ bo} & \quad \text{‘available’}
\end{align*}
\]

To denote some thing alive, instead of /nibabo/ it is realised as /niba/ which means part of the auxiliary verb /baʔ bo/ is dropped.

2) A noun form /khĩ/ ‘house’ when join with a locative case marker /min/ ‘inside’ a part of the case marker is deleted

\[
\begin{align*}
\text{khĩ} & \quad \text{‘house’} \\
\text{min} & \quad \text{‘inside’}
\end{align*}
\]

to denote inside the house instead of /khĩ min/ it is realised the /khĩm/ therefore a part of the locative case marker /min/ is dropped to denote “inside the house”.

3) A noun which joins with the case suffix, a part of the case suffix is dropped.
The morpheme /rawal/ ‘tree’ when joins with the locative case suffix /hatayarl/ ‘on’ a part of the location case marker /hata/ is dropped to denote ‘on the tree’ therefore it is realised as /rawaryar/ to denote ‘on the tree’.

4) A verb when happened to join with the past tense suffix a part of the past tense marker is dropped alongwith aspiration.

The verb /tawa/ ‘see’ when happens to join with the past tense marker /-tho/ a part of the verb is dropped.

\[
\begin{align*}
\text{tawa} & \quad \text{‘see’} \\
\text{tho} & \quad \text{‘past tense marker’}
\end{align*}
\]

Instead of /tawatho/ to denote ‘saw’ it is realised as /tawat/ which means the aspiration of the /th/ sound and the low front vowel /al/ is also dropped.
5) Part of the cardinal numerals are dropped when it happens to form the higher numerals above Ten.

In Sunwar the base cardinal numeral ‘Ten’ is realised as /gausum/ when it happens to form for the higher numeral ‘Twelve’ it is realised as /nigaus/. The form /nil/ meant ‘two’ and the part of the base numeral ‘Ten’ is /gaus/. But originally /niS’i/ means ‘two’. Therefore for the formation of twelve it may be /nisīgausum/ instead it is realised as /nigaus/ the second syllable of the base numeral ‘two’ /S’i/ and the part of the second syllable for the base numeral ‘Ten’ is dropped to form the higher numeral ‘Twelve’.

6) When the /gausum/ ‘Ten’ is added as an unit with the cardinal numeral to form higher numeral /gausum/ is gets shortend as /gaus/ and the prefixing numeral like /chanisun/ ‘seventy’ looses the original vowel / - i / . Thus chani + gausum > / changaus/ to denote ‘seventy’
4. MORPHOLOGY

4.1.1 WORD FORMATION

A simple word is defined as one which is a free form and is capable of taking inflectional or derivational affixes. In Sunwar, a stem by itself can be a word. For example, form like /khĩ / ‘house’ is a stem as well as a word. Form like /khĩ puik/ ‘houses’ is also a word in Sunwar consisted of a stem and suffix.

Accordingly Sunwar words are categorized both morphological and syntactical grounds. For example, nouns, pronouns, adjectives, verbs, adverbs, conjunctions and post positions. These word classes are also broadly grouped into two categories on the basis whether they are declinable and are indeclinables.

4.1.2 NOUN

Definition of a noun

A noun in Sunwar is defined on the morphological and syntactical grounds as follows.

a stem can take a number marker

\[
\begin{align*}
kyās & \quad \text{‘goat’} \\
kyāspuik & \quad \text{‘goats’}
\end{align*}
\]

a stem can take a gender marker

\[
\begin{align*}
chach & \quad \text{‘grandson’} \\
chach am & \quad \text{‘grand daughter’}
\end{align*}
\]

a stem can take a case marker or the post positions.

\[
\begin{align*}
paũki \text{--}re & \quad \text{‘from the village’} \\
village+ from & \\
khore + haiktave & \quad \text{‘over the fence’} \\
fence + over & \\
\end{align*}
\]

a stem can be preceded or followed by the attributes such as adjectives and numerals.

\[
\begin{align*}
rimSō + wāisal & \quad \text{‘good boy’} \\
good + boy & \\
Tep + khĩ+ ka & \quad \text{‘a large house’} \\
large+ house+ one. & \\
\end{align*}
\]
In Sunwar language there are two types of nouns such as simple and derived noun.  

Simple nouns

The noun which are not derived from another or anyother word class are called simple nouns. It is further divided into two categories that is mass nouns and count nouns. The simple nouns are countable whereas the mass nouns are not.

**Mass Nouns**

- *gil* ‘cloud’
- *kasmal* ‘dust’
- *mi* ‘fire’
- *phuwa* ‘ice’
- *rew* ‘rain’
- *puil khab* ‘sand’
- *wāk* ‘water’
- *phaS* ‘wind’
- *phasi* ‘air’
- *pulu* ‘ashes’
- *S’yatuk* ‘foam’
- *jyur* ‘current’

**Simple noun (countable)**

- *S’or* ‘star’
- *phuilu* ‘stone’
- *rakmachi* ‘ant’
- *chebi* ‘bird’
- *kyas* ‘goat’

**Derived Noun**

In Sunwar, the nouns can be derived also from the verb or from another noun. The suffixes are used to form the derived noun in two ways such as

i) verb + suffix = noun  
ii) noun + suffix=noun

and these derived nouns are given below.

**Verb + suffix = noun.**
wa + pherb    wapherb    ‘tailor’
cloth + stitch
g + paip    gepaip    ‘worker / labourer’
work + doer
raka + jyelp    rakajyelp    ‘hunter’
hunt + doer
sihor + leb    sihorleb    ‘carpenter’
carpentry + doer

Noun + suffix  = Noun

khufem + bo    khufembo    ‘gardener’
garden + doer
chem + bo     chembo    ‘gold smith’
gold + maker
buis + kurp    buiskurp    ‘milk man’
milk + sellor
ternak + muit    ternakmuit    ‘painter’
colour + paint
kRusul + pheleb    kRusulpheleb    ‘shoe maker’
shoe + maker

Number

In Sunwar, the plural number is realised by the suffix / - puik / which occurs with the noun. The numbers are realised by the numerals one, two, three, and four respectively. Which are suffixed with the respective nouns.

kuchum puik   hoktem
dog + pl   bark + pr .t.
’dogs bark’

ʔan    khĩ puik
their house + pl  ‘their houses’
There is a dog

There is a cat and a dog

These are two houses

There are three dogs

The masculine nouns are formed with /w-/ and feminine nouns with /m-/

Masculine                                    Feminine

wāi s              ‘male’                  mehas              ‘female’
ˈwosʔal            ‘boy’                    miS'al             ‘girl’
wāise              ‘husband’               mise               ‘wife’
chaiwa             ‘sister’s husband’       chaimi             ‘daughter in law’
/      son in law’

Besides these there are list genders.

Masculine                                    Feminine

a fo              ‘father’                  amo               ‘mother’
siuw              ‘father in law’           Sīmi              ‘mother in law’
haIBM             ‘daughter in law’s       maM               ‘daughter in law’s mother’
    father’
kad               ‘crow’                    kad poti          ‘hen crow’
chach             ‘grand son’               chacham           ‘grand daughter’
Gender

Nouns in Sunwar can broadly be divided into two groups such as, Animate and Inanimate. The animate nouns can be divided into human and non-human nouns. These nouns can further be divided into masculine and feminine. Generally, the feminine gender is realised by the phoneme /m/.

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>wäismur ‘boy’</td>
<td>Tomi ‘daughter’</td>
</tr>
<tr>
<td>wäise ‘husband’</td>
<td>mise ‘wife’</td>
</tr>
<tr>
<td>afo ‘father’</td>
<td>amo ‘mother’</td>
</tr>
<tr>
<td>wuwa bhalay ‘cock’</td>
<td>potim ‘hen’</td>
</tr>
</tbody>
</table>

Case

There are nine cases realised in Sunwar language. They are Nominative, Accusative, Instrumental, Dative, Genitive, Locative, Ablative, Benefactive, and Sociative case. The dative case is realised by the context whereas other cases are realised by the suffix /prefix.

Nominative case

The nominative case is realised by the suffix /-am/ followed by a transitive verb whereas in case of Intransitive verbs no nominative marker is realised.

\[
\text{go} \, \text{ʔ} \, \text{am} \quad \text{woisnu} \quad \text{tawata} \\
\text{I} \quad \text{him} \quad \text{see} + \text{pr.t} \\
\text{‘I see him’}
\]

\[
\text{goi} \, \text{ʔ} \, \text{alam} \quad \text{tawibo} \\
\text{you+acc.case} \quad \text{child+noun case} \quad \text{see} + \text{pr.t} \\
\text{‘The child sees you’}
\]

Nominative case (Intransitive verb)

\[
\text{ʔa} \quad \text{cib bo} \\
\text{he} \quad \text{fall} + \text{pr.t.} \\
\text{‘He falls’}
\]

\[
\text{rawa} \quad \text{tim-bo} \\
\text{tree} \quad \text{fall-pr.t.} \\
\text{‘tree falls’}
\]
Accusative case

The accusative case has been realised by the suffixes /-nu/ and /khali/

chib kali ʔa ṛapbo
bird + case he  hit + pr.t
‘he hits the bird’

bermo  nu khucum  hoba
cat + acc.case dog bark + pr.t.
‘cat barks at the dog’

go  ei taw inum
‘I see you’

ʔa syāra khali ruwem hatre naht yowobo nam
he horse + acc.case field everyday take + pr.t.
‘he takes horse to the field every day’

Ma puikim  ei khali  tawinum
they you + acc see + pr.t.
‘they see you’

Instrumental case

The instrumental case has been realised by the suffixes /-re/, and /<em>/

gowim jel-re  waisnu tawoto
I wondow + through him see + pr.t.
‘I saw him through window’

go puik bikali kowkem tuphik
we cow stick + with beat + pr.t.
‘We beat the cow with the stick’
Dative case

Dative case in Sunwar is unmarked.

\[ \text{goʔam dal lawe naM} \]
I marke go pr. t
‘I go to the market’

\[ \text{goʔam bazar lawuM kaudit lainum} \]
I changulake seeing sight see+ to go p.t.
‘I want to go to the changulake for sight seeing’

Genitive case

The genitive case is realised by the suffix /a-/ for animate nouns. Where as the suffix /-re/ for the inanimate nouns.

\[ \text{akhĩ eker baʔ bo} \]
my house here is available.
‘here is my house’

\[ \text{a af eker niba} \]
my father have live + pr.t.
‘my father lives here’

Locative case

The locative case is realised by the suffix /-min/ and /-em/

\[ \text{go khĩmin chu} \]
I house + in available
‘I am in my house’

\[ \text{go á phõhamin chu} \]
I my cart + in available
‘I am in my cart’

\[ \text{suka muru iskulem baʔ bo} \]
anybody school+in available
‘Any body is there in the school’

\[ \text{mekere juMem chibka baʔ bo} \]
there nest+ in bird available
‘There is a bird in the nest’
Ablative case

The ablative case is realised by the suffix /-re/

raware    sopro    doknim
tree+from leaves fall
‘leaves fall from the tree’

go    païkire    hayu    ei
I village+from away am
‘I am away from the village’

sariM re    rew    ìbo
sky+from rain falls
‘rain falls from the sky’

Benefactive Case

The benefactive case is realised by the suffix /-kali/

bikali    gâs    pit
cow+for grass bring
‘bring grass for the cow’

alokali    bi    buS’e    gewo
child+for cow milk give
‘give milk for the child’

Sociative / Associative Case

The sociative case is realised by the suffix /-kat/ and /-nu/ occurs either before or after the pronoun.

mîsnu    katmis    silpamtas
he with+her dance + p.t.
‘he danced with her’

4.1.3 PRONOUN

There are five types of pronouns realised in Sunwar language namely, Personal pronoun, Demonstrative pronoun, Indefinite pronoun, Interrogative pronoun and Reflexive pronouns.
Personal Pronoun

The personal pronouns are three, that is, First Personal, Second Personal, and Third Personal. The first personal pronoun refers to the speaker, the second personal pronoun refers to the hearer, and the third personal pronoun refers to the person or object other than the speaker and the hearer.

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ist. person</td>
<td>go/gowim</td>
<td>‘I’</td>
</tr>
<tr>
<td>IIInd. person</td>
<td>ge/goi</td>
<td>‘you (sl)’</td>
</tr>
<tr>
<td>IIIrd. person</td>
<td>?a/wais</td>
<td>‘he’</td>
</tr>
<tr>
<td>MiniS’</td>
<td>Me</td>
<td>‘she’</td>
</tr>
</tbody>
</table>

*go kūmsoka painuM*
I song+ one sing +pr.t.
‘I sing a song’

*go puik kūmsoka painik*
we song+one sing +pr.t.
‘we sing a song’

*goi tekho juk puine*
you which book want
‘which book do you want?’

*ei murkali go tawinum*
you(pl) people I see +pr.t.
‘I see you people’

*am gurchi waibo*
mango he eat
‘he eats mango’

*mepuik gurchi wai nim*
they mango eat+do
‘they eat mango’
Demonstrative Pronoun

The Demonstrative pronouns either of proximate or remote types are realised in two numbers that is singular and plural.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>mekho ‘this’</td>
<td>meke ‘these’</td>
</tr>
<tr>
<td>mekher ‘that’</td>
<td></td>
</tr>
</tbody>
</table>

mekho kuchumka baʔ bo
this dog +one is
‘this is a dog’

meke kuchuumpuik namí
these dog+ pl. are
‘these are dogs’

mekher kuchum ka baʔ bo
that dog + one is
‘That is a dog’

Indefinite Pronoun

The Indefinite pronouns are are expressed in the following forms.

kalkatta-re ghumure murka ja so baht
calcutta+ from office some one come+has.
Some one has come from the calcutta office’

iskulem suka muru baʔbo
school in any person available
‘Anybody is there in the school?’

Interrogative Pronoun

The interrogative pronouns are either adjectival or adverbial in nature in Sunuwar language.

su woʔisal num
who he is
‘who is he?’
Reflexive Pronoun

The Reflexiveness is realised by the marker /a man/ ‘self’

\[
\begin{align*}
go & \text{aman} & kumsoka & \text{painuM} \\
\text{I myself} & \text{song+ one} & \text{sing +pr.t.} \\
\text{‘I myself sing a song’}
\end{align*}
\]

\[
\begin{align*}
go & \text{puik} & \text{aman} & \text{kumsoka} & \text{painis} \\
\text{we ourselves} & \text{song + one} & \text{sing+ pr.t.} \\
\text{‘we ourselves sing a song’}
\end{align*}
\]

\[
\begin{align*}
\text{wa} & \text{ais} & \text{aman} & \text{kumsoka} & \text{painik} \\
\text{he himself} & \text{song+one} & \text{sing+ pr.t.} \\
\text{‘he himself sings a song’}
\end{align*}
\]

4.1.4 ADJECTIVES

There are two types of adjectives, they are qualitative and quantitatives in Sunwar. Generally adjectives precede and follow in Sunwar language.

Qualitative Adjective

\[
\begin{align*}
gik & \text{sofe} & \text{‘green leaf’} \\
green & \text{leaf} \\
buis’ & \text{syara} & \text{‘white horse’} \\
white & \text{horse} \\
rimS’o & \text{wa} & \text{is} & \text{‘good boy’} \\
good & \text{boy}
\end{align*}
\]

Of course, in the predicative usage the adjective generally follows and precedes the noun,

\[
\begin{align*}
mekhomur & \text{domuS’o} & \text{bahat} \\
\text{this+ man} & \text{fat} & \text{is} \\
\text{‘this man is fat’}
\end{align*}
\]

\[
\begin{align*}
meko & \text{darS’o} & \text{puwki} & \text{ka bahat} \\
\text{this village} & \text{beautiful+one} & \text{is} \\
\text{‘this is a beautiful village’}
\end{align*}
\]

\[
\begin{align*}
\text{?a} & \text{rimS’o} & \text{wa} & \text{aisal ba} & \text{ba} \\
\text{he} & \text{good boy} & \text{is} \\
\text{‘he is a good boy’}
\end{align*}
\]
Quantitative Adjective

In quantitative adjective the number follow the noun, that is adjectives follows the noun.

\[ \text{meker kuchum MiS}'i \text{ nas} \]
\[ \text{there dog two are} \]
\[ \text{‘there are two dogs available} \]

\[ \text{akoit Tep- khīka bahat} \]
\[ \text{it large+house+one is} \]
\[ \text{‘It is a large house’} \]

Post-Position

The post position is realised by different forms. The forms occur after the noun.

\[ \text{chiw rawahatayer nahistem} \]
\[ \text{bird tree+on available} \]
\[ \text{‘bird sits on the tree’} \]

\[ \text{ʔa rawaMa dim ibʔbo} \]
\[ \text{he tree+case under sleep+pr.t.} \]
\[ \text{‘he sleeps under the tree’} \]

\[ \text{go khare pherem praknun} \]
\[ \text{I fence over jump} \]
\[ \text{‘I jump over the fence’} \]

\[ \text{go bazarga˜ netham chu} \]
\[ \text{I market near stay} \]
\[ \text{‘I am near the market’} \]

4.1.5 NUMERAL

There are two types of numerals used in Sunwar language. These are cardinal and ordinals. The cardinal numerals are the primary numerals and the ordinals are the secondary numerals. The Sunwar has decimal numeral system. The basic cardinal numerals from one to ten. The other numerals are derived from compounding the basic cardinal numerals.
Cardinal Numerals

<table>
<thead>
<tr>
<th>Numeral</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ka</td>
<td>‘one’</td>
</tr>
<tr>
<td>nisī</td>
<td>‘two’</td>
</tr>
<tr>
<td>sā</td>
<td>‘three’</td>
</tr>
<tr>
<td>le</td>
<td>‘four’</td>
</tr>
<tr>
<td>M’o</td>
<td>‘five’</td>
</tr>
<tr>
<td>raku</td>
<td>‘six’</td>
</tr>
<tr>
<td>chanī</td>
<td>‘seven’</td>
</tr>
<tr>
<td>sasi</td>
<td>‘eight’</td>
</tr>
<tr>
<td>hiyā</td>
<td>nine</td>
</tr>
<tr>
<td>gausum</td>
<td>‘ten’</td>
</tr>
</tbody>
</table>

The first syllable of the numeral ten follows the cardinal numbers respectively from seventeen to nineteen.

<table>
<thead>
<tr>
<th>Numeral</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ka</td>
<td>‘eleven’</td>
</tr>
<tr>
<td>ni gaus</td>
<td>‘twelve’</td>
</tr>
<tr>
<td>sāgaus</td>
<td>‘thirteen’</td>
</tr>
<tr>
<td>le gaus</td>
<td>‘fourteen’</td>
</tr>
<tr>
<td>Mosgaus</td>
<td>‘fifteen’</td>
</tr>
<tr>
<td>ragaus</td>
<td>‘sixteen’</td>
</tr>
<tr>
<td>chanāus</td>
<td>‘seventeen’</td>
</tr>
<tr>
<td>sasgaus</td>
<td>‘eighteen’</td>
</tr>
<tr>
<td>hiyā gaus</td>
<td>‘nineteen’</td>
</tr>
</tbody>
</table>

To count the cardinals twenty, thirty etc the second syllable part of the cardinal number ‘ten’ follows.

<table>
<thead>
<tr>
<th>Numeral</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>nisum</td>
<td>‘twenty’</td>
</tr>
<tr>
<td>2 + 10</td>
<td></td>
</tr>
<tr>
<td>sā sum</td>
<td>‘thirty’</td>
</tr>
<tr>
<td>310</td>
<td></td>
</tr>
<tr>
<td>lesum</td>
<td>‘forty’</td>
</tr>
<tr>
<td>Mot sum</td>
<td>‘fifty’</td>
</tr>
<tr>
<td>raksu</td>
<td>‘sixty’</td>
</tr>
<tr>
<td>chanī sum</td>
<td>‘seventy’</td>
</tr>
<tr>
<td>sa sum</td>
<td>‘eighty’</td>
</tr>
<tr>
<td>hiyā sum</td>
<td>‘ninety’</td>
</tr>
<tr>
<td>gau sumka</td>
<td>‘hundred’</td>
</tr>
</tbody>
</table>

To count one hundred the cardinal number ‘one’ is suffixed with the cardinal number ‘ten’.
Ordinals

The ordinal numerals are monomorphemic in nature. The ordinal numbers are used in Sunwar like the following the wōit – is suffixed before the allomorphs for one, two, three etc.

- wōitra ‘first’
- wōitnolay ‘second’
- wōitnolayga ˜nolay ‘third’

Fractions

The formation of fractional numerals are like the following.

- payōfa ‘quarter’
- laya faka ‘half’

4.2 VERB MORPHOLOGY

4.2.1.1 FINITE VERB

Finite verb is a complete verb and shows the completion of an action which is realised through the use of Tense, Person, Gender and Number markers added in the verb root. In Sunwar the formation of the finite verb is made up of the stem + the tense marker only.

- go ei kowinuM
  I you see
  ‘I see you’

- go ako kohnuM
  I it see
  ‘I see it’

- rawa dimbo
tree + fall + pr.t
  ‘the tree falls’

- chibkali ʔa abbo
  bird he hit
  ‘he hits the bird’

- chiwo pũik bretnim
  bird fly
  ‘birds fly’
Sunwar verb shows three way opposition for tense. That is, present, past and future. The tense markers occur at the end of the verb. The substantive verbs also function as present tense marker.

Substantive verb

There are two different forms used to denote the substantive verb, the suffix starts with /n-/, and gets different colour according to the base verb and the numeral. That is, /naM’, nis, nik, and nim/ mean ‘is’.

- chibo bret nim
  - bird fly + pr.t.
  - ‘bird flies’

- gopuik ei konnik
  - we you see
  - ‘we see you’

- go kumsoka painuM
  - I song+ one sing+ pr.t.
  - ‘I sing a song’

- mekho kuchumka baʔbo
  - this dog + one is
  - ‘this is a dog’

- go niS’i kumsoka painis
  - we (two) song + one sing + pr.t.
  - ‘we two sing a song’

- mek kuchum niS’i nas
  - there dog two available
  - ‘there are two dogs available’

- go ?âke phohamin nuM’
  - I my cart + in available
  - ‘I am in my cart’

- mekek khĩ niS’i bahntem
  - these house + two available
  - ‘these are two houses’
Present Tense

The present tense is realised generally by the suffix /-ta/ on rare occasion the suffix /-ya/ is also used to mean the same.

<table>
<thead>
<tr>
<th>Subject</th>
<th>Verb</th>
<th>Object</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>go miskali</td>
<td>kohta /tawata</td>
<td>she see +pr.t</td>
<td>‘I see her’</td>
</tr>
<tr>
<td>?a</td>
<td>uyu lawibo</td>
<td>he away go+pr.t</td>
<td>‘he goes away’</td>
</tr>
<tr>
<td>go</td>
<td>mis kohta</td>
<td>I her see + pr.t.</td>
<td>‘I see her’</td>
</tr>
<tr>
<td>go</td>
<td>tal tuh nuM</td>
<td>I water drink+pr.t</td>
<td>‘I drink water’</td>
</tr>
<tr>
<td>e’kal ei tawi</td>
<td>me you see + pr.t</td>
<td>‘You see me’</td>
<td></td>
</tr>
</tbody>
</table>

Past Tense

The simple past tense is realised by the suffix /-tho/ and /-ti/.

<table>
<thead>
<tr>
<th>Subject</th>
<th>Verb</th>
<th>Object</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>?a batike khim lahto</td>
<td>he native place go+ p.t.</td>
<td>‘he went to the native place’</td>
<td></td>
</tr>
<tr>
<td>gowim jelre ?a kali tahto</td>
<td>I window he case see + p.t.</td>
<td>‘I saw him through window’</td>
<td></td>
</tr>
<tr>
<td>?akal ?a tahto</td>
<td>me he see + p.t.</td>
<td>‘he saw me’</td>
<td></td>
</tr>
<tr>
<td>sinat go ä pauki lati</td>
<td>yesterday I my village go + p.t.</td>
<td>‘I went to my native village yesterday’</td>
<td></td>
</tr>
</tbody>
</table>

Future Tense

The future tense is realised by the suffixes /-bo/ and /-nuM/ which occur after the main verb.
e‰kal ʔa tuhbo
me he beat +will
‘he will beat me’

a‰kal ʔa tuhbo
me he beat +will
‘he will beat me’
go bazar lahinuM
I market go will
I will go to the market’

Aspect

There are two aspects such as perfect and present durative is realised in Sunwar language.

The present perfect tense is realised by the suffix/-S’o/.

ʔa bazar gaS’o
he market gone
‘he has gone to the market’

khab hi‰kS’a khĩ puik nelle prowlerM
due to earthquake house+pl. collapse + p.t.
‘Due to earthquake the houses have collapsed’

go inu woitu gowem genawi matauS’o
you+case. before myself never not+see+p.t.
‘I have never seen you before’

ʔa sinat khuS’o
he yesterday come + p.t.
‘he has come yesterday’

Present Tense

The present duration/continuous of action is realised by the base verb itself that is, the base verb which is reduplicated.

649
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, a command, a question or doubt in a sentence. There are six moods identified in Sunwar language, such as, Indicative, Imperative, Interrogative, Subjunctive, Probability and Optative mood.

Indicative Mood

The indicative mood is realised in the declarative sentences.

- **mekho kuchum ka bahat/baʔbo**
  - this dog one is
  - ‘this is a dog’

- **eker bermoka bahat/baʔbo**
  - have cat +one available.
  - ‘here is a cat’

- **ʔa gurchi waibo**
  - he mango eat + pr.t.
  - ‘he eats mango’

Imperative Mood

In order to make request the suffix / -ya / is used with the verb stem and to express the command sometimes / -yu / is added with the verb stem or sometimes the verb root itself denotes command.
Interrogative Mood

The Interrogative mood expresses the question. In Sunwar the Interrogativeness is realised by a separate morpheme

\[
\begin{align*}
goi & \text{ akal warch paine} \\
goi & \text{ sinakpti telauwe} \\
\text{ a su} \text{ bamey} \\
\end{align*}
\]

\[
\begin{align*}
\text{go} & \text{ aga ohaeha chab nuM} \\
\text{goi} & \text{ akal warch paine} \\
\text{goi} & \text{ sinakpti telauwe} \\
\text{a su} & \text{ bamey} \\
\end{align*}
\]

‘may I come inside?’
‘can you help me?’
‘where did you go yesterday?’
‘who is he?’
Conditional Mood

The conditional mood is realised by the suffix /hona/

ʔa rimsopā paReptho hona ʔa gRabo
he well study+p.t. if he pass+will
‘If he studied well, he could have passed’

ʔa dikse geh paw hona ʔa maik gRabothyo
he hardwork do if he would pass+f.t.
‘If he works hard, he would have passed’

Probability Mood

The action of probability is realised by the suffix /dum-/

dūmcha bbo nagra gem eko krikeT gRa bo
may +do Nagaland it cricket win may
‘may the Nagaland win in cricket’

dumchabbo yintin breyekbo
may +do Indian service may
‘he may do the Indian service’
Optative Mood

The optative mood expresses the desire, permission or request. The desire is expressed by the suffix /mul/

mul kũmsoka pawya
let us song+one sing +pr.t.
‘let us sing a song’

mul parkam lau ya
let us park+to go +pr.t.
‘let us go to the park’

4.2.1.2 NON FINITE VERB

Infinitive Verb

The verb which does not express the completion or finiteness of an action is an infinite verb. The infinitive marker is realised in Sunwar by the suffix /-cha/ added to the verb.

go laucha˜ sonem bakbo go malaM
I go +to had but I not +do
‘I had to go but I did not’

go puik samumdrem Ma geischa disa lawinik
we sea fish catch +to tomorrow go +to
‘we go to sea to catch fish’

ge mar jawocha puinei
you what eat+ to like +pr.t.
‘what do you want to eat?’

Verbal Noun

The verb function as noun is called verbal noun. The verbal noun in Sunwar is realised by the suffix /-cha/

suni dembRecha yawenura ribbo
morning read +ing health +for good +pr.t.
‘reading in the morning is good for health’

purob dorcha suni hoihoi gawenura ribbo
to jog +doing morning often health+for good +pr.t.
‘jogging in the morning is good for health’
Gerund

The Gerund is realised by the suffix /-nu/ in Sunwar language.

\[
\begin{align*}
\text{lamin} & & \text{gayenu} & & ?a & & \text{goman} & & \text{busu} & & \text{taptho} \\
\text{road} & & \text{walking} & & \text{he} & & \text{cobra} & & \text{dead} & & \text{to notice+p.t.} \\
\text{‘walking along the road, he noticed a dead cobra’}
\end{align*}
\]

Participle

/ -yom / is the suffix to denote past participle which occurs with the main verb.

\[
\begin{align*}
\text{lapchonya} & & \text{rokyom} & & \text{kuchum} & & \text{bokt} \\
\text{door} & & \text{crack+ing} & & \text{dog} & & \text{awake+p.t.} \\
\text{‘cracking the door, awaken the dog’}
\end{align*}
\]

\[
\begin{align*}
\text{yom lâMa} & & \text{lapch om} & & \text{re pâthoyoM} & & ?a & & \text{Môk cha machob} \\
\text{gate} & & \text{knock+ing} & & \text{loudly} & & \text{he enter+to} & & \text{lost+p.t.} \\
\text{‘loudly knocking the gate, he lost his entry’}
\end{align*}
\]

4.2.1.3 CAUSATIVE VERB

The action of cause is realised by the suffix /swiklo-/ in Sunwar.

\[
\begin{align*}
\text{goin} & & \text{misnu} & & \text{kumsoka} & & \text{pande} & & \text{swiklo mati} \\
\text{her} & & \text{I song+one} & & \text{sing+to} & & \text{make+to} & & \text{do} \\
\text{‘I make her sing a song’}
\end{align*}
\]

\[
\begin{align*}
\text{syerpuiknu} & & \text{dortibem} & & \text{dorcha} & & ?a & & \text{swiklo} \\
\text{horse+pl+case} & & \text{race} & & \text{run to} & & \text{he make+to} & & \text{do} \\
\text{‘he makes the horses to run in the race’}
\end{align*}
\]

4.2.1.4 AUXILIARY VERB

The auxiliary verbs of “can, and should” are realised by the suffixes /cab/ and /si/ respectively in Sunwar.

\[
\begin{align*}
?â & & \text{tau} & & \text{ga} & & \text{ca b bo} \\
\text{my son walk can+do} \\
\text{‘my son can walk’}
\end{align*}
\]
go joi saikcap naM
I tiger kill + can pr.t.
'I can kill the tiger'

ʔa misey gyube pauchamalbo
she marriage need + pt.
'she needed marriage'

gopuik phiep malbthyo simik
we early sleep should
'we should sleep early'

4.2.1.5 NEGATIVE VERB

The negation is realised by the form /ma-/ which is prefixed to the verb

ʔa teyi maba m
he where not + is
'he is nowhere'

ʔa ge ma pai si nik
he work not do should
'he should not do this work'

muna t go ma kui naM
today I not come pr.t.
'today I am not coming'

gowim malso ako Ma˜ bahbo mako
I not that fish is. this
'not that fish but this fish I need'

gowim malso ako Ma˜ bakbo makomanam
I not that fish available nothing
'I have nothing with me to tell'

The suffix /-nu/ is used for correlated negatives.

goi tuis’a n nu gewum
you know nor myself
'neither you nor I know'
Transitive Verb

The verb which is used with a direct object called transitive verb. Transitive verb is a verb which requires an object (expressed or implied) to complete its meaning the effect of the action denoted by the verb follows the subject.

\[
\begin{align*}
\text{wäis} & \quad \text{kumsoka} & \quad \text{pa ibo} \\
\text{he} & \quad \text{song} + \text{one} & \quad \text{sing} + \text{pr.t.} \\
\text{‘he sings a song’}
\end{align*}
\]

\[
\begin{align*}
\text{gowim} & \quad \text{mar} & \quad \text{jawcha} & \quad \text{parnei} \\
\text{I} & \quad \text{what} & \quad \text{eat} & \quad \text{shall} \\
\text{‘what shall I eat?’}
\end{align*}
\]

\[
\begin{align*}
\text{go} & \quad \text{mis?a} & \quad \text{tawata} \\
\text{I} & \quad \text{her} & \quad \text{see} + \text{pr.t.} \\
\text{‘I see her’}
\end{align*}
\]

\[
\begin{align*}
\text{go} & \quad \text{wa} & \quad \text{tuhnuM} \\
\text{I} & \quad \text{water} & \quad \text{drink} + \text{pr.t.} \\
\text{‘I drink water’}
\end{align*}
\]

Intransitive Verb

A verb which requires no object to express the feeling that is a verb which does not take direct object. In Sunwar the intransitive verb occurs with the tense marker

\[
\begin{align*}
\text{ib cha} & \quad \text{‘sleep’} \\
\text{dohcha} & \quad \text{‘fell’} \\
\text{bokcha} & \quad \text{‘rise’} \\
\text{bretcha} & \quad \text{‘fly’} \\
\text{ohcha} & \quad \text{‘enter’}
\end{align*}
\]

\[
\begin{align*}
\text{go} & \quad \text{ohti} \\
\text{I} & \quad \text{enter} + \text{p.t.} \\
\text{‘I entered’}
\end{align*}
\]

\[
\begin{align*}
\text{go} & \quad \text{tuchi} & \quad \text{MoS’im} & \quad \text{bohoti} \\
\text{I} & \quad \text{exactly} & \quad 5 \text{ O’clock} & \quad \text{getup} \\
\text{‘I get up 5 o’clock’}
\end{align*}
\]
go eipnuM
I sleep +pr.t.
‘I sleep’

S’uni nah dabbo
sun morning rise
‘The Sun rises in the morning’

cheib brebbo
bird fly
‘The birds fly’

4.2.1.6 COMPOUND VERB

When actions are expressed by combinations of verb+verb, verb + noun etc. are realised as compound verbs.

hiñ cha koiS’ya ‘to fear’
fear + do vb + vb

waĩkS’o bamtem ‘keep on doing’
keep doing vb + vb

khosõ pã ‘to look’
like do vb + vb

lẽka khRe yunu ‘to plan’
plan have + do N + vb + vb

4.2.2 ADVERB

Adverbs are the classes of words which are used to modify the meanings of verbs. Adverbs are divided into three groups such as 1) Adverbs of place 2) Adverbs of time and 3) Adverbs of manner.

Adverb of place is realised by a set of free morphemes which occur either before noun or verb.
Mandirgna langam ei bahcha malsothyo
‘you should stay outside the Temple’

go koincha aʔgetham bahati thyo
I Sunwar beside sit+p.t.
‘I sat beside Mr. Sunwar’

go phukofa noiti dok rafnuM
I garden in front of stand +pr.t.
‘I stand in front of the garden’

Adverb of Manner

The Adverb of Manner is realised by a separate suffix / -pa / which occurs with the adjective and is used before the verb.

hohsa de`ch
loud +ly speak

rimpa precha
neat +ly write

rekpa rischa
loud +ly laugh

darba prep cha
nice +ly comb

Adverb of Time

The adverbs of time are a set of free morphemes which occur either before or after the nouns / pronouns.

yesam sui makum
sofar anyone not +come
‘so far no one has come’

munat go dopa` go lawinuM
today I go must + pr.t.
‘Today I must go’
sinatre ʔa tas jyersya bahso cha
yesterday+since he cards game playing do
‘he has been playing cards since yesterday’

gopukim sin amdore puja panpanaki
we since might prayer doing
‘we have been praying since night’

namdo nah dabbo
evening sun sets
‘sun sets in the evening’

suni nah bohbo
morning sun rises
‘sun rises in the morning’

disa go phukofa lawcha
tomorrow I garden+to go +f.t.
‘I shall go to the garden tomorrow’

4.2.3 PARTICLE

Particles generally connect two sentences as connector. In Sunwar there are four types of particles realised namely connective, compulsive, negative, correlative and emphatic particle.

Connective Particle

go ʔa gyaili sa mtaM ʔomin munat go malaM
I my net(fishing) missing because today I not+go
‘I missed my net therefore I couldn’t go today’

goipuik suika wãk lawnei
we +one go +let and water fetch
‘let some of you go and fetch water’

amisa mekmin bakbo thyo marderib tawmey
she there but soon go +p.t.
‘she was there but soon went’

Emphatic Particle

gowim noti eki ekali genai matoM
I before myself never not+see+pt.
‘I have never seen you before’
Compulsive Particle

A particle which is used to denote the compulsion like should, might etc. In Sunwar the compulsive particle occurs after the main verb.

\[
\text{waiska} \quad \text{ga}^\text{'ida} \quad \text{malch} \quad \text{hawcha} \quad \text{malsothyo}
\]

\[\begin{align*}
\text{boy} & +a \quad \text{job} \\
\text{find} & + to \\
\text{go} & \quad \text{should}
\end{align*}\]

‘a boy should go to find a job

\[
\text{go} \quad \text{lawcha} \quad \text{thyo}
\]

\[\begin{align*}
I & \quad \text{go} + to \\
& \quad \text{had}
\end{align*}\]

‘I had to go’

Correlative Particle

A particle which helps to correlate two or more sentences called Correlative Particle which occurs in between two verbs.

\[
\text{ei} \quad \text{dohso} \quad \text{geyney} \quad \text{moso} \quad \text{thahnum}
\]

\[\begin{align*}
you & \quad \text{how much} \\
give & \quad \text{as much as} \\
take & + shall
\end{align*}\]

‘I shall take as much as you give’

Negative Particle

A particle which helps to denote negation is called negative particle. The negative particle in Sunwar is realised by the suffix /-ma/

\[
\text{go} \quad \text{eko} \quad \text{mapai nam}
\]

\[\begin{align*}
I & \quad \text{this} \\
& \quad \text{not} \\
& \quad \text{can do}
\end{align*}\]

‘I can not do this’

4.2.4 ECHO WORD

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

\[
\begin{align*}
\text{phasi} & \quad \text{sasi} & \quad \text{‘air etc’} \\
\text{khab} & \quad \text{ sab} & \quad \text{‘earth etc’} \\
\text{lab} & \quad \text{ sab} & \quad \text{road etc’} \\
\text{phuklu} & \quad \text{saiklu} & \quad \text{‘rock etc’} \\
\text{puha} & \quad \text{saha} & \quad \text{‘snow etc’}
\end{align*}\]
5. SYNTAX

Sunwar is a Subject + Object + Verb language.

5.1 ORDER OF WORDS IN SENTENCES

The order of words in Sunwar is subject + object + verb.

\[ \text{sun} \quad \text{bermotawa} \quad \text{hobo} \]
\[ \text{dog} \quad \text{cat+case+see} \quad \text{bark+pr.t} \]
\[ \text{‘dog barks at the cat’} \]

\[ \text{ʔa} \quad \text{rawaMa} \quad \text{fedim} \quad \text{ʔib bo} \]
\[ \text{he} \quad \text{tree+case} \quad \text{under} \quad \text{sleeps} \]
\[ \text{‘he sleeps under the tree’} \]

\[ \text{go} \quad \text{khore} \quad \text{aiktare} \quad \text{pRok naM} \]
\[ \text{I} \quad \text{fence} \quad \text{over} \quad \text{jump+pr.t.} \]
\[ \text{‘I jump over the fence’} \]

\[ \text{bikal} \quad \text{gās} \quad \text{pith} \]
\[ \text{cow+for} \quad \text{grass} \quad \text{bring} \]
\[ \text{‘Bring grass for the cow’} \]

5.2 DESCRIPTION OF TYPES OF SENTENCES

There are five types of sentences realised Imperative, Interrogative, Negative, Causative and Co–ordinate sentences.

Imperative sentence

In order to make request the suffix /-ya/ is used with the verb stem and to express the command sometimes /-yu/ is added with the verb stem or sometimes the verb root itself denotes command.

\[ \text{ek} \quad \text{piu} \quad \text{‘come here’} \]
\[ \text{here} \quad \text{come} \]

\[ \text{mek} \quad \text{lawo} \quad \text{‘go there’} \]
\[ \text{there} \quad \text{go} \]

\[ \text{ek} \quad \text{piney} \quad \text{‘please come here’} \]
\[ \text{here} \quad \text{come+please} \]
mek lawnei 'please go there'  
there go+please

bakinei 'sit down'
baken 'sit down please'
boke nei 'stand up'
boker 'please stand up'
lapcho rokene 'open the door'
roken 'please open the door'

Interrogative Sentence

The interrogation is realised by a separate morpheme like / sũ / 'who' /gena / 'when' etc.

go  aga  ohcha  puinuM
I inside enter+to may+ pr.t.
'may I come inside ?'

ge ʔakal  warch  paine
you me help do+can
'can you help me?'

ei  sinah  tlauwe
you yesterday where go
'where did you go yesterday ?'

woĩs  sũ  nam
he who is
'who is he ?'

ge grumum merde nalay jahdiwi
you why office late
'why are you late to the office ?'

ʔa  dis  jahdit
his age howmuch
'how old is he ?'
Negative Sentence

The negation is realised by the form /mo-/ which is prefixed to the verb

\[ \text{ʔa tehi moba m} \]
he where not + is
‘he is nowhere’

\[ \text{ʔa ako gaïda pawcha momalbhyo} \]
he that work do not should
‘he should not do this work’

\[ \text{munah} \text{t go mokuinuM} \]
today I not come pr.t.
‘today I am not coming’

\[ \text{me} \text{k} \text{M} \text{a” momoi bakbo M} \text{a”la gowim malah} \]
that fish not need fish I need
‘not that fish but this fish I need’

\[ \text{g} \text{o} \text{a} \text{r} \text{e m} \text{ôr} \text{o} \text{i dehcha mobah} \]
I with nothing say not have
‘I have nothing with me to tell’

The suffix /-nu/ is used for correlated negatives.

\[ \text{gowim johso hana eim} \]
I + myself nor know you
‘neither you nor I know’
Causative Sentence

The action of cause is realised by the suffix /moitta/ and /lawisto/ in Sunwar

\[ \text{gowim miskal kumso ka pai de moitta} \]
\[ \text{I her song+one sing+ to make + do} \]
\[ \text{‘I make her sing a song’} \]

\[ S’arean dertikem ?a dorcha lawisto \]
\[ \text{horse +pl+case race he run to make+ to + do} \]
\[ \text{‘he makes the horses to run in the race’} \]

\[ dawajai gowim misnu de moitta \]
\[ \text{medicine I her eat make + do} \]
\[ \text{‘I make her eat the medicine’} \]

Co-ordinate Sentences

The co-ordination is taken place by using the conjunctive particles.

\[ \text{go lawchihyo marena go melam} \]
\[ \text{I go + to but I not +do} \]
\[ \text{‘I had to go but I did not go’} \]

\[ ei twiso honna gowim twiso \]
\[ \text{you know nor I know} \]
\[ \text{‘neither you know nor I’} \]

\[ gopuik kyar menu khomay owi tok \]
\[ \text{we rice and mutton ate} \]
\[ \text{‘we ate rice and mutton’} \]

\[ lawo menu lessa kuwo \]
\[ \text{go and come back} \]
\[ \text{‘go and come back’} \]

\[ pen hanayo pencilsomyo pawya (paibo) \]
\[ \text{pen or pencil by do will} \]
\[ \text{‘either pencil or pen will do’} \]
5.3 DESCRIPTION OF PATTERNS OF SENTENCES

The sentences in Sunwar may be divided into Simple, Complex and Compound.

Simple Sentences

\( \text{ako kuchum ka bah} \)
\( \text{this dog one is} \)
\( \text{‘This is a dog’} \)

\( \text{eker bermōka baʔbo} \)
\( \text{here cat + one available} \)
\( \text{‘here is a cat’} \)

\( \text{kuchum howoba} \)
\( \text{dog bark +pr.t} \)
\( \text{‘dog barks’} \)

\( \text{go ʔa phoham nuM} \)
\( \text{I my cart + in available} \)
\( \text{‘I am in my cart’} \)

\( \text{mis akhim grumbo} \)
\( \text{she her +house available} \)
\( \text{‘Is she available in her house’} \)

\( \text{ge akal warch paine} \)
\( \text{you me help can} \)
\( \text{‘can you help me?’} \)

\( \text{woĩs su nam} \)
\( \text{he who is} \)
\( \text{‘who is he?’} \)

\( \text{bok} \)
\( \text{‘stand up’} \)

\( \text{bak} \)
\( \text{‘sit down’} \)

\( \text{eko prowl} \)
\( \text{you +break+pr.t} \)
\( \text{‘break it’} \)

\( \text{eko thek/gyak} \)
\( \text{it hold + pr.t.} \)
\( \text{‘hold it’} \)
Complex Sentence

The complex sentences of Sunwar is framed by joining the subordinate clauses with the main clause.

- **go puikim balkafu kurso miskal gRumtok**
  - we basket met girl carried
  - ‘we met a girl who carried a basket full of flowers’

- **reke nehsa waiskal pukbohtem**
  - noise hear boy wake +p.t
  - ‘hearing the noise boy woke up’

- **go jahdis Motti ʔa lawney thumso bah ko**
  - I reach reach he go already night
  - ‘he might have gone before I reached’

Compound Sentence

Two or more main clause sentences are joined by the particles to make a compound sentence.

- **ichka Mo̞puik rimmat minu ichka Mo̞puik rahmmat**
  - some fishes fresh and some fishes rotten
  - ‘some fishes fresh and some are rotten’

- **lao minu lessa kuwo**
  - go and come back
  - ‘go and come back’

- **meko Mo̞momoi merde ako Ma̞ melu**
  - that fish not but this fish need
  - ‘not that fish but I want this fish’
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667
Among the spreading branches of a banyan tree lived a crow and his wife, the crow hen.

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

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

Every time the crow-hen laid her eggs the snake crawled up to the nest and ate them up.
If the black snake eats up my eggs this time also, I will refuse to live in this tree any longer.

We must build our nest some where else, said the bird.

I can’t bear to desert my home and go to live else where’ said the crow.

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

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

The black snake crawled closer to the nest.
Then with a loud hiss he tried to strike at the bird who flew away in terror. One by one the snake ate up all the eggs.

The parents came back sadly to their nest knowing well that they would find it empty. The crow said, I must find a way to destroy this murderous snake.

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

husband said that deadly sting

How can you ever fight with him. His sting is so deadly, said his wife in despair.
Don't worry, my dear, I've got a friend who is cunning enough to destroy the most poisonous of snakes, said the crow, and off he flew to another tree under which lived his dear friend Jackal.

When the Jackal heard how the snake always ate up the eggs, he said, 'My friend those are cruel and greedy always meet with a bad end. I have already thought of a plan to destroy him.'

Oh, do tell me what it is, said the crow. Then the Jackal, fearing he might be overheard, whispered to his friend what he should do to destroy the snake.
The crow flew back to his wife and about the plan. It is rather risky, said the crow. We will have to be very careful. I will do anything to save my eggs said the mother bird bravely.

‘So off they flew towards the palace of the King of the country. The palace was not far from the tree in which they lived. They approached a big pond in the palace garden where they saw royal ladies having a bath.’
The mother bird flew down, picked up a gold chain her beak and started flying slowly towards the tree in which she lived.

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

They saw the bird drop the chain into the hollow of the tree.
One of the guards climbed up the tree to get the chain. As he got his hand inside the hole, he saw a snake curled up there.

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

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