### DO NOT OPEN THIS TEST BOOKLET UNTIL YOU ARE ASKED TO DO SO

23-0007-AB

TEST BOOKLET

Time Allowed: 03:00 hrs

PAPER - II

Maximum Marks: 200

**MAIN PAPER - MANGER** 

## INSTRUCTIONS TO CANDIDATES

Read the instructions carefully before answering the questions: -

- 1. This Test Booklet consists of 14 (fourteen) printed pages and has 54 (fifty four) items (questions).
- 2. IMMEDIATELY AFTER THE COMMENCEMENT OF THE EXAMINATION, YOU SHOULD CHECK THAT THIS BOOKLET *DOES NOT* HAVE ANY UNPRINTED OR TORN OR MISSING PAGES OR ITEMS ETC. IF SO, GET IT REPLACED BY A COMPLETE TEST BOOKLET.
- Please note that it is the candidate's responsibility to fill in the Roll Number and other required
  details carefully and without any omission or discrepancy at the appropriate places in the Answer
  Booklet. Any omission/discrepancy will render the Answer Booklet liable for rejection.
- 4. Do not write anything else on the Answer Booklet except the required information. Before you proceed to write in the Answer Booklet, please ensure that you have filled in the required particulars as per given instructions.
- 5. This Test Booklet is divided into 3 (three) parts Part I, Part II and Part III.
- 6. All the parts are Compulsory.
- Part I, Part II and Part III all are Conventional Type Questions. The answers to these questions
  must be written in Answer Booklet provided to you.
- 8. After you have completed filling in all your responses in the Answer Booklet(s) and after the examination has concluded, you should hand over to the Invigilator *the Answer Booklet*. You are permitted to take the Test Booklet with you.

DO NOT OPEN THIS TEST BOOKLET UNTIL YOU ARE ASKED TO DO SO

## MANGAR LANGUAGE

# Part-I(Multiple choice questions)

1. XIT-1

a) E1+L+<br/>
b) £1EL+<br/>
c) gly\*L+<br/>

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c)<

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c)HCX

q)X/X

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b) ф\_XL+ c)ВD d)-тД+

12.Ñ, X+

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13.៤ 시 [ 사

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c)누스나 q)[교 시조]

14.XHL

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c) x 1C+ d) x + <

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b) 봇ㄷㄲ c) 국ィCㄲ d) 네따

16. X,C

a) ĀJD

17.XHW

a) X 1C

b) ₩□Ī₩

c) +L·l

d) X<sup>2</sup>FL

18.⊓++

a) ≺□+

b) ፈጆኗላ

q) 소디가지

19. XXX

a) HIC. X

b) 义 北, C. X

c) XICX

d) "X,IC. X

# П). ጂቶ ፲፫፬ ሐៃ ΠΙζ C-ζ-+ሩ (10 × 2 = 20)

21. → L + W + L + D → W + L W

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c) LCC fET EC\$ XI'+\$

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c) FEL XIL +W LWZ

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 b)回引い プロー・ \* T ロー・ でくれ.

 c)回引い + G マー・ でくれ.

 d)回引い XFい あくれ.

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27.04+Î(ĈCL) XX \WH \ TE.
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b)fE.L X,HD AIX B FE.L
c)AIX fE.L X,HF
d)JT fE.L X64D

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- a) LCC IICW YWIJ+ 647
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- c) LCC TCI < 7 X7 647
- q) rcc 과단 과단 거까 요소夫

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 ול ש+ סלע אים בים ולל ש נוגל בים ולל בים ול บิงัน ปี+น ส.ป. a) ワ ป b) Xጓ ፲ህ c)::CECY d) 16 d ጥተረጣ ተተ በባለ ነገ a) XHW b) ₫,ã c) አታለጠ d) XHL

30. FT 45 5 \$ 2C+ C++ TC

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- a) H JCD
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ቤታኒ (p

а) Х ф Х

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- 41. XLCI X GL OL XIII LL ..... 6445.
- a) ≈ ? ₹ X X DI ~5 ? Z
- b) ≈5 ₹₹X□I ~57Z
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- 43. L++X +C++ D++ D-A XNIEW ~ (+C) ++ J+ + L++ D ++0?
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- b) ~5 E√IΔÎ ≈0≈0
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- d) ≈B 1□ □ □ □ □ ≈0~?
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- c) ⊁£₩O₩ X,+164 Å+}X ≈00₹
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- b) ~5 NU4C ≈0~5
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- d) ~7 2LCXDI ≈0~5

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- a) ~Z MLJJ ~7~5
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- c) ~0 E1 ~5≈B
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50.7C1W fCH LCV JUY OF FY JER HCV \$4421?

- a) J, L ~5BZ
- b) 记记 ~5BZ

### Part-II(Conventional Type Questions)

## 51..ኢተ ፲፡፡ አብር(English) ጤሮ ሄኔ-ህት አጠшውህ шር፲ቱ ጉ래 የተረ (25X1=25)

#### MANGAR

The Mangar are among the earliest settlers and most important ethnic communities of Sikkim, According to the historical background of the Mangars of Sikkim as mentioned by Namgyal and Dolma, John Dalton Hooker, Iman Singh Chemjong, Santosh Allay etc. in their books, Mangar were politically active and ruled over their independent small 'forts' called 'Mangarjong' in many places of Sikkim with their own kings or headmen. These 'Mangarjongs' still exist in Sikkim in the form of names of places with even ruins of forts in some of them. John Dalton Hooker in the Himalayan Journals (Vol I) also mentions the Mangar people as aborigines of Sikkim.

Although Mangars are known to have seven clans, three clans- Thapa, Rana and Alley/Allay – exist in Sikkim, all at par in social status, other clan are Pun, Roka, Buda, & Gharti These clans are further subdivided into more than 400 lineages, an indication that they are old inhabitants of the Himalayas.

They have their own language, belonging to the Tibeto-Burman family, and also have their own script, 'Akkharika.' In 1995, the State Government recognized this language as one of the State languages of Sikkim along with the Rai, Gurung, Tamang, Sherpa, Newar and Sunuwar Languages, the teaching of the Mangar languages is being introduced in schools that have the greatest number of Mangar students.

Their traditional occupation was hunting, weaving of bamboo baskets, non-irrigated agriculture, animal husbandry, collection of tubers and honey. They used to handmade clothes out of animal skins especially from sheep that they reared and the bark of nettle. Besides a very small number of government employees and entrepreneurs, today, the majority of the Mangar community are farmers, inhabiting the hilly terrains and far-flung village of Sikkim.

Arranged marriage is the most common form of marriage though love marriages, marriage by elopement and cross cousin marriages (marrying the daughter of maternal uncle) are permitted.

The system of a chieftain in Mangar community has ceased to exist. This has been, in modern times, replaced by an experienced person in a village called a goan burra to settle disputes. For bigger disputes or in settling marriage within the same clan or with a different community, there is a larger body called barah mangar having members from 12 different Mangar clans.

Mangars are primarily nature-worshippers who believe in spirits and have their rites performed by bhusal, or shaman, for their well-beings and prosperity. They believe that their ancestors, after death, take the form of dibura (forefathers), household or lineage deities. With the belief that the lineage deities when propitiated properly will protect them from evil forces, they worship them once every three five, seven or nine years by offering the heart of a pig, sheep, goat or fowl – depending upon the custom of the clan. This worship is either performed by the head of the family or by their shaman.

To ensure success in hunting, they perform a ritual called Shya-Kumya Minat (Shikari puja).

Believed to be the decedents of Barahi (Barahi in Mangar language means gods and goddesses), Mangars also observe the Barahimijong festival to worship their forefather, as Barahi (God), The Sikkim Government, recognizing Barahimijong as an important event for the Mangar community, has declared it an annual State holiday.

During the Barahimijong or thanks giving festival dedicated to the worship of ancestors for a successful harvest, Shamanistic Mangars offer sacrifices of goat, pigs, sheep, and chicken while Vaishnavite Mangars offer flowers and water and burn an incense called Bhimsen naram.

### Kauda Dance

Kauda Dance is a traditional folk dance of mangar community which is performed during special fair & festivals and one of the important festival called "BARAHIMIZONG"

Barahimidzong is a tribute to Nature Deity and ancestors of mangar community to sustain peace, prosperity, and good health for all living being. After the rituals are over our community then proceeds for the traditional feast like Githa & Bhagyur, tarul, sisnu, makai and kodo ko dhero, fapar ko roti, kodo ko roti, sel roti, gundruk, kenama, sungur ko sekuwa, sisnu, etc. These are all local name of traditional manger community. Finally to the end the ceremony all people joins together for the last drink that is "haan and madda".

Then Performs the Kauda Dance. The word kauda has been derived from the mangar word "KAN RAHA" which means "We have arrived" or "Hami aayung" This dance form is usually performed in festivals and fares where specially young boys and girls of mangar community come together and entertain themselves as well as other too. According to the this dance the girls invites the boys to join them in their dance by offering them betel nuts and boys join them usually through sing here the girls dances in the beat of "khaijari" played by boys. (Khaijari is an important musical instrument of mangar community). With the invitation of girls to join them the boys accepts the invitation and join them by playing "Khaijari" informing "kanRaha" which means "We have arrived that was how later given the name "Kauda". Thus this is how word Kauda came into being and it became a kind of mangar folk dance form of mangar community.

## 

### XUITA ITC

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UIX ✓ Td.

# 53. ¼ + JUD LWO-LAW +C JCD XJL-J (25 x 1=25)

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54. 꽃두 JUD 외교리 라오트 디紀 한 ট 미니C 및 마紀 라수 (25 X 1=25)

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