

The Negation in the Limbu Language: A Morpho-Syntactic Analysis

Hari Chandra Lawati¹

<brushfamily333gmail.com>

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ABSTRACT

This paper examines the negation process that exists in the Limbu language, a pronominalized language (Grierson, 1909) of the Tibeto-Burman family from a typological perspective. It studies how the Limbu negative markers are formed and positioned within a sentence to change its truth value. There is obscureness in the Limbu negation process. So this study assists the learners (students) to understand the nature of the Limbu negation process and treat it accordingly. Information was collected from native speakers (teachers, Limbu writer and Limbu language user) and analyzed in a descriptive way and found that negation in Limbu is realized primarily through the affixation of the negative markers <me-n>, <me-nen>, <mell-n/nen>, <me-ŋ/m/n> to the verb complex. The research underlines that negation interacts intricately with verbal inflection to the pronominal prefixes and the addition of negative suffixes, often resulting in a circumfix structure. The problems at the teacher's level and persons who use Limbu language in literature and persons who use the Limbu language in their everyday life will be addressed. Deep study and clear understanding make the teaching-learning process purposeful.

Keywords: pronominalized language, morpho-syntax, informants, negation process

INTRODUCTION

Negation occupies the extreme end on the scale of propositional modalities in terms of 'truth value' (Givón, 2001). It is a linguistic term that essentially expresses disagreement, refusal, or the opposite of a given proposition. It is understood from many perspectives. It measures the depth of truthiness, that is, it reverses the truth value or turns an affirmative into a negative: English, unlike many other Indo-European languages, calls for negation in a verb phrase to be preceded by an auxiliary verb that carries tense instead of the main verb (Khemlani et al, 2012). Negation is part of all natural languages, yet its psychology is mysterious, given that languages contain terms for true and false. Negation is an important and functional grammatical part since it helps to bring change at semantic level. Auwera (2020) mentions that negation is a superficially simple semantic operation. The negative sentence has exactly the same meaning as the positive one, except for the effect of negation.

Negation is one of the basic parts of language. It is an essential cognitive and linguistic tool that is used in our everyday life. In Logic, negation is primarily taken as a division of the enunciation, a division opposed to affirmation (MacDonald, 1965). Limbu is a pronominalized language that has a complex internal structure. In Limbu, the negation is not just a free particle; that is, it (the process) is different from Nepali or English or other languages. The main problem for the learners is how to deal with and determine the specific morpho-syntactic rules that govern in what way Limbu affirmative verbs can be converted into negative, since Limbu negative markers (prefix, suffix, etc.) can be applied in different

¹ Mr. Lawati is earned his MPhil from Kathmandu University and is currently preparing for a PhD.

syntactic environments. There is difficulty in the ambiguous way in negative markers.

Tambahang (2013) says the Limbu language is a complex pronominalized, agglutinative language, which means the subject and object marking pronouns are fully or partially affixed to the verb roots. He further notes that the next complication with verb conjugation is that most verb roots have more than one form.

The core part of the Limbu language is the same; only the peripheral part is different between the Limbu dialects. Tambahang (2007) presents the negative markers: *-n-nEn*, *mam-*, *man-and maŋ-*. The first and second negative morphemes are obligatory in any negated form, whereas the third morpheme is lacking in some forms (Driem, 1987:103). '*ke-n-hij-ne* (2-NEG-bẽalive-NEG)' is the negative form of '*ke-hij* (2-bẽalive)'. It helps to mention that the morpheme <*me-*> is obligatory in the negation process.

In the Limbu language, there is a common and the complex structures of negation. The main gap in the Limbu language is the way the negation interacts with complex verbal conjugations especially among Limbu dialects. This study, therefore, aims to fill this gap by providing information in detail.

1. What are the basic negative markers (NMs) in Limbu?
2. Are there specific verbs or situations where Limbu uses a “multiple negative morphemes” to imply an assertion of truth?

This study focuses on the negation in the Limbu language. It only covers the four Limbu dialects of Nepal. So, this study is concerned with the Panthare Limbu, Phedape Limbu, Chhathare Limbu and Tamorkhole Limbu languages.

RESEARCH METHODS

To be termed scientific, a method of inquiry must be based on empirical and measurable evidence subject to specific principles of reasoning. The 'scientific method' attempts to minimize the influence of the researchers' bias on the outcome of an experiment (Bhome, 2013).

In the Limbu language, the verbs conjugate with different factors (e.g., person, number, tense, aspect, and mood). Here is a structured methodology on the basis of academic research on Limbu grammar, focusing on negation.

Sources of Data

Both primary and secondary sources of information are used in this research article. Primary data from native Limbu speakers were selected from different Limbu dialects: Panthare Limbu, Phedappe Limbu, Chhathare Limbu and Tamorkhole Limbu and secondary data by different researchers.

Data Design and Collection

A questionnaire mentioning the researcher's name and purpose was prepared. The informants were informed about their tasks to be performed. They were assured to obey research morals. Informants were selected carefully: four Limbu-speaking informants from each dialect who are involved in different sectors (e.g., teaching, literature, etc.). They were requested to translate the given Nepali sentences in Devanagari script (which contained negation) into the Limbu language on the basis of their own dialects. Then their speeches were collected and transcribed using the International Phonetic Alphabet (IPA). In order to exchange data, ideas and information, mobiles and social media were used.

FINDINGS AND DISCUSSION

Analysis must be based on systematic investigation, interpretation, and evaluation of collected data for a research article. Analysis is a creative process. What we create through analysis is a new discourse about the world, which helps us/people perceive the world in a different way, understand things that they did not know or did not understand before reading the research (Alejandro, 2019). Analysis is a detailed examination of the particular content. The data should be interpreted properly. If the investigation is wrong or improper, the result won't be expected or purposeful.

Panthare (also known as of Panchthar district); Phedappe (also known as of Phedap or part of Terhthum district), and Tamorkhole dialect (also known as of Taplejung district) are more or less widely understandable; that is, Panthare Limbu language is easily understood by Phedappe or Tamorkhole (also known as of Taplejung district) and even by the Chhathare (also known as Chhathar - part of Terhathum) Limbu speakers also understand, but Chhathare dialect is not as understandable as Panthare, Phedappe or Tamorkhole dialects.

The negative markers used in Panthare dialect is similar to Phedappe and Tamorkhole dialects, and even the Chhathare dialects share the main or core parts of negative morphemes of other dialects; only the peripheral parts seem to be different (at the semantic level). The Limbu negators are carefully used by the informants. In the context of Nepal, there are mainly four Limbu dialects (Kainla, 2059:p.10-11). With this in mind, the information related to Limbu negation.

Single negative morpheme

In the Limbu language, *mɛ:n* and *mɛ:nduk* are used to form negative sentences as independent negative markers. Basically, they are used before a noun or pronoun, as exemplified in Table 1.

Table 1: *The Nexal Negation: The state of NOT in four Limbu dialects.*

	INFT	Not this.
1. Panthare Limbu	1, 2 & 3	<i>mɛ:n</i> .
	4.	<i>.mɛ:mbe</i> .
2. Phedappe Limbu	1 & 2	<i>mɛ:n</i> .
	3.	<i>mɛ:n</i> .
	4.	<i>mɛ:nduk</i> .
3. Chhathare Limbu	1, 2, 3 & 4	<i>ɛkhan</i> .
4. Tamorkhole Limbu	1, 2, 3 & 4	<i>mɛ:n</i> .

The negative term *mɛ:n* is commonly used in the Limbu language to mean 'NOT'. Sometimes '*mɛ:nduk*' is also used instead of '*mɛ:n*'. 'NOT' acts as a negative marker at the sentence level what we call nexal negation. Suffixal 'to be' is negated by '*mɛ:n*' and '*mɛ:nduk*' (Driem, 1987:59). The speakers sometimes attach *-be* [*pe*] 'a particle to express politeness <-n> becomes <-m> in assimilation process', as in '*mɛ:n +pe => mɛ:mbe*' to mean 'This isn't it', but it doesn't bring change in negation process except at semantic level as illustrated in (1a-b).

- (1)
- a. *kɔn mɛ:n.*
this NEG
'This is not.'
- b. *kɔŋ-gɔ [<kɔ] mɛ:nduk.*
this-pcle NEG
'This is not.'

Though Chhathare language to some extent seems to be different, <-n> reflects the essence of Limbu negation as in 'ekhan' to mean NOT.

Multiple negative morphemes

Table 2: The Non-nexal Negation: *kembhaʔnen* vs *kambhaʔnen* vs *kemphaʔnen*

	INFT	Iksa doesn't help you.
1. Panthare Limbu	1, 2 & 3 4.	<i>kembhaʔnen.</i> <i>kembhaʔinmube.</i>
2. Phedappe Limbu	1, 2, 3 & 4	<i>kembhaʔnen.</i>
3. Chhathare Limbu	1, 2, 3 & 4	<i>kambhaʔnen.</i>
4. Tamorkhole Limbu	1 2, 3 & 4	<i>kemphaʔnen/ kembhaʔnen.</i> <i>kemphaʔnen.</i>

kembhaʔnen is the most common negative form of 'doesn't assist' where there are two negative morphemes as can be seen (2a-b).

- (2)
- a. *iksa-re heneʔ ke-m-bhaʔ[<phaʔma] -ne-n*
Iksa-GEN you 2-NEG-assist-NEG/2s-NEG
'Iksa doesn't help you.'

- b. *ka-m-bhaʔ [<phaʔma] -nen.*
2-NEG-assist-NEG
'He/She doesn't help you.'

Except for Tamorkhole Limbu, the voiceless sounds become voiced, e.g./*ph*/ becomes /*bh*/ (2a-b) in a particular linguistic situation (before vowel sounds, nasal sounds), but in Tamorkhole Limbu, voiceless sounds remain the same (Table 2). The table above clearly shows that the option of becoming voiceless into voiced is also available in Tamorkhole Limbu at the same time.

In the Limbu language, the negator <-n-> becomes <-m-> as a compulsory negative morpheme after *ke-* and before bilabial sound (2a-b). In Chhathare Limbu, the second person marker <*ka-*> is used (Table 3), whereas in other dialects, <*ke-*> is used (Table 1, 2 and 4), but the negative morphemes that are used in the internal structure of the main verb remain the same.

Table 3: The Non-nexal Negation: *megho:sun* vs *magho:hon* vs *mekho:sun*

	INFT	Muksam didn't get (sth./so.).
1. Panthare Limbu	1, 2 & 3	<i>megho:sun</i> .
	4.	<i>megho:sumube</i> .
2. Phedappe Limbu	1, 2, 3 & 4	<i>megho:sun</i> .
3. Chhathare Limbu	1, 3 & 4	<i>magho:hon</i> .
	2.	<i>magho:honen</i> .
4. Tamorkhole Limbu	1.	<i>mekho:sun/ megho:sun</i> .
	2 & 4	<i>mekho:sun</i> .
	3.	<i>mekho:sunbe</i> .

megho:sun is the most common negative form of 'didn't get', but in Chhathare Limbu, as described above, <ma-> negative morpheme is used in place of <me-> (Table 3). In the same way the negative markers like <kan->, <mam->, <man-> and <maj-> are used in Chhathare Limbu (Tumbahang, 2007) as illustrated in (3a-b).

(3)

- a. *tɔɔŋ-re heneʔ ke-n-saʔ-ne-n*
 Tarang-GEN you 2-NEG-look~after-NEG/2s-NEG
 'Iksa doesn't care you.'
- b. *miŋso-re ke-n-sa:t-ne-n*
 Mingso-GEN 2-NEG-tease-NEG/2s-NEG
 'Mingso doesn't tease you.'

The above example states that we find three negative morphemes in the Limbu language in the internal structure of the main verb. Driem (1987:p.103-104) mentions that a simplex is negated by at least two and no more than three negative morphemes. Here are the basic negators of the Limbu language (4a-d).

(4)

- a. *me:n*: as in *kheneʔ me:n* 'Not you.'
- b. <me->: as in *mela:ŋin* 'He/She doesn't dance.'
- i. <m->: as in *kemba:nen* or *kempa:nen* 'You don't speak'.
- ii. <n->: as in *kensa:nen* 'He/She doesn't tease you'.
- c. <men/n>:
 i. <-men>: as in *meda:nen* 'He/She doesn't come.'
- ii. <-n/in>: as in *mecɔ:n* 'He/She didn't or doesn't eat.'
- d. <kan->, <maj->, <mam-> and <mam->: as in *maj-haj-ŋE* 'without sending.'

DISCUSSION

Kiranti negative verb forms cannot always be derived from the positive forms in a straightforward way. Most of the negative affixes seem to originate in mVn (Ebert, 1994). Kiranti (Limbu, Rai², Yakkha, Sunuwar, etc.) languages, to some extent, bear common sounds and adopt common negative morphemes. In Koyee, the prefix <ɿ-> is realized as morphological negation whereas <meʔ> can be realized as constituent negation in Koyee (Rai, 2012, p. 164).

2 Rai (2024) and Rai (2025) listed the language groups of the Rai Community that comprise more than 25 languages.

Nexal and non-nexal Negation

Nexal negation: In the Limbu language, *mɛ:n* and *mɛ:nduk* as a single word function as a negator. This kind of negation is comparatively easy for the learners. *mɛ:n* and *mɛ:nduk* negate entire clauses, so they serve as nexal negators (Driem, 1987:p.60).

(5)

- a. *aŋga?*
 I
- b. *aŋga?* *mɛ:n*
 I NEG
 'Not I!'

Non-nexal negation: Limbu negative morphemes like *<mɛ->*, *<-nɛn>* and *<-n>* convert affirmative into negative sentences. Driem (1987) states that a simplex is negated by either *<mɛ->* or *<-nɛn>* or *<-n>*, which is termed as non-nexal negation. Comparatively, non-nexal negation is more complex than nexal negation.

(6)

- a. *hunɛ?* *kɔt-u*
 he/she have-3->3/PT
 'She/He had (sth).'
- b. *hunɛ mɛt-gɔt-u-n*
 he/she NEG-have-3->3/PT-NEG
 'She/He didn't have (anything).'

Negation in assertive sentences, Imperative sentence, Information question and Yes/No question

In the Limbu language, the principal verb plays a vital role since it has multiple dimensions at the semantic level. Most of the principal verbs function as multi-functional verbs in the sense that one main verb denotes the past simple, present simple, and future simple. Here, how the negative morpheme is used, the internal structure of a sentence is studied.

Assertive Sentence

In the Limbu language, 'Subject + Verb (aux. or PV) + Object' is the basic structure of an assertive sentence.

(7)

- a. *aŋga?* *pe:k-a* => *aŋga?* *pe:ka*.
 I go-1s/PRES
 'I go.'
- b. *aŋga?* *mɛ-be:k-a-(i)n* => *aŋga?* *mɛ-be:k-a-n* (Or, *aŋga?* *mɛ-be:k-a-in*)
 I NEG-go-1s/PRES-NEG
 'I don't go.'
- c. *pe:k-a*
 go-1s/PRES
 'I go.'
- d. *mɛ-be:k-a-(i)n* => *mɛ-be:k-a-n* (OR, *mɛ-be:k-a-in*)
 NEG-go-1s/PRES-NEG
 'I don't go.'

Prefixing and suffixing are ways of making a negative word or phrase or sentence. The negative prefix *mε-* is added before the root of the verb, and the negative suffixes *-n/in/nεn* are added at the end of the verbal complex. So, the structure of negation is 'NEG pref + SUBJ pref + V Root + NEG suff'.

Imperative Sentence

In the Limbu language, 'Verb (aux. or PV) + glottal stop (?)' is the basic structure of an imperative sentence. That is 'glottal stop' is attached to the verb. Subjects and objects are mentioned when they are to be made clear as exemplified in (8a-f).

(8)

- a. *phεt-εʔ*
bring-IMP
'Bring.'
- b. *mε-bhεt-ε-n-εʔ*
NEG-bring-IMP-NEG-IMP
'Don't bring.'
- c. *c-εʔ*
eat-IMP
'Eat.'
- d. *mε-j-ε-n-n-εʔ*
NEG-eat-IMP-NEG-NEG-IMP
'Don't eat.'
- e. *lo:kt-εʔ*
run-IMP
'Run.'
- f. *mε-lo:kt-ε-n-nεʔ*
NEG-run-IMP-NEG/2s-NEG/IMP
'Don't run.'

Information question

In the Limbu language, most of the principal verbs function as multi-functional verbs in the sense that one main verb denotes the past simple, present simple, and future simple. 'Subject + words that give information/s + Verb (aux. or PV)...?' is the basic structure of an information question as given in examples (9a-b).

(9)

- a. *hεnεʔ the kε-jɔʔ*
you what 2-eat/PT or PRES or SF
'What did you eat?' or,
'What do you eat?' or,
'What will you eat?'
- b. *hεnεʔ the kε-n-jɔ-n*
You know what 2-NEG-eat/PT or PRES-NEG
'What did you not eat?'/ 'What didn't you eat?' or,
'What don't you know eat?' (negative: present simple) or,
'What will you not eat?'/ 'What won't you eat?' (negative: future simple)
Questions beginning with *the* 'what', *aphal* 'when', *thyay* 'why', *attan* 'where', *ha:t* 'who', *akherik* 'how', *attin* 'which' are called information questions. Such types of questions demand information rather than 'Yes or No'.

Yes/No question

In the Limbu language, the suffix *-pi:* is attached with the verb to make 'Yes/No questions' rather than beginning with *the* 'what', *aphal* 'when', *thyan* 'why', *attan* 'where', *ha:t* 'who', *akherik* 'how', *attin* 'which'. And the tone goes up as exemplified in (10a-b).

(10)

- a. *nam se:k-pi:?* => (*nam mɛ-se:k-pi:?*)
sun shine-Q
'Does the sun shine?'
- b. *nam mɛ-se:k-in-pi:?* => (*nam mese:kimbi:?*)
sun NEG-shine-NEG-Q
'Does the sun not shine?'

In a certain linguistic environment in the Limbu assimilation process (e.g., before bilabial sounds), <*n*> becomes <*m*>, and <*-pi:*> becomes <*-bi:*>.

Tag question

In the Limbu language, a very short question is asked at the end of a statement, and that is called a tag question or question tag. 'Assertive sentence + negative or affirmative verb phrase' is the basic structure of a question tag. The assertive sentence will act as a statement, and the 'negative or affirmative verb phrase' will act as a question tag.

(11)

- a. *ayga? pe:k-a, mɛ-be:k-a-in-bi:?*
I go/1s/PRES NEG-go/1s/PRES-NEG-Q
'I go, don't I?'
- b. *ayga? mɛ-be:k-a-(i)n, pe:k-a-bi:?*
I NEG-go-1s/PRES-Q
'I don't go, do I?'

Negation in Person Markers

In the Limbu language, <*a-*>, <*ke-*> and <*ku-*> denote persons, first person, second person and third person, respectively.

First person (singular, dual and plural)

(12)

- a. *lo:k-a* (affirmative)
run-1s/PRES
'I run.'
- b. *mɛ-lo:k-a-in* (negative)
NEG-run-1s/PRES-NEG
'I don't run.'
- c. *a-lo:k-si* (affirmative)
1-run/PRES-d
'We^d run.'
- d. *a-n-lo:k-si-n* (negative)
1-NEG-run/PRES-d-NEG

- e. 'We^d don't run.'
a-lo:k (affirmative)
 1-run/PRES
 'We^p run.'
- f. *a-n-lo:k-in* (negative)
 1-NEG-run-NEG
 'We^p don't run.'

In the Limbu language, the first-person marker <a> isn't seen directly, as exemplified in (12. a-f). Instead, it is used after the root form of the verb. a denotes the first person singular, dual, and plural number <si/chi> denotes dual numbers.

Second person (singular, dual, and plural)

- (13)
- a. *ke-lo:k* (affirmative)
 2-run/PRES
 'You^s run.'
- b. *ke-n-lo:k-in* (negative)
 2-NEG-run-NEG
 'You^s don't run.'
- c. *ke-lo:k-si* (affirmative)
 2-run/PRES-d
 'You^d run.'
- d. *ke-n-lo:k-si-n* (negative)
 2-NEG-run/PRES-d-NEG
 'You^d don't run.'
- e. *ke-lo:k-ti* (affirmative)
 2-run/PRES-P
 'You^p run.'
- f. *ke-n-lo:kt-in* (negative)
 2-NEG-run/PRES-NEG
 'You^d don't run.'

In the Limbu language, the second person marker <ke-> is seen directly, as exemplified (13a-f). <ke-> denotes the second person singular, dual and plural number *si/chi* denotes dual numbers.

Third person (singular, dual and plural)

- (14)
- a. *ke-lo:k* (affirmative)
 3-run/PRES
 'He/She runs.'
- b. *me-lo:k-in* (negative)
 NEG-run-NEG
 'He/She doesn't run.'
- c. *lo:k-si* (affirmative)
 run/PRES-d
 'They^d run.'

- d. *mɛ-lo:k-si-n* (negative)
NEG-run/PRES-d-NEG
'They^d don't run.'
- e. *mɛ-lo:k* (affirmative)
nsAS-run/PRES
'They^p run.'
- f. *mɛ-n-lo:k-in* (negative)
nsAS-NEG-run-NEG
'They^p don't run.'

In the Limbu language, the third-person marker <ku-> isn't seen directly in the third-person singular numbers that are exemplified (14. a-f). Instead, it is indicated in the root form of the verb. Except third person singular ku denotes the dual and plural number. si/chi denotes dual numbers.

Negation in Tense and Aspect

In the Limbu language, we find two kinds of tenses. The negative process of past and non-past tenses is exemplified (15-17).

Present/Future and Past Simple

The Limbu language fundamentally consists of two types of tenses: past and non-past. So the negation is treated accordingly.

Present/Future: In the Limbu language, the same verb can represent the present simple or future simple.

(15)

- a. *pi-nɛn*
give-NEG/1sA/PRES/SF
'I give you/I will give you.'
(Alternatively, it can be said or written 15. a)
- b. *ɔŋgaʔ mɛ-bi-nɛn*
I-give-NEG/1sA/PRES/SF
'I don't give you/I won't give you.'

In the Limbu language, the subject is not commonly used unless it is compulsory to mention.

(16)

- a. *mɛ-hip-nɛn*
1-beat-NEG/PT
'I didn't beat you.'
- b. *ɔŋgaʔ mɛ-hip-nɛn*
1-beat-NEG/PT
'I didn't beat you.'

Past and Present with Common Gender

(17)

- a. *cɔ-bi: ?* (Affirmative/declarative or assertive sentence)
eat/3s/PRES/PT-Q
'Does he eat ?' OR, 'Does she eat ?'
'Did he eat ?' OR, 'Did she eat ?'

- b. *mɛ-ɔ-m-bi: ?* (Negative/declarative or assertive sentence)
 NEG-eat/3s/PRES/PT-NEG(<n)-Q
 'Does he not eat ?' OR, 'Does she not eat ?'
 'Did he not eat ?' OR, 'Did she not eat ?'

Commonly subject is not necessarily mentioned in the Limbu language since the internal components themselves mention or give information about it (negation). In the above examples a and b, '*hune?* (he/she)' isn't used directly or visibly.

In the Limbu language, in most cases, the same verb denotes the simple past and the simple present tense. In the above examples a and b, *ɔ* is used to mean 'He/She eats (PRES)' and the same *ɔ* is used to mean 'He/She ate (PT)'.

CONCLUSION AND IMPLICATION

In the Limbu language, the morphological structure of negation is strange since the person, number, and role of the subject and the object are reflected in the verb, and so is the negative marker. *mɛ:n* is the only negator that negates the whole phrase. It has an affix-based system that is not separable from the verb's inflectional morphology. The negation of Limbu is strictly based on structural transformation. We can find up to three negator morphemes in one verbal paradigm. For example, in the Panthare, Phedape, Chhathare, and Tamorkhole dialects, <-n> is a very common morpheme. Negation in the Limbu language is fundamentally marked by the morphemes *mɛ:n*, *mɛ- ..-n*, *-n/-n*, which affix to the root of the verb. Unlike English, the basic morphemes act as either a suffix or a prefix within a verb boundary and produce a negative. In Limbu separate word for negation (*mɛ:n*) is rarely (e.g., a single word) used in a nexal negation. In other cases (in non-nexal negation), the negative morphemes are used in a single morphological unit within the verb structure. Before a bilabial sound, [n] becomes [m] (e.g., *mɛ-n-pha?e* => *membha?e*); otherwise, the [n] sound remains the same.

The learners (students) can learn things if they get enough learning materials or if their minds are filled with genuine content. According to Pritchard (2009), learning is not exclusive to the domain of an education system. Learning begins a very long time before school, continues for even longer after school, and happens rapidly and in parallel with school in a great number of different ways and settings. Proper guidance (teaching, mentoring, etc.) is the fundamental part of learning. A studious, honest and hard-working teacher can be known as a resourceful teacher, it is because negation can help to disclose the truth value.

List of Abbreviations

1	first person	NEG	negative
2	second person	pcl/EP	particle to express politeness
3	third person	P	plural
A	agent	PRES	simple present tense
AP	active participle	PT	preterit
aux.	auxiliary	PV	principal verb
d	dual	Q	question (Yes/No question)
GEN	genitive	s	singular

IMP	imperative	SF	simple future tense
INFT	informant	suff	suffix
∅	zero	V	verb

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Annexes

Annex1: Table of Negation made by the informants

	INFT	Not this.	Iksa doesn't help you.	Muksam didn't get (sth./so.).
1. Panthare Limbu	1.	<i>kɔn mɛ:n.</i>	<i>iksare hɛnɛ? kɛmbhaʔnɛn.</i>	<i>muksamle mɛgho:sun.</i>
	2.	<i>kɔn mɛ:n.</i>	<i>iksare hɛnɛ? kɛmbhaʔnɛn.</i>	<i>muksamle mɛgho:sun.</i>
	3.	<i>ɔgɔn mɛ:n.</i>	<i>iksare hɛnɛ? kɛmbhaʔnɛn.</i>	<i>muksammille theaʔ mɛgho:sun.</i>
	4.	<i>.kɔn mɛ:mbe.</i>	<i>iksare hɛnɛ? kɛmbhaʔinmube.</i>	<i>muksamle mɛgho:sumube.</i>
2. Phedappe Limbu	1.	<i>kɔŋ mɛ:n.</i>	<i>iksare khɛnɛ? kɛmbhaʔnɛn.</i>	<i>muksamre mɛgho:sun.</i>
	2.	<i>kɔŋ mɛ:n.</i>	<i>iksare khɛnɛ? kɛmbhaʔnɛn.</i>	<i>muksamre mɛgho:sun.</i>
	3.	<i>kɔn mɛ:n.</i>	<i>iksare khɛnɛ? kɛmbhaʔnɛn.</i>	<i>muksamre mɛgho:sun.</i>
	4.	<i>kɔŋgɔ mɛ:nduk.</i>	<i>iksare khɛnɛ? kɛmbhanɛn.</i>	<i>muksamre mɛgho:sun.</i>
3. Chhathare Limbu	1.	<i>ba ɛkhan.</i>	<i>iksaya khɛnɛ? kambhaʔnɛn.</i>	<i>muksamŋa magho:hon.</i>
	2.	<i>ba ɛkhan.</i>	<i>iksaya khɛnɛ? kambhaʔnɛn.</i>	<i>muksamŋa magho:honen.</i>
	3.	<i>ba ɛkhan.</i>	<i>iksaya khɛnɛ? kambhanɛn.</i>	<i>muksamŋa magho:hon.</i>
	4.	<i>ba ɛkhan.</i>	<i>iksaya khɛnɛ? kambhaʔnɛn.</i>	<i>muksamŋa magho:hon.</i>
4. Tamorkhole Limbu	1.	<i>kɔn mɛ:n.</i>	<i>iksale khɛnɛ? kɛmpahaʔnɛn/ kɛmbhaʔnɛn.</i>	<i>muksamle mɛkho:sun/ mɛgho:sun.</i>
	2.	<i>kɔn mɛ:n.</i>	<i>iksale khɛnɛ? kɛmpahaʔnɛn.</i>	<i>muksamle mɛkho:sun.</i>
	3.	<i>kɔn mɛ:n.</i>	<i>iksale khɛnɛ? kɛmpahaʔnɛn.</i>	<i>muksamle mɛkho:sunbe.</i>
	4.	<i>kɔn mɛ:n.</i>	<i>iksale khɛnɛ? kɛmpahaʔnɛn.</i>	<i>muksamle mɛkho:sun.</i>