

LINGUISTIC SURVEY OF INDIA

# LSI

SIKKIM

PART-II



LANGUAGE DIVISION

OFFICE OF THE REGISTRAR GENERAL, INDIA

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## FOREWORD

The State Survey of the Office of the Registrar General, India is an important step for understanding the broad linguistic scenario of the states. It does not however give a profile of the Indian linguistic space in terms of its speech varieties and their socio-cultural role; it does not give a profile of state linguistic diversity in conjunction with the emerging demographic profile. Language, though the foundation of knowledge base, is not reflected in the state survey.

Linguistically, Sikkim is as diverse as the rest of India. Out of 76 main languages, of Sikkim, according to 2001 Census, out of the first 15 major languages, Hindi is the 3rd, Bengali is the 9th, Urdu is the 10th and Punjabi, Malayalam, Assamese and Marathi are from 12th to 15th In the list. If one leaves out immigrant Tibetans (11th in the list) then Nepali, Bhotia, Lepcha Limbu, Sherpa, Tamang, Rai are counted as languages by Pundits. The rest are called mother tongues, minor languages, dialects, endangered languages.

So far India and its Sikkim state is concerned, Bhotia of Sikkim or Dan-Jong-Ka, Bhotia of Bhutan or Lhoke Kagate, Bhotia of Tibet or Tibetan, Sherpa Bhotia, Bhotia of Baltistan or Balti, Bhotia of Purik, Bhotia of Ladakh or Ladakhi, Bhotia of Lahul or Lahauli, Bhotia of Spiti, Bhotia of Upper Kanawar of Nyamki, Bhotia of Tehri Garhwal or Jad, Bhotia of Khams and other Bhotia group of dialects are recognized by Grierson. But their linguistic analysis could not be attempted by Grierson. However, the linguistic analysis of Bhotia, Tibetan, Sherpa, Lepcha, Limbu, Rai, Tamang, Gurung, Magar, Sunwar and Newari has been attempted in the LSI Sikkim (Part-I).

LSI-Sikkim (Part II) is a departure in many ways from the usual State Survey volumes. It is the recognition of the fact that States have boundaries, whereas languages do not. In this volume besides Sikkimese Nepali, Nepali spoken in West Bengal, in Himachal - Uttarkhand (known as Parbatiya) are put together and a comparative statement is given.

This volume opens up the possibility of studying together major as well as minor **languages of the states' leading to the State as a Linguistic area in spite of diversity.** It has been seen that recognition and respecting different identities lead to coming together of languages and non-recognition and disrespect of identities lead to breaking away of the languages. Konkani and Maithili are two such languages which through identity assertion movements have separated from Marathi and Hindi.

There being no language policy and planning in any of the States, comparative pedagogy and Area studies have not found place in the development debate in education and state formation. Shrinkage of languages at the grass root level leading to language shift

is a pointer to language death. Death of a language signifies death of a culture and death of a world view. It is the shrinkage of indigenous knowledge systems. Stopping language death is in the interest of both dominant and minority language speakers.

The State language survey volumes could help rationalize district boundaries and constituency boundaries taking language as a factor. Drawing the state maps on the basis of language gave the false impression that each state is monolingual. The State survey has broken this illusion. The States now face the challenge of bridging the mother-tongue with the State dominant language and implement mother tongue based multilingual education. These volumes in spite of their limitations will go a long way in stopping language right and human right violation.

I am sure these volumes will find favour among demographers, planners, educators and social-scientists.

**Dr Debi Prasanna Pattanayak.**

## PREFACE

In course of releasing the LSI-Sikkim (Part.I) Volume, it was planned to present a detailed description along with a comprehensive and comparative study of Nepali, to be surveyed in the three states of Sikkim, West Bengal and Himachal Pradesh.

With this background the survey of Nepali language/mother tongue in the state of Sikkim was initiated by Dr.Kakali Mukherjee, Senior Research Officer (Language), ORGI, Language Division, Kolkata, in the year 2010. The survey was carried out by Dr.R.Nakkeerar, Research Officer (Language), ORGI, Language Division, Kolkata during March – April, 2010 in Gangtok, the state Capital of Sikkim. Of course, under the supervision of Dr. B.P.Mahapatra, Ex-Deputy Registrar General, (Language), the Survey of languages under LSI-West Bengal was taken up since 1995. Following his superannuation the same was taken up by Sri.S.S.Bhattacharya, Ex-Senior Research Officer (L) while the survey in Nepali in West Bengal (Darjeeling Dist.) was conducted by Dr.S.P.Srivastava, Ex-Research Officer (L) of the Division. The Nepali in Himachal Pradesh state has been surveyed by Dr.S.Ganesh Baskaran, Ex-Research Officer (L) under the initiation and supervision of Sri.S.S.Bhattacharya. As a result, three Nepali reports have been prepared by three different Research Officers(L) of this Division which were later modified and finalized along with the preparation of a comparison among the three varieties of Nepali by Dr.Kakali Mukherjee as Coordinator of the Volume, being assisted in computer by Ms.Aparajita Sen, Investigator (L) of this Division.

Thus, the present volume LSI-Sikkim (Part.II) has been presented in **six** Chapters where Chapter One provides the introductory information on Nepali language. The linguistic description of Nepali as spoken in Sikkim is the subject matter of Chapter Two. Chapter Three reveals the comparative study of three variations of Nepali spoken in Sikkim, West Bengal and Himachal Pradesh. While the comparative lexicon of Nepali in Sikkim, West Bengal and Himachal Pradesh is presented in Chapter Four the Chapter Five contains the appended portion of Nepali spoken in West Bengal and Himachal Pradesh respectively. The full fledged reports of Nepali in West Bengal and Himachal Pradesh would be available as and when these two Volumes would be finalized and released. Chapter six of this volume concludes with the status of Nepali in India as well as in Sikkim as a language surrounded by the languages of other language families.

Since the history of Sikkim and its people, their linguistic composition, ethnicity along with the maps showing the linguistic distribution of the State have already been presented in LSI-Sikkim - Part. I Volume those information have not been repeated in the present volume. However, the sociolinguistic setting of Nepali in Sikkim has been presented in detail in the report of Nepali in Sikkim in Chapter Two of the Volume. The present form of the Volume has been arrived at by the valuable suggestions and comments from Prof.D.P.Pattanayak, Founder Director of CIIL, Mysore who took maximum pain and effort for the final shape of the Volume along with contributing the **Foreword** of the Volume.

The volume has been finalized under the constant direction and encouragement of Dr.C.Chandramauli (IAS), the Registrar General & Census Commissioner, India.

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The volume has been finalized by the regular monitoring and encouragement by Shri P.K.Banerjee, Deputy Registrar General, ORGI. His interest in the work is duly acknowledged.

Collection of data of Nepali spoken in the State of Sikkim could not be completed without the cooperation and help from Directorate of Census Operations, Sikkim, especially, Shri M.K.Darjee, Deputy Director and other officials of the Directorate. The volume also acknowledges the cooperation received from Directorate of Census Operations, West Bengal and Himachal Pradesh in survey of Nepali in these two states respectively.

The efforts and cooperation of the officials of the State Secretariat and Sikkim Legislative Assembly are duly acknowledged in the volume.

The informants, without whose dedication and deliberation of copious data the volume could not be compiled, are acknowledged in this volume with sincere gratitude.

The cooperation and understanding received from the Members of the Staff of Language Division during the survey, writing of reports and finalizing the volume including the preparation of CRC are acknowledged. The creative contribution of Shri Pradip Kumar Sen, Lower Division Clerk of the Division is acknowledged in designing the Cover Page of the Volume with colour scheme.

Last but not least, warm thanks are due to the Contributors of the Volume who painstakingly finalized the Volume and collected the data during field-investigations with restricted facilities and braving the inclement weather of the region.

I hope, this volume will serve the needs of different sector of populace in existing socio-educational-linguistic scenario of the country.

**New Delhi**

**DR. C. CHANDRAMOULI, IAS**

**May 16<sup>th</sup>, 2012**

**REGISTRAR GENERAL &  
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## ABBREVIATIONS AND SYMBOLS

### Abbreviations

### General

CRC	Camera Ready Copy
DCO	Directorate of Census Operation
DRG	Deputy Registrar General
F	Female
Govt.	Government
L/lg.	Language
LSI	Linguistic Survey of India
M	Male
MT/mt.	Mother Tongue
ORGI	Office of the Registrar General, India
P	Person
T	Total
R	Rural
U	Urban
U.Ts	Union Territories
co.	Company
i.e.	That is
ed.	Edited

### Abbreviations

### Grammatical Descriptions

abl.	Ablative
acc.	Accusative
adj.	Adjective
asp.	Aspirated
Alv.	Alveolar
aux.	Auxiliary
approx.	Approximate
Al	Alveolar
Bi/BL	Bilabial
Cl	Clause
C/Con/con.	Consonant
Cont.	Continuous
caus./cau	Causative
Dent/Dt	dative
Dem./demon	Demonstrative
e.g.	elder
emp.	Emphatic
Fem/F/f.	Feminine
ft./f	finite
fut.	Future
gen./ gen/Gen	Genitive
GL	Glottal
hon .	Honorific
hum.	Human



imp.	Imperative
imperf.	Imperfect
incl.	Inclusive
Loc.	Locative
L.D	Labio dental
Masc.	Masculine
Mar.	Marker
n / N	Noun
neg.	Negative
nom.	Nominative
pass.	Passive
pcpl	Participle
pr.	Present
pre.	preposition
pred.	Predicate
PL.	Palatal
Pl	Plural
pr.t / pr / pre.ten	Present tense
pt /PT./ Past ten	Past tense
pr.cont	Present Continuous
RT /Ret	Retroflex
relat	Relative
reflex	Reflexive
SOV	Subject + Object + Verb
Sing	Singular
s./sub	Subject
o./obj/ob	Object
vb /v	Verb
Vel.	Velar
V.CL.	Vowel Cluster
VD/vd	Voiced
VL/vl	Voiceless

## Symbols Used

<b>Vowels</b>			
<i>i</i>	High Front Unrounded Vowel	<b>bh</b>	Bilabial Voiced Aspirated Stop
<i>e</i>	Mid Front Unrounded Vowel	<b>t</b>	Alveolar/Dental Voiceless Stop
<b>E</b>	Low Mid Front Unrounded Vowel	<b>th</b>	Alveolar/Dental Voiceless Aspirated Stop
<b>A</b>	High Mid Central Unrounded Vowel	<b>d</b>	Alveolar/Dental Voiced Stop
<i>a</i>	Low Central Vowel	<b>dh</b>	Alveolar/Dental Voiced Aspirated Stop
<b>O</b>	Mid Open Back Rounded Vowel	<b>T</b>	Retroflex Voiceless Stop
<i>o</i>	Mid Close Back Rounded Vowel	<b>Th</b>	Retroflex Voiceless Aspirated Stop
<i>u</i>	High Back Rounded Vowel	<b>D</b>	Retroflex Voiced Stop
<b>Consonants</b>		<b>Dh</b>	Retroflex Voiced Aspirated Stop
<i>p</i>	Bilabial voiceless Stop	<b>c</b>	Palatal Voiceless Stop
<b>ph</b>	Bilabial Voiceless Aspirated Stop	<b>ch</b>	Palatal Voiceless Aspirated Stop
<b>b</b>	Bilabial Voiced Stop	<b>j</b>	Palatal Voiced Stop

<b><i>jh</i></b>	Palatal Voiced Aspirated Stop	<b><i>R</i></b>	Voiced Retroflex Tap/Flap
<b><i>k</i></b>	Velar Voiceless Stop	<b><i>l</i></b>	Dental Lateral
<b><i>kh</i></b>	Velar Voiceless Aspirated Stop	<b><i>L</i></b>	Retroflex Lateral
<b><i>g</i></b>	Velar Voiced Stop	<b><i>w</i></b>	Bilabial Approximant/Semi Vowel
<b><i>gh</i></b>	Velar Voiced Aspirated Stop	<b><i>y</i></b>	Palatal Approximant/Semi Vowel
<b><i>m</i></b>	Bilabial Nasal	<b>Supra-Segmentals</b>	
<b><i>n</i></b>	Dental Nasal	~	Nasalization
<b><i>N</i></b>	Retroflex Nasal	:	Length
<b><i>M</i></b>	Velar Nasal	<b>Diacritics</b>	
<b><i>nh</i></b>	Dental Aspirated Nasal	+	Plus
<b><i>mh</i></b>	Bilabial Aspirated Nasal	{ }	Conditions on Variables
<b><i>s</i></b>	Dental Voiceless Fricative	( )	Parenthesis
<b><i>S'</i></b>	Palatal Voiceless Fricative	>	Becomes
<b><i>h</i></b>	Glottal Voiceless Fricative	∅	Zero form
<b><i>ɦ</i></b>	Glottal Voiced Fricative	=	Equal to
<b><i>r</i></b>	Dental Voiced Trill		

## CHAPTER I

### INTRODUCTION

KAKALI MUKHERJEE

## I

### BACKGROUND

Sikkim, being the second smallest state of India with an area of 7096 square kilometre, is bounded from its north to east by China, by Bhutan from its east to south and West Bengal state of India in the south and Nepal in the west. Despite its tiny size, Sikkim is diverse in language and culture, in history, politics and in geography also.

Sikkim is the homeland of three main ethnic groups – the Lepchas, the Bhutias and the Nepalese. While the Lepchas are the original inhabitants of the state, the Bhutias are the migrants from Tibet into Sikkim in seventeenth century and the Nepalese started migration into Sikkim from the beginning of the nineteenth century <sup>1</sup>. Other communities joined them later in different phases.

As per the latest Census of 2011, the population of Sikkim is 607,688 which was 540,851 in 2001 Census constituting 5.26% of the total population of India. In 2011 Census the population of Sikkim constitutes 5.02% of the total Indian population which is 1,210,193,422. Though the overall population of 2011 Census has been available by now but the linguistic population of the state is yet to be available. In absence of language wise population of Sikkim in 2011 Census, the linguistic population of Sikkim as appeared in the latest published Census of 2001 is highlighted below.

According to 2001 Census, Sikkim is majorly populated by the following linguistic groups

1. Nepali	338,606	8. Rai	8,856
2. Bhotia	41,825	9. Bengali	6,320
3. Hindi	36,072	10. Urdu	2,930
4. Lepcha	35,728	11. Tibetan	1,977

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<sup>1</sup> K.S. Singh: *People of India – SIKKIM: Vol-XXXIX, 1993, Anthropological Survey of India, Calcutta, pp-4*

5. Limbu	34,292	12. Punjabi	1,364
6. Sherpa	13,922	13. Malayalam	1,021
7. Tamang	10,089		

and also by

- |            |   |
|------------|---|
| 14. Mangar | (below 10000 speakers at all India level) |
| 15. Newar  | (below 10000 speakers at all India level) |
| 16. Sunwar | (below 10000 speakers at all India level) |
| 17. Others |   |

Thus, though a small state but Sikkim is marked by linguistic diversity which has emerged from the simultaneous existence of a good number of indigenous languages namely, Nepali, Bhotia, Lepcha, Limbu, Tamang, Rai, Mangar, Sunwar, Newari, Tibetan and other languages. Among them Nepali is spoken by the largest number of people.

Along with the languages the diversity in culture is also a feature of the tiny Sikkim since its exposure to outer world. This diversity primarily, has arisen from the cultures brought in Sikkim by the immigrant communities, namely Nepalese and Bhutias. Of course, prior to migration and settlement of Nepalese and Bhutias, the Sikkim was inhabited initially by the Lepchas followed by Limbus and other communities.

## II

### ***ABOUT THE PRESENT VOLUME***

Under the ongoing *Linguistic Survey of India Project* the indigenous languages of Sikkim state have been studied for the *LSI-Sikkim (Part-I)* Volume where Nepali was excluded. And, the *LSI-Sikkim (Part-I)* Volume has presented the grammatical descriptions along with demographic, bilingual-trilingual information and sociolinguistic information of the following State specific languages, namely

- |           |            |
|-----------|------------|
| 1. Bhotia | 6. Rai     |
| 2. Lepcha | 7. Tibetan |
| 3. Limbu  | 8. Mangar  |
| 4. Sherpa | 9. Newar   |
| 5. Tamang | 10. Sunwar |

Of course, grammatical description of Tibetan has been shown in comparative manner with the Bhotia language of Sikkim and there is no individual chapter on Tibetan language. It was committed in the Volume that Nepali of Sikkim, being the first numerous language of the state, will be studied and presented in *LSI Sikkim Part-II*<sup>2</sup>. The volume has been released in the *website* of the Office of the Registrar General, India, in March, 2011.

Thus, the present Volume of *LSI-Sikkim (Part-II)* is exclusively concerned with Nepali language, being one of the Scheduled languages of India as well as the first populous language of Sikkim. The Volume is going to present not only the grammatical description along with demographic, bilingual-trilingual, sociolinguistic information of Nepali in Sikkim state but also the comparative grammatical features of Nepali language spoken in West Bengal and Himachal Pradesh along with the abridged reports of the both. Before the study in Sikkim the Nepali language has been studied for the *LSI-West Bengal* Volume along with other relevant state specific languages of the state. When the Volume on West Bengal would be released the full-fledged report on Nepali language, spoken in West Bengal, would be available. The Nepali language has also been a subject under *LSI-Himachal Pradesh* Volume under the consideration of the migration of Nepali speaking population in the Himalayan region in the northern part of India stretched from Himachal Pradesh to Uttar Pradesh. Studies of three varieties of Nepali reveals the form of Nepali language spoken in three different environments. When in Sikkim it is spoken amidst the Tibeto-Burman languages, in West Bengal and Himachal Pradesh it is spoken being surrounded majorly by Indo-Aryan languages and partially by Tibeto-Burman languages.

Accordingly, along with the presentation of Nepali language of Sikkim the present *LSI-Sikkim (Part-II)* attempts to present a comparative study of Nepali language spoken in West Bengal and Himachal Pradesh. This comparative picture of Nepali may be of great help to highlight the convergence and divergence in the language emerging out of its existence in mixed linguistic background.

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<sup>2</sup> *Linguistic Survey of India-Sikkim (Part-I): 2011: Office of the Registrar General, India website - [www.censusindia.gov.in](http://www.censusindia.gov.in)*

### III

#### **BRIEF HISTORY OF NEPALI LANGUAGE**

Nepali has been included as one of the 22 Scheduled languages specified to the Constitution of India by seventy-first Amendment Act, 1992. The language is the member of the Pahari group of Inner sub branch of Indo-Aryan sub-family of Indo-European Language family. Primarily, the language spoken by the people of Nepal is the official and court language of Nepal. At the same time this is one of the state official languages of Sikkim, (located in north-eastern part of India) and also is a major language in the Darjeeling district of the West Bengal state (located in the eastern part of the country). Nepali population is also significantly distributed in Assam, Uttar Pradesh, Arunachal Pradesh, Uttarakhand, and Himachal Pradesh occupying the rank within first five major languages of the states respectively.

Under the consideration of the major concentration in Sikkim followed by West Bengal the Nepali language has been studied under the Volumes *LSI-Sikkim (Part-II)* and *LSI-West Bengal*. The study of Nepali in Himachal Pradesh state under *LSI-Himachal Pradesh* has arisen out of the fact that Nepali is considered as one of the Pahari group of languages, specifically Eastern Pahari, the existence of which group is traced to the lower regions of the Himalayan range of mountains comprising the area spreaded from Himachal Pradesh to Uttar Pradesh.

Nepali language, thus, is alternatively named as *Eastern Pahari* or *Parbatiya*, *Khaskura*, *Gorkhali*. All these names have been attested in the *Linguistic Survey of India* edited by Sir George Abraham Grierson in Independence India. According to him “ *The Pahari group of the Inner Sub-branch of the Indo-Aryan languages consists of three groups of dialects.... - the Eastern Pahari, the Central Pahari and the Western Pahari.... . Eastern Pahari is commonly called Nepali or Naipali by Europeans.... . Other names for Eastern Pahari are ‘Parbatiya’ or ‘the Hill language’, ‘Gorkhali’ or ‘the language of the Gorkhas and ‘Khaskura’ or ‘the language of ‘Khas Tribe’ ...’.*”

As per literature, the ‘Khaskura’ is the oldest name of the language. The name has its own history. According to Sir Grierson,<sup>3</sup> the following is the brief about the language.

*Khas* is a tribe who populated one Aryan colony existing amidst the vast population using various indigenous Tibeto-Burman languages in Nepal. Nothing particular is known about the origin of their homeland or about their language. But it is presumed that occupying the area of lower Himalaya from Jhelum to Nepal for many centuries this Khas people abandoned their own speech in favour of the language which closely resembled the Maithili language – a language of Indo-Aryan family.

Being oppressed by Muslim invasion certain Rajputs of Mewar of Udaipur migrated to the Himalaya in the north, particularly in Garhwal, Kumaun and Western Nepal and settled there with their Gurjara relatives and the local people of Khas tribal community. Subsequently, the Gorkha town (north-west of Kathmandu) of Nepal was conquered by the people of the mixed community of Khasas and Rajputs in 1559 A.D. who has made evidence that around the year 1650 A.D. (century before the Gorkha conquered Nepal) the court language of Nepal was the same language which was used by Khasas i.e. a language akin to Maithili. In 1768 Prithvi Narayan Shah of Gorkha Dynasty became the ruler of the entire Nepal and founded the Gorkha dynasty extending invasion upto Sikkim, particularly the lower Teesta basin – the eastern boundary of Sikkim. This invasion caused the Nepali immigration in bulk into Sikkim for years together in different phases in British India. The language used by this dynasty is named as ‘*Khas-kura*’ (the language of Khas) which is the lingua franca of the Nepal country as well as of Sikkim and which is claimed by them as a mixture of the language of Khasas and the Marwari-Mewari dialect of Rajasthani language of Udaipur. This language developed in proximity to a number of surrounding Tibeto-Burman languages of Nepal and evolved as a distinct Aryan language in contrast with *Newari* which is also a language of Nepal showing Tibeto-Burman features.

With this historical background ‘*Khaskura*’ became alternatively known in Indian territory as *Gorkhali* (Language of Gorkhas), *Parbatiya* (the hill language), *Eastern Pahari* or *Naipali* and officially as *Nepali*.

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<sup>3</sup> Sir George Abraham Grierson: *The Linguistic Survey of India, 1927 (Reprint 1967) Vol-1 Part-I pp 180-181 and 1916 (Reprint 1968) Vol-IX, Part-IV pp 19-52*



## IV

### ***THE TREATMENT OF NEPALI IN GRIERSON'S LINGUISTIC SURVEY OF INDIA***

Grierson has used the nomenclature *Eastern Pahari* for Nepali language. Eastern Pahari is one of the three varieties of Pahari group of languages (comprising Eastern Pahari, Central Pahari, Western Pahari) spoken in the sub-Himalayan hills extending from Bhadrawah (north of Punjab) to the eastern part of Nepal. The word 'Pahari' means of or belonging to the mountains. The Pahari language of extreme east is Khaskura or Eastern Pahari, commonly called Naipali, the Aryan language spoken in Nepal. The reference of Khas people is also traced in Sanskrit literature, as mentioned by Sir Grierson. Grierson has classified the language as the member of Pahari group of Inner sub branch of Indo-Aryan family.

Thus, Nepali has been referred by Sir Grierson in various names, namely, '*Eastern Pahari*', '*Khas-kura*', '*Naipali*', '*Parbatiya*'.(Grierson: 1927 and 1916).

## V

### ***NEPALI IN PRESENT INDIA***

In present India the *Nepali* language is referred as *Nepali* only which includes the Gorkhali spaeakers also. In Sikkim the *Nepali* is the superposed variety and a prestigious as well as link language used in formal occasions, literature, education and in administration. The status of Nepali in this manner has been obtained vide Sikkim Official Language Act 1977. Act-5.No. 5/LL/77 dated 25.10.1977 which inter-alia reads "*With effect from such date as the state government may by notification in the official gazette specifying in this behalf, the Nepali, the Bhutia and the Lepcha languages shall be the languages to be used for all official purpose of the state of Sikkim.....*". Moreover, since 1992 *Nepali* has attained the status of one of the Scheduled languages of India.

According to the sociolinguistic Survey<sup>4</sup> conducted by the Office of the Registrar General, India in collaboration with Laval University, Quebec, Canada, the native speakers use the name of the language as *Gorkhali* or *Khas* or *Parbatiya*. And the name '*Nepali*' is

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<sup>4</sup> B.P. Mahapatra and others: *The Written Languages of the World – A Survey of the Degree and the Modes of Use – 2. India – Book 2. Non-Constitutional Languages* pp-813-854

used in English and in Government Documents or in the Constitution. The survey result has been published in 1989 where the sociolinguistic output of 'Gorkhali/Nepali' as non-Constitutional language has been presented in all details.

Suniti Kumar Chatterjee refers '*Khas-kura*' (called also '*Parbatiya*', '*Gorkhali*' or '*Nepali*') as the most important Pahari speech. According to him "*Indo-Aryan speakers from the plains, mostly from Rajputana, migrated north into the Himalayas among the Khasas, and hinduised them, from the early centuries of the Christian era ; and the Indo-Aryan dialects they brought completely killed off the original speech of the Khasas and became transformed into the present day Pahari dialects*".<sup>5</sup>

T.W Clark has also discussed the grammatical features of Nepali under the banner of 'Pahari' in the perspective of existence of Nepali along with the languages spoken in the hill sectors of India or the Himalayan dialects of India.<sup>6</sup>

## VI

### **THE APPEARANCE OF NEPALI IN INDIAN CENSUS**

Though the first official decennial Census was conducted in Sikkim in 1891 but the name Nepali/Naipali/Gorkhali/Khaskura/Eastern Pahari/Parbatiya did not appear in the publication. [Singh: 1993]. From 1901 onwards based on return in decennial Census Nepali is appearing in the following ways in Indian Censuses.

1901: *Eastern Pahari or Naipali*

[In Census of India 1901 Vol-I, part-I. pp-339 it has been reported that "*Eastern Pahari is the language usually known as Naipali: natives of Nepal call it Khas, i.e. 'The language of Khasas'. It is also called Gorkhali and Parbatiya*"].

1911: *Eastern Pahari or Naipali*

1921: *Eastern Pahari, Khaskura or Naipali*

1931: *Eastern Pahari, Khaskura or Naipali*

1951: *Nepali (Naipali) or Khaskura and Gorkhali* as two different languages (or dialects) entries.

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<sup>5</sup> Suniti Kumar Chatterjee: *The Origin and Development of the Bengali Language Part-I: 1926 (Reprint 1970)* London, pp 9-10

<sup>6</sup> T.W. Clark: *Nepali and Pahari in Sebeok T. A. (ed.) Current trends in Linguistics, Vol-5, Linguistics in South Asia, Mouton 1969, pp 249-277*

- 1961: *Gorkhali* and *Nepali* – two separate mother tongues grouped under *Nepali* language.
- 1971: *Gorkhali / Nepali*
- 1981: *Gorkhali / Nepali*
- 1991: *Nepali* (Nepali includes Gorkhali)
- 2001: *Nepali* (Nepali includes Gorkhali)

## VII

### ***SOCIOLINGUISTIC INFORMATION***

As a language Nepali uses Devanagari script for writing purpose. A good number of publications both narrative and non-narrative are produced on regular basis in the language. The narratives include lyrics, plays, songs, short stories, novels etc. Daily newspapers, magazines, periodicals at regular interval are also produced in the language. The non-narratives include prose for different educational level (elementary, secondary, graduate, post-graduate level) where subjects like history, politics, science, sociology have been covered. Besides, the composition of academic writings, the creative prose writing are also available in the language. The movies and documentaries are also produced in good number in the language.

The language is the medium of instruction upto post-graduate level. It is also used in Religion for preaching, teaching and ritualistic observations. The cultural programmes in the language are both broadcast and telecast on regular basis. The films and documentaries are produced in regular interval in the language. The language is the vehicle of local administration (Municipality, village) and judiciary.

## VIII

### ***THE PRESENTATION OF THE VOLUME***

Since this Volume pertains to Sikkim state so regarding furnishing of the general information of Sikkim has been precluded as the *LSI-Sikkim Part-I* includes all the relevant information on Sikkim state like

- a) Brief history of Sikkim
- b) The administrative Division of Sikkim
- c) The people of Sikkim and their languages
- d) The linguistic composition of Sikkim
- e) Treatment of the languages specific to Sikkim in Grierson's *Linguistic Survey of India*.

And so on.

So, the repetition of the same has been avoided in the present Volume being the common concerns of both the Volume.

Rather, the present Volume *LSI-Sikkim (Part-II)* presents the following

Chapter-I      **Introduction** which covers

- i) Background of the Volume
- ii) About the present Volume
- iii) Brief history of Nepali language
- iv) Treatment of Nepali in Grierson's LSI
- v) Nepali in present India
- vi) Appearance of Nepali in Indian Censuses
- vii) Sociolinguistic Information and so on

Chapter-II      **Nepali in Sikkim** which contains

- i) Census data on Nepali language
- ii) Census data on bilingualism in Nepali language
- iii) Sociolinguistic setting of the Nepali language spoken in Sikkim.
- iv) The grammatical description of Nepali language spoken in Sikkim  
which covers the Phonology, Morphophonemics, Morphology,  
Syntax of the language along with one text in Nepali.

Chapter-III    **The comparative study of Nepali spoken in Sikkim, West Bengal and Himachal Pradesh.**

Chapter-IV **The comparative 500 lexicon of Nepali of Sikkim, West Bengal and Himachal Pradesh.**

Chapter-V **Appendix** which shows  
i) The grammatical features of Nepali in West Bengal (Appendix-I)  
ii) The grammatical features of Nepali in Himachal Pradesh (Appendix-II)

Chapter-VI **Conclusion**

## IX

### *SCOPE OF FUTURE STUDIES*

The study of the dialectal varieties along with the status of Standardization of the studied languages of Sikkim including Nepali, undertaken both in *LSI-Sikkim (Part-I)* and *LSI-Sikkim (Part-II)* Volumes, may be taken up for future studies in the line of proposal already specified in *LSI-Sikkim (Part-I)*.

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## CHAPTER II

### NEPALI IN SIKKIM

R. NAKKEERAR

#### 1. INTRODUCTION

Nepali is one of the 22 Scheduled languages of India. In Indian Census prior to 1991, the language was identified as Gorkhali/ Nepali. From 1991 Census onwards it is appearing as Nepali.

Nepali, being mainly distributed in West Bengal, has been studied under Linguistic Survey of India-West Bengal Volume. But, being the first populous language of Sikkim state, the same has been studied for Sikkim state also to assess the divergence and convergence in Nepali being spoken in two different linguistic environments. Whereas in West Bengal, Nepali is spoken amidst the superposed Bengali language, In Sikkim, it is spoken in the environment of Tibeto-Burman speech communities in West Bengal. Further, Nepali has been studied in Himachal Pradesh too where the language exists in mixed environment of both Indo-Aryan and Tibeto-Burman languages. The present volume of LSI-Sikkim (Part II) gives the detailed description of Nepali, spoken in Sikkim along with comparing the same with Nepali studied in West Bengal and Himachal Pradesh.

The present study "*Nepali in Sikkim*" has been presented based on the study conducted at Gangtok during March – April, 2010. The linguistic data has been elicited by Shri Valman Subba, Translator, Nepali Section and Shri Megraj Gurung, Under Secretary of Nepali Section in Sikkim Secretariat at Gangtok. The non-linguistic information has been collected from the Sikkim Secretariate (Nepali Section), Sikkim Legislative Hostel, Gangtok.

#### 1.1. FAMILY AFFILIATION

According to Grierson's Linguistic Survey of India (Vol.III, Part-I), Nepali is the language of Eastern Pahari Group of an Indo-Aryan family of languages. The languages of the Pahari group are spreaded along the Himalayan region from the west of Himachal Pradesh to Sikkim in the east and Nepali is the only representative of Eastern Pahari sub-group. The Pahari group of languages has been listed as an independent group under Indo-Aryan in Grierson's classifications (1916). In the Census of India 1971, however, languages



or mother tongues of the Western Pahari and the Central Pahari sub-groups are shown under Hindi, while Nepali (Gorkhali/Nepali), that is, the Eastern Pahari sub-group, is treated as a separate language.

## 1.2 LOCATION

Nepali is located in all 4 districts of Sikkim where the concentration is more in North followed by East district. Nepali is a national and official language of Nepal. But, the concentration of Nepali speaking community in India is substantial and fairly widespread throughout the country. When in the Darjeeling district of West Bengal, the Nepali language is the official language one, the same occupies virtually the position of the official language in the state of Sikkim.

## 1.3 SPEAKERS' STRENGTH: Language – Mother Tongue

The distribution of Nepali as a Language and Mother Tongue in first 15 major concentrated states are presented below as per the latest Census data of 2001, where the distribution of Sikkim state is also included. Language Data is inclusive of mother tongues grouped under Nepali. But Nepali mother tongue data is exclusive.

### Nepali as a Language

Language	India/state/union territory	Person	Male	Female	Rural	Urban
<b>Nepali</b>	INDIA	2,871,749	1,534,74	1,337,003	2,130,528	741,221
	West Bengal	1,022,725	514,596	508,129	776,257	246,468
	Assam	564,790	293,122	271,668	503,057	61,733
	<b>Sikkim</b>	<b>338,606</b>	<b>174,068</b>	<b>164,538</b>	<b>307,545</b>	<b>31,061</b>
	Uttar Pradesh	263,982	145,106	118,876	204,364	59,618
	Arunachal Pradesh	94,919	52,276	42,643	70,186	24,733
	Uttaranchal	91,047	54,655	36,392	58,059	32,988
	Himachal Pradesh	70,272	42,346	27,926	57,682	12,590
	Maharashtra	63,480	41,028	22,452	7,279	56,201
	Meghalaya	52,155	28,385	23,770	21,095	31,060
	Manipur	45,998	24,539	21,459	41,763	4,235
	Delhi	44,367	27,997	16,370	3,042	41,325
	Nagaland	34,222	19,347	14,875	19,938	14,284
	Haryana	20,362	13,899	6,463	8,394	11,968
	Punjab	19,778	13,328	6,450	7,556	12,222
	Bihar	18,763	9,861	8,902	13,592	5,171

## Nepali as a Mother Tongue

Mother Tongue	India/State/Union Territory	Person	Male	Female	Rural	Urban
<b>Nepali</b>	<b>INDIA</b>	2,867,922	1,532,651	1,335,271	2,127,795	740,127
	West Bengal	1,022,683	514,577	508,106	776,225	246,458
	Assam	564,734	293,091	271,643	503,013	61,721
	<b>Sikkim</b>	<b>338,603</b>	<b>174,066</b>	<b>164,537</b>	<b>307,542</b>	<b>31,061</b>
	Uttar Pradesh	263,935	145,073	118,862	204,343	59,592
	Arunachal Pradesh	94,895	52,264	42,631	70,167	24,728
	Uttaranchal	91,032	54,648	36,384	58,052	32,980
	Himachal Pradesh	70,013	42,232	27,781	57,427	12,586
	Maharashtra	63,263	40,918	22,345	7,246	56,017
	Meghalaya	52,154	28,385	23,769	21,095	31,059
	Manipur	45,995	24,536	21,459	41,760	4,235
	Delhi#	44,295	27,953	16,342	3,032	41,263
	Nagaland	34,205	19,336	14,869	19,938	14,267
	Haryana	20,342	13,889	6,453	8,383	11,959
	Punjab	19,767	13,322	6,445	7,545	12,222
	Jharkhand	17,176	9,478	7,698	1,929	15,247

Thus, Nepali as a language as well as mother tongue constitutes 0.28 % of the total population of India in 2001. And in Sikkim, Nepali comprises 62.61% to the total population of Sikkim, i.e., 540,851.

Population of Nepali as a language and mother tongue, as distributed in all the 4 districts of Sikkim is as follows:

## Nepali language

Language	States/Districts	Person	Male	Female	Rural	Urban
Nepali	SIKKIM	338606	174068	164538	307545	31061
	North	9198	5103	4095	8853	345
	West	72974	37273	35701	72177	797
	South	96160	49217	46943	94131	2029
	East	160274	82475	77799	132384	27890

## Nepali mother tongue

Mother Tongue	States/Districts	Person	Male	Female	Rural	Urban
Nepali	North	338603	174066	164537	307542	31061
	West	9196	5102	4094	8851	345
	South	96160	49217	46943	94131	2029
	East	160273	82474	77799	132383	27890

### 1.4. NEPALI AS A LANGUAGE OF BILINGUALISM AND TRILINGUALISM

The incidence of Bilingualism among the Nepali speakers is very prominent. It is, may be because of their being most moveable community in the country in search of employment. The facts available on records noted during Census of India 1971, 1981, 1991 and 2001 (Bilingual Tables shown below) suggest that the Nepalese are by and large Bilinguals in Hindi followed by Assamese, Bengali and English respectively.

The latest figure on bilingualism and trilingualism in 2001 Census highlights that the Nepali occupies the fifth position among the bilingual speakers at the National Level. Out of the total strength of Nepali 52.81% registered as bilinguals and 22.54% of their strength as trilinguals in India. In Sikkim, the percentage of bilinguals in Nepali is 48.59 % and 55.24% as trilinguals in Nepali. However, where at all India level Hindi is the major language of bilingualism (869261) followed by Assamese, English, Bengali and other languages of the

state, in Sikkim, they are mainly bilingual in Hindi (77226) followed by English (50857) and then in Limbu (21317) and others.

Language	India/State	Total Speakers	Monolinguals	Bilinguals			Trilinguals		
				Total	Language of Bilingualism	Strength	Total	Language of Trilingualism	Strength
Nepali	India	2871749	1355057	1516692			647297		
					Hindi	869261			
								English	145017
								Assamese	53606
								Bengali	47834
								Others	31111
					Assamese	325989			
								Hindi	149797
								English	10187
								Bengali	4083
								Others	1766
					English	211211			
								Hindi	129613
								Bengali	4613
								Assamese	4394
								Others	6361
					Others	79435			
								Hindi	36294
								English	5262
								Assamese	797
								Others	593
Language	India/State	Total Speakers	Monolinguals	Bilinguals			Trilinguals		
				Total	Language of Bilingualism	Strength	Total	Language of Trilingualism	Strength
Nepali	Sikkim	338606	174068	164538			187056		
					Hindi	77226			
								English	22320
								Bengali	762
								Bhotia	134
								Others	830
					English	50857			
								Hindi	40274
								Bengali	160
								Limbu	131
								Others	246
					Limbu	21317			
								Hindi	253
								English	175

								Lepcha	10
								Others	27
					Others	4536			
								Hindi	910
								English	216
								Bhotia	45
								Others	126

Among the ‘Others’ languages, both for bilingualism and trilingualism, the languages which are specific to the state like Bhotia, Lepcha, Sherpa, Tamang, Rai etc. also are included as the languages of bilingualism and trilingualism among the Nepali speakers. Due to space constrain the exhaustive details are not furnished.

### 1.5 SOCIOLINGUISTIC SETTING

Sikkim was the princely state of India since British rule. Though the Chief Administrator was the king himself but the Chief Minister was appointed by Government of India. This was introduced as a system since 1861 and continued to be in vogue upto 1975. In the 26<sup>th</sup> April of 1975, Sikkim was included in the territory of India as the 22<sup>nd</sup> state of Indian Union. The state of Sikkim covers an area of 7096 square kilometres and is situated in the eastern part of the country. The southern border of Sikkim is bounded by Darjeeling district of West Bengal, the north by Kanchenjunga and Tibet, the east by Tibet and Bhutan and the western side of Sikkim is bounded by Nepal state.

Presently the population of Sikkim comprises Nepali, Bhutia and Lepchas as the main ethnic groups (People of India, Sikkim, Vol.xxxix.1993 and 2001 Census). But the majority of the population in Sikkim is from Nepalese stock. The Bhutias and Lepchas are considered to occupy the second rank in population. People of other communities comprise the third rank in population of Sikkim state who are namely Sherpa, Limbu, Rai, Tamang, Mangar, Sunwar, Gurung etc. including the plainsmen who have arrived Sikkim from all over the states of India in connection with occupation and business.

Thus, first three main languages of the Sikkim state are Nepali, Bhotia and Lepcha. Nepali is spoken by the majority of the population and is the lingua franca of Sikkim. One

common variety of Nepali is found in use throughout the State. The language is represented in Devanagari Script.

The written stock of Nepali language in Sikkim comprises of Literature-original as well as translated, religious teaching and preaching. In Sikkim, the weekly, fortnightly and monthly periodicals are published in Nepali. Some of the periodicals' names in Sikkim are *Choti, Dundheri, Kshitig, Nawagiri, Nawajyoti, Nawapath, Naya Disha Pratibimb, Siddhi*, etc. Movies are also produced in Nepali language.

Being the official language, Nepali is the medium of instruction in educational and social activities along with English. Due to recent spread of Hindi throughout the country Hindi too is becoming popular in communication network across the communities. There are 545 Primary schools, 82 Secondary schools, 10 Higher Secondary schools and 1 Graduate college in Sikkim where Nepali is used as a teaching medium along with the English and Hindi. In addition, there are a number of 150 Adult Literacy schools where Nepali is used as one of the medium of instructions. There are a few religious schools also where the teachers teach in Nepali language. The language is also learnt by other linguistic communities like Bhotia, Lepcha and Limbu as a subject, taught upto graduate level in Sikkim.

Being a superimposed variety and prestigious language Nepali is found used in formal as well as non formal administration, legal affairs etc of Sikkim State. All India Radio, Sikkim (Gangtok) also broadcasts different cultural programmes in Nepali throughout the month according to stipulated timing. A radio station at Gangtok uses Nepali for broadcasting daily for 35 minutes, of which 5 minutes are used for the news and the rest are other cultural programmes. The Cultural Department of Sikkim both records and tapes music in Nepali.

Nepali, being an official communicative language in Sikkim, is used in Government offices like Municipal, Village Administration as well as business and other commercial Establishments. In the Judiciary system of Government of Sikkim though the verdict of judgments is recorded in English only in High court but the use of Nepali or Hindi too is found to be used in passing judgments in lower courts. The Legislative sessions are also carried out in both Nepali and English language in Sikkim.

## 1.6 REVIEW OF EARLIER LITERATURE

From 1901 to 1931 Census, the Nepali language has been known as *Eastern Pahari*, *Naipali*, *Parbatiya*, *Gorkhali*, *Gorkhali (Gorkhi or Gurkhiya)*, *Khas Kura* as per return. After that upto 1981 Census, Nepali has been appearing as Gorkhali/Nepali. Since 1991 Census onwards, the language name is appearing as Nepali which includes Gorkhali also. According to Grierson. G. A, (LSI, Vol IX, Part IV, 1916), the terms '*Gorkhali*' and '*Nepali*' were introduced by the Europeans, while the natives used to name Newari to their own language. In fact, Newari is a Tibeto-Burman language as the study reveals in LSI-Sikkim (Part-I). On the contrary, the Aryan language (Nepali or Gorkhali) was called by them as '*Khas Kura*' or '*Khasa*' speech or '*Parbatiya*'. Grierson while describing Nepali in LSI Vol-IX Part-IV has used the term '*Khas Kura*'.

T.W. Clark (1969) has elaborately dealt with Nepali in Nepali and Pahari in *Current Trends in linguistics*, Vol.V, (Ed. T.A. Sebeok) where Nepali has been distinguished categorically from the Newari language. According to him, the Rajput Warriors of India, who concentrated first in Western Nepal and gradually moved to the area populated mainly by Gorkhas of Kathmandu, called the Nepali language as Gorkhali. Later on the term Gorkhali was accepted for the Nepali language by the Nepali people in British India. B.H. Hodgson in *The Language, Literature and Religion of Nepal and Tibet* (1874) has equally applied '*Khas bhasha*' and '*Parbatiya bhasha*' for Nepali.

The book *Topics in Nepalese Linguistics* from Royal Nepal Academy (1999) edited by Yogendra. P. Yadava and Warren. W. Glover deserves special mention being the contemporary document on Nepali language where different aspects of Nepali language has been discussed in the articles, namely, "*Phonesthetic elements in Nepali*" by Ballabh Mani Dahal; "*Nepali verb morphophonology*" by Gilles Boye and "*Compound verbs in Nepali*" by Madhav P and others.

Some aspects of Nepali language have also been discussed by Pokharel.M. P on "*Compound verbs in Nepali*", "*The Nepali Subordinated verb*" by John Peterson and "*Variation in agreement in the Nepali Finite verb*" by Carol Genetti in Yadava & Glover (eds.) *Topics in Nepalese Linguistics*. Kathmandu: Royal Nepal Academy. The document which is of eternal relevance in and about Nepali language is "*Nepali Dictionary*" (1920) by

R.L. Turner. All the above literature produced several names like “Khas Kura”, “Khas bhasha”, “Parbatiya bhasha”, “Purbuti”, “Newari”, Gorkhali”, “Nepali” etc for Nepali language as a whole but ultimately the name “Nepali” received the full authentication for the language by the 1930. And, finally “Nepali” has been recognized as one of the 8<sup>th</sup> Scheduled languages of India by the Government of India in 1992.

The Nepali language as spoken in West Bengal (especially Darjeeling District) and Himachal Pradesh has also been studied under the LSI-West Bengal and LSI-Himachal Pradesh Volumes of *Linguistic Survey of India* Project of this Organization in Post-independence India. The detailed Reports of both the states would be available to the users, as and when they will be published. But in the present volume LSI-Sikkim (Part-II) a comparative picture of Nepali, spoken in Sikkim-West Bengal-Himachal Pradesh, has been furnished along with the description of Nepali Language spoken in Sikkim state.

The Socio-linguistic profile of Nepali has been presented in the chapter ‘*Gorkhali-Nepali*’ in *Written Languages of the World- A Survey of the Degree and Modes of use, Book-2, Non-Constitutional Languages* in 1989 published by Laval University, Quebec and Office of the Registrar General, India, New Delhi.

Based on the data collected from the field survey at Sikkim during March-April in 2010, the linguistic structure of Nepali language spoken in Sikkim are presented below.

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## 2. PHONOLOGY

Phonology of Nepali language is concerned with how the speech sounds are produced in Nepali. Phonology being dealt with different speech sounds and their phonetic features, actually describes the production and the perception of sounds of a language in the way they are articulated. Thus, Nepali Phonology can be said to describe “the sorts of sound used in speech (Nepali) and how they are produced and detected” (Hockett 1970, p-15). The following phonemic inventory shows the phonological structure of Nepali language, spoken in Sikkim.

### 2.1 PHONEMIC INVENTORY

The phonemic inventory of Nepali consists of thirty seven segmental phonemes (37) and one suprasegmental phoneme (1). Out of total thirty seven segmental phonemes seven (7) are vowels, twenty eight are consonants (28), and two are semivowels (2). The suprasegmental phoneme, that is, nasalization, occurs with the vowel phonemes only.

#### 2.1.1 SEGMENTAL PHONEMES

##### Vowels

	Front	Central	Back
High	<i>i</i>		<i>u</i>
High Mid	<i>e</i>		<i>o</i>
Low Mid		<i>A</i>	<i>O</i>
Low		<i>a</i>	

## Consonants

	Bilabial		Dental		Alveolar		Retroflex		Palatal		Velar		Glottal	
	vl	vd	vl	vd	vl	vd	vl	vd	vl	vd	vl	vd	vl	vd
Stops Asp.	<i>p</i> <i>ph</i>	<i>b</i> <i>bh</i>	<i>t</i> <i>th</i>	<i>d</i> <i>dh</i>			<i>T</i> <i>Th</i>	<i>D</i> <i>Dh</i>	<i>c</i> <i>ch</i>	<i>j</i> <i>jh</i>	<i>k</i> <i>kh</i>	<i>g</i> <i>gh</i>		
Nasals		<i>m</i>		<i>n</i>								<i>M</i>		
Fricatives			<i>s</i>						<i>S'</i>					<i>h</i>
Laterals				<i>l</i>										
Trills						<i>r</i>								
Semi vowels		<i>w</i>								<i>y</i>				

### 2.1.2 SUPRA-SEGMENTAL PHONEME

#### Nasalization

All vowels are nasalized in Nepali. Nasalization is phonemic.

*/i~ĩ/*

*kafi* 'said'

*kafiĩ* 'somewhere'

*/e~ẽ/*

*baye* 'open'

*bayẽ* 'left'

*/a~ã/*

*aTa* 'wheat powder'

*ãTa* 'grass'

*/o~õ/*

*koThi* 'leprosy'

*kõThi* 'bud'

*/u~ũ/*

*uTh* 'rise'

*ũTh* 'camel'

## 2.2 PHONEMIC CONTRASTS

### Vowels

#### /i/ : /e/

Initial		Medial		Final	
<i>indreni</i>	‘rainbow’	<i>siti</i>	‘whistle’	<i>sari</i>	‘woman’s dress’
<i>erAni</i>	‘ear ring’	<i>seto</i>	‘white’	<i>sāre</i>	‘bull’

#### /u/ : /o/

Initial		Medial		Final	
<i>uTh</i>	‘rise’	<i>muS’o</i>	‘rat’	<i>TaTu</i>	‘paint’
<i>oTh</i>	‘lip’	<i>boS’o</i>	‘animal fat’	<i>tato</i>	‘heat’

#### /a/ : /u/

Initial		Medial		Final	
<i>aTh</i>	‘eight’	<i>bhari</i>	‘heavy’	<i>buba</i>	‘father’
<i>uTh</i>	‘rise’	<i>bhūri</i>	‘belly’	<i>phupu</i>	‘father’s sister’

#### /a/ : /A/

Initial		Medial		Final	
<i>āp</i>	‘mango’	<i>sasu</i>	‘mother in law’	<i>bakhra</i>	‘goat’
<i>Ab</i>	‘now’	<i>pAsu</i>	‘animal’	<i>purkhA</i>	‘ancestor’

#### /e/ : /a/

Initial		Medial		Final	
<i>ēri</i>	‘heel’	<i>mēwa</i>	‘papaya’	<i>alche</i>	‘lazy’
<i>ari</i>	‘saw’	<i>maya</i>	‘love’	<i>adha</i>	‘half’

*/e/ : /A/*

Initial		Medial		Final	
<i>egaro</i>	‘eleven’	<i>mēwa</i>	‘papaya’	<i>phirke</i>	‘spindle’
<i>ATharo</i>	‘eighteen’	<i>nAya</i>	‘new’	<i>purkhA</i>	‘ancestor’

*/a/ : /o/*

Initial		Medial		Final	
<i>aTh</i>	‘eight’	<i>dari</i>	‘beard’	<i>taja</i>	‘fresh’
<i>oTh</i>	‘lip’	<i>Dori</i>	‘rope’	<i>ajo</i>	‘today’

*/O/ : /o/*

Initial		Medial		Final	
<i>Ophim</i>	‘opium’	<i>gOrnu</i>	‘to do’	<i>bañirO</i>	‘out’
<i>odhan</i>	‘oven’	<i>boknu</i>	‘carry’	<i>egaro</i>	‘eleven’

**Consonants**

*/p/ : /ph/*

Initial		Medial		Final	
<i>pāc</i>	‘five’	<i>copa</i>	‘to raid’	<i>pap</i>	‘sin’
<i>phāco</i>	‘breast’	<i>gupha</i>	‘gupha’	<i>saph</i>	‘clean’

*/b/ : /bh/*

Initial		Medial		Final	
<i>bat</i>	‘talk’	<i>buba</i>	‘father’	<i>Ab</i>	‘now’
<i>bhat</i>	‘rice’	<i>nibha</i>	‘to extinguish’	<i>labh</i>	‘profit’

**/p/ : /b/**

Initial		Medial		Final	
<i>pani</i>	‘water’	<i>ƒepnu</i>	‘torture’	<i>āp</i>	‘mango’
<i>bani</i>	‘habit’	<i>Dubnu</i>	‘sink	<i>Ab</i>	‘now’

**/t/ : /th/**

Initial		Medial		Final	
<i>tar</i>	‘cream’	<i>nati</i>	‘grandson’	<i>sat</i>	‘seven’
<i>thal</i>	‘plate’	<i>sathi</i>	‘friend’	<i>ƒath</i>	‘hand’

**/d/ : /dh/**

Initial		Medial		Final	
<i>dulo</i>	‘ant hill’	<i>badam</i>	‘ground nut’	<i>kādh</i>	‘shoulder’
<i>dhulo</i>	‘dust’	<i>odhan</i>	‘oven’	<i>yad</i>	‘remember’

**/c/ : /ch/**

Initial		Medial		Final	
<i>cornu</i>	‘theft’	<i>moci</i>	‘shoemaker’	<i>nac</i>	‘dance’
<i>chornu</i>	‘leave’	<i>pAchi</i>	‘after’	<i>mach</i>	‘fish’

**/c/ : /j/**

Initial		Medial		Final	
<i>calaunu</i>	‘ride’	<i>bicko</i>	‘middle’	<i>bic</i>	‘middle’
<i>jalaunu</i>	‘bury’	<i>bhijeko</i>	‘wet’	<i>phij</i>	‘foam’

**/j/ : /jh/**

Initial		Medial	
<i>jāR</i>	‘beer’(rice)	<i>bhijnu</i>	‘drenched’
<i>jhar</i>	‘water weeds’	<i>bujhnu</i>	‘understand’

**/T/ : /Th/**

Initial		Medial		Final	
<i>Turo</i>	‘nib’	<i>ghOnTi</i>	‘gong’	<i>khaT</i>	‘bed’
<i>Thulo</i>	‘big’	<i>āuThi</i>	‘ring’	<i>kaTh</i>	‘wood’

**/D/ : /Dh/**

Initial	
<i>DaM</i>	‘sting’
<i>Dhār</i>	‘back’ (of body)

**/k/ : /kh/**

Initial		Medial		Final	
<i>keTi</i>	‘girl’	<i>kaki</i>	‘aunty’	<i>sulk</i>	‘fee’
<i>kheti</i>	‘farm’	<i>kakhi</i>	‘arm pit’	<i>rukH</i>	‘tree’

**/g/ : /gh/**

Initial		Medial		Final	
<i>gāu</i>	‘village’	<i>suga</i>	‘parrot’	<i>bhag</i>	‘part’
<i>ghAr</i>	‘house’	<i>saghaunu</i>	‘to assist’	<i>bagh</i>	‘tiger’

*/k/ : /g/*

Initial		Medial		Final	
<i>kuli</i>	‘labourer’	<i>dhukur</i>	‘green pigeon’	<i>tāk</i>	‘button’
<i>goli</i>	‘bullet’	<i>S’uMgur</i>	‘pig’	<i>bhag</i>	‘part’

*/kh/ : /gh/*

Initial		Medial		Final	
<i>kham</i>	‘envelop’	<i>pOkheTa</i>	‘wing’	<i>puākh</i>	‘feather’
<i>gham</i>	‘sun’	<i>meghgarjan</i>	‘thunder’	<i>bagh</i>	‘tiger’

*/m/ : /n/*

Initial		Medial		Final	
<i>mach</i>	‘fish’	<i>kAmbal</i>	‘blanket’	<i>kham</i>	‘envelop’
<i>nac</i>	‘dance’	<i>bandar</i>	‘monkey’	<i>kan</i>	‘ear’

*/m/ : /M/*

		Medial		Final	
		<i>kAmbal</i>	‘blanket’	<i>nim</i>	‘neem’
		<i>jAMgal</i>	‘forest’	<i>siM</i>	‘horn’

*/s/ : /h/*

Initial		Medial		Final	
<i>sewa</i>	‘to serve’	<i>cusnu</i>	‘suck’	<i>saḥas</i>	‘dare’
<i>ḥawa</i>	‘air’	<i>duḥinu</i>	‘milk’ (a cow)	<i>soloh</i>	‘sixteen’

*/s/ : /S'/*

Initial		Medial		Final	
<i>siso</i>	‘season’	<i>gasnu</i>	‘strike’	<i>ris</i>	‘anger’
<i>S’iS’u</i>	‘child’	<i>gāS’nu</i>	‘grate’	<i>biS’</i>	‘poison’

*/r/ : /R/*

Initial		Medial		Final	
<i>rOM</i>	‘paint’	<i>tOrO</i>	‘but’	<i>tar</i>	‘cream’
<i>luaM</i>	‘clove’	<i>tOLO</i>	‘down’	<i>thal</i>	‘plate’

*/w/ : /y/*

Initial		Medial		Final	
<i>wada</i>	‘promise’	<i>ruwa</i>	‘cotton’	<i>paw</i>	‘quarter’
<i>yAdi</i>	‘if’	<i>dAya</i>	‘pity’	<i>ḥay</i>	‘lame’

### 2.3 PHONEMIC DESCRIPTION AND DISTRIBUTION

The occurrence of the vowels in Initial, Medial and Final positions are as follows.

#### Vowels

*/i/* High front unrounded vowel. It occurs in initial, medial and final positions.

Initial		Medial		Final	
<i>indreni</i>	‘rainbow’	<i>kinar</i>	‘bank of river’	<i>bijuli</i>	‘current’
<i>iman</i>	‘honesty’	<i>jhil</i>	‘fountain’	<i>prithibhi</i>	‘earth’
<i>iTa</i>	‘brick’	<i>ciS’o</i>	‘cold’	<i>nAdi</i>	‘river’



*/e/* High–mid front unrounded vowel. It occurs in initial medial and final positions.

Initial		Medial		Final	
<i>ek</i>	‘one’	<i>juneli</i>	‘moonlight’	<i>alche</i>	‘lazy’
<i>ēri</i>	‘heel’	<i>indreni</i>	‘rainbow’	<i>manche</i>	‘man’
<i>egaro</i>	‘eleven’	<i>keS’</i>	‘hair’	<i>phirke</i>	‘spindle’

*/A/* Mid central unrounded vowel. It occurs initially and medially and very rarely in final position.

Initial		Medial		Final	
<i>Anar</i>	‘a fruit’	<i>nAya</i>	‘new’	<i>purkhA</i>	‘ancestors’
<i>Ab</i>	‘now’	<i>pAS’u</i>	‘animal’	<i>basA</i>	‘sit down’
<i>ATharo</i>	‘eighteen’	<i>pAl</i>	‘moment’	<i>uThA</i>	‘stand up’

*/a/* Low central vowel. It occurs initially, medially and finally.

Initial		Medial		Final	
<i>anDa</i>	‘egg’	<i>ḥawa</i>	‘air’	<i>adha</i>	‘half’
<i>adha</i>	‘half’	<i>kaka</i>	‘uncle’	<i>bidhwa</i>	‘widow’
<i>akaS’</i>	‘sky’	<i>saph</i>	‘clean’	<i>ulTa</i>	‘opposite’

*/o/* High mid back rounded vowel. It occurs initially, medially and finally.

Initial		Medial		Final	
<i>oTh</i>	‘lips’	<i>goru</i>	‘cow’	<i>ago</i>	‘fire’
<i>ojAn</i>	‘weight’	<i>boS’o</i>	‘animal fat’	<i>ciS’o</i>	‘cold’
<i>oDus</i>	‘bed-bug’	<i>lobh</i>	‘greed’	<i>dhulo</i>	‘dust’

**/O/** Low mid back rounded vowel. It occurs in initial, medial and final positions.

Initial		Medial		Final	
<i>OMgur</i>	‘grape’	<i>bOsonto</i>	‘spring’	<i>purbo</i>	‘east’
<i>Ontim</i>	‘last’	<i>bOrso</i>	‘year’	<i>bañirO</i>	‘out’
<i>Ophim</i>	‘opium’	<i>kOnjus</i>	‘miser’	<i>tOIO</i>	‘down’

**/u/** High back rounded vowel. It occurs initially, medially and finally.

Initial		Medial		Final	
<i>uS’akal</i>	‘dawn’	<i>juga</i>	‘worm’	<i>ñepnu</i>	‘torture’
<i>uTh</i>	‘rise’	<i>kufiro</i>	‘cloud’	<i>Tapu</i>	‘island’
<i>udas</i>	‘sad’	<i>phul</i>	‘flower’	<i>calaunu</i>	‘ride’

### Consonants

The description of the consonants along with their available occurrences in the initial, medial and final position is given below. The occurrences of the aspirated stops in the final position are not realized distinctly.

**/p/** Bilabial voiceless stop. It occurs in initial, medial and final positions.

Initial		Medial		Final	
<i>piyaj</i>	‘onion’	<i>Topi</i>	‘cap’	<i>pap</i>	‘sin’
<i>pañar</i>	‘hill’	<i>Tapu</i>	‘island’	<i>ãp</i>	‘mango’
<i>pagAl</i>	‘mad’	<i>copa</i>	‘to raid’	<i>dap</i>	‘sheath’

**/ph/** Bilabial voiceless aspirated stop. It occurs in initial, medial and final positions.

Initial		Medial		Final	
<i>phul</i>	‘flower’	<i>kaphi</i>	‘coffee’	<i>saph</i>	‘clean’
<i>phAl</i>	‘fruit’	<i>gupha</i>	‘cave’	<i>aph</i>	‘to possess’
<i>phãco</i>	‘breast’				

**/b/** Bilabial voiced unaspirated stop. It occurs in initial, medial and final positions.

Initial		Medial		Final
<i>bOs</i>	‘bus’	<i>bibAɦ</i>	‘marriage’	<i>Ab</i> ‘now’
<i>badOl</i>	‘claw’	<i>jAbab</i>	‘answer’	<i>kitab</i> ‘book’
<i>bās</i>	‘bamboo’	<i>sabai</i>	‘all’	<i>gulab</i> ‘rose’

**/bh/** Bilabial voiced aspirated stop. It occurs in initial, medial and final positions.

Initial		Medial		Final
<i>bhīwari</i>	‘cyclone’	<i>marubhumi</i>	‘desert’	<i>labh</i> ‘profit’
<i>bhul</i>	‘mistake’	<i>garbhadharan</i>	‘pregnancy’	<i>lobh</i> ‘greed’
<i>bhat</i>	‘rice cooked’	<i>bhakhake</i>	‘stammerer’	<i>gArdAbh</i> ‘ass’

**/t/** Dental voiceless stop. It occurs initially, medially and finally.

Initial		Medial		Final
<i>tato</i>	‘heat’	<i>kati</i>	‘some’	<i>parbAt</i> ‘mountain’
<i>til</i>	‘oilseed’	<i>kitab</i>	‘book’	<i>sat</i> ‘seven’
<i>tyo</i>	‘that’	<i>jastai</i>	‘like’	<i>pat</i> ‘leaf’

**/th/** Dental voiceless aspirated stop. It occurs initially, medially and finally.

Initial		Medial		Final
<i>thal</i>	‘plate’	<i>sathi</i>	‘friend’	<i>sath</i> ‘with’
<i>thuknu</i>	‘spit’	<i>mathi</i>	‘upwards’	<i>ɦath</i> ‘hand’
		<i>cithornu</i>	‘tease’	

**/d/** Dental voiced stop. It occurs initially, medially and finally.

Initial		Medial		Final
<i>dam</i>	‘price’	<i>badAl</i>	‘cloud’	<i>bad</i> ‘later’
<i>dudh</i>	‘milk’	<i>udas</i>	‘sad’	<i>yad</i> ‘remember’
<i>dulo</i>	‘ant hill’	<i>didi</i>	‘sister’	

**/dh/** Dental voiced aspirated stop. It occurs in initial, medial and final positions.

Initial		Medial		Final
<i>dhan</i>	‘paddy’	<i>andho</i>	‘blind’	<i>badh</i> ‘tie’
<i>dhulo</i>	‘dust’	<i>bidhuwa</i>	‘widower’	<i>dudh</i> ‘milk’
<i>dhAn</i>	‘wealth’	<i>odhan</i>	‘oven’	<i>kādh</i> ‘shoulder’

**/T/** Retroflex voiced unaspirated stop. It occurs in initial, medial and final positions.

Initial		Medial		Final
<i>Tola</i>	‘bile’	<i>aTa</i>	‘flour’	<i>ħaT</i> ‘local market’
<i>Turo</i>	‘nib’	<i>moTo</i>	‘fatty’	<i>peT</i> ‘belly’
<i>Tiksna</i>	‘sharply’	<i>roTi</i>	‘bread’	<i>khaT</i> ‘bed’

**/Th/** Retroflex voiceless aspirated stop. It occurs in initial, medial and final positions.

Initial		Medial		Final
<i>Thokro</i>	‘quiver’	<i>uThunu</i>	‘to get’	<i>ũTh</i> ‘camel’
<i>Thulo</i>	‘big’	<i>paThaidinu</i>	‘to send’	<i>oTh</i> ‘lips’
<i>Thik</i>	‘right’	<i>koTha</i>	‘room’	<i>uTh</i> ‘rise’

**/D/** Retroflex voiced unaspirated stop. It occurs in initial and medial positions.

Initial		Medial	
<i>Dak</i>	‘letters’	<i>ḥunDi</i>	‘storm’
<i>Dubnu</i>	‘to sink’	<i>ḥaDDi</i>	‘bone’
<i>Dakar gOrnu</i>	‘to belch’	<i>uDus’</i>	‘bed bug’

**/Dh/** Retroflex voiced aspirated stop. It occurs initially only.

Initial	
<i>Dhak</i>	‘big drum’
<i>Dhilo</i>	‘late’
<i>Dhār</i>	‘back’ (of body)

**/c/** Voiceless palatal stop. It occurs initially, medially and finally.

Initial		Medial		Final	
<i>copnu</i>	‘rinse’	<i>phāco</i>	‘breast’	<i>bic</i>	‘middle’
<i>cumnu</i>	‘kiss’	<i>ghōcnu</i>	‘stab’	<i>pāc</i>	‘five’
<i>carnu</i>	‘climb’	<i>nicornu</i>	‘wring’ (clothes)	<i>kāc</i>	‘mica’

**/ch/** Voiceless aspirated palatal stop. It occurs initially, medially and rarely in final position.

Initial		Medial		Final	
<i>chornu</i>	‘leave’	<i>manche</i>	‘man’	<i>mach</i>	‘fish’
<i>choro</i>	‘son’/’boy’	<i>janchu</i>	‘to go’		
<i>chāTnu</i>	‘trim	<i>alche</i>	‘lazy’		

*/j/* Voiced palatal stop. It occurs initially, medially and finally.

Initial		Medial		Final	
<i>jalaunu</i>	‘bury’	<i>bijuli</i>	‘current’	<i>bhoj</i>	‘feast’
<i>jal</i>	‘net’	<i>najik</i>	‘near’	<i>phij</i>	‘foam’
<i>jamin</i>	‘land’	<i>hijo/fejo</i>	‘yesterday’		

*/jh/* Voiced aspirated palatal stop. It occurs in initial and rarely in medial positions.

Initial		Medial	
<i>jhuknu</i>	‘bow’	<i>bujhnu</i>	‘understand’
<i>jhil</i>	‘lake’		
<i>jhundinu</i>	‘cling to’		

*/k/* Voiceless velar stop. It occurs in initial, medial and final positions.

Initial		Medial		Final	
<i>kinar</i>	‘bank of river’	<i>akaS</i>	‘sky’	<i>sADOk</i>	‘road’
<i>kufiro</i>	‘cloud’	<i>dhukur</i>	‘green pigeon’	<i>ek</i>	‘one’
<i>kaTh</i>	‘wood’	<i>kaka</i>	‘uncle’	<i>Dak</i>	‘letters’

*/kh/* Voiceless aspirated velar stop. It occurs in initial, medial and final positions.

Initial		Medial		Final	
<i>khaldo</i>	‘valley’	<i>kakhi</i>	‘arm pit’	<i>rukH</i>	‘tree’
<i>kheti</i>	‘farm’	<i>bakhra</i>	‘goat’	<i>rakh</i>	‘to put’
<i>kham</i>	‘envelop’	<i>pokhori</i>	‘pond’		

*/g/* Voiced velar stop. It occurs initially, medially and finally.

Initial		Medial		Final	
<i>gupha</i>	‘cave’	<i>aMgalo</i>	‘embrace’	<i>jag</i>	‘wake’

<i>graʃOn</i>	‘eclipse’	<i>ago</i>	‘fire’	<i>bhag</i>	‘part’
<i>gur</i>	‘nest’	<i>mirga</i>	‘deer’	<i>rog</i>	‘disease’

**/gh/** Voiced aspirated velar stop. It occurs initially but very rarely in medial and final positions.

Initial		Medial		Final	
<i>gham</i>	‘sun’	<i>meghgarjan</i>	‘thunder’	<i>bagh</i>	‘tiger’
<i>ghumnu</i>	‘whirlwind’				
<i>ghAr</i>	‘house’				

**/m/** Voiced unaspirated bilabial nasal. It occurs in initial, medial and final positions.

Initial		Medial		Final	
<i>mama</i>	‘maternal uncle’	<i>ama</i>	‘mother’	<i>resam</i>	‘silk’
<i>maiju</i>	‘maternal aunty’	<i>cuimusi</i>	‘centepede’	<i>nim</i>	‘neem’
<i>malik</i>	‘master’	<i>kAmbal</i>	‘blanket’	<i>kam</i>	‘work’

**/n/** Voiced dental nasal. It occurs initially, medially and finally.

Initial		Medial		Final	
<i>nak</i>	‘nose’	<i>juneli</i>	‘moonlight’	<i>tin</i>	‘three’
<i>nac</i>	‘dance’	<i>ʃunDi</i>	‘storm’	<i>graʃOn</i>	‘eclipse’
<i>nati</i>	‘grandson’	<i>taruni</i>	‘adulthood’	<i>kan</i>	‘ear’

**/M/** Voiced velar nasal. It occurs medially and finally. It does not occur initially.

	Medial		Final
	<i>jAMgal</i>	‘forest’	<i>DaM</i> ‘sting’
	<i>S'uMgur</i>	‘pig’	<i>naM</i> ‘fingerprint’
	<i>jhiMga</i>	‘fly’	<i>rOM</i> ‘paint’

/s/ Voiceless dental fricative. It occurs initially, medially and finally.

Initial		Medial		Final	
<i>samaunu</i>	‘hold’	<i>cusnu</i>	‘suck’	<i>dus</i>	‘ten’
<i>sewa</i>	‘to serve’	<i>bistarai</i>	‘slowly’	<i>bOs</i>	‘bus’
<i>sunari</i>	‘golden’	<i>paschim</i>	‘west’	<i>bās</i>	‘bamboo’

/S'/ Voiceless palatal fricative. It occurs in initial, medial and final positions.

Initial		Medial		Final	
<i>S'is'u</i>	‘child’	<i>pAS'u</i>	‘animal’	<i>akaS'</i>	‘sky’
<i>S'ibi</i>	‘beans’	<i>bhaiS'i</i>	‘buffalo’	<i>puruS'</i>	‘man’
<i>S'õph</i>	‘ani seed’	<i>jhuS'ule</i>	‘caterpillar’	<i>biS'</i>	‘poison’

/l/ Voiced alveolar lateral. It occurs initially, medially and finally.

Initial		Medial		Final	
<i>leu</i>	‘moss’	<i>bhralo</i>	‘slope’	<i>pagAl</i>	‘mad’
<i>lato</i>	‘dump’	<i>khaldo</i>	‘valley’	<i>cal</i>	‘wave’
<i>laMgaro</i>	‘cripple’	<i>aMgalo</i>	‘embrace’	<i>balyakal</i>	‘childhood’

/r/ Voiced alveolar trill. It occurs initially, medially and finally.

Initial		Medial		Final	
<i>rOM</i>	‘paint’	<i>kirna</i>	‘dung bug’	<i>gur</i>	‘tent’/‘shelter’
<i>rog</i>	‘disease’	<i>goru</i>	‘bullock’	<i>garur</i>	‘hawk’
<i>ral</i>	‘saliva’	<i>kitra</i>	‘locust’	<i>jagar</i>	‘mane’



*/w/* Voiced bilabial approximant. Generally it occurs medially. The initial and final occurrence is realised in the borrowed words.

Initial		Medial		Final	
<i>wada</i>	‘promise’	<i>ruwa</i>	‘cotton’	<i>paw</i>	‘quarter’
		<i>mēwa</i>	‘papaya’		
		<i>hawa</i>	‘air’		

*/y/* Voiced palatal approximant. It occurs initially and medially and very rarely in final positions.

Initial		Medial		Final	
<i>yad</i>	‘remember’	<i>nAya</i>	‘new’	<i>hay</i>	‘lame’
<i>yo</i>	‘this’	<i>dAya</i>	‘kindness’		
<i>yaḥā</i>	‘here’	<i>maya</i>	‘love’		

*/h/* Voiced glottal fricative. It occurs in initial, medial and final positions.

Initial		Medial		Final	
<i>hawa</i>	‘air’	<i>kufiḥo</i>	‘cloud’	<i>soloh</i>	‘sixteen’
<i>hilo</i>	‘clay’	<i>kafī</i>	‘somewhere’	<i>gonih</i>	‘hall’
<i>hiū</i>	‘ice’	<i>guhār</i>	‘call of alarm’		

#### 2.4 MAJOR ALLOPHONIC VARIATION

The data reveals the predictable variants or allophones of voiced retroflex stop */D/* are *[R]* and *[D]*.

*[R]* - #/ , /V – V

<i>/jāD/</i>	<i>[jāR]</i>	‘beer’ (rice)
<i>/ghoDo/</i>	<i>[ghoRo]</i>	‘horse’

*/papaD/*      [*papaR*]      ‘papad’

[*D*] occurs elsewhere.

*/DaM/*      ‘sting’

*/Dak/*      ‘letters’

*/funDi/*      ‘storm’

## 2.5 CLUSTERS

### Vowel clusters

Nepali distinguishes clusters of vowels like */iu, eo, eu, ao, ui, au, ua, io/* etc. These clusters are sequences and they are given in the following.

Initial	Medial	Final
<i>/ai/</i>	<i>/ai/</i>	<i>/ai/</i>
<i>/au/</i>	<i>/au/</i>	<i>/au/</i>
	<i>/ui/</i>	<i>/ao/</i>
	<i>/ua/</i>	<i>/ua/</i>
	<i>/ou/</i>	<i>/ui/</i>
	<i>/Ou/</i>	<i>/eo/</i>
		<i>/eu/</i>
		<i>/iu/</i>
		<i>/ia/</i>
		<i>/io/</i>
		<i>/Ou/</i>

### Initial

<i>/ai-/</i>	<i>aimai</i>	‘old woman’
	<i>aiphal</i>	‘apple’
<i>/au-/</i>	<i>aunThi</i>	‘ring’
	<i>aurat</i>	‘woman’

## Medial

<i>/-au-/</i>	<i>dauro</i>	‘wood’
	<i>mauri</i>	‘honey bee’
	<i>pauju</i>	‘anklet’
<i>/-ai-/</i>	<i>maiju</i>	‘mother’s brother’
	<i>maina</i>	‘Myna’
	<i>gaina</i>	‘rhinoceros’
	<i>haija</i>	‘epidemic’
	<i>Dailo</i>	‘gate’
<i>/-ui-/</i>	<i>bhuicOlo</i>	‘earth quake’
	<i>buigal</i>	‘attic’
<i>/-ua-/</i>	<i>puakh</i>	‘feather’
	<i>juanu</i>	‘ajowan’
	<i>luan</i>	‘clove’
<i>/-ou-/</i>	<i>louro</i>	‘cratch’
	<i>bichouna</i>	‘carpet’
<i>/-Ou-/</i>	<i>samjhOuta</i>	‘agreement’
	<i>sOuda</i>	‘bargain’
	<i>cOudo</i>	‘fourteen’

## Final

<i>/-ai/</i>	<i>babai</i>	‘grandfather’
	<i>catai</i>	‘mat’
<i>/-au/</i>	<i>jau</i>	‘yoke’
	<i>nau</i>	‘boat’
<i>/-ua/</i>	<i>rua</i>	‘cotton’
<i>/-ua/</i>	<i>kacua</i>	‘tortoise’

<i>/-ui/</i>	<i>bhui</i>	‘ground’
	<i>rui</i>	‘cotton’
<i>/-iu/</i>	<i>jiu</i>	‘body’
	<i>biu</i>	‘seed’
<i>/-eu/</i>	<i>leu</i>	‘moss’
<i>/-ia/</i>	<i>khaTia</i>	‘cot’
<i>/-io/</i>	<i>gulio</i>	‘sweet’
<i>/-Ou/</i>	<i>nOu</i>	‘nine’

### Consonant Clusters

A sequence of two identical and non-identical sounds is cluster. Nepali has both the clusters of two identical sounds i.e. homogenous clusters and of two non-identical sounds i.e. heterogeneous clusters. Nepali has clusters of three consonants also.

Consonant clusters in Nepali occur in initial and medial position and they have high frequency of occurrence in the medial position than in the initial position. The nasals and the aspirated stops occur more frequently as the first member of the cluster.

In the initial position when two consonant clusters occur then the first consonants appear generally as the first members who are combined with /l/, /n/, /r/, /w/ or /y/ as the second member.

<i>/sl-/</i>	<i>sleT</i>	‘slate’
<i>/sn-/</i>	<i>sne fa</i>	‘affection’
	<i>snan ghar</i>	‘bath room’
<i>/kr-/</i>	<i>krishak</i>	‘farmer’
<i>/pr-/</i>	<i>priya</i>	‘dear’
	<i>prithibhi</i>	‘earth’

/sr-/	<i>sriman</i>	‘mister’
/ghr-/	<i>ghrina</i>	‘hatred’
/kr-/	<i>kristi</i>	‘wrestling’
/gr-/	<i>grahOn</i>	‘eclipse’
/br-/	<i>briddhe</i>	‘old’
/jw-/	<i>jwalO</i>	‘flame’
/ny-/	<i>nyayalaya</i>	‘criminal court’
/gy-/	<i>gyan</i>	‘knowledge’
/jy-/	<i>jyotisi</i>	‘astrology’
	<i>jyoli</i>	‘drum’
/ty-/	<i>tyarnu</i>	‘bridal’
/sy-/	<i>besya</i>	‘prostitute’

The combination of two identical consonants, that is homogenous combination, in medial position are like the following.

/-tt-/	<i>batti</i>	‘lamp’
/-pp-/	<i>coppar</i>	‘terrace’
/-ll-/	<i>ullu</i>	‘owl’
	<i>husse</i>	‘fog’
/-ss-/	<i>assino</i>	‘hailstone’
/-TT-/	<i>caTTan</i>	‘rock’
	<i>khuTTa</i>	‘paw’
/-nn-/	<i>tanna</i>	‘bed cover’
/-cc-/	<i>kurkucca</i>	‘ankle’

The combination of two non-identical consonants, that is heterogeneous combination, in medial position are like the following categories.

/-sm-/	<i>bhasma</i>	‘ashes’
/-ndh-/	<i>āndheyarOpOn</i>	‘darkness’
/-rn-/	<i>purnima</i>	‘full moon’
/-mk-/	<i>cOmkinu</i>	‘lightening’
/-kr-/	<i>sukrO tarO</i>	‘morning star’
	<i>kakra</i>	‘cucumber’
/-Mg-/	<i>DhuMga</i>	‘stone’
/-nD-/	<i>ḥunDi</i>	‘storm’
/-sk-/	<i>bhaskar</i>	‘sun’
/-lD-/	<i>khalDo</i>	‘valley’
/-mn-/	<i>ghumnu</i>	‘whirlwind’
/-rkh-/	<i>purkhA</i>	‘ancestors’
/-lf-/	<i>dulḥa</i>	‘bride’
/-ly-/	<i>balyakal</i>	‘childhood’
/-mdh-/	<i>sOmdhi</i>	‘son-in-law’s father’
/-nt-/	<i>sOntan</i>	‘descendants’
	<i>santala</i>	‘custard apple’
/-str-/	<i>istri</i>	‘female’
/-tr-/	<i>mitra</i>	‘friend’
/-nch-/	<i>manche</i>	‘man’
/-ddh-/	<i>briddhe</i>	‘old’
/-gl-/	<i>aglo</i>	‘tall’
/-pr-/	<i>kupro</i>	‘hunchback’
/-rbh-/	<i>garbhadharan</i>	‘pregnancy’
/-ml-/	<i>jamle</i>	‘twin’
/-sy-/	<i>besya</i>	‘prostitute’
/-mr-/	<i>bhamro</i>	‘black bee’
/-st-/	<i>gaibastu</i>	‘cattle’
/-khr-/	<i>kukhra</i>	‘chicken’

/-Mr-/	<i>naMra</i>	‘claw’
/-nk-/	<i>junkerī</i>	‘glow-worm’
/-khr-/	<i>bakhra</i>	‘goat’
/-nd-/	<i>bandar</i>	‘monkey’
/-mk-/	<i>lamkutte</i>	‘mosquito’
/-ms-/	<i>dumsi</i>	‘porcupine’
/-rk-/	<i>kurkucca</i>	‘ankle’
/-rd-/	<i>murda</i>	‘dead body’
/-ml-/	<i>amla</i>	‘finger’
/-TTh-/	<i>muTThi</i>	‘fist’
/-sp-/	<i>aspatal</i>	‘hospital’

The occurrence of three consonant clusters is very rare in Nepali language.

*n+d+r*      /-ndr-/      =      *indreni*      ‘rainbow’

## 2.6 SYLLABLE

Phonetically the term syllable is used to refer a sequence of speech sounds having a maximum or peak of inherent sonority between two minima of sonority (Robins: 1968: p-137). Phonologically the syllable is of prime importance as a unit within which the relative distributions or possibilities of sequential occurrence of phonemes and phonological features can be stated.

The Nepali words are found generally of di-syllabic, tri-syllabic and tetra-syllabic structural formation. But the frequency of disyllabic words is more in occurrence.

1. Monosyllabic words are available with following patterns:

v	<i>u</i>	‘he/she’
vc	<i>uTh</i>	‘rise’
	<i>oTh</i>	‘lip’
cv	<i>ke</i>	‘what’
	<i>ko</i>	‘who’

cvc	<i>sit</i>	‘dew’
	<i>has</i>	‘duck’
	<i>cal</i>	‘wave’
	<i>ghAr</i>	‘house’
	<i>jhil</i>	‘lake’
	<i>gur</i>	‘nest’
cvv	<i>leu</i>	‘moss’
	<i>gai</i>	‘cow’
	<i>hiũ</i>	‘ice’
ccv	<i>tyo</i>	‘that’

2. Disyllabic words are available with following patterns:

v-cv	<i>a-jo</i>	‘today’
	<i>a-go</i>	‘fire’
	<i>a-ri</i>	‘saw’
	<i>ẽ-ri</i>	‘heel’
v-cvc	<i>a-rak</i>	‘liquor’
	<i>u-DuS’</i>	‘bed bug’
vc-cv	<i>ãn-Thi</i>	‘ring’
vc-ccv	<i>an-tra</i>	‘intestine’
cv-cv	<i>na-ni</i>	‘kid’
	<i>ha-wa</i>	‘air’
	<i>hi-lo</i>	‘clay’
	<i>nA-di</i>	‘river’
	<i>pa-ni</i>	‘water’
	<i>lu-to</i>	‘scalp’
cv-cvc	<i>pa-wan</i>	‘air’
	<i>sĩ-gOn</i>	‘mucus’
cvc-cv	<i>baM-go</i>	‘chest’



<i>juk-ma</i>	‘tail’
<i>jor-ti</i>	‘joint’
<i>hOr-sa</i>	‘piles’

3. Tri-syllabic words are available with the patterns like the following.

v-cv-cv	<i>A-Tha-ro</i>	‘eighteen’
	<i>e-ga-ro</i>	‘eleven’
v-cv-cvc	<i>A-ghi-nAi</i>	‘already’
cvv-cv-cv	<i>bhuĩ-ca-lo</i>	‘earthquake’
cv-cv-cv	<i>bi-ju-li</i>	‘lightning’
cv-cv-cvc	<i>ca-Ti-yan</i>	‘thunder’
cvc-cv-cv	<i>bhak-bha-ke</i>	‘stammerer’
	<i>cuT-Tau-nu</i>	‘break(ing)’
cv-cvc-cv	<i>lo-thor-ke</i>	‘squirrel’
	<i>na-ram-ro</i>	‘bad’
cvc-cv-cvc	<i>cin-Do-pOn</i>	‘baldness’
cv-cvc-cvc	<i>ni-rik-chOk</i>	‘inspector’

4. Tetra-syllabic words are available with the patterns like the following.

cv-cv-cv-cv	<i>ma-ru-bhu-mi</i>	‘desert’
v-cv-cv-cvc	<i>o-bhi-bha-bok</i>	‘parents’
cvc-cv-cv-cvc	<i>gAr-bha-dha-rAn</i>	‘pregnancy’
cvc-cvc-cv-cv	<i>ban-dar-ga-fa</i>	‘port’
cv-cvc-cvc-cv	<i>ta-kat-pur-na</i>	‘strength’
cvc-cv-cv-cv	<i>pur-na-ta-ya</i>	‘fully’

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### 3. MORPHOPHONEMICS

Morphophonemic studies the phonemic variations in morphemes. It is concerned with the phonological and morphological changes that take place within the word. So morphophonemics mainly deals with the study of phonological changes which affect the neighbouring morphemes and it is also the study of the morphological changes which affect phonetic environment of that particular word. In Nepali morphophonemic processes take place in three ways:

1. Insertion of alternants
2. Deletion of alternants
3. Alternations of alternants

#### Insertion of alternants

1. When the morpheme ending with /-i/ is added with the morpheme beginning with /-u/ then the insertion of /-y-/ is observed in assimilates words.

*/ni/* + */un/* = *nyun* 'tendency to fight'

2. When the verb stem in Nepali is getting inflected then it takes /-nu/ suffix. But the verb stem which ends in /-a/, then /-u-/ is inserted before /-nu/.

*jala-* 'to bury' + *-nu* = *jalaunu* 'bury'  
*Duba-* 'to dip' + *-nu* = *Dubaunu* 'dip into'  
*baja-* 'to beat' + *-nu* = *bajaunu* 'beat' (a drum)  
*nibha-* 'to extinguish' + *-nu* = *nibhaunu* 'extinguish'

3. The dental stop becomes retroflex before retroflex stop.

*tAt* + *Tika* = *tATTika* 'holy mark on forehead'  
*ut* + *Din* = *uDDin* 'flying'

## Deletion of alternants

1. Second person pronominal form and /timi/ 'you' change when different case suffixes are added. Here in this changing process both the insertion and deletion are taking place.

Person	Singular/ Plural	Genitive
2 <sup>nd</sup>	<i>timi</i> 'you'	<i>timro</i> Here word final /-i/ is deleted and the Genitive suffix /ro/ is added.

2. When the infinite form of the verb changes into the finite form then the /u/ is deleted from the present tense marker /-nu/ and the finite verb marker /-chu/ is added.

### Example

form)	/-nu/ (present tense marker)	>	/-n-/ + -chu (the finite verb
	<i>kha-</i> + <i>-nu</i> = <i>khanu</i>	>	<i>kha-</i> + <i>-n-</i> + <i>-chu</i> = <i>khanchu</i>
			'to eat'
'eat'	<i>ja-</i> + <i>-nu</i> = <i>janu</i>	>	<i>ja-</i> + <i>-n-</i> + <i>-chu</i> = <i>janchu</i>
			'go'

## Alternation of alternants

1. The singular forms of noun which end with /-o/ gets changed into /-a/ while forming plural forms.

<i>keTo</i>	'boy'	:	<i>keTafAru</i>	'boys'
<i>ghoDo</i>	'horse'	:	<i>ghoDafAru</i>	'horses'

2. In masculine gender the adjectival form which ends in /-o/ is changed into /-i/ when it takes the feminine gender.

<i>buDo manche</i>	‘old man’	:	<i>buDi manche</i>	‘old woman’
<i>hōco puDko</i>	‘short man’	:	<i>hōci puDki</i>	‘short woman’
<i>Thulo bhai</i>	‘elder brother’	:	<i>Thuli didi</i>	‘elder sister’

3. /-a/ in the first person pronominal form /ma/ ‘I’ gets altered into /-e-/ when the genitive suffix /-ro/ is added to the form.

1 <sup>st</sup>	<i>ma</i>	‘I’	<i>mero</i>	Here /-a/ in /ma/ is replaced by /-e-/ and Genitive suffix /ro/ is added
		the		

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## 4. MORPHOLOGY

Morphology deals with the internal structure of words. It deals with both derivational and inflectional aspects of words. In the basis of a potential pause a word is defined as “Any segment of a sentence bounded by successive points at which pausing is possible” (Hockett, 1970). Accordingly, the words and their formation in Nepali are discussed below.

### 4.1 WORD

In general, a word must contain at least one stem, which may be called as a free morpheme. A stem in Nepali can be defined as a free form and is capable of taking inflectional or derivational affixes.

For example, form like /ghAr/ ‘house’ is a stem as well as a word and form like /ghArɦAr/ ‘houses’ is also a word in Nepali consisting of a stem /ghAr/ ‘house’ and plural suffix /-ɦAr/ ‘-s’/ ‘-es’. Form like /ye ghArɦAr/ ‘these houses’ is a phrase consisting of two words /ye/ and /ghArɦAr/. /ye/ is a stem as well as a word; /ghArɦAr/ is a word consisting of /ghAr/ ‘house’ and plural suffix /-ɦAr/. Therefore, in Nepali morphologically a word may consist of only one stem or more than one in which case it may be prefixed or suffixed by some affixes, but affixes alone do not constitute a word.

1.     yo     mero   ghAr   ho             ‘This is my house’  
      this   my     house is
2.     tyo     mero   ghAr   ho             ‘That is my house’  
      that   my     house is

#### 4.1.1 WORD FORMATION

The Nepali words are formed by Prefixation, Suffixation, Reduplication and Compounding.

## Words formed by prefixation

The attributive words in Nepali words are formed by prefixing the base morpheme with attributive morpheme.

<i>naramro</i>	‘bad’	<	<i>na-</i>	‘not’	<i>-ramro</i>	‘good’
<i>OS’obhya</i>	‘uncivilized’	<	<i>O-</i>	‘not’	<i>-S’obhya</i>	‘civilized’

## Words formed by suffixation

Words formed by suffixing the base form.

<i>purmataya</i>	‘fully’	<	<i>purna-</i>	‘full’	+	<i>-taya</i>	(Adv marker)
<i>gAribpokarli</i>	‘poorly’	<	<i>gArib-</i>	‘poor’	+	<i>-pokarli</i>	(Adv marker)
<i>sastagari</i>	‘cheaply’	<	<i>sasta-</i>	‘cheap’	+	<i>-gari</i>	(Adv marker)
<i>moTopAn</i>	‘fattiness’	<	<i>moTo-</i>	‘fat’	+	<i>-pAn</i>	(Noun marker)
<i>sathi fAru</i>	‘friends’	<	<i>sathi-</i>	‘friend’	+	<i>-fAru</i>	(Plural marker)
<i>tini fAru</i>	‘they’	<	<i>tini-</i>	‘he’	+	<i>-fAru</i>	(Plural marker)
<i>malai</i>	‘me’	<	<i>ma-</i>	‘I’	+	<i>-lai</i>	(Case marker)

## Words formed by reduplication

Reduplication is observed in the words like the following.

<i>ghAri ghAri</i>	‘often’
<i>dhuk dhuk</i>	‘beat’ (heart)
<i>phus phus</i>	‘hiss’ (as a smoke)
<i>gun gun</i>	‘hum’ (with mouth closed)

## Words formed by compounding

Compounding in Nepali is observed in the formations like the following

<i>karagar</i>	‘prison’	<	<i>kara-</i>	‘confinement’	+	<i>-gar</i>	‘hole’
<i>mAcchArdani</i>	‘mosquito net’	<	<i>mAcchAr-</i>	‘mosquito’	+	<i>-dani</i>	‘place’
<i>hawai jafaj</i>	‘aeroplane’	<	<i>hawai-</i>	‘flying in air’	+	<i>-jafaj</i>	‘ship’
<i>pandokane</i>	‘pan seller’	<	<i>pan-</i>	‘betel leaf’	+	<i>-dokane</i>	‘shopkeeper’

### 4.1.2 WORD CLASS

Word classes in Nepali are established on the basis of morphological and/or syntactic grounds. Word classes in Nepali can be divided into different groups on the basis of inflectional endings. Forms which show identical inflectional behaviour can be called as form class. Accordingly Nepali words are divided into following form classes namely 1) Nouns; 2) Pronouns; 3) Adjectives; 4) Indeclinables [a) adverb b) Post- positions c) Conjunctions]; 5) Verbs. Out of the above word classes nouns, pronouns and verbs are established on the morphological grounds while the remaining classes get realized on the syntactic grounds.

## 4.2 NOUN MORPHOLOGY

Noun Morphology deals with the forms and classification of Nouns, Pronouns and their declensional/ inflectional patterns in association with Gender – Number – Person - Adjective etc. The following is the details of the Noun Morphology of Nepali language.

### NOUN

A noun in Nepali is defined on the basis of morphological and/or syntactic grounds as described below.

- i) Any stem that can take a number marker. If stems are qualified by the classifiers, number marker is added to the noun.

<i>pāc waTa</i>	<i>ghArhAru</i>	‘five houses’
five+classifier	house+pl.	





#### 4.2.1.1 FORMATION OF NOUNS

Nouns in Nepali are realized under two categories:

- 1) Basic
- 2) Derived.

##### 1. Basic Nouns

The nouns which are not derived from another noun or any other word class are called Basic Nouns.

<i>biralu</i>	‘cat’	<i>ghAr</i>	‘house’
<i>kukur</i>	‘dog’	<i>phAl</i>	‘fruit’
<i>ghoDo</i>	‘horse’	<i>phul</i>	‘flower’
<i>bakhra</i>	‘goat’	<i>dāt</i>	‘tooth’

Basic Nouns can be further divided into Mass Nouns and Count Nouns. Mass Nouns are those, which are always realized in singular.

<i>pani</i>	‘water’	<i>hawa</i>	‘air’
<i>bhat</i>	‘(cooked) rice’	<i>dudh</i>	‘milk’

Count nouns are those, which can be counted or used in plural

<i>ghAr</i>	‘house’	>	<i>ghAr hAru</i>	‘houses’
<i>cari</i>	‘bird’	>	<i>cari hAru</i>	‘birds’
<i>ghoDo</i>	‘horse’	>	<i>ghoDa hAru</i>	‘horses’
<i>kitab</i>	‘book’	>	<i>kitab hAru</i>	‘books’

##### 1. Derived Nouns

In Nepali, the nouns are formed being derived either from another noun or from the verb or from an adjective.

##### Nouns derived from the noun

<i>swa</i> + <i>-des</i>	=	<i>swades</i>	‘own land’
self country			

*par* + *-des* = *pardes* 'foreign'  
other country

*kaTh-* + *-mistri* = *kaThmistri* 'carpenter'  
wood mechanic

*maru-* + *-bhumi* = *marubhumi* 'desert'  
desert earth

#### 4.2.1.2 GROUP OF NOUNS

The Nepali nouns can further broadly be divided by two groups namely 1. Animate Nouns and 2. Inanimate Nouns. The Animate nouns are further sub-divided into human and non-human animate nouns.

The animate nouns are like the following

Human		Non – human	
<i>keTo</i>	'boy'	<i>kukur</i>	'dog'
<i>keTi</i>	'girl'	<i>gai</i>	'cow'
<i>buba</i>	'father'	<i>ghoDo</i>	'horse'
<i>ama</i>	'mother'	<i>bakhra</i>	'goat'
<i>purus'</i>	'male'	<i>h̄ati</i>	'elephant'
<i>aurat</i>	'female'	<i>juga</i>	'leech'
<i>manche</i>	'man'	<i>kharayo</i>	'hare'
<i>maf̄ila</i>	'woman'		

The Inanimate nouns are like the following

<i>katha</i>	'story'	<i>baigun</i>	'brinjal'
<i>bāsuri</i>	'flute'	<i>nun</i>	'salt'
<i>pani</i>	'water'	<i>masu</i>	'flesh'
<i>ghAr</i>	'house'	<i>alu</i>	'potato'
<i>bari</i>	'field'		

#### 4.2.1.3 NUMBER

In Nepali the nouns are inflected for number. There are two numbers realized in Nepali, namely:

1. Singular – denotes one and uses no suffix to indicate singularity.
2. Plural – denoting more than two uses the suffix /hAru/ ‘-s’ /-‘es’ to indicate plurality.

Singular	Plural
<i>ma</i> ‘I’	<i>hAma</i> ‘we’
<i>u</i> ‘he’	<i>uni hAru</i> ‘they’
<i>choro</i> ‘son’	<i>chora hAru</i> ‘sons’
<i>chori</i> ‘daughter’	<i>chori hAru</i> ‘daughters’
<i>kitab</i> ‘book’	<i>kitab hAru</i> ‘books’
<i>ghAr</i> ‘house’	<i>ghAr hAru</i> ‘houses’

When a classifier follows or precedes the nominal form the noun is only inflected for plural number and not the classifier.

1. *Tokri Thulo cha* ‘The basket is big’  
basket big is  
  
*Tokri hAru Thulo cha* ‘The baskets are big’  
basket-s big are
2. *cari rukh mathi baseko cha* ‘The bird sits on the tree’  
the bird tree on sits  
  
*cari hAru rukh mathi baseko cha* ‘The birds sit on the tree’  
bird-s tree on sit
3. *gai cardai cha* ‘The cow is grazing’  
cow grazing is  
  
*gai hAru cardai cha* ‘The cows are grazing’  
cow-s grazing are

There is no change in the adjectives like classifier.

Singular		Plural	
<i>Thulo kitab</i>	‘the big book’	<i>Thulo kitabhAru</i>	‘the big books’
big book		big book-s	
<i>seto ghoDo</i>	‘the white horse’	<i>seto ghoDa hAru</i>	‘the white horses’
white horse		white horse-s	

In these examples, /*Thulo*/ ‘big’, /*seto*/ ‘white’ and /*hariyo*/ ‘green’ respectively are the modifiers which have not been inflected with plural suffix. This feature of number changing happens only when the modifier appears in the Noun Phrase.

#### 4.2.1.4 GENDER

In Nepali the criterion for classifying gender is not based upon the grammar, rather it is based upon the sexual differences of the being. Therefore, the gender system in Nepali is the natural one since along with the change of the gender, the other grammatical items of the sentence do not change. The verbal forms are the same both for masculine and feminine genders but the adjective changes according to the natural genders.

Thus, the structure of genders in Nepali is of two types. The first one is free words for both masculine and feminine and the second one is formed by prefixing or suffixing the female attributive word /-i/, indicating female category of both human and non-human-, before or after the noun.

The examples of the first category are like the following

<i>buba</i>	‘father’	<i>ama</i>	‘mother’
<i>purus’</i>	‘male’	<i>aurat</i>	‘female’
<i>daju bhai</i>	‘elder brother’	<i>didi</i>	‘elder sister’ etc.

The examples of the second category are like the following.

<i>choro</i>	‘son’/’boy’
<i>chori</i>	‘daughter’/’girl’
<i>buDo manche</i>	‘old man’
<i>buDi manchi</i>	‘old woman’
<i>hōco puDko / manche</i>	‘short man’
<i>hōci puDki / manchi</i>	‘short woman’

The inanimate nouns do not show any gender – distinction. Uniformly the inanimate nouns belong to masculine gender like /ghAr/ “house” /kitab/ “book” etc.

#### 4.2.1.5 CASE

Case is a grammatical category which expresses the semantic relation between a noun phrase and the predicate phrase. In Nepali the case – relations are expressed in three ways.

1. By the addition of case – markers
2. By the absence of case – markers
3. By the addition of post- positions.

As per the category conditioned by case markers the Cases in Nepali are the following:

1. The Nominative Case
2. The Accusative Case
3. The Dative Case
4. The Ablative Case
5. The Possessive Case
6. The Locative Case
7. The Instrumental Case

The markers of each case are shown below along with applications.

#### 1. The Nominative Case

This Case is unmarked in case of intransitive verb. In case of Transitive verb the marker is /-le/

*uni mero buba hun* 'He is my father'  
 he(hon) my father is

*uni mero ama hun* 'She is my mother'  
 she(hon.) my mother is

*yo mero kitab ho* 'This is my book'  
 this my book is

*ma mero Thela gaDi ma chu* 'I am in my cart'  
 I my cart in am

But

*nanile uslai dekhyo* 'The child sees him'  
 the child him sees

*timile malai dekhyo* 'You(hon-sg.) see me'  
 you-hon me see

Here /*uni*/, /*yo*/ and /*ma*/ are the nominative forms which carry no additional case-suffix. But the additional nominative case suffixes /*le*/ has been added in case of /*nani*/, /*timi*/ since 'see' is a transitive verb with which the nominative form is related.

## 2. The Accusative case – suffix is /-lai/ 'to'

*timile malai dekhyo* 'You see me'  
 you me see

*maile timilai dekhe* 'I see you'  
 I you see

*nanile uslai dekhyo* 'The child sees him'  
 the child him see

Here with /*ma*-/ 'I', /*timi*-/ 'you (hon)' /*us*-/ 'he' (ordi), the suffix /-*lai*/ has been added.

## 3. The Dative case suffix is /-lai/

The dative case is the case of the Indirect Object. For eg:

*usle tyo manche+lai ek paisa dio* 'He gave the man a rupee'  
 he the man+dat. a rupee gave

Here */-lai/* is the dative case.

**4. The Ablative suffix** is */-dekhi/, /-baTa/*

*skul dekhi au* 'Come from the school'  
school-from come

*rukha baTa patta jhariyo* 'The leaves fall from the tree'  
the tree-from leaves fall

**5. The Genitive suffix** is */ra/, /ro/, /ko/*

<i>mero chora</i>	'my son'	( <i>mero</i> = 'my')
<i>unko/usko ghara</i>	'his house'	( <i>usko</i> = 'his')
<i>tapaiko/timro ghara</i>	'your (hon.) house'	( <i>timro</i> = 'your')
<i>tapaiko/timro chora hAru</i>	'your (hon.) sons'	( <i>timro</i> = 'your hon-sg.')
<i>uni hAruko chori hAru</i>	'their daughters'	( <i>uni hAruko</i> = 'their')

**6. The Locative suffix** is */-ma/*

*ma ghara ma janchu* 'I go to the house'  
I the house + to go

*car ma bOsa* 'Sit on the ground'  
ground-on sit

*nani hAru phulbari ma aye* 'The children came to the garden'  
children garden-to come+p.t.

**7. The Instrumental suffix** is */-le/* 'by'

<i>maile</i>	'by me'	( <i>mai</i> - + <i>-le</i> )
<i>usle</i>	'by him'	( <i>us-</i> + <i>-le</i> )
<i>sarkarle</i>	'by the Govt.'	( <i>sarkar</i> - + <i>-le</i> )

#### 4.2.1.6 POST-POSITION

The establishment of case relationship by the addition of post-positions in Nepali is the following.

*mero agi na ubba* 'Don't stand in front of me'  
of me in front of don't stand

*kukur mero pachi ayo* 'The dog came behind me'  
the dog of me behind came

*/agi/* 'in front of', */pachi/* 'behind' are realized as post-positions.

But without any change in the preceding pronominal form also post position can occur.

*u mo jastai dhekhin cha* 'He looks like me'  
he me like looks

Here */jastai/* 'like' followed the pronominal form directly.

When the post - positions are used with the nominal forms, the nominal forms are generally uninflected.

*keTafAruko bicma timi basa*  
boys among your seat take 'Take your seat amongst the boys'

*u bari bayera gaye* 'He went through the field'  
he field through went

Here */bicma/* 'amongst' and */bayera/* 'through' occurred directly after the nominal forms */keTafAru/*, */bari/* respectively.

Thus the post-positions in Nepali are like the following.

*pachi* 'after' / 'behind'

*kukur mero pachi ayo* 'The dog came behind me'  
the dog of me behind came

*cheu ma* 'near'

*agoko cheu ma najau* 'Do not go near the fire'  
fire near not go  
*tala* 'down'

*ekjanA manche tala basiraheko cha* 'One man is sitting down'  
one man down sit is



*agi* 'in front of'  
*mero agi timi kina ubheko* 'Why do you stand in front of me?'  
 me in front of you why stand

*muni* 'under'  
*prithibhi hamro paitala muni cha* 'The earth is under our feet'  
 the earth our feet under is

#### 4.2.2 PRONOUNS

A word which substitutes the noun is a Pronoun and it can take a number marker, gender marker and case-marker. The exception is that pronoun cannot take an article which noun can. Pronoun can be used in all persons whereas a noun is always used in third person.

Types of Pronouns - Nepali has the following types of pronouns

1. Personal Pronoun
2. Demonstrative Pronoun
3. Interrogative Pronoun
4. Reflexive Pronoun
5. Indefinite Pronoun
6. Relative Pronoun

#### Personal Pronouns

In Nepali the system of Personal Pronoun distinguishes three persons, three numbers and two genders. Gender distinction in pronoun takes place only in the third person. The details of Personal Pronouns are like the following.

Person	Singular Number	Plural Number
1st	<i>ma</i> 'I'	<i>hami</i> 'we'
2 <sup>nd</sup> Ordinary	<i>tā</i> 'you'	<i>timi</i> 'you'
2 <sup>nd</sup> honorific	<i>tapai</i> 'you'	<i>tapai hAru</i> 'you'
3 <sup>rd</sup> ordinary (m)	<i>u /tyo</i> 'he'	<i>uni hAru/tini hAru</i> 'they'

3 <sup>rd</sup> ordinary (f.)	<i>u /tyo</i>	‘she’	<i>uni hAru/tini hAru</i>	‘they’
3 <sup>rd</sup> honorific	<i>uni/tini/yani</i>	‘he’	<i>uni hAru/tini hAru</i>	‘they’

The different case-suffixes are added after the above pronominal forms in the following way.

Person	Number	Accusative/ Dative	Instrumental	locative	Genitive
1 <sup>st</sup>	Singular	<i>malai</i>	<i>maile</i>	<i>mama</i>	<i>mero</i>
	Plural	<i>hami hArulai</i>	<i>hami hArule</i>	<i>hami hAruma</i>	<i>hami hAruko</i>
2 <sup>nd</sup> ordinary	Singular	<i>timilai</i>	<i>timile</i>	<i>timima</i>	<i>timro</i>
	Plural	<i>timil hArulai</i>	<i>timi hArule</i>	<i>timi hAruma</i>	<i>timi hAruko</i>
2 <sup>nd</sup> honorific	Singular	<i>tapailai</i>	<i>tapaille</i>	<i>tapaima</i>	<i>tapaike</i>
	Plural	<i>tapai hArulai</i>	<i>tapai hArule</i>	<i>tapai hAruma</i>	<i>tapai hAruko</i>
3 <sup>rd</sup> ord. (male) (female)	Singular	<i>tyAslai</i>	<i>tyAsle</i>	<i>tyAsma</i>	<i>tyAsko</i>
	Plural	<i>tini hArulai</i>	<i>tini hArule</i>	<i>tini hAruma</i>	<i>tini hAruko</i>
3 <sup>rd</sup> honorific (female)	Singular	<i>uslai</i>	<i>usle</i>	<i>usma</i>	<i>usko</i>
	Plural	<i>uni hArulai</i>	<i>uni hArule</i>	<i>uni hAruma</i>	<i>uni hAruko</i>

### Demonstrative Pronouns

The system of Demonstrative pronoun in Nepali distinguishes two kinds of spatial distance – 1. speaker proximate Demonstrative Pronoun which refers to objects that are near to the speaker; 2. Remote demonstrative pronoun, which refers to objects that are away from the speaker. Demonstrative Pronouns are /yo/ ‘this’ (proximate Demonstrative Pronoun) and /tyo/ ‘that’ (remote Demonstrative Pronoun). These two are free forms. And if the number-marker happens to be occurred it is suffixed with the demonstrative pronominal form in the following way.

Singular	Proximate	Singular	Remote		
	<i>yo</i>		‘this’	<i>tyo</i>	‘that’
Plural	<i>yini</i>	Plural	<i>tini</i>	‘these’	‘those’

## Interrogative Pronouns

Interrogative pronouns in Nepali are as follows:

<i>ke</i>	‘what’
<i>kun</i>	‘which’
<i>ko</i>	‘who’
<i>kOslai</i>	‘whom’ (accusative of Ko)
<i>kOsko</i>	‘whose’ (genitive of Ko)

## Reflexive Pronouns

A suffix */-aphnu/* added after the pronominal form are found to form Reflexive Pronoun e.g.

1 <sup>st</sup> Person	<i>ma-+-aphnu</i>	‘myself’
	<i>hami+-aphnu</i>	‘ourselves’
2 <sup>nd</sup> Person	<i>timi+-aphnu</i>	‘yourself’
	<i>timi hAru+-aphnu</i>	‘yourselves’
3 <sup>rd</sup> Person	<i>u-+-aphnu</i>	‘himself’
	<i>uni hAru+-aphnu</i>	‘themselves’

## Indefinite Pronouns

To refer to some indefinite person or indefinite thing the word */kati/*, */kasai /* are used which may be called as Indefinite Pronominal form in Nepali.

*kati purano cha kati naya cha* ‘Somebody are new somebody old’  
somebody old are somebody new are

*kati macha Thulo cha kati sanu* ‘Some fish are big , some small’  
some fish big are some small

*yo kam kasaile garne caina* ‘This work will not be done by anybody’  
this work anybody done will be not

## Relative Pronoun

Relative pronoun is a pronoun that marks a relative clause within a sentence. It is called a relative pronoun because it relates the relative (and hence subordinate) clause to the noun that it modifies. Most of the Nepali relative clauses start with /jo-/ and /ja-/ are closely related to the demonstrative and interrogative pronouns.

A few example is given as follows

<i>jo</i>	‘who’
<i>jun</i>	‘whom’
<i>jos̄ha</i>	‘with whom’
<i>jasbaTa</i>	‘from whom’
<i>jaslai</i>	‘to whom’
<i>jasma</i>	‘in whom’

### Examples

*jo bidyarthi kharab cha usle sajaya paũcha*

Who student bad is he punishment receive

‘The student who is bad(he) receives punishment’

*jun manifaArulai maile bhatẽ tinihAru mero aphanu fun*

Whom the people I meet they me relative are

‘The people whom I met (they) are my relative’

*jaslai maile kam lagaekothie tyashle ramro kam garyo*

Whom I work got to do he well work did

‘The one whom I got to do the work (he) did the work well’

### 4.2.3 ADJECTIVES

An adjective is a word which qualifies a noun. In Nepali, the adjectives precede the nominal forms.

<i>ramro nani</i>	‘the good child’
<i>seto ghoDo</i>	‘the white horse’
<i>hariyo pat</i>	‘the green leaf’



*tyo manche hōco cha* 'That man is short'  
that man short is

*tyo keTi alche cha* 'The girl is lazy'  
the girl lazy is

Along with the change of the number of the attributed nouns the adjectives do not change. For example

*yo katha ramro cha* 'The story is good'  
the story good is

*yi katha hAru ramro chan* 'These stories are good'  
these story-pl good are

Here the noun /*katha*/ 'story' is in singular number and /*katha hAru*/ is the plural form of it. But there is no change in the adjectival form /*ramro*/ following the change in number of the noun.

When a classifier appears with a noun then the adjective follows noun only and the plural suffix is used with noun only along with the change of the verb substantives. Here, along with the change of number of noun /*katha*/ the verbal form /*cha*/ has been inflected as /*chan*/ and the form has been /*yi katha hAru ramro chan*/ 'These stories are good'

#### 4.2.4 NUMERALS

All the numerals belong to Noun adjective class and the numeral system is distinctly decimal. From one to ten the numerals are free words i.e. mono morphemic. Numerals are a sub class of nouns. Numerals are of two types namely cardinal numerals and ordinal numerals. In Nepali, numerals are written in Devanagri script.

##### Cardinals

<i>ek</i>	'one'
<i>dui</i>	'two'
<i>tin</i>	'three'
<i>car</i>	'four'
<i>pāc</i>	'five'

<i>chO</i>	‘six’
<i>sat</i>	‘seven’
<i>aTh</i>	‘eight’
<i>nOu</i>	‘nine’
<i>dOs</i>	‘ten’

The higher numerals are formed by the use of allomorphic forms of /*ek*/ ‘one’, /*dui*/ ‘two’, /*tin*/ ‘three’ etc with the allomorphic forms of /*dOs*/ ‘ten’, /*bis*/ ‘twenty’, /*tis*/ ‘thirty’. Thus the forms are like

<i>eg-aro</i>	‘eleven’
<i>ba-ro</i>	‘twelve’
<i>ekkAis</i>	‘twenty one’
<i>ba-is</i>	‘twenty two’
<i>bia-lis</i>	‘forty –two etc.’

### Ordinals

Formation of ordinal numbers is like the following. Different allomorphs of Cardinal numerals are combined as components to make ordinal numerals in Nepali. Ordinal numerals thus formed are marked by /-o/ ending indicating the adjectival quality of the Ordinal numerals.

<i>pañilo</i>	‘first’
<i>dosro</i>	‘second’
<i>tesro</i>	‘third’
<i>coutho</i>	‘fourth’
<i>pācou</i>	‘fifth’

### Fractions

The formation of other fraction of numerals is peculiar. Like the ordinal numerals different allomorphs are combined as components to make fractional numerals in Nepali.

<i>adha</i>	‘half’
<i>Der</i>	‘one and half’
<i>paune</i>	‘three – fourth’
<i>paw</i>	‘quarter’
<i>bic</i>	‘middle’
<i>Ontim</i>	‘last’ / ‘last of all’

#### 4.2.5 CLASSIFIER

In Nepali the classifiers are /-waTa/ and /-janA/ which are added with the numerals to classify the nouns. The proper nouns of Nepali do not take any classifier.

<i>yaḥā ekwaTa biralu cha</i>		‘Here is a cat’
here a cat is		
<i>yaḥā duiwaTa biralu chan</i>		‘Here are two cats’
here two cat are		
<i>duiwaTa</i>	<i>nagi</i>	‘Two dogs’
two +classifier	dog	
<i>tinwaTa</i>	<i>nagi</i>	‘Three dogs’
three+classifier	dog	
<i>tinjanA</i>	<i>keTo</i>	‘Three boys’
three+classifier	boy	
<i>tinjanA</i>	<i>keTi</i>	‘Three girls’
three+classifier	girl	

#### 4.3 VERB–MORPHOLOGY

Verb is a class of words inflected for the categories of tense, aspect and / or mood. Verb stems may either be simple or complex.

A simple verb stem consists only of a root. A complex stem has a root followed by one or more derivational formative elements.

##### 4.3.1 VERB

Verb can be defined on the basis of which it is composed. And the verb in general is composed of two parts – a stem and a conjugational ending. Both the stem and the ending occur in conjugation with one another. Accordingly a verb in Nepali is a stem capable of taking tense-aspect-mood markers. That means the verbal formation in Nepali is indicated according to time and space as all the three tenses are found along with their further divisions (imperfect, perfect etc.) establishing the relationship between tense and time.



### Verbs marked for gender

*keTo laDyo* 'the boy falls'  
boy falls

*keTi laDi* 'the girl falls'  
girl falls

### Verbs marked for Number

*u yafñā cha* 'He/she is here'  
he here is

*uniñAru yafñā chan* 'They are here'  
they here are

### Verbs marked for Person

*ma yafñā chu* 'I am here'

*timi yafñā chau* 'You are here'

*u yafñā cha* 'He is here'

*yo yafñā cha* 'It is here'

The copula verb /*cha*/ changes with the change of number and person.

#### 4.3.1.1 FINITE VERB

In Nepali the finite verb is formed by the verb stem followed by the aspect marker, if any, which ultimately takes the auxiliary tense – marker.

*fami samudra ma janchau* 'We go to sea'  
we sea to go

Here /*jan*/ is the verb stem and /*chau*/ is the present tense marker which makes the formation of present indefinite finite verbal form. The finite verbal form changes according to person.

*maile yaslai kafi pani paina* 'I found it nowhere'  
 I it any where found not

*hamile kafi pani yaslai paenau* 'We found it nowhere'  
 we nowhere it found not

*timile yaslai kafi pani paean* 'You found it nowhere'  
 you it nowhere found not

*tini hArule kafi pani yaslai payenan* 'They found it nowhere'  
 they anywhere it found not

In the above sentences, /pai/ the finite verbal form is found to be changing with the change of person and number.

## **Tense**

According to Hockett (1970) tense is defined as a “grammatical category showing different locations of an event in time”. John Lyons (1969) defines that the essential characteristic of the category of tense is that it relates the time of action, event or state of affairs referred to in the sentence to the time of utterance.

Verbs in Nepali are marked morphologically for three categories of tense – 1. Present, 2. Past and 3. Future. Tense markers occur at the end of verb.

### **Present Tense**

It indicates that action which takes place when the utterance is uttered. The present indefinite tense marker is /cha/ and other forms which are inflected personwise and numberwise and are added after the verb stem.

*u tyāha ubbinche* 'She stands there'  
 she there stands

*ma ghoDo kudau chau* 'I ride the horse'  
 I horse ride

*ma roTi khanchu* 'I eat the bread'  
 I bread eat

*hami* *hAru ya* *hñ ubbiyeka chau* 'We stop here'  
we here stop

### Past Tense

Past tense generally refers to an event which happened before the time of utterance.

Past Indefinite tense marker is /-ye/, /yo/, /-e/, /-you/ are added with the verbal stem

1. *ma tyā* *hñ gaye* 'I went there'  
I there went
2. *hami TaDo ae* 'We went away'  
we away went
3. *timi TaDo gayou* 'you went away'  
you away went
4. *u bari bhayera gayo* 'He went through the field'  
he field through went

### Future Tense

Generally the future tense is used for an action that has still to take place.

### Future Indefinite

This tense generally expresses pure or colourless future. / *sakcha* / is added after the verb stem (verb - + *sakcha*) in case of intransitive verbs and is added after the verb stem (verb - + - *cha*) in case of transitive verbs for indicating future indefinite tense. This future marker /*sakcha*/ changes according to the change of person.

*ma bholi gāu baTa auna sakchu* 'I shall come from village tomorrow'  
I tomorrow village from come shall

*hami bholi gāu ma jan sakchau* 'We shall go to the village tomorrow'  
we tomorrow village to go shall

*timi jan sakchau* 'You will go'  
you (sg) go will

*timi* *hAru jana sakchau* 'You(pl.) will go'  
you (pl) go will

*u jana sakche*  
she go will

‘She will go’

*u bholi jana sakcha*  
he tomorrow go + future

‘He will go tomorrow’

*uniñAru malai sodhne sakchan*  
they me ask will

‘They will ask me’

## Aspect

The grammatical category ‘aspect’ becomes associated with the tense category since “aspect has nothing to do with the location of an event in time but with its temporal distribution or contour”, (Hockett: 1970). So, aspect is not relative to the time of utterance. It indicates only habituality, duration, perfectivity etc. Accordingly Nepali has 3 aspects in each tense.

1. Habitual aspect
2. Durative aspect
3. Perfective aspect

## Habitual aspect

### Present Habitual Aspect

The present habitual aspect marker is /chu/, /cha/, /chan/ and /chau/

*ma pãc baji uTh+chu*  
I five o’ clock get up  
‘I get up at five o’ clock’

*timi gãu ma bas+chau*  
you village in live  
‘You live in village’

*usle sada carilai mar+cha*  
he always the bird kills  
‘He always kills the bird’

## Past Habitual Aspect

The past habitual marker is */-the/*

*ma usle betnu garthe*

I him to meet used

‘I used to meet him’

*maile ghoDolai nAdi ma dhunu ko lagi lanthe*

I horse+accu river to to wash to take used

‘I used to take the horse to the river to wash’

## Durative aspect

### Present Durative Aspect

The present durative aspect marker is */-dai/* which occurs after the verb stem and is followed by present tense markers */chu/*, */cha/*, */chau/* etc.

*ma kitab par+dai+chu*

I the book read-ing

‘I am reading the book’

*fami āp kha+dai+chau*

we mango eating are

‘We are eating mango’

*timi āp kha+dai+chau*

you mango eating are

‘You (sg) are eating mango’

*usle kitab lekh+dai+cha*

he a book writing is

‘He is writing a book’

*gai car+dai+cha*

the cow grazing is

‘The cow is grazing’

### Past Durative Aspect

Past durative marker */-dai-/* is added with the verb stem and is followed by the personwise past tense forms */thiye/*, */thiyau/* etc [(verb - + *-dai+thiyau/thiye*)]

*ma par+dai thiye*

I read-ing – past

‘I was reading’

*fami par+dai thiyau*

we read-ing – past

‘We were reading’

*timi par+dai thiyau*  
you read-ing – past

‘You were reading’

*tyo nani par+dai thiyau*  
The child read-ing past

‘The child was reading’

### **Perfective Aspect**

#### **Present perfect Aspect**

The present perfect marker is /-yeko/

*maile āp kha+yeko+ chu*  
I mango eaten have

‘I have eaten mango’

*timi/Arule āp kha+yeko+ chau*  
you mango eaten have

‘You (pl) have eaten mango’

*usle noT lekh+yeko+cha*  
he note written-has

‘He has written a note’

#### **Past Perfect Aspect**

Past Perfect marker is /-ko thiyo/ or /-ko thiye/

*usle tyo agi gareko thiyo*  
he this before had done

‘He had done this before’

*ma sathi ko ma gako thiye*  
My friend to I had gone

‘I had gone to my friend’

#### **Future Perfect Aspect**

This expresses the action to be completed in near future. The formation of future perfect is like the following.

*ma pugnu agi u ga+yeko suna sakcha*  
I reach before he have gone might

‘He might have gone before I reach there’

Here the marker /-ko suna sakcha/ is added with the base verb and then the future marker is added.

## Mood

Mood expresses the speaker's point of view about the occurrence of event. It is the mode or manner which is used to express a statement, command, a question or doubt. The modal forms in Nepali are the following.

### Indicative Mood

Simple declarative sentences indicate this mood.

*ma roTi khan chu* 'I eat bread'  
I bread eat

*uni hArule malai dekhe* 'They see me'  
they me see

### Imperative Mood

It is used to express a sense of order, command and request

*bari ma dhan ropa* 'Sow paddy in the field'  
the field in paddy sow

*tyaso bhan+nu* 'Do say thus'  
thus say do

*uni hArulai khana ma nimto de-au* 'Invite them all for meals'  
them all to meal for invite

*tyā hA jau* 'Go there'  
there go

### Interrogative Mood

Sentences in the interrogative mood express a question. And the interrogative particles / *ka hā* /, / *ke* /, / *katijanA* / etc. precedes the finite verbal form.

*timro nani hAru ka hā chan* 'Where are your children?'  
your children where are

<i>timi ka fã baschau</i> you where live	‘Where do you live?’
<i>timi ke khane chau</i> you what eat will	‘What will you eat?’
<i>timro katijanA nani+ fAru cha</i> you to how many child+pl. have	‘How many children do you have?’
<i>timro nam ke fo</i> your name what is	‘What is your name?’

### Probability Mood

It expresses the probability of the action which is denoted by the verb. Structure of the verb in probability is as follows.

<i>uni fAru malai sodhna sakchan</i> they me ask may	‘They may ask me’
<i>tyo funa sakcha</i> it happen may	‘It may happen’
<i>ma auna sakcha</i> I come may	‘I may come’

### Optative Mood

It may express a desire, permission or request. The optative marker is /*Deu/and /a:w/*.

<i>sabailai auna Deu</i> all them come let	‘Let them all come’
<i>timi fAru gayera liyera au</i> you some of go and fetch	‘Let some of you go and fetch’



### **Obligatory mood**

To express the mood of compulsion, promise etc. The structure of verb is like the following. The compulsion etc is marked by the forms like /*jasari*/, /*parcha*/ and the verbal formations like /*becne fno*/, /*lekhnu*/, /*aune chu*/ etc, as cited in the following examples.

*tyo ghoDo becne fno*  
that horse to be sold  
'That horse is to be sold'

*dherai karmiñArulai kamma launu parcha*  
many workers are to be employed  
'Many workers are to be employed'

*usle jasari pani garera yo kitab lekhnu*  
he anyhow ought to this book write  
'He ought to write this book (anyhow)'

*ma jasari bhaye pani aune chu*  
I anyhow ought to come  
'I ought to come'

*jasari bhaye pani timi aunai parcha*  
anyhow ought to you come must  
'Any how you must come'

### **Infinitive Mood**

The infinitive marker is /-*nu*/ which is suffixed to the verb root

*ekwaTalai kam khojnu janu paryo*  
one job to find go should  
'One should go to find the job'

*ma ghoDolai nAdima dhunu ko lagi lanthe*  
I the horse to the river to wash to take used  
'I used to take the horse to the river to wash'

### **Conditional Mood**

When the condition of a finite verb is dependent on the action of another verb then that expression may be called conditional modal category. And the conditional marker is /*yadi*/ which occurs with the depending verb and not with the main verb.

*yadi ma jati baye bholi aunechu*  
 if I well am then tomorrow come will  
 ‘If I am well I will come tomorrow’

*yadi u apthyara ma cha bhane usle malai phon garnecha*  
 if he difficulty in is then he to me telephone will  
 ‘If he is in difficulty he will telephone to me’

*yadi u ma sanga baye ramro funthyo*  
 If he I with then good appeared would have  
 ‘If he were with me it would have been better’

Thus in all these sentences the principal verb is conditioned by the verb of another clause and the condition is indicated by /yadi/ underlined in the sentences.

#### 4.3.1.2 NON-FINITE VERB

The non-finite verbal forms are realized in following ways as per the collected data.

##### Infinitive

The infinitive verbal form consists of the infinitive marker /-na/ which is suffixed to the base form of the verb.

*usle phAl khana man paraucha* ‘He liked to eat fruit’  
 he fruit eat to like – past tense

*ma auna chu* ‘I like to come’  
 I come to like – present tense

But the infinitive marker in negative sentences is different. Here /-ma/ suffix is added to the base form of the verb.

*u kam ma jane caina* ‘She is not going to work’  
 she work to go is +not

*fami kam ma jane cainau* ‘We are not going to work’  
 we work to going not

##### Verbal Noun

Verbal nouns are derived by the addition of /-nu/ to the verb roots.

Verbal noun: with /-nu/

*kud-+nu* ‘to run’ > *kudnu* ‘running’



<i>jhar</i>	( <i>jhario</i> )	‘fall’
<i>patñAru</i>	<i>jhariyo</i>	‘leaves fall’
leaf+pl	fall – pr. cont.	

B. A compound verb consists of more than one root/ stem and it may include one or more suffixes.

<i>Dakar gOrnu</i>	‘to belch’
<i>gañana launu</i>	‘to put on ornaments’
<i>jhar kelaunu</i>	‘to weed’ (to remove weeds)
<i>ulTi gOrnu</i>	‘to vomit’
<i>lampasar parnu</i>	‘to sleep’/to lie down’
<i>udharo linu</i>	‘borrowing’
<i>anubath gOrnu</i>	‘translating’
<i>sikar khelnu</i>	‘hunting’

For the above set of Compound verb the combination is noun + verb. Noun is the first element and verb the second.

2. Verb stems can also be divided into three sub classes on the basis of their morphological and syntactic functions. They are

- i) Intransitive
- ii) Transitive
- iii) Causative.

i) Intransitive Verbs – Intransitive verbs are those verbs which do not take a direct object.

<i>jana</i>	‘go’	<i>ma janchu</i>	‘I go’
		<i>u jana sakche</i>	‘She will go’
<i>kud</i>	‘run’	<i>rama chito kudcha</i>	‘Rama runs quickly’
<i>ubbin</i>	‘stand’	<i>u tyāñha ubbin cha</i>	‘He stands there’
<i>urnu</i>	‘fly’	<i>carañAru uriyo</i>	‘Birds fly’
<i>cardai</i>	‘graze’	<i>gai cardai cha</i>	‘The cow is grazing’

ii) Transitive verbs- Transitive verbs are those which are used with a direct object.

<i>kha</i>	‘eat’	<i>ma roTi khanchu</i>	‘I eat bread’
<i>dekh</i>	‘see’	<i>usle nanilai dekhyo</i>	‘She sees the child’
<i>firka</i>	‘hit’	<i>usle carilai fir kayo</i>	‘He hits the bird’

Following are some more examples of Transitive and Intransitive verbs.

Intransitive		Transitive	
<i>gOrnu</i>	‘to do’	<i>taukoma boknu</i>	‘to carry’
<i>firnu</i>	‘to walk’	<i>banaunu</i>	‘to make’
<i>pasnu</i>	‘to enter’	<i>kaTnu</i>	‘to cut’
<i>urnu</i>	‘to fly’	<i>khOnnu</i>	‘to dig’
<i>hasnu</i>	‘to laugh’	<i>marnu</i>	‘to kill’
<i>basnu</i>	‘to sit’	<i>dufinu</i>	‘to milk’
<i>marnu</i>	‘to die’	<i>dinu</i>	‘to give’
<i>uThnu</i>	‘to get’	<i>piunu</i>	‘to drink’
		<i>paThaidinu</i>	‘to send’
		<i>bhannu</i>	‘to say’
		<i>bhasnu</i>	‘to break’
		<i>Dubnu</i>	‘to sink’

iii) Causative Verbs - Causative verbs are those which have two agents of which one causes the other to do. Causative verbs are derived from the transitive and intransitive by the addition of */-ne/* Causative suffix.

Examples in sentence

*ma ghoDolai kudnu laune chu*  
I the horse to run making am

‘I am making the horse run’

*tinifArule ghoDolai res ma kudaine cha*  
they the horses race in run are making

‘They are making the horses run in the races.’

#### 4.3.1.4 AUXILIARY VERB

*/cha-/* is identified as auxiliary verbs in Nepali.

*/cha-/*

*ma afile suticaf+eko +chu* ‘Now I am sleeping’  
I now sleeping am

*timi āp kha+dai+chau* 'You (sg) are eating mango'  
you mango eating are

*usle kitab lekh+dai+cha* 'He is writing a book'  
he a book writing is

*gai char+dai+cha* 'The cow is grazing'  
cow grazing +is

*Tren samai ma chal+eko cai+na* 'The train is not running in time'  
Train time in running is not

#### 4.3.1.5 NEGATIVE VERB

1. In Nepali, negative marker is expressed by */-na/* which is preceded by main active verb. In the imperative modal expression, the negative particle */na-/* precedes the finite verb.

Example

*(cai)+ -na*

*ma paThsala ma jane cui+na*

I school to am going not  
'I am not going to school'

*timi kam garne cainau*  
you (sg) to work are going not  
'You are not going to work'

*tini hArule kam garne cainan*  
they to work are going not  
'They are not going to work'

*(hudai)+ -na*

*hamile tyo kam gareko hudainau*  
we the work done would not have  
'We would not have done the work'

*usle tyo kam gareko hudaina*  
he the work done would not have  
'He would not have done the work'

*uniñArule tyo kam gareko ñudainan*  
 they the work done would not have  
 ‘They would not have done the work’

(*thiye*)+ *-na*

*maile tyo kam garnu sakne thiyina*  
 I the work done could have not  
 ‘I could not have done the work’

*usle tyo kam garne sakne thiyena*  
 she the work to do could have not  
 ‘She could not have to do the work’

*uniñArule tyo kam garne sakne thiyenan*  
 they the work to do could have not  
 ‘They could not have to do the work’

2. In the imperative modal expression, the negative particle /*na-*/ precedes the finite verb. For example.

*/na-*

*jhuTho na bola* ‘Do not tell lies’  
 lies not do tell

*tyaso nabhannu* ‘Do not say thus’  
 thus not do say

Below are given the examples which show the change of negative particles with the change of tenses.

**present negative** *kafi~kefi* (*a* and *e* minimal pair)

*u kafipani cai+na* ‘He is nowhere’  
 he anywhere is+ not

*mero ma kefipani cai+na* ‘I have nothing with me’  
 me with anything have+ not

**past negative**

*maile yaslai kafipani pai+na* ‘I found it nowhere’  
 I it anywhere found not

*maile kehipani bhani+na* 'I said nothing'  
I anything not said

*unifhArule yaslai kahipani paye+na* 'They found it nowhere'  
they it anywhere not+found

### **future negative**

*malai janu cui+na* 'I shall not go'  
I go shall not

*ma jane cui+na* 'I am not going'  
I go shall not

Besides the above mentioned negative formation, Imperative Negative and Conditional Negative are also realized in Nepali.

**The Imperative Negative** is realized in the following:-

*/na-/ jhuTho na bola* 'Do not tell lies'  
lies not do tell

*tyaso na bhannu* 'Do not say thus'  
thus not do say

*timi yahā basna fudai+na* 'You must not remain here'  
you here remain must not

### **The Conditional Negative**

*unifhArulai cafi daina bhane malai deo* 'If they do not want give it to me'  
they want not if I to give

Thus different categories of negatives perform the act of negation in different ways in Nepali.



#### 4.3.1.6 COMPOUND VERBS

The compound verb formation has already been discussed in 4.3.1.3 section. However, The formation of compound verbs by adding /-nu/ with the verb stem which stand as the second member of the compounding and the nominal part being the first member which carries the original meaning of the Compound verb.

<i>/thappari marnu/</i>	‘clap’
<i>/khali gOrnu/</i>	‘empty’
<i>/iS’ara gOrnu/</i>	‘signal’
<i>/paso thapnu/</i>	‘tighten’

<i>timi hAru dubaile kam gOrnu</i>	‘You both work’
you(pl) both work	

#### 3.3.2 VOICE

In Nepali the passive voice in the verbal structure is formed by the addition of passive marker to the verb root. Verbs do not undergo any change. In a passive sentence subject of active voice becomes object and object of active voice becomes subject and the verb is formed by suffixing /-yeko/ with the verb stem. Thus, the structure of passive voice is like the following.

##### Passive Formation

*roti chai usle khayeko thiyo*  
bread by him eaten was  
‘The bread was eaten by him’

*kitab chai usle pariyeko thiyo*  
book by him read was  
‘The book was read by him’

##### Active Formation

< *usle roTi khayo*  
he breads ate  
‘He ate bread’

< *usle tyo kitab paryo*  
he the book read  
‘He read the book’

The negative formation of affirmative sentences expressed in passive voice is like the following:-

*Pass: tyo kam maile gareyeko hoina*  
the work me by done will not

‘The work will not be done by me’

*Act: ma tyo kam garne cuina*  
I the work done will not be

‘I will not do the work’

*Pass: masu bafunfiArule khayeko foina* 'The meat will not be eaten by the Brahmins'  
the meat Brahmins eaten will be not

*Act: bafunfiArule masu khane cainan* 'Brahmins will not eat the meat'  
Brahmins meat eat will not

### 4.3.3 ADVERBS

Adverbs are words which are used to modify the meaning of a verb. They occur before the verb they modify. It may appear in the beginning of sentence or any place preceding the verb and are indeclinable.

Adverbs are divided into three different groups.

1. Adverb of Time
2. Adverb of Place
3. Adverb of Manner

#### **Adverb of Time**

<i>ajo</i>	'today'
<i>bholi</i>	'tomorrow'
<i>agari</i>	'before'
<i>badma</i>	'afterwards'
<i>saddhai</i>	'always'
<i>ciTo</i>	'evening'
<i>diūso/aprahanu</i>	'afternoon'
<i>maddhe rat</i>	'midnight'
<i>bihana</i>	'morning'
<i>hijo/fejō</i>	'yesterday'

#### **Adverb of Place**

<i>ya hā</i>	'here'
<i>tya hā</i>	'there'
<i>pachi</i>	'after' / 'behind'
<i>mathi</i>	'up'
<i>tala, muni</i>	'down'

<i>ceuma/najik</i>	‘near’
<i>Taro</i>	‘far’
<i>dwara</i>	‘across’
<i>purba</i>	‘east’
<i>pascim</i>	‘west’
<i>uttar</i>	‘north’
<i>dakS'in</i>	‘south’

### **Adverb of Manner**

<i>bistarai</i>	‘slowly’
<i>kasari</i>	‘how’
<i>zorle</i>	‘loudly’

### **4.3.4 PARTICLES**

Particle is a unit of speech which expresses some aspect of meaning or some connective or limiting relation. It can be an article, a post-position, a conjunction or an interjection or an adverb. There are also particles that have a tonal usage. Particles are uninflected and are invariable in all the positions. In Nepali the following particles are found.

#### **Negative Particle**

In Nepali, there are more than one negative particle which have different applications.

/a-/	-	<i>yo asambhab ho</i>	‘This is impossible’
		this impossible is	
/na/	-	<i>zorle na bolnu</i>	‘Donot speak loudly’
		loudly no speak	
		<i>hamile kam garne sakne thiyenau</i>	‘We could not have to do’
		we work to do could have not	

### Interrogative Particle

There is no interrogative particle as such but by giving the intonation in the particular word becoming automatically Interrogative sentence. Thus Interrogation is realized in sentence level.

Following is given the Nepali interrogative particle example.

*timro baini ho?*                      ‘Is she your sister?’  
your sister is

*yo timi garna sakchau?*            ‘Can you do it?’  
it you do can

*uni hAru ghAr ma chan?*        ‘Are they at home?’  
they house at are

### Conditional Particle

Conditional particles are used in the conditional sentences to show the condition and the result which are expressed in the sentences. Nepali conditional particles are given below.

*bhaye* ‘if’  
*u pareko bhaye u saphal funthyo*                      ‘If he studied he would pass’  
he studied if he pass would

*maile cafe bhaye tyo kam bhai falcha*            ‘If I sit upon, the work will be done’  
I sit upon if the work will be done

### Conjunctive Particle

Conjunctive particles of Nepali are like the following.

*ani* ‘and’                      *tara* ‘but’  
*ghAr jau ani pharker au*                      ‘Go home and come back’  
home go and back come

*tyo keTi hAru lai janu parthyo tara tini hAru gaenan*  
those ladies go had to but they did not go  
‘Those ladies had to go but they didnot go’

#### 4.3.5 ECHO WORDS FORMATION

The first component of a word is echoed and formed as a part of the word and form a compound word, giving a different meaning is called Echo word. The second part of the word will not occur independently. It is an empty word.

<i>tarkari sarkari</i>	'vegetables'
<i>cij bij</i>	'things'
<i>raMgi caMgi</i>	'colourful'
<i>lAg bhAg</i>	'approximately'
<i>jhilli milli</i>	'sparkly'
<i>ukas mukas</i>	'completely full'
<i>khana sana</i>	'meal'

#### 4.3.6 REDUPLICATED WORDS

Certain morphemes or parts of morphemes are found to occur twice or more in a morphological construction in certain languages to express a particular meaning. This type of process is known as reduplication.

<i>kofi kofi</i>	'someone'
<i>kefi kefi</i>	'something'
<i>dhuk dhuk</i>	'throbbing pain'
<i>jhan jhan</i>	'flashy'
<i>bhok bhok</i>	'simmering boil'
<i>chiTTo chiTTo</i>	'very quickly'

----X----

## 5. SYNTAX

The word-order of Nepali language is Subject – Object – Verb (SOV). A sentence of Nepali language consists of a Noun Phrase (which functions as the subject) and a Verb Phrase or Predicate Phrase. There is no sentence without a predicate. Sometimes predicate may itself stand for a sentence i.e., imperative sentence.

<i>au</i>	‘come’
<i>uThA</i>	‘stand up’
<i>basA</i>	‘sit down’
<i>tyāñā jau</i>	‘go there’
<i>ghAr ma au</i>	‘come home’
<i>(yeslai) ya bhācA</i>	‘break it’

In these sentences, the subject is always in second person which is understood in the sentence. Predicate phrase in turn may consist of a noun phrase or verb phrase or both.

Broadly speaking the surface structure of a Nepali sentence can be described as follows: (Ad sentential) + subject + (circumstantial) + complement- (if any) + main verb (+ operator) + aux. -fin.

*sAkk- e + ma + bholi + ghAr + pug -i- sAk-e-k-o-hu-n-ch-u*  
(perhaps) (I) (tomorrow)(home)(reach-have-done)

‘Perhaps I will have reached home tomorrow’.

### Basic Structure Types

As per the collected data the following are the structural types in Nepali

1. subj. + predicate + complement + verb copula

*ram + mero+ bhai + ho*  
(Ram) + (my) + (brother) + (is)  
‘Ram is my brother’

2. subj. + adverbial + complement + verb-intransitive

*ma+ ghAr + pug -chu*  
I + home + reach  
‘I reach home’

3. subj. + verb -intransitive

*manis + mAr -cha*

man + dies

‘Man dies’

4. subj. + object –complement + verb –transitive

*ramle + bhat + kha –n-cha*

Ram + rice(cooked) + eats

‘Ram eats rice’

5. subj. + object - complement + predicative- complement + verb-transitive

*janAtale + ram -lai + neta + cun – e*

people + Ram + leader + chose

‘People chose Ram as leader’

6. subj. + verb – intransitive

*u + fans -cha*

he +laughs

‘He laughs’

*ma + ( ghAr) + pug -chu*

I + (home) + reach

‘I reach home’

## 5.1 TYPES OF PHRASES

A phrase is a group of words giving an incomplete meaning. It does not have a subject or predicate. They are

1. Noun Phrase

2. Verb Phrase

### 5.1.1 NOUN PHRASE

A noun phrase may consist of a noun alone or noun followed by attribute (one or more).

*Thulo kitab*

big book

‘the big book’

*ramro gāu*

good village

‘the good village’

If a numeral is required to be added, it is added before the adjective (followed by classifier or the plural marker)

*duiwaTa naramro gāu* 'two bad village'  
 two bad village  
*tinjanA keTi hAru* 'three girls'  
 three girls+pl

Moreover, if a plural marker is added to the noun, it is added to the whole noun phrase.

*yo keTo* > *ye keTo+ hAru* 'boys' / 'these boys'  
 these boy + pl.

*tyo ghar* > *ti ghAr + hAru* 'houses' / 'those houses'  
 those house + pl

*tin+ janA keTi (chokri)+ hAru* 'three girls'  
 three +classifier girl + pl.

If a noun is modified by a quantifier, the quantifier is used before the noun.

*kati paisa* 'some money'  
 some money

*kati nokur* 'some servant'  
 some servant

Hence, plural marker and quantifier are in non-contrastive distribution. They do not occur together with the noun. If the numerical attribute and qualifying attribute of a noun occur together then the numerical attribute always appears at the beginning.

*ekwaTa Thulo thunce* 'a big basket'  
 a big basket

*ekwaTa ramro gāu* 'a beautiful village'  
 one beautiful village

*duiwaTa naramro gāu+ hAru* 'two bad villages'  
 two bad village+pl

*duiwaTa sanu koTha+ hAru* 'two small rooms'  
 two small room + pl



### 5.1.2 ATTRIBUTIVE NOUN PHRASE

The attributive noun phrase consists of a head noun preceded by one or more attribute(s). When the head noun follows attributes, the preceded unit can be an adjective, a numeral, a quantifier or demonstrative etc. The examples are:

#### Adjectival Noun Phrase

<i>ramro keTo</i> good boy	‘good boy’	<i>ramro keTa+ñAru</i> good boy pl	‘the good boys’
<i>ramri keTi</i> good girl	‘good girl’	<i>ramri keTi+ñAru</i> good girl pl	‘the good girls’
<i>Thulo kitab</i> big book	‘big book’	<i>Thulo kitab+ñAru</i> big book + pl	‘big books’

#### Numerical Noun Phrase

<i>ekwaTa biralu</i> one cat	‘one cat’	<i>duiwaTa biralu</i> two cats	‘two cats’
<i>ekwaTa biralu</i> one cat	‘one cat’	<i>tinwaTa biralu</i> three three-s	‘three cats’

#### Demonstrative Noun Phrase

<i>yo manche</i> this man	‘this man’	<i>ti manche+ñAru</i> these man + pl.	‘these men’
<i>tyo manche</i> that man	‘that man’	<i>ti manche+ñAru</i> those man + pl.	‘those men’

#### Definitive Noun Phrase

<i>gai</i> cow	‘the cow’	<i>gai+ñAru</i> cow + pl.	‘the cows’
<i>goru</i> bull	‘the bull’	<i>goru+ñAru</i> bull + pl	‘the bulls’
<i>kitab</i> book	‘the book’	<i>kitab+ñAru</i> book + pl	‘the books’

Attributive noun phrase in which the attribute precedes the head noun is always a genitive phrase.

<i>ghAr</i>	‘house’
<i>timro ghAr</i>	‘your house’
<i>aphnu ghAr</i>	‘my house’
<i>usko ghAr</i>	‘his house’
<i>uski ghAr</i>	‘her house’
<i>uniĥAruko ghArĥAru</i>	‘their houses’

<i>ye mero pācwaTa kitab+ĥAru</i>	‘My these five books’
these my five book + pl	
<i>usko lamo ghAr</i>	‘His large house’
his large house	

### 5.1.3 CO- ORDINATE NOUN PHRASE

A co-ordinate noun phrase consists of two or more nouns or noun phrases which are linked by a co-ordinating connective. The connective may either be a conjunctive i.e. /*ani*/ ‘and’ /*tara*/ ‘but’ /*bhane*/ ‘if-then’

<i>yaĥā ekwaTa biralu ani ekwaTa kukur cha</i>	‘Here is a cat and dog’
here one cat and one dog is	

<i>ghAr jau ani pharkera au</i>	‘Go home and come back’
home to go and come back	

<i>tyo ĥai na tara yo ĥo</i>	‘Not that one but this’
that is not but this is	

<i>uniĥArulai caĥin daina bhane malai deu</i>	‘If they do not want give it to me’
they want do not if – then to me give	

### 5.1.4 PREDICATE PHRASE/ VERB PHRASE

A predicate phrase is a combination of a verb (which is its nucleus) in inflected forms and adverbial attributives. These elements can be tense marker, mood marker, aspect marker and other modifier like ‘may’, ‘must’, ‘ought’ to etc.

<i>bari ma dhan ropa</i> the field in paddy sow	‘Sow the paddy in the field’
<i>u tyāḥa ubbinche</i> she there stands	‘She stands there’
<i>maile ekwaṬa āp khaidiye (chau)</i> I a mango have eaten	‘I have eaten a mango’
<i>u kam garne caina</i> he work will do not	‘He will not work’
<i>nani pardai thiyo</i> child read-ing was	‘The child was reading’
<i>nani pareko thiye na</i> child reading was not	‘The child was not reading’
<i>sapḥagarera sabdaḥAru lekhO</i> neatly words write	‘Write the words neatly’
<i>bistarai bolnu</i> slowly speak	‘Speak slowly’

## 5.2 CLAUSE

A clause consists of a group of words that forms part of a sentence and has a subject and predicate of its own. Clause belongs to two types – Main clause and Sub-ordinate clause

### 5.2.1 MAIN CLAUSE

A main clause is one which is independent and can stand by itself.

*u tyāḥa thiyo tara turantai gayi*  
she there was but soon went away

‘She was there but went away soon’

*timiḥAru tyāḥa bhayera pani cupcap basyo*  
you (pl.) there were yet quiet kept

‘You were there yet you kept quiet’

In the sentences */u turantai gayi/* ‘she went soon’ and */timiḥAru cupcap basya/* ‘you (pl.) kept quiet’ are the main clause respectively and */tyaḥā thyo tara/* ‘he was there but’ and */tyaḥā bhayera pani/* ‘(you) there were yet’ are subordinate clauses respectively.

### 5.2.2 SUBORDINATE CLAUSE

Subordinate clause depends on the main clause to make its sense meaningful.

*yadi ma jati bhaye bholi aunechu*  
 if I well be tomorrow will come  
 ‘If I am well I will come tomorrow’

In the sentence */yadi ma jati bhaye/* ‘If I am well then’ is the subordinate clause as it depends on the main clause */(ma) bholi aunechu/* ‘I will come tomorrow’.

### 5.2.3 CO-ORDINATE CLAUSE

In Nepali co-ordinate clauses do not depend upon each other. They are independent. These co-ordinate clauses are connected by conjunctions like */ani/*, */tara/*

*mero bhaiḥAru ani bainiḥAru ghAr ma chan*  
 my elder brothers and elder sisters the house in are  
 ‘My elder brothers and sisters are in the house’

*hamiḥAru janu parthyo tara ḥami gaye nau*  
 we had to go but we go did not  
 ‘We had to go but we did not go’

*mero khuTTa cipliyo ani ma muni laDē*  
 my foot is slipped and I down fell  
 ‘My foot is slipped and I fell down’

Where */ani/*, */tara/* respectively have co-ordinated two separate clauses of the respective sentences.

## 5.1 DESCRIPTION OF PATTERNS OF SENTENCES

A sentence is generally defined as a word or set of words by a pause revealing an intelligible purpose. Sentences of Nepali can be classified into different types on two grounds:

1. According to their function and 2. According to their structure.

According to the functions of sentences, there are six patterns of sentences realized in Nepali language. They are the following:

1. Declarative
2. Interrogative
3. Imperative
4. Negative
5. Causative
6. Co-ordination

### **Declarative Sentences**

It is a simple sentence which has one subject and one predicate. Example

<i>usle</i>	<i>kitab</i>	<i>paDyo</i>	
he	book	reads	‘He reads a book’

<i>ma</i>	<i>yahã</i>	<i>aye</i>	
I	here	come	‘I come here’

### **Interrogative Sentences**

In Nepali language, there are two types of interrogative sentences. One is yes/no questions and the other is ‘Wh’ type question sentence. Examples are given below:

#### **Non-Wh Question Type**

This type of interrogative sentence is indicated by changing the intonation of the sentence without use of any interrogative particle.

<i>timro baini ho?</i>	
your sister is	‘Is she your sister?’

<i>yasto kam funa sakcha?</i>	
this work possible	‘Is this work possible?/ Is this work impossible?’

### Wh - Question Type

This type of sentence is formed by the addition of the interrogative particles in the sentences which generally precede the verbs.

*timro nam ke ho?* 'What is your name?'  
your name what is

*timro nani hAru ka hā chan?* 'Where are your children?'  
your child+pl. where are

### Imperative Sentence

Imperative sentence involves only the second person where the subject or the doer is understood. The verb alone may indicate the Imperative mood.

*timro chorilai bolau* 'Call your daughter'  
your daughter call

*mero ghAr ma au* 'Come to my house'  
my house to come

### Negative Sentence

Nepali verbs being added with the negative marker /a-/ and /na/ help in the formation of the negative sentences.

*yo asambhab ho* 'This is impossible (not possible)'  
this not+possible is

*ma ajo aune chui na* 'I am not coming today'  
I today come am+not

*u kam gardai na* 'He does not work'  
he work does+not

### Causative Sentences

Action pertaining to the subject and the indirect object is expressed through the causative sentences. The causative verb in the sentence constitutes the verb phrase.

*ma tyo keTalai miThai khana dinchu* 'I make the boy to eat sweet'  
I the boy+to sweet to eat make

*maile ghoDolai kudnu lage* 'I have made the horse to run'  
I horse to run have made

### Co-ordination Sentences

Co-ordination is a symmetrical relationship between the clauses and is independent one in meaning. The co-ordinating connectives are /*ani*/ 'and', /*tara*/ 'but' for conjunction and disjunction respectively. These bring about a co-ordinating relationship among two or more noun phrases or two or more independent clauses.

*u hījo tyā hūnuparne tara bimar rayccha*  
she yesterday there would have been but sick fell  
'She would have been there yesterday but she fell sick'

*u muni sute ani paDe*  
he down was lying and reading  
'He was lying down and reading'

## 5.2 DESCRIPTION OF TYPES OF SENTENCES

In Nepali, the sentences are classified into the following groups according to their respective structures.

- Simple Sentence
- Complex Sentence
- Compound Sentence

### Simple Sentence

A simple sentence is one which has only one subject and one predicate. In Nepali language, sentences are of subject-object-verb pattern.

*usle kitab paryo* 'He reads a book'  
he book reads

*ma yahā aye* 'I come here'  
I here come

*u kam garne caina* 'He will not work'  
he work do will not

*nanile uslai dekhyo* 'The child sees him'  
child him sees

### Complex Sentence

Complex sentence consists of a simple sentence, which constitutes the principle or the main clause of the sentence, and one or more subordinate clauses.

*yadi ghoDañAruko pakheta bhaye tyoñAru urne thiyo*  
if horses wings had they flown would have

'If horses had wings they would have flown'  
*yadi ma jati bhaye bholi aunechu*  
If I well be tomorrow will come

'If I am well I will come tomorrow'

### Compound Sentence

Two or more simple sentences constitute a Compound sentence. Each part of a compound sentence contains a subject and a predicate and thus constituting a separate clause. The two simple sentences in a compound sentence may be juxtaposed. In Nepali, these are connected with /*ani*/ 'and' and /*tara*/ 'but' etc which may remain understood as well. The process of conjoining may take place both in the nominal and verbal phrases or the coordinated sentences.

*kati purano cha ani kati naya cha*  
some old are and some new are  
'Some are new and some are old'

*tyo keTiñAru lai janu parthyo tara tiniñAru gaenan.*  
Those ladies to go had but they did not go  
'Those ladies had to go but they did not go'

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TEXT(Sikkim)

NEPALI

*kalo pothi kagle kasari kalo saplai mar-yo*  
Black hen crow how black snake killed  
“How the crow-hen killed the black snake”

*barko rukh phijiyeko aharu madhyama ekwaTa haMgama ek joDa*  
banyan tree spreaded next midday one branches one pair  
*kag basnegaryo .*  
crow lived

“Among the spreading branches of banyan tree lived a crow and his wife.”

*uniharuko gurma carwaTa sasana anDaharu thiye jaslai uniharule*  
their next four small eggs as such their  
*raksha garne garthe.*  
guarded doing

“In the nest were four little eggs, which the parents guarded with great care.”

*tyo rukhma ekwaTa kalo sap pani basne garthyo jo*  
that tree+in one black snake also lived in  
*saNga kagaharu Daraune garthe .*  
which crows fear does

“In a hollow of that tree-trunk lives a black snake which the crows feared greatly.”

*yadi yes palTa pani tyo kalo saple hamro anDa khayo bhane*  
If this time also that black snake our egg eat up said  
*ma yo rukhma basdainau hamiharu aphnu gur arunai tyāha banaunu+*  
*parcha*  
I this tree can't sit we self nest somewhere there make it

*pothi kagle aphnu patilai bhanin.*  
hen crow self husband said.

“If the black snake eats up my eggs this time also, I will refuse to live in this tree any longer. We must build our nest somewhere else”, said the other bird to her husband.

*hami yafā dherai samai dekhi basdai ayeka chau. ma mero ghArlai coreDa*  
We here long time to lived come have I my home desert

*kafi auru thaju janekura samjana sakdina kagle bhane.*  
elsewhere to live go to bear can't the crow said

“We have lived here for a long time, I can't bear to desert my home and go to live elsewhere”, said the female crow.

*jaba tinihAru bat gardai thiye unihArule aphnu muni sēkgareko awaj*  
while they talking were they them below hissing sound

*sune .*  
heard

“While they were talking, they heard a hissing sound just below them.”

*unihArulai thaha thiyo tesko matlap ke thiyo .*  
they knew was that meant what was

“They knew what the sound meant.”

*unihAru asafaya bhanira aphnu anDafAru jogaune prayas garnulage.*  
they helpless (said) self egg+pl protect try do to

“They sat helplessly in their nest trying to protect their eggs.”

*tyo kalo sap ghasrera mathi gurko ceu samma ipuge*  
that black snake crept high nest to near reached

“The black snake crept higher and closer to the nest.”

*ani kag haruko ceu+ma jorle sēk gario jasle-garda*  
and crow to their close loudly hiss does by

*kaghAru dharle urio.*  
the crows terror flew

“Then with a loud hiss the snake tried to strike at the birds. The birds flew away in terror.”

*tes pachi ek ek gardai kalo saple anDañAru nilna lagyo*  
that after one one by black the snake eggs swallow

“One by one, the black snake swallowed all the eggs.”

*aphnu gur rittai bhaiko mañasus bhaeta pani ti joDa kag aphnu*  
self nest empty would knowing well also that pair crows self  
*gurma pharkiye.*  
nests waiting

“The parents came back sadly to their nest knowing well that they would find it empty.”

*yo fatiyaru saplai khattam garne tarika maile abhasya*  
this murderous snake destroy find way I must  
*khøjnu parne cha, bhake kagle bhane bhayera patnile bhanin.*  
way will do cock crow said through wife said

The crow said, “I must find a way to destroy this murderous snake.”

*tapai kasari usko samnagarna saknoñuncha usko dāth darlagdo cha*  
You how his hiss can his sting deadly is

“How can you ever fight him? His sting is so deadly,” said his wife in despair.

*meri priye timi cinta nagara mero ek janA sathi cha jasle*  
my dear you worry don't my a friend got who

*chai jastai bhisalu saplaipani sajilei khattam garna sakcha*  
is most poisonous snake of easily destroy to can

*kagle bhane ani pachi u arko rukh bhaetira urera gayo*  
crow said and off he another tree from to flew

*jañā usko priye mitra siyal basdathio.*  
which his dear friend the jackel lived.

“Don't worry, my dear, I've got a friend who is cunning enough to destroy the most poisonous snakes,” said the crow, “and off he flew to another tree under which lived his dear friend, the jackal.”

*saple kaglofiAru anDa sabai khayo bhaneko sunera siyalle bhanyo*  
snake crows eggs all eaten heard the jackel said

*mero sathi, ja lobhi तथा nisThur funcha usko*  
My friend which greedy cruel are his

*antya jaileu pani naramro funcha Daraunu pardaina*  
end always bad meet fear leave+no

*tesko anta+gOrnu.*  
him end+do

“When the jackal heard how the snake always ate up the eggs,” he said, “My friend, those who are cruel and greedy always meet with a bad end, please don’t have fear.”

*maile aghi baTTai ekwaTa yojana socisakeko chu.*  
I already a plan thought + have

“I’ve already thought of a plan to destroy him”.

*O tyo ke ho? malai bhanufhos kage bhanyo.*  
Oh it what is me tell the crow said

“Oh, do tell me what it is”, said the crow.

*tes-pachi tyo saplai khattam garna ka lagi usle ke gOrnu parcha*  
then that snake destroy to should do he what do+will

*siyalle bistarai aphnu safilai bhāMyo.*  
jackal slowly his friend whispered

“So the jackal whispered to his friend what he should do to destroy the snake.”

*kag aphnu yojana batanuko lagi aphnu patni bhayetira uriyo.*  
crow his the plan told about his wife back flew

“The crow flew back to his wife and told her about the plan.

*yo khatarnak pani cha ani fāmi saudhan pani rahanuparcha ,*  
it risky rather is and we careful to be (will)

*kagle*      *aphnu patnilai*      *bhanyo*  
the crow      self      wife      said.

“It is rather risky,” said the crow. “We’ll have to be very careful.”

*mero anDalai bacaunuko nimti kehipani*      *garna tayar chu.*      *thi*  
my      eggs      save to      anything      do      ready will      the

*pothi kagle sahaspurbhak bhanin.*  
mother bird      bravely      said.

“I’ll do anything to save my eggs,” said the mother bird bravely.

*tes pachi tinihAru*      *aphnu des*      *ko*      *raj mafal*      *bhaiyetira*  
So      off      they      their      the country      of      king palace      towards

*urio.*  
flew

“So off they flew towards the palace of the king of the country.”

*raj mafal*      *unihAru*      *baseku rukh*      *dekhi*      *teti*      *Tara thiana.*  
palace      they      lived      the tree      from      was      far      not

“The palace was not far from the tree they lived.”

*unihAru*      *raj mafalko*      *bagaichako*      *awhajik*      *Thulo pokhari*      *Thaïma*  
they      palace      in the garden      approached      big      a pond      place  
*pugyo*      *jahã*      *rajsi*      *chorimanchehAru*      *nuhai*      *rafeko thiye.*  
reached      there      royal      ladies      bath      taking

“They approached a big pond in the palace garden where they saw the royal ladies having a bath.”

*tinihArule*      *aphnu sunko har*      *motiko har*      *ani*      *aru*      *gahana hAru*      *pokhariko*  
they      their      golden chain      pearls chain      and      other      jewelries      pond

*kinarma*      *rakheka*      *thiye.*  
edge      laid      had

“They had laid their golden chains, pearl necklaces and other jewelries on the edge of the pond”.

*pothi kag urera tala-jhari ekwaTa sunko far aphnu cuco*  
 mother bird flew down a gold chain her beak

*uThai bistarai aphnu basne rukh bhaitira uranalagyo.*  
 picked up slowly her lived the tree towards flying off

“The mother bird flew down, picked up a gold chain in her beak and started flying slowly towards the tree in which she lived.”

*jaba mafalka senofArule sunko far liyera kaglai sakdo khedauna lage.*  
 when palace guards gold chain with the crow end chased

“When the palace guards saw the bird flying off with the gold chain, they took up their clubs and chased the bird.”

*tiniArule dekhe kagle sunko chen ekwaTa rukh dulama khasalei .*  
 they saw bird gold chain a tree holes dropped

“They saw that the bird dropped the gold chain inside the hole of a tree.”

*ek janA sena tyo cen lina bhani rukhma cariyo .*  
 one of the guards that chain get tree climbed up

“One of the guards climbed up the tree to get the chain.”

*jasai usle tyo far lina dulo bhitra fath faliyo*  
 as he that the chain get the hole inside hand put

*usle ekwaTa sap tyāfa barirafeko dekhe tespachi aphnu*  
 he a snake here curled up saw then his

*laTile ekhaipaltama teslai maryo .*  
 club one that killed



“As he put his hand inside the hole to get the chain, he saw a black snake curled up and he gave one hard stroke with his club and he killed the snake.”

*ani tiyonai kalo sapko anta thiyo .*  
and that black snake end was

“And that was the end of the black snake.”

*tes pachi tyo kagka tesai rukhma sadako+nimti hñasi khusile*  
afterwards that crow hen that in the tree forever happy

*basnu+thale tes pachi unihñAruka dherainai ciMnañAru pani bhaye*  
lived afterwards their many little baby crows had.

“The crow and the crow hen lived in that tree happily afterwards and they had many little baby crows.”

----X----

### **CHAPTER III**

#### **COMPARATIVE STUDY OF NEPALI IN SIKKIM, WEST BENGAL AND HIMACHAL PRADESH**

**KAKALI MUKHERJEE**

Nepali has been studied in Sikkim, West Bengal and Himachal Pradesh following Sir George Abraham Grierson's survey result where Nepali has been shown as located in the sub-Himalayan hills extending from Bhadrawahi to Eastern part of Nepal. Accordingly, it is an opportunity to have a glimpse over the three varieties of Nepali in single Volume.

Thus, the single language, that is Nepali has been studied in three different states as well as in three diverse environments. When in Sikkim it is spoken amidst a good number of Tibeto-Burman languages in West Bengal and Himachal Pradesh it is spoken being surrounded by Indo-Aryan languages primarily and partly by Tibeto-Burman languages.

Accordingly, the present chapter humbly attempts to depict the comparison of three varieties of Nepali in respect of broad phonological, morphological and syntactical features. Only the grammatical item with supporting grammatical feature has been presented. The example of particular item can be compared with the main description of Nepali of Sikkim state and with the description of Nepali of West Bengal and Himachal Pradesh, appended in the Volume, presented in the Volume for the purpose.

## III.1. PHONOLOGY

### III.1.1 PHONEMIC INVENTORY

#### III.1.1.1. SEGMENTAL PHONEMES

##### VOWELS

	NEPALI IN SIKKIM	NEPALI IN WEST BENGAL	NEPALI IN HIMACHAL PRADESH
High Front	<i>i</i>	<i>i</i>	<i>i</i>
Mid Front	<i>e</i>	<i>e</i>	<i>e</i>
Lower Mid Front	-	-	<i>E</i>
Central	<i>A</i>	<i>A</i>	<i>A</i>
Low Central	<i>a</i>	<i>a</i>	<i>a</i>
Low Mid Back	<i>O</i>	-	-
Mid Back	<i>o</i>	<i>o</i>	<i>o</i>
High Back	<i>u</i>	<i>u</i>	<i>u</i>
<b>Total Vowels</b>	<b>7</b> <i>(cf. 2.1.1)</i>	<b>6</b> <i>(cf. 2.1.1)</i>	<b>7</b> <i>(cf.2.1)</i>

##### CONSONANTS

		NEPALI IN SIKKIM		NEPALI IN WEST BENGAL		NEPALI IN HIMACHAL PRADESH	
		VI.	Vd.	VI.	Vd.	VI.	Vd.
Bilabial Stops	Unasp.	<i>p</i>	<i>b</i>	<i>p</i>	<i>b</i>	<i>p</i>	<i>b</i>
	Asp.	<i>ph</i>	<i>bh</i>	<i>ph</i>	<i>bh</i>	<i>ph</i>	<i>bh</i>
Dental Stops	Unasp.	<i>t</i>	<i>d</i>	<i>t</i>	<i>d</i>	<i>t</i>	<i>d</i>
	Asp.	<i>th</i>	<i>dh</i>	<i>th</i>	<i>dh</i>	<i>th</i>	<i>dh</i>
Retroflex Stops	Unasp.	<i>T</i>	<i>D</i>	<i>T</i>	<i>D</i>	<i>T</i>	<i>D</i>
	Asp.	<i>Th</i>	<i>Dh</i>	<i>Th</i>	<i>Dh</i>	<i>Th</i>	<i>Dh</i>
Palatal Stops	Unasp.	<i>c</i>	<i>j</i>	<i>c</i>	<i>j</i>	<i>c</i>	<i>j</i>
	Asp.	<i>ch</i>	<i>jh</i>	<i>ch</i>	<i>jh</i>	<i>ch</i>	<i>jh</i>
Velar Stops	Unasp.	<i>k</i>	<i>g</i>	<i>k</i>	<i>g</i>	<i>k</i>	<i>g</i>
	Asp.	<i>kh</i>	<i>gh</i>	<i>kh</i>	<i>gh</i>	<i>kh</i>	<i>gh</i>
Bilabial Nasal	Unasp.		<i>m</i>		<i>m</i>		<i>m</i>
	Asp.				<i>mh</i>		
Dental Nasal	Unasp.		<i>n</i>		<i>n</i>		<i>n</i>
	Asp.				<i>nh</i>		
Retroflex Nasal	Unasp.						<i>N</i>
	Asp.						
Velar Nasal	Unasp.		<i>M</i>		<i>M</i>		<i>M</i>
	Asp.						
Dental Fricative		<i>s</i>		<i>s</i>		<i>s</i>	
Palatal Fricative		<i>S'</i>					
Glottal Fricative			<i>fi</i>		<i>fi</i>	<i>h</i>	
Dental Lateral			<i>l</i>		<i>l</i>		<i>l</i>
Retroflex Lateral							<i>L</i>
Dental Trill			<i>r</i>		<i>r</i>		<i>r</i>
Retroflex Tap/Flap							<i>R</i>

Semivowel / Bilabial Approximants		w	w	w
Semivowel/Palatal Approximants		y	y	y
<b>Total Consonants</b>		<b>30</b> <i>(cf. 2.1.1)</i>	<b>31</b> <i>(cf. 2.1.1)</i>	<b>32</b> <i>(cf.2.1)</i>

### III.1.1.2. SUPRASEGMENTAL PHONEMES

	NEPALI IN SIKKIM	NEPALI IN WEST BENGAL	NEPALI IN HIMACHAL PRADESH
<b>NASALIZATION</b>	Initial-Medial-Final <i>/āTa/</i> ‘grass’ <i>/kōThi/</i> ‘bud’ <i>/kañi/</i> ‘somewhere’ etc.  <i>(cf. 2.1.2)</i>	Initial-Medial-Final <i>/ūTh/</i> ‘camel’ <i>/bās/</i> ‘bamboo’ <i>/hē/</i> ‘exclamation of’ surprise’ etc.  <i>(cf. 2.1.2)</i>	Initial-Medial-Final <i>/iT/</i> ‘bricks’ <i>/kōThi/</i> ‘bud’ <i>/bayē/</i> ‘left’ etc.  <i>(cf.2.2)</i>

### III.1.1.3. CLUSTERS

	NEPALI IN SIKKIM	NEPALI IN WEST BENGAL	NEPALI IN HIMACHAL PRADESH
<b>VOWELS</b>	<b>Initial</b> (scanty occurrence) <i>/ai/- /aimai/</i> ‘old woman’ <i>/au/- /aurat/</i> ‘woman’ etc.	<b>Initial</b> (scanty occurrence) <i>/Ae/- /Aena/</i> ‘looking glass’ etc.	<b>Initial</b> (scanty occurrence) <i>/ae/- /aerAni/</i> ‘ear ring’ etc.
	<b>Medial</b> (narrow occurrence) <i>/-ui/- /buigal/</i> ‘attic’ <i>/-ou/- /louro/</i> ‘cratch’ etc.	<b>Medial</b> (medium occurrence) <i>/-Ai/- /bAni/:/bAhini/</i> ‘younger sister’ <i>/-ue/- /kueko/: /kuheko/</i> ‘rotten’ etc.	<b>Medial</b> (major occurrence) <i>/-ei/- /keih/</i> ‘someone’ <i>/-ia/- /biana/</i> ‘morning’ etc.
	<b>Final</b> (narrow occurrence) <i>/-eu/- /leu/</i> ‘moss’ <i>/-io/- /gulio/</i> ‘sweet’ etc.	<b>Final</b> (major occurrence) <i>/Au/- /bAu/</i> ‘bride’ <i>/ua/- /bua/</i> ‘grandfather’ etc.	<b>Final</b> (medium occurrence) <i>/-au/- /sau/</i> ‘merchant’ <i>/-ei/- /kei/</i> ‘something’ etc.
	<b>CONSONANTS</b>	<b>Initial</b> (medium occurrence) <i>/sl/- /sleT/</i> ‘slate’ <i>/ty/- /tyarnu/</i> ‘bridal’ etc.	<b>Initial</b> (medium occurrence) <i>/sth/- /sthan/</i> ‘place’ <i>/str/- /stri/</i> ‘woman’ etc.
<b>Medial</b> (major occurrence) <i>/-ss/- /assino/</i> ‘hailstone’ <i>/-Mg/- /DhuMga/</i> ‘stone’ etc.		<b>Medial</b> (major occurrence) <i>/-mr/- /timro/</i> ‘your’ <i>/-rp/- /sArpo/</i> ‘snake’ etc.	<b>Medial</b> (major occurrence) <i>/-sk/- /usko/</i> ‘his’ <i>/-mr/- /jumro/</i> ‘louse’ etc.
--  <i>(cf. 2.5)</i>		<b>Final</b> (medium occurrence) <i>/-nt/- /Ant/</i> ‘end’ <i>/-sn/- /krisn/</i> ‘Krishna’ etc.  <i>(cf. 2.4)</i>	<b>Final</b> (scanty occurrence) <i>/-nj/- /karanj/</i> ‘ornament’ <i>/-nd/- /mand/</i> ‘dull’ etc.  <i>(cf.2.5)</i>

[Both homogenous and heterogeneous clusters are available in three varieties of Nepali]

**Note:** scanty = Single occurrence in data ;  
 narrow = less than five times occurrence ;  
 medium = more than five times but less than fifteen times occurrence ;  
 major = more than fifteen times occurrence.

### III.1.1.4. SYLLABLES

	NEPALI IN SIKKIM	NEPALI IN WEST BENGAL	NEPALI IN HIMACHAL PRADESH
<b>MONOSYLLABIC</b>	v, vc, cv, cvc, ccv, cvv /u/ 'he/she' /uth/ 'rise' /ke/ 'what' /cal/ 'wave' /tyo/ 'that' /leu/ 'moss' etc.	v, vc, cv, cvc, ccv, vcc, cvcc, ccvc /u/ 'that' /ubh/ 'rise' /nu/ 'not' /ghAr/ 'house' /kyũ/ 'why' /usm/ 'worm' /kArm/ 'rituals' /pran/ 'life' etc.	v, vc, cv, cvc, ccv, vcc, cvcc /u/ 'that' /ubh/ 'rise' /nu/ 'not' /ghar/ 'house' /kyu/ 'why' /usm/ 'worm' /karm/ 'rituals' etc.
<b>DISYLLABIC (major)</b>	cv-cv, vc-cv, v-cvc, v-cv, vc-ccv, cv-cvc, cvc-cv /pa-ni/ 'water' /ān-Thi/ 'ring' /a-rak/ 'liquor' /a-jo/ 'today' /an-tra/ 'intestine' etc.	cv-cv, vc-cv, v-cvc, cv-v, cvc-cvc /hA-wa/ 'air' /Ab-ro/ 'weak' /a-kas/ 'why' /jo-i/ 'wife' /pit-tAl/ 'brass' etc.	cv-cv, vc-cv, v-cvc, cv-v, cvc-cvc /ha-wa/ 'air' /an-dho/ 'blind' /a-kas/ 'sky' /hi-u/ 'ice' /cab-bar/ 'biting prone' etc.
<b>TRI-SYLLABIC</b>	v-cv-cv, cv-cv-cv, v-cv-cvc, cvv-cv-cv, cv-cv-cvc, cvc-cv-cv, cv-cvc-cv, cvc-cv-cvc, cv-cvc-cvc /e-ga-ro/ 'eleven' /bi-ju-li/ 'lightening' /A-ghi-nAi/ 'already' /bhuĩ-ca-lo/ 'earthquake' etc.	v-cv-cv, cv-cv-cv /A-ga-Ri/ 'head' /ku-hi-ro/ 'fog' etc.	v-cv-cv, cv-cv-cv /a-ga-Ri/ 'ahead' /ku-hi-ro/ 'fog' etc.

<p><b>TETRASYLLABIC</b></p>	<p>CV-CV-CV-CV, V-CV-CV-CVC, CVC-CV-CV-CVC, CVC-CVC-CV-CV, CV-CVC-CVC-CV, CVC-CV-CV-CV</p> <p><i>/ma-ru-bhu-mi/</i> ‘desert’ <i>/o-bhi-bha-bok/</i> ‘parents’ <i>/gAr-bha-dha-rAn/</i> ‘pregnancy’ <i>/ban-dar-ga-fia/</i> ‘port’ etc. (cf. 2.6)</p>	<p>CV-CV-CV-CV</p> <p><i>/phe-ra-ki-lo/</i> ‘wide’ etc.  (cf. 2.5)</p>	<p>CV-CV-CV-CV</p> <p><i>/dha-la-ka-nu/</i> ‘leaning’ etc.  (cf.2.6)</p>
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### III.1.1.5. ALLOPHONIC VARIATION

	NEPALI IN SIKKIM	NEPALI IN WEST BENGAL	NEPALI IN HIMACHAL PRADESH
<p><b>VOWELS</b></p>	<p>--</p>	<p>1) All vowels are long in</p> <p>i) interconsonantal position. <i>[ima:n]</i> ‘honesty’ etc.</p> <p>ii) word final position in open syllables. <i>[guDe:]</i> ‘nests’ etc.</p> <p>iii) word initial position in mono-syllabic words. <i>[A:b]</i> ‘now’ etc.</p> <p>2) Elsewhere normal. <i>/AMar/</i> ‘glowing ember’ etc.</p>	<p>1) Front vowels get</p> <p>i) lowered in interconsonantal position. <i>[Ti ka]</i> ‘fix’ <i>[The pi]</i> ‘shuttle’ etc.</p> <p>ii) Elsewhere normal <i>/manche/</i> ‘man’ etc.</p> <p>2) Mid back vowel /o/ gets</p> <p>i) lowered in the initial position. <i>[OTh]</i> ‘lip’ etc.</p> <p>ii) Elsewhere normal <i>/sagaro/</i> ‘all’ etc.</p> <p>3) High back vowel /u/ becomes</p> <p>i) unrounded in interconsonantal position. <i>[dUdh]</i> ‘milk’ etc.</p> <p>ii) Elsewhere normal <i>/usko/</i> ‘his’ etc.</p>



<p><b>III.2.1.4.</b> <b>CASE</b></p>	<p><b>Nominative</b> Ø , -le <i>/nanile uslai dekhyo/</i> ‘The child sees him’ etc.</p> <p><b>Accusative</b> -lai <i>/timile malai dekhyo/</i> ‘You see me’ etc.</p> <p><b>Dative</b> -lai <i>/usle tyo manchelai ek paisa dio/</i> ‘He gave the man a rupee’ etc.</p> <p><b>Instrumental</b> -le <i>/maile/</i> ‘by me’ etc.</p> <p><b>Ablative</b> -dekhi , -baTa <i>/skul dekhi au/</i> ‘Come from the school’ etc.</p> <p><b>Genitive</b> -ra , -ro , -ko <i>/mero chora/</i> ‘my son’ <i>/usko ghAra/</i> ‘his house’ etc.</p> <p><b>Locative</b> -ma <i>/car ma bOsa/</i> ‘Sit on the ground’ etc.</p> <p><b>Sociative</b> --</p> <p><b>Benefactive</b> --</p> <p>(cf. 4.2.1.5)</p>	<p><b>Nominative</b> Ø , -le <i>/time le lekhyo/</i> ‘You write’ etc.</p> <p><b>Accusative</b> -lai <i>/timi khalalai ayo/</i> ‘You came for eating’ etc.</p> <p><b>Dative</b> -lai <i>/hami gai lai manchAũ/</i> ‘We worship the cow’ etc.</p> <p><b>Instrumental</b> -le <i>/kan le sun/</i> ‘Hear with ur ear’ etc.</p> <p><b>Ablative</b> -dekhi , -baT <i>/murkh dekhi nA Darau/</i> ‘Don’t fear from fools’ etc.</p> <p><b>Genitive</b> -ko , -ki , -ka <i>/jAnAk ki chori sita hAn/</i> ‘Janak’s daughter is Sita’ etc.</p> <p><b>Locative</b> -mā <i>/tyo ghAr mā bAschA/</i> ‘He sits in your house’ etc.</p> <p><b>Sociative</b> -sAMa <i>/hAmi sAMa au/</i> ‘Come with me’ etc.</p> <p><b>Benefactive</b> --</p> <p>(cf. 3.6)</p>	<p><b>Nominative</b> Ø , -le <i>/usle khayo/</i> ‘He ate’ etc.</p> <p><b>Accusative</b> -lAi <i>/maile gai lAi dekhe/</i> ‘I see the cow’ etc.</p> <p><b>Dative</b> -lai <i>/gurujile vidyarti hArulai pa:T paRaũ chA/</i> ‘Teacher taught lessons to the students’ etc.</p> <p><b>Instrumental</b> -le <i>/maile arile ruh kaTe/</i> ‘I cut the tree with saw’ etc.</p> <p><b>Ablative</b> -baRa / -baRo <i>/pa:t hAru rukh baRo jhareyo/</i> ‘The leaves fall from the tree’ etc.</p> <p><b>Genitive</b> -ro , -ko <i>/o mero kitab ho/</i> ‘This is my book’ etc.</p> <p><b>Locative</b> -ma <i>/kukur chouru ma kud dei cha/</i> ‘The dog runs on the ground’ etc.</p> <p><b>Sociative</b> -saMga <i>/u mo saMga baja:A ma gaye/</i> ‘She goes with me to the market’ etc.</p> <p><b>Benefactive</b> lagi <i>/gaile bachi ko lagi dad din cha/</i> ‘Cow gives milk for the calf’ etc.</p> <p>(cf.3.5)</p>
<p><b>III.2.1.5.</b> <b>POST-POSITIONS</b></p>	<p><i>agi , pachi</i> etc. <i>/kukur mero pachi ayo/</i> ‘The dog came behind me’</p> <p>(cf. 4.2.1.6)</p>	<p><i>AgARi, aghi, nAjik, pAcchi, pari</i> etc. <i>/rukh ko AgARi/</i> ‘a head of the tree’</p> <p>(cf. 3.7)</p>	<p><i>pi:che , ba:d</i> etc.</p>



<p><b>III.2.1.6 PRONOUNS</b></p> <p><b>PERSONAL PRONOUNS</b></p>	<p>i) Distinct forms for first, second and third personal pronouns.</p> <p>ii) For first and second persons the plurality is expressed by individual morpheme.</p> <p>iii) For third person plural forms are expressed by adding <i>-hAru</i> with the pronominal base.</p> <p><i>/ma/ 'I' ~ /hami/ 'we' /tã/ 'you' ~ /timi/ 'you' (pl) /u/ or /tyo/ 'he' ~ /uni hAru or tini hAru/ 'they' etc.</i></p> <p style="text-align: center;">(cf. 4.2.2)</p>	<p>i) Distinct forms for first, second and third personal pronouns.</p> <p>ii) The plural forms of first person are formed freely by individual morphemes and by adding plural marker <i>-hAru</i> with the pronominal base.</p> <p>iii) For second and third persons plural is formed exclusively by adding <i>-hAru</i>.</p> <p><i>/mã/, /hami/ 'I' ~ /hami hAru / 'we' /tã/, /timi/ 'you' ~ /timi hAru / 'you' (pl) /u/ 'he' ~ /yini hAru / 'they' etc.</i></p> <p style="text-align: center;">(cf. 3.8)</p>	<p>i) Distinct forms for first, second and third personal pronouns.</p> <p>ii) The plural forms of the pronominals are expressed by adding <i>-hAru</i>.</p> <p><i>/mã/ 'I' ~ /hami hAru/ 'we' /timi/ 'you' ~ /timihAru/ 'you' (pl) /u/ 'he/she' ~ /timihAru/ 'they' etc.</i></p> <p style="text-align: center;">(cf.3.6)</p>
<p><b>DEMONSTRATIVE PRONOUNS</b></p>	<p><b>Proximate</b> : -yo (both for human and non human) <b>Remote</b> : -tyo Plurality is expressed by adding <i>-hAru</i> in case of non-human and <i>-hAru</i> with the oblique base of yo &gt; ini and tyo &gt; uni</p> <p style="text-align: center;">(cf. 4.2.2)</p>	<p><b>Proximate</b> : -yo (both for human and non human) <b>Remote</b> : -tyo Plurality is expressed by adding <i>-hAru</i> in case of non-human and <i>-hAru</i> with the oblique base of yo &gt; ini and tyo &gt; uni</p> <p style="text-align: center;">(cf. 3.8)</p>	<p><b>Proximate</b> : -yo (both for human and non human) <b>Remote</b> : -tyo Plurality is expressed by adding <i>-hAru</i> in case of non-human and <i>-hAru</i> with the oblique base of yo &gt; ini and tyo &gt; uni</p> <p style="text-align: center;">(cf.3.6)</p>
<p><b>REFLEXIVE PRONOUNS</b></p>	<p><i>aphnu</i> which occurs with all the three personal pronominal forms.</p> <p><i>/ma aphnu/ 'myself' /timi aphnu/ 'yourself' /u aphnu/ 'himself' etc.</i></p> <p style="text-align: center;">(cf. 4.2.2)</p>	<p>i) <i>aphnu</i> which is inflected by different case markers as occurs with nominal forms.</p> <p>ii) Sometimes in case of genitive case the form is <i>aphnu~aphni~aphne</i>.</p> <p>iii) <i>aphnu</i> occurs with all the three personal pronominal forms. etc.</p> <p style="text-align: center;">(cf. 3.8)</p>	<p>The reflexive pronominal forms differ from person to person. For</p> <p><b>1<sup>st</sup> person:</b> (<i>maile</i>) <i>aphelenai</i></p> <p><b>2<sup>nd</sup> person:</b> (<i>timile</i>) <i>gAdanai</i></p> <p><b>3<sup>rd</sup> person:</b> (<i>usle</i>) <i>nai</i></p> <p><i>/maile aphelenai aphnu Amla kaTe/ 'I myself cut the finger' /usle nai rukh khaTe/ 'He himself cut the tree' etc.</i></p> <p style="text-align: center;">(cf.3.6)</p>

<p><b>RELATIVE PRONOUNS</b></p>	<p><i>jo, jun</i> in singular which take -<i>hiAru</i> for plural formation. /jo/ ‘who’ , /jun/ ‘whom’ , /jaslai/ ‘to whom’ etc.  (cf. 4.2.2)</p>	<p><i>jo, jun</i> in singular which take -<i>hiAru</i> for plural formation. /jo/ ‘who’ , /jun/ ‘whom’ /jAsslai/ ‘to whom’ etc.  (cf. 3.8)</p>	<p><i>jo</i> in singular which takes -<i>hAru</i> for plural formation. /jo/ ‘who’ etc.  (cf.3.6)</p>
<p><b>INTERROGATIVE PRONOUNS</b></p>	<p><i>ko, ke, kun</i> in singular which take -<i>hiAru</i> for plural formation. /ke/ ‘what’ , /kOslai/ ‘whom’ etc.  (cf. 4.2.2)</p>	<p><i>ko, ke, kun</i> in singular which take -<i>hiAru</i> for plural formation. /ko/ ‘who’ , /kAslai/ ‘for whom’ etc.  (cf. 3.8)</p>	<p><i>ko, ke, kun</i> in singular which take -<i>hAru</i> for plural formation. /ke/ ‘What’ etc.  (cf.3.6)</p>
<p><b>INDEFINITE PRONOUNS</b></p>	<p><i>kati, kasai</i> in singular which take -<i>hiAru</i> for plural formation. /kati macha Thulo cha kati sanu/ ‘Some fish are big, some small’ etc.  (cf. 4.2.2)</p>	<p><i>koi / kei</i> get the plural forms by reduplication. /koi/ or /kei/ ‘someone’ , ‘anyone’ etc.  (cf. 3.8)</p>	<p>--  (cf.3.6)</p>
<p><b>III.2.1.7 ADJECTIVES</b></p>	<p>i) Simple and Derived  ii) Adjective is not grammatical. But marked by gender. iii) Adjectives precede the nouns  /ramro keTo/ ‘the good boy’ /malai ajha besi cahincha/ ‘I want some more’ etc.  (cf. 4.2.3)</p>	<p>i) Simple and Derived  ii) Adjective is not grammatical. But marked by gender.  iii) Adjectives precede the nouns. /gArib manis/ ‘poor man’ /kehi bat/ ‘some talks’ etc.  (cf. 3.9)</p>	<p>i) Simple and Derived  ii) Adjective is not grammatical. But marked by gender.  iii) Adjectives precede the nouns. /sudho manis/ ‘simple man’ /thorAi pani/ ‘little water’ etc.  (cf.3.7)</p>
<p><b>III.2.1.8 NUMERALS</b></p>	<p>i) Numerical system is decimal  ii) Both cardinal and ordinal numerals are realised. /car/ ‘four’ , /dosro/ ‘second’ , /paw/ ‘quarter’ etc.  (cf. 4.2.4)</p>	<p>i) Numerical system is decimal  ii) Both cardinal and ordinal numerals are realised. /car/ ‘four’ , /dusAro~dosro/ ‘second’ , /paw/ ‘quarter’ etc.  (cf. 3.10)</p>	<p>i) Numerical system is decimal  ii) Both cardinal and ordinal numerals are realised. /car/ ‘four’ , /dusAro/ ‘second’ , /paw/ ‘quarter’ etc.  (cf.3.8)</p>

### III.2.2. VERB MORPHOLOGY

	NEPALI IN SIKKIM	NEPALI IN WEST BENGAL	NEPALI IN HIMACHAL PRADESH
<b>III.2.2.1. VERB BASES</b>	<p><b>Intransitive</b> <i>ja-</i> ‘to go’ etc.</p> <p><b>Transitive</b> <i>kha-</i> ‘to eat’ etc.</p>	<p><b>Intransitive</b> <i>bAs-</i> ‘sit’ ; <i>uTh-</i> ‘rise’ etc.</p> <p><b>Transitive</b> <i>dekh-</i> ‘see’ ; <i>kha-</i> ‘eat’ etc.</p>	<p><b>Intransitive</b> <i>nu-</i> ‘go’ ; <i>lom-</i> / <i>hi-</i> ‘walk’ etc.</p> <p><b>Transitive</b> <i>dekh-</i> ‘see’ ; <i>jo-/kha-</i> ‘eat’ etc.</p>
<b>III.2.2.2. FINITE VERB</b>			
<b>III.2.2.2.1. TENSE</b>			
<b>PRESENT TENSE</b>	<p><b>1<sup>st</sup> person(sg)</b> <i>vb- + chu</i> <i>/khan+chu/</i> ‘(I) eat’</p> <p><b>1<sup>st</sup> person(pl)</b> <i>vb- + chau</i> <i>/jan+chau/</i> ‘(We) go’</p> <p><b>2<sup>nd</sup> person(sg/pl)</b> <i>vb- + chau</i> <i>/chau/</i> ‘(you) are’</p> <p><b>3<sup>rd</sup> person(sg)</b> <i>vb- + cha / che</i> <i>/ubbin+che/</i> ‘(he/she) stands’</p> <p><b>3<sup>rd</sup> person(pl)</b> <i>vb- + chan</i> <i>/chan/</i> ‘(they) are’ Etc.</p>	<p><b>1<sup>st</sup> person(sg)</b> <i>vb- + -hũ / chũ</i> <i>/mA hũ/</i> or <i>/mA chũ/</i> ‘I am’</p> <p><b>1<sup>st</sup> person(pl)</b> <i>vb- + -hAõ~chAõ</i> <i>/hami hAõ~chAõ/</i> ‘We are’</p> <p><b>2<sup>nd</sup> person(sg/pl)</b> <i>vb- + -hAo~chAo</i> <i>/timi hAo~chAo/</i> ‘You are’</p> <p><b>3<sup>rd</sup> person(sg/pl)</b> <i>vb- + chA / che</i> <i>/u chA/</i> ‘He is’ <i>/u che/</i> ‘She is’ etc.</p>	<p><i>vb- + -e / -chu</i> (same for all persons and numbers)</p> <p><i>/her+ chu/</i> ‘(I) see’ Etc.</p>
<b>PAST TENSE</b>	<p><b>1<sup>st</sup> person(sg)</b> <i>vb- + -e/-ye</i> <i>/ga+ye/</i> ‘(I) went’</p> <p><b>1<sup>st</sup> person(pl)</b> <i>vb- + -e/-ye</i> <i>/ae/</i> ‘(we) went’</p> <p><b>2<sup>nd</sup> person(sg/pl)</b> <i>vb- + -you</i> <i>/ga+you/</i> ‘(you) went’</p> <p><b>3<sup>rd</sup> person(sg/pl)</b> <i>vb- + -yo</i> <i>/ga+yo/</i> ‘(he/she) went’ etc.</p>	<p><b>1<sup>st</sup> person(sg)</b> <i>vb- + -yẽ / -ẽ</i> <i>/thiyẽ/</i> ‘(I) was’</p> <p><b>1<sup>st</sup> person(pl)</b> <i>vb- + -yAõ</i> <i>/thiyAõ/</i> ‘(We) were’</p> <p><b>2<sup>nd</sup> person(sg/pl)</b> <i>vb- + -yAo</i> <i>/thiyAo/</i> ‘You(pl) were’</p> <p><b>3<sup>rd</sup> person(sg/pl)</b> <i>vb- + -yo / -thiyi</i> <i>/thiyi/</i> ‘(He) was’</p> <p><b>3<sup>rd</sup> person(hon)</b> <i>vb- + -iye</i> etc.</p>	<p><i>vb- + -e</i> (same for all persons and numbers)</p> <p><i>/khaye/</i> ‘(I) ate’ etc.</p>

<p><b>FUTURE TENSE</b></p>	<p><b>1<sup>st</sup> person(sg)</b>  <i>vb- + -na + (sak) chu</i>  <i>/au+na sakchu/</i> ‘(I) shall come’</p> <p><b>1<sup>st</sup> person(pl)</b>  <i>vb- + -n + (sak) chau</i>  <i>vb- + -n</i>  <i>/ja+n sakchau/</i> ‘(We) shall go’</p> <p><b>2<sup>nd</sup> person(sg/pl)</b>  <i>vb- + -na + (sak) chau</i>  <i>/ja+na sakchau/</i> ‘(You) will go’</p> <p><b>3<sup>rd</sup> person(sg)</b>  <i>vb- + -na + (sak) cha</i>  <i>/ja+na sakcha/</i> ‘(He) will go’</p> <p><b>3<sup>rd</sup> person(pl)</b>  <i>vb- + -ne + (sak) chan</i>  <i>/sodh+ne sakchan/</i>  ‘(They) will ask’  etc.</p> <p>(cf. 4.3.1.1)</p>	<p><b>1<sup>st</sup> person(sg)</b>  <i>vb- + -ne chu</i>  <i>/hunechu/</i> ‘(I) shall be there’</p> <p><b>1<sup>st</sup> person(pl)</b>  <i>vb- + -ne chAō</i>  <i>/hune chAō/</i> ‘(We) shall be’</p> <p><b>2<sup>nd</sup> person(sg/pl)</b>  <i>vb- + -ne chAo</i>  <i>/hune chAo/</i> ‘(You) will be’</p> <p><b>3<sup>rd</sup> person(sg)</b>  <i>vb- + -ne chA</i>  <i>/hune chA/</i> ‘(He) will be’</p> <p><b>3<sup>rd</sup> person(pl)</b>  <i>vb- + -ne chAu</i>  <i>/hune chAu/</i> ‘(They) will be’ etc.</p> <p>(cf. 3.12.7)</p>	<p><i>vb- + -chu</i>  (same for all persons and numbers)</p> <p><i>/khan chu/</i> ‘(I) will eat’  etc.</p> <p>(cf.3.9.1.1)</p>
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III.2.2.2.2. ASPECT			
PRESENT HABITUAL	<p><b>1<sup>st</sup> person</b> <i>vb + chu</i> <i>/uTh chu/</i> ‘(I) get up’</p> <p><b>2<sup>nd</sup> person</b> <i>vb + chau</i> <i>/bas chau/</i> ‘(You) live’</p> <p><b>3<sup>rd</sup> person</b> <i>vb + cha</i> <i>/mar cha/</i> ‘(He) kills’ etc.</p>	--	--
PAST HABITUAL	<p><b>1<sup>st</sup> person</b> <i>vb- + -nu + vb- + -the /</i> <i>vb- + -nuko(lagi) + vb-</i> <i>+ -the</i> <i>/bet+nu gar+the/</i> ‘(I) used to meet’ etc.</p>	--	--
PRESENT DURATIVE	<p><b>1<sup>st</sup> person(sg)</b> <i>vb- + -dai + chu</i> <i>/par+dai+chu/</i> ‘(I) am reading’</p> <p><b>1<sup>st</sup> Person(pl)</b> <i>vb- + dai + chau</i> <i>/kha+dai+chau/</i> ‘(We) are eating’</p> <p><b>2<sup>nd</sup> person</b> <i>vb- + -dai + chau</i> <i>/kha+dai+chau/</i> ‘(You) are eating’</p> <p><b>3<sup>rd</sup> person</b> <i>vb- + -dai + cha</i> <i>/lekh+dai+cha/</i> ‘(He) is writing’ etc.</p>	<p><b>1<sup>st</sup> person(sg)</b> <i>vb- + -dAi + chũ</i> <i>/ja+dAi chũ/</i> ‘(I) am going’</p> <p><b>1<sup>st</sup> Person(pl)</b> <i>vb- + -dAi + chAõ</i> <i>/ja+dAi chAõ/</i> ‘(We) are going’</p> <p><b>2<sup>nd</sup> person</b> <i>vb- + -dAi + chAo</i> <i>/ja+dAi chAo/</i> ‘(You) are going’</p> <p><b>3<sup>rd</sup> person</b> <i>vb- + -dAi + chA / che</i> <i>/ja+dAi chA/</i> ‘(He) is going’ <i>/ja+dAi che/</i> ‘(She) is going’ etc.</p>	<p><i>vb- + -dai + chu</i> (same for all persons and numbers)</p> <p><i>/pyu+dai chu/</i> ‘(I) am drinking’ etc.</p>
PAST DURATIVE	<p><b>1<sup>st</sup> person(sg)</b> <i>vb- + -dai + thiye</i> <i>/par+dai+thiye/</i> ‘(I) was reading’</p> <p><b>1<sup>st</sup> Person(pl)</b> <i>vb- + -dai + thiyau</i> <i>/par+dai+thiyau/</i> ‘(We)</p>	<p><b>1<sup>st</sup> person</b> <i>vb- + -dAi + thiyo</i> <i>/ja+dAi thiyo/</i> ‘(I) was going’</p> <p><b>2<sup>nd</sup> person</b> <i>vb- + -dAi + thiAu</i> <i>/ja+dAi thiAu/</i> ‘(You) were</p>	<p><b>1<sup>st</sup> person</b> <i>vb- + -ko + thiye</i> <i>/sute+ko thiye/</i> ‘(I) was sleeping’</p> <p><b>3<sup>rd</sup> person</b> <i>vb- + -dai + thiyo</i> <i>/kha+dai thiyo/</i> ‘(She) was</p>

	<p>were reading'  <b>2<sup>nd</sup> person</b>  <i>vb- + -dai + thiyau</i>  <i>/par+dai+thiyau/</i> '(You)  were reading'  <b>3<sup>rd</sup> person</b>  <i>vb- + -dai + thiyau</i>  <i>/par+dai+thiyau/</i> '(He)  was reading' etc.</p>	<p>going' etc.</p>	<p>eating' etc.</p>
<b>FUTURE DURATIVE</b>	--	<p><i>vb- + -do + hunechũ</i>  <i>/ja+do hunechũ/</i> '(I) will  be going' etc.</p>	<p><i>vb- + -ne + chan</i>  <i>/paRau+ne chAn/</i> '(She)  will be teaching' etc.</p>
<b>PRESENT PERFECT</b>	<p><b>1<sup>st</sup> Person</b>  <i>vb- + -yeko/-eko + chu</i>  <i>/kha+yeko+chu/</i> '(I) have  eaten'  <b>2<sup>nd</sup> person</b>  <i>vb- + -yeko/-eko + chau</i>  <i>/kha+yeko+chau/</i> '(You)  have eaten'  <b>3<sup>rd</sup> person</b>  <i>vb- + -yeko/-eko + cha</i>  <i>/lekh+yeko+cha/</i> '(He)  has written' etc.</p>	<p><i>vb- + -liyo + chũ</i>  <i>vb- + -e/-eko + chũ</i>  <i>/kha+liyo chũ/</i> '(I) have  eaten' etc.</p>	<p><i>vb- + -e</i>  <i>/dhekh+e/</i> '(I) have seen'  etc.</p>
<b>PAST PERFECT</b>	<p><b>1<sup>st</sup> person</b>  <i>vb- + -yeko/-eko/-ko +</i>  <i>thiye</i>  <i>/ga+ko thiye/</i> '(I) had  done'  <b>3<sup>rd</sup> person</b>  <i>vb- + -yeko/-eko + thiyo</i>  <i>/gar+eko thiyo/</i> '(He) had  done' etc.</p>	<p><i>vb- + -yeko/-eko + thiyẽ</i>  <i>/gA+yeko thiyẽ/</i> '(I) had  gone' etc.</p>	--
<b>FUTURE PERFECT</b>	<p><i>vb- + -yeko/-eko/-ko +</i>  <i>suna + (sak) cha</i>  <i>/ga+yeko suna sakcha/</i>  '(He) might have gone'  etc.</p> <p>(cf. 4.3.1.1)</p>	<p><i>vb- + -yeko/-eko +</i>  <i>hunechu</i>  <i>/gA+yeko hunechu/</i> '(I)  would have gone' etc.</p> <p>(cf. 3.12.7)</p>	--
			(cf.3.9.1.2)

<b>III.2.2.2.3. MOOD</b>			
<b>INDICATIVE</b>	√	-	-
<b>IMPERATIVE</b>	√	√	√
<b>SUBJUNCTIVE</b>	-	√	√
<b>PROBABILITY</b>	√	-	√
<b>INTERROGATIVE</b>	√	-	-
<b>OPTATIVE</b>	√	-	-
<b>OBLIGATORY</b>	√	-	-
<b>INFINITIVE</b>	√	-	-
<b>CONDITIONAL</b>	√ (cf. 4.3.1.1)	- (cf. 3.12.8)	- (cf.3.9.1.3)
<b>III.2.2.3. NON-FINITE VERB</b>			
<b>INFINITIVE</b>	<i>vb- + -na</i> /khana/ 'to eat' etc	<i>vb- + -nu / -na</i> /bAsnu/ 'to sit' etc	<i>vb- + -nu</i> /sAmAtnu/ 'to catch' etc
<b>VERBAL NOUN</b>	<i>vb- + -nu</i> /kudnu/ 'to run' etc.	--	--
<b>PARTICIPLE / GERUND</b>	<i>vb- + -sakeko / -yeko</i> /jhari sakeko phAlfAru/ 'fallen fruits' etc.  (cf. 4.3.1.2)	Conjunctive Participle indicating English construction with 'having (heard)' <i>vb- + -era , vb- + -i</i> /bAsera khayo/ 'ate while sitting' etc.  (cf. 3.13)	<i>vb- + -nu / -nuko lAgi</i> /byana pARnu sAda rAmro ho/ 'Reading in the morning is always good' etc.  (cf.3.9.2)
<b>III.2.2.4. CAUSATIVE VERB</b>	<i>vb- + -(ai) ne + auxiliary</i> /kudaine cha/ 'making to run' etc.  (cf. 4.3.1.3 [2.iii])	<i>vb- + au + auxiliary</i> /khelau/ 'make play' etc.  (cf. 3.12.6)	<i>vb + -nu/-unu + (-ko lagi)</i> + auxiliary /dinuko lagi bhAne/ 'making to give' etc.  (cf.3.10)
<b>III.2.2.5. AUXILIARY VERB</b>	<i>cha</i> /gai cardai cha/ 'The cow is grazing' etc.  (cf. 4.3.1.4)	<i>chA</i> /u hune chA/ 'You will be there' etc.	<i>chu</i> /mo gau ma chu/ 'I am in the village' etc.  (cf.3.10)

<b>III.2.2.6. COMPOUND VERB</b>	Noun + finite verbal formation of <i>mar-</i> ; <i>gOr-</i> ; <i>thap-</i> etc. <i>/thappari marnu/</i> ‘clap’ <i>/khalo gOrnu/</i> ‘empty’ <i>/paso thapnu/</i> ‘tighten’ etc.  <i>(cf. 4.3.1.6)</i>	Noun / adjective / verb + finite verbal formation of <i>gAr-</i> ; <i>de-</i> ; <i>le-</i> etc. <i>/gArn khojnu/</i> ‘to accomplish something’ etc.  <i>(cf. 3.12.9)</i>	Noun + finite verbal formation of <i>gAr-</i> ; <i>le-</i> etc. <i>/bhul gArnu/</i> ‘to make mistake’ <i>/khoj linu/</i> ‘find out’ etc.  <i>(cf.3.13)</i>
<b>III.2.2.7. NEGATIVE VERB</b>	<i>vb- + -na</i> (everywhere) <i>na- + -vb</i> (Imperative sentences) <i>/jane cui na/</i> ‘(I) am not going’ <i>/na bola/</i> ‘do not tell’ etc.  <i>(cf. 4.3.1.5)</i>	<i>vb- + -nA</i> <i>/jamma gArennA/</i> ‘didnot gather’ etc.  <i>(cf. 3.12.10)</i>	<i>vb- + -na</i> <i>/khadina/</i> ‘do not eat’ etc.  <i>(cf.3.12)</i>
<b>III.2.2.8. ADVERBS</b>  <b>ADVERB OF TIME</b>  <b>ADVERB OF PLACE</b>  <b>ADVERB OF MANNER</b>	<i>ajo</i> ‘today’ <i>badma</i> ‘afterwards’ <i>saddhai</i> ‘always’ <i>bholi</i> ‘tomorrow’ etc.  <i>yahā</i> ‘here’ <i>tyahā</i> ‘there’ <i>tala / muni</i> ‘down’ <i>mathi</i> ‘up’ etc.  <i>kasa ri</i> ‘how’ <i>bistarai</i> ‘slowly’ etc. <i>(cf. 4.3.3)</i>	<i>aju</i> ‘today’ <i>hijo</i> ‘yesterday’ <i>bholi</i> ‘tomorrow’ etc.  <i>ihā</i> ‘here’ <i>uhā</i> ‘there’ <i>tAl</i> ‘down’ etc.  <i>kA sAri</i> ‘how’ <i>ramri</i> ‘rightly’ etc. <i>(cf. 3.11)</i>	<i>hiju</i> ‘yesterday’ <i>bholi</i> ‘tomorrow’ etc.  <i>mAthi</i> ‘on’ <i>muni</i> ‘down / under’ etc.  <i>bistare</i> ‘slowly’ etc. <i>(cf.3.17)</i>



### III.2.2.9. INDECLINIBLES

<b>PARTICLES</b> <b>NEGATIVE</b>	<i>a-</i> ( <i>asambhab</i> ) ‘impossible’ (to form negative adjective)  <i>na</i> after main verb <i>/paina/</i> ‘not found’ etc.	<i>nA</i> after main verb <i>/bAnaenna/</i> are not making’ etc.	<i>na</i> after main verb <i>/hAina/</i> ‘is not’ etc.
<b>CONDITIONAL</b>	<i>bhaye</i> ‘if’ <i>/u pareko bhaye u saphal funthyo/</i> ‘If he studied he would pass’ etc.	--	--
<b>CONJUNCTIVE</b>	<i>ani</i> ‘and’ ; <i>tara</i> ‘but’ <i>/ghAr jau ani pharker au/</i> ‘Go home and come back’ etc.  ( <i>cf. 4.3.4</i> )	--  ( <i>cf. 3.12.10</i> )	<i>ani</i> ‘and’ ; <i>taro</i> ‘but’ <i>/u aye ani chaRai gaye/</i> ‘She came and went’ etc.  ( <i>cf.3.14</i> )

	NEPALI IN SIKKIM	NEPALI IN WEST BENGAL	NEPALI IN HIMACHAL PRADESH
<b>III.2.2.10.</b> <b>ECHO WORDS</b>	<i>cij-bij</i> ‘things’ <i>raMgi-caMgi</i> ‘colourful’ <i>khana-sana</i> ‘meals’ etc.  ( <i>cf. 4.3.5</i> )	<i>ArAk-mArAk</i> ‘beverage’ <i>khArAc-bArAc</i> ‘spending’ <i>kuRo-kAbra</i> ‘garbage’ etc.  ( <i>cf. 3.14</i> )	--  ( <i>cf.3.18</i> )

	NEPALI IN SIKKIM	NEPALI IN WEST BENGAL	NEPALI IN HIMACHAL PRADESH
<b>III.2.2.11.</b> <b>REDUPLICATED WORDS</b>	<i>chiTTo-chiTTo</i> ‘quickly’ <i>kehi-kehi</i> ‘something’ <i>kohi-kohi</i> ‘someone’ etc.  ( <i>cf. 4.3.6</i> )	<i>cori-cori</i> ‘silently’ <i>khusi-khusi</i> ‘happily’ <i>din-din</i> ‘everyday’ <i>lamo-lamo</i> ‘tall ones’ etc.  ( <i>cf. 3.14</i> )	--

### III.3. SYNTAX

	NEPALI IN SIKKIM	NEPALI IN WEST BENGAL	NEPALI IN HIMACHAL PRADESH
<b>WORD ORDER</b>	SOV <i>(cf. 5)</i>	SOV <i>(cf. 4)</i>	SOV <i>(cf.4.1)</i>
<b>PATTERNS OF SENTENCES</b>	Declarative Interrogative Imperative Negative Causative Co-ordination  <i>(cf. 5.1)</i>	Indicative Interrogative Imperative Negative  <i>(cf. 4)</i>	-- Interrogative Imperative Negative  <i>(cf.4.2)</i>
<b>TYPES OF SENTENCES</b>	Simple Complex Compound  <i>(cf. 5.2)</i>	Simple Complex Compound  <i>(cf. 4)</i>	Simple Complex Compound  <i>(cf.4.3)</i>

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## CHAPTER IV

### COMPARATIVE LEXICON OF NEPALI IN SIKKIM, WEST BENGAL AND HIMACHAL PRADESH

The foregone chapter-III has shown the comparative presentation of the features of Nepali revealed in 3 different states based on the separate surveys conducted in Sikkim, West Bengal and Himachal Pradesh using the uniform survey instrument under the ongoing *Linguistic Survey of India Project*. Accordingly, the presentation of comparative lexicon of three varieties of Nepali emerges which has been attempted in this chapter by furnishing three varieties of Nepali equivalents against selected 500 core vocabulary of different registers of nature, human relationships, flower and fruits, different category of verbs etc.

Sl.No.	ENGLISH GLOSS	NEPALI IN SIKKIM	NEPALI IN WEST BENGAL	NEPALI IN HIMACHAL PRADESH
1	air	<i>fiawa</i>	<i>fiAwe/fiawa</i>	<i>hawa:</i>
2	ashes	<i>khOrani, bhasma</i>	<i>khArani</i>	<i>khara:ni</i>
3	cloud	<i>badAl</i>	<i>badAl</i>	<i>ba:dal</i>
4	cold	<i>ciS'o</i>	<i>ThAnDo</i>	<i>chi:S'o</i>
5	darkness	<i>āndheyarpAn</i>	<i>Andhar</i>	<i>andhya:ro</i>
6	earth	<i>prithibhi</i>	<i>maTi dhArti, bhū</i>	<i>pritivi</i>
7	eclipse	<i>grafiOn</i>	<i>grahan</i>	<i>grahan</i>
8	fire	<i>ago</i>	<i>agi/ Agni / ago</i>	<i>a:go:</i>
9	fog	<i>kuhiro</i>	<i>kuhiro</i>	<i>kuhiro</i>
10	forest	<i>bAn, jAMAl</i>	<i>bAn</i>	<i>jAMgal</i>
11	hill	<i>pahaD</i>	<i>ghumko</i>	<i>paha:R</i>
12	ice	<i>fiũ</i>	<i>fiũ</i>	<i>barAf</i>
13	island	<i>Tapu</i>	<i>Tapu</i>	<i>di:p</i>
14	path	<i>goTa</i>	<i>goTa</i>	<i>rasta</i>
15	moon	<i>jun, candrama</i>	<i>jun</i>	<i>ju:n</i>
16	mountain	<i>pArbAt, fiunal</i>	<i>pArbAt</i>	<i>paha:R/parbAt</i>
17	rain	<i>pani pOrnu</i>	<i>jhAri</i>	<i>barkha</i>
18	river	<i>nAdi</i>	<i>nAdi</i>	<i>nadi</i>
19	road	<i>sADOk</i>	<i>rAsta, sARAK</i>	<i>ba:To</i>

Sl.No.	ENGLISH GLOSS	NEPALI IN SIKKIM	NEPALI IN WEST BENGAL	NEPALI IN HIMACHAL PRADESH
20	sand	<i>balua</i>	<i>balu , bAlue</i>	<i>balua</i>
21	sea	<i>sAmundAr</i>	<i>sAmundra</i>	<i>samundra</i>
22	sky	<i>akaS'</i>	<i>Akas, gAgAn</i>	<i>aka:s</i>
23	snow	<i>fiũ</i>	<i>fiũ</i>	<i>barAf</i>
24	star	<i>tara</i>	<i>jonfi, tara</i>	<i>ta:ra</i>
25	stone	<i>DhuMa</i>	<i>DhuMa, pathAr</i>	<i>dhuMga</i>
26	storm	<i>fuNDi, ādhi</i>	<i>behAri, ādhi</i>	<i>hundi</i>
27	sun	<i>gham</i>	<i>ghum surAj</i>	<i>gha:m</i>
28	water	<i>pani</i>	<i>pani</i>	<i>pa:ni</i>
29	weather	<i>mOusAm</i>	<i>mAusAm</i>	<i>mausam</i>
30	wind	<i>hAwa</i>	<i>hAwa , bAtas</i>	<i>buri/bhata:s</i>
31	wood	<i>daura, kaTh</i>	<i>pipa, kaTh</i>	<i>da:ura</i>
32	baby	<i>balAk, balika, S'iS'u</i>	<i>bAcca, nano, nani</i>	<i>na:ni</i>
33	boy	<i>keTo/ThiTo</i>	<i>keTo/ThiTo</i>	<i>keta</i>
34	bride	<i>behula, dulha</i>	<i>behuli, dulfi</i>	<i>beauli</i>
35	bride groom	<i>behuli/dulfi</i>	<i>behulo/dulho</i>	<i>beaula</i>
36	brother- Elder , Younger	<i>Thulo/jheTho bhai/ sanu bhai</i>	<i>daju/jeThadaju /chota bhai</i>	<i>da:ju , bha:i</i>
37	child	<i>nani</i>	<i>nani, nano</i>	<i>na:ni</i>
38	daughter	<i>chori, keTi</i>	<i>chori, keTi</i>	<i>cho:ri</i>
39	father	<i>buba</i>	<i>ba, bua, pita, buba</i>	<i>buA/ba:ba</i>
40	friend	<i>sathi, mitra</i>	<i>sathi</i>	<i>sa:thi</i>
41	girl	<i>chori, keTi</i>	-	<i>keti</i>
42	husband	<i>pOti</i>	<i>logne</i>	<i>bura/logne</i>
43	male	<i>purus'</i>	<i>purus/malekAr</i>	<i>marat</i>
44	man	<i>manche, manis</i>	<i>manche</i>	<i>ma:nche</i>
45	marriage	<i>bibAh, bihe</i>	<i>bibAha</i>	<i>biya:</i>
46	maternal uncle	<i>mama</i>	<i>mama</i>	<i>ma:ma</i>

Sl.No.	ENGLISH GLOSS	NEPALI IN SIKKIM	NEPALI IN WEST BENGAL	NEPALI IN HIMACHAL PRADESH
47	maternal uncle's daughter	<i>mama ko chori</i>	<i>mama ko chori</i>	<i>baini</i>
48	mother	<i>ama, mata</i>	<i>ama, mata</i>	<i>a:ma</i>
49	nephew	<i>bhAtijo</i>	<i>bhAtija</i>	<i>bhatij</i>
50	niece	<i>bhAtijini</i>	<i>bhAtij, bhanji</i>	<i>bhatijni</i>
51	old man	<i>buDo manche</i>	<i>buRho manis</i>	<i>buRo ma:nche</i>
52	person	<i>manis</i>	<i>manis admi</i>	<i>byakti</i>
53	tall	<i>aglo, agli</i>	<i>lamo, Aglo</i>	<i>aglo</i>
54	lean	<i>patlo, sukuTe-sukuTi</i>	<i>dublo, DhAlkAnu</i>	<i>dhesinu</i>
55	fat	<i>moTo (m) / moTi (f)</i>	<i>moTo</i>	<i>moTo</i>
56	dumb	<i>lato-lati</i>	<i>laTo, gũgo</i>	<i>la:ta</i>
57	blind	<i>andho (m) / andhi (f)</i>	<i>Andho</i>	<i>andha:</i>
58	sister	<i>baini (younger) / Tuli didi (elder)</i>	<i>bAini/bAhini</i>	<i>baini</i>
59	sister-in-law	<i>sali</i>	<i>sali</i>	<i>sa:li</i>
60	son	<i>chora, putra</i>	<i>choro, chora</i>	<i>cho:ra</i>
61	widow	<i>bidhwa</i>	<i>rãDi, bidhAwa</i>	<i>bidhuwa</i>
62	wife	<i>bidul, swasni, patni</i>	<i>swasni, joi</i>	<i>sawsni</i>
63	woman	<i>mahila, aurat</i>	<i>aimai</i>	<i>aimai</i>
64	ant	<i>kOmila</i>	<i>kAmila</i>	<i>ka:ki</i>
65	bird	<i>cari</i>	<i>cAra,cAro</i>	<i>chara</i>
66	cat	<i>biralu</i>	<i>biralo</i>	<i>bira:lu</i>
67	claw	<i>nAMra</i>	<i>nAMra, pAnja</i>	<i>chuchcho</i>
68	cock	<i>bhale</i>	<i>kukhra, kukhurako</i>	<i>bha:lei</i>
69	cow	<i>gai</i>	<i>gai</i>	<i>gai</i>
70	crab	<i>gangeTa</i>	<i>gAgãTa</i>	<i>gangeta:</i>
71	dog	<i>kukur</i>	<i>kukur</i>	<i>kukur</i>
72	egg	<i>anDa</i>	<i>phul, AnDo</i>	<i>anda</i>
73	feather	<i>puãkh</i>	<i>pwakh</i>	<i>puwa:kh</i>

Sl.No.	ENGLISH GLOSS	NEPALI IN SIKKIM	NEPALI IN WEST BENGAL	NEPALI IN HIMACHAL PRADESH
74	fish	<i>macha</i>	<i>macha</i>	<i>ma:ccha</i>
75	fly	<i>jhiMga</i>	<i>makhi</i>	<i>uRdnu</i>
76	fox	<i>siyal, phaura</i>	<i>pheauro , pheyaro</i>	<i>siya:l</i>
77	goat	<i>bakhra</i>		<i>ba:khra</i>
78	grease	<i>boso</i>	<i>boso</i>	<i>chiplo</i>
79	guts	<i>andro</i>	<i>andro</i>	<i>a:ndra</i>
80	horn	<i>siM</i>	<i>siM</i>	<i>siM</i>
81	horse	<i>ghoDa</i>	<i>ghoRa</i>	<i>ghoRa:</i>
82	lion	<i>siō</i>	<i>siMh</i>	<i>siha:n</i>
83	house	<i>ghAr</i>	<i>ghAr</i>	<i>ghar</i>
84	monkey	<i>bādAr</i>	<i>bādAr</i>	<i>bā:dar</i>
85	nest	<i>gur</i>	<i>gūr, cArako</i>	<i>gūrd</i>
86	tail	<i>pucchar</i>	<i>pucchAr</i>	<i>puchcha:r</i>
87	tiger	<i>bagh</i>	<i>bagh</i>	<i>ba:gh</i>
88	tortoise	<i>kAchuwa</i>	<i>kAchuwa</i>	<i>kachua</i>
89	wing	<i>pOkheTa</i>	<i>pAkheTa</i>	<i>pakheta:</i>
90	work	<i>kam</i>	<i>kam</i>	<i>ka:m</i>
91	back	<i>Dhār</i>	<i>piTh</i>	<i>pacha:di</i>
92	belly	<i>bhūri</i>	<i>peT</i>	<i>bhudi</i>
93	blood	<i>khun, rOgOt</i>	<i>rAgAt</i>	<i>khun</i>
94	body	<i>jyan, jiu</i>	<i>aR, tAn, jiu</i>	<i>jiv</i>
95	bone	<i>hADDi</i>	<i>haR, hADDi</i>	<i>haDDi</i>
96	breast	<i>phāco</i>	<i>chati, sina</i>	<i>cha:ti</i>
97	chest	<i>chati</i>	<i>chati,sina</i>	<i>cha:ti</i>
98	ear	<i>kan</i>	<i>kan</i>	<i>ka:n</i>
99	eye	<i>ākha</i>	<i>ākhi</i>	<i>ānkha:</i>
100	face	<i>anufiar</i>	<i>cehra,muhar</i>	<i>anuha:r</i>
101	fever	<i>jwaro</i>	<i>jAro</i>	<i>joro</i>

Sl.No.	ENGLISH GLOSS	NEPALI IN SIKKIM	NEPALI IN WEST BENGAL	NEPALI IN HIMACHAL PRADESH
102	finger	<i>Omla</i>	<i>Aula</i>	<i>a:m̐la:</i>
103	flesh	<i>masu</i>	<i>masu</i>	<i>falma:su</i>
104	foot	<i>khuTTA</i>	<i>khuTTA</i>	<i>paita:la:</i>
105	hair	<i>keS'</i>	<i>bal, kes</i>	<i>keS'</i>
106	hand	<i>fiath</i>	<i>hat</i>	<i>ha:th</i>
107	head	<i>tauko</i>	<i>Tauko,khopARi</i>	<i>tauko</i>
108	heart	<i>muTu</i>	<i>muTu, kAlejo</i>	<i>mutu</i>
109	leg	<i>khuTTa</i>	<i>pāsula</i>	<i>khutta</i>
110	lip	<i>oTh</i>	<i>OT̐h</i>	<i>ōth</i>
111	liver	<i>kalejo</i>	<i>kAlejo</i>	<i>kalejo</i>
112	lung	<i>phokso</i>	<i>phokso</i>	<i>fokso</i>
113	mouth	<i>mukh</i>	<i>mukh</i>	<i>mukh</i>
114	neck	<i>ghāTi</i>	<i>ghāTi,ghicro</i>	<i>ghāti</i>
115	nose	<i>nakh</i>	<i>nak</i>	<i>na:k</i>
116	spine	<i>dhār</i>	<i>meru</i>	<i>haDDi</i>
117	tongue	<i>jibro</i>	<i>jibro</i>	<i>jibro</i>
118	tooth	<i>dāt</i>	<i>dāt</i>	<i>dā:th</i>
119	waist	<i>kOmmOR</i>	<i>kAmmAR</i>	<i>kamar</i>
120	fruit	<i>phOl</i>	<i>phAl</i>	<i>fal</i>
121	liquor	<i>rOksi</i>	<i>khAsi</i>	<i>raksi</i>
122	milk	<i>dudh</i>	<i>dudh</i>	<i>du:d</i>
123	salt	<i>nun</i>	<i>nun</i>	<i>nu:n</i>
124	smoke	<i>dhūa</i>	<i>dhūgo,dhūa</i>	<i>dhumra</i>
125	uncooked rice	<i>camOl</i>	<i>camAl</i>	<i>cha:mal</i>
126	banian	<i>ganji</i>	<i>Suti</i>	<i>ganje</i>
127	cloth	<i>luga</i>	<i>luga, kApARo</i>	<i>luga:</i>
128	cotton	<i>ruwa</i>	<i>ruī, kApas</i>	<i>sa:mneTak</i>
129	front tuck	<i>polTo</i>		<i>Tak</i>

Sl.No.	ENGLISH GLOSS	NEPALI IN SIKKIM	NEPALI IN WEST BENGAL	NEPALI IN HIMACHAL PRADESH
130	flute	<i>bāsuri</i>	<i>bAnsuri</i>	<i>bansuri</i>
131	frock	<i>jama</i>	<i>jama</i>	<i>jama</i>
132	loom	<i>pola</i>	<i>dhago</i>	<i>rasi</i>
133	stick	<i>laThi</i>	<i>lAuro</i>	<i>ta:lnu</i>
134	bed	<i>khaT</i>	<i>Disno</i>	<i>ochyan</i>
135	door	<i>daila</i>	<i>doka, dAelo</i>	<i>dailo</i>
136	house	<i>ghAr</i>	<i>ghAr</i>	<i>ghar</i>
137	roof	<i>chana</i>	<i>chana, chAppAr, chAtta</i>	<i>cha:ti</i>
138	rope	<i>Dori</i>	<i>dori</i>	<i>dori</i>
139	wall	<i>bhitta</i>	<i>bhitta, pArkhal</i>	<i>bhitta:</i>
140	well water	<i>kūa ko pani</i>	<i>(miTho) kuwa ko pani</i>	<i>kūwapa:ni</i>
141	window	<i>khirki</i>	<i>khiRki</i>	<i>bidhuwa:</i>
142	bamboo	<i>bās</i>	<i>bās</i>	<i>ba:hs</i>
143	banana	<i>kera</i>	<i>kera</i>	<i>keRa</i>
144	barks	<i>bokra</i>	<i>bokro</i>	<i>bhuknu</i>
145	brinjal	<i>bAigun</i>	<i>begun</i>	<i>baigun</i>
146	chilly	<i>khorsani</i>	<i>khorsani</i>	<i>khorsani</i>
147	coconut	<i>nAriwal</i>	<i>nAriwal</i>	<i>nariwal</i>
148	creeper	<i>lahare</i>	<i>lAhAra, bAlAri,beil</i>	<i>lahara:</i>
149	flower	<i>phul</i>	<i>phul</i>	<i>fu:l</i>
150	fruit	<i>phAl</i>	<i>phAl</i>	<i>fal</i>
151	garden	<i>bAgica</i>	<i>bag, bAgAica</i>	<i>bagicha</i>
152	grass	<i>ghās</i>	<i>ghās</i>	<i>ghā:s</i>
153	guava	<i>OmbOk</i>	<i>AmbAk</i>	<i>ambak</i>
154	jack fruit	<i>rukH, kOTafiar</i>	<i>rukH, kATihAr</i>	<i>kaTahal</i>
155	leaf	<i>pat</i>	<i>pan, pat</i>	<i>pa:t</i>
156	lily	<i>nil kAmal</i>	<i>lili</i>	<i>lily</i>
157	mango	<i>āp</i>	<i>āp, ambo</i>	<i>āp</i>
158	paddy	<i>dhan</i>	<i>dhān</i>	<i>dha:n</i>



Sl.No.	ENGLISH GLOSS	NEPALI IN SIKKIM	NEPALI IN WEST BENGAL	NEPALI IN HIMACHAL PRADESH
159	plough	<i>jothnu</i>	<i>hAl</i>	<i>keti ka:m</i>
160	potato	<i>alu</i>	<i>alu</i>	<i>a:lu</i>
161	root	<i>jOra</i>	<i>sor, jAra</i>	<i>jara</i>
162	sweet	<i>gulio</i>	<i>gulitho</i>	<i>gulio</i>
163	tree	<i>rukH</i>	<i>boT, rukH</i>	<i>rukH</i>
164	vegetable	<i>sObji</i>	<i>sag</i>	<i>sabji</i>
165	wheel	<i>cOkka</i>	<i>cAkka, cAkri</i>	<i>chakka</i>
166	gum	<i>liso, gOm</i>	<i>gija</i>	<i>go:nd</i>
167	labourer	<i>kuli</i>	<i>kAmia</i>	<i>mehnati</i>
168	farm land	<i>khetala</i>	<i>khet</i>	<i>kheti</i>
169	mid wife	<i>aganwaDi</i>	<i>dhai, ama</i>	<i>rakhail</i>
170	money lender	<i>mahojan</i>	<i>sahukar</i>	<i>sahukar</i>
171	net (for tea) , (for fish)	<i>jali</i>	<i>jal</i>	<i>jal</i>
172	potter	<i>kumhale</i>	<i>kumale</i>	<i>kumhar</i>
173	weaver	<i>bunnei</i>	<i>jolAha</i>	<i>tā:ti</i>
174	bullock cart	<i>goru gaDi</i>	<i>goru gaRi</i>	<i>goru ga:Di</i>
175	bus	<i>bOs</i>	<i>bahAn</i>	<i>bas</i>
176	bitter	<i>tito</i>	<i>tito</i>	<i>tita</i>
177	black	<i>kalo</i>	<i>kalo</i>	<i>ka:la</i>
178	blind	<i>andho</i>	<i>Andho</i>	<i>andha</i>
179	blue	<i>nilo</i>	<i>nilo</i>	<i>nila</i>
180	bright	<i>ujyalo</i>	<i>ujyalo,cATAkilo</i>	<i>ujala</i>
181	brown	<i>khairo</i>	<i>khAero</i>	<i>bhuRa</i>
182	coldness	<i>ciS'o</i>	<i>Tharo</i>	<i>ThanDa</i>
183	green	<i>hariyo</i>	<i>hAriyo</i>	<i>hara</i>
184	hat	<i>Topi</i>	<i>Topi</i>	<i>Topi</i>
185	light	<i>ujyalo</i>	<i>joti, rosin</i>	<i>halka</i>

Sl.No.	ENGLISH GLOSS	NEPALI IN SIKKIM	NEPALI IN WEST BENGAL	NEPALI IN HIMACHAL PRADESH
186	red	<i>rato</i>	<i>rato</i>	<i>la:l</i>
187	sour	<i>amilo</i>	<i>Amilo</i>	<i>khaTa</i>
188	sweet	<i>gulio</i>	<i>gulitho</i>	<i>miTa:i</i>
189	white	<i>seto</i>	<i>seto</i>	<i>sa:da</i>
190	yellow	<i>pOheLo</i>	<i>pAheLo</i>	<i>phi:la</i>
191	hungry	<i>bhok</i>	<i>bhuko</i>	<i>bhukha</i>
192	love	<i>maya</i>	<i>prem</i>	<i>pya:r</i>
193	pain	<i>dukhnu</i>	<i>piRa, dArd</i>	<i>dard</i>
194	TRUE	<i>sāco</i>	<i>sāco</i>	<i>sa:c</i>
195	wish	<i>iccho, cafi</i>	<i>iccho, cahi</i>	<i>ichcha</i>
196	ink	<i>siyai, sai</i>	<i>mAsi</i>	<i>sya:hi</i>
197	school	<i>paTh sala, bidyalAya</i>	<i>paTh sala</i>	<i>isku:l</i>
198	student	<i>chatra</i>	<i>chatro</i>	<i>chatra</i>
199	teacher	<i>guru</i>	<i>guru</i>	<i>siksak</i>
200	bullet	<i>goli</i>	<i>goli</i>	<i>go:li</i>
201	drum, trumpet	<i>Dhol</i>	<i>Dhol, turuhi</i>	<i>dhindhora</i>
202	enemy	<i>dusmOn</i>	<i>dusmAn</i>	<i>dusma:n</i>
203	debt	<i>rin</i>	<i>riN</i>	<i>gahrai</i>
204	divorce	<i>chuTanam</i>	<i>chuTanama</i>	<i>tala:k</i>
205	theft	<i>cornu</i>	<i>cori</i>	<i>cho:ri</i>
206	festival	<i>caD, pOrbo</i>	<i>caR, pArbo</i>	<i>paru</i>
207	garland	<i>mala</i>	<i>mala</i>	<i>ma:la</i>
208	heaven	<i>swarga</i>	<i>sArgo</i>	<i>swarg</i>
209	hell	<i>narOk</i>	<i>nArAk</i>	<i>narak</i>
210	worship	<i>puja</i>	<i>puja</i>	<i>pu:ja</i>
211	games	<i>khela</i>	<i>khel</i>	<i>khe:l</i>
212	flute	<i>bāsuri</i>	<i>murli</i>	<i>flu:t</i>
213	brass	<i>pittAl</i>	<i>pittAl</i>	<i>tamba</i>

Sl.No.	ENGLISH GLOSS	NEPALI IN SIKKIM	NEPALI IN WEST BENGAL	NEPALI IN HIMACHAL PRADESH
214	gold	<i>sun</i>	<i>sun</i>	<i>so:na</i>
215	iron	<i>phalam</i>	<i>phAlam</i>	<i>loha</i>
216	lime	<i>cun</i>	<i>cun, nimbu</i>	<i>nimbu</i>
217	money	<i>pAisa</i>	<i>dhAn, rupia, pAesa</i>	<i>paisa</i>
218	silver	<i>cãdi</i>	<i>cãdi</i>	<i>cha:ndi</i>
219	first	<i>pAñilo</i>	<i>pAhilo</i>	<i>pehla</i>
220	second	<i>dosRo</i>	<i>dosro</i>	<i>du:sra</i>
221	third	<i>tesRo</i>	<i>tesro</i>	<i>tesra</i>
222	one	<i>ek</i>	<i>ek</i>	<i>e:k</i>
223	two	<i>dui</i>	<i>dui</i>	<i>do:</i>
224	three	<i>tin</i>	<i>tin</i>	<i>ti:n</i>
225	four	<i>car</i>	<i>car</i>	<i>ca:r</i>
226	five	<i>pãc</i>	<i>pãc</i>	<i>pã:c</i>
227	six	<i>chO</i>	<i>chA</i>	<i>che</i>
228	seven	<i>sat</i>	<i>sat</i>	<i>sa:T</i>
229	eight	<i>aTh</i>	<i>aTh</i>	<i>a:T</i>
230	nine	<i>nOu</i>	<i>nAŨ</i>	<i>nou</i>
231	ten	<i>dOs</i>	<i>dAs</i>	<i>das</i>
232	sixteen	<i>solañi</i>	<i>sola/solAh</i>	<i>sola:h</i>
233	twenty	<i>bis</i>	<i>bis</i>	<i>bi:s</i>
234	forty	<i>calis</i>	<i>calis</i>	<i>cha:lis</i>
235	bind	<i>baMginu</i>	<i>bãdhmu</i>	<i>ba:ndna</i>
236	blow	<i>phuknu</i>	<i>phuknu</i>	<i>ma:r</i>
237	break (stick, pot, rope etc.)	<i>bhasnu/bhOtkinu , cuTTaunu</i>	<i>TuThu/bhãcnu</i>	<i>toRna</i>
238	burn	<i>jAlaunu/ jAlnu</i>	<i>jAlaunu/jAlnu</i>	<i>jala:n</i>
239	carry (on head, in hand, on shoulder)	<i>taukoma boknu/ kAmmarma boknu/ kadma boknu</i>	<i>lei janu</i>	<i>leja:na</i>

Sl.No.	ENGLISH GLOSS	NEPALI IN SIKKIM	NEPALI IN WEST BENGAL	NEPALI IN HIMACHAL PRADESH
240	catch (chase and catch an animal)	<i>samatnu</i>	<i>pAkrAnu</i>	<i>pakoR</i>
241	clean	<i>sapha gOrnu</i>	<i>DhAlkAnu</i>	<i>sa:f</i>
242	do (non-specific verb)	<i>gOrnu</i>	<i>gArnu</i>	<i>kar</i>
243	fall	<i>khOsnu/tOlO khOsnu/Dubnu</i>	<i>khAsnu/ jhArnu</i>	<i>jharnu</i>
244	float	<i>tairnu</i>	<i>uttArnu/ternu</i>	<i>Tarnu</i>
245	flow	<i>nagnu</i>	<i>bAgnu/ bAhnu</i>	<i>bagnu</i>
246	hit	<i>fikaunũ/prAhar gArnu</i>	<i>hikaunũ/prAhar gArnu</i>	<i>Tuksimbo</i>
247	hold	<i>samaunu</i>	<i>sAmaunu</i>	<i>chamsimbo</i>
248	lean (against smothing)	<i>Dhesinu</i>	<i>DhAlkAnu</i>	-
249	lick	<i>caTnu</i>	<i>caTnu</i>	<i>chatnu</i>
250	make	<i>banaunu</i>	<i>bAnaunu</i>	<i>banaunu</i>
251	mix	<i>milaunu</i>	<i>milaunu</i>	<i>misaunu</i>
252	open (a door, eyes, bag)	<i>kholnu</i>	<i>kholnu</i>	<i>khol</i>
253	pick	<i>Tipnu</i>	<i>Tipnu</i>	<i>Tipnu</i>
254	play	<i>khelnu</i>	<i>khelnu</i>	<i>khelnu</i>
255	pull	<i>tannu,khicnu</i>	<i>tannu,khicnu</i>	<i>Tanu</i>
256	push	<i>TheInu</i>	<i>TheInu, DhAkelnu</i>	<i>TheInu</i>
257	put	<i>rakhnu</i>	<i>halnu,rakhnu</i>	<i>atha:p</i>
258	rub	<i>dAlnu</i>	<i>dAlnu</i>	<i>ghasnu</i>
259	sell	<i>becnu</i>	<i>běcnu,bikri gArnu</i>	<i>ul</i>
260	shut	<i>bOndO gOrnu</i>	<i>band gArnu</i>	<i>ha:p</i>
261	sink	<i>Dubnu</i>	<i>Dubnu, Dubaunu</i>	<i>doba:nu</i>

Sl.No.	ENGLISH GLOSS	NEPALI IN SIKKIM	NEPALI IN WEST BENGAL	NEPALI IN HIMACHAL PRADESH
262	sprinkle	<i>carkinu</i>	<i>chArnu, chArknu</i>	<i>cha:rkinu</i>
263	squeeze	<i>nicharnu, molnu</i>	<i>nicornu</i>	<i>nicha:rnu</i>
264	spit	<i>thuknu</i>	<i>thuknu</i>	<i>thuk</i>
265	swell	<i>suninu, phulnu</i>	<i>suninu, phulnu</i>	<i>nilnu</i>
266	tear	<i>ciyatnu</i>	<i>ciRnu, phaRnu</i>	<i>miduM</i>
267	throw	<i>phaknu</i>	<i>phyaknu, phyeknu, ghalnu</i>	<i>wa:</i>
268	wash	<i>dhunu</i>	<i>dhonu, dhunnu</i>	<i>chioM</i>
269	wipe	<i>puchnu</i>	<i>puchnu</i>	<i>asa:t</i>
270	work	<i>kam gOrnu</i>	<i>kam, gArnu</i>	<i>yok</i>
271	cut	<i>kaTnu</i>	<i>kaTnu</i>	<i>tiot</i>
272	dig	<i>khOnnu</i>	<i>khAnnu</i>	<i>kiuk</i>
273	hunt	<i>sikar khelnu</i>	<i>sikar, gArnu</i>	<i>S'ra</i>
274	pound	<i>pisnu/pīdhmu</i>	<i>kuTnu, ThuThnu</i>	-
275	shoot	<i>taknu</i>	<i>goli marnu</i>	<i>diyopno</i>
276	split (wood)	<i>Daura cirnu</i>	<i>cirnu, phaRnu</i>	<i>tiyo:t</i>
277	fight	<i>lappa pOrnu</i>	<i>lARnu, lARai gArnu</i>	<i>chidoM</i>
278	kill	<i>marnu</i>	<i>hAtya gArnu, jan marnu</i>	<i>swat</i>
279	quarrel	<i>jhOgra gOrnu</i>	<i>jhAgARnu, jhAgARA gArnu</i>	<i>hudok</i>
280	stab	<i>ghōcnu</i>	<i>churi ghocnu</i>	<i>awar</i>
281	heat (a drum)	<i>bijaunu</i>	<i>piTnu</i>	<i>garAm</i>
282	sing	<i>gaunu</i>	<i>gaunu</i>	<i>thuM</i>
283	arrive	<i>pugnu</i>	<i>pugnu</i>	<i>lathinon</i>
284	ascend	<i>charnu</i>	<i>cARhnu, mathi janu</i>	<i>timaunu</i>
285	bring	<i>liyaunu</i>	<i>lyaunu</i>	<i>buyo</i>
286	climb	<i>carnu</i>	<i>cARhnu</i>	<i>aswa:n</i>
287	come	<i>aunu</i>	<i>aunu</i>	<i>a:</i>
288	dance	<i>nacnu</i>	<i>načnu</i>	<i>na:c</i>

Sl.No.	ENGLISH GLOSS	NEPALI IN SIKKIM	NEPALI IN WEST BENGAL	NEPALI IN HIMACHAL PRADESH
289	drag	<i>tannu</i>	<i>ghiscarnu, khĩcnu</i>	<i>ghasitnu</i>
290	enter	<i>posnu</i>	<i>pAsnu, bhitAr</i>	<i>a:wa:n</i>
291	escape	<i>bhagnu</i>	<i>bhutkAn</i>	<i>tit</i>
292	fly (as a bird)	<i>urnu</i>	<i>uRnu</i>	<i>lām</i>
293	get	<i>paunu</i>	<i>paunu</i>	<i>thup</i>
294	get up	<i>uThnu</i>	<i>uThnu</i>	<i>luk</i>
295	give	<i>dinu</i>	<i>dinu</i>	<i>bea</i>
296	go	<i>janu</i>	<i>janu</i>	<i>nu</i>
297	jump	<i>mati uphranu</i>	<i>uphranu</i>	<i>tek</i>
298	move (tram)	<i>sOrnu, calnu</i>	<i>sArnu, sarnu</i>	<i>voR</i>
299	run	<i>kudnu</i>	<i>kudnu, dAgurnu</i>	<i>daM</i>
300	send	<i>paThaidinu</i>	<i>pAThaunu</i>	<i>cloM</i>
301	slip	<i>ciplinu</i>	<i>ciplAnu</i>	<i>athiat</i>
302	stand up	<i>ubhinu, jurukka uThnu</i>	<i>ubhinu, pAuRnu</i>	<i>adiM</i>
303	swim	<i>poDi khelnu/pourinu</i>	<i>poRi khelnu</i>	<i>afo</i>
304	swing	<i>julaninu</i>	<i>hAllinu, hAllaunu</i>	<i>lahara:nu</i>
305	take	<i>tannu</i>	<i>linu</i>	<i>belai</i>
306	vomit	<i>ulTi gOrnu</i>	<i>ulTi gArnu</i>	<i>amo:t</i>
307	walk	<i>hirnu</i>	<i>hiRnu</i>	<i>lom</i>
308	cultivate	<i>ropnu</i>	<i>kheti gArnu</i>	<i>niot</i>
309	comb	<i>kornu</i>	<i>hernu</i>	<i>S'ekhrio:t</i>
310	graze	<i>saS'nu, carnu</i>	<i>cArranu</i>	<i>aviachio</i>
311	harvest	<i>Tipnu, uThaunu</i>	<i>phAsAl kaTu</i>	<i>mul</i>
312	lend	<i>sapOt dinu</i>	<i>udhar dinnu</i>	<i>udha:r</i>
313	milk	<i>duhinu</i>	<i>duhnu</i>	<i>ne:n</i>
314	plant	<i>biruwa sarnu</i>	<i>ropnu, kaTnu</i>	<i>kuM</i>
315	reap	<i>dhan kaTnu</i>	<i>bali</i>	<i>kha:T</i>

Sl.No.	ENGLISH GLOSS	NEPALI IN SIKKIM	NEPALI IN WEST BENGAL	NEPALI IN HIMACHAL PRADESH
316	saw	<i>biu carnu</i>	<i>cirnu</i>	<i>S'e</i>
317	sow (seed)	<i>ropnu, carnu</i>	<i>ropnu</i>	<i>ali</i>
318	bark	<i>bhũknu</i>	<i>bhũknu</i>	<i>pu</i>
319	bite	<i>cithornu, Toknu</i>	<i>kaTnu, Toknu</i>	<i>chuk</i>
320	cook	<i>pakaunu</i>	<i>pAkaunu</i>	<i>jũk</i>
321	drink	<i>piunu</i>	<i>piunnu</i>	<i>thom</i>
322	eat	<i>khanu</i>	<i>khanu</i>	<i>jo</i>
323	feed	<i>khaunu\</i>	<i>khuwaunu</i>	<i>kawa:na</i>
324	suck	<i>cusnu</i>	<i>cusnu</i>	<i>chusna</i>
325	tie	<i>bãdhnu</i>	<i>bãdhnu</i>	<i>worthem</i>
326	wear	<i>lagaunu</i>	<i>pAhirnu dinu</i>	<i>them</i>
327	answer	<i>jawab dinu</i>	<i>jAwab</i>	<i>jAwa:b</i>
328	ask	<i>sodhnu, anurodh gOrnu</i>	<i>sodhnu, bolaunu</i>	<i>aviat</i>
329	call	<i>bolaunu</i>	<i>hãknu,</i>	<i>lik</i>
330	say	<i>bhannu</i>	<i>bhAnnu</i>	<i>bo:l</i>
331	shout	<i>karaunu</i>	<i>kAraunu</i>	<i>awa:j</i>
332	write	<i>lekhnu</i>	<i>lekhnu, likhnu</i>	<i>api</i>
333	burn	<i>jwala dankinu</i>	<i>jAlnu, jAlaunu</i>	<i>fau</i>
334	choose	<i>channu</i>	<i>chhannu</i>	<i>cho:k</i>
335	die	<i>marnu</i>	<i>mArnu</i>	<i>ma:k</i>
336	live (at)	<i>baso bas gOrnu</i>	<i>bAsnu</i>	<i>bambu</i>
337	earn	<i>kamaunu</i>	<i>kAmaunu</i>	<i>ajuk</i>
338	hide	<i>lukaunu</i>	<i>luknu rodhnu</i>	<i>ma:</i>
339	keep	<i>pharkaunu, rakhnu</i>	<i>rakhnu</i>	<i>tho</i>
340	turn	<i>phernu, ghumnu</i>	<i>phernu, ghumnu</i>	<i>woM</i>
341	sit	<i>bOsnu</i>	<i>bAsnu</i>	<i>gha:n</i>
342	stop	<i>roknu, cilnu phernu</i>	<i>rokinu</i>	<i>tho</i>
343	change	<i>fumu, parivarithan</i>	<i>bAdAlnu</i>	<i>ba:dal</i>

Sl.No.	ENGLISH GLOSS	NEPALI IN SIKKIM	NEPALI IN WEST BENGAL	NEPALI IN HIMACHAL PRADESH
344	freeze	<i>kathyaMrinu</i>	<i>jAmaunu</i>	<i>thanDa</i>
345	swell	<i>suninu</i>	<i>suninu</i>	<i>fiyua</i>
346	wet (ale wet)	<i>bijhnu</i>	<i>bijhnu, gAnnu</i>	<i>sel</i>
347	count	<i>gannu</i>	<i>mojnu</i>	<i>fiou</i>
348	know	<i>jannu, paricit hunu</i>	<i>jannu</i>	<i>yo</i>
349	learn	<i>sikhnu</i>	<i>sikhnu</i>	<i>fla:p</i>
350	think	<i>sōcnu</i>	<i>sōcnu, toRnu</i>	<i>chōc</i>
351	break	<i>bhasnu</i> (stick) , <i>bhotkinu</i> (pot) , <i>cuTTanu</i> (rope)	<i>TuTnu,</i>	<i>awaM</i>
352	cry (weep)	<i>runu</i>	<i>ronu/runu</i>	<i>afiop</i>
353	fear	<i>Daraunu</i>	<i>Darnu/Daraunu</i>	<i>arun</i>
354	hear	<i>sunnu</i>	<i>sunnu</i>	<i>thio</i>
355	laugh, smile	<i>hasnu</i>	<i>hasnu/pARhnu</i>	<i>then</i>
356	read	<i>parnu</i>	<i>bācnu</i>	<i>rok</i>
357	sleep, lie	<i>sutnu</i>	<i>sutnu</i>	<i>da</i>
358	smell	<i>sūgnu</i>	<i>sūghnu</i>	<i>niom</i>
359	taste	<i>swad linu</i>	<i>cAkhnu</i>	<i>ruchi</i>
360	touch	<i>kaThin fumu</i>	<i>chunnu</i>	<i>chuna</i>
361	wake up	<i>uThnu, jagnu</i>	<i>(biujhAni) jagnu</i>	<i>ja:gnu</i>
362	annoy	<i>dukh dinu/</i> <i>jhōkcalaunu</i>	<i>risnu</i>	<i>dikai/a:nu</i>
363	kiss	<i>cumnu</i>	<i>mwai khanu</i>	<i>chumnu</i>
364	love	<i>prem gOrnu/maya</i> <i>gOrnu</i>	<i>prem gArnu</i>	<i>ma:ya</i>
365	tired	<i>Thaknu</i>	<i>thAkit</i>	<i>tha:knu</i>
366	bathe	<i>mufiānu</i>	<i>nAhaunu</i>	<i>mūha:nu</i>
367	buy	<i>kinnu</i>	<i>kinnu</i>	<i>kinu</i>
368	drip	<i>khopnu/Dubaunu</i>	<i>tApkinu</i>	<i>chunu</i>
369	meet	<i>bhēTnu</i>	<i>bhēTnu</i>	<i>bhethu</i>



Sl.No.	ENGLISH GLOSS	NEPALI IN SIKKIM	NEPALI IN WEST BENGAL	NEPALI IN HIMACHAL PRADESH
370	repay	<i>tirnu, pharkaunu</i>	<i>pAisa wapAs gArnu</i>	<i>tirnu</i>
371	ridicule, joke	<i>khillu udre gaunu</i>	<i>TATTha gArnu</i>	<i>dila:gi</i>
372	show	<i>dekhaunu</i>	<i>dekhaunu</i>	<i>dekhanu</i>
373	scratch	<i>khorsinu</i>	<i>kopArnu</i>	<i>khorsinu</i>
374	stick	<i>ghusarnu</i>	<i>ghusarnu</i>	<i>latthi</i>
375	vomit	<i>ulTi gOrnu</i>	<i>chadnu/wanta gArnu</i>	<i>ulti</i>
376	wean (a child)	<i>rimi</i>	<i>dudh chuTaunu</i>	<i>ba:nichora:nu</i>
377	wipe	<i>puchnu</i>	<i>puchnu</i>	<i>pusnu</i>
378	name	<i>nam</i>	<i>nāw / nam</i>	<i>na:m</i>
379	all	<i>sObai</i>	<i>sAbe/ SAb</i>	<i>sabai</i>
380	bad	<i>naramro</i>	<i>nAramro (not good)</i>	<i>naramro</i>
381	big	<i>Thulo</i>	<i>Thulo</i>	<i>thulo</i>
382	dirty	<i>mOila</i>	<i>phohAr</i>	<i>maila:</i>
383	dry	<i>sukkha</i>	<i>sukhano</i>	<i>sukha</i>
384	few	<i>kamti</i>	<i>thore</i>	<i>kamti</i>
385	full	<i>bhari</i>	<i>puro</i>	<i>pura</i>
386	good	<i>ramro</i>	<i>ramro/AsAl</i>	<i>ramro</i>
387	hand	<i>fiath</i>	<i>hat</i>	<i>ha:th</i>
388	honest	<i>imandar</i>	<i>sAcca/imandar</i>	<i>ima:ndar</i>
389	long	<i>lamo</i>	<i>lamo</i>	<i>lamo</i>
390	many	<i>thuprei</i>	<i>dherAi</i>	<i>thuprai</i>
391	narrow	<i>saguro</i>	<i>saguro</i>	<i>kochreko</i>
392	new	<i>nAya</i>	<i>nAya</i>	<i>naya</i>
393	old	<i>purano/buRo</i>	<i>purano</i>	<i>pura:no</i>
394	raw	<i>kāco</i>	<i>kāco</i>	<i>kaccha</i>
395	rotten	<i>bigreko</i>	<i>sAREko</i>	<i>kara:b</i>
396	right	<i>sāco</i>	<i>sāco</i>	<i>thik</i>
397	dull	<i>bhutte/bodho</i>	<i>bhute/bodho</i>	<i>bigreko</i>

Sl.No.	ENGLISH GLOSS	NEPALI IN SIKKIM	NEPALI IN WEST BENGAL	NEPALI IN HIMACHAL PRADESH
398	lie	<i>jhuTo</i>	<i>jhuTo</i>	<i>dha:tnu</i>
399	sharp	<i>tikho</i>	<i>dharilo</i>	<i>tikho/dha:rilo</i>
400	short	<i>choTo</i>	<i>choTo</i>	<i>hōcho</i>
401	some	<i>kati</i>	<i>kehi/dhore</i>	<i>kehi</i>
402	small	<i>sano</i>	<i>sano</i>	<i>gya:nu</i>
403	smart	<i>baTho</i>	<i>ciTikka</i>	<i>chitikai</i>
404	smooth	<i>sadharan</i>	<i>sAmm</i>	<i>bista:rai</i>
405	soft	<i>naram</i>	<i>kAlilo</i>	<i>naram</i>
406	straight	<i>sidha</i>	<i>sojho/sArAl</i>	<i>sidha</i>
407	strength	<i>sakti</i>	<i>bAl</i>	<i>S'akti</i>
408	thick	<i>moTo</i>	<i>moTo</i>	<i>chepto</i>
409	thin	<i>patlo</i>	<i>patlo</i>	<i>patlo</i>
410	ugly	<i>naramre</i>	<i>kurup</i>	<i>gandho</i>
411	vice	<i>doS'</i>	<i>kup, burai</i>	<i>chala:k</i>
412	virtue	<i>punyo</i>	<i>guN</i>	-
413	warm	<i>nyano</i>	<i>nyano</i>	<i>gArAm</i>
414	weak	<i>kOmjor</i>	<i>nirbal</i>	<i>kamjor</i>
415	wet	<i>bhijeko</i>	<i>bhijeko</i>	<i>bhijeko</i>
416	wide	<i>cauDa</i>	<i>phArakilo</i>	<i>chaura</i>
417	wild	<i>jaMgOli</i>	<i>jaMli</i>	<i>jaMli</i>
418	wise	<i>gyani</i>	<i>husiyar</i>	<i>gya:n</i>
419	east	<i>purbo</i>	<i>purAb</i>	<i>purba</i>
420	end	<i>Ontim</i>	<i>khAtmA</i>	<i>saknu</i>
421	far	<i>TaDo</i>	<i>TaRo</i>	<i>taro</i>
422	left side	<i>bāya tira</i>	<i>debre pAtti</i>	<i>debre patti</i>
423	middle	<i>bīcko</i>	<i>bīcko</i>	<i>bi:cma</i>
424	near	<i>couma</i>	<i>nAjik</i>	<i>najik</i>
425	north	<i>uttAr</i>	<i>uttAr</i>	<i>uta:r</i>

Sl.No.	ENGLISH GLOSS	NEPALI IN SIKKIM	NEPALI IN WEST BENGAL	NEPALI IN HIMACHAL PRADESH
426	out	<i>baira</i>	<i>bahir</i>	<i>bahira:</i>
427	right side/ hand	<i>dāya tira</i>	<i>dahine</i>	<i>dahineipatti</i>
428	south	<i>dAkchin</i>	<i>dAkkhin</i>	<i>dakS'in</i>
429	again	<i>pheri</i>	<i>pheri</i>	<i>feri</i>
430	always	<i>sada/sAdhAi</i>	<i>sAda/sAnghe</i>	<i>gharij</i>
431	before	<i>agAri</i>	<i>Adhi, samne</i>	<i>agadi</i>
432	daily	<i>dinau</i>	<i>roj</i>	<i>dinalu</i>
433	day	<i>mAdhyanno</i>	<i>din</i>	<i>din</i>
434	evening	<i>sAndhyanno</i>	<i>sājh</i>	<i>beluka:</i>
435	fast/ quick	<i>chiTo</i>	<i>cāRo</i>	<i>chitto</i>
436	full moon day	<i>purnima</i>	<i>purnima</i>	<i>purnima</i>
437	late	<i>Dhilo</i>	<i>Aber/ Dilo</i>	<i>dhilo</i>
438	month	<i>mAhino</i>	<i>mAhina</i>	<i>mahina:</i>
439	morning	<i>bifani</i>	<i>bihan</i>	<i>beha:n</i>
440	night	<i>rati</i>	<i>rat</i>	<i>ra:ti</i>
441	season	<i>ritu</i>	<i>ritu</i>	<i>bela:</i>
442	today	<i>aju</i>	<i>aju</i>	<i>a:ju</i>
443	tomorrow	<i>bholi</i>	<i>bholi</i>	<i>kal</i>
444	yesterday	<i>hijo</i>	<i>hijo</i>	<i>kal</i>
445	after/ afterwards	<i>pAchi</i>	<i>pAre/bade</i>	<i>ba:d</i>
446	behind	<i>pAchi</i>	<i>pAchi</i>	<i>pi:che</i>
447	between	<i>bichma</i>	<i>ma/majh ma</i>	<i>bi:cme</i>
448	by	<i>bhayera</i>	<i>le</i>	<i>ma:</i>
449	down	<i>tOLO</i>	<i>tAl</i>	<i>muni</i>
450	for	<i>lagi</i>	<i>lagi, tir</i>	<i>lagi</i>
451	from	<i>baTa/dekhi</i>	<i>waT/dekhi</i>	<i>jahādeki</i>
452	he, she	<i>u/uni/uski</i>	<i>u/usle (nominative)</i>	<i>o/uni</i>

Sl.No.	ENGLISH GLOSS	NEPALI IN SIKKIM	NEPALI IN WEST BENGAL	NEPALI IN HIMACHAL PRADESH
453	to her, to him	<i>tinle/unlai/ulai</i>	<i>ullai/uslai</i>	<i>unkola:gi</i>
454	here	<i>yahã</i>	<i>hiyã</i>	<i>yahã</i>
455	his/ her	<i>usko</i>	<i>usko</i>	<i>usko</i>
456	how	<i>kasori</i>	<i>kAsto</i>	<i>kasari</i>
457	I	<i>ma</i>	<i>mA</i>	<i>mo</i>
458	it/this	<i>yo</i>	<i>yo</i>	<i>yo</i>
459	to it / to this	<i>yeslai</i>	<i>yAsko lagi</i>	<i>ya</i>
460	its / of this	<i>yesko</i>	<i>yAsko</i>	<i>yasko</i>
461	like	<i>jastai</i>	<i>jAsto/ jAste</i>	<i>jasto</i>
462	to me	<i>malai</i>	<i>mAlai</i>	<i>malai</i>
463	my	<i>mero</i>	<i>mero</i>	<i>mero</i>
464	our	<i>hamro</i>	<i>hamro</i>	<i>hamro</i>
465	not	<i>haina/caina</i>	<i>hoinnA</i>	<i>haina</i>
466	so/thus	<i>teseile</i>	<i>yAsri</i>	<i>te:ska:ran</i>
467	that	<i>tyo</i>	<i>tyo</i>	<i>teyo</i>
468	to them	<i>unihArulai</i>	<i>unihArulai</i>	<i>tiniharuko</i>
469	then	<i>tehã dekhi</i>	<i>tAb</i>	<i>taba/jaba</i>
470	those	<i>unihAru</i>	<i>unihAru</i>	<i>junchai</i>
471	there	<i>tyahã</i>	<i>huwã tyAhã</i>	<i>wahã</i>
472	they	<i>tinihAru</i>	<i>unihAru</i>	<i>tiniharu</i>
473	their	<i>tinihAruko</i>	<i>unihAruko</i>	<i>tiniharuko</i>
474	these	<i>yinihAru</i>	<i>yini haru</i>	<i>yoharu</i>
475	to us	<i>hamilai</i>	<i>hamihAru lai</i>	<i>hamrolagi</i>
476	we	<i>hami</i>	<i>hami</i>	<i>hami</i>
477	what	<i>ke</i>	<i>ke</i>	<i>kai</i>
478	when	<i>kAhile</i>	<i>kAhile</i>	<i>kahilai</i>
479	where	<i>kahã</i>	<i>kAhã</i>	<i>kaha</i>
480	who	<i>ko</i>	<i>ko</i>	<i>ko</i>

Sl.No.	ENGLISH GLOSS	NEPALI IN SIKKIM	NEPALI IN WEST BENGAL	NEPALI IN HIMACHAL PRADESH
481	whose	<i>kOsko</i>	<i>ko kAslai</i>	<i>ko</i>
482	whom	<i>kOslai</i>	<i>kAsko</i>	<i>kasko</i>
483	you	<i>timi/ tApai</i>	<i>timi/tA/tApai</i>	<i>timi</i>
484	to you	<i>timilai</i>	<i>timi lai</i>	<i>timalai</i>
485	your	<i>timro</i>	<i>timro</i>	<i>timro</i>
486	year	<i>sal/ bOrso</i>	<i>sal</i>	<i>barsa</i>
487	and	<i>ani</i>	<i>Ani/ Ani</i>	<i>ani</i>
488	at	<i>ma</i>	<i>ma, tir</i>	<i>ma:</i>
489	if	<i>yadi</i>	<i>yAdi</i>	-
490	in	<i>ma/ bhitro</i>	<i>ma/bhitra</i>	<i>bhitra</i>
491	wave	<i>lAhAr</i>	<i>lAhAr</i>	-
492	ancestor	<i>purkhO</i>	<i>purkha</i>	<i>purkha</i>
493	brother-in-law	<i>salo/ jeThu</i>	<i>sala jeThan</i>	<i>salo</i>
494	sister- in-law	<i>sali/ jeThani</i>	<i>sali jeThani</i>	<i>sali</i>
495	mouse	<i>muso</i>	<i>muso</i>	<i>musa</i>
496	spider	<i>makura</i>	<i>makura</i>	<i>makura</i>
497	beard	<i>dari</i>	<i>daRhi</i>	<i>daRi</i>
498	moustache	<i>juMga</i>	<i>jũdha</i>	<i>juMga</i>
499	navel	<i>naiTo</i>	<i>naiTo/nabhi</i>	<i>naito</i>
500	mirror	<i>aina</i>	<i>Aena</i>	<i>aina</i>

CHAPTER V

APPENDIX-I

NEPALI IN WEST BENGAL

S.P. SRIVASTAVA

(The detailed report will be published under *LSI-West Bengal* Volume. Only the grammatical features are reproduced here)

PHONOLOGY

The Phonology of the Nepali language is discussed at length in the following section. Based on the field data collected from Darjeeling district of West Bengal the Phonology of the Nepali language is presented below.

2.1 Phonemic Inventory

There are (38) thirty-eight segmental phonemes in Nepali. Of them 6 (six) are vowels, 31 (thirty-one) are consonants and 1 (one) is suprasegmental.

2.1.1. Segmental Phonemes

Vowels

	Front	Central	Back
High	<i>i</i>		<i>u</i>
Mid	<i>e</i>	<i>A</i>	<i>o</i>
Low		<i>a</i>	

Consonants

	Bilabial		Dental		Retroflex		Palatal		Velar		Glottal
Stops	<i>p</i>	<i>b</i>	<i>t</i>	<i>d</i>	<i>T</i>	<i>D</i>	<i>c</i>	<i>j</i>	<i>k</i>	<i>g</i>	
	<i>ph</i>	<i>bh</i>	<i>th</i>	<i>dh</i>	<i>Th</i>	<i>Dh</i>	<i>ch</i>	<i>jh</i>	<i>kh</i>	<i>gh</i>	
Nasals	<i>m</i>		<i>n</i>						<i>M</i>		
	<i>mh</i>		<i>nh</i>								
Fricative			<i>s</i>								<i>h</i>

Lateral		<i>l</i>
Trill		<i>r</i>
Approximants	<i>w</i>	<i>y</i>

### 2.1.2. Supra-Segmental Phoneme

Nasalisation            /~/

Nasalisation of the vowel is phonemic and is treated as a supra-segmental feature co-occurring with vowels in all the positions - initial, medial and final -

/ĩ/ , /i/	/kAhĩ/	‘somewhere’
	/kAhi/	‘said’
	/ĩT/	‘bricks’
	/iTa/	‘this one’
/ẽ/ , /e/	/bẽTi/	‘handle of the instrument’
	/beTi/	‘daughter’
	/hẽ/	‘exclamation of surprise’
	/he/	‘address – vocative to near one’
	/bayẽ/	‘left’
	/baye/	‘open’, ‘may open’
/ã/ , /a/	/ãTa/	‘flour’
	/aTa/	‘bundle of grass’
	/bas/	‘smell’
	/bãs/	‘bamboo’
/Ã/ , /A/	/phÃss /	‘entangled’
	/phAss /	‘airless’, ‘slow’

<i>/õ/ , /o/</i>	<i>/kõDhi /</i>	‘bud’
	<i>/koDhi /</i>	‘leprosy’
	<i>/khõT/</i>	‘dirt in the ear’
	<i>/khoT/</i>	‘deception’
<i>/ũ/ , /u/</i>	<i>/bũd/</i>	‘drop’
	<i>/bud/</i>	‘intoxicated’
	<i>/ũTh/</i>	‘camel’
	<i>/uTh/</i>	‘rise’

## 2.2. Phonemic contrasts and distribution

### Vowels

<i>/i/ , /e/</i>	Initial	Medial	Final
	<i>/i/</i> ‘this’	<i>/piT/</i> ‘back’	<i>/gAri/</i> ‘done’
	<i>/e/</i> ‘hey’	<i>/peT/</i> ‘belly’	<i>/gAre/</i> ‘while doing’
<i>/e/ , /a/</i>	<i>/ek/</i> ‘one’	<i>/khel/</i> ‘play’, ‘game’	<i>/ke/</i> ‘who’
	<i>/ak/</i> ‘vomit’	<i>/khal/</i> ‘skin’	<i>/ka/</i> ‘what’
<i>/e/ , /A/</i>	<i>/ber/</i> ‘time’	<i>/mel/</i> ‘mix’, ‘meet’	
	<i>/bAr/</i> ‘groom’	<i>/mAl/</i> ‘dirt’	
<i>/a/ , /o/</i>	<i>/aTh/</i> ‘eight’	<i>/mal/</i> ‘goods’	
	<i>/oTh/</i> ‘lips’	<i>/mol/</i> ‘buy’	
<i>/o/ , /u/</i>	<i>/oTh/</i> ‘lips’	<i>/cori/</i> ‘theft’	
	<i>/uTh/</i> ‘rise’	<i>/curi/</i> ‘bangle’	
		<i>/moD/</i> ‘turning place’	
		<i>/muD/</i> ‘head’	
<i>/a/ , /A/</i>	<i>/an/</i> ‘honour’	<i>/man/</i> ‘pride’	
	<i>/An/</i> ‘corn’	<i>/mAn/</i> ‘desire’	



## Consonants

<i>/p/ , /b/</i>	<i>/pan/</i> ‘battle’	<i>/pap/</i> ‘sin’	
	<i>/ban/</i> ‘arrow’	<i>/bap/</i> ‘father’	
	<i>/paT/</i> ‘fill’		
	<i>/baT/</i> ‘narrow lane’		
<i>/p/ , /ph/</i>	<i>/pAl/</i> ‘moment’	<i>/kApi/</i> ‘monkey’	<i>/sap/</i> ‘curse’
	<i>/phAl/</i> ‘fruit’	<i>/kAphi/</i> ‘coffee’	<i>/saph/</i> ‘clean’
<i>/b/ , /bh/</i>	<i>/bat/</i> ‘talk’		<i>/rob/</i> ‘anger’
	<i>/bhat/</i> ‘cooked rice’		<i>/lobh/</i> ‘greed’
<i>/ph/ , /bh/</i>	<i>/phul/</i> ‘flower’		<i>/laph/</i> ‘jump’
	<i>/bhul/</i> ‘error’, ‘mistake’		<i>/labh/</i> ‘profit’
<i>/t/ , /d/</i>	<i>/til/</i> ‘oilseed’	<i>/sAtAr/</i> ‘live’	<i>/mAt/</i> ‘opinion’
	<i>/dil/</i> ‘heart’	<i>/sAdAr/</i> ‘head office’	<i>/mAd/</i> ‘pride’
<i>/t/ , /th/</i>	<i>/tal/</i> ‘pond’		<i>/sat/</i> ‘seven’
	<i>/thal/</i> ‘metal dish’		<i>/sath/</i> ‘with’
<i>/d/ , /dh/</i>	<i>/dam/</i> ‘price’		<i>/bad/</i> ‘after’, ‘rebate’
	<i>/dham/</i> ‘holy place’		<i>/badh/</i> ‘tie’, ‘dam’
<i>/th/ , /dh/</i>	<i>/than/</i> ‘one piece’		<i>/sath/</i> ‘with, together’
	<i>/dhan/</i> ‘paddy’		<i>/sadh/</i> ‘internal longing’
<i>/T/ , /D/</i>	<i>/Tola/</i> ‘small settlement’		<i>/haT/</i> ‘local market’
	<i>/Dola/</i> ‘move’		<i>/haD/</i> ‘bone’
<i>/T/ , /Th/</i>	<i>/Tika/</i> ‘fix’		<i>/piT/</i> ‘strike’
	<i>/Theka/</i> ‘contact’, ‘support’		<i>/pith/</i> ‘back’
<i>/D/ , /Dh/</i>			
	<i>/Dak/</i> ‘post’, ‘letters’ (official)		
	<i>/Dhak/</i> ‘big drum’		

*/Th/ , /Dh/*

*/TheI/* ‘push’

*/Dhal/* ‘pour’

*/Thor/* ‘hiding place’

*/Dhor/* ‘free moving animals (domestic)’

*/c/ , /j/*     */cal/* ‘speed’     */nac/* ‘dance’     */sAc/* ‘true’

*/jal/* ‘net’     */naj/* ‘pride’     */sAj/* ‘decorate’

*/c/ , /ch/*     */cAl/* ‘move’

*/chAl/* ‘deceive’

*/caT/* ‘lick’

*/chaT/* ‘trim’

*/j/ , /jh/*     */joT/* ‘couple’     */baj/* ‘eagle’

*/jhoT/* ‘bunch’     */bajh/* ‘trough’

*/ch/ , /jh/*     */char/* ‘ashes’     */bach/* ‘select’

*/jhar/* ‘sweep’     */bajh/* ‘trough’, ‘net’

*/k/ , /g/*     */kAl/* ‘machine’     */pakAl/* ‘ripen’     */nak/* ‘nose’

*/gAl/* ‘melt’     */pagAl/* ‘mad’     */nag/* ‘serpent’

*/k/ , /kh/*     */kaT/* ‘cut’     */bAkri/* ‘she-goat’     */pak/* ‘clean’

*/khaT/* ‘wooden bed’     */bAkhri/* ‘granny’     */pakh/* ‘shoulder’

*/g/ , /gh/*     */gAr/* ‘do’     */jag/* ‘wake’

*/ghAr/* ‘house’     */jagh/* ‘thigh’

*/kh/ , /gh/*     */khAri/* ‘clear’, ‘neat’

*/ghAri/* ‘a point of time’

*/m/ , /n/*     */man/* ‘honour’     */jAmAn/* ‘sprouting’

*/nam/* ‘name’     */jAnAm/* ‘birth’

<i>/m/ , /mh/</i>	<i>/jAmai/</i>	‘son-in-law’				
	<i>/jAmhai/</i>	‘yawning’				
	<i>/kumar/</i>	‘unmarried boy’				
	<i>/kumhar/</i>	‘potter’				
<i>/n/ , /nh/</i>	<i>/kAn/</i>	‘particle’				
	<i>/kAnh/</i>	‘groan’				
	<i>/bon/</i>	‘arrow’				
	<i>/banh/</i>	‘dam’				
<i>/n/ , /M/</i>	<i>/Anar/</i>	‘a fruit’	<i>/An/</i>	‘corn’		
	<i>/AMar/</i>	‘glowing ember’	<i>/AM/</i>	‘part of the body’		
	<i>/ApAn/</i>	‘self’				
	<i>/ApAM/</i>	‘crippled’				
<i>/s/ , /h/</i>	<i>/sonnu/</i>	‘sleep’	<i>/khos/</i>	‘insert’		
	<i>/honnu/</i>	‘to become’	<i>/khoh/</i>	‘cave’		
	<i>/sath/</i>	‘to company’				
	<i>/hath/</i>	‘hand’				
<i>/l/ , /r/</i>	<i>/lam/</i>	‘big’, ‘battle’	<i>/bil/</i>	‘hole’		
	<i>/ram/</i>	‘good’, ‘a name’	<i>/bir/</i>	‘brave’		
	<i>/lat/</i>	‘leg’				
	<i>/rat/</i>	‘night’				
<i>/w/ , /y/</i>	<i>/war/</i>	‘attack’	<i>/dAwa/</i>	‘medicine’	<i>/haw/</i>	‘acting’
	<i>/yar/</i>	‘friend’	<i>/dAya/</i>	‘kindness’	<i>/hay/</i>	‘lame’

### 2.3. Major Allophonic Distribution

#### Vowels

/i/ high, front, unrounded short vowel. It has two allophones - [i:] and [i]:

[i:]	(C) – (C)		
	(C) V (C)(C)(C)-(C) ---		
[pi:Th]	/piTh/		‘back’
[boli:]	/boli/		‘speech’

[i ]	occurs elsewhere		
[ima:n]	/iman/		‘honesty’
[bima:r]	/bimar/		‘sick’
[sAwa:ri]	/sAwari/		‘passenger’

/e/ mid, front, unrounded vowel. It has two allophones - [e:] and [e]:

[e:]	[e:]	/e/	‘hey’
	[pe:T]	/peT/	‘belly’
	[guDe:]	/guDe/	‘nests’

[e]	occurs elsewhere		
	[erA:ni]	/erAni/	‘ear ring’
	[Thepi:]	/Thepi/	‘shuttle’
	[bAnele]	/bAnele/	‘wild animals’

/a/ low, central, unrounded short vowel. It has two allophones - [a:] and [a]:

[a:]	[a:n]	/an/	‘honour’
	[la:m]	/lam/	‘battlefield’
	[aba:]	/aba/	‘father’
	[suna:ri]	/sunari/	‘golden’

[a] occurs elsewhere

<i>[akhi:r]</i>	<i>/akhir/</i>	‘end’
<i>[badA:r]</i>	<i>/badAr/</i>	‘cloud’
<i>[khA:To:la]</i>	<i>/khATola/</i>	‘small’

*/A/* mid central, unrounded short vowel. It has two allophones – *[A:]* and *[A]*:

<i>[A:]</i>	<i>[A:b]</i>	<i>/Ab/</i>	‘now’
	<i>[dA:m]</i>	<i>/dAm/</i>	‘respiration’
<i>[A]</i>	occurs elsewhere		
	<i>[jAba:b]</i>	<i>/jAbab/</i>	‘answer’
	<i>[bAkhAri]</i>	<i>/bAkhAri/</i>	‘grammar’

*/o/* mid back rounded vowel. It has two allophones - *[o:]* and *[o]*:

<i>[o:]</i>	<i>[o:Th]</i>	<i>/oTh/</i>	‘lips’	
		<i>[bho:j]</i>	<i>/bhoj/</i>	‘feast’
		<i>[alo:]</i>	<i>/alo/</i>	‘light’
<i>[o]</i>	occurs elsewhere			
		<i>[pothi:]</i>	<i>/pothi/</i>	‘holy book’
		<i>[bohA:rni]</i>	<i>/bohArni/</i>	‘broom’
		<i>[sAgA:ro]</i>	<i>/sAgAro/</i>	‘all’

*/u/* high back rounded short vowel. It has two allophones - *[u:]* and *[u]*:

<i>[u:]</i>	<i>[ũ:Th]</i>	<i>/ũTh/</i>	‘camel’	
		<i>[du:dh]</i>	<i>/dudh/</i>	‘milk’
		<i>[mirtu:]</i>	<i>/mirtu/</i>	‘death’
<i>[u]</i>	Occurs elsewhere			
		<i>[uda:s]</i>	<i>/udas/</i>	‘sad’
		<i>[guha:r]</i>	<i>/guhar/</i>	‘call of alarm’
		<i>[phuTa:ri]</i>	<i>/phuTari/</i>	‘ripened corn’

[bAja:ru] /bAjaru/ 'commonly sold items'

## Consonants

/p/ bilabial voiceless unaspirated stop. It has two allophones - [pʼ] and [p]:

[pʼ] /-C, - #

[kupʼpi:] /kuppi/ 'tunnel'

[pa:pʼ] /pap/ 'sin'

[p] occurs elsewhere

[pi:Th] /pith/ 'back'

[puja:] /puja/ 'worship'

[sApA:na] /sApAna/ 'dream'

/b/ bilabial voiced unaspirated stop. It has two allophones - [bʼ] and [b]:

[bʼ] /-C, - #

[sAbʼji:] /sAbji/ 'cooked vegetables'

[sA:bʼ] /sAb/ 'all'

[jAba:bʼ] /jAbab/ 'answer'

[b] occurs elsewhere

[bi:n] /bin/ 'beans'

[subi:l] /subil/ 'facility'

/ph/ bilabial voiceless aspirated stop. It has two allophones - [phʼ] and [ph]:

[phʼ] /-C, - #

[kA:phʼ] /kAph/ 'phlegm'

[DAphʼla:] /DAphla/ 'a band'

[ph] occurs elsewhere

[phu:l] /phul/ 'flower'

[sAphA:l] /sAphAl/ 'successful'

*/bh/* bilabial voiced aspirated stop. It has two allophones - *[bhʼ]* and *[bh]*:

*[bhʼ]*            */-C, - #*  
*[bhAbʼhka:]*    */bhAbhka/*    ‘glowing fire’  
*[lo:bhʼ]*        */lobh/*        ‘greed’

*[bh]* occurs elsewhere

*[bha:t]*        */bhat/*        ‘cooked rice’  
*[gAbhi:l]*      */gAbhil/*     ‘pregnant’  
*[gobhi:]*      */gobhi/*     ‘cauliflower’

*/t/* dental voiceless unaspirated stop. It has two allophones - *[tʼ]* and *[t]*:

*[tʼ]*            */-C, - #*  
*[jatʼri:]*       */jatri/*        ‘pilgrims’  
*[bha:tʼ]*       */bhat/*        ‘cooked rice’

*[t]* occurs elsewhere

*[tAra:ju]*      */tAraju/*     ‘weighty instrument’  
*[bAta:sa]*      */batasa/*     ‘sweet’  
*[mAta:l]*       */mAtal/*     ‘mad’, ‘drunk’

*/d/* dental voiced unaspirated stop. It has two allomorph - *[dʼ]* and *[d]*:

*[dʼ]*            */-C, - #*  
*[gidʼdho:r]*    */giddhar/*    ‘vulture’  
*[mA:dʼ]*        */mAd/*        ‘wine’

*[d]* occurs elsewhere

*[dew]*         */dew/*        ‘god’  
*[mAdA:t]*      */mAdAt/*     ‘help’

/th/ dental voiceless aspirated stop. It has two allophones - [th'] and [th]:

[th']            /-C, - #  
                  [mAth'ni:]    /mAthni/      'butter milk'  
                  [sa:th']        /sath/         'company'

[th] occurs elsewhere

[thati:]            /thati/         'capital money', 'saving'  
[Authi:]            /cAuthi/        'one fourth'

/dh/ dental voiced aspirated stop. It has two allophones - [dh'] and [dh]:

[dh']            /-C, - #  
                  [Adh'mA:ra]        /AdhmAra/     'almost dead'  
                  [ba:dh']            /badh/         'rope for the cot'

[dh] occurs elsewhere

[dha:n]            /dhan/         'paddy'  
[sudha:r]          /sudhar/        'improvement'

/T/ retroflex voiceless unaspirated stop. It has two allophones - [T'] and [T]:

[T']            /-C, - #  
                  [kAT'ka:]        /kATka/        'entanglement' 'quarrel'  
                  [ka:T']            /kaT/            'bite'  
                  [ha:T']            /haT/            'market'

[T] occurs elsewhere

[To:p]            /Top/            'temptation'  
[ATari:]          /ATari/        'good house of bricks'

/Th/ retroflex voiceless aspirated stop. It has two allophones - [Th'] and [Th]:

[Th']            /-C, - #  
                  [uTh'mu:]        /uThnu/        'to rise'



	<i>[sõ:Thʼ]</i>	<i>/sõth/</i>	‘dried singer’
<i>[Th]</i>	occurs elsewhere		
	<i>[The:Th]</i>	<i>/TheTh/</i>	‘pure’ ‘uncorrupted’
	<i>[ThA:g]</i>	<i>/ThAg/</i>	‘cheat’
	<i>[kATHi:n]</i>	<i>/kATHin/</i>	‘difficult’
<i>/D/</i>	retroflex voiced unaspirated stop. It has three allophones - <i>[R]</i> , <i>[Dʼ]</i> and <i>[D]</i> :		
<i>[R]</i>	<i>/V – V, - #</i>		
	<i>[sARA:k]</i>	<i>/sADAK/</i>	‘path’ , ‘road’
	<i>[koRa:]</i>	<i>/koDa/</i>	‘hunter’
	<i>[bu:R]</i>	<i>/buD/</i>	‘dip’ , ‘sink’
<i>[Dʼ]</i>	<i>/-C</i>		
	<i>[hADʼDi:]</i>	<i>/hADDi/</i>	‘bones’
<i>[D]</i>	occurs elsewhere		
	<i>[Da:l]</i>	<i>/Dal/</i>	‘branch’
	<i>[DA:r]</i>	<i>/DAr/</i>	‘fear’
<i>[Dh]</i>	retroflex voiced aspirated stop. It also has two allophones - <i>[Rh]</i> and <i>[Dh]</i> :		
<i>[Rh]</i>	<i>/V – V, - #</i>		
	<i>[buRha:]</i>	<i>/buDha/</i>	‘old’
	<i>[mu:Rh]</i>	<i>/muDh/</i>	‘fool’
<i>[Dh]</i>	occurs elsewhere		
	<i>[Dha:k]</i>	<i>/Dhak/</i>	‘band’
	<i>[DhA:b]</i>	<i>/DhAb/</i>	‘manner’
<i>[c]</i>	palatal voiceless unaspirated affricate. It has two allophones - <i>[cʼ]</i> and <i>[c]</i> :		
<i>[cʼ]</i>	<i>/-C, - #</i>		
	<i>[sAcʼca:]</i>	<i>/sAcca/</i>	‘honest’

[mo:c'] /moc/ 'sprain'

[c] occurs elsewhere

[co:T] /coT/ 'wound'

[mAca:n] /mAcan/ 'wooden platform'

[cAra:] /cAra/ 'birds'

[ch] palatal voiceless aspirated affricate. It has two allophones – [ch'] and [ch]:

[ch'] /-C, - #

[kAch'ra:] /kAchara/ 'brink', 'threshold'

[chu:ch'] /chuch/ 'empty'

[ch] occurs elsewhere

[che:d] /ched/ 'hole'

[chati:] /chati/ 'chest'

/j/ palatal voiced unaspirated affricate. It has two allophones - [j'] and [j]:

[j'] /-C, - #

[uj'ro:] /ujro/ 'deserted'

[ga:j'] /gaj/ 'foam'

[j] occurs elsewhere

[juwa:] /juwa/ 'gambling'

[kũjo:] /kũjo/ 'crippled'

[mÃju:r] /mÃjur/ 'labour'

/jh/ palatal voiced aspirated affricate. It has two allophones - [jh'] and [jh]:

[jh'] /-C, - #

[sÃjh'lo:] /sÃjhlo/ 'third one in the line'

[bu:jh'] /bujh/ 'understand'

[jh] occurs elsewhere

[jhuTo]	/jhuTo/	‘bundle’
[ba:jh]	/bãjh/	‘unproductive woman’

[k] velar voiceless unaspirated stop. It has two allophones - [kʻ] and [k]:

[kʻ]	/-C, - #	
[cAkʻka:]	/cAkka /	‘wheel’
[na:kʻ]	/nak/	‘nose’

[k] occurs elsewhere

[ka:g]	/kag/	‘crow’
[duka:n]	/dukan/	‘shop’
[ro:k]	/rok/	‘stopping’, ‘forbidden’

[g] velar voiced unaspirated stop. It has two allophones - [gʻ] and [g]:

[gʻ]	/-C, - #	
[jugʻmo:]	/jugmo/	‘twin’
[ka:gʻ]	/kag/	‘crow’

[g] occurs elsewhere

[gũ:g]	/gũg/	‘dumb’
[gA:r]	/gAr/	‘do’
[DagA:r]	/DagAr/	‘run’

/kh/ velar voiceless aspirated stop. It has two allophones - [x] and [kh]:

[x]	/-C, - #	
[du:x]	/dukh/	‘misery’, ‘sorrow’
[jAxmi]	/jAkhmi/	‘wounded’

[kh] occurs elsewhere

[kha:nu]	/khanu/	‘teat’
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[kʰo:h] /kʰoh/ 'pit', 'hole'

[bAkhAt] /bAkhAt/ 'blessings', 'good time'

[gh] velar voiced aspirated stop. It has two allophones [gh'] and [gh]:

[gh'] /-C, - #

[mugh'ri:] /mughri/ 'wooden club'

[ma:gh'] /magh/ 'a cold month of the year'

[gh] occurs elsewhere

[ghA:r] /ghAr/ 'house'

[ghoRi:] /ghoRi/ 'mare'

/M/ velar nasal. It occurs medially and finally.

/AMar/ 'glowing ember' /ApAM/ 'crippled'

/AM/ 'part of the body'

/m/ bilabial nasal. It has only one allophone [m]

[mi:t] /mit/ 'fried'

[kAma:n] /kAman/ 'soldiers' troop'

[da:m] /dam/ 'price'

/mh/ bilabial aspirated nasal. It has only one allophone [mh]. It occurs medially and finally.

[jAmhura] /jAmhura/ 'yawning'

[dA:mh] /dAmh/ 'pride'

/n/ dental nasal. It has four allophones - [n] , [M'] , [N] and [n]:

[n] / - dental stop.

[cAnda:] /cAnda/ 'donation', 'subscription'

[M'] / - palatal stop.

[rA: M' j] /rAnj/ 'grumbling', 'anger, displeasure'

[A M'car] /Ancar/ 'pickles'

[N] / - retroflex stop.  
           [guNDa:] /gunDa/ ‘lampoons’  
           [ghANTi:] /ghAnTi/ ‘bell’

[n] occurs elsewhere  
           [nu:n] /nun/ ‘salt’  
           [nArA:m] /nArAm/ ‘soft’  
           [nutA:n] /nutAn / ‘new’

/nh/ dental aspirated nasal. It occurs finally.

/kAnh/ ‘groan’

/banh/ ‘dam’

/l/ dental lateral. It has two allophones - [L] and [l]:

[L] / - retroflex stop.  
           [ulTa:] /ulTa/ ‘opposite’

[l] occurs elsewhere  
           [lobhi:] /lobhi/ ‘greedy’

/r/ dental trill (phonetically alveolar):

[rA:kt] /rAkt/ ‘blood’  
           [ro:g] /rog/ ‘disease’  
           [mA:r] /mAr/ ‘die’  
           [usro:] /usro/ ‘his’

/s/ dental voiceless fricative (phonetically alveolar). It has only one allophone - [s]:

[s] [sasu:] /sasu/ ‘mother-in-law’  
           [sisa:] /sisa/ ‘glass’  
           [cu:s] /cus/ ‘suck’

*/h/* is a glottal voiced fricative. It has only one allophone - *[h]*:

<i>[h]</i>	<i>[ha:th]</i>	<i>/hath/</i>	‘hand’
	<i>[mAhA:k]</i>	<i>/mAhAk/</i>	‘smell’
	<i>[mu:h]</i>	<i>/muh/</i>	‘mouth’

*/w/* It is an approximant (bilabial). It has only one allophone *[w]*:

<i>[w]</i>	<i>[wa:r]</i>	<i>/war/</i>	‘battle’ , ‘flight’ , ‘attack’
	<i>[jAwa:n]</i>	<i>/jAwan/</i>	‘young man’
	<i>[ha:w]</i>	<i>/haw/</i>	‘acting manner’

*/y/* It is an approximant (lateral). It has only one allophone:

<i>[y]</i>	<i>[ya:d]</i>	<i>/yad/</i>	‘memory’ , ‘remembrance’
	<i>[payA:l]</i>	<i>/payAl/</i>	‘ornament’
	<i>[ha:y]</i>	<i>/hay/</i>	‘lament’

## 2.4 Clusters

The clusters are formed both by vowels and consonants. There are no diphthongs available in Nepali.

### Vowel Clusters

The vowel clusters occur in all the positions viz. initial, medial and final. The permissible vowel clusters in the initial and final positions are only a few. In the medial position the clusters are comparatively more in number within a morpheme and some examples of vowel clusters are found across a morpheme boundary.

#### Initial

<i>Ae-</i>	<i>AerAni</i>	‘ear ring’
<i>Ae-</i>	<i>Aena</i>	‘looking glass’

#### Medial and Final

In normal Nepali speech, */vhv/* sequences are maintained only in slow and careful speech. Such */vv/* sequences, formed as a result of the elision of intervocalic */h/*, are many. In fact any two Nepali vowels can combine, in either order, to form such a sequence, e.g.

/Ai/	/bAini/	/bAhini/	‘younger sister’
/ei/	/kei/	/kehi/	‘someone’, ‘something’
/oi/	/koi/	/kohi/	‘someone’
/Au/	/gAũ/	/gAhũ/	‘wheat’
/au/	/sau/	/sahu/	‘merchant’
/ie/	/mienAti/	/mihenAti/	‘hard-working’
	/menAti/		
/ue/	/kueko/	/kuheko/	‘rotten’
/aA/	/saAs/	/sahAs/	‘courage’
/oA/	/poAr/	/pohAr/	‘last year’
/ia/	/bianA/	/bihanA/	‘morning’
/ua/	/buari/	/buhari/	‘daughter-in-law’

Again as a result of the loss of intervocalic /y/ or /w/ similar sequences may also be formed. But there are very few in number or in frequency of use.

/Ae/	/sAe/	/sAye/	‘hundred’
/ae/	/saed/	/sayed/	‘possibly’, ‘perhaps’
/us/	/jua/	/juwa/	‘gambling’
/uA/	/kũAr/	/kũwAr/	‘a surname’

Now a few examples, as charted below, occur across morpheme boundaries especially in verbal formations (conjugations etc.)

/ii/	/thiin/	‘(she) was’
/ie/	/die/	‘they gave’
/ae/	/gae/	‘they went’
/io/	/pios/	‘let us drink’
/ao/	/khaos/	‘let (someone) eat’
/ou/	/rou/	‘weep’

<i>/oe/</i>	<i>/roe/</i>	‘they wept’
<i>/ae/</i>	<i>/khae/</i>	‘they ate’
<i>/eo/</i>	<i>/deos/</i>	‘let (someone) give’
<i>/oo/</i>	<i>/roos/</i>	‘let (someone) weep’

Apart from all these */vv/* sequences, Nepali has the following common, genuine */vv/* sequences and */vvv/* sequences mainly occurring in passive verb phrases.

	I		M		F
<i>/Ai/</i>	<i>/Aile/</i>	‘now’	<i>/kAile/</i>	‘now’, ‘how’	<i>/thorAi/</i> ‘few’, ‘little’
<i>/ai/</i>					<i>/sukdai dinu/</i> ‘finish’
					<i>/bhai/</i> ‘brother’
<i>/au/</i>			<i>/baun/</i>	‘brahmin’	<i>/ghArau/</i> ‘heavy’
					<i>/gau/</i> ‘village’
<i>/ia/</i>					<i>/jia/</i> ‘feeling’
					<i>/bia/</i> ‘seed’
<i>/iu/</i>			<i>/siunu/</i>	‘sew’	
<i>/io/</i>					<i>/balio/</i> ‘strong’
<i>/oe/</i>			<i>/moera/</i>	‘dead’	
<i>/uie/</i>					<i>/kuie/</i> ‘rotten’
<i>/ua/</i>					<i>/bua/</i> ‘grandfather’
<i>/Au/</i>					<i>/bAu/</i> ‘bride’
<i>/io/</i>					<i>/hArio/</i> ‘green’

### Consonant Clusters

The word initial consonant clusters are available in Sanskrit words adopted in Nepali and are rarely used in spoken or colloquial speech but with insertion of vowel. They have adopted a few English words also for the items which have no equivalent in any Indo-Aryan languages.



### Initial Clusters

/spr/	/sprIM/	[isp.priM]	‘spring’, ‘a device’
/skr/	/skrin/	[is.krin]	‘screen’
/str/	/stri/	[is.tri]	‘woman’, ‘iron device’
/smr/	/smriti/	[is.mri.ti]	‘memory’
/sp/	/spAsTA/	[is.pasta]	‘clear’, ‘lucid’
/st/	/star/	[AstAr]	‘standard’
/sk/	/is.kul/	[is.kul]	‘school’
/sth/	/sthan/	[As.than]	‘place’

### Medial Clusters

/Im/	/philmi/	‘related to film’
/lk/	/silki/	‘related to silk’
/rg/	/birgAnj/	‘name of a town’
/rs/	/bArsa/	‘rain’
/mr/	/timro/	‘your’
/sk/	/usko/	‘his’
/mt/	/kAmti/	‘little’
/nch/	/manche/	‘person’
/mr/	/jumro/	‘louse’
/rp/	/sArpo/	‘snake’
/kr/	/bokro/	‘bark’
/dd/	/mAddo/	‘dull’
/dd/	/hAddi/	‘bones’
/tl/	/bhutla/	‘feather’
/br/	/jibro/	‘tongue’

/nj/	/pAnjo/	‘claw’
/TT/	/khuTTo/	‘leg’
	/muTT/	‘heart’
/rd/	/gArdAn/	‘neck’
/ry/	/suryo/	‘Sun’
/dr/	/cAndro/	‘Moon’
/khn/	/dekhnu/	‘see’
/nn/	/sunnu/	‘hear’
/tn/	/sutnu/	‘sleep’
/rn/	/mArnu/	‘die’
/Tn/	/kaTnu/	‘cut’
/Dn/	/uDnu/	‘fly’
/ln/	/Dulnu/	‘walk, move’
/lk/	/DhAlknu/	‘lie’
/sn/	/bAsnu/	‘sit’
	/cusnu/	‘suck’
	/khAsnu/	‘fall’
/kd/	/sikdAnu/	‘finish’
/rk/	/hirkaunu/	‘hit’
/cn/	/bhācnu/	‘split’
/ghn/	/sūghnu/	‘smell’
/tt/	/uttAr/	‘answer’
/pt/	/hApta/	‘week’

## Final Clusters

<i>/nt/</i>	<i>/Ant/</i>	‘end’
<i>/nd/</i>	<i>/mAnd/</i>	‘dull’
<i>/ndh/</i>	<i>/gAndh/</i>	‘smell’ bad one
<i>/nj/</i>	<i>/kArAnj/</i>	‘ornament’
<i>/sm/</i>	<i>/usm/</i>	‘warm’
<i>/sn/</i>	<i>/krisn/</i>	‘Krishna – a name’, ‘God’s name’

## 2.5. Syllables

The normal Nepali syllables contain a vowel as nucleus followed or preceded by a peripheral consonant (onset and coda) or consonants.

The word level analysis of Nepali reveals that a word contains at least one syllable and at the most four syllables. Thus mono-syllabic, di-syllabic, tri-syllabic and a few tetra-syllabic words are found in the language.

The syllabic pattern of mono-syllabic words is given below

<i>v</i>	<i>/u/</i>	‘that’
<i>cv</i>	<i>/nu/</i>	‘not’
<i>vc</i>	<i>/ubh/</i>	‘rise’
<i>cvc</i>	<i>/ghAr/</i>	‘house’
<i>vcc</i>	<i>/usm/</i>	‘worm’
<i>cvcc</i>	<i>/kArm/</i>	‘rituals’
<i>ccv</i>	<i>/kyũ/</i>	‘why’
	<i>/jyũ/</i>	‘as’
<i>ccvc</i>	<i>/pran/</i>	‘life’
	<i>/tran/</i>	‘suffering’
<i>ccvcc</i>	<i>/klant/</i>	‘tired’
	<i>/prant/</i>	‘state’

## Di-syllabic Words

<i>cv-v</i>	<i>/hi-ũ/</i>	‘ice’
	<i>/jo-i/</i>	‘wife’
<i>cv-cv</i>	<i>/hA-wa/</i>	‘air’
	<i>/Ta-pu/</i>	‘island’
<i>vc-cv</i>	<i>/Ab-ro/</i>	‘weak’
	<i>/An-dho/</i>	‘blind’
<i>v-cvc</i>	<i>/a-kas/</i>	‘sky’
<i>cvc-cvc</i>	<i>/cAb-bAr/</i>	‘bitting prone’
	<i>/pit-tAl/</i>	‘brass’
	<i>/Tap-pAr/</i>	‘tin-shade’
<i>cvc-cv</i>	<i>/jAm-no/</i>	‘taking root’ , ‘sprouting’
	<i>/gAr-no/</i>	‘blowing’
	<i>/bAc-ca/</i>	‘child’
<i>cv-cvc</i>	<i>/mAu-sAm/</i>	‘weaker’
	<i>/phA-lAm/</i>	‘iron’
	<i>/ku-kur/</i>	‘dog’
	<i>/du-kan/</i>	‘shop’

In Nepali di-syllabic words are more in comparison to mono-syllabic and tetra-syllabic.

## Tri-syllabic Words

<i>v-cv-cv</i>	<i>/A-Tha-ro/</i>	‘eighteen’
	<i>/A-ga-Ri/</i>	‘ahead’
<i>cv-cv-cv</i>	<i>/bhe-ya-ro/</i>	‘fox’
	<i>/ku-hi-ro/</i>	‘fog’

	/sA-tA-ro/	‘seventeen’
<i>cv-cvc-cvc</i>	/du-kan-dar/	‘shopkeeper’
<i>cv-cvc-cvc</i>	/sA-mun-dAr/	‘sea’

### Tetra-syllabic Words

In comparison to di-syllabic and tri-syllabic words the tetra-syllabic words are far less in Nepali. The available types have been given below.

<i>cv-cv-cv-cv</i>	/ku-khu-ra-ko/	‘big cock’
	/dhA-lA-kA-nu/	‘leaning’
	/ke-Ta-pA-na/	‘childhood’
	/phe-ra-ki-lo/	‘wide’
	/chu-Ta-na-ma/	‘divorce’

### 2.6. Juncture

Both the usual types of juncture – open juncture and close juncture (internal juncture) are found in Nepali.

#### Open Juncture

Open juncture is an external juncture or word juncture occurring between two words which are intervened by a potential pause. It is marked here with space. In other words, it is unmarked by a symbol.

*dhobi bADo cAlak thiyo.*      ‘The washerman was very clever’

#### Close Juncture

Close juncture is an internal juncture occurring between two morphemes and between two words, which are compounded into one form. This juncture is marked with /+/

*/lekh + ne + chũ/*      ‘I will write’

----X----

### 3. MORPHOLOGY

This section deals with the words and their formation both in declension and conjugation.

#### 3.1. Word-formation

A word in Nepali is a phoneme in isolation or a sequence of two or more phonemes between two successive junctures. A word may contain one morpheme, which may be a bare root. If it contains more than one morpheme, either it a root (with the option of taking one or more affixes) or it is a compound word.

<i>DhuMa</i>	‘stone’
<i>camAl</i>	‘uncooked rice’

#### 3.2. Word Classes

Established on morphological and syntactic criteria, the word classes of Nepali are nouns, noun substitutes, noun attributes, verbs, adverbs, postpositions, particles and certain types of function words. Of these, the nouns and the verbs are established on the basis of morphological considerations and the rest of the word classes on syntactic criteria.

Again functionally, noun attributes includes adjectives and numerals. Syntactically, they precede nouns and formally take formative affixes like nouns do. Hence they constitute a sub-group within the noun class but they have been treated here quite separately for the convenience of description.

The pronouns also form a sub-class of nouns. They are also declined for cases. Syntactically, they (nouns and pronouns) behave alike, i.e. both of them can occur as subject or object (direct or indirect). Nevertheless, they form a separate subclass as they differ morphologically in a number of ways.

The adverbs are established on the basis of morphological considerations but many words originally belonging to other classes also function as adverbs at the syntactic level.

The prominent morphological processes employed by Nepali are prefixation, suffixation, reduplication, suppletion and compounding.

### 3.3. Nouns

The noun is a class of forms that takes number, gender and case markers. As far as person is concerned, all nouns are in the third person. Nouns function as subject or object in a construction designating a person, place, thing or quality.

In Nepali the noun-forms may be grouped under following categories:

- a. Simple forms
- b. Derived forms
- c. Compound forms

#### 3.3.1. Simple forms

The simple noun items or bases are generally monomorphemic in nature. They end in vowels or consonants. They are abundant in the corpus. A few of them have been given below for example. Clark (1963) mentions that the forms of the bases of nouns are invariable i.e. they are the same irrespective of number or case.

<i>ai</i>	‘mother’
<i>manis</i>	‘man’
<i>keTo</i>	‘boy’
<i>choro</i>	‘boy’
<i>keTi</i>	‘girl’
<i>gai</i>	‘cow’
<i>pustAk</i>	‘book’
<i>ghAr</i>	‘house’
<i>phul</i>	‘flower’
<i>pothi</i>	‘wife’
<i>rukH</i>	‘tree’
<i>kira</i>	‘worm’
<i>pat</i>	‘leaf’

<i>boko</i>	‘goat’
<i>bAr</i>	‘groom’
<i>logne</i>	‘husband’
<i>mit</i>	‘tried’
<i>Thaw</i>	‘place’
<i>jal</i>	‘net’
<i>dan</i>	‘alms’
<i>muR</i>	‘head’
<i>pAriwar</i>	‘family’
<i>bojh</i>	‘load’
<i>kam</i>	‘work’
<i>lobh</i>	‘greed’
<i>hath</i>	‘hand’
<i>pap</i>	‘sin’
<i>bau</i>	‘father’
<i>dhAn</i>	‘wealth’
<i>man</i>	‘honour’
<i>Tupi</i>	‘cap’
<i>jAra</i>	‘habitation’,
<i>Tauko</i>	‘head’
<i>pasni</i>	‘rice eating ceremony’
<i>bhakAl</i>	‘determination’
<i>lAmi</i>	‘marriage negotiator’
<i>dAsna</i>	‘cotton bed’
<i>thAkali</i>	‘elderly person of the society’



### 3.3.2. Derived Forms

The derived nouns are those which are formed from other form-classes with the help of affixes (prefixes or suffixes) serving as nominalizers.

Nouns derived by adding prefixes

Prefixes	Noun - stem	Derived Nouns
<i>pAr-</i> ‘other’	<i>des</i> ‘country’	<i>pArdes</i> ‘foreign country’
<i>Aw-</i> ‘bad’	<i>gun</i> ‘merit’	<i>Awgun</i> ‘demerits’
<i>a-</i> ‘till’	<i>jAnm</i> ‘birth’	<i>ajAnm</i> ‘till life’
<i>sAhA-</i> ‘with’	<i>yog</i> ‘union’	<i>sAhAyog</i> ‘co-operation’
<i>sAhA-</i> ‘with’	<i>mAt</i> ‘opinion’	<i>sAhAmAt</i> ‘of one opinion’
<i>swA-</i> ‘self’	<i>des</i> ‘country’	<i>swAdes</i> ‘own land’
<i>pAra-</i> ‘opposite’	<i>jAy</i> ‘victory’	<i>pArajAy</i> ‘defeat’
<i>dur-</i> ‘bad’	<i>dAsa</i> ‘condition’	<i>durdAsa</i> ‘annihilation’
<i>Abhi-</i> ‘extreme’	<i>man</i> ‘honour’	<i>Abhiman</i> ‘pride’
<i>up-</i> ‘near’	<i>des</i> ‘country’	<i>upAdes</i> ‘sermon’
<i>Anu-</i> ‘equal’	<i>rup</i> ‘form’	<i>Anurup</i> ‘equal form’

### 3.3.3. Nouns derived by adding suffixes

Noun Stem	Suffixes	Derived Nouns
<i>nokAr</i> ‘servant’	- <i>i</i> (action)	<i>nokAri</i> ‘service’
<i>khet</i> ‘field’	- <i>i</i> (action)	<i>kheti</i> ‘cultivation’
<i>sAlam</i> ‘salute’	- <i>i</i> (action)	<i>sAlami</i> ‘salutation’
<i>dukan</i> ‘shop’	- <i>dar</i> (agent)	<i>dukanda</i> ‘shopkeeper’
<i>mal</i> ‘wealth’	- <i>dar</i> (agent)	<i>maldar</i> ‘rich person’
<i>mukh</i> ‘mouth’	- <i>ia</i> (belonging)	<i>mukhia</i> ‘headman’, ‘spokesman’

<i>dukh</i>	‘sorrow’	- <i>ia</i> (belonging)	<i>dukhia</i>	‘sufferer’
<i>bhai</i>	‘brother’	- <i>aro</i> (relation)	<i>bhAiyaro</i>	‘blood relation’
<i>keTa</i>	‘child’	- <i>pAn, pAna</i> (condition)	<i>keTa pAna</i>	‘child like’
<i>dāt</i>	‘teeth’	- <i>iun</i> (condition)	<i>dĀtium</i>	‘tooth brush’
<i>mit</i>	‘friend’	- <i>eri</i> (condition)	<i>miteri</i>	‘friendship’
<i>hAl</i>	‘plough’	- <i>waha</i> (agent)	<i>hAlwaha</i>	‘ploughman’
<i>cara</i>	‘fodder’	- <i>waha</i> (agent)	<i>cArwaha</i>	‘grazer’
<i>kAbi</i>	‘poet’	- <i>ta</i> (agent)	<i>kabita</i>	‘poem’
<i>prAbhu</i>	‘great’	- <i>ta</i> (agent)	<i>prAbhuTa</i>	‘greatness’
<i>chap</i>	‘print’	- <i>a</i>	<i>chapa</i>	‘newspaper’

### 3.3.4. Nouns derived from verb roots

Verb roots		Suffixes	Derived Nouns	
<i>gher (nu)</i>	‘to encircle’	- <i>a</i>	<i>ghera</i>	‘fence’ ‘circle’
<i>cAl (nu)</i>	‘to move’	- <i>Ani</i>	<i>cAlni</i>	‘filter’
<i>Dhak (nu)</i>	‘to cover’	- <i>Ani</i>	<i>DhAkni</i>	‘cover’
<i>lekh (nu)</i>	‘to write’	- <i>ai</i>	<i>lekhai</i>	‘writing’
<i>pARh (nu)</i>	‘to read’	- <i>ai</i>	<i>pARhai</i>	‘reading’ ‘study’
<i>has (nu)</i>	‘to laugh’	- <i>ai</i>	<i>hasai</i>	‘laughter’
<i>nac (nu)</i>	‘to dance’	- <i>ai</i>	<i>nAc ai</i>	‘dance’
<i>uR (nu)</i>	‘to fly’	- <i>an</i>	<i>uRan</i>	‘flight’
<i>lekh (nu)</i>	‘to write’	- <i>oT</i>	<i>lekhoT</i>	‘written document’
<i>mis (nu)</i>	‘to mix’	- <i>awAT</i>	<i>misawAT</i>	‘mixture’
<i>thAk</i>	‘to get tired’	- <i>awAT</i>	<i>thAkawAT</i>	‘tiredness’

*khel (nu)* ‘to play’ -*Auna* *khelAuna* ‘plaything’

There are abundantly many verb roots which can be made into nominals with the help of these formative suffixes.

### 3.3.5. Nouns derived from adjectives

Adjectives		Suffixes	Derived Nouns	
<i>khus</i>	‘happy’	- <i>i</i>	<i>khusi</i>	‘happiness’
<i>khArab</i>	‘bad’	- <i>i</i>	<i>khArabi</i>	‘wickedness’
<i>gArib</i>	‘poor’	- <i>i</i>	<i>gAribi</i>	‘poverty’
<i>cAlakh</i>	‘intelligent’	- <i>i</i>	<i>cAlakhi</i>	‘smartness’, ‘wisdom’
<i>Amir</i>	‘rich’	- <i>i</i>	<i>Amiri</i>	‘richness’
<i>jAwan</i>	‘young’	- <i>i</i>	<i>jAwani</i>	‘youth’
<i>ramro</i>	‘good’	- <i>pAn</i>	<i>ramropAn</i>	‘goodness’
<i>suro</i>	‘worried’	- <i>pAna</i>	<i>suropAna</i>	‘worries’
<i>lucco</i>	‘liar’	- <i>pAne</i>	<i>luccopAna</i>	‘flirting’
<i>miTho</i>	‘sweet’	- <i>pAna</i>	<i>miThopAna</i>	‘sweetness’
<i>murkho</i>	‘fool’	- <i>yaĩ</i>	<i>murkhyaiĩ</i>	‘foolishness’
<i>buRho</i>	‘old’	- <i>yaĩ</i>	<i>buRyaiĩ</i>	‘old age’
<i>hAriyo</i>	‘green’	- <i>ali</i>	<i>hAriyali</i>	‘greenary’
<i>gol</i>	‘round’	- <i>ai</i>	<i>golai</i>	‘roundness’
<i>lamo</i>	‘long’	- <i>ai</i>	<i>lAmal</i>	‘length’
<i>moTo</i>	‘fat’	- <i>ai</i>	<i>moTai</i>	‘fatness’
<i>gAhiro</i>	‘deep’	- <i>ai</i>	<i>gAhirai</i>	‘depth’

### 3.3.6. Compound Nouns

The Compound Nouns share almost all the features of a phrase, but they function as a single unit semantically. The processes of compounding and reduplication are quite distinct and frequent in Nepali. The examples of three categories of compounding are cited below.

#### 1) Copulative Compound

In copulative compound the meaning of each component part is retained as such.

<i>dal-bhat</i>	‘pulse and rice’
<i>jiwan-mArAn</i>	‘life and death’
<i>Arji-binAti</i>	‘petition and prayer’
<i>sukh-dukH</i>	‘joy and sorrow’
<i>raja-rani</i>	‘king and queen’
<i>keTa-keTi</i>	‘off-spring’, ‘son and daughter’
<i>nak-kan</i>	‘nose and ear’
<i>Adhi-pAchi</i>	‘front and back’
<i>bAs-uThA</i>	‘sit and get up’
<i>au-jau</i>	‘come and go’
<i>nac-gan</i>	‘dance and song’
<i>lin-din</i>	‘take and give’

#### 2) Here the two noun components give birth to a third noun

<i>cuma-chana</i>	‘kiss and licking’	=	‘fondling’
<i>boli-bani</i>	‘speech and saying’	=	‘vocal behaviour’
<i>dhArm-kArm</i>	‘religion and deed’	=	‘charities’
<i>Ann-pani</i>	‘corn and water’	=	‘food stocks’
<i>log-bagh</i>	‘people and tiger’	=	‘people’

<i>ai-mai</i>	‘mother and woman’	=	‘old ladies’
<i>mAd-Andho</i>	‘wine and blind’	=	‘proud’
<i>bagh-cal</i>	‘tiger and speed’	=	‘brave man’s gait’
<i>ghAr-bhARus</i>	‘home and impotent’	=	‘one who does not get out of home’

### 3) Attributive Compound

<i>bhAlo-admi</i>	‘good man’, ‘decent person’
<i>nilo-akas</i>	‘blue sky’
<i>ghoR-muh</i>	‘horse-mouth’, ‘person having face like horse’
<i>ghAr-khArcA</i>	‘home expense’, ‘everyday spending’
<i>nAdhArm</i>	‘not religion’, ‘sin’

### 4) Determinative Compound

Here the second part is qualified by the first one.

<i>raj hAnso</i>	‘white big crane’
<i>ghAr-jAwai</i>	‘son-in-law’
<i>bAn-manukh</i>	‘wild people’
<i>nAs-dani</i>	‘box for snuff’

### 3.4. Gender

Gender in Nepali is not grammatical. It is realized at the lexical level only. The feminine gender has /-i/, /-ni/, /-ini/ or /-eni/ and /ika/ markers. Further certain oppositional pairs, mostly of kinship relationship, have independent lexemes to denote gender distinction.

Replacement of /-a, -o/ by /-i/

The word denoting masculine gender in this group ends in *-a* or *-o*. The feminine forms are marked categories. The final vowels *-a* and *-o* are replaced by /-i/ for making feminine gender.

Masculine		Feminine	
<i>keT-o</i>	‘boy’	<i>keT-i</i>	‘girl’
<i>paTh-o</i>	‘goat’	<i>paTh-i</i>	‘she-goat’
<i>kAmar-o</i>	‘bachelor’	<i>kAmar-i</i>	‘unmarried girl’
<i>sal-o</i>	‘brother-in-law’	<i>sal-i</i>	‘sister-in-law’
<i>bhēR-o</i>	‘sheep’ ‘ram’	<i>bhēR-i</i>	‘sheep’ ‘ewe’
<i>aj-a</i>	‘grandfather’	<i>aj-i</i>	‘grandmother’
<i>kak-a</i>	‘uncle’	<i>kak-i</i>	‘aunt’
<i>paR-o</i>	‘he-buffalo’	<i>paR-i</i>	‘she-buffalo’
<i>bach-o</i>	‘calf’	<i>bach-i</i>	‘female calf’
<i>pArew-a</i>	‘pigeon’	<i>pArew-i</i>	‘female pigeon’

Adding of */-ini/* or */-eni/*

*/-ini/* is added to the masculine words for making feminine gender,

Masculine		Feminine	
<i>thapa</i>	‘a caste’	<i>thApini, thApeni</i>	‘thapa’s wife’, ‘lady’
<i>lama</i>	‘a caste’	<i>lAmini, lAmeni</i>	‘lama’s wife’, ‘lady’
<i>bagh</i>	‘tiger’	<i>baghini</i>	‘tigress’
<i>lapce</i>	‘lepcha’	<i>lApcini or lApceni</i>	‘lepcha’s wife’

Adding of */-ni/*

<i>nati</i>	‘grandson’	<i>natini</i>	‘granddaughter’
<i>chetri</i>	‘a caste’	<i>chetrini</i>	‘chetri’s wife’
<i>newar</i>	‘a caste’	<i>newarni</i>	‘newar’s wife’

Adding of /-ika/

<i>balAk</i>	‘boy’	<i>balika</i>	‘girl’
<i>gayAk</i>	‘singer’	<i>gayika</i>	‘female singer’
<i>lekhAk</i>	‘writer’	<i>lekhika</i>	‘female writer’
<i>nayAk</i>	‘hero’	<i>nayika</i>	‘heroine’

Again, the following are oppositional pairs having independent lexemes to signify gender distinction.

Masculine		Feminine	
<i>boko</i>	‘he-goat’	<i>bakhri</i>	‘she-goat’
<i>mama</i>	‘maternal uncle’	<i>mAiju</i>	‘maternal aunt’
<i>saRh</i>	‘male ox’	<i>mAlla</i>	‘female ox’
<i>bhale</i>	‘male bird’	<i>pothi</i>	‘female bird’
<i>bAhAr</i>	‘bull’	<i>gai</i>	‘cow’
<i>logne</i>	‘husband’	<i>swasni</i>	‘wife’
<i>bir</i>	‘male pig’	<i>bhuni</i>	‘female pig’
<i>bhai</i>	‘brother’	<i>buhari</i>	‘sister-in-law’
<i>juwai</i>	‘son-in-law’	<i>chori</i>	‘daughter’
<i>bAr</i>	‘bridegroom’	<i>kAnya</i>	‘bride’
<i>bhinajyu</i>	‘brother-in-law’	<i>didi</i>	‘sister’ (elder)
<i>babu</i>	‘father’	<i>ama</i>	‘mother’
<i>rago</i>	‘male buffalo’	<i>bhAisi</i>	‘female buffalo’

### 3.5. Number

There are two numbers in Nepali viz., Singular and Plural. The singular number remains unmarked and plurality is expressed periphrastically. The animate and inanimate both take the /-hAru/ marker to express their plurality.

Singular		Plural	
<i>manis</i>	‘man’	<i>manis hAru</i>	‘men’
<i>keTo</i>	‘boy’	<i>keTa hAru</i>	‘boys’
<i>ghoRo</i>	‘horse’	<i>ghora hAru</i>	‘horses’
<i>sadhu</i>	‘monk’	<i>sadhu hAru</i>	‘monks’
<i>dewAta</i>	‘god’	<i>dewAta hAru</i>	‘gods’
<i>kAlAm</i>	‘pen’	<i>kAlAm hAru</i>	‘pens’

But in case a numeral of any kind is used before a noun, the plural marker */-hAru/* is not affixed.

*mAsAM dAs rupia chAn*

‘with me ten rupees are’

For all practical purposes of making nouns/pronouns plural the */-hAru/* marker is extensively used.

### 3.6. Case

The case suffixes are added to the noun stems to establish relationship between the noun and the verb in a sentence. Genitive case establishes a relationship between nouns. In Nepali, the noun stems take specific case markers or postpositions in order to participate in larger constructions.

Practically, there are Direct and Oblique cases.

Direct	Nominative	$\emptyset$ , <i>le</i>
Oblique Cases :		
1)	Accusative/Dative	<i>lai</i>
2)	Instrumental	<i>le</i>
3)	Ablative	<i>dekhi, baT</i>
4)	Genitive	<i>ko, -ki, -ka</i>
5)	Sociative	<i>sAMa</i>
6)	Locative	<i>mã</i>



It has been found, in the corpus, that words other than nouns/ pronouns also use case markers.

*yAhã ko* = of this place.

### Nominative Case

Practically, nominative has no marker. In most of the cases, the nominal bases function as nominative. But subject of the verb (if transitive) may take the */-le/* marker. The unmarked feature and the marked feature with *-le* is due to the difference between transitive and intransitive verbs.

Transitive		Intransitive
<i>usle khayo</i>	‘he ate’	<i>bhai royo</i> ‘brother wept’
<i>time le lekhyo</i>	‘you work’	<i>bhai runchA</i> ‘brother weeps’

### Accusative / Dative Case

The accusative / dative cases are mainly used to mark the direct object of the transitive verb, by using the case morpheme */-lai/*:

*SikchAk le chatra lai path pARhayẽ*

‘The teacher taught the students his lessons’.

*hami gai lai manchAũ*

‘We/I worship the cow’ or ‘we respect the cow’

*timi khanalai ayo*

‘you came for eating’

### Instrumental case

The instrumental case is realized as */-le~se/*. Both are in free variation to denote instrumental case. But */-se/* is not generally found in common usage. */-se/* is apparently from a Hindi source.

*mAnle sãc* ‘Thing with your mind’.

*kan le sun* ‘Hear with your ear’

*mA pultAk pAisa le kin yo* ‘I purchase the book with money’

### Ablative Case

The ablative case is realized by the marker – *dekhi~* , *dekhiñ* , *baT* to show separation or extraction.

<i>mA aj dekhi ghAr janchũ</i>	‘I go to house / I am going home from today’
<i>mA dekhin sbAi risaye</i>	‘everybody became angry from me’
<i>murkh dekhi nA Darau</i>	‘don’t fear from fools’.
<i>guru baT guan painchA</i>	‘you get knowledge from the guru (teacher)’

#### Genitive Case

The Genitive case is realized by *-ko*, *-ki* and *-ka* :

<i>bhArAt ko choro murkhA chA</i>	‘Bharat’s son is illiterate’
<i>jAnAk ki chori sita hAn</i>	‘Janak’s daughter is Sita’
<i>Syam ka sathi hAru aye</i>	‘Shyam’s friends came’

#### Sociative case

The sociative case is realized by the marker *-sAMe~sAMa*, meaning ‘with’ or ‘company’:

<i>hAmi sAMa au</i>	‘come with me’
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#### Locative Case

The Locative case is realized by the marker *-mã* and also by a number of post-positions like *-bhistAr*, *agu*, *pAchi*; which have been discussed separately below.

<i>tyo ghAr ma bAschA</i>	‘he sits in your house’
<i>tyo pARhAnama mAn chA</i>	‘he has interest in reading’

### 3.7. Post-positions

The following postpositions are available in the data. They occur, immediately after nominal and pronominal bases, as free forms, and it is observed that the preceding bases generally (with a few exceptions) take the genitive case marker */-ko/* or */-ka/* or */-ke/*. Semantically grouped, they have been shown below:

#### Postpositions of Place, Location

<i>AgaRi</i>	-	ahead, before
<i>rukH ko AgaRi</i>	-	‘a head of the tree’

<i>aghi</i>	-	in front of		
		<i>mor aghi</i>	-	‘infront of me’
<i>nAjik</i>	-	near		
		<i>bAsti ko nAjik</i>		‘near the settlement’
<i>pAcchi</i>	-	after		
		<i>ghArko pAcchi</i>		‘after the home’
<i>pAchaRi</i>	-	behind		
		<i>mero pAchaRi au</i>		‘come behind me’
<i>pari</i>	-	on the other side of		
		<i>pAhaR pari gāw</i>		‘village on the other side of mountain’
<i>tAla</i>	-	below		
		<i>rukḥ tAla</i>		‘below the tree’
<i>tira</i>	-	towards-		
		<i>nAdi ko tira</i>		‘towards the river’
<i>thai</i>	-	to		
		<i>mor thai awa</i>		‘come to me’
<i>pATi</i>	-	at		
		<i>mor pATi hera</i>		‘look at me’

#### Post-Positions of Cause, Purpose

<i>nimti</i>	-	for	-	<i>khanuko nimti</i>	‘for eating’
				<i>januko nimti</i>	‘for going’
<i>chēw</i>	-	close to	-	<i>aba chēw jau</i>	‘go close to your father’

*lagi* - for the sake of - *paise lagi kaj gAr* ‘work for money’

Double Post-positions:

*dekhi ūdho* - *ghAr dekhi ūdho* - ‘down below the house’

*dekhi umbho* - *baTA dekhi umbho* - ‘quite above the path’

### 3.8. Pronouns

Pronouns are a closed group of words, which can substitute nouns and take case suffixes. Here they have been treated separately from nouns for two specific reasons viz (i) they distinguish person and (ii) in higher constructions while nouns are preceded by adjectives, the pronouns follow the adjective. Pronouns cover a wider range, on the semantic level, as they stand for nouns, adjectives and adverbs too. In some cases, the pronouns function as relativizers above clause level constructions. The pronoun /*u*/ ‘that’, /*yo*/ ‘this’ are to be treated pronouns in one situation but as adjectives in another situation.

/*yo kam*/ ‘this work’ and /*u manis*/ ‘that person’

Further /*ko*/ or /*ke*/ or /*ka*/ ‘what’ are pronouns (interrogative) and adjectives both when used situation wise.

The pronouns in Nepali fall into six groups. They are:

1. Personal Pronouns
2. Demonstrative Pronouns
3. Reflexive Pronouns
4. Relative Pronouns
5. Interrogative Pronouns
6. Indefinite Pronouns

The Pronouns in Nepali have no overt gender markers. However relatives, interrogative and indefinite pronouns have separate forms for human and non-human. Pronouns show the distinction of number by using a different stem, by adding *-hAru* or by reduplication.

## Personal Pronouns

The Pronouns are distinguished into three persons, - First, Second and Third person; two numbers – Singular and Plural. The distinction between singular and plural is made periphrastically by using the plural form */-hAru/*. The gender sign is neutralized.

First Person	Singular Forms		
Nominative	<i>mÃ</i>	<i>hami</i>	‘I’
Instrumental	<i>mÃile</i>	<i>hamile</i>	‘by me’
Accusative/Dative	<i>mÃlai</i>	<i>hamilai</i>	‘to me’, ‘for me’
Genitive	<i>mero</i>	<i>hamro</i>	‘my’
Locative	<i>mÃmã</i>	<i>hamima</i>	‘in me’, ‘to me’
First Person	Plural Form		
Nominative	<i>hamihAru</i>		‘we’
Instrumental	<i>hamihArule</i>		‘by us’
Accusative/Dative	<i>hamihArulai</i>		‘to us’, ‘for us’
Genitive	<i>hamihAruko</i>		‘our’
Locative	<i>hamihArumã</i>		‘among’, ‘in us’, ‘to us’
Second Person	Singular Forms		
Nominative	<i>tÃ</i>	<i>timi tApai</i>	‘you’
Instrumental	<i>tÃile</i>	<i>timile tApaile</i>	‘by you’
Accusative/Dative	<i>tÃlai</i>	<i>timilai tApailai</i>	‘to you’, ‘for you’
Genitive	<i>tero</i>	<i>timro tApaiko</i>	‘your’
Locative	<i>tÃmã</i>	<i>timimã tApaimã</i>	‘in you’, ‘to you’

Second Person	Plural Forms		
Nominative	<i>timihAru tApaihAru</i>		‘you (pl.)’
Instrumental	<i>timihArule tApaihArule</i>		‘by you all’
Accusative/Dative	<i>timihArulai tApaihArulai</i>		‘to you all’, ‘for you all’
Genitive	<i>timihAruko tApaihAruko</i>		‘yours’, ‘of all of you’
Locative	<i>timihArumã tApaihArumã</i>		‘among you all’, ‘to all of you’

Third Person	Singular Forms		
Nominative	<i>yo tyo u</i>		‘he, it, this’
Instrumental	<i>yAsle tyAsle usle</i>		‘by him’, ‘by it’/this’
Accusative/Dative	<i>yAslai tyAslai uslai</i>		‘to him, for him’ ‘for it, for this’
Genitive	<i>yAsko tyAsko usko</i>		‘his, its’
Locative	<i>yAsma tyAsmã usma</i>		‘in him’ ‘in it’ ‘in this’ ‘to him’

Third Person	Plural Forms		
Nominative	<i>yinihAru tinihAru unihAru</i>		‘they, those’
Instrumental	<i>yinihArule tinihArule unihArule</i>		‘by them’
Accusative/Dative	<i>yinihArulai tinihArulai unihArulai</i>		‘for them’
Genitive	<i>yinihAruko tinihAruko unihAruko</i>		‘their’
Locative	<i>yinihArumã tinihAruma unihArumã</i>		‘in them/to them’
First Person	<i>mÃ ~ hami</i>		

*mÃ* - is used in most general terms by the speaker.

*hami* - it is used by the person who is speaking as a member of a group in most cases, usually a family.

## Second Person

*TÃ* ~ *timi* ~ *tÃpai* ~ *tã*

*tÃ* -is a low grade honorific or a general term for the second person singular.

*timi* is considered a middle grade honorific.

*tÃpai* it is a high grade honorific used for very elderly, respectable persons of the society or for strangers of high status.

*tã* - is used in familiar situations to address children or friends of very close intimacy or to juniors including servants in the house.

Third Person Pronouns /u/ 'he, she'

-u- is used for 'he', 'she', and it is treated as a respectable term for the third person Singular. /yo/ and /tyo/ are used for demonstrative Pronouns. Virtually, the pronouns categorized under third Person (Singular & Plural) are Demonstrative Pronouns also, by their functions.

## Reflexive Pronoun

<i>aphu</i>	-	self
Nominative	-	<i>aphu</i>
Accusative/ Dative	-	<i>aphulai</i>
Instrumental	-	<i>aphule</i>
Genitive	-	<i>aphnu</i> <i>aphni</i> <i>aphne</i>
		<i>aphuko</i>
Locative	-	<i>aphumã</i>

The plural forms are the same as those of the singular. Only in the Genitive case are the reflexive pronouns conditioned by Gender markers, *-i*, *-u*, and *-a*, respectively for feminine, general and specific masculine genders.

## Relative Pronoun

*/jo/*, */jun/* = ‘which, that, who’

### Singular Forms

Nominative	-	<i>jo</i> , <i>jun</i>
Instrumental	-	<i>jAsle</i>
Accusative/Dative	-	<i>jAslai jun lai</i>
Genitive	-	<i>jAsko</i>
Locative	-	<i>jAsmã</i>

### Plural Forms

Noun	-	<i>jo</i> , <i>junhAru</i>
Accusative/ Dative	-	<i>jAslai</i> , <i>junhArulai</i>

The Plural marker *-hAru* is optionally used. Sometime, the plural oblique cases of */jo/* are made by doubling.

*jAsslai* ‘to whom’

Interrogative Pronouns */ko/*, */ke/* ‘who’ */kun/* is also in used by the common people.

### Singular Forms

Nominative	-	<i>ko</i>	~	<i>kun</i>	‘who’, which, what’
Accusative/	-	<i>kAslai</i>	~	<i>kunlai</i>	‘for whom’
Instrumental	-	<i>kAsle</i>	~	<i>kunle</i>	‘by whom’
Genitive	-	<i>kAsko</i>	~	<i>kunko</i>	‘of whom’, ‘whose’.
		<i>kAski</i>			‘of whom’ – (feminine)
		<i>kAska</i>			‘of whom’ – (general)

### Plural Forms

Noun	-	<i>koko</i>	~	<i>kunhAru</i>
Accusative/	-	<i>kAslai</i>	~	<i>kunhAru lai</i>



	Dative	<i>kAs kAsla</i>
Indefinite Pronoun	<i>/koi/</i> or <i>/kei/</i>	‘someone, anyone, something, anything’

#### Singular Forms

Nominative	-	<i>koi, kei</i>
Accusative/Dative	-	<i>kAsAlai, kelai</i>
Instrumental	-	<i>kAsAile</i>
Genitive	-	<i>kAsAiko</i>
Locative	-	<i>kAsAimã</i>

#### Plural Forms

*koikoi ~ keikei*

### 3.9. Adjectives

Adjectives are words that are in an attributive construction with a noun. Nepali adjectives are, morphologically, of two types:

1. Simple Adjectives
2. Derived Adjectives

#### 3.9.1. Simple Adjectives

The simple adjective forms are further grouped into three types viz.

1. Adjectives marked for gender
2. Adjectives of quality
3. Adjectives of quantity

#### Adjectives marked for gender

Only a few adjectival forms given below are marked for gender. The stems which can have masculine */-a/* or */-o/* or feminine */-i/* markers are the following;

<i>ramro keTa</i>	‘good boy’
<i>ramri keTi</i>	‘good girl’

<i>kalo baulaha</i>	‘black mad man’ (dead man) used emantically
<i>kali bAulahi</i>	‘black mad woman’
<i>gora bAr</i>	‘whitish groom’
<i>gori kAnyA</i>	‘whitish bride’
<i>kano logne</i>	‘blind husband’
<i>kani swasni</i>	‘blind wife’
<i>sojho rukh</i>	‘straight tree’
<i>sojhi mAdi</i>	‘straight river’
<i>batho choro</i>	‘clever boy’
<i>bathi chori</i>	‘clever girl’
<i>dublo keTo</i>	‘weak boy’
<i>dubli keTi</i>	‘weak girl’
<i>sudho manis</i>	‘simple man’
<i>sudhi gai</i>	‘simple cow’
<i>cArko ghoRo</i>	‘spotted horse’
<i>cArki ghoRi</i>	‘spotted mare’

#### Adjectives of quality

These are simple adjectival forms which function as an inherent attribute to the noun expressing its qualities. The list is not exhaustive.

<i>gArib ..manis</i>	‘poor man’
<i>nAmiTho.. phAl</i>	‘sour fruit’
<i>nilo.. akas</i>	‘blue sky’
<i>AsAli ..sun</i>	‘pure gold’
<i>Thos ..rAcAns</i>	‘compact work’
<i>khulla.. ghAr</i>	‘open house’
<i>dirgh.. itihAs</i>	‘sustained history’

<i>mAhan.. kam</i>	‘great work’
<i>cAmkilo ..tara</i>	‘bright stars’
<i>tito.. kArela</i>	‘bitter gourd’
<i>piro ..gAndhA</i>	‘pungent’
<i>Tarro ..lebu</i>	‘less sweet lemon’
<i>khasro.. luga</i>	‘crisp cloth’
<i>lucco ..manis</i>	‘tricky man’
<i>nunilo.. sAbji</i>	‘salted vegetables’
<i>laTo... manis</i>	‘mad man’
<i>seto.. phul</i>	‘white flowers’
<i>khArab...bat</i>	‘bad saying’

#### Adjectives of Quantity

Under this heading we classify the adjectival forms like /yAti/, /uti/, /dherAi/, /thorAi/, /AlikAti/, /kehi/, /adha/ /sAbAi/ /thuprai/, /AlpA/ etc.

<i>yAti Ann</i>	‘this much corn’
<i>uti ...dhan</i>	‘that much paddy’
<i>dherA... manis</i>	‘many people’
<i>thorAi... pani</i>	‘little water’
<i>slikAti... dudh</i>	‘some milk’
<i>kehi ... bat</i>	‘some talks’
<i>adha... kam</i>	‘half of the work’
<i>thuprA... chora</i>	‘many children’
<i>sAbAi... kukur</i>	‘all the dogs’
<i>AlpA... biram</i>	‘some rest’

### 3.9.2. Derived Adjectives

There are a number of formative suffixes which are added to nouns in order to form adjectival forms. As will be apparent from the list given, not all the words that employ these formative suffixes are adjectives, strictly speaking; future research will disaggregate the distinct uses of these suffixes.

Nominal Base		Suffix	Derived Adjective	
<i>dam</i>	‘price’	<i>-i</i>	<i>dami</i>	‘costly’
<i>nam</i>	‘name’	<i>-i</i>	<i>nami</i>	‘popular’
<i>dan</i>	‘alms’	<i>-i</i>	<i>dani</i>	‘doner’
<i>lobh</i>	‘greed’	<i>-i</i>	<i>lobhi</i>	‘greedy’
<i>khun</i>	‘blood’	<i>-i</i>	<i>khuni</i>	‘murderer’
<i>bAl</i>	‘force’	<i>-i</i>	<i>bAli</i>	‘forceful’
<i>ghAs</i>	‘grass’	<i>-i</i>	<i>ghasi</i>	‘grass-cutter’
<i>kripa</i>	‘kindness’	<i>-alu</i>	<i>kripalu</i>	‘kind’
<i>dAya</i>	‘kindness’	<i>-alu</i>	<i>dAyalu</i>	‘kind’
<i>ris</i>	‘anger’	<i>-alu</i>	<i>risalu</i>	‘angry’
<i>bis</i>	‘poison’	<i>-alu</i>	<i>bisalu</i>	‘poisonous’
<i>ghAr</i>	‘house’	<i>-elu</i>	<i>ghArelu</i>	‘household’
<i>bAn</i>	‘forest’	<i>-elu</i>	<i>bAnelu</i>	‘wild’
<i>jos</i>	‘spirit’	<i>-ilo</i>	<i>josilo</i>	‘spirited’
<i>nun</i>	‘salt’	<i>-ilo</i>	<i>nunilo</i>	‘salted’
<i>rAs</i>	‘juice’	<i>-ilo</i>	<i>rAsilo</i>	‘juicy’
<i>khan</i>	‘moment’	<i>-ik</i>	<i>khAnik</i>	‘momentary’
<i>mul</i>	‘root’	<i>-ik</i>	<i>mAulik</i>	‘original’

<i>din</i>	‘day’	<i>-ik</i>	<i>dAnik</i>	‘daily’
<i>swArg</i>	‘heaven’	<i>-ik</i>	<i>swArgik</i>	‘heavenly’
<i>mal</i>	‘things’	<i>-dar</i>	<i>maldar</i>	‘rich’
<i>hos</i>	‘sense’	<i>-dar</i>	<i>hosdar</i>	‘wise’
<i>san</i>	‘grandeur’	<i>-dar</i>	<i>sandar</i>	‘grand’
<i>bAl</i>	‘force’	<i>-wan</i>	<i>bAlwan</i>	‘strong’

### 3.9.3. Interrogative Adjective

*/ka/, /ke/, /kun/* as and when they precede the noun serves as attributive expressions modifying them, and giving various shades of meaning.

<i>ke mAnis hAru chAn</i>	‘what people can they possibly be’
<i>ka keTo thiyo</i>	‘a boy of what nature was he’
<i>kun chori iyo chA</i>	‘what girl or who this girl is’.

### 3.9.4. Comparison of Adjectives

Apart from the simple attributive function adjectives have two more degrees viz. comparative and extensive.

#### Comparative Degree of Adjective

Some free forms like */bhAnda/* and */sAbAi bhAnda/* are used for showing comparison.

<i>pat bhAnda phul ramro chA</i>	‘flower is better than leaf’
<i>kag bhAnda koili cAMkh hunchA</i>	‘a cuckoo happens to be more dear (dearer) than a crow’

#### Extensive Degree of Adjectives

It expresses some fixed limits of comparison, extent, intensification etc. The markers are */dherAi/, /thorAi/, /kAm/, /thuprAi/* etc.

<i>thuprAi sukh</i>		‘much comfort and pleasure’
<i>dherAi</i>	<i>dukh</i>	‘enough sorrows, woes’
<i>thorAi</i>	<i>miTho</i>	‘less sweet’

### 3.10. Numeral

All the numerals in Nepali are adjectives, syntactically speaking. They function as attributes to nouns. For definite quantification objects are expressed in units, which are expressed by numerals.

There are the following sets of numerals but only two subsets viz. cardinal and ordinal extend to higher numbers. The cardinals have the potentiality of taking case-markers and can behave like nouns also. The ordinals are pure adjectives in Nepali.

1. Cardinals
2. Ordinals
3. Aggregatives
4. Multiplicatives
5. Collectives

#### 3.10.1. Cardinal -Integrals

On the basis of the constituents, the Cardinal numerals take the form of (1) a construction with a single morpheme (base numerals) (2) a construction with two or more morphemes (derived numerals).

The numbers one to ten, hundred, thousand, lakh and crore are free forms, hence they serve as the base for all other derived numerals.

#### Numbers belonging to Class I (Base Numerals)

<i>ek</i>	‘one’
<i>dui</i>	‘two’
<i>tin</i>	‘three’
<i>car</i>	‘four’
<i>pac</i>	‘five’
<i>chA</i>	‘six’
<i>sat</i>	‘seven’
<i>aTh</i>	‘eight’

<i>nAu</i>	‘nine’
<i>dAs</i>	‘ten’
<i>sAu</i>	‘hundred’
<i>hAjar</i>	‘thousand’
<i>lakh</i>	‘lakh’
<i>kAroR</i>	‘crore’

#### Numerals belonging to Class II (Derived)

These numerals are formed by addition, subtraction and multiplication processes applied to the base numerals. Any one or a combination of the above-noted processes may be employed to form higher numerals.

Most of the numerals from eleven and above (except 19, 29, 39, 49, 59, 69, 79 and 99) and 20, 30, 40, 50, 60, 70, 80 and 90 are formed by the system of addition.

The numerals 11 to 18 are constructed by the combination of allomorphs of one to eight to the allmorph of 10 where the allomorph of 1 to 8 precedes that of 10. The construction of these numerals conforms to the following rules.

#### Numerals by addition

<i>ek</i>	<i>ga</i>	
<i>dui</i>	<i>ba</i>	
<i>tin</i>	<i>te</i>	<i>-yA/ro</i>
<i>pãc</i>	<i>pAnd</i>	
<i>sat</i>	<i>sAt</i>	
<i>aTh</i>	<i>ATh</i>	
<i>car</i>	<i>cAw</i>	<i>dA</i>
<i>chA</i>	<i>so</i>	<i>lA~ rA</i>
<i>egaro~rA</i>		(1+10)
<i>baro~rA</i>		(2+10)
<i>tero~rA</i>		(3+10)

<i>cAwdō ~ dA</i>	(4+10)
<i>pAndro ~ rA</i>	(5+10)
<i>solo~soro~solA</i>	(6+10)
<i>sAtAro ~ sAtArA</i>	(7+10)
<i>Atāro~AThArA</i>	(8+10)

Likewise the numerals between 21 to 28, 31 to 38, 41 to 48, 51 to 58 , 61 to 68, 71 to 78, 81 to 88 and 91 to 98 are formed by adding proper bound forms of the base with corresponding bound forms of higher numbers.

#### Numerals by Subtraction

In this class the numerals 19, 29, 39, 49, 59, 69, 79, 89, and 99 are formed by prefixing the allomorph of ‘nine’ viz. /un-/, /nAw-/ or /nina-/ to the respective higher numerals.

<i>unis~onis</i>	19	(-1 + 20)
<i>untalis</i>	39	(-1 + 40)
<i>onsATh</i>	59	(-1 + 60)
<i>nAwasi</i>	89	(-1 + 90)
<i>ninanAbe</i>	99	(-1 + 100)

#### Numerals by multiplication

In this class, the numbers 20, 30, 40, 50, 60, 70, 80 and 90 are formed by multiplication of two base numerals. Some of the derivatives of these numbers are given below; for example:

20	<i>dui</i>	x	<i>dAs</i>	<i>bwis</i>	>	<i>bis</i>	(2 x10)
30	<i>tin</i>	x	<i>dAs</i>	<i>tiniAs</i>	>	<i>tiniAs&gt;tis</i>	(3 x 10)
40	<i>car</i>	x	<i>dAs</i>	<i>cariAs</i>	>	<i>caliAs&gt;calis</i>	(4 x10) etc.

The numbers greater than 100 are expressed on the phrasal level. The order of the constituents is shown below:

13945 is expressed as (13 x 1000 + 9 x 100 + 45)

‘*tera hAjar nAu sAu pAētalis*’ without adding any word for ‘and’ etc.



### 3.10.2. Ordinal Numbers

The ordinal numbers express specification and fractional divisions. The ordinals in Nepali are formed by adding the suffix /-wa/ to the cardinal base. /-wa/ has the following four bound alternants with restricted distribution as given below:

- lo occurs after *ek* → (*ek pAhi*)> *pAhi* (first)
- sAro occurs after two, three (*dui* → *du/do*) (*dusAro* ~ *dosro*) (second)  
(*tin* → *ti/te*) *tisro* ~ *tesro* (third)
- tho occurs after 4 (*car*) (*car* → *cAw* → *cAwtho*) (fourth)
- wa occurs elsewhere *pāc pācwa* ‘fifth’

### 3.10.3. Aggregatives

Aggregatives are formed by adding -ō

- donō* both the two
- tinō* all the three
- carō* all the four
- hajarō* all the thousands, a very big number.

### 3.10.4. Multiplicatives

The multiplicatives are formed by adding suffixes:

- /-guna/ or /-hAra/
- dugunano* ‘two times’
- dohAra –o* ‘two folds’
- DeRhguna –o* 1½ times’
- TehAra –o* ‘three folds’

### 3.10.5. Collectives

The collective numbers are many numbers expressed in group terms.

- ‘*gahi*’ ‘collection of five going together’
- ‘*pAnjo*’ ‘collection of five’
- ‘*joRa*’ ‘collection of two’
- ‘*dArjAn*’ ‘collection of twelve’
- ‘*sAtto*’ ‘collection of seven’

### 3.10.6. Fractional numbers

The fractional numbers are expressed (1) by single words (2) by phrases.

#### Single Words

( $\frac{1}{4}$ )    '*pcw*'

( $\frac{1}{2}$ )    *adha*

( $\frac{3}{4}$ )    *pon*

( $\frac{1}{3}$ )    '*tihai*'

( $\frac{1}{4}$ )    '*sAwa, sawa*'

( $\frac{1}{2}$ )    '*DeRh*'

( $\frac{2}{2}$ )    '*aRhahi*'

#### Phrases

( $\frac{2}{3}$ )    *pone tin*

( $\frac{3}{2}$ )    *saRhe tin etc.*

### 3.10.7. Numeral Augmentation

All cardinal numerals (base or derived) can optionally add an augment of the form /jAna/:

*dui jAna manis*        'two men'

### 3.11. Adverbs

The adverbs are words that co-occur with and modify verbs.

The adverbs in Nepali belong to the following types

- 1) Adverb of time
- 2) Adverbs of place
- 3) Adverbs of manner

## The Adverbs of time

<i>hijo</i>	‘yesterday’
<i>aju</i>	‘today’
<i>Asti</i>	‘day before yesterday’
<i>aghu</i>	‘earlier’
<i>Ab</i>	‘now’
<i>Ahile</i>	‘so’
<i>jAhile</i>	‘therefore’
<i>bholi</i>	‘tomorrow’
<i>pArsi</i>	‘day after tomorrow’
<i>kAb</i>	‘when’
<i>turAnt</i>	‘at once’
<i>rojinda</i>	‘everyday’
<i>bArsAni</i>	‘yearly’
<i>jAgAn</i>	‘age-wise’
<i>mathi</i>	‘above’
<i>ihã</i>	‘here’
<i>uhã</i>	‘there’
<i>hyã</i>	‘here’
<i>bahi</i>	‘outside’
<i>ty ahã</i>	‘at that place’
<i>Aghi</i>	‘ahead’
<i>pAchidur</i>	‘distant’, ‘behind’
<i>sojhyo</i>	‘front’, ‘straight’
<i>tAl</i>	‘down’

### Adverbs of manner

<i>besAri</i>	‘more’
<i>ramri</i>	‘rightly’
<i>kAsAri</i>	‘how’
<i>jAsAri</i>	‘like that’
<i>jAsAi</i>	‘like’
<i>tAhile</i>	‘like that’

Certain nouns combined with the instrumental suffix *-le* function as adverbial phrases.

<i>jor</i>	<i>le</i>	‘with force’ or ‘with loudness, loudly’
<i>der</i>	<i>le</i>	‘late, with delay’

### 3.12. Verbs

A verb is a type of stem that takes the categories of Tense, Aspect and Mood, Person and Number. The verb in Nepali is, with few exceptions, quite regular and shows a full-blown system in respect of Tense, Aspect and Mood.

The Nepali verb forms are made of verb bases which function as the stem of a verb form. Morphologically, the verb bases are of three types – Simple, Complex and Compound. It is the base by which one verb is distinguished from another.

#### 3.12.1. Simple Verb-base

A simple verb base consists of a bare root. The simple verb bases are further sub-divided into

i) Verb roots with a simple structure (monomorphemic form) that ends with a vowel or a consonant and can be conjugated

ii) Verbs which can be derived from Nominal and Adjectival bases with a  $\emptyset$  (zero) verbalizer.

Both these groups behave alike in the conjugation. Group (I) is underived while group (II) is derived from other form-classes.

Group I. Bare roots as Verb bases

<i>gAr</i>	‘do’
<i>bAs</i>	‘sit’
<i>dAgur</i>	‘run’
<i>dekh</i>	‘see’
<i>sun</i>	‘hear’
<i>bhAn</i>	‘speak’
<i>khAs</i>	‘drop’
<i>la</i>	‘take away’
<i>di</i>	‘give’
<i>li</i>	‘take’
<i>kha</i>	‘eat’
<i>birsi</i>	‘forget’
<i>siu</i>	‘stitch’
<i>ja</i>	‘go’
<i>pADh</i>	‘read’
<i>mar</i>	‘beat’

(The list is not exhaustive)

Group II Verbs derived from Nominal and Adjectival bases with Ø markers.

A good number of Nouns (nominals) function as Simple Verb bases in Nepali.

<i>bhēT</i>	Nominals meeting	Verb meet
<i>DAr</i>	fear	fear
<i>bhul</i>	error	forget
<i>khel</i>	game	play
<i>nāc</i>	dance	to dance
<i>sikh</i>	lessons	learn
<i>sōc</i>	worry	think

T.W. Clark has classified the Nepali verb bases into three categories:

i) bases, ending in a consonant, with only one form

*gAr* 'do'  
*bAs* 'sit'  
*sun* 'hear' etc.

ii) bases ending in a vowel, with only one form

*la* 'take away'  
*di* 'give'  
*li* 'take'  
*kha* 'eat'  
*ubhi* 'stand'  
*umbhi* 'boil'

ii) bases ending in a vowel but having two forms, which he calls . primary and secondary

Primary		Secondary	
<i>au</i>	'come'	<i>a</i>	'come'
<i>dhu</i>	'wash'	<i>dho</i>	'wash'
<i>pau</i>	'get'	<i>pa</i>	'get'
<i>pATHau</i>	'send'	<i>pATHa</i>	'send'
<i>umla</i>	'boil'	<i>uml</i>	'boil'
<i>ru</i>	'weep'	<i>ro</i>	'weep'
<i>duhu</i>	'milk'	<i>duh</i>	'milk'

### 3.12.2 Complex verb bases

A complex verb base consists of a simple verb base + formative suffix and it is derived from noun, adjective and adverbs etc. Thus, the complex verb bases seem to consist of three sub-groups:

- i) Verb bases derived from other form classes (nouns, adjectives, adverbs, onomatopoeics etc.);
- ii) Simple verb base + formative suffixes (Roots + *-a*) serving as a transitive verb base;
- iii) Causative formations (Roots + */au/*, e.g. */launu/*)

### 3.12.3. Verb bases derived from Nouns, Adjectives etc.

Nouns		Suffix	root (base)		Infinitive
<i>maTo-</i>	‘soil’	<i>i</i>	<i>mATi</i>	<i>mATinu</i>	‘to soil’
<i>DAr-</i>	‘fear’	<i>au</i>	<i>DAr<u>au</u></i>	<i>Daraunu</i>	‘to make someone fear’
<i>laj -</i>	‘shame’	<i>au</i>	<i>lAj<u>au</u></i>	<i>lAjaunu</i>	‘to be ashamed’
<i>rog -</i>	‘disease’	<i>au</i>	<i>rog<u>au</u></i>	<i>rogaunu</i>	‘to weaken’ ‘to become sick’

Adjectives		Suffix	base		Infinitives
<i>lamo</i>	‘long’	<i>-i</i>	<i>lAmi</i>	<i>lAminu</i>	‘to make something long’
<i>jill -</i>	‘shining’	<i>-i</i>	<i>jilli</i>	<i>jillinu</i>	‘to focus light’
<i>sAmm -</i>	‘equal’	<i>-i</i>	<i>sAmmi</i>	<i>sAmminu</i>	‘to equalize’

#### Adverbs

<i>bhitra</i>	-(inside)	<i>-i</i>	<i>bhitri</i>	<i>bhitrinu</i>	‘to go inside’ ‘to remain inside’
<i>bahir</i>	-(outside)	<i>-i</i>	<i>bahiri</i>	<i>bahirinu</i>	to go, to move or to roam outside’

#### Onomatopoeic formations

<i>cArcAr</i>	‘screeching sound’	<i>- a</i>	<i>cArcAra</i>	<i>‘cArcAramu’</i>	‘screech’
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<i>hArhAr</i>	- ‘whirling sound’	- a	<i>hArhAra</i>	‘ <i>hArhAranu</i> ’	‘to make whirling sound’
<i>gAdgAd</i>	- ‘thundering sound’	- a	<i>gADgADa</i>	‘ <i>gADgADanu</i> ’	‘roaring’
<i>TanTAn</i>	- ‘noise like metal’	- a	<i>TanTAna</i>	‘ <i>TanTAnanu</i> ’	‘to make bell sound’
<i>bhAnbhAn</i>	- ‘humming sound’	- a	<i>bhAnbhAna</i>	‘ <i>bhAnbhAnanu</i> ’	‘to make humming’ (bee sound)

The transitives (derived) and causatives are formed by adding derivational morphemes to intransitive and transitive verb bases respectively. E.g.

Intransitive		suffix	Transitive base
<i>uTh</i>	‘rise’	-a	<i>uTha</i>
<i>uD</i>	‘fly’	-a	<i>uDha</i>
<i>bAn</i>	‘become’	-a	<i>bAna</i>
<i>oDh</i>	‘wrap’	-a	<i>oDha</i>
<i>bAs</i>	‘sit’	-a	<i>basa</i>

Besides, there are a number of intransitive / reflexive bases which can be transformed into transitive bases by internal changes.

Reflexive base

<i>TuT</i>	‘be broken’	<i>ToD</i>	‘break’
<i>nikAl</i>	‘come out’	<i>nikal</i>	‘take out’
<i>utAr</i>	‘alright’	<i>utar</i>	‘bring down’, ‘get down’
<i>khul</i>	‘be open’	<i>khol</i>	‘open’, ‘untie’

#### 3.12.4. Compound verb base

The compound verb base consists of more than one root. On the basis of the constituents of the compound verb bases they are grouped under three types:



a) Noun + Verb -	<i>ghAr honu</i>	‘to marry’
	<i>bhul gArnu</i>	‘to make a mistake’
b) Adjective + Verb -	<i>gArAm gAr</i>	‘heat’
	<i>lal gAr</i>	‘burn’
c) Verb + Verb -	<i>khoj linu</i>	‘find out’
	<i>phẽk dinu</i>	‘throw away’

Actually, in Nepali a compound verb is a combination of a verb with another verb to modify its meaning. It is only the modifying verb that is conjugated.

### 3.12.5. Syntactic classification of Verb-bases

Nepali verb bases can be broadly divided into Intransitive and Transitive depending upon whether they require an object or not to give complete sense to a sentence. However substantive verbs are treated separately.

#### Intransitive verb bases

The verbs classified as intransitive do not take any object (direct or indirect). These intransitive are further divided into (1) inherent intransitives that do not take suffixes to become transitive bases, and (2) intransitives which take the formative suffix – *a* to become transitive bases.

#### Inherent intransitives

<i>hunu</i>	‘be’
<i>au</i>	‘come’
<i>ja</i>	‘go’
<i>pichAr</i>	‘slip’
<i>rAh</i>	‘live’
<i>khAs</i>	‘die’ etc.

Intransitives which take the formative suffix –*a* to become transitive bases or which admit internal changes:

<i>bAs</i>	‘sit’	<i>bAs + a</i>	<i>bAsa</i>	‘make sit’
<i>uTh</i>	‘rise’	<i>uTh + a</i>	<i>uTha</i>	‘lift’
<i>sut</i>	‘sleep’	<i>sut + a</i>	<i>suta</i>	‘make sleep’
<i>jAl</i>	‘burn’	<i>jAl + a</i>	<i>jAla</i>	‘set fire’ etc.

### Transitive verb bases

The verb bases classified as transitive require objects (direct, indirect or sometimes both). Transitive verb bases also can be sub-grouped into two categories (i) transitives derived from intransitives and (ii) inherent transitive verb bases.

Inherent transitive verb bases are exemplified below. The list is not exhaustive.

<i>lan</i>	‘bring’.
<i>pi</i>	‘drink’
<i>pekh</i>	‘stare’
<i>li</i>	‘take’
<i>di</i>	‘give’
<i>lekh</i>	‘write’
<i>pADh</i>	‘read’
<i>sun</i>	‘hear’
<i>jac</i>	‘enquire’
<i>rakh</i>	‘keep’
<i>cakh</i>	‘taste’
<i>chhu</i>	‘touch’
<i>gAn</i>	‘count’
<i>jan</i>	‘know’
<i>sodh</i>	‘think’
<i>kha</i>	‘eat’
<i>dekh</i>	‘see’
<i>mol</i>	‘buy’
<i>kAh</i>	‘say’

### 3.12.6. Causatives

A causative verb base is a verb root extended by adding a causative suffix. A number of causative stems are derived from both transitive and intransitive verb bases by additional derivational suffixes – *au* and *-lau*.

It may be mentioned that causative formation is not uniformly applicable to all bases. Some bases have only one causative formation; the majority of bases are of this type; but some give rise to both single and double causatives.

A list of causal examples is given below. The list is not exhaustive.

Inherent Transitives	Suffixes	Causative Forms
<i>nãc</i>	‘dance’ + <i>au</i>	<i>nAcau</i> ‘make dance’
<i>bAs</i>	‘sit’ + <i>au</i>	<i>bAsau</i> ‘make sit’
<i>khel</i>	‘play’ + <i>au</i>	<i>khelau</i> ‘make play’
<i>pADh</i>	‘read’ + <i>au</i>	<i>pADhau</i> ‘make read, teach’
<i>gAr</i>	‘do’ + <i>au</i>	<i>gArau</i> ‘make do’
<i>sut</i>	‘sleep’ + <i>au</i>	<i>sutau</i> ‘make sleep’

Instances of double causative formations are very rare. Where no causal forms exist, the causal sense may be obtained by the use of *gArai dinnu* after the base.

<i>dinnu</i>	<i>gArai dinnu</i>	‘to cause to be given’
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With some bases like *ja* (go) *hun* (be), *pATha* (send), *Than* (determine), *par*, *bAs* etc. (the number is limited), the causative suffix – *lau* is used, e.g.

<i>jinu</i> + <i>launu</i>	=	<i>janu launu</i>	‘make someone go’
<i>hunu</i> + <i>launu</i>	=	<i>hunu launu</i>	‘make someone become’
<i>paTha</i> + <i>launu</i>	=	<i>paThaunu launu</i>	‘make someone send’

### 3.12.7. Finite verbs

Finite Verb and Non-Finite Verb are mutually exclusive categories. These two types of verbs are distinguished from one another by their suffixes. The finite verbs have suffixes that have certain

formal elements in order to make distinctions of person (first, second and third) whereas non-finite suffixes contain no person instruction whatsoever.

The finite verbs are identified according to their suffixes in a number of paradigms known as Tenses. In Nepali, we find, within any tense, regular distinctions of two genders, three persons and two numbers (singular and plural). But there is no formal distinction of gender in verbs of the first person. It is to be borne in mind that in spoken Nepali the distinctions of person and number are not always consistently maintained.

		Conjugation of the Verb		'Be', Substantive Verb	
Present Tense					
		Singular		Plural	
Person					
First		/mA hũ~ chũ/ 'I am'		/hAmi hAõ~ chAõ/ 'we are'	
Second		/timi hAo~ chAo/ 'you are'		/timi hAru hAo~chAo/ 'you(Pl.) are'	
Third		/u chA/	'he is'		
		/u che/	'she is'		
		/tyo chA/	'it is'		
Past Tense					
Person					
First		/mA thiyẽ/	'I was'	/hAmi thiyAõ/	'we were'
Second		/timi thiyAo/	'you were'	/timi hAru thiyAo/	'you (Pl.) were'
Third		/u thiyo/	'he was'		
		/u thiyi/	'she was'	/tiniharu thiye/	'they were'
		/tyo thiye/	'it was'		
Future Tense					
Person					
First		/mA hunechu/		/hami hAru hune chAõ/	
		'I shall be there'		'we shall be there'	

Second	<i>/timi hune chAo/</i>	<i>/timihAru hune chAo/</i>
	‘you will be there’	‘you (Pl.) will be there’
Third	<i>/u hune chA/</i>	<i>/timihAru hune chAu/</i>
	‘he/she/it will be there’	‘they will be there’

	Verb	‘dekh’	‘see’
Present Tense	Singular		Plural
Person			
First	<i>dekh - chu</i>		<i>dekh - chAũ</i>
Second	<i>dekh - chAo ~ chAs</i>		<i>dekh - chAo</i>
Third	<i>dekh - chA ~ che (fem)</i>		<i>dekh chAn</i>
Past Tense			
Person			
First	<i>dekhẽ</i>		<i>dekhyõ ~ dekhyAũ</i>
Second	<i>dekhyAu</i>		<i>dekhyAu</i>
Third	<i>dekhyo</i>		<i>dekhe</i>

Subjects take the *-le* case marker only in the Past Tense. But in the Future Tense the case marker for the First Person remains absent.

Future Tense	Singular	Plural
Person		
First	<i>/dekhne chu/</i> ‘I will see’	<i>/dekhne chAo/</i> ‘we will see’
Second	<i>/dekhne chAo/</i> ‘you will see’	<i>/dekhne chAo/</i> ‘you(Pl) will see’
Third	<i>/dekhne chA/</i> ‘he/ she/ it will see’	<i>/dekhne chAn/</i> ‘they will see’

## Aspect Formation

The aspect system in Nepali uses periphrastic constructions. The structure for all the three tenses is given below:

Structure: Verb stem + *rAh* / *dAi* (marker) + Tense marker + PNG

### Present Imperfect

*/mA jadAi chũ/*

‘I am going’

*/mA jarAhi chũ/*

### Past Imperfect

*/mA jadAi thiyō/*

‘I was going’

*/tã jadAi thiAu/*

‘you were going’

### Future Imperfect

*/mã jado hunchũ/* ‘I will be going’

### Present Perfect

Verb stem + *le* (compound formation) + Tense marker + PNG

*/mã khaliyo chũ/*

‘I have eaten’

### Past Perfect

*/mã bajar gAyeko thiyẽ/*

‘I had gone to market’

### Future Perfect

*/mã gAyeko hune chu/*

‘I would have gone’

## 3.12.8. Mood

There are two explicit moods viz. Indicative and Imperative in vogue in Nepali. Subjunctive and Optative have merged into a single mood and it is realized with the help of tense auxiliaries chosen on a semantic basis.

### Imperative Mood

The simple base form of the verb is used in the sense of order or command.

*/lekh/* or */likh/* ‘write’

*/khel/* ‘play’

*/lAga/* ‘keep’

*/Topi lAga/* ‘keep your hat’

For the honorific sense the *-u* suffix is added to the base forms.

*/dekhu/* 'please see'  
*/gAru/* 'please do'

### Subjunctive Mood

The Subjunctive Mood is marked clearly for Past (Simple). The Present Simple and Future Simple too are realized uniformly without any modifications.

*/ti mor kam kAri/* 'She would do my work'

### 3.12.9. Compound Verbs

A good number of Compound Verbs are available in Nepali.

<i>-i</i> ending		Main Verb		Auxiliary	
<i>bhAni</i>	+	<i>rAhAnu</i>	-	<i>bhAnirAhAnu</i>	'to say'
<i>gAri</i>	+	<i>dinu</i>	-	<i>gAridinu</i>	'to do'
<i>-nu</i> ending:					
<i>gArnu</i>	+	<i>khajnu</i>	-	<i>gArn khajnu</i>	'to accomplish something'
<i>gArnu</i>	+	<i>launu</i>	-	<i>gArn launu</i>	'go and accomplish the work'
<i>gArnu</i>	+	<i>parch</i>	-	<i>gArnupArch</i>	'certainly to do'

Likewise the *hūdaEn*, *pArne*, *hal* auxiliaries are also added.

### 3.12.10. Negative Verbs

*/nA/*, the negative particle, is added to the right of the verb.

*/manis le phAl hAru jAmma gArennA/* 'Men did not gather fruits'

*/euta manche rA euta aimai le dhaki hAru bAnaennA/*

'A man and a woman are not making baskets'

### 3.13. Non-Finite Verbs

There are two categories of non-finite verbs viz.

- 1) Infinitive                      2) Participle

These two categories are distinguished by their suffixes. The Infinitive suffixes are :

<i>-nu</i>	<i>bAsnu</i>	‘to sit’
<i>-nA</i>	<i>rAkhnu</i>	‘to keep’
<i>-na</i>	<i>gArna sAkh chu</i>	(this expresses a purposive sense)

The suffixes – *nu* and –*na* are in free variation.

<i>/kinnu/</i>	‘to buy’
<i>/kinna/</i>	‘to buy’
<i>/Tipnu/</i>	‘to pluck’
<i>/Tipna/</i>	‘to pluck’

#### Participle

The participle suffixes (which are more numerous) are

*-e, -era, -eko, -da, -i, -ne* etc.

It has been observed that the non-finite verbs (Infinitives and Participles) make no distinction (of course formal) of Person. But in written Nepali there is a formal distinction of number and gender.

#### Conjunctive Participle

The Conjunctive participle has three forms

*-era*

*-i*

*-ikana*

but the form –*era* is used widely:

<i>gAr -era</i>	-	having,	<i>kha -era</i>
<i>gAr -i</i>	-	<i>gAr -i</i>	
		<i>a -i</i>	
		<i>dho -i</i>	



<i>/sunera bhAnyA/</i>	-	‘told having heard’
<i>/bAsera khayO/</i>	-	‘ate while sitting’
<i>/rudAi ayo/</i>	-	‘came weeping’

### 3.14. Echo Words / Reduplication

The first component, a noun, is echoed as a second component, thus forming a compound noun giving a different meaning. The second member never occurs independently:

<i>khArAc-bArAc</i>	‘spending’
<i>ujur-majur</i>	‘protest’
<i>baja-gaja</i>	‘pomp and show’
<i>kuRo-kAbra</i>	‘garbage’
<i>ArAk-mArAk</i>	‘beverage’

#### Nouns Formed by Reduplication

The reduplicated noun forms express iteration or intensification. This process is found in the case of adjectives, adverbs and verbs also. E.g.

<i>ghAr-ghAr</i>	‘every house’
<i>din-din</i>	‘continuously’, ‘every day’
<i>bat-bat</i>	‘conversation’
<i>khusi-khusi</i>	‘happily’
<i>jAb-jAb</i>	‘whenever’
<i>hAsi-hAsi</i>	‘in fun’ (manner)
<i>gArde-gArde</i>	‘while doing’
<i>ni-ni</i>	‘refusal’
<i>sito-sito</i>	‘every rice (cooked)’
<i>TAr-TAr</i>	‘useless talk’
<i>lamo-lamo</i>	‘tall ones’
<i>pAchi-pAchi</i>	‘following’
<i>cori-cori</i>	‘silently’

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## 4. SYNTAX

Syntax is the study of structuring of words into phrases, phrases into clauses and clauses into sentences. In Nepali, a sentence is an utterance which occurs in absolute position. There are, as such, various type of sentences viz.

1. Simple Sentence
2. Complex Sentence
3. Compound Sentence

### Patterns of Sentences

1. Indicative Sentence
2. Imperative Sentence
3. Interrogative Sentence
4. Negative Sentence

Among the sentences some are basic and cannot be further divided into smaller sentences. Such sentences may be treated as kernel sentences in Nepali.

<i>/bhai ayo/</i>	‘brother came’
<i>/bAhini ayi ai/</i>	‘sister came’
<i>/nani royo/</i>	‘child (female) wept’

### Simple Sentences

The surface structure of a Nepali Simple Sentence can be described as follows. Basically Nepali being an Indo-Aryan language follows the S-O-V pattern of formation of the sentence.

(Adsentential) + Subject + (circumstantial) + complement

(if any) + main verb (+ operator) + auxiliary.

*sAk-e + mÃ + bholi + ghArA + pug-i-sAk-e-ko-hu-n-ch-u*

‘Perhaps+I+tomorrow+home+reach-have-done-with-become-am’

= ‘Perhaps I will have reached home tomorrow’.

## Basic Structure Types

- i) Sub + Predicate + Complement + Verb (copulative)

*hAri me -r -o bhai + ho*

Hari my brother is = Hari is my brother

- ii) Sub + Adverbial + Complement + Verb (intransitive)

*mA + ghArA + pug -ch + u*

I + home reach = I reach home

Sub + Verb - intransitive

*manis + mAr -ch -A*

Man + dies = Man dies

- iii) Sub + Object - Complement + Verb (transitive)

*nani dudh pi -n -chA*

‘The child milk drinks’

- iv) Sub + Object – Complement + Predicative – Complement + Verb (transitive)

*jAnAta -le -mõ -lai + net -a + chAn -e*

people + me + leader + chose

‘The people chose me the leader’

- v) Sub + Verb (intransitive)

*u + hAns - ch - A*

‘He laughs’

## Imperative

Obj Locative + Verb Stem

*/ghArA ja/* ‘go home’

*/dudh pi/* ‘drink milk’

*/bhat kha/* ‘eat rice’

Locative + Postposition + Verb + u marker

Honorific /ghAr ma bAsAu bAsu/ = Please sit at home

### Interrogative

The interrogatives are formed with several interrogative pronouns according to the purposes or intentions of the speakers. The interrogative terms can occur anywhere in the sentence.

/timro naũ ke ho/	‘What is your name?’
/pustAk kAhã chA/	‘Where is the book?’
/kal kAti thArika hunchAn/	‘How many are tenses’
/ke kek ayo/	‘Who also came?’

### Negative

/nA/ is added to the base form:

/mA janchunnA/	‘I do not go’
/tini janchAnnA/	‘they do not go’
/gAr-d-A-ina/	‘he does not do’
/gAr-e-nA/	‘he did not do’

### Complex Sentences

The complex sentences are formed with the help of subordinate clauses which are extensions of noun phrases, adjective phrases and adverbial phrases with a finite verb in them and added with subordinating conjunctions like /jAs le/, /usle/, /jo/, /uhi/, /tya/, /ki/, etc.

/timi jau ki mÃ janchũ/

‘I know that (you pl.) are to go / may go’

/hAmi nepal gAyAũ tyãhã pAndrA din bAyAũ/

‘we went to Nepal where we lived for fifteen days’

/jAsle padheko chA, tyAs ko sAda kAdAr hunchA/

‘one who is literate, gets honour ever’

## Compound Sentences

The compound sentences are formed with the help of coordinating conjunctions. Both the clauses should be independent of each other. They should express addition, copulation, choice or adverse nature in their behaviour. The prominent conjunctions for the making of compound sentences are – *rA*, *tAr*, and they sometimes function with the help of a comma (,) also, e.g.

*tyo manis dhAni thiyo tAr bobhi thiyo*

‘That man was rich but he was greedy’

*tyo manche gArib chA, tAr imandar chA*

‘That man is poor but is honest’

*gham Dubyo, sãjh pAnyo*

‘The sun set and the evening set in’

*timi jau Ar mÃ janchu*

‘You may go and I am going’

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**TEXT(West Bengal)**

**NEPALI**

*kAsAri kag ko pothi le kalo sap lai mari/maryo*

[How crow of feminine (Nom.) black snake (obj.) killed]

“How the crow-hen killed the black snake”

*phAilieka ~ phījiekā bArko rukh ko hāgahAru mAdhe euTa*

spreading spreading banyan of tree of branches among one

*hāgama euTa kag rA usko pothi bAsdAthe.*

branch on one crow and his wife lived.

“Among the spreading branches of banyan tree lived a crow and his wife.”

*tini hAru ka gūR ma car wATA AnDa thiye jAslai*

their of nest in four units eggs were which for

*tini hAru le Ati jAtnA ewAm sawdhani sAha rakheka thiye thiye.*

they (nom.) great care and precaution with kept guarded

“In the nest were four little eggs, which the parents guarded with great care.”

*-tyAsAi rukh ko Dhulo ma euTa kalo sap bAsthyo.*

of that tree of hollow in one black snake lived

“In a hollow of that tree-trunk lived a black snake.”

*yAsko karAnle gArda bhale kag rA pothi kag (kag joRi)*

of this reason male crow and wife crow

*Ati / ekdAme Daraeko thiyo / Darau the. prAtyek pAlTA pothi kag le*

Whom the crow feared greatly every time crow-hen

*AnDe pareNAchi / dinchA tyo sap ghAsrer mathi aer*

eggs laid / gave that snake coming up crawling

*AnDa hAru khaidinthyo.*

eggs ate them up

“Every time the crow-hen laid her eggs the snake crawled up to the nest and ate them up.”



“yo pAlTA pAni tyo sap le aer mero  
 this time also that snake coming my  
 hamro AnDahAru khaidiema khayo bhAne mA  
 our eggs (on eating) ate them I  
 yo Thaũ ma lamo bAsnA cAhAnna.  
 this place at anu longer live desire not .

“If the black snake eats up my eggs this time also, I will refuse to live in this tree any longer.”

hami le Arke / ArkAi Thaũ ma gũR bAnaunupArchA” poth kag le  
 we (non) somewhere else place at nest have to build female crow  
 bhale kag lai bhAni.  
 male crow to said.

“We must build our nest somewhere else”, said the other bird to her husband.”

hami dherAi sAmAy dekhi yAhã bAsyo,  
 we long time seen here have lived  
 mA yõ ghAr lai ujaR bhAeko sAhAn sAkidAnna”.  
 I this home desert on becoming wear cannot do.

“We have lived here for a long time, I can’t bear to desert my home and go to live elsewhere”, said the female crow.

bhale kag le bhAnyo jAb unihAru bat kari rAheka  
 female crow told when they both talk doing  
 thiye byAtikher tini hAru dekhi tAl tir  
 continued in the mean time they saw just below

While they were talking, they heard a hissing sound just below them

sũ sũ awaj sunẽ tini hArule tyo awaj ko Anuman lAgae.  
 hissing sound heard they both that sound of guess (mean.) did.  
 They knew what the sound meant.

tini hAru AsAhay AwAstha ma Anda hAru lai surAksit parne jAtnA  
 they both helplessly condition in eggs for protected making effort

*ma lagirAhe.*

in remained.

They sat helplessly in their nest trying to protect their eggs.

*kalo sap ghAsrer mathi pugyo rA gũRko nAjik pugyo.*

black snake creeping ahead reached and of the nest nearer reached.

The black snake crept higher and closer to the nest.

*Thulo phũs-phãs (sĩ-sĩ) awaj nikaler tyAsle ti cAra hAru lai*

loud sound releasing it (snake) these birds for

*ThuMnA khojyo jAsko karAN le.*

strike sought for reason.

Then with a loud hiss the snake tried to strike at the birds.

*tini hAru Daraer, uRe.*

they (in terror) feared flew away .

“The birds flew away in terror.”

*tyAs pAchi ek-ek wATA gArde sAbe AnDe hAru sap le nilyo.*

After that one by one doing all eggs black snake swallowed.

“One by one, the black snake swallowed all the eggs.”

*pAriwar hAru dukhi bhAir gũR ma phArke tini hAru le*

the parents sad becoming nest into came back they both

*ramri jandthe ki gũR riktA / ritto chA.*

well knowing that nest vacant empty is

“The parents came back sadly to their nest knowing well that they would find it empty.”

*kag le bhAnyo “mAi le yo khuni sap lai marnko lagi*

crow (Noun) said I this murderous snake to kill purpose

*kehi upay socnu pArchA”.*

some way to think have to do.

The crow said, “I must find a way to destroy this murderous snake.”

*“timi kAsAri usit lARAn sAkchAu usko tyo bhAyAnkAr*  
 you how with that fight can do he that deadly  
*Das sit”.* *pothi kag le aphno*  
 sting possessed(has) crow hen her  
*pAti lai bhAnyo*  
 husband to said.

“How can you ever fight him? His sting is so deadly,” said his wife in despair.

*“timi Surta nA gAr meri priya, mA sit mero ekjAna dhurta*  
 you worry don't do my dear me have my one person cunning  
*sathi chA tyo bisalu sap lai marnko lagi usit dherdi buddhi chA.”*  
 friend is that poisonous snake to for kill purpose he with enough skill is”.  
*bhale kag le bhAnyo. tyAs pAchi tini hAru uRer*  
 male crow said. after that flying  
*Arko rukh ma bAse jAsko tAl tir usko aphno priyA sathi*  
 another tree on sat of which down/under his self dear friend  
*syal bAsthyo.*  
 jackal lived.

“Don't worry, my dear, I've got a friend who is cunning enough to destroy the most poisonous snakes,” said the crow, and off he flew to another tree under which lived his dear friend, the jackal.

*jAb syal le tyo saple kAsAri tini hAru ka*  
 when jackal that snake how their of  
*AnDa khai din thyo barema sunyo, tAb usle bhAnyo*  
 eggs used to eat about heard then he said  
*“mero sathi, jo krur rA lobhi hunchA usko Ant pAni nA*  
 my friend, who cruel and greedy becomes/is his end also not  
*yamrAi hunchA. DAraune kam chAin nA. tyAs lai*  
 good happens fear reason(work) is not him for  
*marnko lagi mAi le euTa upay soci sAkeko chũ”.*

to kill purpose I one plan think (have been able) (am in position).

When the jackal heard how the snake always ate up the eggs, he said, “My friend, those who are cruel and greedy always meet with a bad end, please don’t have fear.

“Oh mA lai bhAn, tyo ke ho”? kag le bhAnyo.

Oh to me tell that what is crow said.

“I’ve already thought of a plan to destroy him”.

syal le Arule sundAchA bhAni DAraer kan ma  
Jackal someone may hear telling fearing ear into

bistarAi.

in detail.

“Oh, do tell me what it is”, said the crow.

tyo sap lai marn ke gArn pArchA bhAni sAmjhayo.

that snake for kill do telling described.

“So the jackal whispered to his friend what he should do to destroy the snake.”

kag uRer usko pothik hã pugyo Ani (kurah Aru) yojAna bare bAtayo.

crow flying his wife to reached and about the plans narrated.

“The crow flew back to his wife and told her about the plan.

“yo Ati jokhimpurnA chA”. kag le bhAnyo.

This great risky is crow told

“It is rather risky,” said the crow.

“hami le yAs ma dhArAi sAtArk bAnnupArdAchA.”

we in this too much cautious have to remain.

“We’ll have to be very careful.”

“mo mero AnDe hAru lai rAkcha gArnko nimti je pAni

I my eggs for protection doing for whatever

gArn sAkchũ”. niDAR bhAer pothi cora le bhAni.

do can. fearlessly becoming hen-crow crow told.

“I’ll do anything to save my eggs,” said the mother bird bravely.

tyAs pAchi tini hAru des ka raj mAhAl tir uRe.

After that they country of king palace towards flew.

“So off they flew towards the palace of the king of the country.”

uni hAru bAseka rukh dekhi raj mAhAl TaRa thiem.

flew of them living tree from royal palace near happened.

“The palace was not far from the tree they lived.”

tini hAru rajmAhAl ko euTa Thulo pokhAri ko mathi puge. tyo

They both royal palace of one big pond of near reached that

pond in royal ladies while bathing seen.

“They approached a big pond in the palace garden where they saw the royal ladies having a bath.”

tini hAru le sunko sikri hAru, moti ka mala hAru rA

They of gold chains, pearl of garlands and

Aru gAhAna hAru pokhAri ko Dil ma phuka ler rakhe ka thiye.

other jewellery pond of edge at spread had kept.

“They had laid their golden chains, pearl necklaces and other jewellery on the edge of the pond”.

pothi cAra tAl hōco uRer gAer euTa sikri(sunko) uRaer lyai

female bird down towards flying going one chain of gold picked up

Ani aphu bAseki tyo rukh komathi bistarAi uRAn thali.

and her living that tree towardas slowly flying did.

“The mother bird flew down, picked up a gold chain in her beak and started flying slowly towards the tree in which she lived.”

jab dArbar ka sipahi hAru le sun ko sikri lier uRi rAheko

when palace of guards gold of chain carrying flying

dekhe, tAb tini hAru le aphna lAuro lie Ani picha gArn thale.

seen then they their sticks/clubs carrying and chase do continued.

“When the palace guards saw the bird flying off with the gold chain, they took up their clubs and chased the bird.”

*tini hAru le dekhe, cAra le tyo sikri rukh ko ToRko ma chirayo.*  
them seeing bird that chain tree of hollow dropped.

“They saw the bird drop the chain into the hollow of a tree.”

*sipahi hAru madhe ek jAna le tyo rukh waT(baT) Sikri*  
guards among one person that tree from chain  
*nikalneko nimti cARhyo.*  
getting out purpose climbed.

“One of the guards climbed up the tree to get the chain.”

*jAise usle apna hat sikri nikalneko nimti Dhulo ma chirayo,*  
as he his hand chain taking out for hollow inside thrashed  
*usle dekhyo, euTa kalo sap gũRulo bhAer bAseko dekhyo.*  
he saw one black snake curled up sitting saw.

*lAuro ko ekAi ramro ghat le usle tyAs lai maryo*  
stick of only one good strike he him hit.

“As he put his hand inside the hole to get the chain, he saw a black snake curled up and he gave one hard stroke with his club and he killed the snake.”

*tyo kalo sap ko Ant thiyo.*  
this black snake of end happened/was/had been.

“And that was the end of the black snake.”

*tyAspAchi kag Ani pothi kag le tyAsAi*  
after that crow and crow hen that only  
*rukha ma dherAi bAcca hAru liyer anAndsit*  
tree in many issues taking happiness with  
*bAsnA thale*  
continued living.

“The crow and the crow hen lived in that tree happily afterwards and they had many little baby crows.”

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APPENDIX-II

NEPALI IN HIMACHAL PRADESH

S.G. BASKARAN

(The detailed report will be published under *LSI-Himachal Pradesh* Volume. Only the grammatical features are reproduced here)

2. PHONOLOGY

2.1 Phonemic Inventory

There are 41 Phonemes. 7 are Vowels and 34 are Consonants

Segmental Phonemes

Vowels	Front	Central	Back
High	<i>i</i>		<i>u</i>
Mid	<i>e</i>	<i>A</i>	<i>o</i>
Low	<i>E</i>	<i>a</i>	

Consonants

	Bilabial	Alveolar	Retroflex	Palatal	Velar	Glottal
Stops	<i>p b</i>	<i>t d</i>	<i>T D</i>	<i>c j</i>	<i>k g</i>	
Asp:	<i>ph bh</i>	<i>th dh</i>	<i>Th Dh</i>	<i>ch jh</i>	<i>kh gh</i>	
Nasals	<i>m</i>	<i>n</i>	<i>N</i>		<i>M</i>	
Fricative		<i>s</i>				<i>h</i>
Lateral		<i>l</i>	<i>L</i>			
Trill		<i>r</i>	<i>R</i>			
Semivowel	<i>w</i>			<i>y</i>		

## 2.2 Supra segmental Features

Nasalisation is phonemic. The vowels Lower mid and Central mid are not nasalised.

/i~ĩ/

*kahi* ‘said’

*kahĩ* ‘somewhere’

*iTa* ‘this’

*ĩT* ‘bricks’

/e ~ ě/

*baye* ‘open

*bayě* ‘left’

/a ~ ã/

*aTa* ‘wheat powder’

*ãTa* ‘grass’

/o ~ õ/

*koThi* ‘leprocy’

*kõThi* ‘bud’

/u ~ ũ/

*uTh* ‘rise’

*ũTh* ‘camel’

## 2.3 Phonemic Distribution and Description:

/i/ high front unrounded vowel. It occurs in all three positions.

/i/ ‘this’

/piT/ ‘back’

/gAri/ ‘done’



/ e / mid front unrounded vowel it occurs medially and finally

/pe : T/ ‘belly’

/gAre/ ‘doing’

/baye/ ‘open’

/ E / Lower mid front unrounded vowel occurs initially and medially.

/ Ek / ‘one’

/ThEka/ ‘contact’

/ A / mid Central unround vowel occurs in the middle position.

/ gAr / ‘do’

/ khAri / ‘neat’

/ a / low central vowel occurs in all positions.

/ an / ‘honour’

/mal / ‘goods’

/ ulTa / ‘opposite’

/ o / mid back rounded vowel occurs in all three positions.

/ O Th / ‘lips’

/ cori / ‘theft’

/ alo / ‘light’

/ u / high back rounded vowel occurs in all three positions.

/ uTh / ‘rise’

/ munD / ‘head’

/ mirtu / ‘death’

/ p / voiceless bilabial stop occurs in all three positions

/ pan / ‘battle’

/ pap / ‘sin’

/ appAn / ‘self’

/ b /   voiced bilabial stop occurs in all three positions.

/ bap /       ‘father’

/ sobji /       ‘vegetable’

/ rob /       ‘anger ‘

/ ph /   voiceless bilabial aspirated stop occurs in all three positions.

/ phal /       ‘fruit’

/ kaphi /       ‘coffee’

/ saph /       ‘clean’

/ bh /   voiced bilabial aspirated stop occurs in the initial and the medial positions.

/ bhul /       ‘mistake’

/ lobhi /       ‘greedy person’

/ t /   voiceless alveolar stop occurs in all three positions.

/ til /       ‘oilseed’

/ bhutkAn /   ‘fly, a bird’

/ Patlo /       ‘thin’

/ Sat /       ‘seven’

/ d /   voiced alveolar stop occurs in all positions.

/ dam /       ‘price’

/ bAdam /       ‘ground nut’

/ bad /       ‘later’

/ th /   Voiceless alveolar aspirated stop occurs in all three positions.

/ than /       ‘one piece’

/ katham /     ‘end’

/ sath /       ‘with’

/ dh /   voiced alveolar aspirated stop occurs in all three positions.

/ dhan /       ‘paddy’

- / dhindhora /* ‘drum’, ‘trumpet’
- / sadh /* ‘longing’
- /T/* voiceless retroflex stop occurs in all three positions.
- / Tola /* ‘hut’
- / moTa /* ‘fatty’
- / haT /* ‘market’
- /D/* voiced Retroflex stop occurs in initially and medially
- / Dola /* ‘move’
- / haDDi /* ‘bone’
- /Th/* voiceless Retroflex stop occurs initially
- /The/* ‘push’
- /Dh/* voiced Retroflex stop occurs initially
- / Dhal /* ‘pour’
- / c /* voiceless palatal stop occurs in all three positions.
- / cal /* ‘move’
- / manche /* ‘man’
- / pãc/* ‘five’
- / j/* voiced palatal stop occurs in all three positions
- / joT /* ‘couple’
- / maje /* ‘between’
- / baj /* ‘eagle’
- / ch /* voiceless palatal aspirated stop occurs in all three positions
- / char /* ‘ashes’
- / baccha /* ‘child’
- / bach /* ‘select’

/jh/ voiced palatal aspirated stop occurs initially and medially.

/jhar/ 'sweep'

/bajhi/ 'traf'

/k/ voiceless velar stop occurs in all three positions.

/kaT/ 'cut'

/pakAl/ 'ripen'

/nak/ 'nose'

/g/ voiced velar stop occurs in all three positions.

/gAl/ 'melt'

/pagAl/ 'mad'

/nag/ 'snake'

/kh/ voiceless velar aspirated stop occurs initially and medially.

/khari/ 'neat'

/bakhari/ 'house of making bred'

/gh/ voiced velar aspirated stop occurs initially and medially.

/ghAri/ 'point of time'

/ghAsrer/ 'coming'

/baghaicha/ 'garden'

/m/ voiced bilabial nasal occurs in all three positions.

/man/ 'honour'

/jaman/ 'sprouting'

/nam/ 'name'

/n/ voiced alveolar nasal occurs in all three positions.

/nam/ 'name'

/jAnam/ 'birth'

/man/ 'mind'

- / N /* voiced Retroflex nasal occurs medially and finally.
- / uDNu /* ‘shy’
- / riN /* ‘debt’
- / M /* voiced velar nasal occurs medially and finally.
- / jAMli /* ‘wild’
- / apAM /* ‘cuppled’
- / aM /* ‘body part’
- / s /* voiceless alveolar fricative occurs in all three positions.
- / sat /* ‘seven’
- / kAsari /* ‘how’
- / udas /* ‘sad’
- / h /* voiceless glottal Fricative occurs in all three positions.
- / hath /* ‘hand’
- / bohArni /* ‘broom’
- / koh /* ‘cave’
- / l /* voiced alveolar lateral occurs in three positions.
- / lam /* ‘battle’
- / kaTola /* ‘small’
- / bil /* ‘hole’
- / r /* voiced alveolar trill occurs in all three positions.
- / rat /* ‘night’
- / sagaro /* ‘all’
- / guhar /* ‘alarm’
- / L /* voiced Retroflex Lateral occurs in the medial positions.
- / DhaLkanu /* ‘lean’
- / haLnu /* ‘put’

/ R /    voiced Retroflex trill occurs in the medial position.

    / caRo /        ‘climb’

/ w /    voiceless bilabial semivowel occurs in all three positions.

    / war /        ‘attack’

    / dAwa /      ‘medicine’

    / haw /        ‘acting’

/ y /    voiceless palatal semivowel occurs all three positions.

    / yar /        ‘friend’

    / dAya /      ‘kindness’

    / hay /        ‘lame’

## 2.4 Major Allophonic Distribution.

/ i /    height front unrounded vowel has two allophone [ iː ] and [ i ].

    / i /    height front unrounded short-vowel get lowered between consonants.

        [ piːTh]        / pith /        ‘back’

        [ Tiːka]        / Tika /        ‘Fix’

    / i /    occurs elsewhere.

/ e /    mid front unrounded vowel has two allophones [ eː ] and [ e ]

    / e /    mid front unrounded vowel get lowered between consonants.

        [ peːT]        / peT /        ‘belly’

        [ Thepi ]      [ Thepi ]      ‘shuttle’

    / e /    occurs elsewhere.

/ o /    mid back rounded vowel has two allophones [ O ] and [ o ]

    [ O ]    lower mid back vowel occurs with initial positions.

        [ OTh] / oTh /        ‘lips’

    / o /    occurs elsewhere

/ u / high back rounded short vowel has two allophones [ U ] and [ u ]  
 [ U ] lower high back rounded vowel occurs between consonants.  
 [gUhar] /guhar/ ‘alarm’  
 [dUdh] /dudh/ ‘milk’  
 / u / occurs elsewhere.

## 2.5 Cluster

The clusters are realised both in the vowel as well as in consonants.

### Vowel

Vowel clusters realised in all the positions

#### Initial vowel clusters

ae - aerAni ‘ear ring’

ae- aena ‘glass’

#### medial

- Ai - /bAini/ ‘younger sister’

- ei - /keih/ ‘someone’

- ue - /kue ko/ ‘rotten’

- ia - /biana/ morning

- ua - /buari/ daughter-in-law

#### Final

- au - /gaũ/ ‘wheat’

- au - /sau/ ‘merchant’

- ei - /kei/ ‘something’

## Consonant clusters

The Hindi and English words, which are used very rarely, gets cluster as an initial component.

### Initial

<i>skr -</i>	<i>/skrin/</i>	‘screen’
<i>str -</i>	<i>/stri/</i>	‘women’
<i>sp -</i>	<i>/spasta/</i>	‘lucid’
<i>st -</i>	<i>/stan/</i>	‘place’

### Medial

<i>- lm -</i>	<i>/philmi/</i>	‘related to film’
<i>- sk -</i>	<i>/usko/</i>	‘his’
<i>- mt -</i>	<i>/kamit/</i>	‘little’
<i>- nch -</i>	<i>/manche/</i>	‘person’
<i>- mr -</i>	<i>/jumro/</i>	‘louse’
<i>- rp -</i>	<i>/sarpo/</i>	‘snake’
<i>- br -</i>	<i>/jibro/</i>	‘tongue’
<i>- nj -</i>	<i>/panjo/</i>	‘claw’
<i>- rd -</i>	<i>/gardan/</i>	‘neck’
<i>- ry -</i>	<i>/suryo/</i>	‘sun’

### Final

<i>- nj -</i>	<i>/karanj/</i>	‘ornament’
<i>- nd -</i>	<i>/mand/</i>	‘dull’
<i>- ndh -</i>	<i>/gandh/</i>	‘smell’



## 2.6 Syllable

In Nepali up to Tetra syllabic words are realised.

### Monosyllable (open)

v	/u/	‘that’
cv	/nu/	‘not’
ccv	/kyu/	‘why’
ccv	/jyũ/	‘as’

### Monosyllabic (close)

vc	/ubh/	‘rise’
cvc	/ghar/	‘house’
vcc	/usm/	‘worm’
cvcc	/karm/	‘rituals’

### Di-syllabic words (open)

cvv	/joi/	‘wife’
cvv	/hiu/	‘ice’
cvcv	/hawa/	‘air’
vccv	/andho/	‘blind’

### Di-syllabic (close)

vcvc	/akas/	‘sky’
cvc-cvc	/cabbar/	‘biting prone’
cvccvc	/pittal/	‘brass’
cvccvc	/Tappar/	‘tin shade’
cvevc	/phalam/	‘iron’

Tri-syllabic (open)

vcvcv	<i>/agaRi/</i>	‘ahead’
cvcvcv	<i>/bheyaro/</i>	‘fox’
cvcvcv	<i>/kuhiro/</i>	‘fog’

Tri-syllabic (close)

cvcvccv	<i>/dukan dar/</i>	‘shopkeeper’
cvcvccv	<i>/samundar/</i>	‘sea’

Tetra-syllabic words (open)

cvcvcvcv	<i>/dhalakanu/</i>	‘leaning’
cvcvcvcv	<i>/chu Ta na ma/</i>	‘divorce’

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### 3. MORPHOLOGY

Morphology deals about the morphemes and their functions. Noun morphology deals with the nominal/pronominal morphemes and their declensional descriptions. Verb morphology deals with the verbs and their finite and non-finite descriptions. So, in morphology word is the base morpheme and the declensional-conjugational affixes are bound morphemes.

#### 3.1 Noun Morphology

##### 3.1.1 Word Formation

A word may contain one morpheme, which may be a root. If it is of more than one morpheme in a word, which will be either taking one more affix or a compound word in Nepali.

<i>Dhuma</i>	‘stone’
<i>cawAl</i>	‘uncooked rice’

#### 3.2 Noun

There are two types of nouns realised in Nepali – namely Simple and Derived nouns.

The Noun, which is not derived from any other word class, is called simple noun.

##### Simple Nouns

<i>lobh</i>	‘greed’
<i>kam</i>	‘work’
<i>hath</i>	‘hand’
<i>bau</i>	‘father’
<i>Tauko</i>	‘head’
<i>pap</i>	‘sin’
<i>pustAk</i>	‘book’
<i>gai</i>	‘cow’
<i>mit</i>	‘tried’
<i>kira</i>	‘leaf’
<i>boko</i>	‘goat’

## Derived Forms

Derived nouns are formed from other form classes with the help of affixes.

### Nouns derived by adding prefixes

Prefixes	Noun stem	Derived Nouns
<i>swa</i> ‘self’	<i>des</i> ‘country’	<i>swades</i> ‘own land’
<i>pAr</i> ‘other’	<i>des</i> ‘country’	<i>pArdes</i> ‘foreign country’

The table shows the formation of the nouns derived. The prefixes /*swa*-/ and /*pAr*-/ are added to the respective Noun stem to form a Derived form.

### Noun derived by adding suffixes

Noun stem	suffixes	Derived Nouns
<i>kAbi</i> ‘poet’	<i>-ta</i> (agent)	<i>kabita</i> ‘poem’
<i>prAbhu</i> ‘great’	<i>-ta</i> (agent)	<i>prAbhuta</i> ‘greatness’
<i>khet</i> ‘field’	<i>-i</i> (suffix)	<i>kheti</i> ‘cultivation’
<i>mukh</i> ‘mouth’	<i>-ia</i> (suffix)	<i>mukhia</i> ‘spokesman’

### Nouns Derived from verb roots

Verb roots	suffixes	Derived Nouns
<i>nac</i> ‘to dance’	<i>-ai</i>	<i>nacai</i> ‘dance’
<i>thAk</i> ‘to get tired’	<i>-awaT</i>	<i>thAkawAT</i> ‘tiredness’
<i>khel</i> ‘to play’	<i>-Auna</i>	<i>khelAuna</i> ‘plaything’
<i>pARh</i> ‘to read’	<i>-ai</i>	<i>pARhai</i> ‘reading’

### Nouns Derived from Adjectives

Adjectives	suffixes	Derived Nouns
<i>moTo</i> ‘fat’	<i>-ai</i>	<i>moTai</i> ‘fatness’
<i>buRho</i> ‘old’	<i>-yaĩ</i>	<i>buRyaĩ</i> ‘old age’
<i>lamo</i> ‘long’	<i>-ai</i>	<i>lAmαι</i> ‘length’

### 3.3 Gender

Gender is not grammatical in Nepali. The feminine gender is marked by the suffix /-i/ with the root form whereas the Masculine noun is marked with /-a/ and /-o/ to denote Masculine Gender.

Masculine /-o/ and /-a/

*kAmar -o* 'bachelor'

*aja* 'grand father'

*kaka* 'uncle'

*paRo* 'he-buffalo'

*pArewa* 'pigeon'

Feminine /-i/

*kAmari* 'girl'

*sali* 'sister-in-law'

*aji* 'grand father'

*bachi* 'she buffalo'

*pArewi* 'female pigeon'

Although the forms ending with /-a/ and /-o/ to denote masculine gender but there are other forms which carry the meaning of masculine gender. Whereas for the feminine the suffixes /-ni/-ini and /-a/ are used.

<i>nati</i>	'grandson'	<i>nati-ni</i>	'grand daughter'
<i>newar</i>	'a newari caste person'	<i>newarini</i>	'a newari woman'
<i>balAk</i>	boy	<i>balika</i>	'girl'
<i>lekhAk</i>	writer	<i>lekhika</i>	'(female) writer'

There are certain individual pair of words to distinguish masculine and feminine gender.

<i>boko</i>	'he goat'	<i>bakhri</i>	'she goat'
<i>mama</i>	'uncle'	<i>maiju</i>	'maternal aunty'

<i>bir</i>	‘male pig’	<i>bhuni</i>	‘female pig’
<i>babu</i>	‘father’	<i>ama</i>	‘mother’
<i>bAr</i>	‘bridegroom’	<i>kAnyā</i>	‘bride’

### 3.4 Number

There are two numbers in Nepali, namely singular and plural. Singular number is unmarked whereas the plural is marked by the suffix */-hAru/*. In case of the numeral usage the plural suffix is not used. The suffix */-hAru/* is added with the oblique base in case of */-o/* ending nouns.

Singular		Plural	
<i>keTo</i>	‘boy’	<i>keTa hAru</i>	‘boys’
<i>ghoRo</i>	‘horse’	<i>ghoRa hAru</i>	‘horses’
<i>dewAta</i>	‘god’	<i>dewAta hAru</i>	‘gods’
<i>kAlAm</i>	‘pen’	<i>kAlAm hAru</i>	‘pens’

### 3.5 Case

Case suffixes are added to the noun stems to establish relationship between Noun and Verb in a sentence. The Noun stems take specific case markers or post positions to establish the case relationship.

There are six cases have separate case markers. The Nominative case has no separate marker. In most of the cases the nominal bases function as nominative case.

#### Nominative Case

<i>bhai royo</i>	‘brother wept’ (Intransitive verb)
<i>usle khayō</i>	‘he ate’ (Transitive verb)

#### Accusative Case

The Accusative case is mainly used to mark the direct object of the Transitive verb. The Accusative case is realized by the suffix */-lAi /*

<i>maile gai lAi dekhe</i>	‘I see the cow’
<i>maile kukur lAi chute her kai</i>	‘I beat the dog’
<i>maile roTi khayē</i>	‘I eat the bread’
<i>hami gai-lai manchAu</i>	‘I worship the cow’

## Dative Case

The marker are  $\emptyset$ , *-ma*, *-Lai*.

*mo isku:l jane chu*

‘I go to the school’

*mo mAndir ma puge*

‘I reach to the temple’

*guruji le vidyarti harulai pa:T paRaũ chA*

‘Teacher taught lessons to the students’

## Instrumental case

The instrumental case is realized as *-le*.

*maile arile ruh kaTe*

‘I cut the tree with saw’

*maile churi le phAl khaTe*

‘I cut the fruit with knife’

## Ablative Case

Ablative case is realized as *-baRo* / *-baRa*

*pa:t haru rukh baRo jhareyo*

‘the leaves fall from the tree’

*chaũra seRi baRa jhareyo / khasiyo* (automatic)

‘the puppy falls from the steps’

## Genetive case

The Genetive case is realized as *-ro/-ko*

*o mero kitab ho / hun* (respect)

‘This is my book’

*janak ko chori Sita ho*

‘Janak’s daughter is Sita.’

*u mero chora ho*

‘He is my son’

## Sociative Case

The Sociative case is realized by the use of *saMga*, *bina*

*gottA sola wAsa dekhi mo aphnu swani saMga bAs deichu*

‘I live with my wife for the past 16 years.’

*u mo saMga market / baja:A ma gaye*

‘she goes with me to the market’

*mo usko bina kadapi bosnu sogdina*

‘I cannot live with him anymore’

#### Locative case

The locative case marker is *-ma*

*chari ghArko chAt ma bAsi rAigocha* ‘The bird sits on the roof of the house’

*kukur chouru ma kud dei cha* ‘The dog runs on the ground’

#### Benefactive case

The Benefactive case is realized as *-lagi*

*gaile bachi ko lagi dad din cha* ‘Cow gives milk for the calf’

*bawisMako lagi babal paisa rakheko cha*

‘Father kept money for the future expenditure’

### 3.6 Pronouns

Pronouns are substitute to the nouns, which also take case suffixes. The pronouns distinguish person, distance, and etc. The Pronouns realized in Nepali are the following

#### Personal pronouns

The personal pronoun distinguishes the persons along with plural variations.

1. First Person Singular ‘I’ is realized as */mã/* ‘I’

2. First Person Plural ‘we’ is realized as *hami hAru* ‘we’

3. Second Person Singular is */timi/* ‘you’

4. Second Person Plural is */timi hAru/* ‘you (pl)’

5. Third Person Singular (male) is

*/u/* ‘he’

*/yo/* ‘it’

*/u/* ‘she’

6. Third person plural is *-timiharu* ‘They’



## Interrogative Pronoun

*/ke* and *kun* / are used as Interrogative pronouns. For example

*kūnchai phal khanu sakindena* ‘Which fruit cannot be eaten?’

*timra na:m ke ho* ‘What is your name?’

In the above sentences the underlined forms are the Interrogative pronominal forms.

## Relative Pronoun

*jo manche chai hiju ayo* ‘The man who came yesterday is Rajesh’

*jo keTile upAnyas lekhiyo* ‘The girl who wrote novel’

## Reflexive Pronoun

The pronominal forms with */-nai/* indicate the Reflexive pronoun.

*maile aphelenai aphnu Amla kaTe* ‘I myself cut the finger’

*timile gAdanai timi rukh baRo jhareyo* ‘You yourself fall from the tree’

*usle nai rukh khaTe* ‘He himself cut the tree’

## 3.7 Adjectives

The adjectives are attributives to the nouns. Morphologically Adjectives are of two types Simple and Derived Adjectives.

### Simple Adjectives

The simple Adjectives marked for three types:

1. Adjectives of gender
2. Adjectives of quality
3. Adjectives of quantity

The Adjectives marked for gender can have masculine suffixes like */-a /* or */-o/* whereas the suffix  */-i /* is used for the feminine.

*kalo* ‘black’

*kalo baulaha* ‘black mad man’

*dublo* ‘weak’

*dublo keTo* ‘weak boy’

*sudh-o* 'simple'  
*sudho-manis* 'simple man'

### Adjectives of quality

The adjectives attribute to the noun expressing their quality.

*garib manis* 'poor man'  
*nilo akas* 'blue sky'  
*asali suna* 'pure gold'  
*tito kArela* 'bitter guard'  
*lucco manis* 'tricky man'  
*seto phul* 'white flowers'

The underlined adjectival forms denote the adjectives of quality.

### Adjectives of Quantity

The quantity against the thing is expressed which occurs before the noun.

*thorAi pani* 'little water'  
*slikAti dudh* 'some milk'  
*adha kam* 'half of the work'  
*thuprAi kukur* 'many dogs'

The underlined forms express the adjective of quantity.

### Derived Adjectives

The suffix /-i/ added to the nouns in order to form adjectival forms are called Derived Adjectives.

<i>dam</i>	'price'	~	<i>dami</i>	'costly'
<i>nam</i>	'name'	~	<i>nami</i>	'popular'
<i>khun</i>	'blood'	~	<i>khuni</i>	'murderer'

## Interrogative Adjectives

Adjectives are used as to question something or somebody when the suffixes /*ka*, *ke*, and *kun*/ precede to the noun forms it is used as attributive to the noun.

*ka keTo thiyo*                      ‘A boy of what nature was he’?

*ke mAnis hAru chAn*                ‘What people can they’?

## 3.8 Numeral

There are cardinal and ordinal numerals realized in Nepali language. The cardinal numerals are base numerals whereas the ordinals are extend to higher numbers.

### 3.8.1 Cardinal numerals

The cardinals are of two types one is single morpheme another is two or more morphemes. The single morphemic cardinals are base numerals and the double or more morphemic numerals are derived numerals.

#### Base Numerals

<i>ek</i>	‘one’
<i>dui</i>	‘two’
<i>tin</i>	‘three’
<i>car</i>	‘four’
<i>pāc</i>	‘five’
<i>chA</i>	‘six’
<i>sat</i>	‘seven’
<i>aTh</i>	‘eight’
<i>nAu</i>	‘nine’
<i>dAs</i>	‘ten’
<i>sAu</i>	‘hundred’
<i>hAjar</i>	‘thousand’
<i>lakh</i>	‘lac’
<i>kAroR</i>	‘crores’

## Derived Numerals

The numerals above eleven are formed by the system of addition.

The numerals of 11 to 18 are constructed by the combination of allomorphs of one to eight to the allomorph of 10 where the allomorph of 1 to 8 precede there of 10.

The construction of the numeral from eleven onwards is shown below in the chart.

Base Numeral		Allomorph of the numeral	Additional suffix	
<i>ek</i>	‘one’	<i>-ega</i>	<i>ro ~ rA</i>	‘ten’ = <i>garo/garA</i> ‘eleven’
<i>dui</i>	‘two’	<i>-ba</i>	<i>ro ~ rA</i>	‘ten’ = <i>baro/barA</i> ‘twelve’
<i>tin</i>	‘three’	<i>-te</i>	<i>ro ~ rA</i>	‘ten’ = <i>tero/tera</i> ‘thirteen’
<i>car</i>	‘four’	<i>-cAw</i>	<i>do ~ dA</i>	‘ten’ = <i>cawdo/cawdA</i> ‘fourteen’
<i>pāc</i>	‘five’	<i>-pAnd</i>	<i>ro ~ rA</i>	‘ten’ = <i>pandro/pandrA</i> ‘fifteen’
<i>chA</i>	‘six’	<i>-so</i>	<i>lo ~ lA</i>	‘ten’ = <i>solo/solA</i> ‘sixteen’
<i>sat</i>	‘seven’	<i>-sAt</i>	<i>ro ~ rA</i>	‘ten’ = <i>sAtro/sAtra</i> ‘seventeen’
<i>aTh</i>	‘eight’	<i>-ATh</i>	<i>ro ~ rA</i>	‘ten’ = <i>AThro/AThrA</i> ‘eighteen’

### 3.8.2 Ordinal Numbers

The ordinal numbers in the following way are realised.

<i>pahilo</i>	‘first’	
<i>dusAro</i>	‘second’	
<i>tesro</i>	‘third’	
<i>cAwtho</i>	‘fourth’	
<i>pācWa</i>	‘fifth’	etc.

3.8.3 Aggregative forms are derived from the cardinal numerals in following ways.

<i>donō</i>	‘both the two’	
<i>tinō</i>	‘all the three’	
<i>hajarō</i>	‘all the thousands’	etc.

### 3.8.4 Multiplicatives

The multiplicatives are formed by adding suffixes */-guna/* or */hAra/*

<i>dugunano</i>	‘two times’
<i>dohAra (o)</i>	‘two folds’
<i>DeRhguna (o)</i>	1½ times
<i>tehAra –o</i>	‘three folds’

### 3.8.5 Collectives

The collective numbers are expressed in group

<i>pAnjo</i>	‘collection of five’
<i>joRa</i>	‘collection of two’
<i>dArjAn</i>	‘collection of twelve’

### 3.8.6 Fractional numbers

The fractional numbers are expressed by single word and also by phrase

Single morpheme

<i>paw</i>	¼
<i>adha</i>	½
<i>pon</i>	¾
<i>tihai</i>	⅓
<i>sAwa</i>	1¼
<i>DeRh</i>	1½
<i>aRhai</i>	2½

By phrases

<i>pone tin</i>	2¾
<i>saRhe tin</i>	3½

## 3.9 Verb Morphology

Verb is a class of word inflected for the categories of Tense, Aspect and Mood.

### 3.9.1 FINITE VERB

Finite verb is a complete verb

He sees me / *usle mAlai dekhyo* /

The birds fly / *chAraharu uRyo* /

The dog runs / *kukur kudyo* /

#### 3.9.1.1 TENSE

Tense indicates the time of action, there are three tenses and aspects realized in Nepali Language.

##### Present Tense

*/mo herchu/* 'I see'

*/mo khān`chu/* 'I eat'

*/mo hīnchu/* 'I walk'

##### Past Tense

Past tense is marked by *-e/-ye* occurring after the verb.

*maile roTi khaye* 'I ate bread'

*mo mAndirma gaye* 'I went to the temple'

*mo offis ma a:ye* 'I came to the office'

##### Future Tense

*mo timilai herchu* 'I will see you'

*mo phal khanchu* 'I will eat fruit'

#### 3.9.1.2 ASPECT

Present continuous Tense *dai-chu*

*āp* (mango)

*mo a:m khā dai chu* 'I am eating mango'

*mo pani pyudai chu* 'I am drinking water'

Past Continuous Tense:

*mo hiju suteko thiye* 'I was sleeping yesterday'

*usle hiju āp khadai thyo* 'she was eating mango yesterday'

Future continuous Tense: /-he/

*usle biology paRau-ne chAn* 'she will be teaching Biology'

*usle pais lAune chA n* 'she will be bringing money'

Present Perfect Tense:

*moile kek khai sAkhe* 'I have eaten cake'

*moile gailai dhekke* 'I have seen the cow'

### 3.9.1.3 MOOD

Mood expresses the speakers' point of view about the occurrence of the event

#### Imperative Mood

Simple base form of the verb is used in the sense of order of command.

*likh* 'write'

*khel* 'play'

*lAga* 'keep'

#### Subjunctive Mood

*agAr uslai ApTyaro bhayo bane usle malai phon gArcha*

'If he is in difficulty he will telephone to me'

#### Probability Mood

The probability is realized /-nu/

*mo timra gARma aĩnu sAkchu* 'I may come to your house'  
*usle chArilAi mArnu sAkcha* 'he may kill the bird'

### 3.9.2 NON-FINITE VERB

The person and Number of its subject do not condition the verb.

#### Infinitive

The marker is /-nu/

*usle saplAi sAmAtnu gayo tAro sãp bagyo*  
 'He liked to catch the snake but it ran away'

#### Gerund

The marker is /-nu/

*byana pARnu sAda rAmro ho*  
 'Reading in the morning is always good'  
*pouri khelnu swAstuku lAgi rAmro ho*  
 'Swimming is good for health'.

### 3.10 Causative Verb

*maile uslai kita:b dinuko lagi bhAne*  
 'I am making her give a book'  
*moile ravilai git gaunuko lAgi b<sup>h</sup>Ane*  
 'I make Ravi sing a song'

### 3.11 Auxiliary Verb

*mo gau ma chu mo* 'I am in the village'  
*mo rukh kaTnu sAkchu* 'I can cut the tree'  
*keTi hiRnu sAkchA* 'That girl can walk'



### 3.12 Negative Verb

*yo luga pahElo chAina* 'This cloth is not yellow'

*mo alu khadina* 'I do not eat potato'

*mo kehi pani jandina* 'I know nothing'

*na mo na kohi iskul ma jane chA*

'Neither me nor others will go to the school.'

*maile kehilepani pahaR ko uchai dekheko chuina*

'I never saw the hill top'

### 3.13 Compound verb

The compound verb base consists of more than one root.

a) Noun + Verb *ghar honu* 'to marry'

*bhul gArnu* 'to make mistake'

b) Adj + Verb *gArAm + gAr* 'heat'

*lal + gAr* 'burn'

c) verb + verb *khoj + linu* 'find out'

*phek + dinu* 'throw away'

### 3.14 PARTICLE

There are four types of particles realized in Nepali Language namely

Conjunctive, emphatic, negative and correlative.

#### Conjunctive Particle

*u tyEhā Eho tAro chākAi phArkin chA* 'She was there but went soon'

*zu aye zani chaRai gaye* 'She came and went soon'

#### Emphatic Particle

*malai mAndirma janai pArcha* 'I must go to the temple'

*uslai dAwai linai pArcha* 'She has to take the medicine'

### Negative Particle

*yo ra to rAM hAina*

‘This is not red colour’

*yo ghoRa khoiro chAina*

‘This horse is not brownish’

*akasma kehipani dekhindei na*

‘Nothing is visible in the sky’

### Correlative Particle

*gAnThi lagne ko sat sathei keTaharu kudde bagyo*

‘As soon as the bell ring boys run away’

*u evTa ramro kAvi ho sat satai gayEk pAni*

‘He is a good poet as well as singer’

*jEba sAmma timi sAu urune chA*

‘He will cry as long as you are here’

### 3.15 Passive Formation

*chorilAi sikarile mAriyo*

‘The bird killed by the hunter’

*usko sAtiko bAtha usle kuThAi khAyo*

‘He was beaten by his friend’

### 3.16 Transitivity

The intransitive verb root may occur for transitive formation in the following way. For example

*/um-/* verb base in */pani umliyo/* ‘water boils’ occurs in transitive sentence */maile pani umale/* ‘I boil water’.

Similarly the verb */phakranu-/* in */phul phAkriecha/* ‘the flower blossom’ occurs as */mAile phul phAkrae/* in transitive sentence.

### 3.17 ADVERB

The adverbs are realised in Nepali as

Adverbs of place

Adverb of manner

Adverb of Time

### Adverbs of place

*/ chAri hAru rukh mAthi bAsi rAhe ko chA/* 'Bird sits on the tree'

*/ u rukh muni suthi rakhe ko chA /* 'He sleeps under the tree'

### Adverb of manner

*bistare bAtmara* 'speak slowly'

*sAphA gArera sAbdahAru lEkha* 'write words neatly'

### Adverb of Time

*malai bholi gaũ ma janu porne chA*

'I shall go to the village tomorrow'

*u hiju akho thiyo ani TaDo gAyo*

'He came yesterday and went away'

In the above sentences the underlined forms are the examples of different kinds of Adverbs.

### 3.18 Echo-word Formation

The first component of a word is echoed as a second component, thus forming a Compound Noun without changing the meaning. The second member never occurs independently. The meaning of the first component is the meaning of the entire construction.

*khArAc – bArAc* 'spending'

*ujur – majur* 'protest'

*kuRo – kAbra* 'garbage'

*ArAk – mArAk* 'beverage'

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## 4. SYNTAX

Syntax concerns the order of words in making meaningful sentences.

### 4.1 Order of words in sentences

Nepali is subject + Object + Verb based language.

*mA ghara pug chu*                    ‘I reach house’  
I    house    reach  
Subj+Object+Verb

*nani dudh pincha*                    ‘The child drinks milk’  
child milk drinks  
Subj+Obj + Verb

### 4.2 Description of Patterns of sentences

5 patterns of sentence formation realized in Nepali Language in the following way.

#### 1. Interrogative sentence

*timro nau ko ho?*                    ‘What is your name?’  
you    name    what is

*pastak kAhã chA*                    ‘Where is the book?’  
book    where    is

#### 2. Imperative sentence

*ghAra ja*                    ‘Go home’  
*dhudh pi*                    ‘Drink milk’

#### 3. Negative sentence

*ma janchuna*                    ‘I do not go’  
I    go    not

*u gar da ina*                    ‘He does not do’  
he+do + not

## Causative sentence

The causativeness is realized by the Suffix / -au / which occurs with the base verb.

<i>nāc</i>	‘dance’	+	-au	<i>nāccau</i>	‘make to dance’
<i>bAs</i>	‘sit’	+	-au	<i>basau</i>	‘make to sit’
<i>pADh</i>	‘read’	+	-au	<i>pADhau</i>	‘make to read’
<i>sut</i>	‘sleep’	+	-au	<i>sutau</i>	‘make to sleep’

## Coordination

With the help of conjunctions coordinative sentences are formed.

*tyo manis dhAni thiyo tAr lobhi thiyo*  
that man rich was but greedy was  
‘That man was rich but he was greedy’

## 4.3 Description of types of sentences

There are three types of sentences realized in Nepali language namely Simple, Complex and Compound.

### Simple sentence

A sentence, which cannot be further divided into smaller, is called simple sentence.

<i>bAhini agiai</i>	‘sister came’
sister came	
<i>nani royo</i>	‘child wept’
child wept	
<i>nani dudh pincha</i>	‘The child drink milk’
child milk drink	
<i>timro naĩ ke ho</i>	‘What is your name?’
your name what is	
<i>u gArinA</i>	‘he did not do’
he did not	

## Complex sentence

The complex sentences are formed with the help of subordinate clause.

*usle malai heri rahe ko thiyo molai sodnu porcha uslai kehi chAhiyo khi*

‘He keeps on looking at me, let me ask if he wants anything’

*evTa kag jAbo khana khojdei jandei thyo evTa sikarila dekyo hatma jalhi samati rake ko.*

‘When a crow was going in search of food, saw a hunter with a net in his hand’

## Compound sentence

The compound sentences are formed with the help of coordinating conjunctions

*tyo manis dhani thiyo tAr bobhi thiyo*

that man rich was but he was greedy ‘That man was rich but greedy’

*timi jau Ar mÃ janchu*

you go and I going

‘You may go and I am going’.

----X----

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## NEPALI (Himachal Pradesh)

### Text

*kasAri kag-ko kalo sap lai mariyo*

How crow snake + case killed

‘How the crow hen killed the black snake’

*phailika phiji barko rukh ko hagaharu madhe EwTa hāgama EwTa*

Spreading banyan tree of branches among one branch one

*kag ra pothi basdathe tiniharu gūR ma car waTa anDa thiye jaslai*

crow and wife lived their nest in four units eggs were which

*tiniharule Ati jatna ewam sawdhani saha rakheka thiye*

they great care and precaution with kept guarded

“In the nest were four little eggs, which the parents guarded with great care”.

*yasko karanle gards bhale kag ra pothi kag ekdame dareko thiyo*

of this reason do male crow and wife crow greatly feared

*prayak paita pothi kagle anDe pareNachi dinchatyo sāp ghasrer mathi*

every time wife crow eggs laid gave that snake come up

*ayar anDa haru khaidinthyo*

crawling eggs ate

“Everytime the crow hen laid her eggs the snake crawled up to the nest and ate them up”.

*yo paiTa pani tyo sāple ayer mero hamro anDaharu khaidima khaya*

this time also that snake come my our eggs eat ate

*bhane mA yo Thau ma lamabasna channa.*

Them I this place at longer live desire not



“If the black snake eats up my eggs this time also, I will refuse to live in this tree any longer”.

*hamile arke Than ma gũR banaunuparcha poth kag le bhaile kag*  
we place at nest have to build female crow male crow  
*lai bhAni*

said

“We must build our nest somewhere else said the other bird to her husband”

*hami dherai samaydekhi yahã bAsyo mA yõ ghAr lai ujaR bhAeko*  
we long time seen here live I this home desert  
*sAhEn sAkidawna*

were cannot (live)

“We have lived here for a long time, I cant bear to desert my home and go to live elsewhere said the female crow”.

*bhale kag le bhAnyo jab uniharu batkari rahekathiye bAtikher tiniharu*  
female crow told when they talking (continued) meantime they  
*dekhi tAl tir*

saw just below.

“While they were talking they heard a hissing sound just below them”.

*si sã awaj sune tini harule tyo awaj ko Anuman lage.*

Hissing sound heard they both sound of guess did.

“They knew what the sound meant”

*tiniharu asahai awaSa ma anDaharulai suraksit parne jatna ma lagirahe*  
they both helplessly sound in eggs protect make effort in remained

“They sat helplessly in their nest trying to protect their eggs.”

*kalo sãp ghasrer mathi pugyo ra gũRko najik pugyo*  
black snake creeping ahead reach and nest near reached

“The black snake crept higher and closer to the nest”.

*Thulo phũsphãsawaj nikale tyasle cArahAru lai ThuMna kojyo*  
Loud sound out these bird for strike try

*jAsko karAnle tini haru Dare uRe.*

Do birds fear fly

“Then with a loud hiss the snake tried to strike at the bird. The birds fly away in terror.

*tyas pachi EkEkWATa garde sAbe AnDeharu sãple nilyo parihar haru*  
after that one by one doing all eggs snake swallowed the parents bird  
*dukhi bhair gũR ma phArke tinihArule ramri jandthe ki gũR ritto cha*  
sadly back nest in side their well knew that nest empty.

“The parents bird came back sadly to their nest knowing well that they would find it empty”.

*kagle bhAnyo mAile yo khuni sãplai marneko lagi kehi upai sõcnu pArcha*  
crow said I this murderous snake kill-to some way think have to

“The crow said I must find a way to destroy this murderous snake”

*timi kAsAri uchit AarAn sAkchu uskotyo bhAyANkAr Das sit pothi*  
you how idea can do he deadly sting crow hen

*kagle aphno patilai bhAnyo.*

Crow her husband said

“How can you ever fight him; His sting is so deadly, said his wife in despair”.

*timi surta nA gAr meri priya mA sitmero ekjana Dhurta Sathi chA*  
 you worry not do my dear I have my person cunning friend  
*tyo bisalu Sāplai marnko lagi usit Dherdi buddhi cha bhale kagle bhAnyo*  
 that poisonous snake kill purpose enough skill male crow said  
*tyAs pAchi tini haru uRer arko rukh ma base Jasko tAl tir usko aphno*  
 after that their fly another tree on sat which down his self  
*priyA Sathi syal bAsthyo.*  
 dear friend jackal lived.

“Don’t worry my dear, I have got a friend who is cunning enough to destroy the most poisonous snakes, said the crow and off he flew to another tree under which lived his dear friend the jackal.”

*Jab Syalle tyo sāple kasri tiniharu ka anDa khai din thyo barema*  
 When jackal that snake how their of eggs used to eat about  
*sunyo tAb usle bhAnyo merosathi jo krur ra lobhi hunchu usko ant*  
 heard then he said my friend who cruel and greedy become his end  
*pani na yamrai huncha Daraune kam chain na tyAs lai marnko lagi mAi le*  
 also not good happen fear work not him for kill to purpose I  
*ewTa upai sŌci sAkeko chū*  
 one plan think can do

“When the jackal heard how the snake always ate up the eggs, he said my friend those who are cruel and greedy always meet with a bad end please don’t hear fear’.

*oh mA lai bhAntyo ke ho kagle bhAnyo syal le Arule sundAcha bhAni*  
 on to me tell that what crow said jackal some hear telling  
 “I have already thought of a plan to destroy him.”

*DARAr kan ma bistarai*

fear ear in total.

“Oh, do tell me what it is said the crow”.

*tyo sāplai marnke gArn parcha bhani Samjhayo kag uRer usko*

that snake kill do tell described crow fly his

*pothik pugyo ani yojana bare bAtayo yo ati jokhimurna cha*

wife reach also plan narrated this great risky is

*kag le banyo*

crow told

“It is risky, said the crow”.

*hamile yAs ma Dharai satArk bAnnu par da cha*

we in this too much cautious have to remain

“We will have to be very careful”.

*mo mero anDe hAru lai rakcha gArako nimti je pAni garn sAkchu*

I my egg + pl. for protect to for whatever do can

*hi Dar bhaer pothi kagle bhani*

Fearlessly become crow-hen crow told.

“I’ll do anything to save my eggs, said the mother bird bravely”.

*tyAs pachi tiniharu deska raj mahal tir uRe uni haru bAseka rukh dekhi*

after that they country king palace fly them live tree from

*raj mahal Tara thiyem tinihAru raj mahAl ke ewTa thulo pokhari ko mathi*

royal palace near they both royal palace one big pond of near

*puge tyo pokhari ma raniharu le nuwairka deke*

reached pond in royal Ladies taking bath seen.

“They saw near palace a pond where the royal ladies taking bath”.

*tiniharu le Sunko Sikri motika malaharu ra Aru Ghahana haru pokAri ko*

they gold chains pearl garlands and other jewellerys pond of

*dil ma phuka ler rakhe ka thiye*

edge at spread had kept.

“They had their golden chains; Pearls necklaces and other jewellery on the edge of the pond”.

*pothi cAra tAl hōco uRer Gaer ewTa Sikri uRaer lyai Ani aphu*

female bird down towards fly do one chain picked up and her

*bAseki tyo rukh komathi bistarAti urAn thali*

live that tree towards slowly fly.

“When the palace guards saw the flying off with the gold chain they took up their clubs and chased the bird”.

*tiniharule dekhe carazle tyo sikri rukh ko Torko ma chirayo.*

them (among) seeing bird that chain tree hollow dropped

*sipahi haru madhe ek janale tyo rukh waT sikri nikalneko nimti carhyo*

guards among one person tree from chain getting out climbed.

“One of the guards climbed up the tree to get the chain.”

*jaise usle aphna hat sikri nikalneko nimti Dhulo mA chirayo usle dekhyo*

as he his hand chain falling out hollow in thrashed he saw

*ewTa kalosāp guRulo bhaer bAseko dekyo lauroko EkAi ramro ghaT le*

one black snake curled sitting saw stick one good stick  
*usle tyas lai maryo.*

He hit killed.

“As the person put his hand inside the hole to get the chain, he saw a black snake curled up and he gave one hard stroke with his club and he killed the snake.”

*tyo kalo sãp ko ant thiyo*

the black snake of ended.

“And that was the end of the black snake”.

*tyaspachi kag ani pothi kagle tyasai rukh ma Dherai baccaharu liyer*  
after that crow and crow hen there tree in many child had  
*anandsit basna thale.*

happily lived

“The crow and the crow hen lived happily afterwards and had many children”.

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## CHAPTER VI

### CONCLUSION

KAKALI MUKHERJEE

#### I

The evidence for contrasts for three varieties of Nepali (Nepali of Sikkim, Nepali of West Bengal and Nepali of Himachal Pradesh) leads to point an overall common system as briefed below:

##### 1) Phonology

- i) 6 Vowels [cf.III.1.1.1.]
- ii) 26 Consonants (Stops-20, Nasals-2, Fricatives-2, Lateral-1, Trill-1) [cf.III.1.1.2.]
- iii) 2 Semi Vowels [cf.III.1.1.2.]
- iv) Nasalization as suprasegmental feature is co-occurring with vowels [cf.III.1.2.]

##### 2) Morphology

- i) Nouns admit of gender, number, case. [cf.III.2.1.]
- ii) Gender is two tier - masculine and feminine. Any noun marked for gender is either marked with an ending or inherent gender. eg- *buba* ‘father’ : *ama* ‘mother’  
*choro* ‘boy’ : *chori* ‘girl’ [cf.III.2.1.2.]
- iii) Though in number plurality is determined by *-fiAru* but this plurality has no grammatical concord. eg- *gai cardai cha* ‘the cow is grazing’  
*gaihiAru cardai cha* ‘the cows are grazing’ [cf.III.2.1.3.]
- iv) The pronominal forms have no overt gender distinction. The pronouns show the distinction of number by using different stem, by adding *-fiAru* (or by reduplication). [cf.III.2.1.6.]
- v) The conjugational structure in Nepali concord for gender, person and honorific status, Of course, honorific forms actually merge with person and number. The verbal endings fuse together as gender-number-person, gender-number and number-person. [cf.III.2.2.2.]
- vi) Nepali finite verb formation show a systematic tense-aspect-mood treatment. [cf.III.2.2.2.1 - III.2.2.2.2 - III.2.2.2.3.]
- vii) Negative verb formation shows the occurrence of negative carrying element after the main verb. [cf.III.2.2.7.]
- viii) Causative verb forms show the occurrence of causative element after the verb-stem. [cf.III.2.2.4.]

##### 3) Syntax

Syntactically Nepali is a SOV patterned language having simple-complex and compound type of sentences along with different patterns of sentences. [cf.III.3.]

## II

Based on the above discussed common features of three varieties of Nepali the followings are the inferences.

1. Sir George. A. Grierson classified Nepali language as the eastern variety of Pahari group of language. The same has been ascertained by Suniti Kumar Chatterjee when he proclaims that Nepali is the most important Pahari speech.
2. As per the present classification followed in Indian Census since 1971 Pahari is one of the mother tongues grouped under Hindi language. And Nepali is also another language under Scheduled category.
3. Both being Indo-Aryan languages there may be similarity between Pahari variety of Hindi language and Nepali but Nepali is distinct from Hindi or so called Pahari variety of Hindi language by the following grammatical phenomena:

<u>Pahari (Hindi)</u>	<u>Nepali</u>
i) Aspiration in final position as in <i>hath</i> 'hand' , <i>bagh</i> 'tiger'.	i) Deaspiration in final position as in <i>fiat</i> 'hand' , <i>bag</i> 'tiger'
ii) The formation of plural nouns in Hindi is marked by adaptation of vowel as in <i>kutta</i> 'dog' ~ <i>kutte</i> 'dogs'.	ii) The formation of plural nouns in Hindi is marked by - <i>fiAru</i> as in <i>kukur</i> 'dog' ~ <i>kukur fiAru</i> 'dogs'.
iii) The absence of numeral classifier as in <i>tin admi</i> 'three men'.	iii) The presence of numeral classifier as in <i>tin jAna manche</i> 'three men'.
iv) The absence/presence of agentive suffix - <i>ne</i> in pronominal form with transitive verbs as in <i>kOn kAhta hE</i> 'who says?' <i>kisne kAha</i> 'who said?'	iv) The presence of agentive suffix - <i>le</i> in pronominal form with transitive verbs as in <i>kAsle bhAnchA</i> 'who says?' <i>kAsle bhAnyo</i> 'who said?'
v) The formation of negative verb by the use of negative component <i>nAhi</i> as in <i>mE jata</i> 'I go' ~ <i>mE nAhi jata</i> 'I do not go'	v) The formation of negative verb by adaptation of verb as in <i>mo janchu</i> 'I will go' ~ <i>mo jādina</i> 'I will not go'
vi) The exclusive formation of verb substantive <i>ho-</i> 'to be' both for existential and definitive function as in <i>pani hE</i> 'Is there any water?' (existential) <i>pani hE</i> 'Is this water?' (definitive)	vi) The existential and definitive function of substantive verb are expressed distinctly as in existential / <i>chA-</i> / <i>pani chA</i> 'Is there any water?' definitive / <i>hunu-</i> / <i>pani ho</i> 'Is this water?'



<p>vii) The clauses are linked by independent particle as in  <i>wo admi jo kAl aya</i> ‘The man who came yesterday’  <i>usne kaha ki</i> ‘He said that’</p> <p>viii) Perso-Arabic loan words are realised more in number.</p>	<p>vii) Clauses are commonly linked by the infinitive / participle as in  <i>hijo aeko manche</i> ‘The man who came yesterday’  <i>usle bhAnerA tyokuda bhAniyo</i> ‘It is as he only told this’</p> <p>viii) Perso-Arabic loan words are realised less in number.</p>
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### III

Nepali in Sikkim is spoken amidst a good number of Tibeto-Burman languages like Bhotia, Lepcha, Limbu, Sherpa, Tamang, Rai, Gurung, Mangari, Sunwar, Newari etc. (The study of these languages has been covered in *LSI-Sikkim Volume (Part-I)*). While languages like Limbu and Rai show features of pronominalised Himalayan group of Tibeto-Burman languages the others are grouped under non-pronominalised Himalayan group (cf. *LSI-Sikkim Volume (Part-I)*, 2011). For assessing the Nepali, spoken in Sikkim, the Survey was conducted in Gangtok in 2010. Based on the analysis of the field data this can be summed up that though Nepali in Sikkim exists being surrounded by the above mentioned non-Nepali languages but the prolonged co-existence has left hardly any influence of these languages on Nepali. Rather, Nepali shows its stable Indo-Aryan characteristics except few specifications like voicing of glottal fricative /fi/ in sound system, absence of grammatical concord between number and verb etc. which seem to have been adapted in Nepali from the neighbouring languages.

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