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of the bride as well as the groom and their consent is taken before finalizing a negotiation. Side by side, love marriages are also accepted without any resentment or fuss. In fact, now love-marriages even outside the community is accepted without any murmur of disapproval. The system of charging the bride-price in a marriage is still prevalent though it is undergoing a slow change. The parents of the bride are ruthless in demanding the price if the groom belongs to a different community; within their own community they are lenient and considerate and accept the bride-price even in instalments.

If all attempts to settle the differences between a husband and a wife by arbitration fail, divorce is granted for incompatibility of temperament. A divorce is also granted if the husband or the wife is found to have committed adultery. However, in all cases of divorce, the concurrence of the Lama who solemnized the marriage is considered indispensable. If a divorce takes place due to the wife's fault, it is compelled to pay the bride-price back, and if it is the husband who is in the wrong, he is expected to pay some compensation to the wife.

Lepchas are generally monogamous, but a second marriage is considered quite normal in the case of a childless
Catholics and Protestants - have their followers in the community.

The relation among the followers of different faiths is free from all unpleasantness and is quite amicable.

Script - Lepcha has a script of its own. Manuscripts containing stories about Lord Buddha are commonly found in Lepcha families. Some primers have recently been printed to popularize the script among the Lepcha speakers.

Economy - They are an extremely poor people, who are more or less resigned to their lot. There is a complete lack of planning and initiative which is a stumbling block in their way to a better economic condition. Other factors contributing to this unhappy situation are impulsiveness, and sometimes excessive drinking.

Lepchas mainly depend on agriculture for their livelihood. However, the quality of the land they cultivate being what it is, and their outdated method of cultivation lead to a very poor yield. They are still found to practise shifting and settled terrace cultivation. Naturally, it all leads to a poor yield and stands in their way to a better
standard of living.

Apart from agriculture, people earn their bread by earning their wages either as agricultural labours or by working elsewhere. There are some skilled craftsmen also who live by producing articles of brass, iron, bamboo and silver. The articles produced by them are necklace, waist-belt, cap, hat, umbrella, walking stick, basket, sword, and arrow.

As the contact with the outside world is growing, some young men are coming from their remote places to near-by towns and cities to take up some jobs. However, the number of such enterprising people is not large at present.

Though poor, Lepchas are happy and gay people who enjoy their music and dances and are content with their quiet and peaceful life.

Informant and Data — The informant from whom the data was collected for the language under study was a young man (21) from a village near Kalimpong in the District of Darjeeling. He had studied upto class IX and had little knowledge of English. Apart from his mother-tongue, he could speak Nepali with ease and fluency. He has been speaking Nepali outside his community ever since his childhood.
The present study is based on about 3000 words, 1000 sentences, and 25 texts. A major portion of the data was recorded and then transcribed from the tape-recorder. However, quite a lot of material was not recorded and taken directly from the informant.

Some accepted phonetic symbols had to be replaced by new symbols to facilitate the typing of the thesis. A list of such symbols is given below:

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