

UNIT - I

Introduction

1.1 General Introduction of Language

Language is a voluntary vocal system of human communication. It is the most commonly used tool that people use to fulfill their needs. It is also one of the distinguishing characteristics that differentiate human from non-human. On the other hand there is not only one language in the universe. Language is the way by which human beings communicate. It is extremely complex and highly versatile code for human communication. It is the unique property which plays vital role to differentiate human beings from other animals, that human is identified from non human. The uses of language differs from place to place group to group and even person to person. So it is said that, there is no similarities in the uses of language.

1.2 Definition of Language

Language is defined variously by different scholars or linguists we find no universal definition of language. Some of the definitions of the language are given below.

"Language is a purely human and non-distinctive method of communicating ideas, emotions and desires by means of the voluntarily produced symbols".

Sapir

" A language is a system of arbitrary vocal system means of which social group co-operates

(Bloch and Target, 1942).

" The institution were by human communicate and interact with each other by means of habitually used oral auditory arbitrary symbol"

Hall

According to Chomsky, all natural languages, in either this spoken or their written form, since (a) each natural language has in its alphabet on the assumption that it has an alphabetic writing systems and (b), although there may be infinitely many distinct sentences in language, each sentence can be re-presented as on finite sequence of these sounds (or letters). It is Chomsky's belief and he has stressed this increasing in this more recent work not only that there are indeed such structural properties but they are so abstract, so complex and so highly specific to their purposes that they could not possibly be learned from scratch by an infant grappling with the problem of acquiring his native language. Chomsky says nothing about the communicative function of either natural or non-natural languages; he says nothing about the symbolic nature of elements of sequence of them. His purpose is to focus attention up on the purely structural properties of language and to suggest these properties can be investigated from a mathematically precise point of view. (Lyons, 1981)

So in the conclusion of definition of language we can say that language as a matter of common knowledge, is the medium of communication through which we express our emotions, ideas feelings and thoughts to our partner or fellow people. It is one of the tools of people by which they can make their communication easier.

1.3 Linguistic Scenario of Nepal

Nepal is a country of linguistic diversity. More than ninety three languages are identified and spoken in this small country. (CBS Report 2001) Though there are

many living languages but most of these living languages do not have their own written scripts. They have only spoken forms. The language spoken in Nepal can be divided into four groups which are as given bellow.

Indo-Aryan Group

This group includes the following language

Nepali	Meghhi
Maithili	Marwadi
Bhojpuri	Kumai
Awadi	Durai
Tharu	Majhi
Rajbanshui	Bote
Danuwar	Hindi-Urdu
Bengali	Chureti

Tibeto-Burman group

This group includes the following language

Limbu	Kaike
Thakali	Gurung
Ghale	Tamang
Hayu	Bahiny
Chamling	Sampary
Chepeng	Sunwar
Newar	

Dravidian group

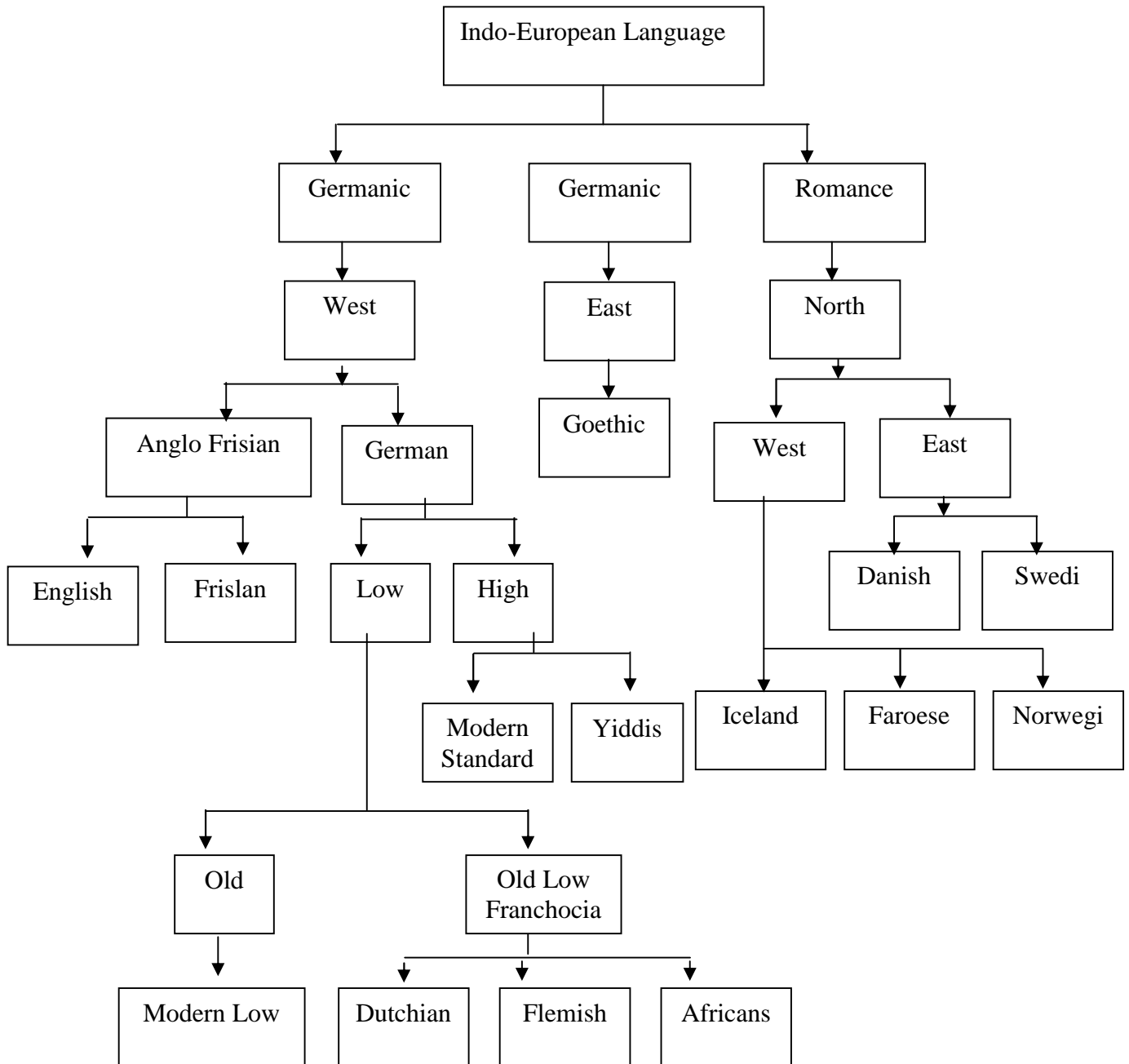
Jhangad is the only one language of the Dravidian family which is spoken around the Koshi river in the cistern region of Nepal.

Astro-Asiatic Group

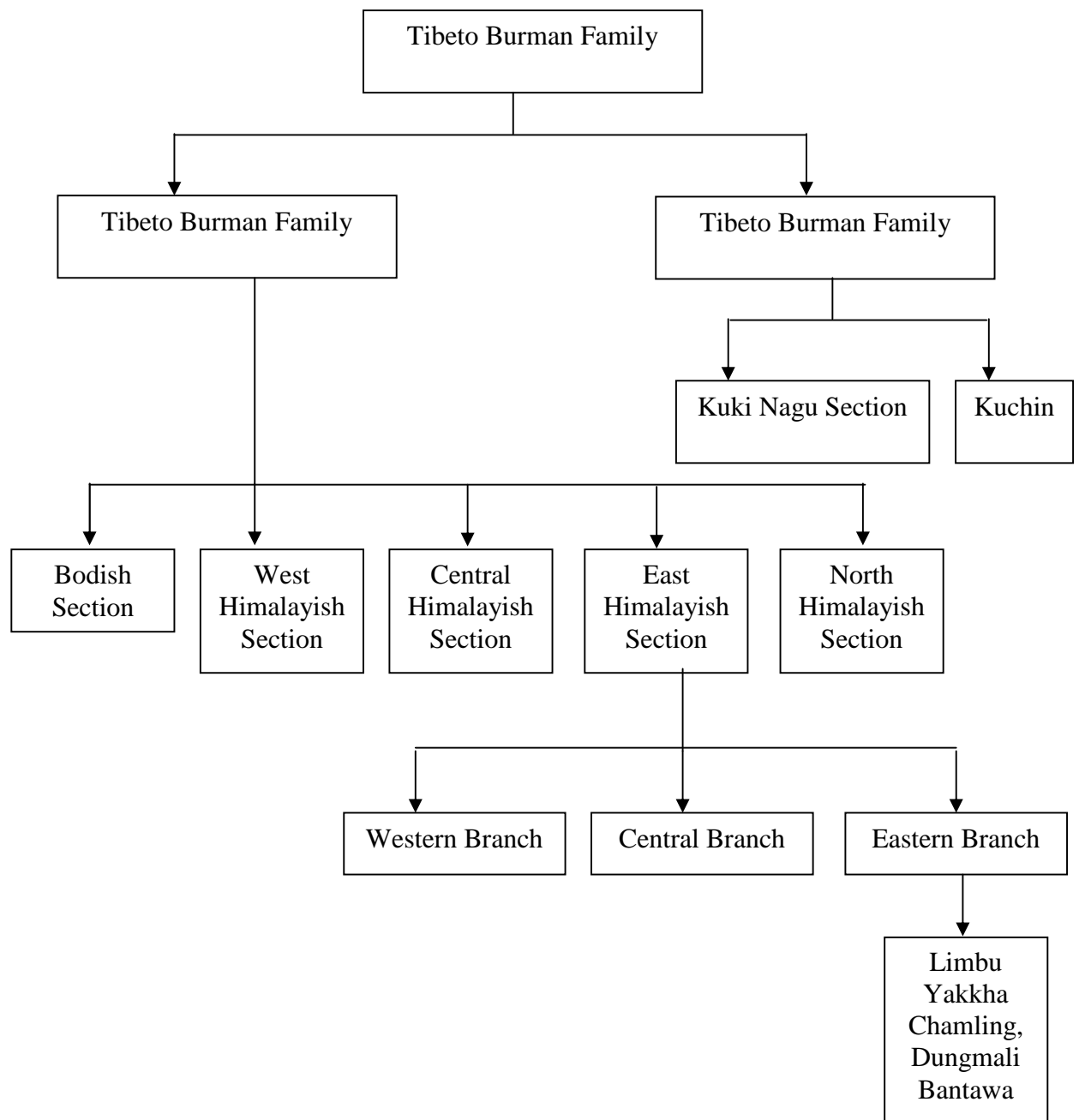
Satar is only one language in this family. It is spoken in Jhapa district of the eastern part of Nepal. This family has other branches, namely Mohkhmer and Mundu.

Classification of the Indo-European language

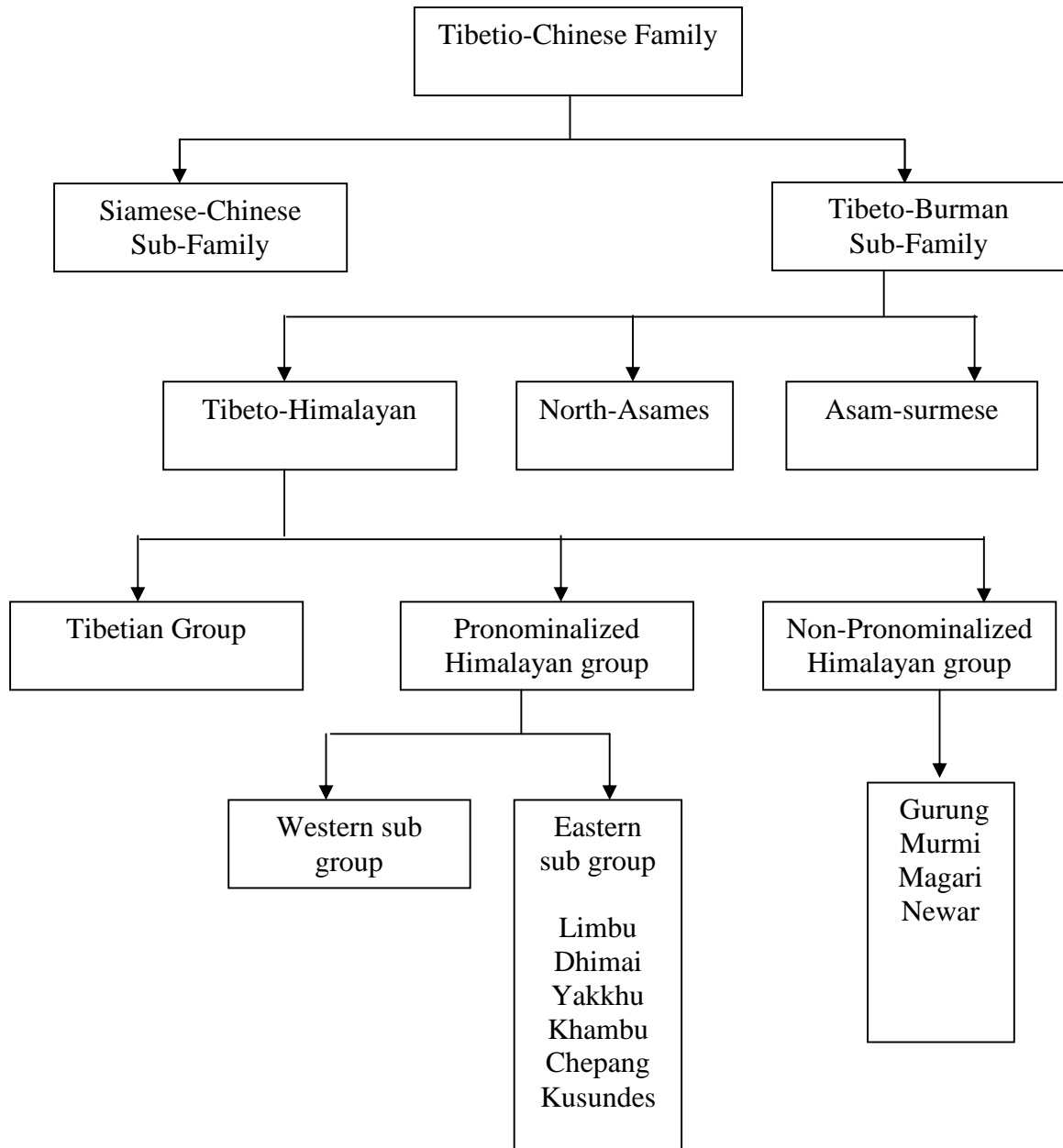
As mentioned above, English is one of the widely used language of the Indo-European language family which can be classified as given below.



Classification of the Tibeto-Burma Language



(Taba, S. 1973)



1.4 Introduction of Limbu Language

Nepal is a small country with small population but it has more special features like multi tribe, multi lingal, muti culture and much more. Among them multi lingual is also most important thing. Today, there are more than 90 languages within this small country. Among them some languages have both written and spoken form. Some languages are going to be erased because of the lack of the preservation and dominated of Nepali language. Most of the Nepal's languages are belong to Indo-

European language family and some of them are related with Tebeto-Burman family of languages and some are also small isolated language groups.

Among all these languages, Limbu language is a language belonging to the Tebeto-Barman family. Limbu language is spoken in the eastern part of Nepal. Eastern part of Nepal is also called the Limbuwan. Now most part of eastern development region, Limbu language is spoken. Including the main town areas of the eastern part, there this language is spoken because in main area of the country many Limbu people have settled there. Kathmandu the Kingdom of Nepal, where many Limbues are there and now they have established their central office of the Limbu language and literature. So the central office for the welfare of Limbues is in Kathmandu that is also called "Kirat Yakthung Chamlung" It means the "Kirat Limbu association". Now this central office also has started to research and preserve Limbu language. But even today, there is not being well research about the Limbu language. Up to now only some try to research on Limbu language. Up to now only some have tried to research on Limbu language. It seems that it is very important to research on many aspects of Limbu language. So that by few people of Nepal and some foreigners have try to search on this language, but also it has great significance in the field of research. Language has the great role in the identity of the country in the country. If there is no any essence of language there wouldn't be the existence of a nation. So if many languages are there in a country, then the country is supposed to be rich in many aspects. It is also duty of a country to preserve many languages, culture and other aspects. The identification of any language is also its language, culture, tribes on so on. To preserve or protect only one language is not idea of a country but it is good give equal priority to all other national languages of a country. Among many national languages of Nepal Limbu language is also one of the most important

language. It is very ancient language probably older than Nepali language. Our history also shows that there was long Kirat period in Nepal, that was hundred times previous than the Nepali Kingdom in Kathmandu. Probably there was no existence of Nepali Language but Limbu language was probably in its existence even at that time. Now on the domination of Nepali language, culture and religion, Limbu language is in a shadow. It is going to be collapsed soon. The collapse of any language is very bad for its speakers and country as well. So it needs more exercises to preserve Limbu language. It is rich in language pattern as other languages have. It has complete grammatical forms which can be scientifically used. It has also its own script which is also scientifically proved. When some pure Limbu people are there speaking in Limbu language, they don't have necessary to use Nepali language in their speaking. But some other languages are there in Nepal, those language speakers have to mix some Nepali languages in their speaking because they don't have their complete language as Limbu.. But in case of Limbu Language, other person that is not Limbu speaker doesn't know even one words also what those Limbues are speaking what we listen the regional radioes programs, there may broadcast many regional languages. we can able to understand some words even they are other languages. But in case of Limbu Language we can't understand even one word also. But this shows that Limbu language itself is a very complete language. When someone wants to create more literature in Limbu language and interested to understand Limbu linguistics, but if he doesn't know Limbu linguistics items, it will be proplematic for him. So it is very important to study Limbu linguistic.

Limbu language which is dominated in eastern part of Nepal which is also called Limbuwan area. The area is extended Arun river in western part, Mechi river, in eastern part; Tibet in north and Jhapa and Sunsari is southern of Nepal is known as

Limbuwan. Most of the eastern places which are named by Limbu languages. such as Angbung, Sapla, Khamlung, Kobek, etc of Terhatham district. Tellabung, Hanpang, Numlok, Lekwa, Pakhumba etc are from Taplejung districts are also named from the Limbu language. The main inhabitant of Limbu tribe of Panchther has also many places which are given name from Limbu language. Nowadays the domination of Nepali language is also there in Limbu inhabitants so that Limbu language is replacing by Nepali language. Such as the district headquarters of Terhathum district's name is 'Myanglung' which means "cat stone" in Limbu Language but now days Nepali infection is there and changing day by day. Similarly Fedim and Funlung are also the Limbu name of headquarters of Panchthar and Taplejung district. From these given names also shows that Limbu language is one of the ancient language of Nepal.

The Limbus who used to engage in their own land and its periphery are back in education. They had their own land and place including their own culture and language. They had also their own basic skill for their daily life. Because of their self sufficient past life they did not have to visit everywhere. Since they did not have to visit many places, then they didn't interact with outer activities. So they spent their whole life in their own periphery caring their typical identity. Even today most of remote parts of Nepal where is dense inhabitant of Limbu tribe have their typical identity. For long time they remained as ruler in Kathmandu valley as Kirat dynasty. Slowly and gradually another dynasty Lichchevi dynasty came to power in Kathmandu and it replaced and chaised to eastern part of Nepal. Those Kirat who stayed in near Arun valley were called wall Kirat these are modern Rai tribes and next kirat who crosesed Arun river and reached in far easter part were known as peello Kirat who are known today as Limbu tribes. Limbu kings had also their own state that was known as Biyapur state of modern Dharan. They had their own rulling

system. But later when Shah Dynasty came in power, from Gorkha for the combination of whole Nepal, then Limbu state was also added in Nepal. Though it was combined in Nepal, many self ruling systems were left for Limbu. Slowly and gradually it was collapsing and at last all collapsed. But still today, we proudly say that Limbu Language is still in its existence and developing day by day. And it is also good for us that non Limbues and foreign researchers are also helping us to research this language scientifically.

1.5 Limbuwan

Limbuwan is adjective of Limbu which is related with dense inhabitant of Limbu tribe. In ancient time Limbu tribe had won land area which was in eastern part of Nepal. It was extended area from north Himalayan to Jhapa Sansari and Morang in the south. When Kirat were chased from Kathmandu valley, then they reached in far eastern of Nepal in eastern part are called Pallo Kirat Sankhuwasabha and Ilam zone of Mechi districts are Limbu tribes in this part one of the Limbu scholar Chaitanya Subba states in his the culture and religion of Limbus (1995):

Historically known as "Limbuwan" this area lies between Arun river in the west, the border with Sikkim and west Bengal of India in the east, the northern part of the plains of morang, sunsari and Jhapa in the south and the border with Tibet, China in the north almost covering area of 11, 655 sq kilometers, (introduction)

In But slowly and gradually another kinds of tribes were also started to settle in this area. So now days many another tribes are also there in this Limbuwan areas but also the majority of Limbus is there with their typical culture, religion and language. Since there are many tribes in this Limbuwan area, then Limbu's typical culture, religion and language are also dominantly by Nepali language

and another language as well. Next reason of destroying Limbu culture, religion and language is that most of Limbues are joining in British army. They go abroad for their job. when they work long there, then, they can change their life style due to the good income. They copy different kinds of life styles and try to apply in their society. They wear foreign dresses, copy foreign culture. They settle in town areas where typical limbu system can not find. Though their parents know their language, but their generation, son, daughter and grand children can not follow their ancestors. So that they become indentless because either they can stay in others culture and religion nor they can follow their own ancestors culture, religion and language. So to search typical Limbu culture, religion and language we have to go above mention areas which is known as Limbuwan. Nowadays most conscious Limbu people are trying to make Limbuwan cultural places in town areas. But it is very difficult to build such environment in such places. Because there is dominations of another language. This is the source of different tales, fables. Many fairy tales are developed in this Limbu areas with principal characters of Kiranti people. Shiva Kumar Shrestha, and Abhi Subedi who are very much concerned with Limbuwan. They have collected many tales relating with Limbues. Thus the Limbuwan itself, the main source of Limbu culture. The certain group of common people having indigenous skill and typical culture are the main characteristics of Limbuwan.

1.6 Varieties of Dialects of the Limbu Language

Like other languages, Limbu language also can be roughly divided into four dialects.

- i. Phedappe
- ii. Panchthare

iii. Chhattare

iv. Taplejung (Tamorkhola)

i. Panchthare Dialect is spoken through the Terhathum district and ever Indo - Aryan living outside. Terhathum Bazaar, especial those who have good connection in Limbu community. That means non-Limbues inhabitant in Limbu community also speak this language. The largest center of population in the phedappe speaking area of Limbuwan is Terhathum although Terhathum bazaar is itself largely Nepali and Newari speaking areas. Nepalese living in this areas seldom speak Limbu and in fact many Limbus living in this bazaar do not speak other (Van Driem) 1987). The term "Phedappe" is Nepali adjectival from "Phedap" the region which the phedappe dialect is spoken and formally the designation for all present day Limbuwan (Chemtong 31). The term phedappe contains the Limbu Morphemes 'phe" found in phedangma which means witch doctor 'Phejikkum' sorcerer and phedang' (hang, king) "warrior, hero. Das claims that phedap means land of verdure' but this source was probably giving a description which he mistook for an etymology (Van driem: 1887).

ii. Panchthare Dialect - Panchthare is literally the dialect of the Panchthar district which means 'five claims' (van Driem 1987). It is main dialectical variant of the Limbu language. It is more developed and authorized language than other language. Panchthare is spokent to the east of the Tamor river centers of population in Panchthare speaking Limbuwan are yasok, Phidim, beyond this panchthare speaking extends to the east and east north. similarly it is spoken in yanrok of Taplejung, Chaubisthum of Dhankutta district and even different part of India. many Limbu books, literature and dictionaries are also written in this dialect.

iii. Chhattare Dialect: It is the dialect of the eastern part of Dhankutta district and of the south western part of Terhathum district of Koshi zone like panchthare with the meaning of five clans, chattare has also sin claims.

iv. Taplejung (Tamorkhole) dialect - It is spoken in Taplejung district of Mechi zone. It is even called maiwakhole dialect in oder literature. It is also dialect spoken to the north of phedap along and epicially north to the Tomor river of Taplejug distict and beyond where as the dialect boundary between phedappe and panchather is an abrept transition as one crosses the Tamor between Terhathum and yasok. The difference between Phedapbe and Taplejung as one moves north appears to be gradual and the differences two dialects (Van Driem 1987). The Taplejung dialect speaker is highly resided in Dhungesaghu, Sagghu, Fakumba and Thinglabu VDCs in western part of the district. It is also a sub dialect which is spoken by nearly 30,000 Limbu natives. The dialect is also spoken by other non-limbus who have good connection with limbu cost.

1.8 Sounds of the Limbu Language

i. Consonants - Limbu consonants are classified and described in the following classificatory.

Limbu Consonant Sounds

Place of Articulation	Glotal		Vetal		Palatal		Alveolar		Dental		Bilobical	
	vi	vd	vi	vd	vi	vd	vi	vd	vi	vd	vi	vd
Manner of Articulation	?	K (g)	(g)						t	(d)	p	(b)
Plosive		Kh	(gh)						tn	db	ph	(bh)
Nasal			m					m				
Affricate							c	dz				

Trill						ch	dzh				
Laqteral							r				
Fricative							l				
Fricative		h				s					
Aproximat					y						w

ii. Following table shows the classification of Limbu vowels in terms of height and part of tongue that is raised and length they take in their production.

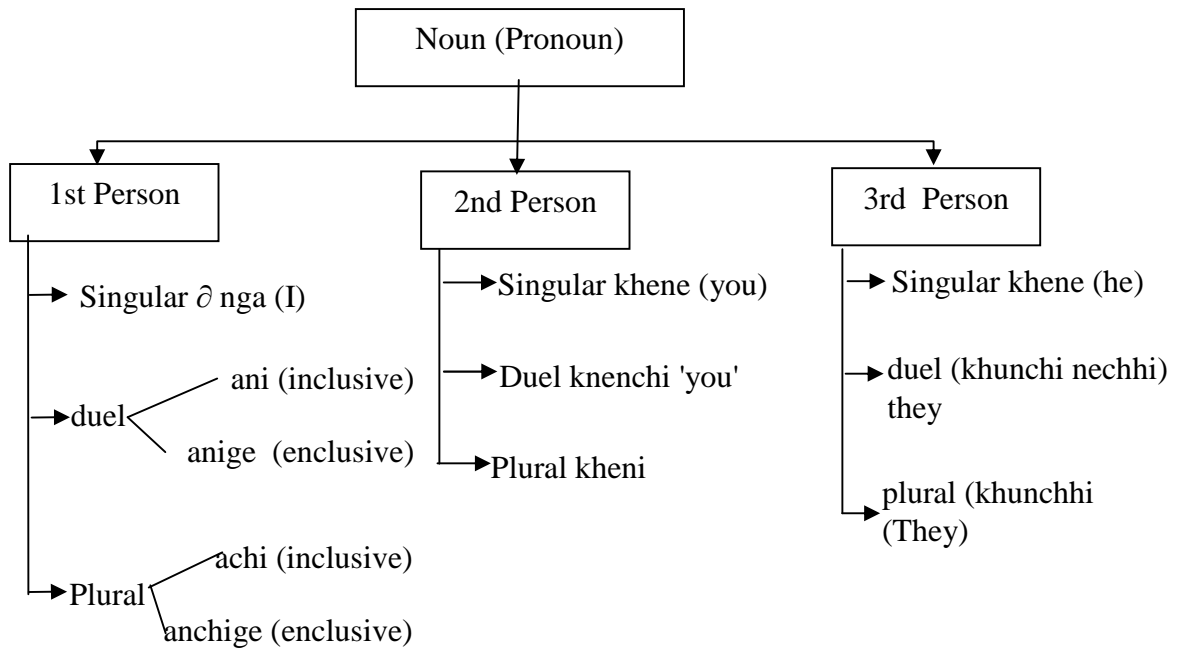
	Font	central	Back
High	i\i:		
Mid	e/e:		
Low		a/	

The above classification of the vowel and consonants is based on Kainla, B (2002), Van Drem (1987), and weight, A and B, Subba (1985)

Introduction of Limbu Nouns Pronouns as Subject in terms of tense

Limbu nouns

Like other language Limbu language has also some categories of nouns. There is no necessary to give the definition of noun. The main target of this dissertation is to analysis subject and verb agreement, so that it is necessary to brief study of noun singular duel and plural number relating with the person though Limbu language is shadow language due to few speakers bur it has many grammatical rules which are not studied yet. So in this chapter there will be studied noun due to number and person so that it will make easy to study the connection between noun as subject and verb.



UNIT II

Person Number and Their relation with Verb

Limbu language is related with pronominalized Himalayan group. It is very difficult to understand by non-Limbu speakers. There is vast grammatical systems. It may also hard because it is not systematically studied yet. In Limbu language even same verb which is in same tense, that also remains do its different forms. When person and number as subject of a sentence changes then verb also changes but gives same meaning. It means every person and number of subject carry their own verb forms. For example 1st person singular subject has its own verb form for its present tense and that differs in past tense similarly second person singular subject has its own verb form in present and past tenses. These two subject markers don't take same verb form. So in this unit there will be studied how these different subject markers are related with their verb. There will be briefly studied the combination of different person and number's subject marker and their relation with verb.

There are three kinds of person in Limbu language:

1. 1st Person - anga, ancni, ani, anin, angen, etc.
2. 2nd person - khene, khenen, khencni, kheni, khawnin etc.
3. 3rd person - khune, khunen, khuncni, khuncini, khan, kan etc.

There are also three kinds of numbers.

- i. Singular anga, khene, khune, kan, kanha etc
 - ii. dual-ancni, ancni, khenchni kan, netchi, etc
 - iii. plural - ani, kheni, kanha, khanha, munaha etc.
- 2.a (1) 1st person

1st person subject marker in Limbu language is <∂> and there remain other suffixes after his <∂> to indicate singular, dual and plural number subject marker.

Such as:

$\partial + ga = \partial nga$ (I) singular

$\partial + chi =$ we two (inclusive)

$\partial + chhige =$ we two (exclusive) dual

$\partial + ni ? = \partial ni$ (we) - inclusive

$\partial + nige =$ anige (we) - exclusive plural

$\partial + nga t + \partial k ch \partial$ (I eat rice)

anchni t $\partial k chusi$ (we rice) dual

ani t $\partial k cham$ (we eat rice) plural

2.a.1. 1st Person singular number and verb

1st Person singular number in Limbu language is 'anga' with the meaning of 'I' in English. When it occurs as subject in Limbu sentence then we follow some process to add verb with this subject marker.

- i. Find out main verb (in Limbu language, when 'ma' suffix remains at the end of the word that generally becomes verb. (such as - chama - to eat)

pekma - go

chepma - cut

nipma - read

- ii. Delete 'ma' suffix of the verb. (such as cha - ma => cha

- iii. Then add < ∂ -> suffix in place of 'ma'

Cha + ∂ - cha ∂ (eat)

iv. Now a new of verb forms which is fit to connect with 1st person singular subject in Limbu language.

Chama (to eat) => cha - ma => cha + ∂ = cha ∂

thuma (to drink) => thub - ma => thub + ∂ = thub ∂

pekma (to go) => pek - ma => pek + ∂ = pek ∂

hapma (to weap) => hap - ma => hap + ∂ = hap ∂

∂ nga t ∂ k cha. ∂ (I eat rice)

∂ nga θ I thub ∂ (I drink alcohol)

∂ nga intchhahim pek ∂ (I go to school)

∂ nga tukhere hapma (I weap in trouble)

2.a.ii. 1st person dual number and verb

1st person subject marker in Limbu language is <∂->. 1st person dual number in Limbu language are also two kinds, they are inclusive dual number and exclusive dual number ixclusive dual number. When these two numbers remain as subject then different kind of verb forms occurs in Limbu language. These two dual numbers are 'achni' and 'anchnige', inclusive and inclusive respectively.

When we add verb with subject 'achni' which is also 1st person dual number then we have to follow the following rules.l

* **Inclusive**

- i. Identify the main verb - chama, nipma
- ii. Delete 'ma' suffix of the verb such as cha - ma => cha
- iii. Add 'su' suffix in place of 'ma' => cha + su = chasu
- iv. we can add 'a' in front of verb as prefix. Such as a + cha + su.

v. Now a new verb forms which agrees with 1st person inclusive dual subject.

chama => cha - ma => a + cha + su => eat (we two)

thu ma => thu - ma => a + thu + su - drink (we two)

nipma => hip - ma => a + hip + su - beat (we two)

chepma => chep - ma => a + chep + su - cut (we two)

* Exclusive

1st person exclusive dual subject market in Limbu language is <ɔ̃> or 'ancnige' with the meaning of we two (exclusive). When we add verb with this subject market then we have to follow the following process.

i. Identify the main verb such as chama, thu ma

ii. Delect 'ma' suffix of verb such as cha-ma - cha

ii. Add 'sige' or 'suge' suffix in place of 'ma' in that verb. Such as

cha + sige - cha sige (we eat) inclusive

cha + suge - cha suge (we eat) inclusive

iv. Then a new verb forms which is fit to add with the 1st person exclusive dual subject market in Limbu.

Chama => cha - ma => cha = cha + suge = chasige

= cha + sige = chasige

= we eat (two) exclusive)

Thu ma => thu - ma = thu = thu +sige = thubsige

Thub + sug = thubsuge

We drink (two) - exclusive

nip => nip - ma = nip = nip + sie = nipsige, nipsuge

Anchhige t ∂ k chasige (we (dual) eat rice (d)

Anchhige θ t thubsige (we drink alcohol) (d)

2.a.iii 1st person plural subject marker and verb

1st person plural subject marker in Limbu is < ∂ -> or 'ani' and 'anige', inclusive and exclusive respectively, 'ani' and 'anige' means 'we' in English. These two subjects indicate 1st person plural. When we add verb with these two subjects then we have to follow the following processes.

* Inclusive - " ∂ ni" => we

i. Find out main verb such as chama, thu ma, pekma, chepma etc.

ii. Delet "ma" suffix of verb such as cha-ma=cha

iii. Add " ∂ " prefix in front of the verb such as a + cha = acha.

iv. Then a new verb form which is fit to connect with the 1st person inclusive plural subject market.

* Chama => cha - ma => cha = ∂ + cha = acha

∂ ni t ∂ k ∂ cha (ja) (we eat rice)

* thu ma => thu - ma => ∂ + hu = ∂ + hu

∂ ni θ i. ∂ thub (we drink alcohol)

* pekma => pek - ma => pek = ∂ + pek ∂ pek

∂ ni nimyo ∂ pek (we go home)

* chepma => chep - ma => chep = ∂ + chep = ∂ chep

∂ ni muna ∂ chep (we cut man)

* **Enclusive**

i. Find out main verb such as chama, thu ma, pekma, chepma etc.

- ii. Delete 'ma' suffix of verb such as cha - ma = chep.
- ii. Then more different suffixes are added in place of 'ma'. It depends on the ending sound of that verb and that determines the adding suffixes. "ige" "tige" etc. suffixes are added with this verb

When ending sound of verb is < > , then 'ige' suffix is added.

Thu ma - thu + ige - thu ige, su ma - su ige

When ending sound is /k/ then it changes into /g/ and again "ige" suffix is added.

Pekma - pek + ige - peg + ige = pegige

sekma - sek + ige - ige = segige

but sometimes same rules don't follow these systems:

thek-ma-thektige (used these verbs only with 3rd person singular subject)

hekma - hek + tige - htktige

sekma - sek + tige - sektige

Here "tige" suffix is added.

In exclusive 1st Person plural subject in Limbu language there remains ,ige>, then in verb of same sentence remains 'ige' suffix.

∂ + nige t ∂ k cha + ige

∂ nige θ I + thu + ige

2.b Second Person

Second person subject marker in Limbu language is <khe-> and there remains other suffixes to indicate singular dual and plural number such as

Khene t ∂ k kaja (you eat rice) (s)

Khenchhi t ∂ k kejasi (you (two) eat rice) (d)

Kheni t̂ k ketam (you (all) eat rice) (p)

2.b.i Second person Singular number and verb

Second person singular subject is (kherne - khene) with the meaning of you in English. When we add verb with this subject marker, then we have to follow the following processes.

- i. Find out main verb as chama, thubma, himpa etc.
- ii. Add 'ke' [prefix of the verb as 'Ke + chama"
- iii. Delete "ma" suffix of verb such as - kecha.
- iv. Then new verb forms which is fit to add second person subject marker.

(which 'cha' remains in end part of verb, that 'cha' sound changes into 'ja' so (ke + cha) - changes Keja.

chama = ke + chama => ke + cha - ma = kecha - keja (you eat)

pekma = ke + pekma => ke + pek- ma = kehip (you go)

hipma = ke + hipma => ke + hip - ma = kehip (you go)

chepma = ke + chepma => ketchep - ma = kechep

Khenae t̂ k keja (you eat rice)

khene himyo kepek - kebek (you go home)

khene munakehip (you beat mean)

khene sibbu kechep (kejep) (You cut down tree)

2.b.ii Second Person dual number and Verb

Second person dual subject marker is "khenchhi" with the meaning of "you two " in English. When we add verb with this subject marker, then we have to follow the following processes.

- i. Identify the main verb such as chama, thuman, pekma, Chema etc.
- ii. Add "ke" as the prefix of the verb such as kechama
- iii. Delet "ma' which remains at the end of verb such as (ketcho - mu)

chama (to eat) - ke + cha - ma - kecha - keja + si = kechasi

thubma (to drink) - ke + thub - ma + si = kethubsi

pekma (to go) - ke + pek - ma + si = kepeksi

chepma (to cut) - ke + chep - ma + si = kechepsi

Here, in above verbs

chama - to eat

ke + chama - "ke" prefix is added

kecha - 'Ma" suffix is deleted

kecha + si - "si" is added

Now, new verb forms which is fit to join with second person dual subject marker such as:

khenchhi t ∂ k kejasi (you (d) eat rice)

khenchhi chwat kethubsi (you (d) drink water)

khenchhi muna kechepsi (you (d) cut man)

2.b.ii Second Person Plural subject marker and verb

Second person plural subject marker in Limbu is : 'Kheni" with the meaning of you (p) in English. When we join verb with this subject marker, then we have to follow these processes.

- i. Identify the infinitive verb such as chama, hipma, pipma etc.
- ii. Add "ke" as prefix of verb such as ke + chama
- iii. Delete "ma" suffix of the verb such as ke + chatma

iv. Add "I" "ti" nri etc suffixes. Generally in the end of this "I" suffix, there remains irregular sounds. So this verb has domination of irregularity.

i. cheap - ke + chep + t - I: 9you (p) beat)

ii. hipma - ke + hip + t - I: (you (p) peat)

iii. pipma - ke + pip + t - I:

iv. khupkma - ke + khut -t-i.

But other some verbs don't follow above rules

v. sepma - ke + seri: (you (p) kill

vi. chokma - ke + chogi : (you (p) do)

vii. chama - ke + che : I:

Thubma - ke + thubi : (you (p) drink) (sound)

In above examples of verbs show that I 2nd person dual subject market's verb has no any fixed rule. But these verbs start with "ke" and end with "I" prefix and suffix respectively.

(ket - I:) ke + chept + I(c)kechepti

ke + hipt + I: - kehipti

2.C Third Person

Third person subject indicator in Limbu is <khu-> and other suffixes remain after this indicator to indicate singular, dual and plural number. Such as:

Khu + ne - khune sg

Khu + nchi (d) - Khunchhi dl

Khu + nhhi (p) - Kunchhi pl

3rd person dual and plural subject indicators are same in Limbu. We can't differentiate between /d/ and /p/ from the indication from the subject but we can differentiate from the verb. Verbs are also singular, dual a plural in Limbu, when dual verb comes with subject indicator, then that is dual marker and when plural verb come with subject marker, that is plural subject in third person. In the case of singular number, singular subject takes singular verb.

Khune tɔk cha (He eats rice (singular))

Khunchi tɔk chasi (They (p) eat rice) (dual)

Khunchi tɔk meja (They (p) eat rice) (plural)

Here 3rd person dual and plural indicators are same. But verbs are different as dual and plural verb so we can determine which is dual subject marker and which is plural subject indicator.

2.C.i. Third person singular subject and verb

Third person singular subject marker is 'khune' with the meaning of 'he' in English. When we add verb with this subject marker, then we have to delete 'ma' suffix of main verb. Then new verb forms which is fit to connect with 3rd person subject indicator. Such as:

chama => cha - ma = cha (eats)

thubma => thub - ma = thub (drinks)

hipma => hip - ma = hip (beats)

chepma => chep - ma = chep (cuts)

pekma => pek - ma = pek (goes)

khune tɔcha (he eats rice)

S O V

khune θ 1 thub (He drinks alcohol)

He alcohol drinks

Khune muna chep (he cuts man)

Khunc himmu pek (he goes home)

2.c.ii 3rd person dual subject marker and verb

Third person dual subject marker is 'khunchhi' with the meaning of they (d) in English. If we connect verb with this subject marker, we have to delete "ma" suffix of verb then in place of "ma" suffix "si" suffix is added. Then a new verb forms and which is fit to connect with theird person dual subject marker. Such as:

chama - cha - ma + si = chasi (eat)

thubma - thub - ma + si = thubsi (drink)

hipma - hip - ma + si = hipsi (beat)

chepma - chep - ma + si = chepsi (cut)

khunchhi t∂ kchasi (d) (They (d) eat rice)

khunchhi θ I thubsi (d) (They (d) drink alcohol)

khunchhi muna hipsi (d) (They (d) beat mean)

khunchhi muna chepsi (d), (They cut man)

2.c. iii 3rd person plural subject marker and verb

Third person plural subject marker is 'khunchhi' with the meaning of they (p) in English. 'Khunchhi' is used in both in dual and plaural subject marker. It is differenciated according to the verb. If verb is dual then subject marker is also dual an dif very is plural subject marker is also plural. So to differ these two subject marker as dual and plural we have to take the help of verb. When the verb "chasi" is used with

"khunchhi" then "khunchhi" subject marker is dual because "chasi" is dual verb. Similarly if "maja" is used, then we know that subject marker "khunchhi" is plural. When we combine verb with this third person subject marker than we have to follow the following processes.

- i. Identify the infinitive such as hipma, pekma etc.
- ii. Add "me" as prefix in front of verb.
- iii. Delete "ma" suffix which occurs in end of verb.
- iv. Now a new verb forms which is fit to connect with third person plural subject marker.

Chama = me + chama = me + cha - ma = mecha (eat)

Thubma = me + thubma = me + thub - ma = methub (drink)

Hipma = me + hipma = me + hip - ma = mehip (beat)

Chepma = me + chepma = me + chep - ma = mechep (cut)

- a. Khunchhi t ðk mecha (They eat rice)
- b. Khunchhi θI methub (They drink alcohol)
- c. Khunchhi muna mehip (They beat man)
- d. Khunchi muna mechep (They eat man)

Rules of subject verb agreement in Limbu

Limbu language is one of the living language of Nepal and also spoken some parts of India and Bhutan. It is under the process of standardization. Therefore Limbu language doesn't have standardized subject verb agreement rules as does in English. I have collected or interview schedule among many native Limbu speakers and also prepared some rules about subject verb agreement in Limbu because being me too

Limbu. If I will again search some rules about this if my proposal will be accepted.

Some rules of subject verb agreement in Limbu are as follows.

Limbu verbs agree with persons (i.e. 1st 2nd and 3rd).

a. I am tired of watching TV all the time

g tivi amepm amepm re n s w .

I T.V. watching tired am

w -

be 1st sg

b. You are here.

khene ka?yo kew

You here are

2nd sg. ke - w

2nd sg - be

c. He/leans to it.

Khune ka?yo n msi

He it to leans

3rd sg n msi -0

3rd sg

ii. The change in number changes in verb agreement.

a. I will be there for a week.

g kh ?yo thik yeen m themb yu n .

I there a week be/stay.

1st sg yu -
 v-1st sg.

b. We ill sit here.

nchi ka?yo yu si.

We here sit

1st dl incl - yu - si.

1st dl incl - v- 1st dl incl.

c. We are living in modern times.

ni dhunik samayamu h ra w

we modern times in living are

1st pl incl -hi -ra- -w

1st plincl - v-ing -1st p., incl - be

iii. Limbu verbs agree with 1st person dual and plural, inclusive and exclusive personal pronouns.

a. We will sit here.

nchi ka?yo yn si.

We here sit

1st dl incl -yu -si.

1st dl incl - v -1st dl incl.

b. We worked together for 4 days at the university.

nchige uunivarsitimu ta be lisi sorik y mbak cogusige

We university at years 4 for work did

1st dl excl. cok -u-sige.

v-pt-1st dl excl.

- c. We are living in modern times.
 ni dhunik samayamu hi ra w .
 we modern times living are
 1st pl incl -hi - ra - - w .
 1st pl. incl-ving-1st pl incl-be
- d. We will spend a coupl of days in pokhara.
 nige niy n pokhar yu ige.
 We couple of days pokhara spend.
 1st pl. excl. yu -ige
 v-1st pl. excl.
- iv. Like English, the Limbu Verbs need not agree with gender.
- a. He leans to it.
 Khune ka?yo n msi .
 He it to leans
 He it to leans
 3rd sg M n msi -0
 3rd sg
- b. She loks so beautiful.
 Khune num nidh p.
 She beautiful looks
 3rd sg F dh p-0
- c. It broadens the mind.
 Kanale ni w phosu.
 3rd sg N. phosu - 0

3rd Sg.

v. Indefinite personal pronouns i.e., kerek, hating, etc take plural verbs.

a. Nowadays, everybody is talking about wildlife conservation.

int ndik kerek ja ali janaw rh hi m d b t meje numewa.

Now a days every body wild life conservation talking.

kerek meje numewa

indef pp me-ce -nu-me-w

3rd pl-v-ing-3rd pl-be

b. There is no one to lack of at home.

himmu t ge b h t mehop.

home at the taklk noone is not

indef pp me - hip.

3rd pl-be (neg)

c. To win a game everyone wears tiger shoes.

khel n mm re l gi kerekle keb l supen mej ksu.

game win to everyone tiger shoes wears.

Kerekie mejaksu

indef. pp. me-> k

3rd pl-v

Unit - III

Subject Verb Agreement in Terms of Tense

The subject verb Agreement is one problematic area of study in Limbu language. There are no certain rules which are easy to study about this problem. Being a pronominalized language, it is very difficult to categorize its subjects with its agreement of verb. Like other languages in the most straightforward cases the subject and verb number choice will agree. But in Limbu language each verb differs due to the change of person and number of subject of a sentence. It is also complex because Limbu language has three persons and numbers. When those persons and numbers come as subject each person and number take separate verb forms. When tense changes again some subject's verb forms change.

The verb connection with

When these nouns as subject connect with verb, the same verb form differs due to the noun or pronoun which remains as subject in sentences such as *chama* - (to eat) - Here "*Chama*" is main verb or infinitive which we can modify its different form due to the subject. It is also main verb of infinitive because it is fit with any subject. It should be modified to connect with subject. It differs due to the number and person of the subject though it is the same verb. In this unit there will be studied agreement of subject and verb due to tense.

Chama = *chatma* (Generally in Limbu verbal remains in one end of verb)

See the connection of different subjects with the same verb with its different form.

1st Person

Singular - ∂ nga t ∂ k cha ∂

1st sg ch ∂

V + 1st sg

I rice eat

∂ nga cha. ∂ r yakka p.con.

duel - anchi tak ∂ chasu (inclusive)

1st dl ∂

we rice eat

anching tak cha-suge (enclusive)

we rice eat.

plural - ∂ ni t ∂ k ∂ jam (inclusive)

we rice eat.

∂ nige tak cha. e - gc (Chambe) en)

we rice eat.

2nd person

Khene t ∂ k keja (Singular) (you eat rice)

2nd sg ke-ja

you tak eat.

Khenchhi t ∂ k ketasi (duel) (You eat rice)

2nd dl de-ja + si

You rice eat.

Kheni t ∂ k kejam plural (you eat rice)

2nd pl ke-ch ∂ m

2nd pl-V + O

you rice eat

3rd person

Singular - Khune tɔk cha (he eats rice)

3rd sg 3rd sg

He rice eats.

duel - Khunchhi tak chasi (They eat rice)

3rd dl chɔ + si

V - 3rd dl

They rice eat.

Plural - Khunchhi tak meda (They eat rice)

3rd pl me - ja

3rd pl - V

They rice eat.

Present Continous

In Limbu language when we make present continous then verb differs due to persons and numbers of its subject. See the example of same verb 'chama'. In this verb 'Chama'. to eat, Chha' us the main root and we can modify its different forms due to person and number of its subject.

1st Person

Singular - ɔnga tɔk cha. ɔ rɔ yakka.

1st sg yakɔ

1st sg

Here, 'Cho' is main root of verb

'ra' is present continuous indicator.

'yakka' is 'be' verb form.

1st sg yak-∂

V - 1st sg

∂nga sapla nit ∂ra yakka.

1st sg pat-∂

V-1st sg

S O V ing be.

I book reading am

I am reading book.

∂nga pek∂ ra patta (yakka)

1st sg pat-∂

V-1st sg

S V ing be

I going am

I am going.

Duel

The subject and verb connection is 1st person dual number in present continuous tense in Limbu language is also differed due to its different situation. There are two kinds of 1st person dual indicators. - they are inclusive and exclusive.

∂nchhi → we two (inc.)

∂nchige → we two (exc.)

The present continuous tense differs between inclusive and cusit in 1st person
duel.

∂nchhi t∂k ∂isu ra ∂yaksi (appachhi)]

1st dl ∂-y∂k-si

1st dl - V - 1st dl incl

S O V ing be

we rice eating are

Se are eating rice (d) inclusive.

∂nchhi sappla ∂nitsu - r∂ ∂yaksi.

1st dl incl ∂-yak - si

1st dl incl - V - 1st dl incl

S O V ing be

We book reading are

We are reading book.

In places of singular object, when duel and plural objects come, that doesn't
effects on its subject and verb agreement. See the same example.

i. ∂chhi sapla ik ∂hisu -ra ∂yaksi.

1st dl incl ∂-yak-si

1st dl the - V 1st dl incl

we book a reading are (singular objects)

We are reading a book.

ii. ∂chhi sapla nechhi ∂nisu-ra ∂yaksi. (duel object)

1st dl incl ∂ - yak-si

1st dl incl - V - 1st dl incl

We book two reading are

We are reading two books.

iii. ∂ chchi saplh ∂ ∂ nitsu-ra ∂ yaksi

1st dl incl ∂ -yak-si

1st dl incl - V - 1st dl incl

We are reading are.

We are reading books.

"Objective + h ∂ " is the plural object form in Limbu. Similarly object + number indicates the number of object in Limbu.

In above 1st person dual inclusive subject market there are good connections of subject, verb + ing and be verb which clearly indicate's ∂ perfin in given examples.

∂ nchhige t ∂ k chasige - ra yaksige (dual)

1st dl incl yak - sige

V-1st dl incl

S O V ing be

We (d) rice eating are

We are eating rice (enclusive)

∂ nchhige sapla nittchhie-ra yaksige

1st dl incl yak - sige

V-1st dl incl

S O V ing be

We (ed) rice eating are

We are eating rice (enclusive)

In above edusive makers have also clear indicator where S, verband be verb are co-related with lge' indicator which refers enclusive

Plural

1st person plural subject indicator has also inclusive and enclusive form.

i. ∂ ni - we inclusive

∂ nige (we) enclusive

∂ ni t ∂ k ∂ jam - r ∂ ∂ yak

1st pl ∂ -yak

1st pl - V

S O V ing be

We rice eating are

We are eating rice (inclusive)

Here the inclusive subject market ' ∂ ' is connected in subject, verb and be verb.

i. ∂ nige t ∂ k chambe- ra yagige

1st pl encl yak-ige

y-1st pl encl

S O V ing be

We rice eating are

We are eating ice (exclusiveness)

Present Perfect Tense

1st person

Singular

i. $\partial\text{ng}\partial$ $t\partial k$ $ch\partial\eta$ - $\partial\eta\text{n}$ $w\partial-\partial$

1st sg $w\partial-\partial$

V-1st sg

S O V pp be

I rice eaten have

I have eaten rice.

ii. ∂nga $sapla$ $nirung$ - $\partial\eta\eta$ $w\partial-\partial$

1st sg V-1st sg

S O V ten be

I book readted have

I have read book.

1st person singular indicator in Limbu is ' ∂nga '. when we add this subject to form present perfect,. We have to do the following processes. The formula of o present perfect in Limbu language is $S + O + V^2 + ed + be$. Here 'V' indicates the past verb form " $\partial\eta\eta$ " refers 'ed' form and ' $w\partial-\partial$ ' is 'be' form. The subject ' ∂nga ' and ' ∂ ' of be erb are directly related by indicating 1st person singular number.

duel

1st person duel subject market are ' ∂nychhi ' and $\partial\text{nychhige}$, inclusive and exclusive respectively. When we add verb with these subject markets to form present perfect tens then we have to do following processes. the sentence formula of present perfect incusive Limbu is $S + O + (\partial + V^2) + \partial\eta\eta + \partial$ wasi.

i. ∂nychhi $t\partial k$ ∂jasu - $\partial\eta\eta$ ∂ - $w\partial\text{si}$

1st dl incl ∂ -w ∂ -si
 1st dl incl - V - 1st dl incl

S O V² pp be
 We rice ate ted have
 We have eaten rice (duel) inclusive.

ii. ∂ nchhi sapl ∂ ∂ -niresu - ∂ n η ∂ wasi

1st dl incl ∂ - w ∂ - si
 1st dl incl - V - 1st dl incl

S O V² pp be
 We book read ed have
 We have read book (duel inclusive)

Similarly the exclusive 1st person dule subject market in Limbu is ∂ nchhige with the meaning of we two (enclusive) when we make present perfect then, then we have to follow the following formula with the example.

S + O + V² + ∂ n η w ∂ sige

i. ∂ nchhige t ∂ k ch ∂ suge - an η w ∂ sige

1st dl encl w ∂ - sige
 be - 1st dl excl

S O V² ed be
 We rice ate pp have.
 We have eaten rice (duel exclusive)

ii ∂ nchhige sapla nrusige - ∂ n η w ∂ sige

1st dl excl wa - ige

be - 1st dl excl

S O V2 ed be
We book read pp have

We have read book (duel exclusive)

Plural

1st person plural subject markers are ∂ni and $\partial nige$, inclusive and exclusive respectively. When we add these subject markers to form present perfect tense, we have to do following processes. The formula of the 1st person plural inclusive sentence is $(S + O + (V^2 + \partial nb) \partial w\partial$.

I ∂ni tak $\partial j\partial m$ - $\partial n\eta$ ∂wa

1st pl incl $\partial + jam$ $\partial - w\partial$

1st pl incl + V 1st pl incl - be

S O V² ed be
We rice ate pp have.

We have eaten rice (pl inclusive)

ii. ∂ni sapla $\partial nirup\eta$ - $\partial n\eta$ $\partial w\partial$

1st pl exct $\partial - nirun$ $\partial - w\partial$

1st - pl incl - be

S O V2 ed be
We book read pp have

We have read book (pl inclusive)

Similarly the exclusive 1st person subject market in Limbu is $\partial nige'$ with the meaning of we (exclusive). When we add this subject market to form present perfect tense then we have to follow the following process with these examples.

S + O V2 + $\partial n\eta$ w ∂ . ige

i. $\partial nige$ t ∂k Chambe - $\partial n\eta$ w ∂ . ige (Agreement of S-ige and be verb - ige)

1st pl encl cham-be 1st pl encl

V (p) 1st pl encl

S O V2 ed be

We rice ate pp have

We have eaten rice (pl, exclusive)

ii. $\partial nige$ sapla nirumbe - $\partial n\eta$ w ∂ - ige

1st pl encl nirum - be wa-lge

1st pl encl - (p) be - 1st pl encl

S O V² ed be

We book read pp have

We have read book. (P1, exclusive)

Plural

1st person plural subject markers are ∂ni and $\partial nige$, inclusive and exclusive respectively. When we add these subject markers to form present perfect tense, we have to do following processes. The formula of the 1st person plural inclusive.

Sentence is (S + O + (V² + $\partial n\eta$) $\partial w\partial$

i. ∂ni t ∂k $\partial j\partial m$ - $\partial n\eta$ $\partial m\partial$

1st pl incl ∂ -w ∂

1st incl - be

S O V² ed be

We rice ate pp have

We have eaten rice (pl inclusive)

ii. ∂ni sapla $\partial nirum$ - $\partial n\eta$ $\partial w\partial$

1st pl incl ∂ -nirum ∂ -w ∂

1st pl incl - V - 1st pl incl - be

S O V² ed be

We book read pp have

We have read book (pl. inclusive)

Similarly the exclusive 1st person subject market in Limbu is anige" with the meaning of we (exclusive) when we add this subject market to from present perfect tense thane have to follow the following process with these.

S + V2 + $\partial n\eta$ w ∂ ige

i. $\partial nige$ t ∂ k chamber - $\partial n\eta$ w ∂ .ige (Agreement of s-ige and be verb-ige)

1st pl encl

1st pl encl

S O V² ed be

(1st person exclusive plural subject market takes same person and number's enclusive verb)

We rice ate pp have

We have eaten rice (pl. exclusive)

ii. $\partial nige$ sapla inrumbe- $\partial n\eta$ w ∂ .ige

1st pl encl

w ∂ -ige

be-1st pl encl

S O V² ed be

We book read pp have

We have read book (pl, exclusive)

Present Perfect Continuous

1st Person singular

The formula of 1st person singular present perfect formis.

S + O + V2 + rð) + yagen

i. ðngð tðk chðñ ðñ - rð yagðñ

1st sg 1st sg

I rice root verb been ing be

S O V been ing have

I have been eating rice.

(1st person singular subject market takes same person's and number's verb)

ii. ðnga sapla nirruñ +ðñ - ra yagan

1st sg yag - ðng

V - 1st sg

S O V² been ing be

I book read have

I have been reading book.

Second Person

a. Singular

Second person singular subject market in Limbu is Khene (hene) when we add present perfect with this subject market then we have to follow following formula with this examples.

S + O - V2 ðññ - Kewð

i. Khene tðk Kejo - ðññ kewa (Kejo - V2 of Chama 'to eat')

2nd dl ke-wð

2nd dl - be

S O V² pp be

You (sg) rice ate ed en have

You have eaten rice.

["ke" is second person singular indicator which is agreemented in subject verb and be verb]

ii. Khene sapla Ke-niru - ðññ ke-wa

S O V² pp be

You (sg) book read ed have

You have read book.

b. duel

Second person duel subject market in Limbu is 'Khenchi' with the meaning of 'you two'. The sentence formation in present perfect tense in Limbu is as follows.

i. Khenchhi tɔk kejasi - ɔnɳ kewasi

2nd dl ke-ja - si 2nd dl

2nd dl - V - 2nd dl

S O V pp be

You rice eat en have

You have eaten rice. (duel)

ii. Khenchhi Kɔθmɔdu kebesi - ɔnɳ kewasi

2nd dl ke-be-si

2nd dl - V - 2nd dl - ke - wɔ - si

[second person
duel subject
market takes
same person and
numebr verb)

S O V pp be

You (d) Kathmandu went ed have

You have one to Kathmandu.

c. Plural

Second person plural subject market in Limbu is Kheni with the meaning of 'you' (p). We have to follow the following process to make present perfect tense with this subject market.

i. Keni tɔk Kejam- ɔnɳ kewai

3rd pl ke-jam - ke - wɔ - i

2nd pl - V - 2nd - pl - be - 2nd pl

S O V pp be

You rice eat en have

You (p) have eat rice.

ii. Kheni sapla keniri - ∂nη kewai

3rd pl ke-w∂-1

3rd pl - be - 3rd pl

S O V pp be

You (p) book read ed have

You have read book.

3rd person

Singular

Third person singular subject marker in Limbu is "Khune" with the meaning of 'he/she' when we add this subject marker with verb to form present perfect tense, we have to follow following process.

i. Khune t∂k cho - ∂nη w∂ (cho-past tense)

3rd sg 3rd sg

[Third person singular subject takes same person and number's verb]

S O V pp be

He rice ate en has

He has eaten rice.

ii. Khune sapla niru - ∂nη w∂. (niru - past)

3rd sg 3rd sg

S O V pp be

He book read ed has

He has read book.

iii. Khune K∂θm∂ndu pege -∂nη w∂ (page - past)

3rd sg 3rd sg
 S O V pp be
 He Kathmandu went ed has
 He has gone to Kathmandu.

Duel

Third person duel and plural subject marker in Limbu is "Khunchhi", we can differ these subject marker due to its verb. See the duel subject marker with its verb in present perfect tense.

i. Khunchi tɔk chosi-ɔŋŋ wɔsi

wa - si

S O V pp be

They (d) rice ate ed have

They have eaten rice.

ii. Khunchi sapla nirusi - ɔŋŋ wɔsi.

3rd dl wɔ-si

be - 3rd dl

S O V pp be

They (d) book read ed have

They have read book.

Plural

Third person plural subject marker in Limbu is 'Khunchhi' with the meaning of 'They'. When we add this subject marker with verb to form present perfect, we have to follow following process.

i. Khunchhi tɔk meje - ɔŋŋ mewa

3rd pl me-je me-wɔ

3rd pl - p 3rd pl - be
 S O V pp be

They (p) rice ate ed have

They have eaten rice.

ii. Khunchi sapla me - niru-ðnŋ mewa

3rd p 3rd pl - p me-wð

S O V pp he

They book read ed have

They(p) have read book.

Present Perfect Continuous

1st Person

duel

1st person subject makers " ðnchhi" and "anchhige" have also their own rules with verb to make present perfect tense in Limbu language.

i. ðnchhi sida Cha-ðthaksu-ra ðyaksi

1st sg incl chð - ð - thðksu - rð - ð - yðk-si

V-1st + sg incl, (v+een) - ing - 1st sg incl - v - 1st sg incl

S O root V been ing

We rice

We have been eating rice (inclusive) (ðsonnaðŋ θO appeksira ayaksi.

ii. ðnchhi Sapla hit-ðthaksu - ra ðyaksi

1st sg hit - ð thðksu - ra - ð yak - si

V -1st sg incl (v-eeen) ing - 1st sg incl - V 1st sg incl

S O V been ing be

We book read been ing have (inclusive)

We have been reading book.

When we have add this subject market with verb to form present perfect continuous, we have to follow the following perfect continuous, we have to follow the following process.

i. ∂ nchhige tak ch ∂ -thaksuge - ra yaksige

1st dl encl ch ∂ yak sige

V-1st dl encl

S O V been ing be

We rice eat have

We have been eating rice (exclusive)

Fro this tense, we have found that sometime some Limbu speaker used following sentence formula also. They used time adverb to decler this tense

i. ∂ nchhige ∂ sonna η θ O t ∂ k chasige ra yaksige

1st dl encl y ∂ k - sige

V - 1st dl encl

We since long ago rice eat ing be

We have been eating rice since long go.

ii. ∂ nchhinge sapla nit-th ∂ ksuge-ra yaksige

1st dl encl hit - th ∂ ksuge - r ∂ - yak -s ige

V - been - ly - V - 1st dl encl

S O V been ing be

We book read been ing have

We have been reading bok (d1, exclusive)

We have been reading book since long time

iii. $\partial nchhige\ K\partial\theta m\partial ndu\ pek-thaksuge - ra\ yak\ sige$

1st dl incl been - ing - V - 1st dl incl

S O V been ing be

We Kathmandu go been ing have

We have been going to Kathmandu (d1 exclusive)

Plural

i. $\partial ni\ tak\ ch\partial - \partial th\partial ktum - ra\ \partial yak.$

1st p incl $\partial - yak$

1st plincl - V

S O V been ing be

We rice eat been ing have

We have been eating rice (pl inclusive)

Some times Limbu speaker use following present perfect structure by agreemently subject and verb. We can use time adverb to refer this tense.

$\partial ni\ \partial senn\partial \eta\ \theta O\ t\partial k\ \partial j\partial - ra\ \partial yak.$

1st pl incl $\partial - y\partial k$

1st pl incl - V

S time adv. O eat ing be

We since long rice eat ing have

We have been eating rice since long.

ii. $\partial ni\ sapla\ nit - \partial th\partial ktum - ra\ a\partial ak$

1st pl incl $\partial - yak$

1st pl incl - V

S O V been ing be

We book read been ing have

We have been going to Kathmandu (pl inclusive)

or $\partial ni \partial son on \partial \theta O \text{ sapl} \partial \partial nirum - \partial n \partial yak$

1st pl incl

1st pl incl - V

S time adv.1 O V² ing be

We since long time book read ing have

We have been reading book since long ago. (pl, inclusive)

iii. $\partial ni K \partial \theta m \partial ndu \text{ pek} - \partial th \partial ktum - r \partial \partial ak$

1st plincl

∂ - yak

1st pl incl - V

S O V been ing be

We since long Kathmandu go ing have

We have been going going to Kathmandu since long. (Pl. inclusive)

or $\partial ni \partial son n \partial \eta \theta O k \partial \theta m \partial ndu \partial bek - r \partial \partial yak$

S time adv O V ing be

We have been going to Kathmandu since long. (JPl. inclusive)

b.i. $\partial nige t \partial k \text{ ch} \partial - th \partial \eta ige - r \partial y \partial gige$

1st pl encl

yak - ige

V - 1st pl encl

S O V been ing be

We rice eat been ing have

We have been eating rice (pl exclusive)

or, $\partial nige \partial son n \partial \theta O t \partial k \text{ ch} \partial th \partial ktuge I - r \partial y \partial gige$

1st pl encl

yak - ige

1st pl encl

S time adv O V been be

We since long rice eat been have

We have been eating rice since long ago. (pl. exclusive)

ii. ðnige sapla nit - thðkbige - rð yagige

1st pl encl yak-ige

y - 1st pl encl

S O V been ing be

We book read been ing have

We have been reading book. (pl, exclusive)

or, ðnige ðson nð θO sapla nirumbe - ra yðgige

S time adv O V ing be

We since long book read ing have

We have been reading book since long time. (pl, exclusive)

Subject Verb Agreement in Terms of Past Tense

There is no such vast difference between present tense, past and future tenses in limbu language. We have already studied about all forms of present tenses by agreement with its subject and verb. In course of making past tense from and future tense from present tense most of the cases we have to add time adverbs. In past tense also every past form remains different due to its subjects and verb as in present tense. In this chapter there will be studied about subject verb agreement in terms of past tense. It may be very boring to give same examples to illustrate the forms but comparatively I would find it easy to study the language.

Simple Present

1. 1st present (S + O + avd + V) (Simple present)

i. $\hat{o}ng\hat{o}u\ t\hat{o}k\ ch\hat{o}$ ($\hat{o}\hat{o}g\hat{o}$?)

1st sg 1st sg

S O V²

I rice before ate

I ate rice

ii. \hat{o} ga sapla nir \hat{o}

1st sg nit \hat{o} -

v2 - 1st sg

S O V²

I book read

I read book

iii. \hat{o} g \hat{o} K \hat{o} θ m \hat{o} ndu peg \hat{o}

1st sg lek - \hat{o} - ng

S O V

I went to Kathmandu.

dual

i. $\hat{o}nchi\ t\hat{o}k\ \hat{o}che-si$ (\hat{o} + root verb + esci)

1st dl incl $\hat{o}ch\hat{o}-si$

1st dl incl - V - 1st dl incl

S O V²

We rice ate

We ate rice (inclusive)

ii. ∂ nchi ? sap - la ∂ neresu

∂ +nir - e - su

1st = sd / incl - V - p - 1st + dl incl

S O V²

We book read

We read book. (inclusive)

In above example's ' ∂ ' is 1st person indicator and 'Si' of the end saffin of verb is indicator of dual inclusive indicator where as ∂ + root verb + e such as ∂ + ch ∂ + e, ∂ + nitr + e, and a + bete are the indicator of past tenses.

Similar 1st person exclusive subject indicator has a bit differ than inclusive agreement system.

i. ∂ nchige t ∂ k chesige

S O V (ige" of subject and verb is agreement)

We rice ate

We ate rice (exclusive)

ii. ∂ nchige sap-la nire-sige

1st st dl encl cha - sige

V-p-1st dl encl

S O V

We book read

We read book. (exclusive)

plural

i. ∂ ni? tak ∂ j ∂ m

1st pl incl ∂ -la - m

1st pl incl - V - P

S O V

We rice ate

We ate rice (inclusive)

ii. ∂ ni? sap-la ∂ nire

1st pl incl ∂ -nir-e

1st pl incl - V - P

S O V

We book read

We read book (inclusive)

Plural exclusive

i. ∂ nig ∂ t ∂ k ch ∂ mbe (cambe)

1st pl encl ch ∂ m -be

S O V²

We rice ate

We ate rice (exclusive)

ii. ∂ nig ∂ s ∂ p-la nirumbe

1st pl encl nirum - be

V - pt

S O V²

We book read

We read book (exclusive)

Singular

Second Person - second person indicator in Limbu Language is 'Khe'

- i. Khene tōk kejo
 2nd sg ke-cho
 2nd sg - V
 S O V²
 You rice ate
 You ate rice (sg)
- ii. Khene sapa kenire
 2nd sg ke-nire
 2nd sg - V
 S O V
 You read book.

Dual

Second person dual subject marker is "Khenchi?" when we make past tense by adding this subject marker, we have to follow the following verb forms.

- i. Khenchi tōk Kedasi
 2nd pl ke - chō
 2nd pl - V - 2nd pl
 S O V
 You rice ate
 You ate rice
- ii. Khenchi sapla Keniresi
 2nd dl ke-nire - si
 2nd dl - V - 2nd dl
 S O V
 You book read

You read book.

Plural

Second person plural subject marker in Limbu is 'Kheni?' with the meaning of you (p) when we add verb with this subject marker we have to do following processes.

i. Kheni tɔk keja -m

2nd pl ke-chɔ

2nd pl - V - 2nd pl

S O V²

You(d) rice ate

You ate rice

ii. Kheni? sapla ke-niri

1st pl 1st pl - V

S O V²

You (p) book read

You read book.

Third person

Third person pronominal subject marker in Limbu is 'khu' (Khutne) singular, Khunchi-duw, Khunchhi-pl when we add verb with this subject marker to mark past tense we have to follow the following rules.

Singular

i. Khune tɔk cho

3rd sg 3rd sg

S O V²

He rice ate

he ate rice.

ii. Khune Kṭṭmṭndu pe (ge)

3rd sg 3rd sg

S O V²

He Kṭṭmṭndu pege

He went to Kathmandu.

Duel

i. Khuchhi tṭk chesi

3rd dl chṭ-ci

S O V²

They rice ate

They ate rice

ii. Khanchi sap-la neresi

3rd dl nere-si

V srd dl

S O V²

You book read

They read book

Plural

i. Khunchi tṭk meje ?

S O V² 3rd Pl + O + (me + root verb + e

3rd pl me-che me + chṭ + e = meje

3rd pl - V

They rice ate

They ate rice

ii. Khunchi sap - la me - nire

S O V² (me - plural indicator)

They book read (In case of nominal same rules apply to form past forms)

They read book.

Past Continues

Like other languages, Limbu language has also its same system of past continuous tense system which refers the continuous works of past times.

1st Person : Singular

i. ∂ ga t ∂ k cha (c ∂) r ∂ y g ∂

1st sg 1st sg 1st sg

S O V² ing was

I was eating rice

ii. ∂ g ∂ sapla niru ra yag ∂

1st sg yak- ∂ ng

[k changes into g wher it combines with prefin]

V-1st sg

S O V² ing was

I was reading book.

Dual

∂ nchi? tak ∂ jasu ra ∂ yagesi

[Generally in limb 'e' is past indicator]

1st dl incl ∂ -yaye-si

1st dl incl - V - 1st dl incl

S O V² ing

We rice V² ing were

We were eating rice (inclusive)

ii. ∂ nchi? sap-l ∂ ∂ neresu-r ∂ ∂ y ∂ gesi

1st dl incl ∂ -yak - c - si

1st dl incl -V - t - 1st dl incl

S O V² ing be

We are reading book (inclusive)

i. *ðnchigð tðk cðsigð - rð yagisigð*

1st dl incl yak - e - sige

V - pt - 1st dl encl

S O V² ing be

We were eating rice (exclusive)

ii. *ðnchigð sapla inrusigv -ra yðgisigð*

1st dl incl yak - e - sige

V-pt - 1st dl encl

S O V² ing be

We were reading book (enclusive)

Plural

i. *ðni tðk ðjam-rð ðyðyð*

1st pl incl ð-yagð - e

1st pl incl - V - pt

We were eating rice (inclusive) pl

ðnigð tðk chðmbe-rð yðgigð

1st pl incl yak-l-e

V - 1st pl -pt

S O V² ing be

We were eating rice (exclusive) pl

ii. *ðni sap-lð ðnirum - rð ðyðgð*

1st dl incl ð-yak -e

1st pl incl - V- pt

S O V² ing be

We were sap reading book (inclusive)

ðnigð sap-lð nirumbe-rð yðgigð

1st pl encl yak-1-e

1st pl encl - pt

S O V² ing be

We were reading book (exclusive)

Second Person

Singular

i. Khene tðk kejo-rð keyagð

2nd sg ke - yak - e

2nd sg - V - pt

S O V² ing be

[2nd person singular subject takes second person singulars verb]

Your were eating rice

ii. Khene sap-la kenire - rð keyagð

2nd sg ke -yak-e

2nd sg - V - pt

S O V² ing was

You were reading book.

Dual

- i. Khenchi tɔk Kejosi-ra Keyagesi [2nd person dual subject akes
2nd person dual verb]

2nd dl ke-yak - e-si

S O V² ing be

You were eating rice (d)

- ii. Khenchi Sap-lɔ keniresci-rɔ keɔyagesi

2nd dl ke-yak-e-si

2nd dl - V - pt - 2nd dl

S O V² ing be

You were reading book. (d)

Plural

- i. Kheni tɔk kejam rɔ keyagi (Here sometimes there may not be
clear that the sentence is present
continous of contitious, so that we
should add time adv to decclear.)

2nd pl ke-yak - l

2nd pl - V - pt

S O V² ing be

You were eating rice pl.

- ii. Heni? sapla keniri-ra keyagi

2nd pl ke-yak - l

2nd pl - V - pt

S O V² ing be

You were reading book.

[2nd person plural takes the same
person's verb' ke' suffius the
indicator of 1st person plural]

Third Person

Singular

- i. Khune tɔk chɔe - rɔ yɔge [Third person singular subjects
takes same person's verb]

3rd sg 3rd sg

yak-e

S O V² ing be

He was eating rice .

ii. Khene sapl-la nire - ra yage

3rd sg yak-e

[Here verb utself refers 3rd person singular]

V)3rd sg) - pt

S O V² ing be

He was reading book.

Dual

i. Khanchi tðk chðsi-ra yðgesi

3rd dl yak-e-si

V-pt -3rd dl

[Third person duel takes same person's verb]

S O V ing be

They were eating rice (d)

"kunchi" is pronomicl subject of both third person duel and plural. We have to see verb to differ it from duel or plural. If verb is duou subject is duel and if verb is plural subjects also plaral.

Plaral

ii. Khunchi tðk meje - rð meyage

3rd pl ne-yak-e

[Third person plural takes same eprson's verb. here 'me' sufficu is the indicator of third person}

S O V² ing be

They were eating rice (p)

Here (ii) is plural because it is connected with plural Min verb and plural "be verb.

Past Perfect

S + O + V2 ∂ wa ∂y

∂ ga t ∂ k ch ∂ - w $\partial y\partial$

He had eaten rice

1st person

Singular

i. ∂ ga t ∂ k ch ∂ (c ∂) ∂ -w ∂ - y ∂

1st sg wa-ya

V - 1st sg

S O V² ed be

I had eaten rice.

ii. ∂ g dapla niru - ∂ w ∂ -y ∂

S O V² ed be

I had read book.

Dual

i. ∂ nchi sapla ∂ nirusi - ∂ ∂ we

1st ∂ -w ∂ -e-si

1st dl - be - pt - 1st dl incl

S O V² ed be

We book read - ed had

We had read book (inclusive)

∂ nchig ∂ sap-la nirusige- ∂ weesige

1st dl encl w ∂ -e-sige

be-pt-1st dl encl

S O V² ed be

We had eaten rice (exclusive)

∂ nige t ∂ k ch ∂ mbe- ∂ w ∂ l:ge

1st pl encl wa-lge

be-pt-1st pl encl

S O V² ed be

We had eaten rice (enxclusive)

Second Person

Singular - khene tɔk kejo - ɔ kewe
2nd sg ke-wɔ-e
2nd - be - pt
S O V² ed be
You had eaten rice.

Dua kenchi tɔk kejesu -ɔ kewesi
2nd dl ke-wa-e-si
2nd dl - be - pt - 2nd dl
S O V² ed be
You had eaten rice

Plural Kheni tɔk kejam ɔ kewal:
3rd sg wa - e -l
2nd pl - be - pt
S O V² ed be
You had eaten rice.

Third Person

Singular Khune tɔk cho-ɔ waye
3rd sg wa-e
be-pt
S O V² ed be
He had eaten rice.

Plural Khunchi tɔk mejo - ɔ mewe
3rd pl me-wa-e
3rd pl - be - pt
S O V ed be
They had eaten rice

Dual Khunchi tɔk chosi - ɔ wesi
3rd dl wɔ-e-si
be-pt-3rd dl
S O V ed be

They had eaten rice.

Past Perfect Continuous

1st Person

Singular - ∂ a sid ∂ ? ch ∂ - th ∂ ktu ∂ r ∂ yag ∂

1st sg yak- ∂ ng

V-1st sg

S O V been ing be

I had been taking medicine.

dual - ∂ nchi sid ∂ ? ch ∂ - ∂ thaktesu - r ∂ ∂ y ∂ gesi

1st dl incl ∂ -yak-e-si

1st dl-V-pt-1st dl incl

S O root v been ing be

We had been taking medicine (inclusive)

∂ nchige sid ∂ ? ch ∂ - th ∂ ksuge ra y ∂ gesige

1st dl excl yak-e-sige

V-pt-1st dl encl

S O V been ing be

We had been taking medicine (exclusive)

Plural - ∂ ni sid ∂ ? ch ∂ - ∂ th ∂ ktum-r ∂ ∂ yagi

1st pl incl ∂ -yak-1

1st pl incl-V - Pt

S O V been ing be

We had been taking medicine (inclusive)

∂ nige sid ∂ ? ch ∂ th ∂ ktumbe r ∂ y ∂ gige (enclusive)

Sometimes this exclusive doesn't give clear meaning due to its tense. It refers both present perfect continuous and past perfect conditions. So to be clear it is better to add time adverb in this kinds of sentences.

Second person

Singular - Khene sid ∂ ? ch ∂ keth ∂ ktu r ∂ keyage

2nd sg ke-ya - ke-yak-e

V-2nd sg-v - Pt

S O V² been ing be

You had been eating medicine.

Dual Khenchi sidə? chə kethəktusi rə keyagesi

2nd dl ke-yak ke-yak-e-si

2nd dl - V - pt - nd dl

S O V been ing be

You had been taking medicine.

Third Person

Singular Khune sidə? chə - thəktu - rə yəge

3rd sg yak-e

V - Pt

S O V been ing be

He had been taking medicine.

Dual Khunchi sidə? chə - thaktusi - rə yəgesi

3rd dl yak-e-si

Pt - 3rd dl

S O V been ing be

They had been taking medicine

Plural Khunchi sidə? chə methəktu- rə meyəge

3rd pl me-yak-e

3rd pl - V - pt

S O V been ing be

They had been taking medicine.

UNIT IV

Subject Verb Agreement in Terms of person and Number

Pronoun in Limbu language can be divided into two main classes. They are:

- i. Attributive
- ii. Distributive

Attributive class of pronouns can be divided into three main classes.

- a. Present
- b. Demonstrative
- c. Interrogative

Personal pronouns can be animate and human and consists of three person.

The 1st person dual and plural pronouns have inclusive and exclusive marker, whereas pronouns in other persons do not have these making inflections. The personal pronouns in Limbu language are listed in following table.

	1st person	2nd person	3rd person
Singular	<i>ɔ</i>	khene	Khune
	I	you	
Dual	<i>ɔnchi</i> (inclusive)	Khenchi	Khunchi
	(you and I)	you (two)	(theyu (two))
	<i>ɔnchige</i> (exclusive)		
Plural	anni (inclusive)		Khunchi
	you(pl) and I	Kheni	They (many)
	<i>ɔnige</i> (inclusive)	you (many)	
	They (pl) and I		

According to these personal pronouns and number there will be analyzed subject verb agreement in Limbu language in this unit.

4.a 1st Person Singular

i. ga sap -la nipm̄ð rekh̄s̄ð ð wa - ð

I book read tired ed am

1st sg

be/1st sg

I am tired of reading book.

ii. ya ðtti w̄ðn ?

I where wa

1st sg w̄ð-ye-ð

be -pt-1st sg

In above examples in (i) and (ii) verbs are agreed with the subjects - ' ' in (i) and 'ð ' in (ii) mark the 1st person singular in present and past.

iii. ð ganu chukpa chum thik w̄ðye

I small friend one was

ð gatnu w̄ð-ye

I + had be/have-pt

1st sg

In this example subject doesn't agree with verb because subject has no directly connection as main verb but the verb is connected as 'HAVE' verb.

iii. ð ḡð nis̄ðm himmo l̄ðm ðjumh̄ð sendu si

I school from my friends miss

S V

1st sg

sendu

1st plenc yu -lge
 V-st pl encl

From above examples we found that Limbu verbs are agreed with the 1st person dual inclusive/exclusive, plural inclusive/exclusive which are marked by "∂--i si," -'sige' '∂' and 'ige' in (1-vi).

Subject Verb - Agreement with second person

4.b.i Singular

khene kh∂?yo kebek - ra kebati ?

You there go/ing are (you are going there)

2nd sg ke-pe-ra-pat-ti

2nd sg - V - ing -2nd sg - be - 0

4.b.ii Dual

khenchi kebjsira kew∂si

You going are (you are goint)

2nd dl

2nd dl - V -2nd dl - ing - 2nd dl

4.b.iii Plarul

Kheni s∂m kelori-ra ke-yagi

You song sikging are

ke -lori-r∂-ke-ya-gi

2nd pl-V-ing -2nd pl-be-2bnd -2nd pl.

From above example we found that second person singular, dual and plural take different verb inflections in Limbu which are marked by 'Ke', 'ke-si', ke-si, ke- and 'ke-gi'.

Subject verb Agreement with Third Person

i. Singular

khune kɔʔyo fen

he here come

3rd sg fen-o

3rd sg

Khune kɔʔyo ɔhimyo w

S

he here my house is

3rd sg w - o

3rd sg

ii. Duet

Kunchi kɔʔyo wɔ-si

They have are

3rd dl wɔ-si

be - 3rd dl

iii. Plural

Khunchi (Munaha) pekɔrelagi mepoge

The to go stand

3rd pl me-poge

3rd dl - V

From above examples of third person dual has 'si' suffix and plural has 'me' prefix to indicate the subject marker.

Subject verb Agreement in terms of Gender

In limbu there are some animate nouns which can show gender distinction through their inflections. e.g. Tumba (great uncle) Tumba (great aunt) when we connect

between subject and verb in terms of gender in Limbu, gender doesn't effect in its verb.

See the examples

i. tumba (eler uncle) himyo pek

S	O	V
3rd		pek - O
		3rd sg

(Geat uncle goes home) 3rd sg

ii. Tumma himyo pek

elder aunt home goes

3rd sg pek -o

elder aunt goes to home

iii Kōnle ni wa phosu

It mind broadens

3rd	phosu -O
	3rd sg

It broadens mind.

In above examples it shows that Limbu verbs don't agree with the subject in any gender. Inflection is not marked neither for 3rd person singular nor for any gender.

d. Subject - Verb Agreements in terms of Aspect

i. ga chumbōnu knōθmōndu pek ḍ rḍ pḍtnḍ

1st st with friends going am

pek- ḍ-rḍ-pat -na

V-1st sg-ing-be-1st sg

I am going to Kathmandu with my friends

ii. g ngw n s ps k s ptu ra wa-

I my uncle letter writing am

1st sg sɔp tu -lɔ-wɔ - ɔ

V - ing - be - 1st sg

iii ɔni kesak yo ɔhi rɔ ɔwɔ

we hard days living are

1st sg ɔ-hi - rɔ - ɔ - wɔ

1st sg - V - ing - st sg incl

We are living in hard day inds.

We are lving in hard days ing.

iv. ɔnige sumbak sarumbe - rɔ yɔgige

curry tstring ing be

1st pl encl

sɔrumbe - rɔ - yɔk - ige

We have been tasting curry.

e. From aboe examples we have found that Limbu verbs agree with 1st person subjects with are marked by ' ɔ' '-nɔ' - 'ɔ' 'be' ige' (a) (b) (c) and 9d) for 1st person plural inclusive and exclusive in (c) and (d)

Subject verb agreement withsecond person

i. khene ɔvelle kefenlɔ kebatti?

You when coming are

2nd sg ke-fen-ra-ke-part-li

2nd sg - v - ing - 2nd sg - be - Q (Q=question)

ii. Khene U.K. Kebek rɔ kepatti ?

You U.K. go ing a re

2nd sg ke -bek - r∂ - ke - p∂t-1

2nd sg - -ing -2nd sg - be -Q

Are you going to UK ?

iii. Khenchhi nechi keiu si - r∂ ke-w∂si

you fight ing are

you (dl) are fighting.

2nd dl ke-cu -si-r∂-ke-w∂si

2nd dl - - 2nd dl - ing - 2nd - be -2nd dl

From above examples we have found that in Limbu verbs agree with 2nd person 'ke-ke' in (a) and (b) and 'ke-si' in (c).

Subject verb Agreement with 3rd person in terms of present/future progressive

i. Khune undhire s kci cogu-r∂ w∂

He vegetable curry making is

3rd sg cogu-r∂-w cha = c

V-ing -be

He is making vegetable curry

ii. Khune sapla nit - r∂ yak.

V - ing be

3rd sg

He will be reading book.

iii. Kh∂nh∂ ∂kele him mejok -r∂ meyak

3rd pl now house make - ing are

mejok - r∂ - mey∂k

3rd pl-v-ing - 3rd pl

They are making house now days.

v. Henjahð yðnchik hðrð? meim - rð - mewð

3rd pl evening early sleeping are

me - im - ra - me - wð

3rd pl - V - ing - 3rd - pl-be

e. menchemðhð behanchik lisi mekop - rð me wð

3rd pl morning 4 O'clock -ing are

me-pok-ra - me-wð

3rd pl-v-ing -3rd pl-be

women are working at 4 o'clock in the morning

pðrik pðrikpð mundum dangbarðre khamjikhen megoturame wð

me-gotu-rð-me-wð

3rd pl - v- ing -3rd pl - be

Different scientist are studying about the earth examples it is found that all the sentences are in non - post progressive aspect and sub-verb Agreement is seen except 3rd person singular in (a) (b) and me-me, in (c) (d) and (e) are the verb agreement with 3rd person plural.

a. Subject verb - Agreement in terms of present and future perfective aspects in

Limbu

i. 1st Person

a ga sðp-la niru -wð-ð

I book read ed - have

1st sg niru -ð - wð

V-perf-be-1st sg

I have read book.

In limbu verb inflections '∂' and 'ge' mark 1st sg and 1st person plural inclusive.

Khune kumba kutumse ∂ll∂rak kere∂ - w∂
 kere - ∂ -w∂ he has just arrived to see his
 father
 V-perf -be

i. Chumh∂ra t∂mfu cham∂ mejugu -∂ -mewa

Friend picnic eat meeting plan have

me-cok-∂ -me-w∂

3rd pl 3rd pl-v-perf-3rd pl-b

Friends have planned to go picnic.

ii. hikl∂hen ∂ w∂

plane land ed

Hiklaben kh∂mvelle yu - ∂ w

plane then land ed has

yu -∂ w∂

3rd sg V-perf be

The above examples show that the Limbu verb agrees with second person and third person except 3rd person singular.

Agreement is marked by "ke-ke" for second person singular and by 'me-me' for first person plural but not agreement is marked for 3rd person singular.

h. Subject verb agreement in terms of past progressive and past perfective -
 progresset progressive (see in past tense).

i. ∂ ga henmuk khepsu r∂ w∂y∂

1st sg kheps - u - r∂-w∂-ye -∂

V-1st sg - ing - be - pt - 1st sg.

I was listening to one radio.

ii. ∂ nchi sapla nitche ∂ besi - r ∂ awayesi

we (dl) book read V2 ing were

1st dl incl ∂ be-si-r ∂ - ∂ -w ∂ -ye-si

1st dl incl-v-swtdlinct -ing-stdlincl-V-pt

Were were going to read book. 1st dle incl

iii. Khene ∂ ga afakt ∂ n eyo keyn e -r ∂ kewaye

you my lap sitting were

2nd sg ke-yu e-ra ke-wa-ye

2nd sg - v - pt - ing -2nd sg be - pt

He was sitting on my lap.

From above examples also we have found that limbu verb agrees in all situations excepts 3rd person singular in the example 'u ', --si', ∂ -si, ke-ke' singular 'me-me' mark 1st person singular, 1st dual inclusive, second person singular, 3rd person plural.

i. kh ∂ nh ∂ sapla kenipp ∂ elengsi

3rd ∂ -r mew ∂ ye

me-le si - mew ∂ -y ∂

3rd pl-v - perf-3rd pl-be -pt

k. Subject verb Agreement in past perfective Aspect

i. ∂ g ∂ k ∂ θ m ∂ ndu asen k ∂ ndu - ∂ - w ∂ y ∂

I Kathmandu last time went -ed

K ∂ nd-u - ∂ -w ∂ -ye- ∂

I had visited the kathamndu before.

ii. ∂ nige avelly ∂ m m ∂ ∂ kteba khepsumbe ∂ hoptc

1st pl eucl kneps-u-mbe-∂ -hop -te
v-pt-1stpl encl-perf-be-pt

From aboe example in post perfective aspect, in Limbu ' '∂ ' - 'be' and 'si' mark the verb agreement with 1st person singular, 1st person plural inclusive and 3rd person dual.

Subject verb Agreement in Affirmation and negation

i. ∂ g∂ sepia nipma nipm∂ re n∂s∂ ∂ w∂ - ∂

1st sg w∂ -∂

I am tired of reading book.

ii. ∂nchi k∂?yo ∂yu si

1st dl incl ∂-yu -si

1st dl incl-v-1st dl incl

We stay here.

iii. ∂nchi h∂t∂ h su-b∂-hop

1st dl incl ∂-h∂ su-b∂-hop

1st dl thcl - V - ing - be

We are not waiting any one.

Limbu verbs agree with 1st person singular in positive and negative but doesn't agree with plural number. Affirmation and negation don't make any difference
I subject verb- Agreement in Limbu.

In Limbu in both affirmation and negation 'Ke' is used as second person singular marker.

second

khene k∂?yo kew

Person You have are

2nd sg ke -wə

2nd sg - be

You are here.

Khene yə jhə- kenjokhen

You money don't need

2nd sg kenjoknen

ke-n-cok-ne

2nd sg - neg - v-ng

3rd person

i. Khune (numberən) ə yu e

3rd sg yu -e

V-pt

He sat daw to.

ii. Khune pəndika m b mebatun

3rd sg me-pat - u-n

neg-v-pt-neg

He spoke nothing.

iii. Khənhə theyə memferenhi ?

They why didn't come

3rd pl me-n-ferə -n-I

3rd pl-neg-v-neg-Q

The examples show that Limbu affirmation and negation don't cause changes in subject - verb agreement. Limbu verbs agree with all the persons and numbers excepts 3rd person singular.

1. Subject ver-Agreemnt with Ind efinite personal pronoun in Limbu.

i. ∂ int ∂ ndik kerekle f ∂ n ∂ mve meje numew ∂

nowdays indef pp

me-ce - nu- me-w ∂

3rd pl - V-ing 3rd pl-be

Nowdays everybody is talking about constitution

ii. himyo t ∂ keje ∂ b ∂ ha ∂ t ∂ n mehope

home at talk anyone not

indef pp me - hop

3rd pl - be

Limbu indefinite personal pronounces as 'Kerek' h ∂ t ∂ ' tak 3rd person plural verb from which is indicated by 'me'. Such as in (a) and (b).

$\partial\theta$

UNIT V

Conclusion

Subject verb Agreement in Limbu is one of the problematic study of Limbu language. Nepal is divided into different cast due to its geographical problem. In the same way language division also depends on geographical situation. In the south part of Nepal many languages are spoken relating Indian influence. In the same way in the north part many languages are spoken relating Chinese influence. Limbu is the tribe of inhabitant of north part, so this tribe is closely related with Chinese or Mongolian influence. So Limbu language is also called pronominalized Himalan language. So Limbu language is also called pronominalized Himalan language group. This language grammatical system in subject verb agreement is really very difficult to study. It found this topic was very interesting but when I entered there this is very deep as ocean and I got very hard to come out. It may also be very hard because Limbu language is very old language which started to speak from ancient time but its grammatical system was not well developed. Any way it has been going on in every Limbu speaker's tongue but when some try to study about it this is really a hard thing.

An attempt has been done in this dissertation to analyse the subject verb agreement in Limbu language. The dissertation has been divided into five chapters. The first chapter is introduction which contains the definitions of language given by different linguists. In the same chapter brief introduction of Limbu language is also given which deals about Limbu alphabets and other sound systems. Though Limbu itself is a small language spoken by a small group of people but also it has its different dialects due to the geographical situation of the country. These dialects are different due to the geographical situation of the country. These different dialects are also given in this chapter. Though the dissertation is called subject verb Agreement in Limbu dissertation is called subject

verb - agreement in Limbu but also it may not cover all dialects of Limbu language because dialectal influence effects in this study. I myself a Limbu relating with Taplejung dialect and probably it may not cover other dialects like Chhattare, Panch that the feddape. It was also not possible to visit in all those parts in short time relating this task. I have visited many places of Taplejung district and asked many native Limbu speakers. I tried to compare their language and I myself used own my idea that how really these native Limbu speaker speak. Though they are good Limbu speaker, but they don't have grammatical knowledge. Although some works have been done relating Limbu language and probably some many have studied about this topics but I have not found native researcher of this topic. Some Nepalese as well as foreigners who are very interested in this language have studied about this language. They have done good and I have tried to add more on their research.

The second chapter discusses the relation of verb with person and number as subject. In Limbu pronominal is dominated in its subject so it is very difficult to study the relationship between subject and verb. When each subject changes then verb also changes even in the same tense in Limbu language. So in this chapter it is studied that how these different subjects of different person and number can be combine with verb, for example 1st sg subject takes a verb in present tense but that verb differs due to change of all forms of tenses. Similarly when 1st pl comes, same verb comes in different form. In the same way 1st pl comes again verb changes. In this chapter subject verb relation in different person and number in different tenses have been studied. Different inflections such as suffixes and prefixed in the form of addition and deletion been used mathematically in this chapter. How same verb changes and how to fit with another verb in different situation it has also studied.

Similarly in 3rd chapter 'subject verb agreement in terms of tense' has been discussed. Subject and verb relation in Limbu language is not so easy as English. I have already mentioned that Limbu is very old language and has been developing only in its spoken form but not developed in its written form. So when we try to study systematically it is very hard because of its standardization. So in this chapter there is discussed how subject in different persons and numbers take different kinds of verb form. In Limbu language there are many verb forms of same tense. I have found nine to eleven present verb forms in Limbu and it is very vast to study and differs than English language. Subjects differ due to person and number in Limbu. There are three persons and three numbers those 1st dual and plural have again two forms inclusive and exclusive subject marker in Limbu language. There can be 11 different subject markers in Limbu and those 11 subject markers take their own verb forms even in same sentences. Suppose 1st person singular subject takes a verb that is not fit by 1st person dual or plural. That is also not fit in past. This problematic study has been done and how same verb forms can change to combine with next verb that has studied in this chapter. In Limbu language mainly there are only two kinds of tenses. past and no - past has different subject differ in different tense form. It is also studied in this chapter.

In fourth chapter subject verb agreement in terms of person and number is studied in chapter there is discussed the agreement of subject and verb in different person and numbers such as subject verb agreement with 1st person and numbers such as subject verb agreement with 1st person, singular dual and plural, second person singular, dual and plural, inclusive and exclusive, 3rd person singular dual and plural, gender, Aspect, Affirmation negation and so on.

Chapter five gives the conclusion of the dissertation. From this dissertation it is found some special feature of subject verb agreement in Limbu. In Limbu personal pronouns are marked by grammatical categories of person, number, and gender. But male /female difference is not found in Limbu. Nominative personal pronouns in Limbu are three kinds: singularity, duality and plurality. There is not separate form for nomination and objective personal pronoun in Limbu. Limbu verb agrees with categories of 'Person' and number. Such as 1st person, second person and third person singular, dual and plural. There are also inclusive and exclusive personal pronouns in 1st person dual and plural subject marker in Limbu. Generally it is found that 'wə' and 'wə' (in past) as BE form comes in Limbu language and sometimes it comes as main verb in Limbu. In case of gender Limbu verb doesn't agree with the gender. It is also found that Limbu verb shows agreement of tense that is past and non-past. When Limbu speaker try to show future they use future time adverbial suffix and prefix mark the verb agreement in Limbu language. Sometimes inflections come in Limbu language and that shows the duality and plurality verb inflection '5, 5, si, -sige' 'ə' - ad 'age' stand for the 1st person singular dual inclusive, dual exclusive, plural inclusive and plural exclusive respectively 'ke' - 'ke--si' and 'ke--1 stand for 2nd person singular dual and plural respectively 'no in flexion' or 'O' si' and 'me' stand for 3rd person singular, dual and plural numbers respectively. Similarly Limbu in indefinite personal pronouns as hatən, kerek, etc take plural verbs.