

# CHAPTER ONE

## INTRODUCTION

### 1.1 General Background

Language is a unique feature of human beings. It is a set of signals by which we communicate our feelings, opinions and experience. It is said that no language is superior or inferior as a medium of communication in the development, maintenance and transmission of the human civilization. Language is a special capacity that distinguishes human beings from other creatures. Therefore, the most rudimentary forms of social organization and technological achievements depend on language.

Many languages are spoken in the world but nobody has fixed the exact number of the languages. No one can exactly say the date of existence of language in communication between human beings. Language is vast ocean where we can not measure its depth. According to Sthapit (2000:1), "Even ten thousand linguists of the world can not describe a language perfectly." It is needed for human existence. Human civilization is not possible without language. Language is not only personal phenomenon but also social phenomenon because person, social ethnicity and geographical boundaries affect it.

The English language is one of the widely used 'West-Germanic' languages of the Germanic branch of the Indo-European family. It has been an international language which functions as a lingua-franca in the world. English 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.

Limbu belongs to the 'pronominalized' group of language of the Tibeto-Burman family of language. It is spoken by the majority of Limbus (yakthungbas) of far-eastern region of Nepal. They use Limbu as their mother tongue. They also have their own script which is called as 'Srijunga Lipi'. The Limbu language has varieties of dialects. The varieties of dialects depend on regional variations.

### **1.1.1 Linguistic Situation of Nepal**

Nepal is rich in terms of language, culture and religion. According to Population Census 2001, there are more than ninety two languages in this small country spreading in the area of 1,47,181 square kilometre. Unfortunately, most of them do not have their own written scripts but they are only used in daily communication. If appropriate attention is not paid to those (indigenous) languages their existence will be just imagination in future. All the languages identified in Nepal are classified under the following four major groups or language family:

#### **i. Indo-European family**

Indo-European family of languages mainly consists of Indo-Aryan group of languages which forms the largest group of languages in terms of speakers, viz. nearly 80 percent.

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, Churauti and Danuwar (See Appendix –III.a).

## **ii. Sino-Tibetan family**

Another important group of Nepal's languages is the Tibeto-Burman group of Sino-Tibetan family. Though it is spoken by relatively lesser number of people than the Indo-European family, it consists of the largest number of languages, viz. about 57 languages (See Appendix – III.b).

## **iii. Dravidian family**

Dravidian language includes the two languages spoken in Nepal. One of them is called Jhangar in the region east of the Koshi river but Dhangar in the region west of the Koshi river. It constitutes the north most part of Dravidian language family. Another language is Kisan with 489 speakers settled in Jhapa district (See Appendix – III.c).

## **iv. Austro-Asiatic family**

The Austic languages comprise Santhali of the northern Munda group and Kharia of the southern Munda group. It is to 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 (See Appendix – III.d).

The report of National Language Policy Recommendation Commission (1993:58) identifies 70 languages. Out of them, 63 languages are the languages of indigenous nationalities of Nepal. They are classified into the following groups on the basis of their status:

### **a. Languages with written script**

In the context of Nepal, only some groups of languages have been developed with their written script which are given below:

Nepali	Maithili	Awadhi
Limbu	Bhojpuri	Hindi
Newari	Urdu	Bhote

### **b. Languages having written script in emerging condition**

After the restoration of democracy in 1990 in Nepal, some languages have emerged with written scripts. They are as follows:

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

### **c. Languages without written script**

There are various languages spoken belonging to different large groups but their written scripts have not been developed yet which are mentioned below:

Yakkha	Kumal	Bote
Chhantyal	Jhangad	Kham
Majhi	Byanshi	Danuwar
Nachhiring	Chepang	Marwadi
Eastern Mewahang	Northern Loharung	Raji
Western Mewahang	Southern Loharung	Thami
Yamphu	Darai	Dhimal

Lumba Yakka	Jirel	Kagate
Satar	Hyolmo	Athpaharia
Sampang	Kaike	

#### **d. Moribund languages**

As there is a lack of language preservation policy of the government and related institutions, some languages are being endangered and if initiatives are not taken for their preservation they will extinct any time, which are known as moribund languages. They are:

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

#### **1.1.2 An Introduction to the Limbu Language**

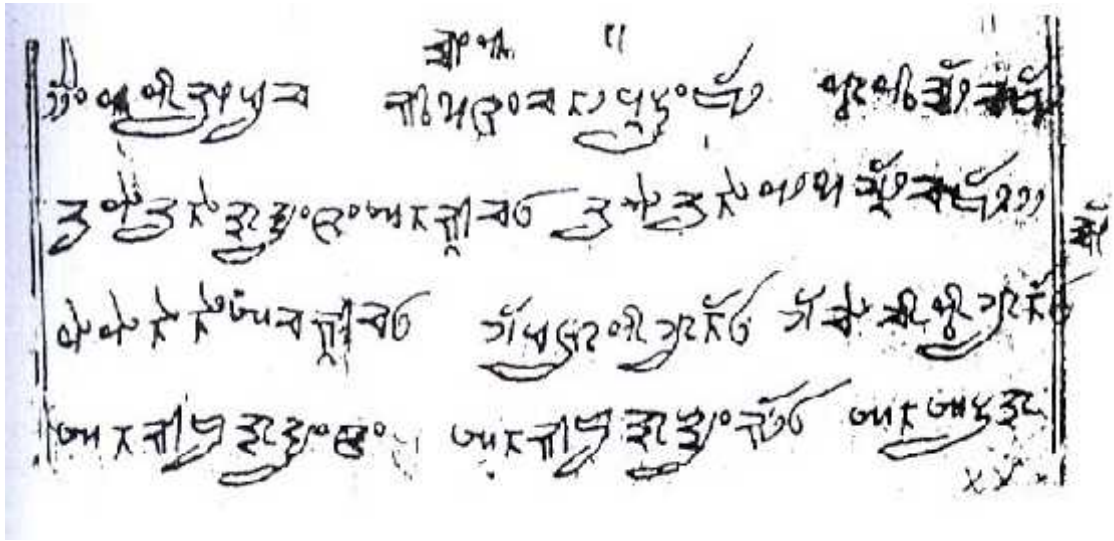
Nepal is a common place of diverse ethnic groups. Among them, Limbu is one of the major ethnic groups of it. The Limbus are a sedentary agriculturalist people of the Mongoloid race dwelling in the hills of the Koshi and Mechi zone of eastern Nepal, parts of Sikkim to the West of Tista and in Darjeeling district of India (van Driem, 1987:ix). They are one of the Kirati groups. Traditionally, the Kirati area is divided into three provinces as Wallo Kirat, Majha Kirat and Pallo Kirat. Pallo Kirat includes Taplejung, Panthar, Tehrathum, Ilam, Dhankuta, Sankhuwasabha, Sunsari, the northern part of Morang district and Darjeeling and Sikkim of India. Nowadays, Limbus are residing in

Lalitpur, Kathmandu and Bhaktapur districts of Nepal, and Asam, Meghalaya, Nagaland and Manipur of India, and even in Burma and Bhutan. However, the population of Limbus in Nepal is 359,379. (CBS, 2001:73)

The Limbu language is one of the languages of Tibeto-Burman language family. This language is spoken by about 333,633 (CBS, 2001:164) Limbus. The Limbus are called Yakthungba and their spoken language is called 'yakthung (ba) pan'. In terms of the population and the vastness of the geographical distribution, Limbu is considered as the dominant and the most prominent language of the Kirati group of Tibeto-Burman Language family. The Limbu language has its own script which is called 'Sirijunga Lipi'. According to the Interim Constitution of Nepal (2007), all Janajati children have the opportunity to get education in their own mother tongue upto the primary level, but in some provinces of India like Sikkim, it is being taught upto the Higher Secondary Level as an optional subject. Even in some schools of Nepal, Limbu is being taught as an optional subject upto the primary level where the majorities of the population is the Limbus.

Sprigg (1959: 590) writes "... Limbu, Lepcha and Newari are the only Sine-Tibetan languages of central Himalayan to possess their own script." The Limbu language has its own script which is called 'Sirijunga Lipi'. Kainla (2003:12) writes "... according to Chemjong (1976), the script was developed by the king Sirijunga in the 9<sup>th</sup> century. The script has been named after his name. Later, the script was renovated by the second Sirijunga (1904-41 A.D.) who was believed to be the recarnation of the first Sirijunga after about one thousand years. However, any evidence of the script has not been found before second Sirijunga. But after him many manuscripts, documents and literary books have been

found in the script." The following manuscript is supposed to be written by the second Sirijanga himself:



(Source: Kainla, 2003:13)

The script has been developed and modified at present and the Limbu language possesses a systematic writing system. These days people call the Limbu language as Kirat language and Sirijanga script as Kirat script. Different books, journals and newspaper have been published in the Limbu language. The Limbu alphabets are presented below:

**i. Vowels**

c	cf	cl	c'
^	a	i	u
c]	c]]	cf]	cf]]
e	□i	o	□u
c□	c{		
	□		

## ii. Consonants

s	v	u	P	i	r	
k	kh	g	gh	N	c	
p	h	t	y	b	w	
ch	j	t	th	d	dh	
g	k	m	a	e	d	
n	p	ph	b	bh	m	
o	F	n	j	;	x	M
y	r	l	w	s	h	?

(Source: Kainla, 2003: 22)

The Limbu language has four dialects spoken in different regions of Limbuwan or Pallo Kirat which are as follows:

### i. Panthare dialect

This dialect is spoken in Panthar and Ilam districts of the eastern part of Nepal. In this way, it is spoken in Yangrok of Taplejung, Chaubis-Thum of Dhankuta districts and some parts of India mentioned above. This dialect is regarded as the standard dialect among the varieties of the Limbu language. Most of the books and literature are written in this dialect.

### ii. Phedappe dialect

The term 'Phedappe' is a Nepali adjectival form of 'Phedap'. The phedappe dialect is spoken by the Limbus of Tehrathum district of Koshi zone. The Tamor River to the east and Arun River confines it in the west.

### iii. Chhathare dialect

Chhathare dialect is spoken throughout 'chhhathar' which lies to the eastern part of Dhankuta district like Tankhuwa,, Bhirgaun, Hattikharka, Murtidhunga and in south western part of the adjoining Tehrathum district like Dangapa, Hamarjung, Panchakanya, Phakchamara and Okharbote VDCs.

#### **iv. Tamarkhole dialect**

This dialect is spoken in Taplejung district including the Tamarkhole, Yangrupe and Maiwakhole sub-dialect. It is spoken to the north of Phedap along and specially north to the Tamor River in Taplejung district and beyond the dialect boundary Phadappe and panchthare is an abrupt transition as one crosses the Tamor River between Tehrathum and Yasok.

#### **1.1.3 Need and Importance of Contrastive Analysis (CA)**

Contrastive Analysis (CA) refers to the scientific study of similarities and differences between two or more than two languages. Between the two languages one is regarded as a source language (L1) and another is a target language (L2). Usually, the first language is known as native language or mother tongue or filter language and the second one is the target language or foreign language or other language.

Lado (1957:1-2), wrote a book entitled 'Linguistic Across Culture'. He provided some assumptions of CA which have significant role in language teaching. Some of his assumptions can be mentioned as: (a) Individuals tend to transfer the forms and meaning and distribution of forms and meanings of their native language and culture to the foreign language and culture, both productively when attempting to speak the languages and respectively when attempting to grasp and understand the language, (b) in the comparison between languages lies the key to case or

difficulty in foreign language learning, and (c) the teacher who has made a comparison of the foreign language with the native language of the students will know better what the real learning problems are and can better provide for teaching them. Similarly, it is also assumed that the past learning may facilitate present learning if  $L_1$  and  $L_2$  are similar, and the past learning may hinder present learning if  $L_1$  and  $L_2$  are different.

Thus, the greater the differences between languages, the greater the difficulties in learning and greater will be the incidences of erroneous performance. This is the implication of CA. Sthapit (1978b) writes, "the role of CA in L2 teaching is when we start learning an L2 our mind is no longer a clean slate. Our knowledge of  $L_1$ , as it were, stiffens our linguistically flexible mind. The linguistic habits of  $L_1$ , deeply rooted in our mental and verbal activities, do not allow us to learn freely the new linguistic habits of  $L_2$ . That is to say that the interference of habits of  $L_1$  is a key factor that accounts for the difficulties in learning an  $L_2$ ." The whole of this theory can be summed up in the following table.

**Table No. 1: A Brief Theory of CA**

Nature of $L_1$ and $L_2$	Learning	Performance
Similar/Similarly	Easy/ease	Errorless
Different/difference	Difficult/difficulty	Erroneous

CA has its great importance in language teaching and learning. It has mainly two functions. Firstly, it predicts the tentative errors to be committed by the  $L_2$  learners, and secondly, it explains the sources and reasons of the  $L_2$  learners' errors. Therefore, a language teacher should have knowledge of CA to treat the learners psychologically and academically. Specially, there are three pedagogical applications of CA which are; application in predicting, diagnosing a proportion of the  $L_2$

errors committed by learners with a common  $L_1$  and in the design of testing instruments for such learners.

#### **1.1.4 An Overview of Transformational Theory**

Transformational Generative (TG) Grammar is first proposed by the American linguist, Noam Chomsky. He is the model of the native speaker's competence. TG Grammar contains the finite set of rules that can generate infinite number of all and only grammatical sentences in the language and transform them into others. It means TG grammar generates only appropriate sentences in the language and transformation in nature. By transformation, Chomsky means the rules transform into other, i.e. deep structure into surface structure. Similarly, transformation is defined as the act of transforming or the state of being transformed, a change in form, nature or character. So, transformation is a method of stating how the structures of many sentences in language can be generated or explained formally as the result of specific transformations applied to certain basic structures.

The construction of a grammar of a language has four levels of the language, viz. phonology, morphology, syntax and semantic. Out of them, morphology is the study of morphemes. To pluralize a singular noun into the plural one, the bound morpheme is used. Thus, pluralization is the part of morphology.

#### **1.1.5 A Brief Introduction of Pluralization**

A linguistic process of transferring the singular forms into the plural ones is called pluralization. The process of pluralization may differ from one language to another language but this very linguistic process exists in all languages of the world. It is not possible to fulfill all linguistic objectives

without using this part of grammar. Therefore, pluralization seems to be important from the point of view of language function. Generally, singular nouns are changed into plural by adding '-s/-es' suffix; e.g. dog-dogs, bus-buses, etc. in English but singular verbs are turned into plural by removing '-s/-es' from them; e.g. plays-play, teaches-teach, etc. Similarly, words are changed to turn into plural from singular; such as ox-oxen, foot-feet, was-were, etc. Here it can be shown on these three levels.

### **i. Word level**

Lexical or word level pluralization can be made by adding '-s/-es' suffix in the noun, changing the word, removing '-s/-es' in verb, and changing alphabets. For example; girl – girls, bus – buses, child – children, man – men, foot – feet. Similarly, verbs can also be pluralized as in catches – catch, plays – play, am/is - are, was – were, etc.

### **ii. Phrase level**

A group of words without a finite verb, especially one that forms part of a sentence, is known as phrase. In this level, pluralization can be made as the following examples; a girl - two girls, a book - many books, a pen - many pens.

### **iii. Sentence level**

In sentence level pluralization process is also used as the following examples;

A monkey is sitting on the temple. (Singular)

Monkeys are sitting on the temple. (Plural)

A child plays the guitar. (Singular)

Children play the guitar. (Plural)

A bird is flying in the sky. (Singular)

Birds are flying in the sky, etc. (Plural)

### 1.1.6 Rules of Pluralization in English

A noun that denotes one person or thing, is said to be the singular number and a noun that denotes more than one person or thing is said to be the plural number. In Limbu, there is also dual number as in Nepali which refers to two person or things. The nouns can be divided into two categories; viz. countable and uncountable. Countable nouns can be changed into the plural form.

There are different number of rules of pluralization in English (Wren and Martin, 1989:11-15). They can be stated one by one with examples as follows:

- i. The general rule for forming the plural number of a singular noun is by adding **'-s'**. For examples; cap – caps, book – books, friend – friends, table – tables, chair – chairs, etc.

But if the noun ends in **'s'**, **'x'**, **'sh'**, or **'ch'** the plural is formed by adding **'-es'** to the singular noun as in glass – glasses, class – classes, kiss – kisses, dish – dishes, branch – branches, brush – brushes, match – matches, box – boxes, tax – taxes, etc.

- ii. If the nouns end in **'y'** and the **'y'** is preceded by a consonant, the plural is formed by changing **'y'** into **'-i'** and adding **'-es'**. For examples; baby – babies, lady – ladies, city – cities, army – armies, story - stories etc.

But if the final **'y'** is preceded by a vowel (i.e. in **'ay'**, **'ey'** or **'oy'**), the plural is formed by simply adding **'-s'** to the singular. For example; day – days, play – plays, key – keys, toy – toys, boy-boys, monkey – monkeys, etc.

- iii. If the noun ends in **'quy'** form, the plural is turned into **'-ies'** because **'qu'** is regarded as a double consonants. For examples; colloquy – colloquies.
- iv. If the noun ends in **'o'** and the **'o'** is preceded by a consonant the plural is generally formed by adding **'-es'** to the singular. For examples; cargo – cargoes, hero – heroes, echo – echoes, potato – potatoes, mango – mangoes, volcano – volcanoes, tornado-tornadoes, etc.

But all the words ending in **'io, 'eo' or 'yo'** and some words ending in **'o'** preceded by a consonant form the plural in **'-s'** and **'-es'**. For examples; bamboo – bamboos, cuckoo – cuckoos, portfolio- portfolios, embryo – embryos, cameo – cameos, seraglio – seraglios, hindoo – hindoos, curio – curios, crotto – crottos, halo – halos, memento – mementos, proviso – provisos, piano – pianos, etc.

- v. There are some nouns ending in **'o'** which form the plural both in **'-s'** and **'-es'**. For examples; calico - calicos/calicoes, mosquito - mosquitos/mosquitoes, portico - porticos/porticoes, etc.
- vi. If the noun ends in **'f'** and **'fe'** the plural is generally formed by changing **'f'** or **'fe'** into **'-ves'**. For examples; wife – wives, knife – knives, life – lives, sheaf – sheaves, leaf – leaves, thief – thieves, etc.
- vii. There are some nouns which form the plurals by an internal vowel change. For examples; man – men, woman - women, foot - feet, goose – geese, tooth – teeth, louse – lice, mouse – mice, etc.

- viii. There are some nouns which form the plurals in '**-en**' or '**-ve**'. For examples; ox – oxen, child – children, brother - brotheren/brothers, cow - cine/cows, etc.
- ix. A compound noun generally forms the plural by adding '**-s**' to the principal word. For example; father-in-law – fathers-in-law, mother-in-law – mothers-in-law, son-in-law – sons-in-law, step-son – steps-son, step-daughter – steps-daughter, hanger-on – hangers-on, looker-on – lookers-on, passer-by – passers-by, maid-servant – maid-servants, foot-man – foot-men, washer-man – washer-men, knight-errant – knights-errant, coat-of-mail – coats-of-mail, court-martial – courts-martial, commander-in-chief – commanders-in-chief, etc.
- x. There are some compound nouns which take a double plural. For example; man-servant – men-servants, woman-servant – women-servants, lord-justice – lords-justices, knight-templar – knights-templars, etc.
- xi. There are some plurals which have been borrowed direct from foreign nouns. For example; agendum – agenda, addendum – addenda, datum – data, effluvium – effluvia, erratum – errata, stratum – strata, memorandum – memoranda, etc.

In all these above written Latin nouns the plural is formed by replacing '**-um**' by '**-a**'. Similarly, some other Latin nouns ending in '**-us**', are turned into plural by replacing '**-us**' with '**i**'. For examples; alumnus – alumni, focus - foci/focuses, fungus – fungi, genius – genii, radus – radii, terminus - termini/terminuses, etc.

But a Latin noun '**genus**' is transformed into the plural by replacing '**us**' with '**era**', i.e. genus-genera.

Some Latin nouns do not take any fixed rules for pluralization. For examples; axis – axes, index – indices, formula – formulae, series – series, species – species, apparatus – apparatus, etc.

- xii. Some Greek nouns ending in 'is' are changed into plural by replacing 'es'. For examples; analysis – analyses, basis – bases, crisis – crises, oasis – oases, thesis – theses, hypothesis – hypotheses, parenthesis – parentheses, etc.

There are also some Greek nouns ending in 'on' which are turned into the plural by replacing 'on' with 'a'. For example; ceterion – criteria, phenomenon – phenomena, etc.

Similarly, the following Greek, Italian, French and Hebrew nouns, though they are changed into plurals do not have any fixed rules for pluralization. For example; bandit - banditti/bandits, beaux/beaus, bureau – bureaux, monsieur – messieurs, cherub - cherubim/cherubs, seraph - seraphim/seraphs, madam – madams, etc.

- xiii. Sometimes, a noun which remains the same in both the singular and plural forms and when such a noun is preceded by the phrases like 'an item of', 'a piece of', 'a loaf of', 'a fleet of', etc. in such cases, they are turned into the plural by changing the phrases. For example; an item of furniture – items of furniture, a fleet of sheep – fleets of sheep, a loaf of bread – loaves of bread, a piece of information – pieces of information, etc.

### **1.1.7 Introduction and Classification of Nouns**

A noun is a word used as the name of a person, place, or thing. Actually, anything that we can see or feel is a noun. There are five kinds of nouns which are given as follows:

#### **i. Proper noun**

A proper noun denotes one particular person, place or thing as distinct from every other, e.g. Smriti (a person), Palpasa Cafe (a book). Dharan (a city), Japan (a country) etc. A proper noun is said to be used as 'a common noun' when it denotes some class of person or thing and some rank or office.

A proper noun becomes a common noun when it denotes a class of person or thing and is used in a descriptive sense, e.g. "He is the Newton of the age", that is the greatest astronomer of the age. Such words as Galiph, Sultan, Ceasar, etc. are used as common nouns because they denote person holding a certain rank or office.

#### **ii. Common noun**

A common noun denotes no one person or thing in particular but it is common to any and every person or thing of the same kind; e.g. 'book', 'country', 'student' etc. All common nouns can be turned into plural in English. For examples; pen – pens, book – books, bus – buses, day – days, etc.

#### **iii. Collective noun**

A collective noun denotes a group or collection of similar individuals, considered as one complete whole. For example, there may be many sheep in a field but only one flock. Here, sheep is a common noun

because it may stand for any and every sheep; but flock is a collective noun because it stands for all the sheep at once; and not for any one sheep taken desparately. Every collective noun is also a kind of common noun, e.g., flock. The term 'flock' may stand for many groups of sheep.

#### **iv. Material noun**

A material noun denotes the matter or substance of which things are made (i.e. milk, water, gold, salt, etc.) and it can not be changed into plural form. For examples; milk – milks, ghee – ghees, water – waters, etc.

#### **v. Abstract noun**

An abstract noun denotes some quality, state or action, apart from anything possessing the quality; e.g.; Quality – cleverness, height, colour; State – poverty, pleasure, bondage; Action – laughter, movement, choice; etc.

The above four kinds of noun previously described relate to objects of sense that is to thing which can be seen, touched, heard, tasted. In a word, all these are perceived by the senses. But an abstract noun is related to qualities, states, etc. which can not be seen or touched and a thought of a part from any object of sense. An abstract noun can be a common noun when it is used as a common noun. In this case, it can be changed into plural; e.g. movement – movements, choice choices, etc.

### **1.2 Review of the Related Literature**

Some linguistic comparative studies have been carried out on different languages; e.g. Nepali, Tharu, Maithili, Gurung, Limbu, Rai, Newari, etc. in the Department of English Language Education, Faculty of Education. But in the field of pluralization, a very few researches have been done.

Thus, an attempt is made here to review the related literature particularly carried out on pluralization.

**Rai (2001)** has done research on “A Comparative Linguistic Study of English, Nepali and Limbu Kinship Terms.” This was the first thesis in the Department of English Language Education on the Limbu language. Her main findings were; English has the least number of kinship terms, there is no distinction between male and female ego except the terms husband and wife and no distinction elder and younger in Nepali and Limbu language.

**Phyak (2004)** has carried out a comparative linguistic study on “English and Limbu Pronominals.” He has enlisted some similarities and differences between these two languages, which are important from linguistic point of view. He concluded that Limbu has more pronouns for male, female, human and non-human beings. Regarding personal and possessive pronouns, both are categorized under singular and plural number in English. He identified that '-a', '-ke' and '-ku' are prefixed with the object to denote possession in the Limbu first person, second person and third person respectively. Similarly, '-ren' is suffixed with personal pronouns in general to denote possession in the Limbu language but this system is not available in English.

**Paudel (2004)** has done a research on “A Comparative Study on Negative and Interrogative Transformation in English and Panthare Dialect of the Limbu Language.” He found that the affix ‘**me**’ is the negative marker in Limbu which occurs before the verb in assertive and imperative sentences, whereas the negative marker in English is ‘no’ which is added after the auxiliary verb. Similarly, yes/no question in Limbu is formed by placing ‘**bio**’ or ‘**pi**’ after the verb, whereas the auxiliary inversion occurs in interrogative in Limbu.

**Tumbapo (2005)** has conducted a research on ‘Verbal Affixation in Limbu and English: A Comparative Study.’ He found that Panthare dialect of Limbu has infixation system whereas English lacks this system. Both languages have multiple affixation system but more than three affixes can be added to the same verb in Panthare dialect of Limbu. Verbal affixes of the dialect are determined by inclusiveness of the first person dual and plural pronouns as a subject in a sentence which system is not in English.

**Sabehang (2007)** has carried out a research on "Subject-Verb Agreement in Limbu and English: A Comparative Study." The objective of the study was to identify the subject-verb agreement in Limbu and to find out similarities and differences between these two languages. He concluded that the Limbu verbs agree with tense, aspect, object, person and number.

**Sah (2007)** has carried out a comparative study on "Pluralization in English and Bajjika." The objectives of the study were to identify the processes of pluralization in Bajjika and English language. He found that '-sa' suffix is added to make plural in a singular Bajjika noun and sometimes 'bahut' determiner is used too. And he concluded that there are limited number of rules of pluralization of nouns in Bajjika and in the most of the cases of Pluralization process is not same with English.

**Limbu (2007)** conducted a comparative study on "A Semantic Analysis of English and Limbu Verbs." The main objectives of the study was to carry out the semantic analysis of Limbu verbs. He found that there was an absence of total semantic overlapping and equivalences in the semantic system of those verbs between two languages. But they had complete one to one correlation in a very few cases only due to the presence of homonymic verbs in the Limbu Language.

### **1.3 Objectives of the Study**

The main objectives of the present study were as follows:

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

### **1.4 Significance of the Study**

This study will be a significant to the people who take an interest to conduct research on the Limbu language. It will be an extra aid on the Limbu language and literature. It will be useful for the prospective researchers who intend to study indigenous languages of Nepal. Similarly, language planners can get ideas through this study. It may be equally important to all those teachers, syllabus designers, textbook writers and students. It will be useful for the teachers who are especially involved in English and Limbu language teaching in Nepal.

## **CHAPTER TWO**

### **METHODOLOGY**

The researcher had adopted the following methodology to accomplish the objectives of the 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 the Limbu language of Mangjabung VDC of Panthar district. Being a native speaker, the researcher was the source of primary data too.

##### **2.1.2 Secondary Sources of Data**

The secondary sources of data were taken from the different books, journals, theses, documents, etc. The main sources of the secondary data were : Sah (2007), Celce-Murcia and Larsen-Freeman (1983), van Driem (1987), Kumar (1996), Wren and Martin (1989), Kainla (2003), Swan (2005) and Quirk and Greenbaum (2007).

#### **2.2 Sampling Procedure**

The sample size of the study was only forty Limbu native speakers of Mangjabung VDC of Panthar district. The researcher used the snowball sampling procedure to collect the data. An interview schedule was prepared to draw the information on pluralization processes of the Limbu language from the Limbu native speakers. English sentences were used as

the reference for data collection and to facilitate for correct understanding.

### **2.3 Tools for Data Collection**

The interview schedule and participant observation were major tools to obtain required information of the study (See Appendix I-II).

### **2.4 Process of Data Collection**

The researcher adopted the following stepwise procedures to collect required data.

- i. The researcher developed a research tool; i.e. structured interview schedule.
- ii. The researcher went to the selected area and developed rapport with the Limbu natives.
- iii. The researcher encouraged the informants by explaining the objectives and relevance of the study in a very clear and simple terms.
- iv. The researcher conducted interview with the uneducated respondents on the basis of predetermined structured interview and recorded their responses in the interview sheet.
- v. The researcher engaged in daily conversation with native speakers of the locality.

### **2.5 Limitations of the Study**

The study had the following limitations:

- i. The total sample size of this study was limited to only forty Limbu native speakers of Manjabung VDC of Panthar district.

- ii. The study focused only the processes of pluralization in Limbu language with reference to English.
- iii. The study of pluralization was limited to only nouns of the English and Limbu.
- iv. The study was descriptive in nature.

## CHAPTER THREE

### ANALYSIS AND INTERPRETATION

This chapter 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 the Limbu pluralization have been analysed and interpreted on the basis of the primary data collected from the forty Limbu native speakers of Mangjabung VDC of Panthar district. Then, the analysis and interpretation of the collected data have been presented descriptively and comparatively with the help of tables and illustrations for making the study more objective. This chapter consists of the comparison and contrast of the processes of pluralization in the Limbu language with those of English. The points of similarities and differences have been drawn from the processes of pluralization in English and Limbu with illustrations after comparing the data.

#### 3.1 Pluralization in the Limbu Language

The process of pluralization of nouns in the Limbu language is presented as follows:

##### 3.1.1 Pluralization in Common Nouns

A common noun is a name common to every person or thing of the same class or kind. For example,

<b>Singular</b>	<b>Dual</b>	<b>Plural</b>
yapmi (man)	yapmi-si	yampmi-ha
σαππ□n (book)	sapp□n-si	sapp□n-ha
sikcoba (ant)	sikcoba-si	sikcoba-ha

laje? (country)	laje?-si	laje?-ha
yŋghŋN (river)	yŋghŋN-si	yŋghŋN-ha
paNlup (city)	paNlup-si	paNlup-ha
nisamhim (school)	nisamhim-si	nisamhim-ha
thŋksa (animal)	thŋksa-si	thŋksa-ha

The words given above are common nouns which are changed into the dual form by adding suffix '-si' and plural by adding suffix '-ha'. Generally, it is said that all common nouns can be transformed into both the dual and plural forms in Limbu.

### 3.1.2 Pluralization in Proper Nouns

A proper noun is the name of a particular person or place. For example,

<b>Singular</b>	<b>Dual</b>	<b>Plural</b>
mirak	mirak-si	mirak-ha
haNma	haNma-si	haNma-ha
phŋktaNluN	*phŋktaNluN-si	*phŋktaNluN-ha
nepal	*nepal-si	*nepal-ha
rashmita	rashmita-si	rashmita-ha
nu:ma	nu:ma-si	nu:ma-ha
yasŋk	*yasŋk-si	*yasŋk-ha
kathmandu	*kathmandu-si	*kathmandu-ha

Generally, here a proper noun is not changed into the dual and plural ones if that is a name of a place. In words given above asterisk (\*) indicates that they are never pluralized in English and Limbu. But sometimes suffix '-si' and suffix '-ha' are used to change a proper noun into the dual and plural in the case of the name of a person as in the following examples:

numa himmo tyabi ? (SN)  
 numa-si himmo tyEchbi ? (DN)  
 numa-ha himmo metyabi ? (PN)

### 3.1.3 Pluralization in Collective Nouns

A collective noun is the name of a number (collection) of persons or things taken together and spoken of as one whole. For examples,

Singular	Dual	Plural
y□k (castle)	*y□k-si	*y□k-ha
chumluN (council)	*chumluN-si	*chumluN-ha
y□kpha (class)	*y□kpha-si	*y□kpha-ha
chumbho (association)	*chumbho-si	*chumbho-ha
p□rup (bunch)	*p□rup-si	*p□rup-ha
y□Nju (crowd)	*y□Nju-si	*y□Nju-ha
s□y□N (family)	*s□y□N-si	*s□y□N-ha
s□Njumbho (committee)	*s□Njumbho-si	*s□Njumbho-ha

Above examples show that a collective noun cannot be transformed into the dual and plural form by adding '-si' and '-ha' suffixes respectively. But collective nouns are used in the plural form as a following ways. For example,

Limbu	English
nEtchhi y□k	two castles
nEtchhi chumluN	two councils
sumsi s□y□N	three families
y□rik y□kpha	many classes
nEtchhi s□Njumbho	two committees

In this way, the cardinal/marker numbers (**nVtchhi/nVpphu**) are used to refer to the dual number and the determiner '**yṢrik**' and '**sumsi**' are used to make a collective noun into the plural in this language.

### 3.1.4 Pluralization in Material Nouns

A material noun refers to the matter or substance of which things are made and it can not be changed into the dual and plural form. For example;

<b>Singular</b>	<b>Dual</b>	<b>Plural</b>
sammyaN (gold)	*sammyaN-si	yṢrik sammyaN
pinnu (milk)	*pinnu-si	yṢrik pinnu
cwa?t (water)	*cwa?t-si	yṢrik cwa?t
sya? (rice)	*sya-si	yṢrik sya
yuppa (silver)	*yuppa-si	yṢrik yuppa

In the Limbu language, a material noun is not changed into the dual and plural form but, however, it can be made plural by using '**yṢrik**' determiner.

### 3.1.5 Pluralization in Abstract Nouns

An abstract noun denotes usually the name of a quality, action or state considered apart from the object to which it belongs. For example;

<b>Singular</b>	<b>Dual</b>	<b>Plural</b>
muksam (power)	*muksam-si	*muksam-ha
tu:kkhEwa (sorrowful)	*tu:kkhEwa-si	*tu:kkhEwa-ha
harak (happy)	*harak-si	*harak-ha
niNwa? (mind)	*niNwa?-si	*niNwa?-ha
nisam (knowledge)	*nisam-si	*nisam-ha

Etchha (grief)	*Etchha-si	*Etchha-ha
nu:ma (beautiful)	*nu:ma-si	*nu:ma-ha

Generally, an abstract noun is not transformed into the dual and plural form in Limbu as in English.

### 3.2 Similarities and Differences between the Limbu and English Pluralization

The researcher studied the collected data and compared the Limbu and English pluralization system which is presented as follows:

#### 3.2.1 Pluralization in Proper Nouns

Proper nouns of Limbu and English are not generally pluralized but in the case of human noun, Limbu proper noun is pluralized as in the following table:

**Table No. 2 : Pluralization in Proper Nouns**

Singular		Dual		Plural	
Limbu	English	Limbu	English	Limbu	English
mirak	mirak	mirak-si	_____	mirak-ha	_____
haNma	haNma	haNma-si	_____	haNma-ha	_____
numa	numa	numa-si	_____	numa-ha	_____
yehaN	yehaN	yehaN-si	_____	yehaN-ha	_____
yas□k	yas□k	_____	_____	_____	_____
Dharan	Dharan	_____	_____	_____	_____

In English, there are only two numbers singular and plural but in Limbu there are singular, dual and plural numbers. The Limbu proper noun can be changed into the dual and plural forms in the case of human noun by

adding suffixes '-si' and '-ha' respectively but English proper noun is not changed into the plural for example:

- numa himmo tyabi ? (SN)
- numa-si himmo ty chbi ? (DN)
- numa-ha himmo metyabi ? (PN)

In these above sentences suffix '-si' and '-ha' are used to refer to the dual and plural forms respectively in Limbu.

### 3.2.2 Pluralization in Common Nouns

A common noun is a name given in common to every person or thing of the same class or kind in both languages. The following table shows the processes of the pluralizations in common nouns:

**Table No. 3 : Pluralization in Common Nouns**

Singular		Dual		Plural	
Limbu	English	Limbu	English	Limbu	English
yapmi	man	yapmi-si	_____	yapmi-ha	men
sappn	book	sappn-si	_____	sappn-ha	books
sikcoba	ant	sikcoba-si	_____	sikchoba-ha	ants
laje?	country	laje?-si	_____	laje?-ha	countries
thksa	animal	thksa-si	_____	thksa-ha	animals

All the above words of the table are common nouns which are changed into the dual and plural forms by adding '-si' and '-ha' suffixes in Limbu respectively but the nouns either take '-s/es' or change the vowel letter to make a common noun in the case of English plurals. In both languages, a common noun can be turned into plural.

### 3.2.3 Pluralization in Collective Nouns

A collective noun is the name of a number, persons or things taken together and spoken of as one whole. The collective noun is shown in the following table.

**Table No. 4 : Pluralization in Collective Nouns**

Singular		Dual		Plural	
Limbu	English	Limbu	English	Limbu	English
y <sub>o</sub> k	a castle	_____	_____	_____	_____
cumluN	a council	_____	_____	_____	_____
y <sub>o</sub> kpha	a bunch	_____	_____	_____	_____
cumbho	a crowd	_____	_____	_____	_____
p <sub>o</sub> rup	a family	_____	_____	_____	_____

Above examples show that the Limbu collective nouns can not be changed into the dual and plural forms by adding '-si' and '-ha' suffixes respectively. The same rule is applied in English too. But some collective nouns are used in the plural forms as in the following ways:

#### **Limbu**

nEtchhi y<sub>o</sub>k

nEtchhi chumluN

sumsi s<sub>o</sub>y<sub>o</sub>N

y<sub>o</sub>rik y<sub>o</sub>kpha

#### **English**

two castles

two councils

three families

many classes

### 3.2.4 Pluralization in Material Nouns

A material noun refers to the matter or substance of which things are made. In the Limbu language, a material noun does not change into the

dual and plural forms but, however, it can be made plural by using determiner 'yŕrik' as shown in the table below:

**Table No. 5 : Pluralization in Material Nouns**

Singular		Dual		Plural	
Limbu	English	Limbu	English	Limbu	English
sammyaN	gold	_____	_____	yŕrik sammyaN	some gold
cwa?t	water	_____	_____	yŕrik cwa?t	some water
sya?	rice	_____	_____	yŕrik sya?	some rice

In this way, English material nouns are not changed into the dual and plural forms, but sometimes there is used the plural maker 'some' to make a singular form into plural. For example; some water, some money, etc.

### 3.2.5 Pluralization in Abstract Nouns

An abstract noun denotes usually the name of a quality, action or state. It is not changed into the dual or plural forms from a singular noun.

### 3.3 Comparison of the Processes of Pluralization in Limbu with those in English

The processes of the pluralization in the Limbu language are compared in some sentences with those in English as follows:

#### Limbu

monadhik haplŕ ynN. (SN)

(nEpphu) mona hapsirŕ yuNsi. (DN)

(yŕrik) monaha mEhaplŕ mEyuN. (PN)

haNmare lŕtchha kudhaNbEn wa?. (SN)

haNmare nEpphu kudhaNbEn wa?si. (DN)

#### English

A man is weeping. (SN)

Men are weeping. (P.N)

Hangma has a boy friend. (S.N.)

Hangma has (many) boy friends. (PN)

haNmare y <sub>rik</sub> kudhaNbEnha mEwa?. (PN)	
nahE?na khausEbuN yuN. (SN)	There is a walnut tree. (SN)
nahE?na nEtchhi khausEbuN yuN. (DN)	There are (two) walnut trees. (PN)
nahE?na y <sub>rik</sub> khausEbuN yuN. (PN)	
saNwEttin cwa?t thuNur <sub>rik</sub> yak. (SN)	A buffalo is drinking water. (SN)
SaNwEttha cwa?t thuNsur <sub>rik</sub> yaksi. (DN)	Buffalos are drinking water. (PN)
saNwEttha cwa?t mEthuN <sub>rik</sub> mEyak. (PN)	
<sub>rik</sub> ?iban kuh <sub>rik</sub> Nsigan yak. (SN)	The porcupine is in the hole. (SN)
nEtchhi <sub>rik</sub> ?ibaha kuh <sub>rik</sub> Nsigan yaksi. (DN)	Porcupines are in the hole. (PN)
y <sub>rik</sub> <sub>rik</sub> ?ibaha kuh <sub>rik</sub> Nsigan mEyak. (PN)	
himsigan I <sub>rik</sub> tchha t <sub>rik</sub> rEman yuN. (SN)	There is a (girl) guest in the house. (SN)
himsigan nEpphu t <sub>rik</sub> rEmaha yuNsi. (DN)	
himsigan y <sub>rik</sub> t <sub>rik</sub> rEmaha mEyuN. (PN)	There are guests in the house. (PN)
miy <sub>rik</sub> Nballe simint <sub>rik</sub> k k <sub>rik</sub> ttu. (SN)	The cat has a flea. (SN)
miy <sub>rik</sub> Nballe netchhi simint <sub>rik</sub> k k <sub>rik</sub> tchhi. (DN)	The cat has many fleas. (PN)
miy <sub>rik</sub> Nballe y <sub>rik</sub> simint <sub>rik</sub> k k <sub>rik</sub> tchhi. (PN)	
hinjain nurik la:N. (SN)	A girl dances nicely. (SN)
hinjaha nurik la:Nsi. (DN)	Girls dance nialy. (PN)
hinjaha nurik mEla:N. (PN)	

From sentences given above, it is clear that the processes of pluralizing in Limbu occur in sentence level as in English . It means subject determines the form of a verb to be a dual or plural form as in other languages.

## **CHAPTER FOUR**

### **FINDINGS AND RECOMMENDATIONS**

This chapter is especially classified into two parts; findings of the study, and recommendations and pedagogical implications. After analysing and interpreting the data, some findings have been drawn and some 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 the Limbu Language**

- i. While transforming a singular noun into plural in the Limbu language, the suffixes '**-si**' and '**-ha**' are added to the dual and plural forms respectively.
- ii. Sometimes, both determiner '**yṣrik**' and suffix '**-ha**' are used to pluralize a singular noun into the plural in Limbu.
- iii. The cardinal numbers/markers, '**nVtchhi/nVpphu**', '**sumsi**', etc. are used to make a plural form of a collective noun. But the '**nVtchhi**' is used to refer to the dual number for a non-human noun and the '**nVpphu**' is used only on the case of human noun. Similarly, the '**sumsi**' is used to refer to the plural or more than two.
- iv. The proper noun, in the case of human noun, in the Limbu language is changed into the dual and plural forms by using suffixes '**-si**' and '**-ha**'.

- v. The common noun is also changed into the dual and plural ones by the help of the suffixes '**si**' and '**ha**'.
- vi. The material noun can also be transformed into the plural form by the support of determiner '**yṣrik**'.
- vii. The abstract noun cannot be changed into the form of the plural.
- viii. When a singular noun is changed into the dual or plural in the sentence level, the form of verb is also changed into the dual or plural form according to the subject.
- ix. There are limited number of rules of pluralization of nouns in Limbu.

#### **4.1.2 The Similarities between English and Limbu Pluralization**

The researcher has found the following main similarities while comparing the processes of pluralization systems of English and Limbu.

- i. Suffixes are used to pluralize the nouns in both English and Limbu languages.
- ii. The determiner is used before a singular noun in both languages to pluralize the noun. Sometimes, the determiner '**yṣrik**' is used to show the pluralization of the collective noun in Limbu and '**many/several**' is used in English for that term.
- iii. Only singular countable nouns are pluralized in both English and Limbu languages.
- iv. Most of the common nouns are changed into the plural forms in both languages.

- v. Common nouns can be changed into the dual and plural forms in Limbu and English.
- vi. Abstract nouns are never transformed into plural in both languages.

#### **4.1.3 The Differences between English and Limbu Pluralization**

Almost in all cases the processes of pluralization are different in Limbu with those in English except in some cases. The researcher found the following differences.

- i. In Limbu, the suffixes '**-si**' and '**-ha**' are separately used for the dual and plural forms respectively but only the plural suffix '**-s/es**' are used in English (See Appendix III.e).
- ii. In Limbu, there are singular, dual and plural numbers but there are only singular and plural numbers in English.
- iii. There are limited rules of pluralization of nouns in Limbu. The suffixes '**-si**' and '**-ha**' are used to pluralize nouns similar to the suffixes used in English.
- iv. The determiner '**yṣrik**' and some cardinal numbers '**nvtchhi/nvpphu**', '**sumsi**' are also used to make the dual and plural forms in Limbu but there are different processes of pluralization in English (See Appendix III.f).

#### **4.2 Recommendations**

On the basis of the findings listed above the researcher recommends the following points for pedagogical implications:

- i. The teacher of Limbu ethnic community should pay more attention on the use of the dual and the plural suffixes '**-si**' and '**-ha**' while

teaching the Limbu language learners because these are only in Limbu as in Nepali and not in the case of English.

- ii. The learners should be informed that they can use the determiner 'yṢrik' or the suffix '-ha' or sometimes both to transform the singular nouns into the plural.
- iii. The teacher of the Limbu ethnic community should teach the Limbu speaking learners that the singular marker 'lṢtchha/lṢchha' is removed after the transformation of the singular noun into the plural one.
- iv. In teaching, the aspects of pluralization between two languages should be taught to the students by creating meaningful situations and using suitable examples.
- v. The teacher should use appropriate materials to teach pluralization process as far as possible in the classroom.
- vi. The language planners, course or syllabus designers and textbook writers should be aware of the findings given in this research while designing the syllabus and writing textbooks for the Limbu speaking learners who are learning English as a second language.

Finally, the researcher hopes that this work will provide more information about the pluralization in English and Limbu nouns and it helps the teacher to teach pluralization processes of both languages. However, it is based only on the data collected from the forty Limbu native speakers of Managjabung VDC of Panthar district. The researcher has tried to generalize the rules of pluralization in Limbu on the basis of the primary data. And this research has mainly dealt with the word class nouns and its types. Therefore, the researcher hopes that further researches will be

carried out on pluralization in the Limbu language concerning other aspects in the future.

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## APPENDICES

### Appendix - I Interview Schedule

This interview schedule has been prepared in order to accomplish a research work entitled on “**Pluralization in English and Limbu.**” This research is being carried out under the guidance of lecturer, **Mr. Prem Bahadur Phyak**, 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.

Researcher

**Santosh Serma**

M.Ed. (English)

T.U. Kirtipur

Name:

Sex:

Address:

Age:

---

Please change the following Limbu singular sentences into plural with the help of the given examples:

a) मेन्दाक्किल्ले फुङ्इन् चःदेसु । (A goat ate the flower.)

मेन्दाक्हा?रे फुङ्इन् चःदेसेछु ।

मेन्दाक्हा?रे फुङ्इन् मेजःमेदेसु ।

b) आङ्गा? आन्देङ्बा? वा? । (I have a friend.)

आङ्गा? आन्देङ्बाहा? वासि ? ।

आङ्गा? आन्देङ्बाहा? मेवा? ।

1. मनाधिक् हाःप्ल युङ् । ( A man is weeping.)  
.....  
.....
2. लच्छा पु सिङ्सम्मो युङ् । (A bird is on top of the tree.)  
.....  
.....
3. सबान् थाङ्ल पत् । (A monkey is coming.)  
.....  
.....
4. लच्छा पित्तिल्ले माक्किन् चरयाक् । (A cow is eating maize.)  
.....  
.....
5. आङ्गा? सक्इङ्घङ्घिक् साप्तुङ् । (I write a letter.)  
.....  
.....
6. आङ्गा? तक् चाःआ? . (I eat rice.)  
.....  
.....
7. हुने? केःम्मा? चोक् । (She is tall.)  
.....  
.....
8. मे न्छिन्नेन् नुरिक् लाङ् । (A girl dances nicely.)  
.....  
.....
9. काप्पोबान् सारिक् थि थुङ् । (An old man drinks too much wine.)  
.....  
.....

10. ये म्बिच्छान् लाड्भङ्गा चा . (A boy plays football.)  
 .....  
 .....
11. आबाड्भेओ लच्छा निसाम्हिम् ने । (There is a school in my village)  
 .....  
 .....
12. लच्छा नुःमा? हिन्जा? लाड्ल याक् । (A beautiful girl is dancing.)  
 .....  
 .....
13. ने पालओ लच्छा हङ्गप् ने । (There is a river in Nepal.)  
 .....  
 .....
14. साप्ते नओ कुसड् साप्पन्धिक् ने । (There is a new book on the table.)  
 .....  
 .....
15. नेन्ने?रे हिम् आत्तो बे ? (Where is the house of elder sister?)  
 .....  
 .....
16. आड्गा? तरेबान्नु या?राक्काबा वा? . (I will dance Paddy Dance with the guest.)  
 .....  
 .....
17. लच्छा मेन्छिन् निसाम्हिम् पेक् । (A girl goes to school.)  
 .....  
 .....

18. डाइमन् शम्सेरेरे निसाम्भे?धक् साप्तुआइ वा? . (Daimond Shams her has written a novel.)  
.....  
.....
19. मियइबाल्ले सिमिन्दक् कत्तु? । (The cat has flea.)  
.....  
.....
20. आइगा? चे सुइ मुन्जइत् अमत्तुइ । (I watched Chesung film.)  
.....  
.....
21. पित् के गम्बान् तिइवा?से चर याक् . (The cow boy is eating rasberry.)  
.....  
.....
22. हाइमारे लच्छा स्वागेप् वारुआइ वा? . (Hangma has worn a ring.)  
.....  
.....
23. फुइइक्को चेरफे:म्बा वा? । (There is a butterfly in the garden.)  
.....  
.....
24. हिम्सिगाइ तरेमान् युइ । (There is a guest in the house.)  
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.....
25. रेस्लिइ केजा:प्पाल्ले कुसिबइबा? आक्खेन् क्याप्पा?वे । (What a big thigh of wrestling player has!)  
.....  
.....

26. खाम्मो लच्छा सम्मेत् ने । (There is a niddle on the floor.)  
 .....  
 .....
27. थे त्थे रे चरेखा चोगुआड् वया । (Grandfather had made a Charkha.)  
 .....  
 .....
28. अ?इवान् कुहड्सिगाड् याक् । (The porcupine is in the hole)  
 .....  
 .....
29. आम्मारे मेन्दाक्किन् हिप्त् । (My mother beat the goat.)  
 .....  
 .....
30. लच्छा मना नाःडइल्ले लुप्तुसेरु । (A man was killed getting burried  
 by the snow.)  
 .....  
 .....
31. युमा?रे केघुप्पान् सगिल्ले हिप्त् । (Grandmother whipped a thief by a  
 nettle.)  
 .....  
 .....
32. आइन्तान्दिक् मेन्छ्मा हुक्पाङ्गि मेन्वाःत्तिन् । (A girl does not wear a  
 bracelet nowadays.)  
 .....  
 .....
33. सेप्पाड्ओ आन्देड्वा? तुमुड् । (I met a friend at dream.)  
 .....  
 .....

34. साबुहिम्मो लथिक् सक्पा याक् । (A Chimpanzee is in the zoo.)  
 .....  
 .....
35. मेन्छिन् मेन्लेप्पा? खिइड्डो ता?जेइ । (The girl always talks on the phone.)  
 .....  
 .....
36. लच्छा हिन्जा?रे ताइबा? चाइ चाक्खु? । (A girl wears short dress.)  
 .....  
 .....
37. साइव ेत्तिन् च्वा: थुइर याक् । (A buffallo is drinking water.)  
 .....  
 .....
38. ताम्भुइओ मा:युबा अ:क्ल: वा? । (A bear is roaring in the jungle.)  
 .....  
 .....
39. सइवामान् सारिक् थुम् । (Sister is very labourious.)  
 .....  
 .....
40. नाहे?ना खाउसेबुइ युइ । (There is a walnut tree.)  
 .....  
 .....
41. पाइजुम्मो आइगा? लच्छा चुक्सा साम्मिक्हुप् नि:सुइ । (I saw a small computer in the market.)  
 .....  
 .....

42. खुक्वान् हाःप्ल युङ् . (Cuckoo is weeping.)  
 .....  
 .....
43. केक्रुङ्वा पु क्नेनिसुआङ् वा? वि ? (Have you ever seen a Jureli ?)  
 .....  
 .....
44. माओदाङ्बारे तिममक् ते?रु । (Maoist took a gun away.)  
 .....  
 .....
45. इमानसिङ् चेमजोङ्गे लच्छा साप्पन् साप्तुआङ् वा? . (Imansing  
 Chemjong has written a book.)  
 .....  
 .....
46. लच्छा याङ्धाङ् काथमान्दुओ ने । (A bank is in Kathmandu.)  
 .....  
 .....
47. याक्थुङ्घो? के?वा? क्नेनिसुआङ् वा? वि ? (Have you ever seen a tiger  
 in real life?)  
 .....  
 .....
48. इङ्वा?वान् काःसा । (A cock crowed.)  
 .....  
 .....
49. लच्छा हिन्जा?रे थाःखुमे खुङ्मा ले रु । (A girl gave up wearing  
 majetro.)  
 .....  
 .....

50. युःमा?रे खेदा? मेत्ताड्आड् वा? । (Grandmother has told me a proverb.)

.....

.....

51. लच्छा तेड्बान् पाड्वार वा? । (A friend is playing.)

.....

.....

52. क?ना फेरे? । (Come here.)

.....

.....

53. हुने? निसाम्हिम् पेःक्ल याक् । (She is going to school.)

.....

.....

54. आड्गा? पाड्भे?ओ पेक्का?वा वा? । (I shall go to village.)

.....

.....

55. आन्सा?रे मिक्फु?ला पाःन् हु?रुसि? । (My sister teaches English.)

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## Appendix - II

### Interview Schedule

This interview schedule has been prepared in order to accomplish a research work entitled on “**Pluralization in English and Limbu.**” This research is being carried out under the guidance of lecturer, **Mr. Prem Bahadur Phyak**, 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.

Researcher

**Santosh Serma**

M.Ed. (English)

T.U. Kirtipur

Name:

Sex:

Address:

Age:

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Please change the following Limbu singular sentences into plural with the help of the given examples:

a) मेन्दाक्किल्ले फुङ्इन् चःदेसु । (A goat ate the flower.)

मेन्दाक्हा?रे फुङ्इन् चःदेसेछु ।

मेन्दाक्हा?रे फुङ्इन् मेजःमेदेसु ।

b) आङ्गा? आन्देङ्बा? वा? । (I have a friend.)

आङ्गा? आन्देङ्बाहा? वासि ? ।

आङ्गा? आन्देङ्बाहा? मेवा? ।

1. मनाधिक् हाःप्ल युङ् । ( A man is weeping.)  
.....  
.....
2. लच्छा पु सिङ्सम्मो युङ् । (A bird is on top of the tree.)  
.....  
.....
3. सबान् थाङ्ल पत् । (A monkey is coming.)  
.....  
.....
4. लच्छा पित्तिल्ले माक्किन् चरयाक् । (A cow is eating maize.)  
.....  
.....
5. आङ्गा? सक्इङ्घङ्घिक् साप्तुङ् । (I write a letter.)  
.....  
.....
6. आङ्गा? तक् चाःआ? . (I eat rice.)  
.....  
.....
7. हुने? केःम्मा? चोक् । (She is tall.)  
.....  
.....
8. मे न्छिन्नेन् नुरिक् लाङ् । (A girl dances nicely.)  
.....  
.....
9. काप्पोबान् सारिक् थि थुङ् । (An old man drinks too much wine.)  
.....  
.....

10. ये म्बिच्छान् लाड्भङ्गा चा . (A boy plays football.)  
 .....  
 .....
11. आबाड्भेओ लच्छा निसाम्हिम् ने । (There is a school in my village)  
 .....  
 .....
12. लच्छा नुःमा? हिन्जा? लाड्ल याक् । (A beautiful girl is dancing.)  
 .....  
 .....
13. ने पालओ लच्छा हङ्गप् ने । (There is a river in Nepal.)  
 .....  
 .....
14. साप्ते नओ कुसङ् साप्पन्धिक् ने । (There is a new book on the table.)  
 .....  
 .....
15. नेन्ने?रे हिम् आत्तो बे ? (Where is the house of elder sister?)  
 .....  
 .....
16. आङ्गा? तरेबान्नु या?राक्काबा वा? . (I will dance Paddy Dance with the guest.)  
 .....  
 .....
17. लच्छा मेन्छिन् निसाम्हिम् पेक् । (A girl goes to school.)  
 .....  
 .....

18. डाइमन् शम्सेरेरे निसाम्भे?धक् साप्तुआइ वा? . (Daimond Shamsheer has written a novel.)  
 .....  
 .....
19. मियइबाल्ले सिमिन्दक् कत्तु? । (The cat has flea.)  
 .....  
 .....
20. आइगा? चे सुइ मुन्जइत् अमत्तुइ । (I watched Chesung film.)  
 .....  
 .....
21. पित् के गम्बान् तिइवा?से चर याक् . (The cow boy is eating raspberry.)  
 .....  
 .....
22. हाइमारे लच्छा स्वागेप् वारुआइ वा? . (Hangma has worn a ring.)  
 .....  
 .....
23. फुइइक्को चेरफे:म्बा वा? । (There is a butterfly in the garden.)  
 .....  
 .....
24. हिम्सिगाइ तरेमान् युइ । (There is a guest in the house.)  
 .....  
 .....
25. रेस्लिइ केजा:प्पाल्ले कुसिबइबा? आक्खेन् क्याप्पा?वे । (What a big thigh of wrestling player has!)  
 .....  
 .....

26. खाम्मो लच्छा सम्मेत् ने । (There is a niddle on the floor.)  
 .....  
 .....
27. थे त्ये रे चरेखा चोगुआड् वया । (Grandfather had made a Charkha.)  
 .....  
 .....
28. अ?इवान् कुहड्सिगाड् याक् । (The porcupine is in the hole)  
 .....  
 .....
29. आम्मार े मेन्दाक्किन् हिप्तु । (My mother beat the goat.)  
 .....  
 .....
30. लच्छा मना नाःडइल्ल े लुप्तुस ेरु । (A man was killed getting burried  
 by the snow.)  
 .....  
 .....
31. युमा?रे केघुप्पान् सगिल्ले हिप्तु । (Grandmother whipped a thief by a  
 nettle.)  
 .....  
 .....
32. आइन्तान्दिक् मेन्छ्मा हुक्पाङ्गि मेन्वाःत्तिन् । (A girl does not wear a  
 bracelet nowadays.)  
 .....  
 .....
33. सेप्पाड्ओ आन्देड्वा? तुमुड् । (I met a friend at dream.)  
 .....  
 .....

34. साबुहिम्मो लथिक् सक्पा याक् । (A Chimpanzee is in the zoo.)  
 .....  
 .....
35. मेन्छिन् मेन्लेप्पा? खिइड्डो ता?जेइ । (The girl always talks on the phone.)  
 .....  
 .....
36. लच्छा हिन्जा?रे ताइबा? चाइ चाक्खु? । (A girl wears short dress.)  
 .....  
 .....
37. साइव ेत्तिन् च्वा: थुइर याक् । (A buffallo is drinking water.)  
 .....  
 .....
38. ताम्भुइओ मा:युबा अ:क्ल: वा? । (A bear is roaring in the jungle.)  
 .....  
 .....
39. सइवामान् सारिक् थुम् । (Sister is very labourious.)  
 .....  
 .....
40. नाहे?ना खाउसेबुइ युइ । (There is a walnut tree.)  
 .....  
 .....
41. पाइजुम्मो आइगा? लच्छा चुक्सा साम्मिक्हुप् नि:सुइ । (I saw a small computer in the market.)  
 .....  
 .....

42. खुक्वान् हाःप्ल युङ् . (Cuckoo is weeping.)  
 .....  
 .....
43. केक्रुवा पु क् निसुआङ् वा? वि ? (Have you ever seen a Jureli ?)  
 .....  
 .....
44. माओदाङ्बारे तिमम्क् ते?रु । (Maoist took a gun away.)  
 .....  
 .....
45. इमानसिङ् चेमजोङ्गे लच्छा साप्पन् साप्तुआङ् वा? . (Imansing  
 Chemjong has written a book.)  
 .....  
 .....
46. लच्छा याङ्धाङ् काथमान्दुओ ने । (A bank is in Kathmandu.)  
 .....  
 .....
47. याक्थुङ्घो? के?वा? क् निसुआङ् वा? वि ? (Have you ever seen a tiger  
 in real life?)  
 .....  
 .....
48. इङ्वा?वान् काःसा । (A cock crowed.)  
 .....  
 .....
49. लच्छा हिन्जा?रे थाःखुमे खुङ्मा ले रु । (A girl gave up wearing  
 majetro.)  
 .....  
 .....

50. युःमा?रे खेदा? मेत्ताड्आड् वा? । (Grandmother has told me a proverb.)

.....

.....

51. लच्छा तेड्बान् पाड्वार वा? । (A friend is playing.)

.....

.....

52. क?ना फेरे? । (Come here.)

.....

.....

53. हुने? निसाम्हिम् पेःक्ल याक् । (She is going to school.)

.....

.....

54. आड्गा? पाड्भे?ओ पेक्का?वा वा? । (I shall go to village.)

.....

.....

55. आन्सा?रे मिक्फु?ला पाःन् हु?रुसि? । (My sister teaches English.)

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### Appendix - III

#### a. Indo-Aryan Languages Spoken in Nepal

S.N.	Languages	Population	Percentage (%)
1.	Nepali	11053255	48.61
2.	Maithali	2797582	12.30
3.	Bhojpuri	1712536	7.53
4.	Tharu	1331546	5.86
5.	Awadhi	560744	2.47
6.	Urdu	174840	0.77
7.	Rajbanshi	129829	0.57
8.	Hindi	105765	0.47
9.	Danuwar	31849	0.14
10.	Bengali	23602	0.10
11.	Marwari	22637	0.10
12.	Manjhi	21841	0.10
13.	Darei	10210	0.04
14.	Kumal	6533	0.03
15.	Bote	2823	0.01
16.	Panjabi	1165	0.01
17.	English	1037	0.00
18.	Chureti	408	0.00
19.	Megahi	30	0.00

Source : CBS Report, 2002.

**b. Tibeto-Burman Languages Spoken in Nepal**

S.N.	Languages	Population	Percentage (%)
1.	Tamang	1179145	5.19
2.	Newar	825458	3.63
3.	Magar	770116	3.39
4.	Bantawa	371056	1.63
5.	Gurung	338925	1.49
6.	Limbu	333633	1.47
7.	Sherpa	129771	0.57
8.	Chamling	44093	0.19
9.	Chepang	36807	0.16
10.	Sunuwar	26611	0.12
11.	Thami	18991	0.08
12.	Kulung	18686	0.08
13.	Dhimal	17308	0.08
14.	Yakkha	14648	0.06
15.	Thulung	14034	0.06
16.	Sangpang	10810	0.06
17.	Khaling	9828	0.04
18.	Thakali	6441	0.03
19.	Chhantyal	5912	0.03
20.	Tibetal	5277	0.02
21.	Dumi	5271	0.02
22.	Jirel	4919	0.02
23.	Puma	4310	0.02
24.	Dura	3397	0.01
25.	Meche	3301	0.01
26.	Pahari	2995	0.01

27.	Lepcha	2826	0.01
28.	Bahing	2765	0.01
29.	Raji	2413	0.01
30.	Hayu	1743	0.01
31.	Bhyuangshi	1734	0.01
32.	Ghale	1649	0.01
33.	Chhiling	1314	0.01
34.	Lohorung	1207	0.01
35.	Chinese	1101	0.00
36.	Mewahang	904	0.00
37.	Kaike	794	0.00
38.	Raute	518	0.00
39.	Tilung	310	0.00
40.	Jerung	270	0.00
41.	Lingkhim	97	0.00
42.	Koche	54	0.00
43.	Dzonkha	9	0.00
44.	Chhintang	8	0.00
45.	Mezo	8	0.00

Source : CBS Report, 2002.

**c. Dravidian Language Spoken in Nepal**

S.N.	Language	Population	Percentage (%)
1.	Jhangad	28615	0.13

Source : CBS Report, 2002.

**d. Austro-Asiatic Language Spoken in Nepal**

S.N.	Language	Population	Percentage (%)
1.	Satar/Shanthali	40260	0.18

Source : CBS Report, 2002.

**e. Using Suffixes Differently in both Languages**

Limbu	English
lɔ̃tchha khyaba (SN) khyab(a)-si (DN) khyab(a)-ha (PN)	a dog (SN) dogs (PN)
lɔ̃tchha pu: (SN) pu:si (DN) pu:ha (PN)	a bird (SN) birds (PN)
lɔ̃tchha nu:ma hinja (SN) nu:ma hinja-si (DN) nu:ma hinjaha (PN)	a beautiful girl/lady(SN) beautiful girls/ladies (PN)

**f. Different Processes of Pluralization**

Limbu	English
lɔ̃tchha phuN (SN) nEtchhi phuN (DN) yɔ̃rik phuN (PN)	a flower (SN) (many) flowers (PN) a child (SN)
lɔ̃tchha ka:N (SN) nEtchhi ka:N (DN) yɔ̃rik ka:N (PN)	children (PN) focus (SN) foci (PN)