

PLURALIZATION OF ENGLISH AND BANTAWA

**A Thesis Submitted to the Department of English Education
in Partial Fulfillment for the Master of Education in English**

Submitted by

Chakra B. Rai

Faculty of Education

Tribhuvan University, Kirtipur

Kathandu, Nepal

2013

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DECLARATION

I hereby declare that to the best of my knowledge this thesis is original; no part of it was earlier submitted for the candidature of research degree to any University.

Date: 2012-07-08

Chakra B. Rai

DEDICATION

Dedicated
To my **parents**

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Chakra Rai

ABSTRACT

This research entitled “**pluralization in English and Bantawa**” has been carried out with the objectives to find out the processes of pluralization in Amchoke dialect of Bantawa language, and also to compare and contrast those with that of English. This study had forty native speakers of Bantawa residing in Chulachuli VDC of Ilam district as the sample. The researcher used the non-random purposive sampling procedure to collect the required data from the literate respondents. The questionnaire was the research tool for data collection. On the basis of the collected data, the analysis and interpretation have been done. The processes of pluralization in Amchoke dialect of the Bantawa language the plural marker suffix ‘-ci’ and other cardinal numbers like ‘hwatak’ and ‘sumkatak’ and quantifier like ‘baddhe’ determiners are added to the stem for the pluralization. Similarly, the processes of personal pronoun pluralization are found in singular, dual and plural numbers. The comparison reveals that the process of pluralization in Amchoke dialect of Bantawa is easier than that of English in terms of nouns but it is more complex in terms of personal pronoun with reference to English.

This thesis consists of four chapters. The first chapter deals with general background of linguistic scenario of Nepal, an introduction of Bantawa language and dialects, importance of CA, an overview of transformational theory, introduction of pluralization and rules in English, classification of nouns, review of related literature, objectives and significance of the study. Similarly, the second chapter deals to the methodology applied to conduct the research. It entails the sources of data, sampling procedure, tools for data collection, and processes of data collection and limitations of the study. Likewise, the third chapter is related to the analysis and interpretation of the data. The researcher has used descriptive method to present the Bantawa pluralization processes; he has compared and contrasted the Bantawa and English pluralization processes with examples. Finally, the chapter four deals with the findings of the study and some recommendations.

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LIST OF SYMBOLS AND ABBREVIATIONS

AmE	American English
BrE	British English
CA	Contrastive Analysis
CBS	Central Bureau of Statistics
DEO	District of Education Officer
dl	Dual
EFL	English as a Foreign Language
e.g.	Exempli gratia (for example)
etc	Etcetera
excl	Exclusive
ibid	from the same book
i.e.	that is
LAD	Language Acquisition Device
LANGUE	A French term introduced in (Linguistics) LINGUISTICS by Ferdinand de Saussure
L1	First Language
L2	Second Language
M.Ed	Master in Education
No	Number
Pl	Plural
TU	Tribbhuvan University
VDC	Village Development committee
Viz	Vicelicet (Latin), namely

Vol	Volume
/	Or
.....	No form of number
*	Asterisk (It indicates unacceptable form/expression)

CHAPTER ONE

INTRODUCTION

1.1 General Background

Language is a common set of signals to all and only human beings. We communicate with other people through the language as an effective means to express their feelings, ideas, experiences, desires, emotions and thoughts. It is the most precious gift that sets them apart from the rest of living beings. It is the tremendous accomplishment of human civilization through which we can reveal several things as thinking, communication, group solidarity, creation, control, interlinguistic conflict, nation building and so on.

There are various ways given by various linguists and scholars as deemed the term 'language'. According to Hall (1968, p.158), "language is the institution whereby humans communicate and interact with each other by means of habitually used oral-auditory arbitrary symbols." Similarly, to quote Hudson (1981), "In a descriptive, synchronic sense language can refer either to a single linguistic norm or to a group of related norms. In a historical, diachronic sense, language can either be a common language on its way to dissolution, or a common language resulting from unification" (as cited in Rai, 2005, p. 122). Language is not only personal phenomenon but social phenomenon too because it is used in the society not in vacuum and it is affected by person, social ethnicity and geographical boundaries.

As Robins (1964, p. 14) states, "Languages are a symbol system based on pure or arbitrary convention infinitely extendable and according to the changing needs of the speakers." Every normal human being is born with the capacity as Chomsky said (LAD) in his brain to acquire language. Therefore, language is said to be Species Specifics and Species-uniform possession of human beings. Moreover, Crystal (2003) says language as "A particular variety, or level, of speech/ writing may also be referred to as ' language' (e.g. 'scientific language', 'bad language'), and this is related to the sociolinguistic or stylistic restrictiveness involved in such terms as 'trade language' the teaching of ' languages for special purposes' (in applied

linguistics), etc”(p.225). He has also mentioned that “It is the abstract system underlying the totality of the speech/writing behaviour of a community (the notion of langue), or the knowledge of this system by an individual (the notion of competence) (ibid).” likewise, Richards et al. (1999) define language as “the system of human communication which consists of the structured arrangement of sounds (or their written representation) into larger units, e.g. morphemes, words, sentences or utterances” (p.196). It is also said that no language is superior or inferior as a medium of communication in the development, maintenance and transmission of the human civilization.

In aggregate, there are various perspectives given by various scholars but no one can give accurate universal comprehensive and entirely satisfactory definition of language. There are thousands of languages in the world, but some may be more essential than others according to time, situation, subject matter, content, people, place, etc. and in terms of codification and standardization too. English language is basically widely used ‘west-Germanic’ sub-branches of the Germanic branch of the Indo-European family which has been an international language and functions as a lingua-franca in the world. It is learned and taught as a second or foreign language in many countries. It has also been occupying a significant role in the academic field of Nepal.

1.1.1 Linguistic Scenario of Nepal

Nepal is a multi-lingual, multi-racial, multi-cultural, multi-religious and secular country, however, it is small in its configuration but full of diversity. From the linguistic and cultural perspective, Nepal is so fertile in the sense that it has been one of the most engrossing areas of linguistic research. There are more than ninety-two languages spoken in Nepal in accordance with the census report 2001. Some of them do not have their own scripts and still confine to their oral traditions. Such multi-lingual setting confers on Nepal a distinctive position on the linguistic map of the world and fascinating areas of linguistic research. The languages enumerated in 2001 census belong to the four language families, viz. Indo-Aryan, Tibeto-Burman, Austro-Asiatic and Dravidian.

i. Indo-Aryan Family

In the Nepalese context, Indo-European family of languages mainly comprise Indo-Aryan group of languages. It is the largest group of languages in terms of speakers, viz. nearly 80 percent according to the census report of 2001. This group encompasses the following nineteen languages of Nepal (Gurung, 2003, p. 13).

- | | | |
|--------------|--------------|------------|
| 1. Nepali | 10. Bengali | 19. Megahi |
| 2. Maithali | 11. Marawari | |
| 3. Bhojpuri | 12. Manjhi | |
| 4. Tharu | 13. Darai | |
| 5. Awadhi | 14. Kumal | |
| 6. Urdu | 15. Bote | |
| 7. Rajbanshi | 16. Panjabi | |
| 8. Hindi | 17. English | |
| 9. Danuwar | 18. Chureti | |

Some of the Indo-Aryan languages spoken in Nepal are yet to be subclassified in the lack of their adequate description. These languages include Tharu, Bote, Darai, Kumal, Chureti and Danuwar. The Indo-Aryan languages spoken in Nepal can be genetically subcategorized in the diagram (See Appendix-I).

ii. Sino-Tibetan Family

Another important group of Nepal's languages is the Tibeto-Burman group of Sino-Tibetan Family. Even if it is spoken by relatively lesser number of people than Indo-Aryan family, it consists of the largest number of languages. In the context of Nepal, this family comprises the following forty five languages (Gurung, 2003, p. 13).

- | | | |
|------------|--------------|-------------|
| 1. Bantawa | 16. Yakkha | 31. Thulung |
| 2. Gurung | 17. Sangpang | 32. Khaling |
| 3. Sherpa | 18. Thakali | 33. Bahing |

4. Tamang	19. Chhantyal	34. Raji
5. Magar	20. Dumi	35. Lepcha
6. Newar	21. Tibetal	36. Ghale
7. Limbu	22. Jirel	37. Lohurung
8. Chepang	23. Dura	38. Mewahang
9. chamling	24. Pahari	39. Raute
10. Thami	25. Puma	40. Koche
11. Sunuwar	26. Meche	41. Chhintang
12. Kulung	27. Dhimal	42. Tilung
13. Hayu	28. Chinese	43. Lingkhim
14. Bhyuangshi	29. Kaike	44. Dzonkha
15. Chhiling	30. Jerung	45. Mezo

The Sino-Tibetan languages spoken in Nepal can be subcategorized (See Appendix-II).

iii. Austro-Asiatic Family

The Austric languages comprise Santhali of the northern Munda group and Kharia of the southern Munda group. It is to be noted that Satar has been reported in all the censuses but Santhal has been wrongly reported as a separate language except in the 1952/54 census. The 2001 census lumps both Satar and Santhal together into a single language, called Santhali. It is suggested that Munda (with 67 speakers) should also be included within Santhali, in that it is just a variant name of the same language.

According to the 2001 census, Santhali speakers are 40, 193 in numbers, i.e. 0.18% of Nepal's total population. Another Austric language of Munda branch is Kharia, which has been introduced in the 2001 census for the first time spoken by 1575, i.e. 0.01%.

All the Austric languages are spoken by the groups of tribal peoples from the eastern terai and make up approximately 0.19% of the total population. The genetic affiliation of the Austric languages spoken in Nepal is shown in the diagram (See Appendix-III).

iv. Dravidian Family

Dravidian language family encompasses the two languages spoken in Nepal, one of them is Jhangar in the region east of Koshi river whereas Dhangar is another in the region west of Koshi river. It is said to be a regional variant of Kurux spoken in Jharkand state of India though it shows divergence in its vocabulary and grammar. According to the 2001 census, it is spoken by 28, 615, i.e. 0.13% of the total population of the country. Another Dravidian language is Kisan with 489 speakers settled in Jhapa district. The genetic affiliation of Dhangar/Jhangar and Kisan is presented in the diagram (See Appendix-III).

The report of national language policy recommendation commission (1993, p. 58) identifies seventy languages, out of them, sixty-three languages are the languages of indigenous nationalities of Nepal. They are classified into following groups on the basis of their status:

i. Languages with written script

There are very few groups of languages which have developed their written script although more than ninety-two languages are in existence. They are;

Nepali	Newari	Urdu
Maithali	Limbu	Awadhi
Bhojpuri	Hindi	Bhote

ii. Languages having written script in emerging condition

Some languages have emerged with written scripts after the restoration of democracy in 1990 in Nepal. They are given below:

Magar	Sherpa	Chamling
Gurung	Thulung	Tamang
Rajbansi	Bantawa	Tharu
Thakali	Khaling	Kulung

iii. Languages without written script

There are various languages spoken belonging to different large groups but their written scripts have not developed yet. These languages are listed below:

Manjhi	Chepang	Dhimal
Yakkha	Kumal	Raji
Nachhiring	Darai	Bote
Yamphu	Bhyungshi	Marawari
Chhantyal	Jhangad	Danuwar
Eastern Mewahang	Northern Loharung	Kham
Western Mewahang	Southern Loharung	Thami
Sangpang	Kaike	Athpaharia
Satar	Jirel	Kagate
Lumba Yakkha	Hyolmo	

iv. Moribund languages

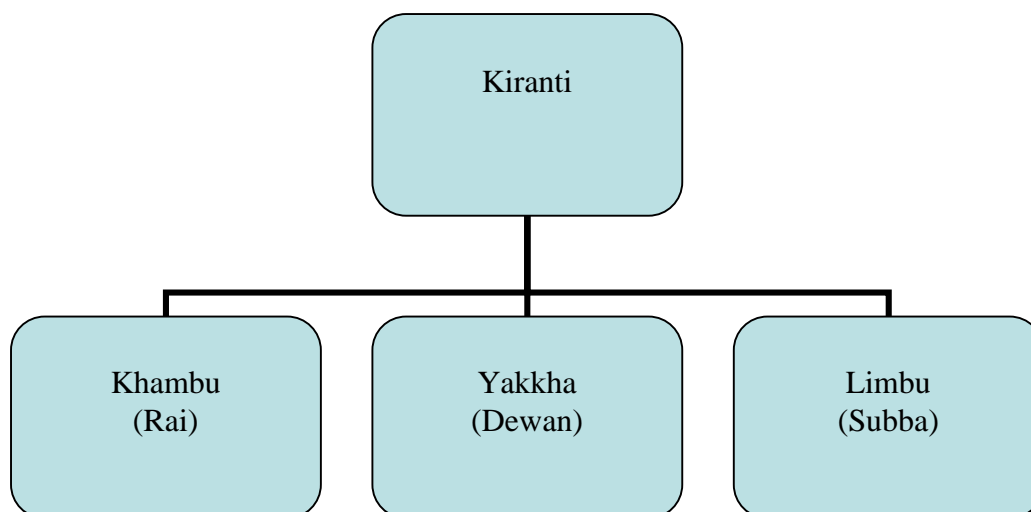
Some languages are being endangered by virtue of lack of language preservation policy of the government and related institutions and if initiatives are not taken into consideration for the preservation they will extinct anytime. Such languages are defined as Moribund languages. They are as follows:

Route	Puma	Koyu
Chhulung	Chhintang	Tilung
Jerung	Belhare	Baling
Lambiching	Kusunda	Chhukwa
Dungmali	Chakwa	Mugali
Hayu	Polmacha	
Phanduwali	Dura	

1.1.2 An Introduction to Bantawa Language

Bantawa language comes under the umbrella term of the Kirant/Rai language of the Tibeto-Burman language family spoken in the eastern Himalayan hills by the Bantawas. The main populated areas of Bantawa are; Udayapur, Khotang, Dhankuta, Morang, Bhojpur, Sunsari, Tehrathum, Panchthar, Ilam, Jhapa district and even beyond the border in India, i.e. Sikkim, West Bengal, Bhutan and Burma. The Rai is one of the main ethnic group that is a branch of Kirant who reflects wonderful characteristics regarding language, culture, physical appearances and ritual functions are the main inhabitants of the eastern part of Nepal.

Similarly, the Rais are often termed as ‘Kiranti’. The term ‘Kiranti’ is not any singal particular clan but a cover term including many clans. Northy and Morrish (1977) specify the term ‘Kiranti’ as follows:



(as cited in Poudel, 2007, p.9)

From the figure, it is vivid that the term ‘Kiranti’ consists of the main three clans viz; Khambu, Yakkha and Limbu

Numerically, Bantawa is the largest language among the approximately thirty varieties spoken by the ethnic group collectively as the Rai. The majority of Bantawa speakers reside in the hills of eastern Nepal. The hills of the eastern region are mostly populated by Rai, limbu and other groups of Kiranti origin. Bhojpur is the perceived heartland of the Bantawa people. According to the national population census 2001, the Bantawa language is the ninth language in Nepal, numbering 371, 056 mother speakers (1.63 %) of the people of Nepal. In Bantawa, language spoken in one area is distinct from another one. Even if, there are different dialects in Bantawa language, an eastern variety of it is reportedly used as a lingua franca between Rai minorities in Ilam, Sikkim, Bhutan and as a first language by Rai or other ethnic origin. Not all the speakers of the Bantawa identify themselves as ethnic Bantawa Rai. Main speakers of Bantawa belong to other Kiranti group, e.g. Chamling, Thulung, Khaling and Kulung who happen to have migrated to a Bantawa speaking territory. Kiranti Bantawa speakers generally identify themselves as Kirawa and their language as Kirawa yi . According to Ven driem as cited in Doornenbal (2009,p.7), “The term no doubt has some relationship with the Nepali word kiranti that is used nation-wide, this etymon is as old as the Vedas dating back to 1000 BC.” The Rai/Kirant groups of languages have been lumped together in a single entry with separate languages .These languages

have been presented in the list (See Appendix-VII). Moreover, a number of Bantawa people have been migrated to the Kathmandu valley in search of opportunities for higher education or to search for employment since the end of the panchayat system in 1991. The 2001 census reports a total of 14,806 mother tongue Bantawa speakers in Kathmandu, Lalitpur and Bhaktapur districts. There are reportedly many Bantawa people living in India, especially in Darjeeling district of west Bengal, Sikkim and Assam. Many Bantawa live throughout the world in various occupations, but especially serving in the armies and security forces of nations such as Britain, India and Singapore. The Rais have earned a reputation for bravery, greatly due to the number of men that have served as British Gorkha soldiers across the globe.

There are a few villages with a majority of Bantawa speakers in Ilam district. The inhabitants of these villages use Bantawa every day and children learn it as their mother tongue. As Doornenbal has said, “my main informant did not speak Nepali until the age of ten when he entered school.” Some children still learn Bantawa as their mother tongue and only learn Nepali when they enter school. The total population of Kirant Rai is 68,901 which is of 24.4% of the total population i.e. 2,82,806 of Ilam district in accordance with the census 2001. But gradually, Bantawa language is being endangered in terms of its speakers than the previous census report by virtue of one-nation-one language policy of the government in the past, lack of awareness and loyalty in native speaker about language, migration, poverty, education and inter-cast marriage, etc. However, as present policy of the government, all Janajati children have the opportunity to learn in their own mother tongue up to the primary level. The Bantawa language is being taught as an optional subject up to the primary level where the majority of the population is Rais.

1.1.2 Dialects of Bantawa Language

There are four primary speech varieties within the main area of Bantawa. According to Hansson (1991), as cited in Epele (2003, pp. 9-12) the following four main dialect areas are: Southern, Western, Northern and Eastern.

i. Southern Dialect: Hatuwali

The Hatuwali dialect is spoken in southern Bhojpur district, in the VDCs of Ranibas, Sindrang, Homtang, Khairang, Patalepani, Basikhora, Dewantar and villages in the southernmost parts of Baikunthe VDC. This area is known as Hatuwa. This speech variety may be used in the VDCs of Hasanpur and Pawala as well. It is the largest of the Bantawa dialects. Ranibas, Sindrang, Homtang, Khairang, Patalepani, Basikhora and Dewantar VDCs were all reported to have a majority of Bantawa speakers. The 2001 census of Nepal reported that Ranibas and Homtang are most highly populated VDCs in Bhojpur district. This dialect might be understood and accepted by Bantawa speakers throughout the Bantawa homeland. The two locations within the Hatuwali area that have been mentioned most often as speaking the purest form of Bantawa were Ghoretar (in Ranibas VDC) and Sindrang VDC.

ii. Western Dialect: Amchoke

Amchoke is spoken in most villages in the VDCs of Sawa Katahare, Kahule, Damarkha and Bopung in the southeastern corner of Khotang district. It is spoken by Bantawa people in villages in Wapulkha and Likuwa Pokhari VDCs although it is unclear if these VDCs are majority of Bantawa or Chamling. The dialect may extend into southwestern Bhojpur district as well (Balankha, Pangcha, Thidinkha, Yu, Washing, Tharpu and Odane VDCs), although it is not clear if people in these VDCs speak Amchoke, Hatuwali or some mixture of the two.

iii. Northern Dialect: Dilpali

This dialect may include Bantawa speaking villages spread within the VDCs of Nagi, Dilpa/Annapurna, Chhinamkhu, Tima, Dawa, Khawa, Bokhim, Gogane and Kot in the western part of Bhojpur district. It reported that Tima VDC is primarily Bantawa and that Bantawa language use there is high. It may also be spoken in Okhare and Lekharka VDCs. However, Dilpa/Annapurna VDC, from which the dialect area derives its name and which is possibly the best. Known VDC of the dialect among people outside the area, has only three wards in which Bantawa is spoken.

iv. Eastern Dialect: Dhankute Dialect

Dhankute dialect is reportedly spoken in Bantawa villages spread within the VDCs of Khoku, Chunghang, Ahale, Mahabharat and Chhintang in southwestern Dhankuta district as well as in Mainamaini VDC in northeastern Udayapur district and Barahachhetra VDC in northwestern Sunsari district. Khoku VDC is the only one majority of Bantawa.

Beyond of these four dialects, there are a number of other prominent dialects are Chhintange, Waling, Dungmali, Hangkhim, Rungchenbung, a geographically central variety, Yungma, etc. Van Driem (2001) has given a genealogical tree for the Kiranti language group in Doornenbal (2009, p.11) (See Appendix-IV).

1.1.4 Need and Importance of Contrastive Analysis (CA)

Contrastive analysis is referred as the comparative study of the linguistic systems of two or more languages to find out similarities and differences. In other words, CA can be defined as a scientific study of similarities and differences between languages, with special focus on differences. The pioneering of CA for foreign language teaching was an American linguist C.C. Fries who made the first clarion call for it. It was Fries who for the first initiated the call to contrastive linguistic study to derive the best teaching materials in teaching second and foreign languages. Contrastive analysis was developed and practised in the late 1940s and 50s as an application of structural linguistics to language teaching, and is based on the following assumptions:

- i. The main difficulties in learning a new language are caused by interference from the first language.
- ii. These difficulties can be predicted by contrastive analysis.
- iii. Teaching materials can make use contrastive analysis to reduce the effect of interference.

Crystal (2003, p.107) says, “CA is an analysis of two languages, the points of structural difference are identified, and these are then studied as areas of potential difficulty (interference or ‘native transfer’) in foreign-language learning.” Moreover, Contrastive analysis, as a branch of applied linguistics, focuses on finding out the

differences or dissimilarities and the predicting the areas of difficulties in learning of the target language. Van Els et al. (1984) say, “Contrastive analysis (CA) is a systematic comparison of specific linguistic characteristic of two or more languages” (p.38). Contrastive analysis compares languages with the utilitarian aim of improving the methods and results of language teaching. It is a linguistic enterprise aimed at producing two valued typologies and found on the assumption that languages can be compared.

Fries (1945) asserts, “The most effective materials are those that are based upon a scientific description of the language to be learnt, carefully compared with a parallel description of the native language of the learner” (as cited in Lado, 1957, p.1).

Usually, two languages being compared are the native language or mother-tongue or filter language as the former and the target language or foreign language or other languages of the students as the latter in consideration. However, more specifically, contrastive analysis is looked upon as the field to carry out systematic study of similarities and differences at various levels (as: at phonological, morphological, syntax and grammatical level) of a language.

Lado (1957, p.2) has also made the following proposition as suggested by Fries’s assumption for effective teaching material, as observed by himself as the fundamental assumption:

Individuals tend to transfer the forms and meanings, and the distribution of forms and meanings of their native language and culture to the foreign language and culture both productively when attempting to speak the language...and receptively when attempting to grasp and understanding the language.

In the same way, it is assumed that the past learning may facilitate the present learning if L1 and L2 are similar and the past learning may hinder the present learning if L1 and L2 are different. That is why, CA believes that the greater the differences between languages the greater the difficulty in learning the target language and

accordingly, the greater the number of erroneous in performance. CA is important when a language is taught or learned as a second language. The value of CA is increased because an L2 learner tends to transfer the formal features of his/her L1. Principally, there are two types of roles or functions of CA in second or foreign language teaching. They are predictive role and explanatory or diagnostic role. The former predicts the tentative areas of difficulties in learning and errors in performance to be committed by L2 learners and the latter explains the sources of errors in one's performance. Thus, the teacher should have the knowledge of CA to know better what the real learning problems are and to design or adopt new teaching/learning materials for those particular areas that need more attention.

1.1.5 Assumptions of CA

The basic assumption of CA is also called the theoretical basis of CA or the CA hypothesis. The basic assumption of CA is that the learners will tend to use their first language structure in the second language, while they are learning it and where structures from their native language differ in target language, they will commit errors. Lado (1957, p. 2) says it in his words:

We assume that the student who comes in contact with a foreign language finds some features of it quite easy and some others extremely difficult. Those elements that are similar to his native language will be simple to him and those that are different will be difficult.

More specifically, CA hypothesis seems being based on two types of assumptions; they are from linguistic facet and psychological facet.

i. Linguistic Facet

Linguistic facet underlies the following beliefs:

- a. Language learning is essentially a matter of habit formation.
- b. The mind of a child at birth is a tabula rasa- the blank sheet of paper.
- c. Languages are comparable.

Therefore, linguistic facet focuses on linguistic aspects like language learning is matter of habit formation, the mind of a child is already marked/stamped with what s/he is exposed to whereas first language learner (i.e., child) has empty mind. Languages are different, but comparable.

ii. Psychological Facet

The psychological facet of CA hypothesis is also known as transfer theory which underpins the following beliefs:

a. Old habit or past learning facilitates the formation of new habit or the present learning in case of similarity as facilitation or positive transfer whereas old habit or past learning hinders the formation of new habit or the present learning in case of difference as interference or negative transfer.

Thus, the more similar the two languages (L1 and L2) are, the more easily learnable the TL tends to be; and conversely, the more difference between them, the more difficult it will be to learn the L2. The entire of this hypothesis can be summed up in the following table:

Table No.1: Summary of Transfer Theory

Nature of L1 and L2	Learning	Performance
similar/similarity	easy/ease	errorless
different/difference	difficult/difficulty	erroneous

1.1.6 An Overview of Transformational Theory

Transformational –generative (TG) grammar is a much influential linguistic theory. It was first proposed by American linguist, Noam Chomsky in his book ‘Syntactic structure’ in 1957. Transformational-generative grammar contains the finite set of rules that can generate the infinite number of all and only grammatical sentences in the language and transform them into other. Chomsky (1965, pp. 15-16) claims that “Generative grammar must be a system of rules that can innumerate or generate an infinitely large number of structures.” He has also argued that many of the properties of a generative grammar arise from an ‘innate’ universal grammar. In other words, generative grammar is certainly powerful enough in principle to serve as model for the grammatical description of natural language systems. Similarly, a generative grammar is transformational according to Chomsky that means rules transform or ‘map’ a sentence into another sentence.

Similarly, Yadav (2008, p. 107) says, “The transformational – generative grammar is a model of the native speaker’s competence which contains the sets of rules which can generate all and only grammatical sentences of a language and a sentence into another sentence.”

Most versions of generative grammar characterize sentences as either grammatically correct (also known as well formed) or not. Thus, a generative grammar of a language attempts to give a set of rules that will correctly predict which combinations of words will form grammatical sentences. In most approaches to generative grammar, the rules will also predict the morphology of sentences.

Grammar in its broadest sense is said to hold different levels of analysis which includes four levels of language, viz. phonology, morphology, semantic and syntax.

Out of them, morphology is the study of ways and method of grouping sounds into sound-complexes or words of definite, distinct conventional meaning. On the other hand, it is the study of the construction in which sounds forms appear among the constituents. In the same way, morphology studies the patterns of formation of words by the combination of sounds into minimal distinctive units of meaning called morphemes. A morpheme cannot be broken up because it will no longer make sense if it is, e.g. a morpheme ‘bat’ is made up of three sounds: /b/, /æ/ and /t/. if this combination broken up, it will no longer carry the meaning of ‘bat’. Words can be made up of single morpheme such as ‘bat’ or combination of morphemes e.g. ‘bats’ is made up of two morphemes: ‘bat’+ ‘s’. Likewise to pluralize a singular noun into plural one, the bound morpheme has been attached to the stem. Therefore, pluralization is the part of morphology.

1.1.7 A Brief Introduction to Pluralization

Pluralization can be defined as a part of morphological processes by which the bound morpheme has been attached on the stem. In the other words, the linguistic process of transferring the singular form into the plural ones is called pluralization. It is also known as the process of word formation; however, there are various ways in which the morphological processes can be supplied. Such morphological or word formation processes are as follows:

Affixation	Reduplication
Borrowing	Conversion
Compounding	Coinage
Blending	Suppletion
Acronymy	Internal Change
Shortening	Onomatopoeia
Back Formation	Cliticization

(Adapted from Yadav, 2004, p.156)

The pluralization process may differ from one language to another but this very linguistic process exists in all languages of the world. It is impossible to accomplish all linguistic objectives except using this part of grammars. Hence, pluralization is

seemed to be non-redundant from the perspective of linguistic function. Usually, the plural of a noun is formed by adding – s/-es suffix to the singular; e.g. stick – sticks, boy – boys, house – houses, etc. in English but singular verbs are changed into plural by deleting s/es from them; e.g. writes – write, goes – go etc. Likewise, some words are transformed into plural from singular through the internal change and suppletion; such as, man – men, tooth – teeth, was – were, am/is – are, ox – oxen, etc. The processes of pluralization in English can be revealed on the basis of three levels.

i. Word level

Lexis or words level pluralization can be made by adding-s/es suffix in the noun, removing s/es from verb and changing alphabets through the internal change or suppletion. For examples; boy – boys, cow – cows, lady – ladies, fly – flies, man – men, mouse – mice, dormouse – dormice. Likewise, verbs can also be pluralized as in is/am – are, was – were, writes – write, goes – go, etc.

ii. Phrase Level

A group of words without a finite verb, especially, one that forms part of a sentence, is known as phrase. Pluralization can be made in this level as in the following examples; a boy – two boys, a ball – many balls, a goat – three goats, a book – several books.

iii. Sentence Level

Pluralization process is also used in the sentence level as in the following examples;

A bird is sitting on the tree. (Singular)

Birds are sitting on the tree. (Plural)

A goat is grazing in the ground. (Singular)

Goats are grazing in the ground. (Plural)

A man is singing the song. (Singular)

Men are singing the song. (Plural)

1.1.8 Introduction and Classification of Nouns

The word 'noun' simply signifies the name of a person, place or thing either existing or non-existing entities of the world and spiritual or abstract feeling of human beings. Generally, the noun can be classified into two categories; viz. countable and uncountable in English. Most nouns are count nouns i.e. they can occur in both the singular or in the plural. Most count nouns have the regular '-s' plural which is formed by adding 's' to the singular. For examples; cow – cows, dog – dogs, book – books, etc. However, we can somewhat be counted with the use of a determiner and changed the count nouns into plural form. The determiners such as a, an, two, many, some, etc. can be taken before the countable nouns and can have a plural form. For examples;

Countable Nouns	singular	plural
man	a man	many men
book	a book	some books
girl	a girl	three girls
cup	a cup	two cups
group	a group	four groups
egg	an egg	some eggs

(Normally, common and collective nouns are countable.) On the contrary, an uncountable noun stands for something such as material, quality, that cannot take such determiners as (a, an, two, many, some, etc.) and cannot be used in the plural; as,

rice	wood	truth
milk	paper	honesty
water	news	information

But, somehow we can use the quantifier determiner as 'some' to make a singular form into plural of an uncountable noun; as,

some gold

some water

some rice

some paper

There are five kinds of noun, they are as follows:

i. Proper Noun

A proper noun simply refers to the name used for one special person, place or thing as a distinct form, e.g., Preksha (the name of one special person), Nepal (a country), Ilam (a place), Munamadan (a book), Damak (a city), Koshi (a river) etc.

A proper noun is said to be used as a common noun while it signifies the quality of a person, e.g., Balkrishna Sam is the Shakespeare of Nepal. Devkota is the Wordsworth of Nepal. Ramkrishna Dhakal was called the Narayan Gopal once upon a time of Nepalese singers. Here, all these three sentences have carried the quality of Shakespeare, Narayan Gopal and Wordsworth. So, they are used as a common noun.

A proper noun is to become a common noun if it denotes some class of person, variety of thing and some ranks, kinds or types. Hence, common noun is a fundamental asset of proper noun in the sense that, e.g., river is a common noun within which 'Koshi' as a part of the same river can occur as a proper noun and so forth.

ii. Common Noun

A common noun is the name which indicates no one person, place or thing in particular but can be used as a common or any member of a class; e.g., river, tree, book, country, cow, man, house, school etc. Common noun can be all transformed into plural in English. For examples; cow – cows, book – books, tree – trees, man – men, country – countries, etc.

iii. Collective Noun

A collective noun is to be one that is singular in form but stands for many individuals as a group; e.g., class, crowd, team, group, bunch, etc. A collective noun may somehow have a common noun by virtue of it may have a plural form as,

A class of students – collective noun – common noun (singular)

Classes of students – collective noun – common noun (plural)

Here, a class or classes consisted the many individual students, that is to say common nouns can be found within collective noun in term of plural form.

iv. Material Noun

A material noun denotes the matter or substance of which things are made; as, milk, salt, oil, water, sand, gold etc. Such nouns cannot be changed into plural form in general sense. For examples; salt – *salts, water – *waters, stone – *stones, etc.

v. Abstract Noun

An abstract noun usually denotes the name of a quality, action or state considered apart from the object to which it belongs. For examples; truth, happy, love, freedom, beauty, kindness, etc. An abstract noun can just be felt the quality or state existing within a person, thing or object as the spiritual and mental realization but cannot be seen or touched. And others aforementioned kinds of nouns that exist in material forms can be seen, touched and felt.

1.1.9 Rules of Pluralization in English

The noun simply refers to the name of a person, thing, object or place. Basically, noun can occur in two ways in terms of number in English i.e. singular and plural. The singular noun can be defined as denoting one person, thing, object or single entity whereas the plural noun can be signified as denoting more one person, thing, object or some particular entities. In Bantawa, there is also occurred the dual number in personal pronoun as a distinctive way as in Nepali which refers to two persons, things or objects. But such case as duality as personal pronoun is not to be happened in English.

There are different ways of rule of pluralization in English according to Leech and Svartvik (1975, pp. 265-68). They can be specified with the following examples:

i. Some nouns which in the singular end in the voiceless /θ/ or /f/ sound (spelled ‘-th’ and ‘-f’) can be changed to the corresponding voiced sounds as /ð/ or /v/ in the plural, before the regular /z/ ending.

a. Nouns in ‘-th’

With a consonant before the ‘-th’, the plural is regular as in month /mʌnθ/ - months /mʌnθs/ in one way, in another way, with a vowel before the ‘-th’, the plural is also often regular, as with cloth – cloths, death – deaths, faith – faiths; but in one or two cases the plural has voicing as in mouth /maʊθ/ – mouths /maʊðz/, path /pɑːθ/ – paths /pɑːðz/. In several cases, we can find both regular and voiced plurals. For examples; oath /oʊθ/ – oaths /oʊðz/, truth /truːθ/ – truths /truːðz/, wreath /riːθ/ – wreaths /riːðz/, etc.

b. Nouns in ‘-f’(e)

The nouns which in the singular end in the voiceless /f/ sound (as spelled ‘-f/-fe’) can be changed to the corresponding voiced plurals /vz/ spelled as ‘-ves’. For examples; calf – calves, wolf – wolves, half – halves, loaf – loaves, self – selves, elf – elves, sheaf – sheaves, life – lives, knife – knives, wife – wives, thief – thieves, shelf – shelves, leaf – leaves, etc.

Other nouns ending in ‘-f’ and ‘-fe’ have only the regular plural /fs/ by adding merely ‘-s’ to the last part. For examples; chief – chiefs, safe – safes, belief – beliefs, roof – roofs, cliff – cliffs, gulf – gulfs, proof – proofs, handkerchief – handkerchiefs, etc.

c. One noun ending in ‘-se’ has the irregular plural pronunciation as /-ziz/ by adding ‘-s’ to the last part; as, house /haʊs/ – houses /haʊziz/.

ii. There are some nouns which can be pluralized by adding ‘-en’ to the singular (with or without vowel change); as, ox /ɒks/ – oxen /ɒksn/ child /tʃaɪld/ – children /tʃɪldrən/, brother /brʌðə/ – brethren /breðrɪn/ in the special sense ‘fellow members of a religious society’, otherwise regular brothers.

iii. There are a few nouns which can be pluralized by changing the inside vowel instead of an ending. For examples; foot /fʊt/ – feet /fi:t/, tooth /tuːθ/ – teeth /tiːθ/.

goose /gu:s/ – geese /gi:s/, man /mæn/ – men /men/, louse /la s/ – lice /lais/, mouse /ma s/ – mice /maɪs/, woman /w ɪ m ɪ n/ – women /wɪmɪn/, etc.

iv. Some nouns denoting a tool, instrument or article of dress consist of two equal parts which are joined together.

a. Names of tool and instrument have two parts forming a kind of pairs as,

binoculars	tongs
spectacles	pliers
scissors	bellows
pincers	glasses
scales	shears

Here, the names of instrument and tool can be turned into ordinary count nouns by means of pair of. For examples;

There are two pairs of glasses on the tables.

Which pair do you want?

I'd like a pair of scissors.

b. Names of certain articles of dress; as,

jeans	trousers
pants	drawers
shorts	pantaloons
tights	pyjamas(BrE)
breeches	pajamas(AmE)

v. Some nouns can be used both with a singular and plural meaning without change, for example; a sheep-many sheep, etc. There is great variation like, sheep as an unchanged animal name/s however, such animal names are to be regular and changed as in bird, cow, hen, eagle, rabbit, etc. We can change these nouns into plural by adding '-s' to the last or by supplying the cardinal numbers of determiner. For

examples; bird-birds /two birds, hen-hens/three hens, etc. Always unchanged nouns are; deer, grouse, sheep, salmon, plaice, etc. Usually unchanged are as in pike, moose, trout, carp; like, two trout etc.

a. Both regular and the unchanged plurals are: antelope, reindeer, fish, flounder and heering. For examples; Reindeer live in cold northern regions. Two heering (s).

b. Series and species can occur as either singular or plural, e.g., he gave me a one series/two series of lectures.

vi. In most compounds the ending is added by '-s' to the last part. For examples; assistant director – assistant directors, boy friend – boy friends, break down – break downs, check-up – check-ups, grown-up – grown-ups, sit-in – sit-ins, stand-by – stand-bys, take-off – take-offs etc.

a. But a few compounds take the ending '-s' after the first part: e.g., notaries public, passers-by, etc.

b. Few compounds have both the first and the last part in the plural: e.g., men servants, women doctors, etc.

vii. In some words borrowed from foreign languages, foreign plurals are occurred instead of regular plurals. With other foreign words, both a regular plural and a foreign plural can occur. Foreign plurals tend to be commoner in technical usage, whereas the '-s' plural is more natural in everyday language. Like as, formulas (general, specially in scientific use) but formulae (in mathematic), antennas (general and in electronics) but antennae (in biology).

Moreover, some nouns which have foreign plurals are as follows:

a. Nouns in '-us' (Latin)

The foreign plural is formed by replacing '-i' /aɪ/ in the place of '-us' in singular noun as in stimulus /stim 1 s/ – stimuli /stim 1aɪ/.

b. Only regular plural '-es' is added after '-us' in singular noun, such as; bonus – bonuses, campus – campuses, chorus – choruses, circus – circuses, virus – viruses, etc.

c. Both plurals: Cactus – cactuses /cacti, focus – focuses /foci, nucleus –nucleuses /nuclei, radius – radiuses /radii, terminus – terminuses /termini, syllabus – syllabuses /syllabi, etc.

Only foreign plural: alumnus – alumni, bacillus – bacilli, stimulus – stimuli, etc.

viii. Nouns in ‘-a’ (Latin)

a. The foreign plural is ‘-ae’(pronounced as /i:/) as in alumna-alumnae.

b. Only regular plural (-as): area – areas, arena – arenas, dilemma – dilemmas, drama – dramas, etc.

c. Both plurals: formula – formulas/formulae, antenna – antennas/antennae, etc.

Only foreign plural: alga – algae, larva – larvae, etc.

ix. Nouns in ‘-um’ (Latin)

a. The foreign plural is being formed by adding ‘-a’/ / in the place of ‘-um’ in singular noun, as in curriculum – curricula.

b. Only regular plural: album – albums, museum – museums, forum – forums, stadium – stadiums /stadia, ultimum – ultimatums or ultimata, etc.

c. Both plurals: medium – mediums/media, aquarium – aquariums/aquaria, memorandum – memorandums/memoranda, symposium –symposiums/symposia, etc.

x. Nouns in ‘-ex’, ‘-ix’ (Latin)

a. The foreign plural is formed by adding ‘-ices’ in the place of ‘-ex’ in singular noun and pronounced /ɪsi:z/, as in index – indices, codex – codices, etc.

b. Both regular and foreign plurals: apex – apexes/apices, appendix – appendixes/appendices, matrix – matrixes/matrices, etc.

xi. Nouns in ‘-is’ (Greek)

The foreign plural is made by putting ‘-es’ in the space of ‘-is’ in singular noun and pronounced as /-i:z/, as in basis – bases.

a. Regular plurals: metropolis – metropolises, analysis – analyses, axis – axes, crisis – crises, diagnosis – diagnoses, ellipsis – ellipses, hypothesis – hypotheses, oasis – oases, parenthesis – parentheses, synopsis – synopses, thesis – theses, etc.

xii. Nouns ‘-on’ (Greek)

The foreign plural can be made by inserting ‘-a’/ / in the space of ‘-on’ in the singular noun, such as, in criterion – criteria, phenomenon – phenomena, etc.

a. Only regular plurals: demon – demons, electron – electrons, neutron – neutrons, proton – protons, etc.

b. Both plurals: automaton – automatons/automata, schema – schemas/schemata, etc.

Furthermore, some other rules of pluralization in English are given by Wren and Martin (2011, pp.10-13). They are as follows:

- i. Generally, the rule of plural number can be formed by adding ‘-s’ to the singular. For examples; cow – cows, boy – boys, girl – girls, pen – pens, book – books, desk – desks, etc.
- ii. Some nouns can be formed the plural by adding ‘-es’ to the singular nouns that ending in ‘-s’, ‘-sh’, ‘-ch’ (soft), or ‘-x’. For examples: class – classes, kiss – kisses, brush – brushes, dish – dishes, watch – watches, match – matches, branch – branches, box – boxes, tax – taxes, etc.
- iii. Most nouns can be made the plural by supplying ‘-es’ to the singular nouns that are ending in ‘-o’ as in mango – mangoes, potato – potatoes, buffalo – buffaloes, cargo – cargoes, hero – heroes, negro – negroes, volcano – volcanoes, echo – echoes, etc.
- iv. Some nouns can be formed the plural by changing ‘-y’ into ‘-i’ and added ‘-es’ if they are ending in ‘-y’ and preceded by a consonant; as, lady – ladies, baby – babies, army – armies, city – cities, story – stories, pony – ponies, etc.
- v. There are a few nouns which can be made their plural by merely adding ‘-s’ if they are ending in ‘o’ as in photo – photos, logo – logos, kilo – kilos, solo –

solos, commando – commandos, piano – pianos, dynamo – dynamos, quarto – quartos, ratio – ratios, stereo – stereos, momento – momentos, canto – cantos, etc.

vi. There are certain collective nouns which are always used as plurals though they are singular in form as, cattle, gentry, people, poultry, vermin. For examples;

Who are those people (=person)?

Whose are these cattle?

There are few gentry in this town.

These poultry are mine.

Vermin destroy our property and carry disease.

Note: ‘people’ as a common noun means a ‘nation’ and is used to both

Singular and plural as,

The Japanese are a hard-working people.

There are many different peoples in Europe.

vii. A compound noun can generally be formed its plural by adding ‘-s’ to the principal word. For examples; son-in-law – sons-in-law, daughter-in-law – daughters-in-law, commander-in-chief – commanders-in-chief, coat-of-mail – coats-of-mail, step-son – step-sons, step-daughter – step-daughters, maid-servant – maid-servants, man-of-war – men-of-war, passer-by – passers-by, looker-on – lookers-on, etc.

viii. There are some nouns taken from foreign languages keep their original plural form; as,

a. From French-

madame (madam) – mesdames, monsieur – messieurs.

b. From Italian-

bandit – banditti (or bandits)

c. From Hebrew-

cherub – cherubim(or cherubs), seraph – seraphim(or seraphs).

1.2 Review of Related Literature

Many linguistic comparative research works have been conducted on different languages under the Department of English Education, T.U., Kirtipur, Kathmandu. However, there is no research that compares and contrasts the pluralization between Rai Bantawa and English. Hence, an attempt is made here to review the related literature carried out on pluralization.

Rai (2004) conducted a research entitled "A comparative study of English and Rai Bantawa kinship terms." The objectives of his study were to compare and contrast Bantawa and English kinship terms. He found that English has not as much as kinship term as Bantawa has in comparison. There is no distinction between male and female ego except 'Husband' and 'Wife' in English whereas Bantawa has. In English, no terms exist to show elder and younger whereas Bantawa has such terms. The major finding in his study was that most of relations are addressed only by name in English but almost all relations are addressed by kinship terms in Bantawa.

Sah (2007) did a comparative study on "Pluralization in English and Bajjika." The main objective of the research was to differentiate the processes of pluralization in Bajjika and English. The suffix 'sa' is added in a singular countable noun and written separately in Bajjika; was the salient finding in his study. But the suffix which is used to pluralize a single noun is written together in English. He also found that there are limited numbers of rules of pluralization of nouns in Bajjika but this is not the case in English.

Poudel (2007) carried out a comparative study on "Negative and interrogative transformation in English and Bantawa language." The objectives of the study were to find out the processes of negative and interrogative transformation in Bantawa language and to compare and contrast them with those of English. In his study, he found that the negative and interrogative transformation systems in Bantawa and English are different in many respects that the suffixes '-n', '-nin' and 'man-' are the negative markers in Bantawa but the negative marker in English is 'not'. Such negative markers are added to the verb in Bantawa whereas the negative marker 'not'

is added after the auxiliary verb in English. Usually, the wh-words occur at the beginning of the sentence in English but they occur after the subject in Bantawa.

Serma (2008) did a comparative study entitled “Pluralization in English and Limbu.” The main objectives of his research were to find out the processes of pluralization in Limbu, and to compare and contrast those with that of English. The major finding in his study was that, the suffixes ‘-si’ and ‘-ha’ are added to the dual and plural forms while transforming a singular noun into plural in Limbu language. But the form of verb is also changed according to the subject. Sometimes, both determiners ‘*y rik*’ and suffix ‘-ha’ are used to pluralize a singular noun into a plural in Limbu. He concluded that there are limited number of rules of pluralization of nouns in Limbu and easier than that of English.

Yadav (2008) carried out research on “Pluralization of nouns in English and Maithili.” The objectives of the study were to pinpoint the similarities and differences between English and Maithili nouns related to the processes of pluralization. He found that the suffix ‘*sab*’ is added to a singular noun while transforming into a plural one, and the determiner ‘*bahut*’ is also used to change singular nouns into plural in the Maithili language. He also found that the plural suffix ‘*lokain*’ is only used with human nouns for honorificity, not with all in the Maithili language. And he concluded that there are a limited number of rules of pluralization of nouns in Maithali but this is not the case in English.

Rai (2009) did a comparative research on “Subject-verb agreement in English and Bantawa.” The main objectives of the study were to identify the subject-verb agreement in Bantawa and to find out the similarities and differences between these two languages. In his study, he found that the verbs in the Bantawa language are free from the criteria of number besides personal pronouns and such pronouns are used with their peculiar verb if they function as subjects. The suffixes ‘- ’, ‘-c ’, ‘-c c ’, ‘-ci’, ‘-ink ’ and ‘-in’ are added after the verb root to agree with their definite personal pronouns, the prefix ‘*am-*’ is added to make verb honorific before verb root to agree with honorific subject. He has also mentioned that Bantawa sentences are produced in SOV structure, and singular, dual and plural number exist in relation to

personal pronoun whereas English sentences are formed under SVO structure and have singular and plural number only. Overall, he concluded that Bantawa verbs are not confined on the basis of the number of subject except personal pronoun.

Tamang (2009) made a comparative study entitled “Pluralization in English and Tamang.” The objectives of the research were to identify the pluralization system in Tamang and to compare and contrast it with that of English. He found that the singular nouns in Tamang are pluralized by adding the suffixes like *-dugu/-jugu*, *-gaade/-kaade*, *-na/-ni*, *-uttu* and *-begal* to them. He has also found that the singular pronouns are pluralized using the suffixes like *-na/-ni* and *-gaade/-kaade*.

Rai (2010) carried out a research work entitled “Verbal affixation in English and Bantawa.” The principal objectives of the study were to identify the similarities and differences in verbal affixation between these two languages. He found that the prefixes ‘*t -*’, ‘*-*’, ‘*ni*’ and ‘*m -*’ are the person markers as agent whereas the prefix ‘*-*’ and ‘*man-*’ are the non-past and past negative markers. He has also found that the suffixes ‘*-ni*’, ‘*-ka*’, ‘*-na*’, ‘*-u*’, ‘*-ci*’ or ‘*-ca*’, ‘*-nin*’, ‘*-in*’ etc. are the person markers as the patient. Similarly, the suffixes ‘*-n*’ or ‘*-nin*’ as the non-past negative markers whereas ‘*-do*’ or ‘*-da*’ as the past tense negative markers but ‘*’*’, ‘*-y*’ and ‘*-ya*’ are the progressive marker suffixes. He summed up that Amchoke Bantawa has more number of verbal affixes in comparison to English and they are more complex.

Rai (2010) conducted a research entitled “Challenges faced by Bantawa learners learning English as a foreign language.” He aimed to find out the challenges of Bantawa learners of EFL. The major findings in his study were several challenges related to; interests of the Bantawa learners, mother tongue, teaching techniques and methods, comprehension of Bantawa learners, home-work and evaluation system, such challenges are devised due to; poor economic condition of school, lack of enough exposure in English, lack of interests of the Bantawa students to learn English, government policy, willingness of DEO (District Education Office)/school and the society.

Though some research has been carried out on Rai Bantawa and English no study is concerned to the pluralization of Amchoke dialect of Bantawa. So, the present study

is different from the existing research works in such way that it enlightens more precisely on Amchoke Bantawa pluralization.

1.3 Objectives of the Study

The main objectives of the present study were as follows:

- i. To identify the processes of pluralization in Bantawa language.
- ii. To compare and contrast the processes of Bantawa pluralization with that of English.
- iii. To suggest some pedagogical implications.

1.4 Significance of the Study

This study will be significant to the people who want to conduct research on Bantawa language as indigenous and endangered languages of Nepal. We can hardly get written books and documents regarding this language. Therefore, it will be an extra aid or document on Bantawa language and literature. Similarly, this will be predominantly significant not only for Rai Bantawa speakers but also for language planners, syllabus designers, textbook writers, teachers, students, linguists and scholars as well. No research has yet been carried out on the topic Pluralization in Bantawa language under the department. That's why, it will be more significant.

CHAPTER TWO

METHODOLOGY

The following methodology was adopted to accomplish the objectives of the present study.

2.1 Sources of Data

The researcher collected the data from both primary and secondary sources.

2.1.1 Primary Sources of Data

The primary sources of data were native speakers of Bantawa language of Chulachuli VDC of Ilam district. Being a native speaker, the researcher was the source of primary data too.

2.2.2 Secondary Sources of Data

The secondary sources of data were taken from different books, documents, journals, theses etc. The main sources of secondary data were: Chomsky (1965), Leech and Svartvik (1975), Rai (1985), Epple (2003), Kumar (2007), Yadav (2008), Doornenbal (2009), Wren and Martin (2011), Bantawa (2055).

2.2 Sampling Procedures

The sample size of the study was only forty Bantawa native speakers of Chulachuli VDC of Ilam district. The researcher used the non-random purposive sampling procedure to collect the data. A questionnaire was prepared as regarding the words of nouns and personal pronouns to withdraw information on pluralization processes of Bantawa language from the native speakers. English sentences were used as the reference for the data collection.

2.3 Tools for Data Collection

A questionnaire was used as the research tool to obtain the required information for the study (See Appendix V-VI). Structured interview was also used on the basis of predetermined selected words.

2.4 Processes of Data Collection

The following stepwise procedures were adopted to collect required data.

- i. A research tool (a set of questionnaire) was developed.
- ii. The selected area was visited and was developed rapport with the Bantawa natives.
- iii. The informants were encouraged by explaining the objectives and relevance of study in a very clear and simple language.
- iv. The native speakers of the locality were engaged in the daily conversation and were noted down their relevant responses.
- v. A set of questionnaire was provided to the selected literate informants and they were asked to translate English sentences into their mother tongue.

2.5 Limitations of the Study

The limitations of the study were as follows:

- i. The total sample size of this study was limited only to forty Bantawa native speakers of the Chulachuli VDC of Ilam district.
- ii. The study focused only the processes of Pluralization in Bantawa language with reference to English.
- iii. The study of Pluralization was limited only to noun and personal pronoun of Bantawa and English languages.
- iv. The study was descriptive in nature.

CHAPTER THREE

ANALYSIS AND INTERPRETATION

This chapter primarily deals with the analysis and interpretation of the data collected from the informants involved in the study. Firstly, the analysis of the rules of pluralization in English has been done on the basis of secondary data. Secondly, the processes of Bantawa pluralization have been analyzed and interpreted on the basis of the primary data collected from the forty Bantawa native speakers of Chulachuli VDC of Ilam district. Later on, the analysis and interpretation of the collected data have been presented descriptively and comparatively with the help of tables, diagrams and illustrations for making the study more valid and objective. This chapter consists of the comparison and contrast in the processes of pluralization in Bantawa language with those of English. Some points of the similarities and differences have been drawn from the processes of pluralization in English and Bantawa with illustrations after comparing data.

3.1 Pluralization in Bantawa language

The processes of pluralization of nouns in Bantawa language are presented as follows:

3.1.1 Pluralization in Proper Noun

A proper noun is the name used for one special person, thing, place or object. For examples;

Singular	Dual	Plural
Preksha (Preksha)	* Prekshaci
Nepala (Nepal)	* Nepalaci
Ilama (Ilam)	* Ilamaci
namlen (sunday)	* namlenci
Munamadana (Munamadan)	*Munamadanaci
Koshi (Koshi)	* Koshici
walim (shrawan)	* walimci

Tihara (Tihar)	.....	* Tiharaci
Muslima (Muslim)	.....	* Muslimaci

Normally, a proper noun in Bantawa language cannot be transformed into the dual and plural forms. The asterisks (*) given above the words designate that they are never pluralized in Bantawa and English as well. But the one remarkable thing in Bantawa singular proper noun is that the suffix ‘-a’ is added after the naming words whether they name as one particular sect, place, book, feast, etc. and elsewhere are the same way as in Nepali words. For examples;

Nepala ankao ha hon.

Preksha Ilamada yu .

Walimada baddhe wa/jhari ta.

3.1.2 Pluralization in Common Noun

A common noun is the name that can be used for any member of a class. In other words, the noun which shows the common features of the animals, objects and things is known as a common noun. For examples;

Singular	Dual	Plural
khiplabhu (book)	khiplabhu ci
c ^h aplu (pen)	c ^h apluci
khim (house)	khimci
sandiwa (teacher)	sandiwaci
pit (cow)	pitci
ya wa (river)	ya waci
tayami (student)	tayamici
m na (man)	m naci
ha hon (country)	ha honci
s ta (tree)	s ta ci

tayakhim (school) tayakhimci

The words listed above are all common nouns. In case of Bantawa language, the plural can be made by adding suffix ‘-ci’ at the end of singular in all common nouns. Despite that, the duality cannot be occurred in such nouns. However, furthermore, common nouns are pluralized as follows:

Bantawa	English
hwatak khimci	two houses
sumkatak m naci	three men
baddhe s ta ci	many trees
hwatak tayakhimci	two schools
baddhe khiplabhu ci	many books
sumkatak pitci	three cows

These all listed words are also referred as the common nouns. By following the above examples, the cardinal numbers of determiner ‘hwatak’ and ‘sumkatak’ are to be attributed as the dual and plural numbers of common noun in Bantawa language. Similarly, the quantifier determiner ‘baddhe’ also functions as the plural number in common nouns.

3.1.3 Pluralization in Collective Noun

The noun which functions like a single entity but contains more than one person, thing, and object etc. is called a collective noun.

Singular	Dual	Plural
du (class)	du ci
khimpa (family)	khimpa ci
hudda (group/team)	huddaci
jhumumuwa (crowd)	jhumumuwaci
bhu (pile)	bhu ci

y mukhatup (committee)	.....	y mukhatupci
kacikhim (association)	.....	kacikhimci
yayokhup (council)	.....	yayokhupci

These examples vividly denote that a collective nouns can be transformed into the plural number by comprising the suffix ‘-ci’ to the last part of singular number in Bantawa language though the dual number cannot occur. Moreover, the collective noun can also be used in the plural form by using the determiners as given in the following manner. For examples;

Bantawa	English
hwatak du ci	two classes
sumkatak huddaci	three groups
baddhe jhumumuwaci	many crowds
hwatak y mukhatupci	two committees
sumkatak yayokhupci	three councils

By inspecting the above examples, the cardinal numbers of determiner ‘hwatak’ and ‘sumkatak’ have overtly designated as the dual and plural numbers of collective noun in Bantawa language whereas the quantifier determiner ‘baddhe’ has also been used to function as the plural number.

3.1.4 Pluralization in Material Noun

The noun that signifies the matter or substance of which things are made is a material noun. There are some material nouns which cannot be changed into dual and plural forms in Bantawa language:

Singular	Dual	Plural
ompiwa (milk)	baddhe ompiwa
j m (salt)	baddhe j m

ca?wa (water)	.....	baddhe ca?wa
bakha (clay)	.....	baddhe bakha
lemc ^h okwa (sugar)	.....	baddhe lemch ^h okwa
caju (rice)	.....	baddhe caju
l tak (stone)	.....	baddhe l tak
a?wa (oil)	.....	baddhe a?wa

In case of material noun in Bantawa language, it cannot be changed into dual number even by using the cardinal number of determiner ‘hwatak’. That is to say, it does have the same process as in proper noun with unchanged dual form. Likewise, in case of plural form of material noun in Bantawa language, neither it can take the suffix ‘-ci’ nor the cardinal number of determiner ‘sumkatak’. However, it can yield the plural meaning of unspecified quantity of noncount material nouns by using only the quantifier determiner ‘baddhe’ plus same word as in singular form.

3.1.5 Pluralization in Abstract Noun

An abstract noun refers to some quality, state or action apart from anything possessing the quality. For examples;

Singular	Dual	Plural
somtuk (love)	* somtukci
n anuma (happy)	* n anumaci
taya (mind)	* tayaci
khannu (beauty)	* khannuci
suma (death)	* sumaci
c ^h a (truth)	* c ^h a ci
letmaju (freedom)	* letmajuci

Generally, an abstract noun cannot be transformed into the dual and plural numbers in Bantawa as in English.

Some more examples of abstract nouns are as follows:

Quality: cerumpa (cleverness), cukmaju (color), bhan (height), etc.

State: n anuma (pleasure), mantokkaba (poverty), c^hekmaju (bondage), etc.

Action: kaba (laughter), c^henmaju (choice), taya (education), tu maju (movement), etc.

3.2 Similarities and Differences between Bantawa and English Pluralization

The researcher studied the collected data and then compared Bantawa and English pluralization systems which are presented as follows:

3.2.1 Pluralization in Proper Noun

A proper noun is the name especially used for single person, place, thing or object.

The processes of pluralization in proper noun are given in the following table:

Table No.2: Pluralization in Proper Noun

Singular		Dual		Plural	
Bantawa	English	Bantawa	English	Bantawa	English
Preksha	Preksha	.....	.....	.....	.....
Namlen	Sunday	.....	.....	.....	.....
Nepala	Nepal	.....	.....	.....	.....
Koshi	Koshi	.....	.....	.....	.....
Ilama	Ilam	.....	.....	.....	.....
Munamadana	Munamadan	.....	.....	.....	.....
Walim	Shrawan	.....	.....	.....	.....
Tihara	Tihar	.....	.....	.....	.....
Muslima	Muslim	.....	.....	.....	.....

Proper nouns cannot be changed into plural number in Bantawa language and the same case happens in English as well.

3.2.2 Pluralization in Common Noun

A common noun is the name used for any member of a class or kind which introduces the common features of the animals, objects and things in both English and Bantawa languages. The processes of polarization in common noun are shown in the following table:

Table No.3: Pluralization in Common

Singular		Dual		Plural	
Bantawa	English	Bantawa	English	Bantawa	English
khiplabhu	book	.....	.....	khiplabhu ci	books
m na	man	.....	.....	m naci	men
khim	house	.....	.....	khimci	houses
ya wa	river	.....	.....	ya waci	rivers
sandiwa	teacher	.....	.....	sandiwaci	teachers
ha hon	country	.....	.....	ha honci	countries
c ^h aplu	pen	.....	.....	c ^h apluci	pens
tayami	student	.....	.....	tayamici	students
pit	cow	.....	.....	pitci	cows
s ta	tree	.....	.....	s ta ci	trees
tayakhim	school	.....	.....	tayakhimci	schools
cu?ju	rat	.....	.....	cu?juci	rats

All these above words given in the table are common nouns which are changed into only the plural forms by adding the suffix ‘-ci’ to the singular form in Bantawa language whereas the suffixes ‘-s’ and ‘-es’ are used in English plurals which are identical to Bantawa suffix ‘-ci’ as the plural forms. But the dual number cannot be made in both languages. Furthermore, we can also pluralize Bantawa singular common noun by using some determiners as in following ways:

Bantawa	English
hwatak m naci	two men
sumkatak khimci	three houses

baddhe s ta ci	many trees
hwatak tayakhimci	two schools
baddhe khilabhu ci	many books
sumkatak pitci	three cows

3.2.3 Pluralization in Collective Noun

The collective noun refers to single entity but contains more than one person, thing and object etc. The pluralization systems in collective noun are shown in the following table:

Table No. 4: Pluralization in Collective Noun

Singular		Dual		Plural	
Bantawa	English	Bantawa	English	Bantawa	English
du	class	.....	.....	du ci	classes
jhumumuwa	crowd	.....	.....	jhumumuwaci	crowds
khimpa	family	.....	.....	khimpa ci	families
bhu	pile/heap	.....	.....	bhu ci	piles
y mukhatup	committee	.....	.....	y mukhatupci	committees
kacikhim	asociation	.....	.....	kacikhimci	associations
hudda	group/team	.....	.....	huddaci	groups
yayokhup	council	.....	.....	yayokhupci	councils

These examples prove that the collective noun can be transformed into plural by adding the suffix ‘-ci’ to the singular number in Bantawa language whereas the suffixes ‘-s’ and ‘-es’ in English. Apart from this, collective nouns can also be used in the plural forms by using the determiners as in the following ways.

Bantawa	English
hwatak du ci	two classes
sumkatak huddaci	three groups
baddhe jhumumuwaci	many crowds
hwatak y mukhatupci	two committees
sumkatak yayokhupci	three councils

3.2.4 Pluralization in Material Noun

The noun that attributes to the matter or substance of which things are made is a material noun. In Bantawa language, a material noun cannot normally be changed into the plural number but somehow, it can be possible by using plural marker ‘unni’ with unspecified quantity of noncount nouns as in the following table:

Table No. 5: Pluralization in Material Noun

Singular		Dual		Plural	
Bantawa	English	Bantawa	English	Bantawa	English
ca?wa	water	.....	.....	unni-ca?wa	some water
ompiwa	milk	.....	.....	unni-ompiwa	some milk
bakha	clay	.....	.....	unni-bakha	some clay
caju	rice	.....	.....	unni-caju	some rice

In English, the material nouns are not changed into the plural forms, however, by using the plural marker ‘some’, they are used with plural count nouns as well as noncount nouns. For examples; some lamps, some islands, are count nouns but some water, some juice, some furniture are noncount nouns. In addition to it, by using the plural marker ‘baddhe’, material nouns also give the meaning of plural noncount nouns. For example; baddhe bakha, baddhe a?wa, etc.

3.2.5 Pluralization in Abstract Noun

An abstract noun denotes some quality, state or action apart from the object to which it belongs. In general, the abstract noun cannot be changed into the plural numbers in Bantawa and English languages.

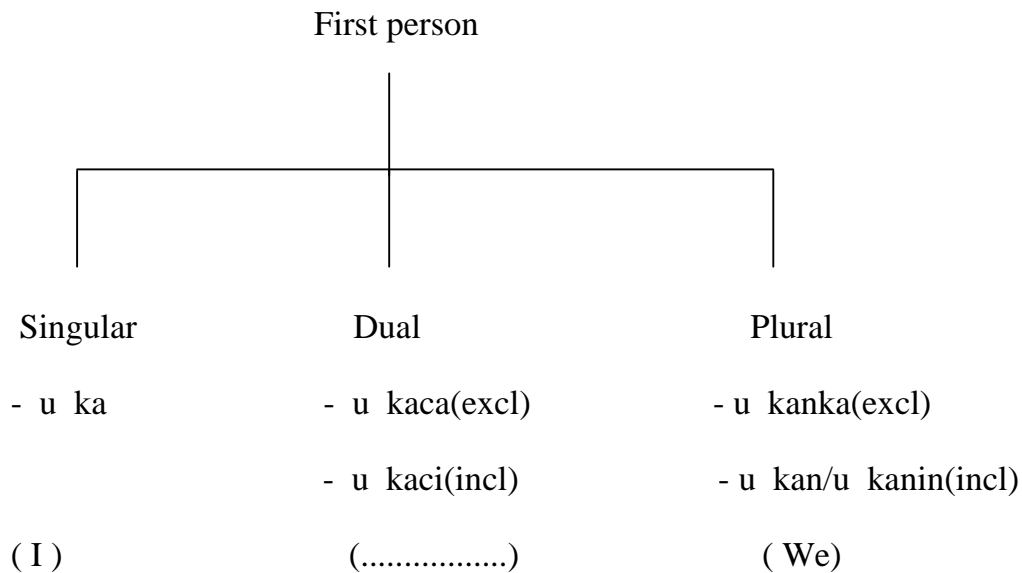
3.3 Pluralization in Personal Pronoun

The term ‘pronoun’ refers as to a word used in the place of noun. Hence, the pronoun which stands for person is called personal pronoun. Personal pronouns can be categorized into three ways in terms of number viz. first person, second person and third person, etc.

3.3.1 Pluralization in First Personal Pronoun

The pronouns which denote the person/s speaking are said to be the first personal pronoun. The following diagram has shown the processes of pluralization in the first personal pronoun.

Diagram No.-1: Pluralization in First Personal Pronoun



In Bantawa language, first personal pronoun can occur in singular, dual and plural numbers. However, in case of English, it can only be found in singular and plural forms. In accordance with the diagram, the first personal singular pronoun is ‘u ka’ whereas ‘u kaca’ and ‘u kaci’ are first personal dual exclusive and inclusive.

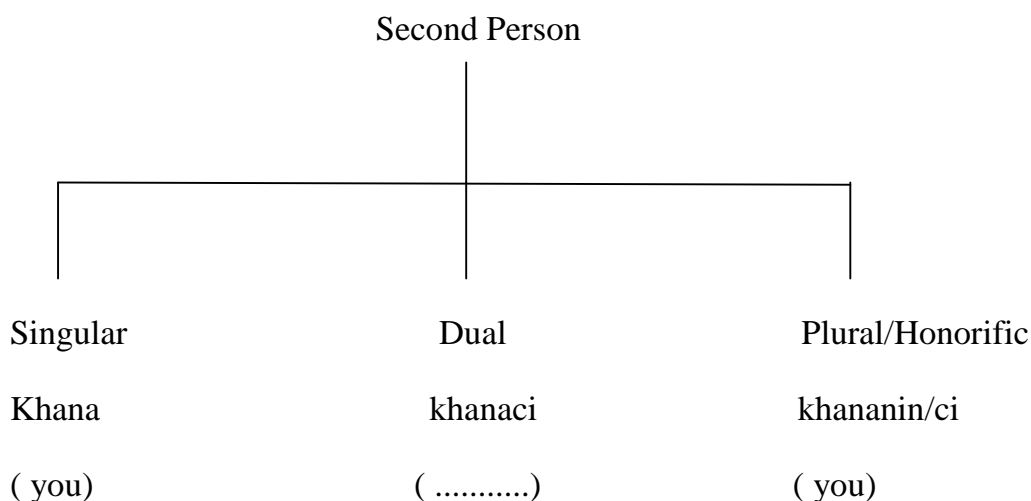
Likewise, ‘u kanka’ and ‘u kan/u kanin’ are first person plural exclusive and inclusive in Bantawa language. For examples;

- a. Singular: u ka kok ca a. I eat rice.
- b. Dual: u kaca kok caca. We (dl-excl) eat rice.
u kaci kok caci. We (dl-incl) eat rice.
- c. Plural: u kanka kok ca ka. We (pl-excl) eat rice.
u kan kok can. We (pl-incl) eat rice.

3.3.2 Pluralization in Second Personal Pronoun

The pronouns which denote the person/s spoken to are said to be the second personal pronouns. The pluralization systems in second personal pronoun are as follows:

Diagram No .2: Pluralization in Second Personal Pronoun



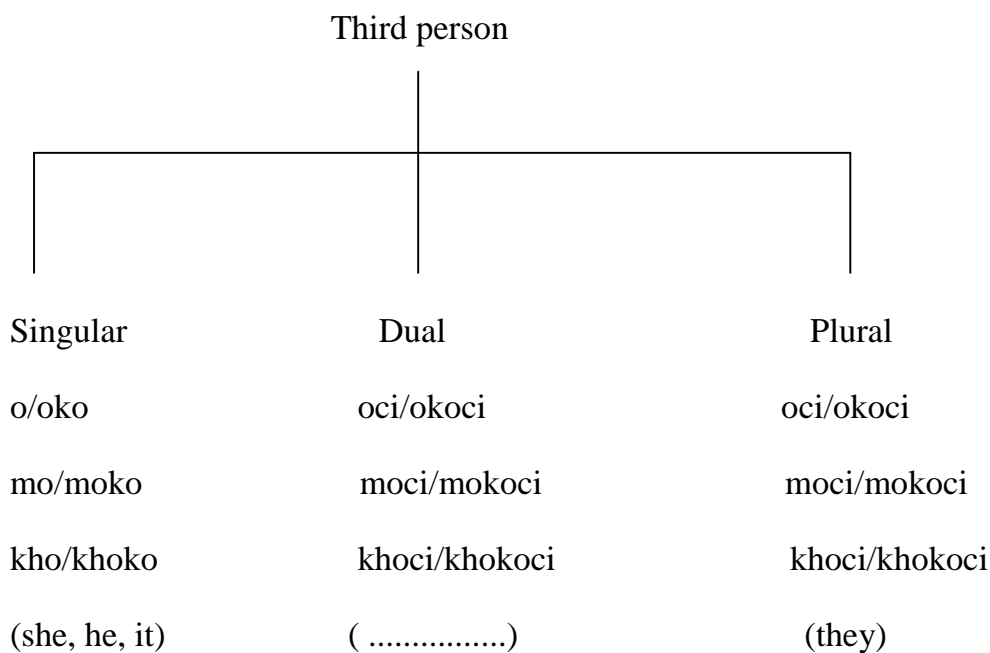
From the above diagram, the second personal pronoun can occur in singular, dual and plural numbers in Bantawa language but we can find only singular and plural forms in English. ‘khana’, ‘khanaci’ and ‘khananin/ci’ are singular, dual and plural numbers in Bantawa. The suffix ‘-ci’ denotes the dual and plural numbers in the second personal pronoun and elsewhere will be the plural marker. The plural number ‘khananin’ in the second personal pronoun also functions as the honorificity. To add the suffix ‘-ci’ on the plural number ‘khananin’ is not the obligatory part and if we do so it (the suffix ‘-ci’) also functions as the honorific marker. Some examples are given below:

- a. Singular: khana kok t ca. You eat rice.
- b. Dual: Khanaci kok t caci. You (dl) eat rice.
- c. Plural: khananin kok t can. You (pl) eat rice.

3.3.3 Pluralization in Third Personal Pronoun

The pronouns which denote the person/s spoken of are said be the third personal pronoun. The processes of pluralization in third personal pronoun are as follows:

Diagram No.3: Pluralization in Third Personal Pronoun



Regarding the above diagram, ‘o/oko’, ‘mo/moko’, ‘kho/khoko’ are the singular third person pronoun. In the same way, ‘oci/okoci’, ‘moci/mokoci’ and ‘khoci/khokoci’ are the dual and plural third person pronoun which are generally formed by adding the suffix ‘-ci’ to the singular forms. Although the dual and plural personal pronouns are identical in the forms, they are different in terms of verbs. For examples;

- a. Singular: ok/oko cep. S/he speaks.
 mo/moko khap. S/he weeps.
 kho/khoko khat. S/he goes.
- b. Dual: oci/okoci kok caci. They (dl) eat rice.
 moci/mokoci khapci. They (dl) weep.

khoci/khokoci khatci. They (dl) go.

c. Plural: oci/okoci kok m ca. They (pl) eat rice.

moci/mokoci kok m ca. They (pl) eat rice.

khoci/khokoci kok m ca. They (pl) eat rice.

CHAPTER FOUR

FINDINGS AND RECOMMENDATIONS

This chapter is radically classified into two parts; findings of the study and recommendations for pedagogical implications. After analyzing and interpreting the data, some findings have been pinpointed and recommendations are provided.

4.1 Findings of the Study

On the basis of the analysis and interpretation of the data, the major findings of the study can be summarized in the following points.

4.1.1 Pluralization in Bantawa language

- i. In Bantawa language, the plural nouns are formed by adding the suffix ‘-ci’ to the singular forms.
- ii. The common and collective nouns are changed into plural by adding the suffix ‘-ci’ to the singular form. However, also by using the determiners ‘hwatak’, ‘sumkatak’ and ‘baddhe’, plural forms are made.
- iii. The material noun cannot be changed into the plural forms but somehow, it can only be possible by using the plural marker as ‘unni’ or ‘baddhe’ with unspecified quantity of noncount nouns.
- iv. Proper and abstract nouns, both cannot be transformed into the plural forms in Bantawa.
- v. In Bantawa language, the singular, dual and plural numbers are found in personal pronouns.
- vi. The first person dual takes suffixes ‘-ca’ and ‘-ci’ as the dual exclusive and inclusive markers, but the plural suffixes ‘-nka’ and ‘-n/nin’ are plural exclusive and inclusive markers.
- vii. In second person, the suffixes ‘-ci’ and ‘-nin/-ci’ are dual and plural markers.
- viii. The third person dual and plural take the same suffix ‘-ci’ as the dual and plural markers.

- ix. When a singular noun is changed into the plural in the sentence level, the form of verbs is also changed according to the subjects not only in case of noun but also in personal pronoun.
- x. There are limited number of rules of pluralization in nouns and personal pronouns in Bantawa language.

4.1.2 The Similarities between English and Bantawa Pluralization

The researcher has found the following some similarities while comparing the processes of pluralization system between English and Bantawa.

- i. Suffixes are used to pluralize the nouns in both English and Bantawa languages.
- ii. There are only the singular and plural numbers of noun in both languages.
- iii. Almost all common and collective nouns are changed into the plural forms in both languages. Moreover, by using the quantifier determiner 'baddhe', both (common and collective) nouns are pluralized in Bantawa where many/several are used in English as an equivalent term.
- iv. Only singular countable nouns are pluralized in both English and Bantawa languages.
- v. Both proper and abstract nouns are not changed into plural in both languages.
- vi. The personal pronouns are pluralized in both languages.

4.1.3 The Differences between English and Bantawa Pluralization

Some differences in the process of pluralization between English and Bantawa are as follows:

- i. The cardinal numbers of determiner 'hwatak' and 'sumkatak' are used as the dual and plural numbers. Similarly, the quantifier determiner 'baddhe' is also used as the plural number in Bantawa but there are only the plural number in English.
- ii. There are limited rules of pluralization of nouns in Bantawa. The suffix '-ci' is used to pluralize nouns as similar to the suffixes used in English.
- iii. The singular, dual and plural numbers are found in personal pronoun in Bantawa but in the case of English, there are only the singular and plural numbers found.
- iv. Exclusive and inclusive terms are found in Bantawa first person dual and plural numbers but English does not have the dual number.
- v. Similarly, the dual number is also found in Bantawa second and third personal pronouns but such cases are never found in English.

4.2 Recommendations

On the basis of the findings of this study, the researcher recommends the following suggestions for pedagogical implications:

- i. The teacher of Bantawa ethnic community should pay more attention in the use of plural suffix '-ci' while teaching English to Bantawa language learners. The learners should also be informed that they can use the determiners 'hwatak', 'sumkatak' or 'baddhe' to transform the singular nouns into the plural.
- ii. The pluralization of the personal pronouns in Bantawa language is very distinctive with reference to English. Singular, dual and plural numbers are accepted in Bantawa but the dual number is not found in English. Moreover, some exclusive and inclusive terms are found in Bantawa first person dual and plural forms, likewise, other duality form (as in second and third persons) may

also create more confusions and difficulties to the language learners. Such confusions should be addressed by the language instructor.

- iii. The teacher should use appropriate materials to teach pluralization processes by creating meaningful situations and using the suitable examples. Particular attention and adequate practice should be given to the learners.
- iv. The language planners, syllabus or course designers and textbook writers should deem over the findings extracted in this research while designing the syllabus or writing textbooks for Bantawa learners who are learning English as a second language.

Last but not the least, the researcher hopes that this work will provide more information about the pluralization in English and Bantawa nouns and pronouns; it helps the teacher to teach pluralization processes of both the languages. The researcher has prominently dealt with the types of nouns and personal pronouns. Hence, the researcher wishes that further researches will be carried out on Bantawa language regarding other aspects in the future.

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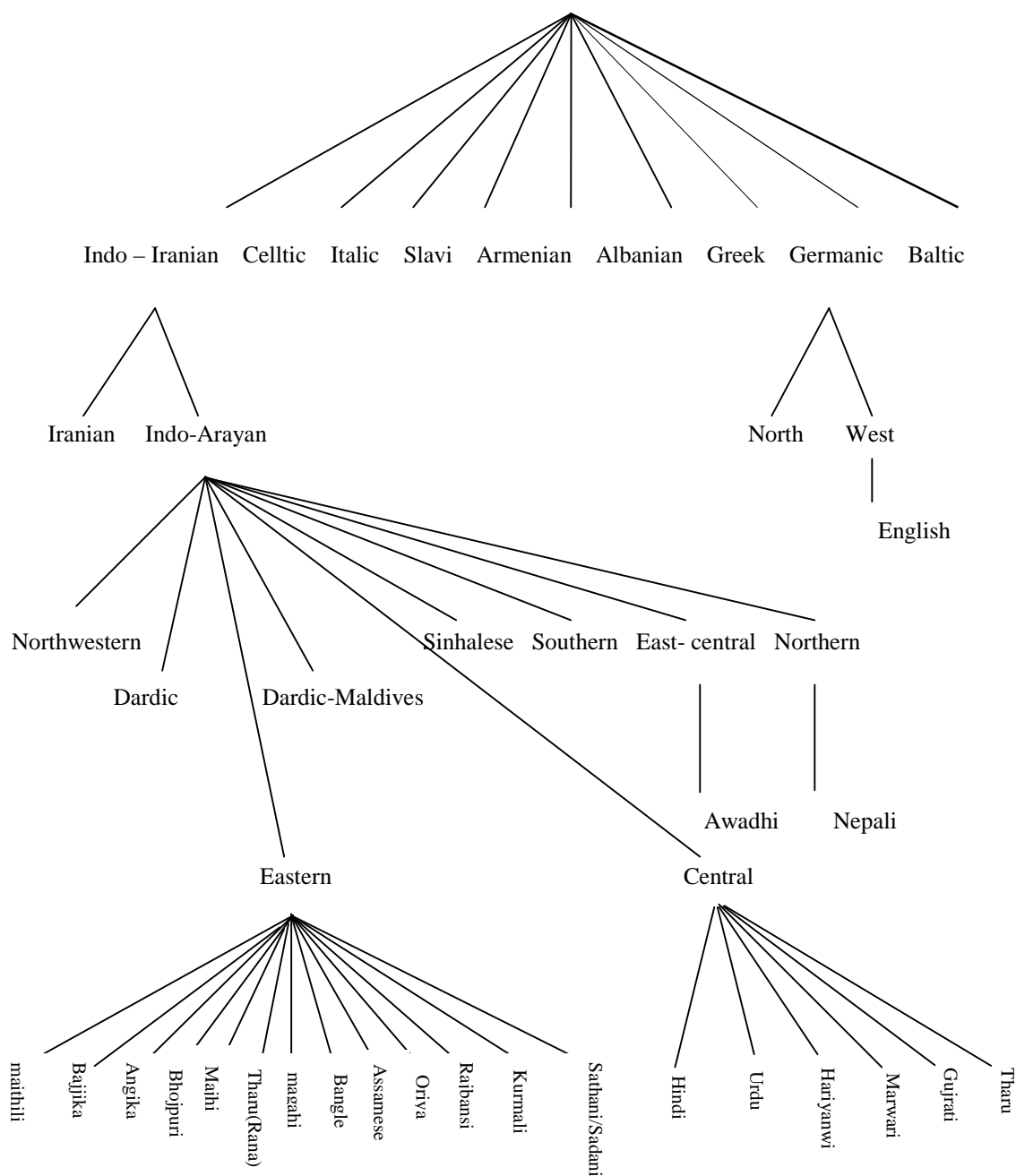
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Appendix-I

The Genetic Affiliation of English

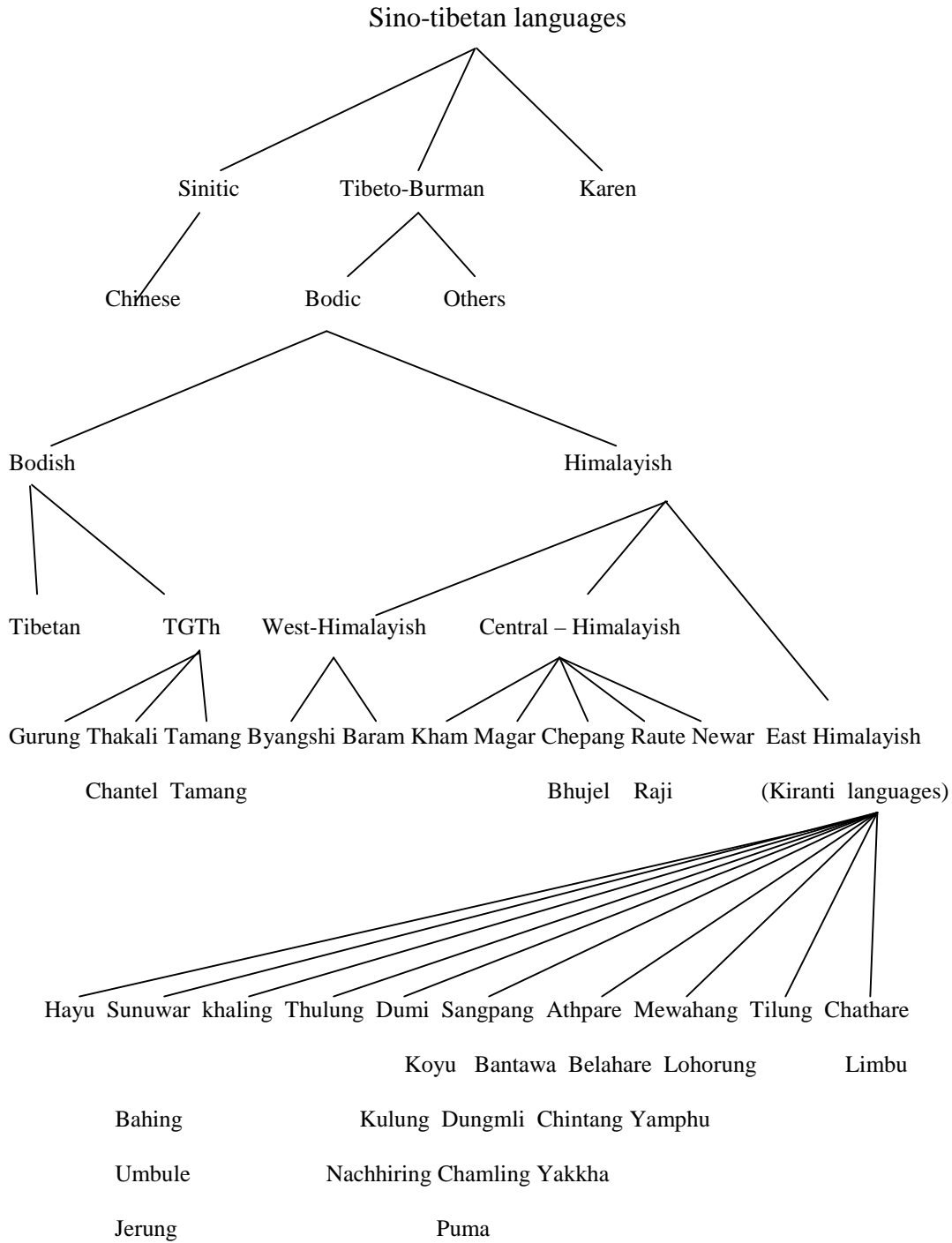
Indo- European Language



Source: Population Monograph of Nepal 2003, CBS.

Appendix-II

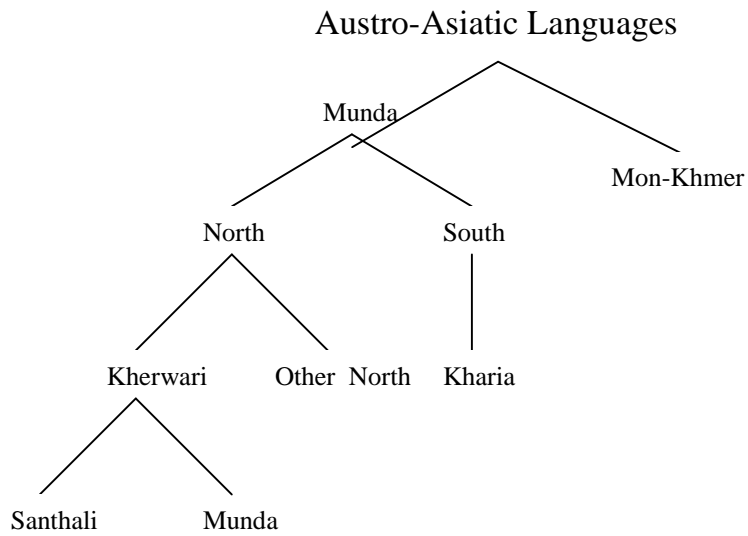
The Genetic Affiliation of Bantawa Language



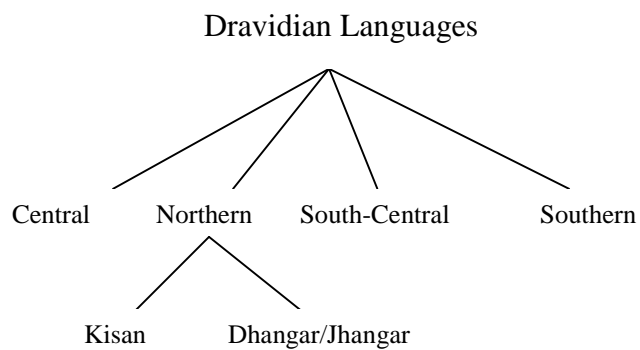
Source: Population Monograph of Nepal 2003, CBS

Appendix-III

The Genetic Affiliation of Santhali Language



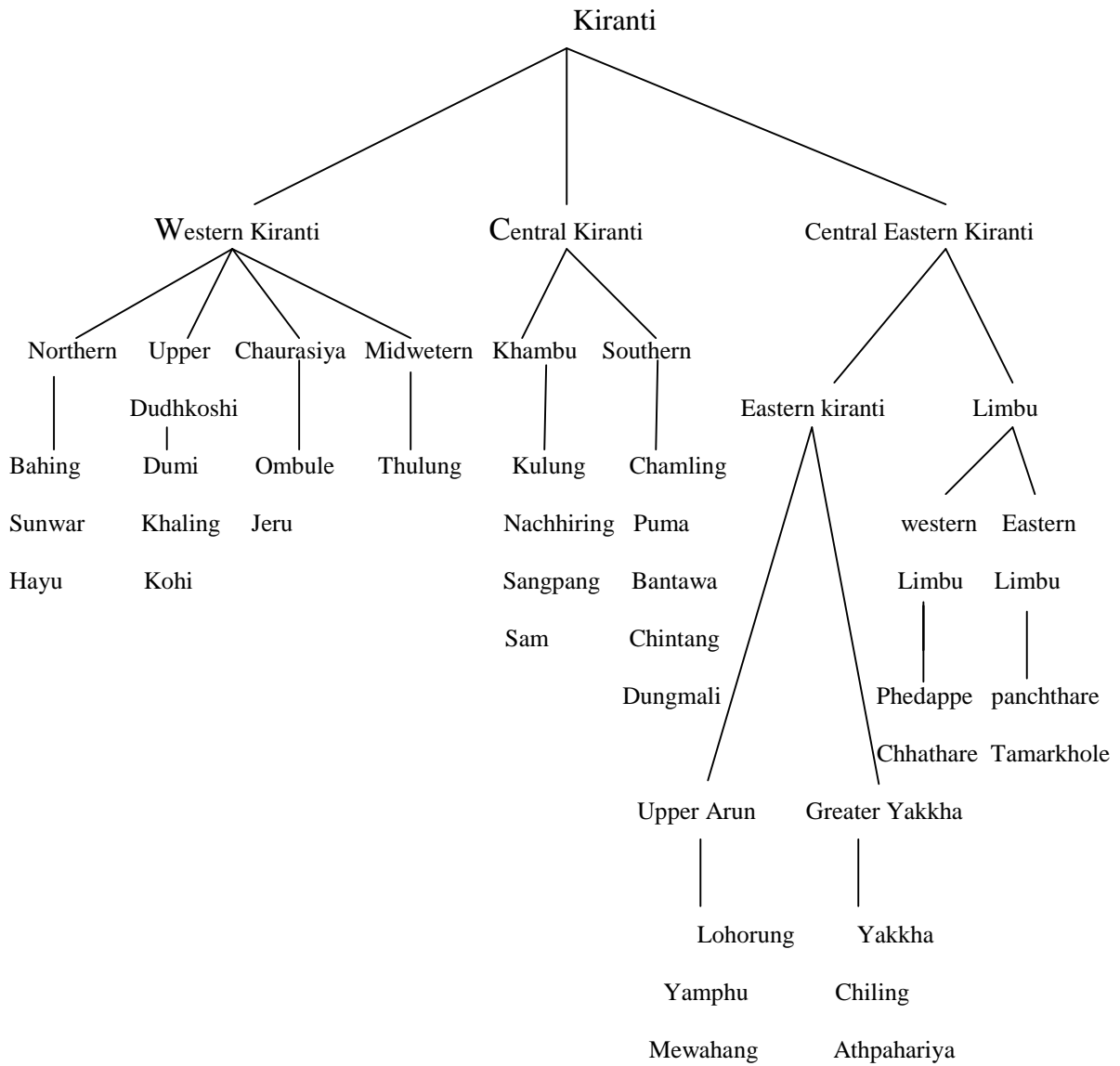
The Genetic Affiliation of Dhangar/jhangar and Kisan Language



Source: Population Monograph of Nepal 2003,CBS

Appendix-IV

Kiranti Language Family Tree



Source: Doornenbal (2009, p.11)

Appendix-V

Questionnaire Sheet

This interview schedule has been prepared in order to accomplish a research work entitled on “**Pluralization in English and Bantawa: A Linguistic Comparative Study.**” This research is being carried out under the guidance of Lecturer, **Mrs. Madhu Neupane**, of the Central Department of English Language Education, T.U. Kirtipur, Kathmandu. The researcher hopes that your co-operation will be a great contribution of the research work. Thank You.

Reasearcher

Chakra B. Rai

M.Ed. (English)

T.U. Kirtipur, Kathmandu

Name:

Sex:

Address:

Age:

Please change the following sentences into Bantawa Language:

1. The monkeys are coming here.

.....

2. I have friends. (Two or more than two)

.....

3. The men are going upstairs.

.....

4. The cows are eating millet.

.....

5. We (pl-excl) write the letter.

.....

6. We (pl-incl) write the letter.

.....

7. There are many families in Ilam.

.....

8. The old men drink too much wine.

.....

9. The birds are on the tree.

.....

10. The goats ate the flower.

.....

11. The dogs are barking.

.....

12. Why do you go to the crowds.

.....

13. To cook rice it needs some water.

.....

14. There are many schools in my village.

.....

15. Two groups of people went along the street.

.....

16. Grandmother brought me nice clothes.

.....

17. The boys go to school.

.....

18. The children are weeping.

.....

19. There are rivers in Nepal.

.....

20. They (pl) are crying.

.....

21. They (dl) are crying.

.....

22. The cats are fighting.

.....

23. They (pl) are writing the letter.

.....

24. Bears live in den.

.....

25. We (pl-excl) go to bazaar.

.....

26. We (pl-incl) go to bazaar.

.....

27. The houses collapsed.

.....

28. There are many associations in Nepal.

.....

29. The cow gives some milk.

.....

30. The children are sleeping.

.....

31. You (dl) live in Ilam.

.....

32. Why did you scold them?

.....

33. Bring some marble and sand.

.....

34. S/he taught us.

.....

35. My elder brothers plough.

.....

36. These are my sons/daughters.

.....

37. You (pl) go/will go to market to buy the cloth tomorrow.

.....

38. Bharat grazed the goats.

.....

39. Nieces go home evening.

.....

40. The teacher teaches/ will teach the students in school.

.....

41. My kids are reading.

.....

42. The men were killed by earthquake yesterday in Indonesia.

.....

43. Nephews went to Kathmandu yesterday.

.....

44. We (pl-excl) speak.

.....

45. We (pl-incl) speak.

.....

46. You (pl) are quarreling.

.....

47. Dhurba gave the some rice and oil.

.....

48. You (pl) will write.

.....

49. They (pl) are watching the fair.

.....

50. The lads are visiting in Pokhara.

.....

51. There are books on the table.

.....

52. The God is looking what the men do.

.....

53. My uncle always teaches three classes.

.....

54. Auntie rears the pigs.

.....

55. Let us sleep.

.....

56. How beautiful these flowers are!

.....

57. We (pl-excl) eat rice.

.....

58. We (pl-incl) eat rice.

.....

59. How many councils are of kiranti at Kathmandu.

.....

60. All the goats lost today.

.....

Appendix-VII

Rai Languages (2001).

Languages	Speakers	%
Bantawa	371056	1.63
Chamling	44093	0.19
Sunuwar	26611	0.12
Kulung	18686	0.08
Yakkha	14648	0.06
Thulung	14034	0.06
Sangpang	10810	0.05
Khaling	9288	0.04
Dumi	5271	0.02
Umbule	4471	0.02
Puma	4310	0.02
Nachhering	3553	0.02
Bahing	2765	0.01
Kou/Koi	2641	0.01
Hayu	1743	0.01
Yamphu	1722	0.01
Chhiling	1314	0.01
Lohorung	1207	0.01
Mewahang	904	0
Tilung	310	0
Jerung	271	0
Dungmali	221	0

Lingkhim	97	0
Sam	23	0
Chintang	8	0

Source: CBS Report, 2003