

**NOMINAL MORPHOLOGY IN THE BAHING LANGUAGE
[AS SPOKEN IN OKHALDHUNGA]**



**A Thesis
Submitted to the
Central Department of Linguistics
The Faculty of Humanities and Social Sciences
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Master's Degree in Linguistics**

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LETTER OF RECOMMENDATION

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Dear Sir,

This is to certify that Mr. Him Prasad Phuyal has completed this dissertation on the topic **NOMINAL MORPHOLOGY IN BAHING LANGUAGE** under my guidance and supervision. I recommend this dissertation for evaluation.



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LETTER OF APPROVAL

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This is to certify that **NOMINAL MORPHOLOGY IN BAHING LANGUAGE** a dissertation submitted by Mr. Him Prasad Phuyal in partial fulfillment of the requirements for the master's degree in Linguistics has been approved for acceptance.



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ABSTRACT

Bahing language is one of the Kiranti languages of Tibeto-Burman Group under the Sino-Tibetan Family. The Bahing people who have been living mainly in Okhaldhunga and Solukhumbu District speak this language.

This study attempts to analyze the property of nominal in Bahing language. This language is a least studied among many other Rai Kiranti languages. Although the main topic focuses on nominal morphology, I have tried to study history of this language and the culture of the Bahing people. Particularly, this study is presented into five chapters. The chapter wise out line is given below.

The first chapter presents the outline of the work. In this chapter, a general introduction of this language, aims and objectives, review of related previous literature and research methodology are presented. The second chapter deals with the Bahing people, culture and language in terms of nomenclature, genetic affiliation, language loyalty and language maintenance.

The third chapter presents the outline of the Bahing phonology with minimal pairs of consonants and vowels. The chapter four is the main chapter of this study and it deals with the morphological structure of nominal. In this chapter morphological structure of noun, pronoun, adjective and adverb found from the studied are presented in detail. In this chapter number, gender and case will be also studied. The last chapter presents the summary and conclusion of this study.

Bahing language is very rich in nominal. Noun can be classified into three: basic, derived and compound. Nouns in Bahing language function syntactically as a subject or an object of a finite verb and can take number and case suffixes. They also function as the head of the noun phrase. Bahing language has no grammatical gender system. It has five types of pronouns and in personal pronoun, dual marker -su for first person and -si for second and third person. There are seven types of case marking system. Most of the adjectives are derived from verbs. The adverbs are natural. This language is pronominalized as other Kiranti languages.

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ABBREVIATIONS

ϕ	- Zero element
1 st	- First Person
2 nd	- Second Person
3 rd	- Third Person
ABL	- Ablative
Adj.	- Adjective
Adv.	- Adverb
ALL	- Allative
AUX	- Auxiliary
CAU	- Causative
COM	- Committative
DAT	- Dative
Demon	- Demonstrative
dul.	- dual
Ech.	- Echo
Emp.	- Emphatic
Erg.	- Ergative
Excl	- Exclusive
h.	- Honorific
IMP	- Imperative
IMPF	- Imperfect
Inc.	- inclusive
INF	- Infinitive
INS	- Instrumental
LOC	- Locative
n-hon	- Non-honorific
Neg.	- Negative
NOM	- Nominative
NPT	- Non-Past
Obj.	- Object
pl	- Plural
pr.	- Pronoun
POSS	- Possessive
PROG	- Progressive
PT	- Past-tense
Refl.	- Reflexive
sg.	- Singular
V	- Verb

CHAPTER ONE

1. INTRODUCTION

1.1 Background

South Asia is a rich linguistic area. In this area mainly five major language families and sub-families like Indo-Aryan, Tibeto-Burma, Dravidian, Austro-Asiatic and Iranian. In each of these groups encompasses many mutually unintelligible 'independent languages' (Sapiro and Sciffman).

Nepal is a multi-lingual, multi-ethnic and multi-cultural where people speak varieties of languages and dialects as it's geographically variation. Now it has been proved that Nepal is one peculiar area for linguistic diversity .In spite the fact that there are only four groups of Indo-European family viz. Indo-Aryan, Tibeto-Burman, Austro-Asiatic and Dravidian; there are more than 90 languages in Nepal. Another amusing fact is that only Rai Kiranti languages which is under Tibeto-Burman family has more than thirty languages.

Nepal is rich country in language as rich in natural beauty. The 2001 census of Nepal reported 102 ethnic groups and 92 languages. Such figures highlight the ethnic and linguistic diversities that contribute towards the cultural mosaic of Nepal. Although the 'Rai' term presents one ethnic group, the wonderful fact about them is that they speak numerous languages that are illegible one Rai Kirat to another. Now this has been officially proved that numerous languages spoken by the Rais have been categorized as separate language as their fair share of recognition. One of the most surprising fact is that the Rai communities in Nepal speak approximately over 30 languages as their mother tongue. (Rai and Toba, 2005).

1.1.1 Bahing People

Bahing Kiranti is one among many of the Rai Kiranti people. The Bahings are one of the sub-tribes of the Khambus, who live in the Central Himalayas between the Likhu and Arun rivers in Nepal (Grierson, 1909).The main settlement place of them is Okhaldhunga, Eastern Part of Nepal.

Most of the Bahings depend on agriculture because their primary occupation is farming. It is believed that the Bahings depended on $\kappa\lambda\lambda$ 'wild yam', and $\text{sok}\lambda\text{kti}$ 'wild yam', in the beginning of civilization. As time went on Bahing people settled down in a certain places and they started farming using the tool $\text{khruk}\beta\text{ale}$ (a kind of spade made up of wood). They kept animals like pig, buffalo and hen. No detail survey is done yet about Bahing people; therefore, detail survey is needed.

1.1.2 Bahing Linguistic area and Population

Bahing language is one of the Kirati languages of Tibeto-Burman Group under the Sino-Tibetan Family. This language is one of the endangered languages spoken mainly in Okhaldhunga and Solukhumbu Districts.

Bahing is the language, which is spoken by only Bahings. "Bahing procha" or "Bahing procho" or "Bahing lo" is the name of the language of Bahings. "Procha" or "Procho" or "Lo" stands for "talk, speech, and language". According to the information of Bahings', at first they started to search a suitable places for settlement when they came to Okhaldhunga and made a room for the settlement so this place is famous for the Bahing Rai Kirat. Now Bahings have immigrated to Solukhumbu Districts, and in other districts such as Sindhuli, Udayapur, Sunsari, Morang, Bhojapur, Khotang, Ilam, Kathmandu etc., the distribution of Bahings is in very small scale.

According to Winter (1991), the population of Bahing is 7,000 to 10,000 and Bahing speaking areas are: Sagarmatha Zone, Okhaldhunga District, south of the Solu river in the Nanchedanda ranges, east of the Melung River and its tributaries in the west.

According to Central Bureau of Statistics (CBS 2001), the total population of the Bahing is 2,765, 0.01 percent of the total population of the whole country and the percentage of the native speakers is 99.89, which indicates the high degree of the language loyalty. But, the Bahing scholars do not agree with the CBS report rather agree with the data of Winter.

1.2 Statement of the problem

Bahing language one of the Kirati languages of Tibeto-Burman Group under the Sino-Tibetan Family possesses its own linguistic system. It is an undescribed language

spoken in Nepal. In this context, the linguistic study of Bahing Nominal Morphology is taken an account. The major problems to identify in this area are:

1. What is the morphological structure of nouns ?
2. What is the morphological structure of pronoun ?
3. What is the morphological structure of adjective ?
4. What is the morphological structure of adverb ?

1.3 Objectives of the Study

The main objective of the study is to find out the structure of :

1. to find out the structure of noun.
2. to out the structure of pronoun.
3. to find out the structure of adjective.
4. to find out the structure of adverb.

1.4 Review of Earlier Literature

Although Nepal is rich in languages the history of linguistic and the history of field linguistics is not long. The history of linguistic studies dates back to the early 60s in Nepal. Many linguists from the University Department of English, Sanskrit, Newari, Maithili, Hindi Education and non-native linguists under these departments or separate research projects have carried out to linguistic research on the Nepalese languages within the country. As the studies done in other kirnti languages the Bahing language has also been studied by linguists in Nepal.

Grierson (1909) has carried out research on the Bahing language. According to his classificatory research, Tibetan, Himalayan, North Assam Group, Bodo, Naga, Kachin, Kuki-Chin, and Burma are under the Tibeto-Burman Family. The languages of Nepal under the Himalayan Group are divided as non-pronominalized and complex pronominalized. Bahing as a complex pronominalized language is classified as Khambu sub-dialect under the Eastern Sub-Group.

Hodgson (1991) carried out a research on the Bahing language. He has collected Bahing Vocabulary and written sketch grammar of this language.

Voegelin and Voegelin (1964) have classified Bahing as one of the pronominalized Khambu dialect in Eastern Nepal Sub-Groub under Gyarung-Mishmi Family.

Benedict (1972) has classified Bahing as one of the seven principal nuclei of Tibeto-Burman under Sino-Tibetan Family.

Bradeley and David Watters (2002) have classified the Bahing language as one of the East Himalayish Kirati languages in the Tibeto-Burman Group under the Sino-Tibetan languages.

Lee, B. Moureen (2005) has carried out a study on the social aspect of the Bahing people of Okaldhunga.

Thokar, Rajendra (2006) has described the verb of Bahing Language in his M.A. thesis under the title of 'Bahing Verb Morphology'.

It shows a little work has been done on the linguistic classification of Bahing language. In this context, this descriptive study of nominal morphology in Bahing is an attempt towards fuller description of the language.

1.5 Limitation of the Study

This study is based on Bahing language which is spoken in the southeast, MOLI VDC and northwest, RAGADIP VDC of Okhaldhunga District. Although the title of this study is nominal morphology, this study links the social cultural and language situation. The study is primarily restricted to the nominal morphology of the Bahing language. Data required for analysis has been collected from the two native speakers of Bahing language. Mr. Dhirendra Bahing and Mr. Bishow Raj Bahing.

1.6 Justification of the Study

Review of the literature shows that some foreign scholars have done classification of Bahing language. But less work is done in the linguistic study of the language. Since the nominal morphology of any language is the core area of grammar, the study of this nature certainly will help the new researcher, general reader and community as a whole.

This language has no its own script. It has no its own written documents so this language needs to be documented as soon as possible. This small effort will be helpful to preserve the Bahing language.

1.7 Research Methodology and Modality

Depending upon the collected data this research is more descriptive than comparative in its nature. In order to carryout this descriptive approach, modality based on Katamba (1993), Payne (1997), Rai (2001) and have been adopted. Similarly, Crystal (1987), and Asher (1994) are used for the terminological and conceptual clarity. Maps of Okhaldhunga District and other districts are used for showing the distribution of the Bahing population and mother tongue speakers.

1.7.1 Methods of Data Collection

The study is fully based on the data taken from the Bahing native speakers. Data are collected using the word list, cassette record with the native speakers; is the primary source for this study. And, the different related literatures such as books, periodicals, reports, magazines, journals, and newspapers are taken as the secondary data. The analysis of the data and presentation are based on the descriptive model of linguistic analysis.

1.8 Organization of the Work

This work has been divided into five chapters. The first chapter deals with the introduction of the work. The second chapter deals with the Bahing people, language and culture. The third chapter deals with phonemic inventory of this language. Chapter four is the main focus of the dissertation in which we deal with morphological construction of noun, pronoun, adjective and adverb. The fifth chapter presents a summary and conclusion of this work.

Summary

Nepal is one rich linguistic area. The 2001 census of Nepal shows there are 92 languages. This work is especially related to Bahing Kirant and their language people who live mainly in Okhaldhunga and Silukhumbu district. Their main occupation is farming. According to Grienson they are categorized as one of the sub-tribes of the Khambus. This chapter shows the objectives of the study, review of earlier works and outline of total work.

CHAPTER TWO

BAHING PEOPLE, CULTURE AND LANGUAGE

2.1 The Bahing People

2.1.1 Origin

According to our informants, in the beginning the earth was fully covered by the sky. Then, in this earth, *mamachunimo* 'first virgin girl, who is respected by Bahing as a mother,' appeared in the earth. In the course of time, she grew up and became young. So she wandered around looking for a man. Even though she searched for many years in many places, she could not find any one. So she wandered hither and thither. Inasmuch as she was the only human being on the earth. One day, she was sitting on the top of a hill with deeply depressed mood; meanwhile the process of pregnancy was formed into her via *Bayu* 'air\wind' by heavenly power. By this, *mamacunimo* became pregnant and after the completion of the certain period she gave birth a baby. The baby was given name *ninaryangma*. And *Bayu* became the father of *ninaryangma*. Here *Bayu* stands for 'wind' or 'air'. *Bayu* name was *papachadubung* who was the father of the *ninaryangma*. In Bahing culture and religion, while performing *swamdi* (pray, worship), the Kiranti Bahing *nakso* (Bahing Priest) and *dhami* (shaman) spell the names *papachadubung* 'as a father of the Bahing' and *mamachunimo* 'as a mother of the Bahing' thinking that they all are originated from them. And, the Bahing people believe that '*Bayu*' forms the name 'Bayung' and *Bahing* is derived or modified from *Bayung*.

Bahings believe that their forefathers' origin place was *halmaku*, *halmaya sardisu sarmaya siridu hingmale gardarvi* (these all are the name of places used in their cultural language). Then they moved along the Sindhu River to Baram Putra. At last they entered into Nepal from the northern part of it. After that they started to search suitable places to make settle down. It is believed that the latest time *rongbu rumdali* and *paipiyawa\ khaluwa* had come to Okaldhunga were their ancestors. (Bahing ke Mimkha: 2063)

2.1.2 Population and Location

The Bahings live mainly in Okhaldhunga district and neighboring parts of Solukhumbu. According to our Bahing informants, the most populous areas of Bahing

are Okhaldhunga and Solukhumbu districts, and in other districts such as Kathmandu, Sindhuli, Udayapur, Morang, Bhojpur, Khotang, Ilam, Panchthar etc., the distribution of Bahing is in very small scale.

According to Central Bureau of Statistics (CBS 2001), the total population of the Bahing is 2,765. According to Winter (1991), the population of Bahing is 7,000 to 10,000. But the Bahing people do not agree to the CBS data that was done 2001. According to our informants (Dhiren Bahing and Bishow Raj Bahing) the total number of the Bahing people is about 15,000 to 18,000.

2.1.3 Identification of Bahing

Bahing people have their own culture, custom and tradition. They have their own story of their origin. They have their own identification. According to our informants, they say they have their own different types of norms rather than other Rais'. Especially they have to worship different family deities. They don't dance any dances like chandi naach (a kind of dance performed by other Rais in the very first day of the first month of the new year as Nepali calendar).

2.1.4 Clan Division

The Bahing people are divided into several clans. They fall under six groups. Nothing has been known about the origin and explanation of the clans

English	Nepali & (Bayung)	Rai										
Ethnic Group	jati	BAYUNG										
Tribe	thar	BAYUNG										
Lineage	thar/pachha	RUMDALI		PAI (RINAMSACHA)				NECHALI		HANGU		ROKI
Clain	pachha/(docha)	T h a m r o c h a	D i l i n g p a c h a	H a j u p a c h a	D i b u r c h a	T O L A C H A	M o b l o c h a	R i p a c h a	N a m b e r s a c h a	S e c h a	R a l a c h a	L u t i c h a

Table1 : Clan division of Bahing people

Adopted from: A sociolinguistic survey: Maurin B. Lee, Bag Devi Rai, Buddhi Kumari Rai and Carin Boone.

2.1.5 Tradition and Customs

The Bahings worship their kuldeuta (family deity). The family deity can be hierarchically named as: -

- a) Hwaangboco
- b) Segro
- c) Taam
- d) Sarilocom

Hwangboco worship is the sacred worship of the family deity in the Bahing culture. To perform this worship takes heavy expenditure. Therefore, those who want to worship it they have to spent great amount of money. In this worship, a male buffalo and pig are sacrificed to the god. This event takes place once in each three or five or eight year. This worship is performed for three to five days.

Those who can not afford for Hwaangboco they worship Segro. To perform Segro, it takes less expenditure then Hwangboco. In this deity, too, a buffalo and a pig is necessary to sacrificed to the family god. This event is observed every year or once in three or five or eight year.

Taam worship is performed by those who can not do for these above mention two types of worships. In taam worship a pig and a fowl is sacrificed to the family deity. This worship is performed every year. This worship performed in a single day.

The Bahing people, who can't do above mention these three types of worship, they perform the Saarilocom. It is as a compulsion to the Bahing family whether they are able to do or not. In this day, a pig and fowl are sacrificed to the family deity; this event also takes every year. This worship takes place only a single day.

Above mentioned the Bahing people according to their economic condition perform all four worships. They all are celebrated in Magh month. This is also observed in Baisakh month if any family member becomes sick due to angry god. In the Kul Puja, all the Bahing also consume liquor and get merriment. In these cases they use their own priest, nakso (priest).

Bahing also perform other types of pooja Mansir Purnima, Baisakh purmima, Sisi Puja, Bhume Pooja, Naga Pooja and Kunakani pooja. In Mansir and Baisakh purnima, they offer cock to the god. In Mansir poornima pooja, cock is sacrificed to the gods as Gaidu, Gosai, Bhemsen, Naran and Budhabare. In Sisi pooja, sacred Sarici ci (pitri jâad) is prepare and offered along with cock to the god. In Bhumi pooja, male goat, cock etc. are sacrificed address the god uttering by different names. Bhumi (land) is assumed as a symbol of the god. By doing this, they believe that they will have good harvest; the villagers and the family members will be safe and good. Naga (serpant) pooja is especially performed in Chaitra or Baisakh month. In this time, some Bahings offer milk to Nag deity and those who do not offer milk they offer cock. By doing so they believe that there will be a good rain for crops. Likewise, Bahing also performed the Kuna Kani Pooja (the worship of the corner of the rooms). By doing so, they believe the bad evils will be out and the members of the family be safe and well.

Besides of these, Bahing also observe Dashain, Tihar, Sawan Sangranti, Maghe Sangranti and Chaitre Dashain. However, our informants do not like to accept these festivals as their own. In these festivals, Bahing do not perform any especial religious worship, but they kill male buffaloes, he goats, pigs and they consume meat, drink and enjoy.

2.1.5.1 Birth

Most of the Bahing pregnant women, who are out of the medicinal help, give birth to the babies at homes. The relatives provide help to the labor time. The placenta of the babies are put into the 'slewa pupum' and carried to the amala plant (hog-plum plant) to hang.

Naming Ceremony

The naming ceremony of the baby takes place on the third day from the day of the birth. On this day, if the infant is male, plough, yoke, bow and arrow are made of wood and the broom is kept over the main door. Kurilo (a kind of wild plant) is burnt and carried in every corner of the rooms and all participants bask it. If the infant is female symbolic key made of wood and broom made of babiyo (a kind of grass) are kept over the main door of the house. Kurilo is burnt as the male child. Then cocks are killed and meat is consumed with wine.

Rice Feeding Ceremony

The baby is feed solid food, rice. The ritual is called food-feeding day which is observed after five or seven months, that is performed especially in the odd months if the infant is male. If the infant is female it is not take care so seriously.

Hair Cutting Ceremony

Similarly, if the infant is male at the age of 3 to 5, a ritual takes place on the name of the child that ritual name is called 'chewa'. In this ritual maternal uncle cuts the hair of the infant for the first time and offers clothes. After cutting the hair, food and meat of pig is offered to all the relatives.

2.1.5.2 Appi

There is one ritual which takes places for both son and daughter who are below fifteen. In this ritual a pig and wine is needed to worship for the deity. The family in which this ritual is going to celebrate it, a member of that family goes to the priest house to decide about the date for it and calls him to come. The relative of that family are also invited for that day. The *nakso* 'priest' comes to the house and worships the god then at last the wine offered to the god is drunk to the children by *nakso* (priest).

2.1.5.3 Marriage

There is no fix age to enter into marital bond. Bahing people have various stages to complete the marriage ceremony. The nuptial tradition is very much interesting in Bahing culture. In the past, there was a tradition of thieving marriage. Now it is rare in Bahing tradition. Of late, it is found that the practice of arranged marriage is in vogue .In this process, once it is felt that the son has attained the time, the senior guardians (especially two Persons) in the evening time go to the girl's abode to pop the question (to make a proposal for marriage) taking two *Katuwa raksi* (two pots of wine) as a gift. The senior guardians of the son or boy side who go to the girl's abode are called 'phupca'. The relatives of the girl's side welcome them in the house. The 'phupca' (a person who leads the marriage ceremony) set the wine in front of them as a gift and put forward the request; 'A beautiful flower (girl) in your house caught our eye, so, we are here! What kind of opinion you would put forward we do not know. Hope that we don't return bare-handed.' This stage is called 'Sodhani'. If the parents of the girl agree with *sodhini*, the wine brought by the *phupca* as a gift is shared to all and some drops of it are offered to the hearth. Then, the brothers and the relatives of

the girl side fix the date with sagun (gift of wine) for the second time meeting. Here, it is to be noted that in Bahing culture wine is obligatory to precede any cultural rites. In Bahing culture, it is not the final stage of marriage agreement rather than the inception of the agreement. The phupca resumes the second time meeting with four Katuwa raksi (four pots of wine). All the relatives of the girl side gather together and share the raksi (wine) to all and fix the third time meeting again. In the third time, the phupca go to the girl's abode carrying eight-katuwa raksi (eight pots of wine). After this stage, the phupca are informed for the 'umlo' by the parents of the girl's side. Here, tumlo stands for eleven katuwa raksi (eleven pots of wine). After completing the process of tumlo, again the phupca are informed for tumlo circom. For this, the phupca go to the girl's abode with four or five katuwa raksi and that day, the invitee people are also fixed at that time to the marriage ceremony. And the girl is already taken to the boy's abode before two days or three days before the fixed date of the marriage procession.

Here, an interesting thing to be noted down is that the marriage procession is first led by the girl's side. The phupca from the boy side halt the procession led by the girl side in the near distance from arriving boy's abode. Again they set a katuwa raksi in the mid of the way and it is shared to the phupca of the both side. Then the procession proceeds ahead. When the procession proceeds ahead then procession arrives at the boy's abode, the bride shares tobacco to all her relatives and salutes them. Then wine is distributed to all the marriage procession. The main members of the both side precede the 'cwariserico' which is a kind of ritual in Bahing culture. In this rite, big seven slice of meat, which are beaded in the pointed pieces of stick, one katuwa wine and one tuwa (small jar) jirma (liquor) are forwarded front by the bridegroom-side. These things are checked by the bride side. If they are ready, these slices of meat are cut into pieces, and then they are cooked. In this time this cooked meat is shared by all those who are gathered there. This rite is called 'swamdi'.

After this bridegroom shares money putting on the leaf-plate of sal tree or bhorla tree to the maternal uncle of the groom and salutes him. Then the maternal uncle adds some money on that and again hand over to the groom. The parents of the bridegroom set in front of them one katuwa wine and salutes to the bride and vice-versa. This is called hyalpo 'father of husband or wife', hyalmo 'mother of husband or wife', synmocho 'introduction'. Then, the bride introduces her all relatives by saluting one by one. Then food is made ready for all relative who are there. On this sacred day, the

bridegroom puts sindur (sacred red powder) on her head and garland of pote (garland of glass beads) around her neck of the bride respectively. The next morning, the dyalpo ci (liquor) is catered to all. After that, inside of the bridegroom's house a thunche (a big basket) filled with rice, headed of the pig, and tuwa ci (a small jar filled with liquor), ginger is set by the grind-stone. The bride and bridegroom are told to touch it and both boy's and girl's parents and relatives offer 'silodamlo'. Then that the thunche filled with all things is offered to the girl's side. And the brother of the girl cooked these all thing and they enjoy there. They do not take this thing in their house because they believe that there will be something wrong if they are taken to the house.

Likewise, according to their agreement, next time the marriage procession is led by the bridegroom. And rite is completed as done before. After that both bride and bridegroom return back. There no fix day for the bride to return to her father's house to mark the 'phriti' (returning day).

2.1.5.4 Death

After death the corpse is not moved to the yard. Before funeral procession nakso (Bahing priest) perform some rituals. If the sons or relatives are not home at that time the funeral procession takes the next day to wait them. The corpse of the common people is tied prostrate on the bamboo stick in a sleeping position. But if the dead person is religious or Bahing's priest then his/her body is tied in a sitting position on the bamboo stick. Before taking to the symmetry area 'habula or nakso' gives the religious name to the dead person according to his/ her character. The name 'hwanj' is added in the end of the name if the person is religious.

In Bahing tradition, dead body is buried. About five feet pit is dug, small gravels are scattered on the bottom. Over it the corpse is set. Stone and mud are set making seven steeps. On the top the corpse bamboo splinter made mat is covered to protect it. After that all the necessary things like rice, water, pickle, and wine etc. are kept on the side. If the dead person is male the corpse is turned to the east and if female it is turned to the west in the pit. At the same day the family members cut a pig and feast is catered to all in the name of the deceased person. Generally the mourning period prolongs three days to seven days. During the mourning time the son/s of the dead person stop having milk, yogurt. They do not eat in the bowl of 'kas'(bronze) dish. They bald their head, they put on only white cap. During the mourning they should not talk to the

'khas' people. After forty-five days or a year, they build a platform in the suitable place on the name of the dead person.

2.2 Bahing Language

2.2.1 Nomenclature

As in other Kiranti languages, in this language too, the 'Bahing' name is used for both its speakers and the language they speak. We can thus say 'Bahing People' and 'Bahing Language'. The Bahing people prefer to use 'Bahing Lo' to denote 'Bahing language'. Here in Bahing language 'lo' stands for 'language or 'speech'. In state of this they prefer to say 'Procha Lo' that is the synonyms of Bahing Lo'. The other names by which the Bahing People identify themselves are: Bahing, Bayung, Baying, Radhu or Rai; while the name from outsider refers to say them is: 'Bahing Rai'.

2.2.2 History of the Language

Since the origin of the Bahing they have their own mother tongue. It has been passed from generation to generation as in the use of the day to day communication. The medium to pass the language is oral. Thus, the language has some variation and confusion. Now the language speakers have borrowed from other vicinity languages to fulfill the lack of the need of the speakers. More than that the influence of other language like Nepali, Hindi and English seems like a natural. This language has no its own script. Due to the lack of conservation of the written ancient records, many vocabularies have been lost.

The language speakers are worried on the loss of their language as the new generations have been adopting other language as a mother tongue. This is the main cause of the endangerment.

After the restoration of democracy (2046 B.S.) the new constitution has advocated different languages, the concept to preserve the language. The different language speakers have been inspired to protect their language and their culture. The work which has done is very few like our country Nepal.

2.2.3 Bilingualism

Bahing language is the first language of the Bahing people. Most of the Bahings are bilingual. Most of them use Nepali as a lingua franca in terms of other vicinity languages.

'Bahing is that Rai language which has most in common with Sunuar, and here the genetic proximity is much more obvious than it is between Limbu and Athpariya. Such proximity also agrees with the oral history of Bahing themselves. Thulung, Umbule and Jerung can be put a second degree of relationship and a third rank may be claimed for Khaling, Dumi, Koi, Tilung and (perhaps) Chamling. All in all, Bahing can be classified as a central member of western kiranti.' (Winter: 1991)

They adopt Nepali language as lingua franca, and, on the other hand, Bahings speak Kulung Rai language who are in the contact of Kulung Rai Community; Thulung Rai language who are in the contact of Thulung Rai Community; Wambule Rai language who are in the contact of Wambule Rai Community, and Chamling Rai language who are in the contact of Chamling Rai Community.

2.2.4 Genetic Relation of the Bahing Language

Bahing language one of the Kirati languages of Tibeto-Burman Group under the Sino-Tibetan Family, is prominalized language. (Grierson, 1909, and Voegelin & Voegelin, 1964)

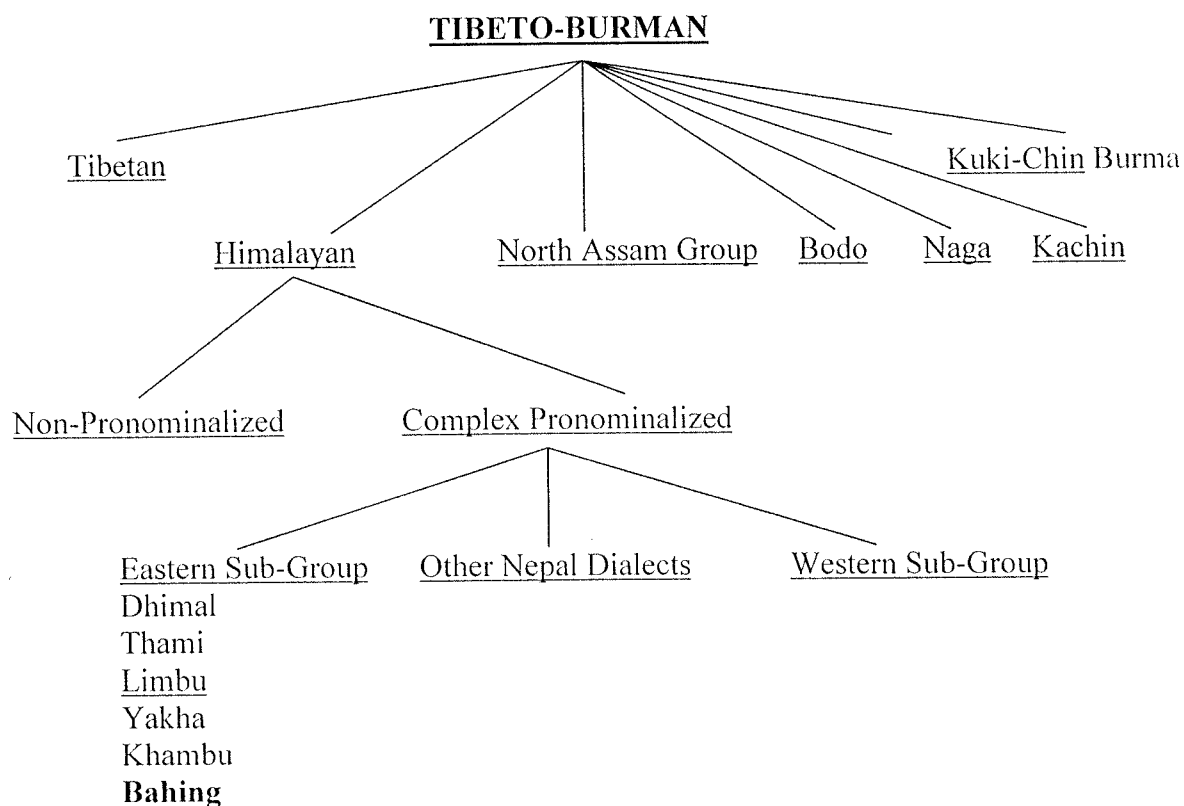


Figure 1. Classification of selected languages from Grierson, (1909), linguistic survey of India, vol. III, part I.

Bahing language one of the Kiranti languages of Tibeto-Burman Group under the Sino-Tibetan Family is pronominalized language (Grierson 1909, and Voegelin & Voegelin, 1964).

Bradeley (2002) and David Watters (personal communication) have classified Bahing language in the East Himalayish (Kiranti languages) in Tibeto-Burman Group under Sino-Tibetan languages.

Yadava (2002) has presented the figure as below:

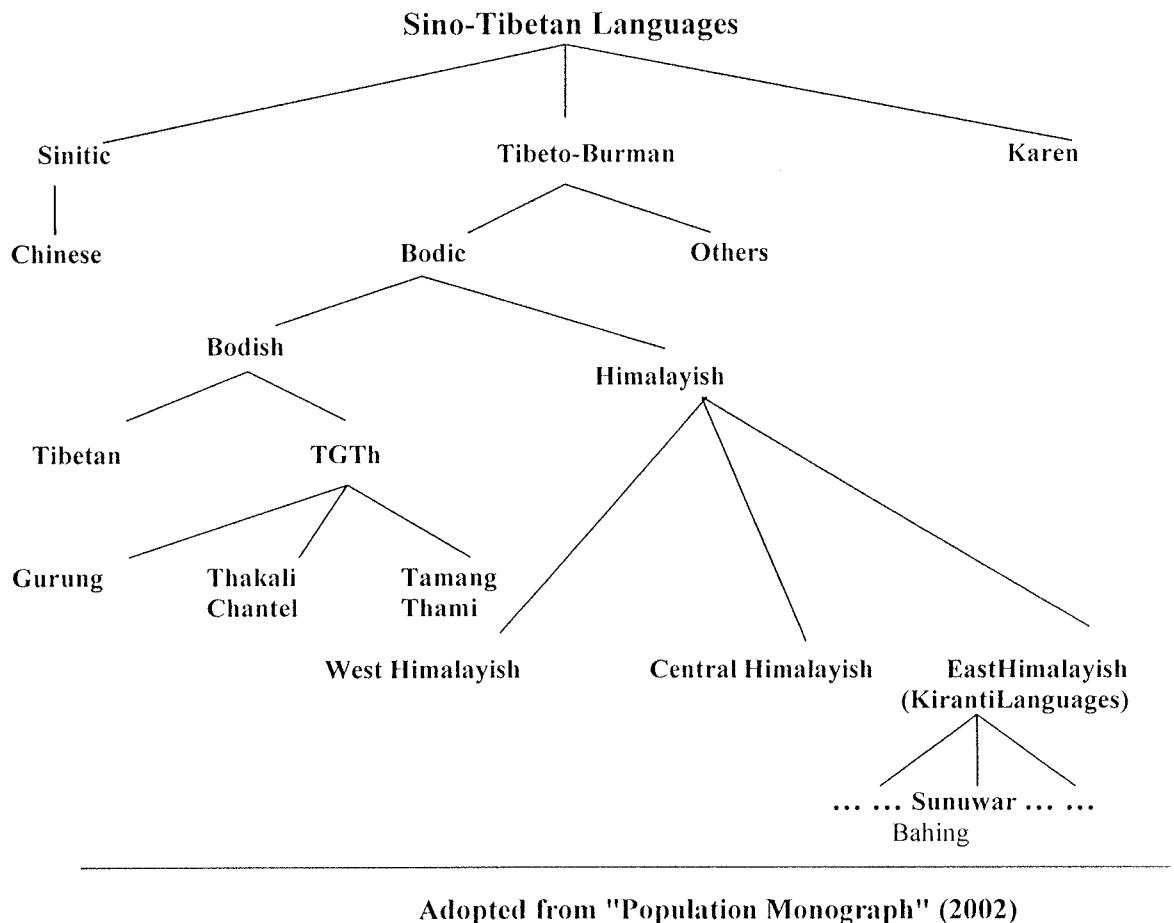


Figure 2: The genetic affiliation of the Bahing language

2.2.5 Language use

Bahing language is a mean of communication in Bahing language community. It is a mother tongue for the Bahing people who live in Okaldhunga , Solukhumbhu and other areas where majority of Bahing people live. According to our informants, before the restoration of democracy (2046 B.S.) the Bahing speakers were intending to learn and use Nepali but after 1990's revolution the new contitution addressed and acknowledge the language rights of every indigenous groups in Nepal.

"All languages spoken as mother tongue in various parts of Nepal are the language of this nation."(Constitution of Nepal: 2047: Article 1.62)

Under the new constitution, new wave of enthusiasm awakened widespread interest in the minority languages and culture among many indigenous groups in terms of it the minority languages documentation and preservation programmes have been increasing.

2.2.6 Language Maintenance

This language has no its own written script. Now the Devanagari script has been using. It has no written literature. And it is a fact that until and unless a language has written literature, it will be very difficult for further development. For the new generation of the language speakers have no any means to add and contribute any new things, correct or maintain the language. Now the speakers of the language are intending to search some fact about their language, its literature. They are taking keen interest on their language. Now the schooling children are adopting Nepali and English language so the conscious Bahing speakers are worrying for their language loss. The Bahings have established in 2061-3-21 one organization namely 'Bahing Kirant Mulikhim' , under this organization there are other eight Rais' organizations have been running.

Summary

This chapter deals with Bahing people's origin, culture and language. The exact date is stile unknown when they came to Nepal and started to settle in Okhaldhunga. They are very rich in culture; the rites and rituals takes place from birth to death in Bahing culture to the Bahings. The total number of speaker in this language is not mentioned exact. Even if their number is less, they are using Bahing language in Bahing communities.

CHAPTER THREE

AN OUTLINE OF BAHING PHONOLOGY

3.1 Tentative Summary of Bahing Phonology

A tentative summary of Bahing phonemes is presented below.

3.1.1 The Consonants phonemes

		Bilabial	Dental	Alveolar	Palatal	Velar	Glottal
Stops	vl	p ph	t th			k kh	
	vd	b bh	d dh			g gh	
Affricate	vl			c ch			
	vd			dz dzh			
Fricate	vl			s			
	vd						h
Nasal	vl						
	vd	m		n		ŋ	
Lateral	vl						
	vd			l			
Trill	vl						
	vd			r			
Glide	vl						
	vd	w			j		
Implosive	vd						
	vl	ɓ					

Table 2 : Bahing Consonant Inventory

The above mentioned table shows that there are altogether twelve stop consonant phonemes. They are bilabial, dental and velar as well. All the aspiration and voicing contrastive. There are four affricatives. There are two fricatives in which one is alveolar and another one is glottal. Both of them are voiceless. There are three nasal phonemes. They all are voiced. There is one alveolar lateral; and there is one alveolar trill. Both of them are voiced. There are two glides bilabial and palatal glide and one bilabial is implosive which is unique of this language.

3.1.1.1 Minimal Pairs of Consonants

The minimal pairs for consonant phonemes are as follows:

1. Bilabial Phonemes

/p/ vs /ph/

[pa:co]	'to tie'
[pha:co]	'to change'
[pyarco]	'to tear/split'
[phyarco]	'to sew'

/m/ vs /w/

[caimi]	'daughter-in-law'
[caiwa]	'son-in-law'

/p/ vs /m/

[khlyapco]	'to rub'
[khlyamco]	'to peel'
[po]	'father'
[mo]	'mother/worship'
[epa]	'father-in-law'
[ema]	'mother-in-law'
[papa]	'father-in-law'
[mama]	'mother-in-law'
[hopo]	'king'
[homo]	'queen'

/b/ vs /ɸ/

[bar]	'grow'
[ɸar]	'wound'

vs /bh/

[bla]	'arrow'
[bhla]	'come to take's'

[busa]	'snake'
[bhusa]	'tobacco'

2. Dental Phonemes

/t/ vs /th/

[tapco]	'to play'
[thapco]	'to weigh'

/d/ vs /dh/

[daco]	'to say'
[dhaco]	'to set pot (for water)'

3. Alveolar (affricates)

/c/ vs /ch/

[cipco]	'to press something with something'
[chipco]	'to suck something'

/dz/ vs /dzh/

[dzwaco]	'to make bright with light'
[dzhwaco]	'to make sth/sb beautiful'

/s/ vs /dz/

[saco]	'to separate bark (self)'
[dzaco]	'to eat'

4. Velar Stops

/k/ vs /kh/

[ka]	'be bitter'
[kha]	'axe'

/g/ vs /gh/

[gu]	'I'
[ghu]	'nine'

5. Fricatives

/s/ vs /h/

[saco]	'to separate bark (self)'
[haco]	'food is cooled on oven'

6. Nasals

/m/ vs /n/

[ma]	'not'
[na]	'already'

/m/ vs /ŋ/

[ma]	'not'
[ŋa]	'fish'
[mo]	'worship'
[ŋo]	'five'

7. Laterals /Trills

/l/ vs /r/

[laco]	'to go'
[raco]	'to come'

3.1.2 Vowels

3.1.2.1 Short Vowels

The inventory of Bahing vowels phonemes is presented as follows:

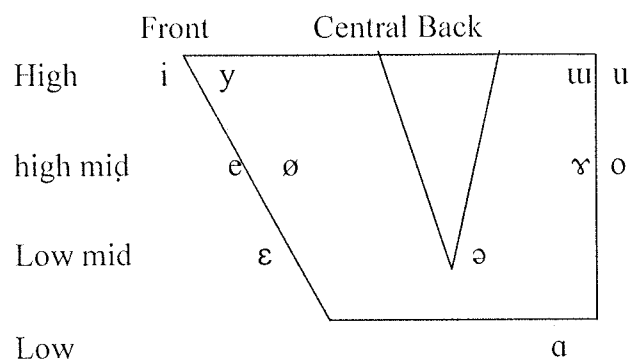


Table 3 : Bahing Vowel Phonemes

There are four high vowels in which two are front and two are back. There are four mid-high in which two are front and two are back. There are two low-mid vowels in which one is front and another one is centre.

There is one low back vowel. There are four umlauting in high-and mid-high vowels. Which is unique feature of this language.

3.1.2.2 Minimal Pairs

/i/ vs /y/

[pi] 'comes'

[py] 'utensil'

/u/ vs /ʊ/

[gu] 'I'

[guʊ] 'hand'

/e/ vs /ø/

[ne] 'Take it!'

[nø] 'nose'

/o/ vs /ʌ/

[po] 'pig'

[pʌ] 'father (derogatory)'

/e/ vs /ø/

[ne] 'Take it!'

[nø] 'nose'

/e/ vs /ɛ/

[septa] 'He/she sharpened it.'

[septa] 'He/she harvested it.'

/ə/ vs /a/

[əke] 'my'

[ake] 'his'

3.1.2.3 Vowel Length

Bahing language has length contrast in its vowels. The length contrast is found in 'a', 'o', 'i' and 'u'. These are shown below with minimal pairs.

/a/ vs /a:/

[paco] 'to do'

[pa:co] 'to tie'

[daco] 'to say'

[da:co] 'to set a lasso'

[jaco] 'to eat'

[ja:co] 'to hang (self)'

[raco] 'to come'

[ra:co] 'to bring'

[laco] 'to go'

[la:co] 'to carry'

[caco] 'to spread'

[ca:co] 'to hang (transitive)'

[taco] 'to look at'

[ta:co] 'to hit by leg'

/o/ vs /o:/

[roco] 'to insist'

[ro:co] 'to snatch'

[yosco] 'to shake (self)'

[yo:co] 'to shake (transitive)'

/i/ vs /i:/

[rico] 'to tease'

[ri:co] 'to be sick'

/u/ vs /u:/

[tucó] 'to drink'

[tu:co] 'to twig'

3.1.2.4 Vowel sequence

There four vowels sequence in Bahing language. The vowel /i/ is nucleus for the other three vowel /u/, /ə/ and /a/ for glides which are shown by some words and a table below:

The possible glides found in Bahing are as follows:

/ai/	caimi	'daughter-in-law'
	chaiwa	'son-in-law'
	waim	'grain store'
	pasai	'spinach'
/ui/	hui	'a kind of bird'
	khluica	'clever'
	bhlui	'going to fall down'
/iu/	khliu	'a kind of bird'
/əi/	səimo	'fly'

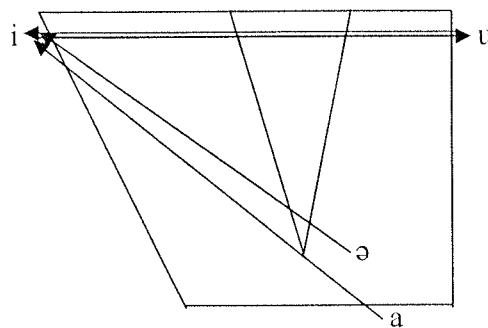


Table 4 : Vowels sequence

3.1.2.5 Distribution of Phonemes

S.N.	phoneme	Initial	Middle	Final
1	k	+	+	+
2	kh	+	+	+
3	g	+	+	+
4	gh	+	+	—
5	ŋ	+	+	+
6	c	+	+	+
7	ch	+		
8	dz	+		
9	dzh	+		
10	t	+	+	+
11	th	+		+
12	d	+	+	+
13	dh	+	+	
14	n	+	+	+
15	p	+	+	+
16	ph	+	+	+
17	bh	+	+	+
18	bh	+		+
19	m	+	+	+
20	j	+	+	+
21	r	+	+	+
22	l	+	+	+
23	w	+	+	+
24	s	+	+	+
28	h	+		
29	ʃ	+	+	+

Table 5 : Distribution of phonemes

The followings are the examples of the distribution of the phonemes:

1. /k/

- a. [kiki] 'grand father'
- b. [dokco] 'climb down'
- c. [bethok] 'Knife'

2. /kh/

- a. [kha] 'axe'
- b. [cekhli] 'raw'
- c. [wakha] 'late'

3. /g /

- a.[guu] 'hand'
- b. [gegem] 'blue'
- c. [ɟarga] 'to tie'

4. /gh/

- a.[ghwaca] 'stick'
- b.[aghoyo] 'down'

5. /ŋ /

- a.[ŋa] 'fish'
- b.[tiŋaci] 'evening'
- c.[luŋ] 'stone'

6. /c /

- a.[cauza] 'millet'
- b.[ghricokɓa] 'parrot'
- c.[rico] 'to taste'

7. /ch/

- a.[chipco] 'to suck something'

8. /dz/
- a.[dzwaco] 'to make bright with light'
9. /dzh/
- a.[dzhwaco] 'to make something to beautiful'
- b. [madzhira] 'dishonest'
10. /t/
- a.[tosi] 'pine'
- b.[duktikuŋma] 'a kind of insect which eat timber'
- c.[ɸinti]
11. /th/
- a.[thɣum] 'heart'
- b.[səntho] 'last year'
12. /d/
- a. [dyaɪ] 'village'
- b.[wasdika] 'toilet'
- c.[ɸadi] 'egg'
14. /n/
- a.[nø] 'nose'
- b.[kunca] 'thief'
- c.[ŋune] 'hesitation'
15. /p/
- a. [po] 'pig'
- b.[thapco] 'to weight'
- c. [pap] 'eldest'
16. /ph/
- a.[phoro] 'a kind of fruit (okhar)'
- b.[apholo] 'thousand'
- c.[səph] 'leaf '

17. /b/

- | | |
|------------|-------------|
| a.[birma] | 'cat' |
| b.[nabula] | 'cow' |
| c. [tyubi] | 'diarrhoea' |

18. /ʈ /

- | | |
|------------|----------|
| a. [ʈəku] | 'water' |
| b.[saʈala] | 'forest' |
| c.[dukʈa] | 'moved' |

19. /bh/

- | | |
|------------|--------------------------|
| a.[bhla] | 'come to take something' |
| b.[nambha] | 'crossbred (thimaha)' |

20. /m/

- | | |
|-------------|------------|
| a. [mici] | 'eye' |
| b.[wabumsi] | 'cucumber' |
| c.[gwacim] | 'promise' |

21. /j /

- | | |
|-------------|---------|
| a.[ya] | 'eight' |
| b.[dzhyoʂa] | 'long' |
| c .[annyo] | 'many' |

22. /r/

- | | |
|--------------|------------|
| a.[rimʂa] | 'nice' |
| b.[krico] | 'to grind' |
| c.[seŋgeri] | 'root' |

23. /l/

- | | |
|-----------|-------------|
| a.[lam] | 'path' |
| b.[salam] | 'saal tree' |
| c.[sale] | 'thread' |

24. /w/

- | | |
|--------------|------------------|
| a.[wa] | 'clothes' |
| b.[bryawaci] | 'hug-plum plant' |
| c.[swa] | 'wasp' |

25. /s/

- | | |
|------------|-------------|
| a.[siŋ] | 'fire wood' |
| b.[dusi6a] | 'firtted' |
| c.[tosi] | 'lamp' |

26. /h/

- | | |
|-----------|-------|
| a.[happe] | 'all' |
|-----------|-------|

3.1.2.6 Syllable Structure

Some examples of Bahing syllable structure within a single word are given below:

V	ə	'my' (bound)
CV	mo	'worship'
VC	am	'he / she'
CCV	khli	'faeces'
CVC	cam	'hair'
CCVC	lyam	'way'
CCCVC	blyam	'palm (of hand, etc.)'

Basically Bahing language is a monosyllabic language. In a syllable, the nucleus position is always occupied by one or two vowels. The onset position is occupied by three consonants. In this language, the minimum syllable is found only in the syntactic structure. On the other hand, open-syllable, closed-syllable and syllable with onset and coda are found too. The examples are given below:

a) Open-Syllable

Some syllables have an onset (that is, they have more than just silence preceding the center of the syllable). For example:

mo	'worship'
lo	'language'

gu	'I'
dzu	'cold'
mi	'fire'
ma	'not / no'
le	'four'
ja	'eight'
khli	'facets'
la	'month'
po	'pig'
ŋa	'fish'
ŋo	'five'

b) Closed-Syllable

Syllables may have no onset but have a coda. For example:

am	'he / she'
blyam	'palm (of hand, etc.)'

Basically in Bahing word syllable, the nucleus position is always occupied by vowel, the onset position is occupied by three consonants (in maximum), of which the final consonant is only one.

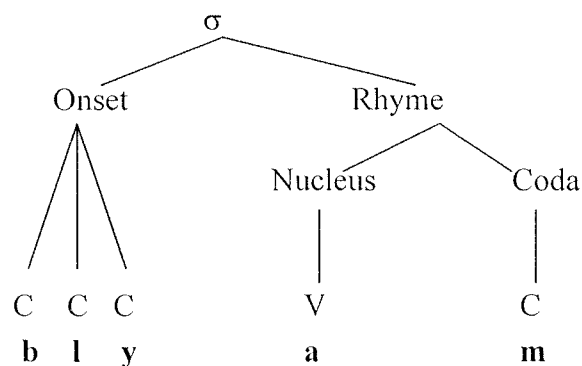


Figure 3: Canonical syllable structure in Bahing

The syllable structure of the Bahing language summarized as below: –

Findings of the possible syllable structure of this language:

$C^3.VC^1$

Or

$(C)(C)(C)V(C)$

Summary

There are 26 consonants phonemes in which twelve stops, four affricative, two fricatives with aspiration and voicing contrast. There is three nasal. Each one has a phoneme in lateral and trill. There are two glides and one is bilabial and another one is palatal. There is one bilabial implosive which one is unique feature of this language in consonant sound system.

There are eleven vowel sounds in which four umlauting. Two umlauting are found in high in front and back, the other two are in high-mid in front and back. The vowels length is also observed in four vowels. The syllable structure is CCCVC. There are both open and close syllable can be found.

CHAPTER FOUR

BAHING NOMINAL

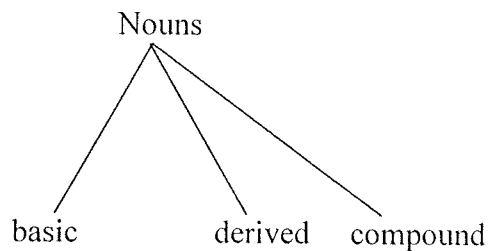
4.1 Nominal

The nouns, pronouns, adjectives, and numeral are the nominal are related in Bahing. Each of them has a separate morphological construction.

A noun in Bahing can be defined as that class of word which syntactically functions as a subject or an object of a finite verb and take number and case inflections. It also functions as the head of the noun phrase. A detailed description of the morphological construction, classification of these nominal are presented below.

4.1.1 Morphological construction of Bahing noun

Basically Bahing language has three types of nouns:



4.1.1.1 Basic

Bahing language has some basic noun which can't further break down morphologically so they are also called them natural nouns.

khim	'house'
khapi	'mud'
ju	'wind /air'
mi	'fire'
husi	'blood'
kuksil	'cloud'
ḡəku	'water'
sik	'book'
chikḡa	'bird'
lun	'stone'

ŋa	'fish'
kunca	'thief'
lam	'road/path'
muruu	'man'
bura	'rice'
khuli	'leg'
meso	'buffalo'
ba	'chicken'
wa	'clothes'
busa	'snake'
khlica	'dog'
biŋ	'ox'
po	'pig'

4.1.1.2 Derived

- i) There some derived noun which are derived form verb to noun without any morphological change .eg.

Verb		noun	
dzaco	'to eat'	dzaco	'rice'
mimco	'to imagine'	mimco	'imagination'
tyarco	'to murder'	tyarco	'murder'
ŋwakco	'to weep'	ŋwakco	'weeping'
bisco	'to agree'	bisco	'agreement'
bisco	'to grand present'	bisco	'grand present'
huco	'to abuse'	huco	'abuse'
thumco	'to be satisfied '	'thumco	'satisfaction'

- ii) Bahing language has some Nepali borrowing nouns changing some sound. eg.

<u>Nouns</u>	<u>English gloss</u>
makai	'maize'
halo	'plough'
phalam	'iron'
khəsela	'outer layer of the maize'
msyaŋ	'a type of pulse'
philiŋgi	'mustard seed'
kədale	'spade'

4.1.1.3 Compound

- i) There are some compound nouns combining two nouns in which the first nouns refer to the different part of the body and the second noun is -suŋ, means hair, comes with the following nouns.

eli- suŋ	'beard'
mici- suŋ	'eye brow'
syo- suŋ	'moustache'
khuli- suŋ	'hair of leg'
klə- suŋ	'pubic hair'

- ii) There are some compound nouns in this language. The first lexeme indicates the profession, the second 'muru' for man.

dzaḃa -muru	'customer'
leḃa -muru	'seller'
punḃa -muru	'beggar'
kurḃa -muru	'porter'
tepḃa -muru	'laborer'
camsiḃa -muru	'player'
thiḃa -muru	'rich man'
siŋtepḃa -muru	'carpenter'

- iii) The Bahing nominal compounds are formed by combining two nouns. In combination of these two free meaningful nouns, but the meaning is not changed in combination.

miŋ	'wife'
wanca	'husband'
miŋwanca	'husband and wife'
waɪsa	'boy'
miŋca	'girl'
waɪsamiŋca	'children'
tawa	'son'
tami	'daughter'
tawatami	'son and daughter' -
ŋaca	'younger'
loca	'older'
ŋacaloca	'younger and older brother'
siŋ	'wood'
khim	'house'
siŋkhim	'wooden house'

But, here meaning is change in combining to the following nouns:

kyam	'dry hay'
khim	'house'
kyamkhim	'Cottage house/hut'
sili	'dance'
khim	'house'
silikhim	'theatre house'

- iv) Some nouns which are made combining noun with verb:

nam	'sun' + dhapti 'rise' = namdhapti	'sunrise'
nam	'sun' + wamti 'set' = namwamti	'sunset'

4.1.1.3.1 Emphatic nouns

The affix is -əi- attached to the following Bahing nouns. They are treated as plural.

khim-əi- khim	'many houses'
khapi-əi-khapi	'much more mud'
lam-əi-lam	'along the road'
luŋ-əi-luŋ	'much more stone'
ŋa-əi-ŋa	'many fish'
kunch-əi-kunca	'many thieves'

4.1.1.3.2 The echo words

The echo words found in the Bahing language are denoted by the –s in the initial position of echo words.

<u>Noun</u>	<u>English gloss</u>	<u>Echo noun</u>	<u>English gloss</u>
ḃəku	'water'	ḃəku-səku	'water like'
muuru	'man'	muuru-suru	'man like'
zaco	'rice'	zaco-saco	'rice like'
ḃura	'rice' (corn)	ḃuras-sura	'rice like'
khim	'house'	khim-sim	'house like'
khuli	'leg'	khuli-suli	'leg like'
ghrokso	'money'	ghrokso-sorokso	'money like'
meso	'buffalo'	meso-seso	'buffalo like'
ḃa	'hen/cock'	ḃa-sa	'hen/cock like'
chikḃa	'bird'	chikḃa-sikḃa	'bird like'
meso	'buffalo'	meso-seso	'buffalo like'
wa	'clothes'	wa-swa	'clothes like'
lyam	'road'	lyam-syam	'road like'
puya	'head'	puya-suya	'head like'
michi	'eye'	michi-sichi	'eye like'
kokte	'skin'	kokte-sokte	'skin like'
ḃusa	'snake'	ḃusa-susa	'snake like'
phuŋ	'flower'	phuŋ-shuŋ	'flower like'
khlica	'dog'	khlica-slica	'dog like'

4.1.1.3.3 Noun phrase

The noun phrases are used adding some linguistic elements in this language:

kuksel	'cloud'
kyakyam kuksel	'black cloud'
yam kyakyam kuksel	'that black cloud'

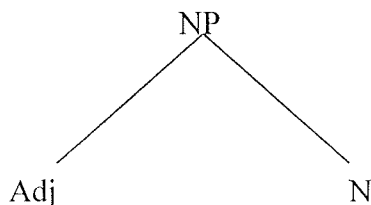
- a) Noun with quantative adjectives: eg.

həpe grokso	'all money'
həppe mūrū	'all men'
akai bura	'some rice'
akai syo	'some meat'

- b) There are some noun phrases in which adjectives followed the noun head:

jhoḃa gulo	'long path'
khirsīḃa lam	'turning path'

NP Structure:



4.2 Numerals

Bahing language possesses both cardinal and ordinal number system. There are few native words found for cardinal number. The examples of both are given below:

4.2.1 Cardinals

kwaŋ	'one'
nksi	'two'
sam	'three'
le	'four'
ŋo	'five'
rukba	'six'
canni	'seven'

ya	'eight'
ghu	'nine'
kwaddyum/aphlo	'ten'
kwaddyum kwan	'eleven'
kwaddyum niksi	'twelve'
kwaddyum sam	'thirteen'
kwaddyum le	'fourteen'
kwaddyum ŋo	'fifteen'
kwaddyum rukba	'sixteen'
kwaddyum canni	'seventeen'
kwaddyum ya	'eighteen'
kwaddyum ghu	'nineteen'
asim	'twenty'
kwan asim kwan aphlo	'thirty'
niksi asim	'forty'
niksi asim aphlo	'fifty'
sam asim	'sixty'
sam asim aphlo	'seventy'
le asim	'eighty'
le asim aphlo	'ninety'
ŋo asim	'hundred'
niksi ŋo asim	'two hundred'
sam " "	'three hundred'
le " "	'four hundred'
ŋo " "	'five hundred'
rukba " "	'six hundred'
canni " "	'seven hundred'
ya " "	'eight hundred'
ghu " "	'nine hundred'
ŋo ŋo aphlo	'one thousand'

4.2.2 Ordinal Numbers

ɲallam	'first'
notham	'second'
no:tham	'third'

4.3 Number

The morphological construction of Bahing noun stated below:

This is exemplify as below:

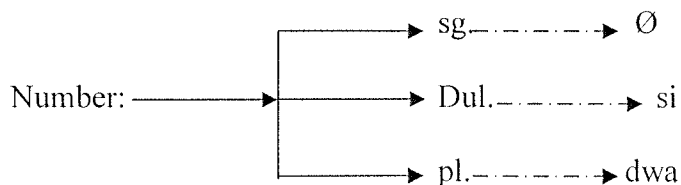
1. tawa	'son'	tawa-dwa	'sons'
tami	'daughter'	tami-dwa	'daughters'
2. tawa- mi	'son' (NOM. Erg.)	tawa-dwa-mi	'sons'(NOM. Erg.)
tami- mi	'daughter' (NOM. Erg.)	tami-dwa- mi	'daughters' (NOM. Erg.)

A few examples illustrate the contrast in number and case available with the nouns in Bahing are given above. From the illustrative examples given above, the morphological construction can be stated four ways:

root	tawa	'son'
root + case	tawa-mi	'son' (NOM. Erg.)
root + number	tawa-dwa	'sons'
root + number +case	tawa-dwa-mi	'sons' (NOM. Erg.)

There is no special limitation in the use of these two grammatical categories with a noun

In Bahing language has three type of number system: singular, dual and plural.



The above mention diagram is shown in the chart to show the number marker morphemes according to the person and number.

Number Person	dual	plural
1 st person	-su	-ku / ki(excl.) goi(incl.)
2 nd person	-si	ni- dwa
3 rd person and nouns	-dwa-si	-dwa

Table 6: Dual and plural markers of nouns and pronouns

Pronouns are in most respects inflected like nouns. The first person pronoun has dual marker and in the plural has inclusive and exclusive. The dual suffix marker for the first person is -su and -si is the dual marker for the second and third person. The suffix -dwa; is plural marker for all pronoun, the genitive suffix marker is -ke; and the accusative suffix marker in Bahing is zero, but instead, -lai is used. In the second person pronoun, -ni is a suffix used for honorific only for the second person singular. The third person distinguishes for proximal, near distal and far distal as in the simple pronominal form. There is no gender distinction in the third person pronoun. The ergative suffix marker is -mi.

Singular Marker

In Bahing language in all the cases singular number is left unmarked or it has only a zero morpheme.

Dual Marker

Bahing language has - su suffix for 1st person dual and - si for 2nd and 3rd person dual marker.

eg. gu-su 'we two' gə-si 'you two/they two'

Plural Marker:

The suffix 'dwa' is plural marker for all noun except uncountable noun. Dual marker -si denotes for all the nouns, e.g.

Singular		Plural
ta	'child'	ta-dwa
phuŋ	'flower'	phuŋ-dwa
ŋa	'fish'	ŋa-dwa
hopo	'king'	hopo-dwa

warca	'friend'	warca-dwa
busa	'snake'	busa-dwa
dhyaksi	'tree'	dhyaksi- dwa
swaŋgara	'goat'	swaŋgara-dwa
luŋ	'stone'	luŋ-dwa
khlica	'dog'	khlica-dwa
tawa	'son'	tawa-dwa
gupsa	'tiger'	gupsa-dwa
wam	'bear'	wam-dwa
rebe	'potato'	rebe-dwa
sabala	'forest'	sabala-dwa

Singular		Plural	Dual
ta	'child'	ta-dwa	ta-dwa-si
hopo	'king'	hopo-dwa	hopo-dwa-si
busa	'snake'	busa-dwa	busa-dwa-si
tawa	'son'	tawa-dwa	tawa-dwa-si
gupsa	'tiger'	gupsa-dwa	gupsa-dwa-si

The summary of the above study can be derived as follow:

NP → Root +- Plural +- Case

The suffix marker -me in the verb inflects to denote the third person plural nouns and -si for the dual nouns.

- a. kwŋ muru pi
 one man come NPT
 A man comes.
- b. muru -dwa-si pi -wa -si
 man-pl-d come-NPT-d
 Two come (something).
- c. muru- dwa pi-me
 man-PL come-3rd.PL
 Men come.

- d. mariŋ muruu- dwa pi-me
Q. Adj. man pl. come. 3.pl.
Many man come.
- e mariŋ muruu- dwa pi -ta -me
Q. Adj. men pl. come .PT. 3.pl.
- f. warca- dwa pi-ta -me
Friend-PL come-PT-PL
Friends came.

In Bahing language, only few uncountable nouns can have plural form, but most of the uncountable nouns can have no plural form. The examples of these are given below.

Singular		Plural
cam	'hair'	cam-dwa
wa	'cloth'	wa-dwa
bura	'paddy'	bura-dwa
khopilun	'money'	khopilun-dwa
sun	'fur, hair of body'	sun-dwa
a)	cam -dwa khapi -di dhok-ta	
	hair Pl. Mud Loc. mix. TP.	
	The hair mixed in the mud.	
b)	wa-dwa dzhis -ta	
	clothes. Pl. Wet PT.	
	Clothes got wet.	

But, some uncountable plural nouns which are unacceptable are presented below.¹

Singular		Plural
yuksi	'salt'	*yuksi-dwa
gyawa	'oil'	*gyawa-dwa
ju	'wind, air'	*ju-dwa
mi	'fire'	*mi-dwa

¹ The symbol * denotes unacceptable uncountable plural nouns in Bahing.

seri	'rice'	*seri-dwa
husi	'blood'	*husi-dwa
kuksel	'cloud'	*kuksel-dwa
6ku	'water'	*6ku-dwa

4.4 Gender

All most all of the Tibeto-Burman languages have no gender marker morpheme. As the same way, in Bahing language has not any kind of morpheme to mark gender. There are only some lexical items to mark gender and also there is not any morpheme to mark the gender in the verb agreement.

- i) There are some nouns where /p/ sound is dominant to mark 'male' and just in counter part for them /m/ sound is dominant to mark 'female'.

/p/		/m/	
papa or epa	'father'	mama or ema	'mother'
pap	'uncle'	mam	'aunt'
hepo	'husband's father or wife's father'	helmo	'husband's mother or wife's mother'
hopo	'king'	hemo	'Queen'
helpo	'daughter-in-law's father'	helmo	'daughter-in-law's mother'
papa	'father-in-law'	mama	'mother-in-law'
epa	"	ema	"

- ii) Like in 'a' set of nouns for kinship in Bahing is morphologically marked with the same sort of morphemes but only for female. Here, the marker -mi is used to denote feminine, but particular meaning, for this, of -mi is not found, e.g.

tawa	'son'	tami	'daughter'
caiwa	'son-in-law'	caimi	'daughter-in-law'

- iii) There are some nouns in which -mi marker is dominant to mark the female gender to the following nouns.

dyalca	'son-in-law'	dyalmi	'daughter-in-law'
wainsa	'man'	minca	'woman'

lica	'bowman'	limica	'female-bowman'
swarwa	'cock'	ghlumo	'hen'

- iv) In kinship term, to denote masculine and feminine, two lexical items jetha for elder and kancha for younger to denote the male' and jethi for elder and kanchi for younger to denote the female. They are presented as below:

papajetha	'father's elder brother'	mamajethi	'mum's elder brother'
papjetha	"	mamjethi	"
papakancha	'uncle'	makanchi	'auntie'
papkancha	'uncle'	mamkanchi	"

- v) In animal common nouns, the corresponding male and female indicating words -apo and -amo are combined. This process is just related to the English system as 'he-goat' and 'she-goat', e.g.

apo biṇ	'bull'	amo biṇ	'cow'
apo ciḡka	'male bird'	amo cikḡa	'female bird'
apo mesu	'male buffalo'	amo mesu	'female buffalo'
apo khlica	'male dog'	amo khlica	'bitch'
apo po	'male pig/hog'	amo po	'female pig/hog'
apo swaṅgara	'he-goat'	amo swaṅgara	'she-goat'

- vi) The following compound nouns have 'kiki' for male and 'pipi' for female to show the late grandfathers and grandmothers.

kiki	'grandfather'	pipi	'grandmother'
sari kiki	'grandfather's father'	sari pipi	'grandmother's mother'
reri kiki	'grand's father grandfather'	reri pipi	'grand's mother grandmother'
gupsa kiki	'fore father'	gupsa kiki	'fore father (for woman)
khapi kiki	'fore father'	khapi pipi	'fore father (fore woman)

- vii) As a same way to show the coming generations the compound nouns are found to show only the female gender attaching 'nima'.

caca	'grandson'	caca-nima	'granddaughter'
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juju	'grandson's son'	juju-nima	'granddaughter's daugh
pepe	'fore next coming generation (for male)'	pepe-nima	'fore next coming generation (for female)'

These two examples show that the Bahing language has no grammatical gender because there is no any kind of morpheme to trigger in these given sentences.

Some examples:

- a) həri khim la- ta
 hari house go.PT.
 'Hari went home.'
- b) sita khim la- la
 sita house go.PT.
 'Sita went home.'

Here it is clear that the gender doesn't trigger in the object or verb agreement system.

4.5 Pronouns

4.5.1 Personal Pronouns

The pronouns in Bahing language show different forms to indicate the persons in personal pronoun. The suffix markers for the dual and plural are presented below in the table.

The Bahing personal pronouns are:

Person	Singular	Dual	Plural
First Person	gu	gu-su	gu-ki/ku (excl) goi (incl.)
Second Person	gə gə-ni (honorific)	gə-si	gə-ni-dwa
Third Person	am (all genders) (he or she) yam (proximal) myam (far distal)	yam-dwa-si am-dwa-si myam-dwa-si	yam-dwa am-dwa myam-dwa

Table 7 : Bahing personal pronoun

There are all together 17 pronouns and in each person possess the dual marker. The suffix -su is for the first person dual marker and the -si is for the second and the third person dual marker. For the first person, -dwa is not attached for plurals as in other 2nd and 3rd person.

4.5.2 Possessive Pronouns

In possessive pronoun, there are some changes from personal pronoun to the possessive pronoun.

Person	Singular	Dual	Plural
1 st person	ə-ke	wa-si-ke	ə-kke (excl.) i-kke (incl.)
2 nd person	i-ke i-ni-ke (honorific)	i-si-ke	i-ni-ke
3 rd person	a-ke yam-ke myam-ke	am-dwa-si-ke yam-dwa-si-ke myam-dwa-si-ke	am-dwa-ke ya-m-dwa-ke myam-dwa-ke

Table 8 : Bahing possessive pronouns

The above table shows that the ə-ke is possessive form of gu, here the first person singular gu is changed ə and -ke is the possessive marker for all pronoun. The changing pronouns are :

sub. pronoun	changed in possessive
gu	ə
gə-su	wa-si-ke
gu-ku	i-si-ke
gu-ki	ə-kke
am	a-ke

Here the changing process can be seen as in the reflexive forms which is stated detail below in 4.5.5.

The following examples show the possession of noun using possessive pronoun.

- a. ə-ke tami
 I-Poss daughter
 'My daughter.'

- b. i-ni-ke tawa
you-h-Poss son
'Your son.'
- c. ə-kke k^him.
We-Poss house
'Our house.'
- d. am-ke salama
he-Poss bag
'His bag.'

4.5.3 Demonstrative Pronoun

Demonstrative pronouns are used in Bahing language as substitute of noun for referring to certain things and persons.

Bahing language possesses demonstrative pronouns contrast in three ways, near, proximal and far. The demonstrative pronouns take same number and case suffixes as the rest of the pronouns.

Singular	Dual	Plural
am 'h/se'(near)	am-dwa-si	am-dwa
yam 'this' (proximal)	yam-dwa-si	yam-dwa
myam 'that'(far)	myam-dwa-si	myam-dwa

Table 9 : Bahing demonstrative pronouns

- a. am muru bə
he/she man be.NPT
'He/she is a man/woman.'
- b. yam səŋgara bə
this goat be.NPT
'This is a goat.'
- c. myam meso bə
that buffalo be.NPT
'That is a buffalo.'

4.5.4 Interrogative Pronouns

The interrogative pronouns in Bahing are lexical items. They always precede initial position of the structure. They are given below.

<u>Integrative Pronoun</u>	<u>English equivalent</u>
sy/su	'who'
gyem/gyam	'which'
mara	'what'
mareŋ	'why'
gokso	'why/how'
gyala	'where'
gyana	'when'
geso	'how much/many'

Some examples:

- a. sy ra-ta
Who come-PT
'Who came?'
- b. gyam khim
which house
'Which house?'
- c. mare la-co
why go-INF
'Why to go?'
- d. ini-ke niŋ mara
you-Poss name what
'What is your name?'
- e. gokso dzhok-ta
How cheat-PT
'How did he cheat?'
- f. gyala ba-ni
Where live-2.h.
'Where do you live?'

- g. gyana ghrumco
When meet-INF
'When to meet?'
- h. geso mariṅ mincha-dwa
How many man-pl
'How many people are there?'

4.5.5 Reflexive Pronouns

In Bahing, the reflexive pronoun suffix marker is- ədəbəŋ/də

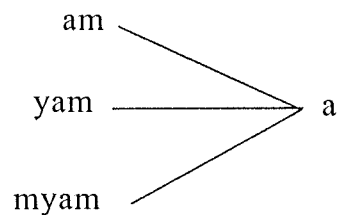
First Person	Reflexive Pronoun
Singular	
gu	gu-ədəbəŋ
Dual	
gu-su (excl)	ə-si-dəbəŋ
Plural	
gu-ku/ki (excl)	wə-ke-dəbəŋ
goi (incl.)	ik-ke-dəbəŋ
Second Person	Reflexive Pronoun
Singular	
gə	i-dəbəŋ
Dual	
gə-si	i-si-dəbəŋ
Plural	
gə-ni (hono/n-hono)	i-ni-dəbəŋ
Third Person	
Singular	
yam (proximal)	a-dəbəŋ
am (near distal)	a-dəbəŋ
myam (far distal)	a-dəbəŋ
Dual	
yam-dwa-si	a-si-dəbəŋ
am-dwa-si	a-si-dəbəŋ
myam-dwa-si	a-si-dəbəŋ
Plural	
yam-dwa	a-ni-dəbəŋ
am-dwa	a-ni-dəbəŋ
myam-dwa	a-ni-dəbəŋ

Table 10 : Bahing Reflexive Pronouns

The reflexive table shows that there are some changes in reflexive from the subjective form. These changes are shown below:

	personal pronoun		reflexive pronoun
1 st dual	gu-su	→	ə-si
" plural	gu-ku	→	wa-ke
	gu-ki	→	ik-ke
2 nd sg.	gə	→	i
" dual	gə-si	→	i-si
" plural	gə-ni	→	i-ni

for third person



The above mentioned data show that form the first and second personal pronouns -gu/gə is deleted with certain changed and the dual or plural marker are pronominalized in reflective forms clearly with certain changed.

In third person, there are three pronouns, namely am, yan, myam. Their reflective marker is 'a ' only.

However, the reflexive pronouns are changed forms from the personal pronouns -adbəŋ marker is always attached mark to show the reflexive.

It is to be noted that the reflexive pronominal suffix -ədəbəŋ/-dəbəŋ can be directly added in the nominative pronoun.

Some examples:

- a. gu-ədəbəŋ yam te pa-təŋ
 I-Refl. this work do-1s.PT
 'I did this work myself.'

- b. gu-si ə-si-dəbəŋ yam te pa-ta-su
 I-d.excl my-1.d.excl-Refl. this work do-PT-1.d.excl.
 'We two did this work ourselves.'
- c. sik-ke-dəbəŋ jan-ta-ya
 me-1.pl.incl.-Refl. eat-PT-1.pl.incl.
 'We ate ourselves.'
- d. gə i-ni-dəbəŋ jan-ta-ni
 you you-2.h.-Refl. eat-PT-2.h.
 'You two ate yourselves.'
- e. gə-si i-si-dəbəŋ jan-ta-sa
 you-2.d. you-2.d.-Refl. eat-PT-2.d.
 'You two ate yourselves.'
- f. am-dwa-si ə-si-ədəbəŋ jap-ta-se
 h/she-pl-d. his-d-Refl eat-PT-3rd dul.
 'They two ate themselves.'

4.6 Case Marking

The following are the cases and corresponding case markers found in Bahing. The use of each case marker will be discussed in turn below.

Case	Case Marker
Ergative/Instrumental	-mi, -cam(i)
Dative	-lai
Genitive	-ke, -dim
Locative	-di, -gware, -aghola
Commitative	-nuŋ
Ablative	-lan, -diŋ
Allative	-la

Table 11 : Case Markers in Bahing

4.6.1 Ergative/Instrumental

The ergative case marker in Bahing is –mi/-cam(i). The ergative suffix marker –mi is common to all the nominals, but –cam(i) is used only with third person singular pronouns.

- a. hari-mi jaco jap -ta
 Hari-ERG rice eat-PT
 'Hari ate rice.'
- b. hari-mi jaco ja-wa
 Hari-ERG rice eat - NPT.3s
 'Hari eats rice.'
- c. am-cam(i) bəku ty-ta
 he -ERG water drink-PT
 'He drank water.'
- d. *hari-cam bəku ty-ta
 hari-ERG water drink-PT
 'Hari drank water.'

The case marker –mi, marks instrumental case in Bahing. A common oblique case is the instrumental, which, as its name implies, marks a noun phrase denoting some entity which is used to perform the action indicated by the verb (Katamba, 1993:241), e.g.

- a. gu-mi betho-mi se cwar-t -əŋ
 I - ERG big knife-INS meat cut-PT.1s
 'I cut meat with a big knife.'
- b. am-mi cəkku-mi bryapco cwar-ta
 he-ERG knife-INS finger cut-PT
 'He cut finger with knife.'

4.6.2 Dative

The dative case marker in Bahing is –lai. It is compulsorily used with human nouns and big animals.

- a. am-mi gu-ku-lai wabara yok-ta
 he - ERG I-1p.excl-DAT mango share-PT
 'He shared mango to us.'
- b. gu-mi am-lai wabara gi-təŋ
 I – ERG he-DAT mango give-PT.1s
 'I gave him a mango.'
- c. hari-mi maya-lai tup-ta

Hari-ERG 3sg.maya-DAT V.bit-PT

'Hari bit maya.'

- d. gu-ki-mi ə-kelo-ḡa-lai taki pro-ta-me
 1sg – pl-ERG poss. brother-DAT cap V.kneat-PT-pl.
 'We knitted our brother a cap.'

4.6.3 Genitive

The genitive case in Bahing is –ke/-dim. The genitive case marker -ke is commonly used with animate and inanimate nouns, but –dim is not used with human beings, and it denotes a slight different context from -ke.

- a. wainsa-ke khim
 man-GEN house
 'Boy's house'
- b. am-ke khim
 he-GEN house
 'His house'
- c. warca-ke salama
 friend-GEN bag
 'Friend's bag'
- d. birma-ke mici
 cat-GEN eye
 'Cat's eye'
- e. ravi-ke sīkə
 Ravi-GEN book
 'Ravi's book'
- f. ru-ke hopo
 land-GEN owner
 'Owner of the land'
- g. amobiŋ-ke meri
 cow-GEN tail
 'Cow's tail'
- h. birma-ke gyaŋ
 cat-GEN claw
 'Cat's claw'

- i. cikḁa-ke phlyam
bird-GEN wing
'Bird's wing'
- j. cikḁa-ke suŋ
bird-GEN feather
'Bird's feather'
- k. ru-dim hopo
land-GEN owner
'Owner (unauthorized one may be) of the land'
- l. kokte-ke suŋ
skin-GEN hair
'Skin hair (hair may be somewhere out of the skin or in response)'
- m. kokte-dim suŋ
skin-GEN hair
'Skin hair (hair grown in the skin)'
- n. khim-ke chana
house-GEN roof
'Roof of the house (not on the top of the house rather than somewhere on the ground)'
- o. khim-dim chana
house-GEN roof
'Roof of the house (actual roof of the house on the top)'

4.6.4 Locative

The locative case is marked by the postposition –di/-gware/-aghola. It marks the inanimate spatial location and goals.

- a. bishow khim -di bə
Bishow house-LOC be.NPT
'Bishow is in the house.'
- b. sīkə salama-di bə
Book bag-LOC be.NPT
'Book is in the bag.'
- c. gu-mi sīkə salama-gware pik-təŋ
I-ERG book bag - LOC put-PT.1s
'I put the book into the bag.'

- d. botəl-aghola
 bottle-LOC
 'Into the bottle'
- e. khim-gware la-wø
 house-LOC go-IMP
 'Go into the house.'
- f) hupthi -aghore bura bæ
 grainstore LOC. Rice. Is Non PT.
 Rice is in the grainstore.

There are three locative markers but the two have no different between -gwar /aghola. These two are used to denote the deep or inside from the surface.

The next one -di is to show inside or in the boundary in general.

4.6.5 Commitative

The commitative case is marked by -nuŋ

- a. am-nuŋ la-wø
 he-COM go-IMP
 '(You) Go with him.'
- b. am gu-nuŋ la-ta
 he I-COM go-PT
 'He went with me.'
- c. rita-nuŋ sita khim la-ta
 rita-COM sita house V.go-PT
 'Sita went house with Rita.'
- d. yam murru-nuŋ ghrohso bø
 demon. man-COM money Aux-NPT
 'This man has money.'

4.6.6 Ablative

There are two ablative case markers in Bahing: -laŋ and -diŋ. The ablative suffix -laŋ is mostly used to indicate of 'coming from' and -diŋ for 'going from'.

- a. dhiren america-laŋ eke ra-ta
 Dhiren America-ABL here come-PT
 'Dhiren came here from America.'

- b. am hetauda-lan kathmandu pi-ta
 he Hetauda-ABL Kathmandu come-PT
 'He came to Kathmandu from Hetauda.'
- c. am khim-lan pi-ta
 he hoiuse-ABL come-PT
 'He came from house.'
- d. am kathmandu-din atola la-ta
 he Kathmandu-ABL out go-PT
 'He went out from Kathmandu.'
- e. raju eke-din meke la-ta
 Raju here-ABL there go-PT
 'Raju went there from here.'
- f. sazanaeke-din japan la-ta
 Sazana here-ABL Japan go-PT
 'Sazana went to Japan from here.'

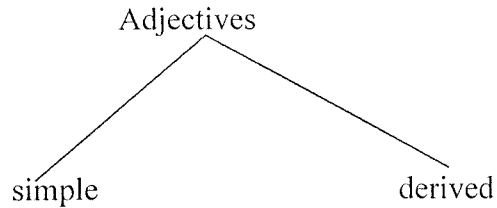
4.6.7 Allative

The allative case marker in Bahing is -la. It expresses the meaning of motion 'to' or 'towards' a place.

- a. gu sabala-la la-ti
 I forest-ALL go-PT.1s
 'I went to/towards forest.'
- b. am khim-la ra-ta
 he house-ALL come-PT
 'He came to/ towards house.'
- c. sənara-la supsa pi-ta
 goat-ALL tiger V.come-PT
 'A tiger came to the goat.'
- d. sita bəzar-la dyal-di le-ta
 sita market-ALL village-LOC return-PT
 'Sita returned to village from market.'

4.7 Adjectives

This language is rich in adjective. We can classify this into two types. The first one is simple or natural and second one is derived. These two types of adjectives which are shows below:



4.7.1 Simple adjective

There are some simple adjective in this language.

ŋa:ca	'big'
gica	'alone'
āca	'small'
pitha	'straight'
apitha	'straight (emphatic)'
ninta	'new'
aninta	'new (emphatic)'
maisam	'old'
ŋolo	'big'
agolo	'big (emphatic)'
getha	'steepy'
nkcu	'down'
lalam	'red'
ju	'cold'
tukunci	'dark'
wakhawa	'slowly'
jhira	'wisdom'
jyarca	'debtor'
plesu	'handicap'
tyapurce	'short'
yake	'small'

ŋ lo	'big'
sea	'clean'
gramji	'dirty'
cekhli	'raw (not ripe)'
ninta	'new'
manthi	'empty'
blə/blə	'not bright'
jhira	'good'
aje	'right'
limo	'false'
ghwaisco	'fast/quick'
wakha	'late'
khəriwa	'proud '
kupi	'lucky'
cyone	'lazy'
sələca	'young'
gldh	'weak/lean and thin'
sələca	'young male'
sələmi	'young female'

The following adjective are simple but end in -ba.

laḅa	'high'
tonḅa	'thick'
cheḅa	'slender'
phyapḅa	'wide open (land)'
bekḅa	'clever'
thiḅa	'rich'
broḅa	'tasty'
thuḅa	'luxurious'
dukḅa	'hot (chilly)'
zurba	'sour'
chyḅa	'salty'

ka6a	'bitter'
hyal6a	'heavy'
rimba	'gentle'

Here the '-m' is a dominant sound at the end of words to denote the colour in the following adjectives words:

gigim	'green'
lalam	'red'
bubum	'white'
gegem	'blue'
ə-əm	'yellow'
kekəm	'black'

4.7.2 Derived adjective

- i) There are some adjective derived from verb in which the most common marker of the verb -co omitted and the suffix-6a is attached. They are given below:

Verb Root/Lexeme	Infinitival Form	Verbal Adjectives	
miŋ	miŋ-co 'to ripen'	miŋ-6a	'ripe/mellow'
bro:	bro:-co 'to be tasty'	bro-6a	'tasty'
so	so-co 'to be dry'	so-6a	'dried'
duk	duk-co 'to drink'	duk-6a	'intoxicated/drunken'
ŋi	ŋi-co 'to be frightened'	ŋi-6a	'coward'

- ii) The suffix -6a is common to denote to the following adjective are also used as a verbal participle.

jik	jik-co	'to break'	jik-6a	'broken'
buk	buk-co	'to crack'	buk-6a	'cracked'
du	du-co	'to be fit'	du-6a	'fitted'
cyur	cyur-co	'to wrinkle'	cyur-6a	'wrinkled'
ŋal	ŋal-co	'to wither'	ŋal-6a	'withered'
nam	nam-co	'to stink'	nam-6a	'stunk'
bo	bo-co	'to bloom'	bo-6a	'bloomed'

si	si-co	'to bear fruits'	si-6a	'born (fruits)'
dhap	dhap-co	'to rise'	dhap-6a	'rised'
ro	ro-co	'to loot'	ro-6a	'looted'
guk	guk-co	'to bend'	guk-6a	'hump back'
dzhi	dzhi-co	'to fry'	dhi-6a	'maize'
ho	ho-co	'to shine'	ho-6a	'shined'
buk	buk-co	'to break'	buk-6a	'broken'
kok	kok-co	'to stink'	kok-6a	'stink'
bo	bo-co	'to bear fruit'	bo-6a	'fruited'
duk	duk-co	'to move'	duk-6a	'moved'
kik	kik-co	'to burn'	kik-6a	'burned'
ɲalco	'to wither'	ɲal6a	'withered'	
(ɲal6a phuŋ = withered flower)				
ruco	'to become sick'	ru6a	'sick'	
(ru6a muru = sick man)				
byakco	'to die'	byak6a	'dead'	
(byak6a swaŋgara = dead goat)				
phikco	'to sweep'	phik6a	'sweeper'	
jaco	'to eat'	ja6a	'eater'	

iii) The suffix -me/m denotes to the change in naturally in the quality of thing.

They are presented as below:

lico-me	'saleable'
kico-m	'cookable'
jaco-m	'eatable'
juko-m	'putting'
cwarco-m	'cutting'
dhoco-m	'digging'
mu:co-m	'blowing'
sjapoco-m	'pointing'
khlumco-m	'sharpening'
pyarco-m	'tearing'

But the following are derived from verb omitting -co and adding tam to the following:

bek-co 'to die'	bek-tam 'dead'
gik-co 'to bear'	gik-tam 'born'
mim-co 'to imagine'	mim-tam 'imagined'

- iv) There are some adjectives which are derived in Bahing language from the verbs omitting the -co and replacing the -na for the adjective marker. These types of adjectives also denote the changing quality due to the human act.

phe:-na	'served(rice)'
tu:-na	'drunk'
bim-na	'sucked'
khri-na	'ground'
cyar-na	'cut'
gi-na	'given'
bla-na	'taken'
slyal-na	'cleaned'
kram-na	'husked'
dzho-na	'known'
ghrim-na	'met'
blo-na	'laid' (bed)
kryam-na	'patched'
tyaŋ-na	'fenced'
sam-na	'attached other parts'
pro-na	'knitted'
ca-na	'hanged (sth/sb)'
swam-na	'attached'
hwal-na	'opened'
tyaŋ-na	'closed'
kar-na	'rotten/roasted/dried'
ki-na	'cooked'
hum-na	'boiled'
tu:na	'drunk'

bim-na	'socked'
khri-na	'grinded'
tum-na	'bitten'
klym-na	'peeled out'
cyo-na	'taken out' (of oven)
proŋ-na	taken out (clothes)
phlyam-na	'folded'
gi-na	'given'
dzem-na	'bought'
ko-na	'seen'
bəŋ-na	'spoken'
o:-na	'climbed'
dzh-na	'dug out'
syl-na	'drawn'
blə-na	'spreaded'
khlum-na	'sowed'
sam-na	'wiped out'
ryaŋ-na	'written'
piŋ-na	'put inside'
kholu-na	'taken off (clothes)'
khwar-na	'shaved'
tham-na	'tasted'
thoŋ-na	'filled/poured'
syum-na	'covered'
um-na	'saved'
tun-na	'moved'
phyar-na	'sewed'
ghrum-na	'thrown away'
phisi-na	'worn'
khlyŋ-na	'painted'
ca-na	'hanged'

v) There are some adjectives where the suffix -ke is attached to the following:

ram-ke	'bodily'
siŋ-ke	'wooden'
khapi-ke	'earthen'
wa-ke	'made of cloth'
thom-ke	'related to ghost'
dyaal-ke	'rural'
əməm-ke	'golden'

vi) The negative marker -ma also is attached with following adjective :

ma-bukɓa	'dumb'
ma-khusiɓa	'touchable'
ma-laɓa	'short' (man)
ma-dzhoba	'short'(thing)
ma-thiɓa	'poor'

vii) Some compound adjective with negative marker -ma following the noun head.

e.g.

niwa	m	bakɓa
mind	Neg.	participle
		foolish
tyaŋ-na	ma	bəŋba
closed	Neg.	participle
		opened
cam	ma	bəŋba
hair	Neg.	participle
		hold headed
thym	ma	niɓa
heart	Neg.	participle
		dissatisfied

The adjectives are used attributively and predicatively. In common they are qualifier of noun, pronoun ; and noun phrase or adjective phrase.

There are some sentences:

- a. kəkəme cam rimba bæ
 black hair good be.NPT
 'Black hair is nice.'
- b. aməisame salama ma-kur-ne
 old bag NEG-carry-IMP
 'Don't carry old bag.'
- c. gəgəmə dhəmu rimba bæ
 blue sky good be.NPT
 'Blue sky is attractive.'

4.8 Adverbs

Adverb is a 'catch-all' category. Any word with semantic content (i.e., other than grammatical particles) that is not clearly a noun, a verb, or an adjective is often put in to the class of adverb. Semantically, forms that have been called adverbs cover an extremely wide range of concepts (Thomas, 1997:69).

Bahing language has four kind of adverbs. They are presented below:

4.8.1 Temporal Adverbs

- a) Some temporal adverbs found in Bahing are as follows:

ana	today
sati/ snamti	yesterday
nikhabol	two days ago
sukhabol	three days ago
dilla	'tomorrow'
niti	two days later
smmi/hamme	three days later
notha	'after'
ŋalla/ŋallam	'before'
myakhana	'meantime/meanwhile'
metiŋbela	'at that time'

- b) There are some Bahing temporal adverbs to show the year e.
ganajo 'this year'
- i) The past temporal for two, three, and four year the marker -re is attached.
santho 'last year'
niware 'two years before'
saware 'three years before'
bhaware 'four years before'
- c) Future temporal adverbs:
mata 'coming/ next year'
- i) As above mentioned in 'i' of 'b' for the two, three and four is marked by -wa as the marker for the non-past tense.
niwa 'two years after'
sawa 'three years after'
bawa 'four years after'
notha 'after'
ŋalla/ŋallam 'before'
myakhana 'meantime/meanwhile'
metiŋbela 'at that time'

4.8.2 Locational/ Directional Adverbs

Some Locational/ Directional Adverbs found in Bahing are as follows.

ge:tha/hutu	'above'
eke (proximal)	'here'
meke/myameŋ (distal)	'there'
age:tha (emphasis)	'above'
gayu	'below/under'
lukcu	'below/under'
huyu	'below/under'
adhuyu/adhoi	'below (in land surface level)
nothala	'backside/towards back'

anallla	'in front of'
jyamela/happela	'around'
okarla/okharla	'in this side'
hambare	'in far side'

There are some compounding in locational adverbs. eg.

Compound Adverbs	English gloss
hutu-hutuŋ	'above'
eke-ekeŋ	'here'
lukcu-lukcuŋ	'down'
huyu-huyuŋ	'down'(distal)
notha-nothaŋ	'backward'
meke-mekeŋ	'there'

4.8.3 Manner Adverbs

Some manner adverbs found in Bahing are as follows.

anango	'now'
notha	'later'
anamolche/boken	'recently'
dhəŋ	'early'
notha	'finally'
dhə	'soon'
gyanai/gyanayo	'always'
hapeŋo	'almost'
dhə	'fast'
goksokhedai	'anyway/anyhow'
moksomam	'in that way'
yamcamko	'so'
yamcamkodiŋ	'hence'
makheda	'otherwise'
goksomam	'how'
aphana-aphana	'seldom'

amarkana	'suddenly'
səjiləŋ	'easily'
ŋa	'only'

The suffix -ŋ is attached to some manner adverbs to show emphatic.

Manner Adverbs	Emphatic	English gloss
wakha	wakhaŋ	'slowly'
dhə	dhəŋ	'quickly'
həre	həreŋ	'far'
pitha	pithaŋ	'down'
lukcu	lukcuŋ	'down'
ŋalla	ŋallaŋ	'early'
nyantha	nyanthaŋ	'near'
eke	ekeŋ	'here'

4.8.4 Adverb of Frequency

In Bahing, to indicate frequency of adverb, the suffix -pala is used. Here, the meaning of -pala is 'time'. The examples are given below.

kwa-pala	'once times'
nip-pala	'twice times'
sap-pala	'thrice times'
lep-pala	'four times'
ŋo-pala	'five times'
ru-pala	'six times'
ca-pala	'seven times'
ya-pala	'eight times'
ghu-pala	'nine times'

Summary

Bahing noun are classified into three groups, basic derived and compound. In Bahing language, nouns and pronouns syntactically function as subject and object. There is no grammatical gender but 'p' marker is clear to mark male and 'm' for female. There are five kinds of pronoun system. This language has 17 personal pronouns. There is dual marker-su for first person and -si for second and third persons. There are possessive, demonstrative, interrogative and reflective pronoun. There are numerals which are also grammatically not marked. There are seven case marking system in this language which can be found in all noun, pronoun number and gender.

Bahing adjective are classified into two groups simple and derived. Most of the derived adjectives are from verbs. The adjective markers -m/me, -ba and -na. There are four types of adverbs they are only natural, not derived. They are temporal, locational, manner and adverb of frequency.

CHAPTER FIVE

SUMMARY AND CONCLUSION

The main focus of the study is to analyze the nominal morphology of Bahing language, mainly spoke in the Okhaldhunga District. This study is descriptive in linguistic point of view. This language is almost unstudied and undocumented by Nepalese scholars before. Even if this work has been divided into five chapters the main focus in this work are: general introduction of the Bahing people and their language, inventory of phonology and out line of the nominal of this language. The detailed summary of each chapter is given below.

In chapter one, there is general introduction, aims and objectives; and research methodology of the work including the reviewed of related literature about the previous works done by predecessors. This chapter has shown the outline of this research work.

Chapter two of this work describes about the origin of the Bahing people, their development, culture, situation of the speakers of the language in terms of relation with other languages, language history and language maintenance. This chapter two which has done on the topic of Bahing people, culture and language shows that the culture of the Bahing Rai people is rather different from the other Rais' Kirat.

The third chapter presents the inventory of the Bahing phonemes with twenty-six consonants. There are 12 stops consonants phonemes with four affricative, two fricatives, three nasals with the aspiration and voicing contrast. There is a phonemes in each in Lateral and trill, two glides and one implosive -ɓ. This implosive phoneme 'ɓ' is a unique feature in this language. This phoneme takes place in the word initial and in final. This language is rich in vowel. There are eleven vowel phonemes and length is also observed with contrast in four vowel phonemes. There are umlauting vowels in which two are high front and back; and other two are high-mid front and back. There are open and close syllable system. The syllable structure is CCCVC.

The fourth chapter is the main chapter of this work. This is the center of this study in which nominal in Bahing has presented in detail. The Bahing noun are classified into

three groups, base, derived and compound. There is no grammatical gender marker but there are some gender marker nouns lexically. The '-p' is marker for male gender and '-m' for female in most of the cases to the living beings. The pronoun system of the Bahing language is very rich. There are five types of pronouns. The personal pronoun has seventeen personal pronouns and each person has the dual marker. The first person dual is marked by -su and -su for second and third person. This dual marker also triggers in the verb agreement. The honorific marker -ni is attached in the second person pronoun. The plural marker morpheme is -dwa for both animate and inanimate noun except uncountable noun except a few cases. The same plural marker morpheme assigned to the second and third person pronoun but not with the first person. For the first person -ki /-ku suffix is attached for the plural marker whereas for other person -dwa suffix is attached. There is a some numerical noun system in which also not a grammatical system. The following is the summary of the findings.

NP-----> Root +- Plural+- Case

Most of the adjectives are verbal adjective. The Bahing adjectives are also classified into two, simple and derived. The most dominant suffix to which is derived form verb is -ba. The suffix -ko is for the adjective which is derived form noun and then -na for the adjective which is derived from verb. The -na ending adjective shows the human action is related in its quality or quantity.

The Bahing nouns, pronouns, adjective, adverbs are nominals in Bahing language. They have their own linguistic features. In Bahing language nouns syntactically function as the subject of the finite verb and can take number and case suffixes. The adjectives in Bahing language always precedes the noun or noun phrase. Morphological construction of the adjectives are:

Noun + -ke, verbal root + -ba/-na/-m or -me =derived adjective

This language has two tenses past and non-past. The basic sentence structure of this language is SVO.

This language is a prodropped language. It always triggers the person in the verb. The first person singular marker-ŋ is clear. It is a pronominal language. It has SVO pattern. The honorific marker -ni triggers on the verb as the first person singular marker-ŋa suffix comes to the verb part in all tenses and cases.

These works has completed from the help of the two informants Mr. Dhiren Bahing and from the Mr. Bishow Raj Bahing .This work itself very small and limited so it can't cover the area what is needed. I hope, however, this work will be helpful to the further researchers to pave the way for uncovered the new knowledge about Bahing people and their language.

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APPENDIX I

deusumby ki ragadip

nese neri ikke symnidim lo laŋ deusymby dana anam pili bazilo laŋ gəi mi ragadip d aya. ekki mariŋ ragadip lai deusymby mamosamam ragadip mətame. yam gəimi tuc o ənibarya dymtam bə. maraŋ kheda eke nese neri dekhi ikke rədi dwa bəksəŋ pimt amem bə. mem cami a nam pili gəimi deusumby da soŋ pina bə. dil la yo gəi mi ra ŋadip lai maryakso mam deusumby dasomam ryakco pame bə. yam ikke adibasi dzo nədzati rədi ke ədhikar bə.ymdi sumiyo roke pane macam me.

deusyumbyu gəksə dymta ?Raŋadip gəksə dumta dasom yam di a nampili lamyana symnidim ŋaca dwa ke lo laŋ yamkhele sadham ŋinso mam yo tyneham. deusyubyu niŋ gəksə dymta nekheda neri neri ikke raŋadip hoppo nuŋ khluwa bahiŋ hopo pus ta dəsimesi waleko brəsoko yoktasena raŋbu rumdali hopomi a suundo di makai py ul dzhasəŋ a waleko yosoman a niŋ paŋa datana səktakeko a syundulaŋ u.u.u. də p uŋ dasəŋ a gu mi yo ripta ko khəluwa hopo lai ta patana u.u.u. bə. laŋ cai deusum by niŋ dumtamne. ekki u.u. u. laŋ myam me myame dwa laŋ deusumby mekeŋ puŋ laŋ cai puktiŋ khola dumtamne dwa somam tuna bə. okso mam deusumby ke sapdi k akka koyana roŋbo rumdali ke a sumduulaŋ ghluwa u.u. u. bə. puŋ ke akka yam kha le dum meke meke mekem səmə dasomam tunedzm. abo ragadip gəksə dumta khed ai nese bədzhidəm kotamem. deusumby dildi radi dwa moti tamtamene mekeŋ rai ra gadip motamemne .sapdik akka koyana ra laŋ radi (Rai) ga laŋ dyl dip laŋ (iland) wa koŋko dum. ragadip dana radidake koŋko dim tapu dim.

Free translation in English

In the very beginning of archaic language Deausymgu was called in Bahing language for the name of the place to which is now called Rangadip. It is necessary to understand since when and why its name was changed to be called Rangadip from Deausumbu. Here the Bahing people have been living since century before so we have to say and write Deausambu; not Rangadip. Now we want to say Deausambu then only we can write it tomorrow. Nobody can control it.

In search about it from elders, we have found that how Deausambu was diverted to called to Rangadip. Centuries before, there were two sons of Bahing king. They were

Rumdali and khaluwa. One day they decided to divide their father's kingdom. They went out showing the land and dividing the land between the two brothers.

At that time the Rumdali king was eating roasted maize floor showing to the 'panga', u.u u - that means -he tried to say 'this, 'this ', 'this, and then this place was known as the name of Deausumbu. Here 'da' means deausymbu in which 'u' is for 'this'. Now this Punku changed into Puktino Khola. In this way the meaning of Deausymbu is understood. The real meaning of it is 'from here to there.

Now it is also important to understand why Rangadip is called to this place. At first only Rais used to live in this place. Once a Chhetri visited this place and found that only Rais were making the settlement then he named to it Rangadip. Here 'ra' means 'Rai', 'ga' means 'village' and 'dip' means 'hill or island'. This means only Rai people living in this place.

APPENDIX II

Bahing Datisyo 'proverb'

1. swam-di-na khawa-di liba liba rwa-di
talk. Loc. Emp. Echo. Loc silent .Rai. Loc
Let stop talking, start to eating.
2. kwa-di-ke kumlo rawa-di-ke tumlo
Echo.Loc.Pos. parcel.Rai Loc. Pos. Echo.
Rais' have many troublesome culture.
3. dzaco-na tuco phutala upco
Eat. Emp. drink.Inf. quickly.Adv. sleep.Inf.
Sleep without eating.
4. cyakho-m cici-lunꞑ ma-pokco
head. Erg. hard. stome. Neg. v. Break.
Too many cooks spoil the brok.
5. ðiti khonꞑ vinti ri nti
honey-hunter like Adj. Echo. v. walk. PtT
Wandering like honey-hunter.
6. manꞑkhala his-ta po pis ta
Mam Khola Inf. v. turn. pig. pat PT
To talk unrelated while talking to other matter.
7. zdakco na paco yam paco
to know Emp. Echo. 3rd sg. Cau. do.
Ask one without knowig.
8. alukci la ða kisi-lai bacha-mi tu-ta
Adj.steepy v. go Perf. deer-Erg. calf. Erg. v.chse. RT
Nobody for the helpelss.
9. dzakco na tuco gulo-gulo cu co
to know Emp. Echo. river .Echo. v. run. Npt
'To wander without having anything.'