Directional categories in Kathmandu Newar

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Summary

Kathmandu Newar has directional morphemes that are used as prefixes to form compound verbs and adverbs (Hargreaves 2004). They can be classified into three categories in terms of types of spatial orientation: (1) location of/direction toward spatially demarcated areas (*du* 'in' and *pi* 'out'), (2) horizontal attitudes (*li* 'back' and *nhya* 'front'), and (3) vertical attitudes (*kwa* 'down,' *tha* 'up,' *de* 'on top,' and *cwa* 'above'). There are no deictic directional prefixes in this language. Although some other Tibeto-Burman languages have directional affixes that also mark aspect and modality on or in verbs, such as the Qiangic languages, the Kuki-Chin languages, and Jingpaw, the directional prefixes of Kathmandu Newar are still at the lexical stage and indicate only directions. The use of directional prefixes on verbs is also not productive, and direction/location adverbs formed with them are more productively used to indicate directions of verbs instead. Aspect and modality senses are, in turn, expressed by directed motion verbs (*wane* 'to go,' *waye* 'to come,' *chwaye* 'to send,' and *haye* 'to bring'). They appear in the second slot of the Verb-Verb complex as auxiliary verbs in this language. In Kathmandu Newar, direction and grammaticalized senses based on direction are more widely expressed by syntactic means rather than morphological derivation.

Key words: Kathmandu Newar, directional adverbs, directional prefixes, verb-verb complex, deictic motion verbs

关键词：加德满都尼瓦尔语、方向性副词、方向性前缀、动词-动词复合体、惯性运动动词

1.   Introduction

DeLancey (1980: 141) gives a clear definition of what Wolfenden (1929) calls "directives" as affixes "which specify a motional characteristic of an event, and which not infrequently develop more abstract grammatical meanings connected with aspect or transitivity".[1] The motional characteristics represented by directional affixes include not only deictic orientation but also vertical/horizontal movements and sometimes directions based on geography. The directional system is widely attested across Tibeto-Burman languages, particularly in the languages dealt with in this research project, such as the Qiangic (nDrapa, Mnya, and Tangut), Kuki-Chin (Tidim Chin), and Sal (Jingpaw) groups.

The language to be discussed in this paper is Kathmandu Newar (henceforth Newar). Unlike the languages mentioned above, Newar does not have elaborated directional affixes: it has no deictic directional affixes marked on or in verbs, but it has some non-deictic directional prefixes that indicate the orientation of a vector. They are used to form motion verbs and direction/location adverbials, but they have no functions of tense, aspect, or modality. These functions are carried by deictic motion verbs in Verb-Verb complex constructions. In what follows, I will illustrate the paradigm of directional prefixes as well as motion verbs and their auxiliary verb functions in Kathmandu Newar.
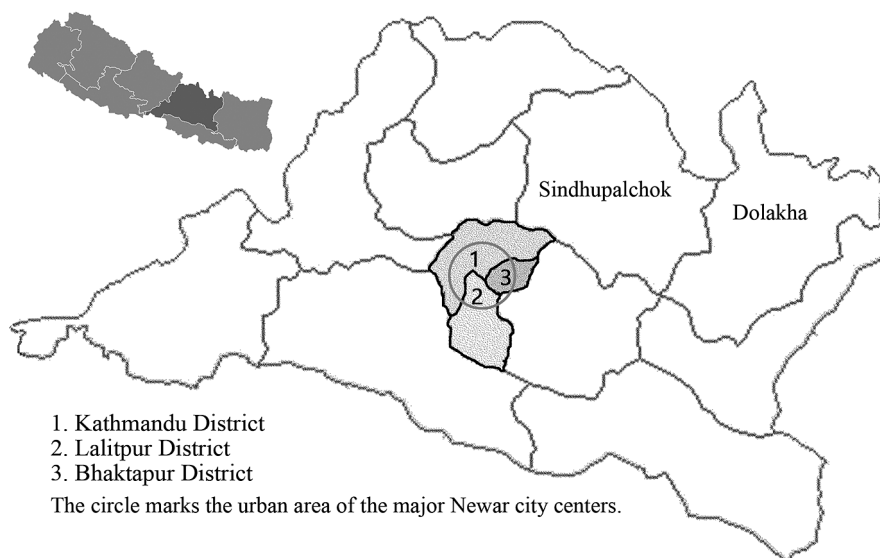
1.1   Kathmandu Newar

Kathmandu Newar is a Tibeto-Burman language spoken mainly in the Kathmandu Valley in Nepal. It consists of three major dialects spoken in three districts: Kathmandu, Lalitpur, and Bhaktapur. They are characterized by the presence of conjunct/disjunct verb markings (Hale 1980, Hargreaves 2005). Kathmandu Newar is recognized oficially as Nepāl Bhāṣā (नेपालभाषा) and colloquially as *newā: bhāe* (नेवाः भाय्). The dialects of Kathmandu and Lalitpur (a.k.a. Patan) show only minor differences in pronunciation and vocabulary, and they are considered to be the standard forms of Nepāl Bhāṣā. Other Newar dialects are spoken in other parts of Nepal. Research on them is yet to be sufficiently carried out, but the most well-known study is that on the Dolakha dialect (Genetti 2007).[2] The Dolakha and Badi-khel dialects are known to have subject-verb agreements (Shakya 1992). The total number of speakers of Newar languages in the country, according to the 2011 Census,[3] is 846,557,

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[1] In DeLancey (1980), the terms "directive" and "directional" refer to two different categories: "directives," as in Wolfenden (1929), refer to the category that indicates motional features of an event, and "directionals" indicate person markings on verbs based on a person hierarchy. In this paper, as is the case with recent literature, I use the term "directional" in the sense that "directives" is used in Wolfenden and DeLancey.

[2] These varieties have subject-verb agreement systems. The Dolakha dialect, as well as another eastern dialect, Tauthali, is not mutually intelligible to the Kathumandu Newar speakers, so Genetti (2007: 15) considers them to be different languages.

[3] *National Population and Housing Census 2011 (National Report).* Kathmandu: Central Bureau of Statistics, National Planning Commission Secretariat, Government of Nepal. November, 2012.

A Map of Province No. 3, Nepal

1. Kathmandu District
2. Lalitpur District
3. Bhaktapur District
The circle marks the urban area of the major Newar city centers.

and the number of speakers in the urban area, where Kathmandu Newar is mainly spoken, is 480,713.

Although the Newars have developed their own unique scripts such as *Rãjanā*, *Bhujĩ:mola*, and *Pracalit*, the language is written in the Devanāgarī script, slightly customized to represent the Newar unique pronunciations. The Roman transliteration used in this paper is as follows: *a* [ʌ∼ə], *ā* [a], *i* [i], *u* [u], *e* [ʲe], *ae* [ɛː], *āe* [æː]; *k*, *kh*, *g*, *gh*, *c* [ts/tʃ], *ch* [tsʰ], *j* [dz/dʒ], *jh*, *t*, *th*, *d*, *dh*, *n*, *nh*, *p*, *ph*, *b*, *bh*, *m*, *y* [j], *r* [ɾ], *rh*, *l*, *lh*, *w*, *h*, *s* [s/ʃ].[4] A sample of the script and its transliteration of Kathmandu Newar is illustrated in the following first two lines of a song, झी मसिइनि (*jhī: masi:ni* [We're Not Yet Dead]), written by the most famous contemporary Newar poet, Durgālāl Śreṣṭha.

घाः जुयाः जक ख्वइगु खः झी स्याःगुलिं सः तैगु खः
झी मसिइनि झी मसिइनि धैगु चिं जक ब्वइगु खः

ghā: juyā: jaka khwaigu kha: jhi: syā:gulĩ: sa: taigu kha:
jhī: masi:ni jhī: masi:ni dhaigu cĩ: jaka bwaigu kha:

We're just crying over our wounds; Feeling the pain, we're raising our voices for sure.
We're not yet dead! We're not yet dead! We'll show a testament to what we say for sure.

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[4] All of the vowels contrast in nasalization and/or lengthening phonemically as well. The *h* after a voiceless stop consonant marks aspiration, while after a voiced consonant, it marks devoicing of the consonant and murmuring of the following vowel: for instance, *ghā:* has a phonetic value of [ka̤ː].

1.2 A brief grammatical profile of Kathmandu Newar

Typologically speaking, the Kathmandu Newar is a head-final language. The basic word orders are SV, AOV, AN, GN, and RelN. Morphological inflection and derivation are of the agglutinative type. Grammatical relations on argument nouns are marked by case enclitics. The case system is ergative-absolutive. Verbs take one finite suffix that marks tense, aspect, and modality and signals the 'conjunct/disjunct' person marking as well. In Kathmandu Newar, the conjunct form occurs with verbs that indicate the egophoric subject's intention and control (see Hargreaves 2005 for more details).

2. Verb structure and directional categories

2.1 The structure of a verb phrase

Verbs have the following structure as in (1):

(1) Simple Verb: (Preverbal)-(Negation-)Verb Root-(TAM Suffix)

    ex. a.   *lumane* 'to remember' > *lu(-ma)-mã:*

                                                <remember>(-NEG)-remember.NFND

                                    '(Someone) has not forgotten'

        b.   *pikāye* 'to take out' > *pi(-ma)-kāl-a*

                            out-NEG-take-NFPD

                            '(Someone) (did not take/)took (something) out.'

Table 1   Verb conjugation in Kathmandu Newar (e.g., *wan-e* 'to go')

Conjunct series	Future/Irrelias (FC) *wan-e*	Nonfuture/Realis (NFC) *wan-ā*	
Disjunct series	Future/Irrealis (FD) *wan-i:*	Nonfuture perfective (NFPD) *wan-a*	Nonfuture neutral (NFND) *wã:*

The directional prefixes occur in the preverbal position above, as in (1b) and (2). The TAM suffix is one of the tense-aspect-modality suffixes in the conjunct/disjunct conjugation paradigm, as shown in Table 1. The negation marker *ma-* is placed before the verb root.

The structure of the verb complex may include directional adverbials and/or auxiliary verbs, as shown in the following:

(2) Verb Complex: [(Directional Adverb)] [VERB(-CM)] [(Negation-)(AUX)(-TAM suffix)]

a. (*macā*)   *lihā̃:*   *wan-a.*
   child   back   go-NFPD

'(The child) went back.'

b. (*wã:*)   *nhyapha:*   *pi-sway-ā*   *cwan-a*
   3SG.ERG   forward   out-look-CM   CONT-NFPD

'(He) was looking out forward.'

The verb that comes before an auxiliary verb occurs in a concatenated form (CM), which is morphologically the same as the nonfuture conjunct form. Auxiliary verbs may occur more than once in the verb complex. Each auxiliary verb is aligned, as shown in (3). Only the final auxiliary verb in the concatenation takes the TAM suffix, while the others take the concatenation marker *-ā*.

(3) The order of auxiliary verbs (based on Hale and Shrestha 2006: 130):

V	[Directional]	[Applicative]	[Aspectual]	[Honorific](-TAM suffix)
nyān-ā	*hay-ā*	*biy-ā*	*cwan-ā*	*dil-a.*
buy-CM	bring-CM	give-CM	stay-CM	be.HON-NFPD

'(Someone) kept on buying (for someone).'

2.2 The paradigm of directional categories

Kathmandu Newar has several directional prefixes that indicate "attitudinal" orientation in space (upward vs. downward vs. level motion; DeLancey 1980: 145). These prefixes are found not only with verbs but also with adverbs of location and direction (Malla 1985, Hargreaves 2004).[5] Malla (1985) gives a list of "adverbs of place," some of which have directional prefixes, as shown in Table 2.

Malla's inventory shows some regularity in terms of the morphology of these adverbs: those that end with *-ne* refer to locations, and those that end with *-hā̃* and *-pha:* refers to directions.[6] Malla's list is not exhaustive, and some words are not phonologically precise. The final /e/ in *ta:le* and *tale* gives the impression that it is phonologically the same as the

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[5] The directional prefixes are also found with nouns. I provide a list of examples in the appendix and limit the main body of the discussion to the patterns with verbs and adverbs.

[6] Althought Malla lists the word *nhyahā̃:*, it is not attested in reality. Compare it with Hargreaves' list in Table 3.

final /e/ in the other words, but it is [ɛ:] and could be differently written as /ae/, which consists of the word final /a/ and the phonologically reduced locative marker /sa/, which, in Modern Newar, changes into /e/ and becomes [ɛ:] with the preceding vowel [a] as a whole. In addition, -*hã* should be -*hã:*, the former of which has a nasalized short vowel and the latter of which has a nasalized long vowel.

Hargreaves (2004) provides a more systematic summary of directional/locational expressions in terms of the environments in which they occur, as shown in Table 3.

The paradigm shows that Newar has developed lexical locational categories from semantically corresponding prefixes. The -*ne* series consists of locative adverbials or

Table 2   Adverbs of place (Malla 1986: 61)

dune	inside	*duhã̃*	in
pine	outside	*pihã̃*	out
nhya:ne	in front	*thāhã̃*	up
liune	behind	*kwāhã̃*	down
dya:ne	above	*nhyahã̃*	before
ta:le	below	*lihã̃*	behind
kune	downstairs	*nhyapha:*	ahead
tale	upstairs	*lipha:*	back

Table 3   Kathmandu Newar directional system (Hargreaves 2004: 276)[7]

		Adverb postposition	Motion (intransitive)	Motion (caused)	Verb prefix
du	'in'	*du-ne*	*du-hã̃:*	*du-ta*	*du-*
pi	'out'	*pi-ne*	*pi-hã̃:*	*pi-ta*	*pi-*
li	'behind'	*li-u-ne*	*li-hã̃:*	*li-ta*	*li-*
nhya	'front'	*nhya-ne*	*nhyā:*	*nhya-ta*	*nhyā:-*
kwa	'down'	*kwa-ne/ku-ne*	*kwa-hã̃:*	*kwa-ta*	*kwa-*
tha	'up'	*(tha:ne)?*	*tha-hã̃:*	*tha-ta*	*tha-*
de	'on top'	*dya-ne*	—	—	*de-*

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[7] The original transliterations in Hargreaves' table are more phonologically oriented, but I have changed them to our traditional Roman transliteration spelling, which is employed in Malla's list as well.

post-positions that indicate a location or goal.[8] The *-hã̄:* series is a set of directional adverbials that are aligned with an intransitive deictic motion verb, while the *-ta* series is also a set of directional adverbs, but these are aligned with a transitive deictic motion verb, indicating the directed motion of the object. All of these are independent words.

Hargreaves' paradigm is quite precise, but there are several problems with it. First, he puts the upward locational adverb *tha:ne* in parentheses with a question mark, but he does not give any further explanation about it. It should not be included in the paradigm alongside the other adverbials because it has a more specific locational denotation and often functions as a noun rather than an adverb. Second, a similar problem is found with the treatment of the two downward locational adverbs, *kwa-ne* (more precisely *kwa:ne*) and *ku-ne*. They, as well as *tha:ne*, are not simple locational adverbs like the others because they have more specific locational senses.

Both *tha:ne* and *kwa:ne* are used as nouns, referring to specific regions. There is a verse with the words in a famous Newar poem and song, "Rājamatī": "*tha:neyā thãhiti, kwa:neyā kwahiti, dathui lākka maruhiti*" ("Thaṃhiti is in the upper part of the town, Kohiti is in the lower part of the town. Between them lies Maruhiti."[9]). In this verse, *tha:ne* refers to the region to the north of Hanumandhoka (an entry gate to the royal palace of Kathmandu; Mali 2010: 275); otherwise, it refers to the highlands and hills to the north of Kathmandu (Manandhar 1986: 99). *Kwa:ne* contrasts with *tha:ne*, referring to the southern part of Kathmandu; otherwise, it refers to the Indian plains (Mali 2010: 121; Manandhar 1986: 35). Kölver and Shresthacarya (1994: 48) also include such definitions as "lower part (of a place, such as a village or a town)" and "downward slope."' The definitions in these dictionaries imply that they are locational nouns rather than locational adverbs.

The downward locative *ku-ne*, etymologically an alternated version of *kwa-ne*, is not a simple directive. Malla translates it correctly in Table 1: it refers to a relative downward location in a house or building, that is, "downstairs." The opposite is *talae* (or *tale* in Table 1) "upstairs." *Talae* is analyzed as *tala* 'floor above' plus the locative suffix *-e*. The down-

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[8] The suffix *-ne* is a reflection of Classical Newar *vane* (probably [wənʲe]). In *A Dictionary of Classical Newari* (Nepal Bhasa Dictionary Commity 2000), its oldest forms (in the 14th to 15th centuries) are attested as in *duṃvane, piṃvane, livane, ṅhavane, kovane, thavane, deṃvane* (the symbols *ṅ* and *ṃ* are the transliterations of ङ /ŋ/ and the anusvāra ◌̇.). The *u* in *liune* is the reflex of *va*. In the modern version, '*va*,' is reduced to vowel lengthening of the preceding vowel, so Hargreaves' *nhya-ne, kwa-ne,* and *dya-ne* should actually be *nhya:-ne, kwa:-ne,* and *dya:-ne*, respectively.

[9] The verse is from Lienhard (1984: 141), and the translation is from the same source (*ibid.*: 43). Lienhard believes that the poem was written in the mid-19th century (*ibid.*: 42). The word *hiti* means a fountain, so "thãhiti" literally means "high fountain" and "kwahiti" means "low fountain." Kölver and Shresthacarya (1994: 194), therefore, translate it as "The highland has a high fountain, the lowland has a low fountain, Kathmandu has the mid-fountain." In reality, Maruhiti is not Kathmandu itself but a locality in the very center of Kathmandu, and, as cited in the following paragraph, there are the places with the two names in the northern and southern parts of Kathmandu, respectively, which endorses Lienhard's translation.

ward morpheme *kwa* itself functions as a noun and can take the locative suffix to become
kwa-e 'below, under,' for instance, *sima kwa-e* [tree below-LOC] 'under the tree.'

Hargreaves' list has a locative morpheme, *de*. He provides only *dya-ne* (precisely speak-
ing, it should be written as *dya:ne* with vowel lengthening) and the verbal prefix *de*.[10] It is
not used to form directional adverbs. Although Hargreaves does not include the opposite of
dya:ne, Malla pairs it with *ta:le* (more precisely *ta:lae < tala* 'bottom' + the locative *-e*) and
translates it as "below," though it actually means "at the bottom." A similar pattern is found
with *cwa*, a locational noun, which is not listed in either of the two above. Like *kwa*, it can
take the locative suffix *-e* to form an adverbial phrase *cwa-e* 'above, on,' for instance, *simā
cwa-e* 'up on the tree.' Like *de*, *cwa* is also used to form a compound verb but does not take
the directional suffixes *-hã̃:* and *-ta* to form motion adverbs.

Table 4 Locational/directional system in Kathmandu Newar

			Location	Motion (intransitive)	Motion (caused)	Verb prefix
Demarcated areas	*du*	'in'	*du-ne*	*du-hã̃:*	*du-ta*	*du-*
	pi	'out'	*pi-ne*	*pi-hã̃:*	*pi-ta*	*pi-*
Horizontal attitudes	*li*	'behind'	*li-u-ne*	*li-hã̃:*	*li-ta*	*li-*
Vertical attitudes	*nhya*	'front'	*nhya:-ne*	*nhyā:*	*nhya-ta*	*nhyā:-*
	kwa	'down'	*kwa-e*	*kwa-hã̃:*	*kwa-ta*	*kwa-*
	tha	'up'	—	*tha-hã̃:*	*tha-ta*	*tha-*
	de	'on top'	*dya:-ne*	—	—	*de-*
	cwa	'above'	*cwa-e*	—	—	*cwa-*

Table 4 presents a revised paradigm of the locational/directional system of Kathmandu
Newar. I have left out *kwa-ne* and *ku-ne* and added *cwa* to Hargreaves' table.

In Modern Kathmandu Newar, the use of morphemes as prefixes is not productive and is
lexically fixed. The productive role is played by motion adverbials. The prefixes are used
not only on verbs but also on nouns, for example, *nhya-khã* [before-story] 'preface,' *kwa-
dhwã:* [down-drainage] 'gutter,' *du-jyā* [in-work] 'interior work (of a house),' and *pi-khā*
[out-CLF] 'external part of a building.'

In the following sections, I will illustrate the locational/directional morphemes shown in
Table 4.

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[10] *De* alternates with *dya* when the vowel is lengthened. This phenomenon is widely attested. Another example is
found with the verb *den-e* 'to sleep'; its non-future neutral disjunct form, which is marked with lengthening of the
stem-final vowel, is *dyā:*. In reality, the caused motion *dyata* does exist, but it is not used to indicate a direction;
rather, it is used in a phrase like *dyatã: dyatã: khã lhāye* [top.INST top.INST talk speak] 'to talk overlapping.'

2.3 Location of/direction toward spatially demarcated areas

Newar has two morphemes that indicate space in terms of spatial demarcation, *du* 'in' and *pi* 'out.' They form both adverbs and compound verbs and are also used as verb prefixes to form directed motion verbs. The following information is taken from two dictionaries compiled by native Newar editors (Pradhān 1997 and Malī 2010):

(4) Some examples of verbs with *du* and *pi*:

　a. *du-cāye* 'to gain entrance,' *du-cāeke* 'to welcome a bride into the bridegroom's house,' *du-jyāye* 'to step in,' *du-thyane* 'to get into,' *du-thyāye* 'to be admitted,' *du-piye* 'to conceal,' *du-biye* 'to be transformed into,' *du-lāye* 'to be inside'

　b. *pi-kāye* 'to take out,' *pi-cāye* 'to flow out,' *pi-cyāye* 'to scream,' *pi-jwaye* 'to leak,' *pi- dane* 'to be published,' *pi-bwāye* 'to run out,' *pi-luye* 'to appear in public,' *pi-swaye* 'to look out'

The *-ne* series indicates location and is used with any verb.

(5)　a. *wa*　　*kwathā=yā*　　*dune*　　*du/wan-a.*
　　　　3SG　　room=GEN　　inside　　exist.NFND/went-NFPD

　　　'He was inside the room/went to the inside of the room.'

　　b. *wa*　　*kwathā=yā*　　*pine*　　*du/wan-a.*
　　　　3SG　　room=GEN　　outside　　exist.NFND/went-NFPD

　　　'He was outside the room/went to the outside of the room.'

　The *-hã̄:* series, *duhã̄:* 'into' and *pihã̄:* 'out of,' indicate the motion of the subject of intransitive motion verbs such as *wan-e* 'to go' and *wa-ye* 'to come'; the honorific verbs *jhā-ye* 'to go/come.HON' and *bijyā-ye* 'to go/come.HON:HIGHER-CAST'; and *ju-ye* 'move.' As shown in the examples, it is possible to take locational adverbs at the same time. The motion adverbs are syntactically more closely aligned with the motion verbs, constituting a phonological word.

(6) a. *wa*   *chẽ-ẽ*   *(dune)*   *duhā̃:*   *wan-a/wal-a.*
    3SG   house-LOC   inside   inward   go-NFPD/come-NFPD

    'He enters (the inside of) the house.'

  b. *wa*   *chẽ-nã:*   *(pine)*   *pihā̃:*   *wan-a/wal-a.*
    3SG   house-ABL   outside   outward   go-NFPD/come-NFPD

    'He went/came out of the house.'

The -*ta* series indicates a transitive motion from one domain to the other over the bound-ary; thus, *duta* 'into' and *pita* 'out of' are used with transitive motion verbs such as *ta-ye* 'to put,' *chwa-ye* 'send,' *kā-ye* 'to take,' *ha-ye* 'to bring,' *yã:ke* 'to carry,' *bi-ye* 'to give.'

(7) a. *wã:*   *nepāla-e*   *bidesĩ:*   *swā̃:*   *duta*   *hala.*
    3SG.ERG   Nepal-LOC   foreign.country.ABL   flower   into   brought

    'He brought flowers from foreign countries into Nepal.'

  b. *wã:*   *khicā=yāta*   *chẽ-nã:*   *pita*   *chwat-a.*
    3SG.ERG   dog=DAT   house-ABL   out   send-NFPD

    'He sent the dog out of the house.'

2.4   Horizontal attitudes

Newar has two directional morphemes that signal horizontal attitudes. They are *li* 'back-ward' and *nhya* 'forward,' and both are used to form adverbs and compound verbs.

The followings are some examples of verbs with these prefixes:

(8)Some examples of verbs with *li* nad *nhya*

  a. *li-gane* 'to prohibit,' *li-cile* 'to retreat,' *li-dhane* 'to lean back,' *li-bāye* 'to be late,' *li-sāle* 'to pull back'

  b. *nhya-gwāye* 'to lead the way,' *nhya-cile* 'to advance,' *nhya-thyāye* 'to be or act earlier,' *nhya-phaye* 'to extend (of a hand),' *nhya-bwaye* 'to exhibit'

The -*ne* series, *liune* and *nhya:ne*, indicates the locations designated by the directionals. In the context of motion, location is the goal of the movement designated by the verb.

(9) a. *chẽ=yā*   *liune*   *du*.
      house=GEN   back   exist.NFND

    '(Something) is at the back of the house.'

    b. *ji=gu*   *nhya:ne*   *wa:=gu*   *bhutumāli*
      1SG=GEN   front   come.NFND=NMLZ   kite

    'a kite that came in front of me'

The *-hã̄:* series is also regularly formed, but the expected *nhya-hã̄:* is not possible; *nhyā:* is used for intransitive motion instead. The form *nhyā:* seems to have been derived from the verb *nhyāye* 'to proceed.'

(10) a. *wa*   *chẽ-ẽ*   *lihã̄:*   *wan-a/wal-a.*
      3SG   house-LOC   backward   go-NFPD/come-NFPD

    'He went/came back home.'

    b. *ipĩ:*   *uttar* *pākhe*   *nhyā:*   *wan-a/wal-a.*
      3PL   north   toward   forward   go-NFPD/come-NFPD

    'They proceeded northward.'

Examples of the *-ta* series, *lita* and *nhyata*, are given below, but the sense of *nhyata* in Modern Newar does not indicate a spatial direction and is no longer used with transitive motion verbs; rather, it means a temporal orientation, "in advance."

(11) a. *wã:*   *wa*   *saphu:* *lita*   *bil-a/chwat-a/hal-a.*
      3SG.ERG   that   book   back   give-NFPD/send-NFPD/bring-NFPD

    'He gave/sent/brought that book back.'

    b. *wã:*   *jhi-takā*   *nhyata*   *kāl-a/bil-a.*
      3SG.ERG   ten-rupee   in.advance   take-NFPD/give-NFPD

    'He took/gave (me) ten rupee in advance.'

The forward direction of the theme object is expressed by the adverb *nhya:ne* instead or the verb *nhyāke* 'to proceed.'

(12) a. *wã:*   *bal*   *thwān-ā:*   *nhya:n-e/?nhyata*   *chwat-a.*
    3SG.ERG   ball   1SG=NMLZ   to.front/ forward   send-NFPD

    'He kicked the ball forward.'

   b. *wã:*   *hāthāsā:*   *pālā:*   *nhyākal-a.*
    3SG.ERG   in.haste   step   proceed-NFPD

    'He stepped forward in haste.'

2.5   Vertical attitudes

Four types of directional morphemes indicate vertical attitudes. The two main morphemes are *kwa* 'downward' and *tha* 'upward,' but the upward directional *tha* seems to be losing its position in the locational paradigm. As discussed in Section 1, the *-ne* series formed by *kwa* and *tha* is more lexicalized and refers to particular geographical regions: *kwa:ne* refers to the lower area of Kathmandu City or the Inidan plains, and *tha:ne* refers to the higher area of Kathmandu City or the mountainous areas. The following is an explanation of the four-day procession of Indra Jatra (Yenya Puni) in Kathmandu.[11]

(13) *wa=yã̃:*   *kanhaekunhu*   *yā:lā-thwa*   *(yẽyā:punhi)*   *kunhu*
    that=GEN.ABL   next.day   11th.month-first.half   Yenya.fullmoon   day

    shrīkumāri,   *shrīgaṇesha*   *wa*   *shrībhairab=yā*   *dya:kha:*   **tha:ne**   *pākhe*
    God.Kumari   God.Ganesha   and   God.Bhairab=GEN   chariot   uptown   toward

    sāl-i:.   **kwa:ne**   *pākhe*   *dya:kha:*   *sāl-i:=khunhu*   *basantapul-ĩ:*   *dya:*
    pull-FD   downtown   toward   chariot   pull-FD=day   Basantapur-ABL   method

    sāl-ā: *hākanã:*   *ana*   *he*   *thyã:k-ā:*   *yā:*   *nyāek-i:.*
    pull-CP   again,   the   FOC   reach-CP   festival   celebrate-FD

    'On the following day, on the day of the full moon of the eleventh month (Yenya Puni, i.e., Indra Jatra), they pull the chariots of Kumari, Ganesha, and Bhairab gods (for procession) toward the uptown area (of Kathmandu). On the day of pulling them toward the downtown area, they start pulling the gods from Basantapur, and when they arrive back there, they finish the celebration of the festival.'

Another *-ne* series word, *kun-e*, cited in Hargreaves' table (Table 3 above) is also lexicalized, indicating a particular vertical area of a house or building, "downstairs," as in

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[11] An article संस्कृतिक पर्वा यँयाः [A cultural festival, Yenya], Nepal Bhasa Times Online, retrieved from https://nepal-bhasatimes.com/12473 on August 1, 2019.

Malla's list (Table 2 above). The opposite is *talae* "upstairs"[12] The following is a typical conversation between a visitor and a homeowner.

(14) *"talae   du   lā?"   "kune   su?"*
    upstairs   exist.NFND   Q   downstairs   who

    "Is anyone upstairs?" "Who's downstairs?"

Since both *kwa:ne* and *kune* refer to a lexically defined location, they cannot be used simply to mean "down there"; for this sense, *kwae* or *ta:lae* 'underneath' must be used.[13]

(15) a. *ji   simā   kwae   wan-ā.*
      1SG   tree   under   go-NFC

    'I went under the tree.'

    b. *jĩ: cā   mhuy-ā: bwã=yā   ta:lae   cha-ga: lwahã: luik-ā.*
      1SG.ERG soil   dig-CP   ground=GEN underneath one-CLF stone   find-NFC

    'I dug the soil and found a stone underneath the ground.'

Since upward location is not referred to by *tha:ne* in general, there are different words to be used in Modern Kathmandu Newar: *cwae* and *dya:ne*. *Cwae* consists of the noun *cwa* 'top, peak' followed by the locative suffix. *Dya:ne*, the old form of which was *deṃvane*, has the directional prefix *de-*, and this seems to be a reflex of the Proto-Tibeto-Burman **diŋ* 'summit' (Matisoff 2003: 587). The difference between the two lies in the fact that *cwae* refers to an upward location more widely, while *dya:ne* refers to the outer surface of something, exactly meaning 'on, on top of.'

(16) a. *bhutumāli   cwae-cwae   wan-ā   cwã:=gu   du.*
      kite   up-up   go-CM   CONT.NFND=NMLZ   exist.NFND

    'A kite is going up and up.'

    b. *palī: cwae   khāli   ākhās-e   mikhā   pyapun-ā   cwan-a.*
      roof.ABL upward empty   sky-LOC   eye   be.glued-CM   CONT-NFND

    'His eyes were glued to an empty sky up above the roof.'

(चाकुगु अंगुर, p. 11)

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[12] I assume this word etymologically consists of the noun *talā* ('floor,' Nepali) followed by the locative suffix *-e*.
[13] *Kwae* consists of *kwa* 'lower place' followed by the locative suffix *-e*. *Ta:lae* is also formed in the same way, consisting of *tala* 'surface, below' (originally a Sanskrit word) followed by the locative suffix.

c. *ale*   *wa*   *cwalecā=yā*   *wa-i=gu*   *mha-e*   *gay-ā:*
   then   that   goat=GEN   come-FD=NMLZ   body-LOC   climb-CP

   cwae   *thāhā̃:*   *wal-a.*
   upper   upward   come-NFPD

   'Then it climbed the body of the coming goat and got up to the top (of the well).'
                                                                    (Hale and Hale 1970: 155)

d. *ji=ta:*   *ana*   *he*   *tũgala-e*   *dya:ne*   *tay-ā*   *thakal-a.*
   1SG=DAT   there   FOC   well-LOC   on.top   put-CM   leave-NFPD

   'He placed me on the top of the well there and left.'
                                                            (जिगु लुमन्तिया बाखं, p. 10)

The -*ta* series, *kwata* and *thata*, is used frequently to indicate the vertical motion of the object of a transitive verb.

(17) a. *mata*   *cyāk-ā:*   *tũthi-i*   *kwata*   *chway-ā.*
        candle.light   set.fire-CP   well-LOC   downward   send-NFC

   'I lit the candle and I lowered it down into the well (to see if there was oxygen inside).'

  b. *wã:*   *bhamcā*   *talae*   *thata*   *bwan-ā*   *hal-a.*
     3SG.ERG   daughter-in-law   upstairs   upward   invite-CM   bring-NFPD

   'He ushered his daughter-in-law upstairs.'

The morphemes *kwa*, *tha*, *de*, and *cwa* are used as verbal prefixes. The following are examples of such compound verbs:

(18) a. *kwa*: *kwa-chuye* 'to bend down,' *kwa-tule* 'to sink in,' *kwa-bwaye* 'jump down,' *kwa-siye* 'to settle,' *kwa-hāye* 'to be ridiculed'

  b. *tha*: *tha-kāye* 'to lift up,' *tha-ghwāye* 'to boost up,' *tha-thyane* 'to get to the top,' *tha-thyāye* 'to slope upward,' *tha-dāye* 'to throw water from the lower to the upper terrace of the field,' *tha-pule* 'to overturn (ofa vessel),' *tha-sāle* 'to pull up,' *tha-hāye* 'to become popular,' *tha-hene* 'to become honorable'

  c. *de*: *dechāye* 'to offer,' *de-chuye* 'to put on the stove,' *de-taye* 'to pile up'

d. *cwa*: *cwa-chāye* 'to appreciate,' *cwa-jyāye* 'to elevate, promote,' *cwa-tule* 'to be peeled off (of the upper part),' *cwa-thyāye* 'to go up (a slope)'

(19) a. *mhyāe-mhã: chyã: kwachu-k-ā: subhāe   bil-a.*
       daughter-AD[14] head   bend.down-CAUS-CP gratitude give-NFPD

'The daughter bent her head down and gave her appreciation.'

(विश्वया न्यापु मचाबाखं ६, p. 23)

b. *ukĩ: jhi:sã: nakha:caka:=yā=ta   lyã:k-ā: newā: jāti=yā=gu*
   so   1PL.ERG   festivals=GEN=DAT   maintain-CP Newar   race=GEN=NMLZ

   nã̃:   thakā-e=gu jyā   yā-e   mā:.
   name   lift.up-FC=NMLZ   do-INF   must.NFND

'So, we must work on maintaining our festivals and lifting up the name of the Newar people.'

(ईल्वहं १८, p. 4)

c. *sakal   pāsā-pĩ=ta   indra jātra=yā   bhĩtunā   dechan-ā   cwan-ā.*
   all   friend-PL=DAT   Indra festival=GEN   congratulation offer-CP   CONT-NFC

'I congratulate all of my friends for the Indra Festival.'

d. *wa=yā=gu   ātmabal   wa   kuta:=yā=ta   sakasi=nã:*
   3SG=GEN=NMLZ   initiative   and   effort=GEN=DAT everyone=ERG

   cwachāt-a.
   appreciate

'Everyone appreciated his initiative and efforts.'

(ईल्वहं ११५, p. 15)

3.   Deictic verbs and their auxiliary verb uses

Newar has deictic motion verbs, *wane* 'to go,' *waye* 'to come,' *chwaye* 'to send,' and *haye* 'to bring,' as well as benefactive verbs, *biye* 'to give' and *kāye* 'to get, take.' They are also used as the second verb in the Verb-Verb complex and signal directions of motion, aspect, and modality. In this sense, unlike Qiangic languages and Jingpaw, which encode such

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[14] AD stands for "antideicitic" marker, which marks a kinship participant that is not related to the speaker. See Hale and Shrestha (2006: 33) for their discussion.

senses in directional affixes, Kathmandu Newar has an analytic pattern rather than a synthetic pattern for more grammaticalized functions of directional categories.

3.1 Intransitive deictic verbs *wane* and *waye*

In a VV complex, *wane* and *waye* occur in the second verb slot. Both *wan-e* 'to go' and *waye* 'to come' are used to indicate the direction of the action indicated by the first verb that expresses manner of motion.

(20)   *cha-mha*   *bakhũ:*   *bway-ā*   *wan-a/wal-a.*
       one-CLF:ANIMATE   pigeon   fly-CM   go-NFPD/come-NFPD

       'A pigeon flew away/came flying.'

They also indicate a change in state. *Waye* signals a change into a more recognizable state, such as appearing or expanding, while *wane* signals a change away from a recognizable state, such as disappearing or diminishing (Kiryu 2002: 160).

(21) a. *wa=yā*   *khwā:*   *cakan-ā*   *wal-a.*
       3SG=GEN   face   expand-CM   come-NFPD

       'Her face turned clear.'

     b. *mata*   *buluhũ:*   *sin-ā*   *wan-a.*
       light   slowly   die-CM   go-NFPD

       'The light slowly died out.'

3.2 Transitive deictic motion verbs

Both *chwaye* 'to send' and *haye* 'to bring' are used to indicate the direction of the theme subcategorized by the first verb that indicates manner of motion.

(22) a. *rām=ã:*   *dugu-cā=yāta*   *chẽ:*   *dune*   *ghwān-ā*   *chwal-a.*
       Ram=ERG   goat-DIM=DAT   house.LOC   inside   push-CM   send-NFPD

       'Ram pushed the little goat away into the house.'

     b. *rām=ã:*   *bhakũgwarā*   *dune*   *thwān-nā*   *hal-a.*
       Ram=ERG   ball   insdie   kick-CM   bring-NFPD

       'Ram kicked the ball inside (toward me).'

<div align="right">(Matsuse 2017: 85)</div>

Haye also expresses that the effect brought about by the action indicated by the verb reaches the deictic center.

(23) *e,*   *mata*   *syān-ā*   *hal-a*   *kā.*
      INTJ   light   kill-CM   bring-NFPD   SFP

'Oh, the power company shut down the electricity!'

They function as aspectual markers: *chwaye* signals full culmination to the state expressed by the first verb, and *haye* signals the beginning and continuation of the event expressed by the first verb.

(24) a. *khwa*   *jaka*   *khway-ā:*   *athẽ:*   *tũ:*   *nhya:*   *wae-k-ā*
      cry   only   cry-CP   like.that   just   sleepiness   come-CAUS-CM

   chwat-a.
   send-NFPD

'He just kept crying, only to fall fast asleep.'

(चाकुगु अंगुर, p. 11)

   b. *lipā*   *ju-jũ:*   *bhagabān=yā=ta*   *bibhinna*   *artha.*
      later   move-move.REDUP   god=GEN=DAT   various   meaning

   chyān-ā   *hal-a.*   *bibhitra*   *nã̃:*   *biy-ā*   *hal-a.*
   interpret   bring-NFPD   various   name   give-CM   bring-NFPD

   gathe   *Rām,*   *Kriṣṇa,*   *Hari,*   *bramhā,*   *and Biṣṇu*   *ādi.*
   for.example   Ram   Krishna   Hari   Bramha   Vishnu   etc

Later, they gradually started giving various meanings to the gods. They started giving various names to them, for example, Ram, Krishna, Hari, Bramha, Vishnu, etc.'

(चाकुगु अंगुर, p. 10)

4.   Conclusion

In this paper, I have summarized the directional categories in Kathmandu Newar based on previous studies and illustrated their use in detail. Essentially, the directional prefixes remain in the domains of lexicon and morphology, and their use is fairly lexical and restricted. Instead, the productive indication of direction is carried by directional adverbs

that are formed with directional morphemes. In this sense, Kathmandu Newar employs more syntactic means than morphological means to indicate direction.

Unlike other TB languages with functionally extended directional prefixes, such prefixes in this language are not grammaticalized at all to express grammatical features such as aspect and modality, which, in turn, are fully encoded into grammaticalized motion verbs as the second element of the Verb-Verb complex construction. The use of grammaticalized verbs in the VV complex is syntactically oriented in terms of the concepts' encoding.

The syntax-oriented character of encoding direction senses in Kathmandu Newar might have resulted from long-term contact with Indo-Aryan languages. To prove this idea, it is necessary to examine the historical data. This is left for future study.

Abbreviations

ABL	ablative	HON	honorific
AD	anti-deictic	INTJ	interjection
AUX	auxiliary verb	LOC	locative
CAUS	causative	NEG	negation
CLF	classifier	NFC	nonfuture conjunct
CM	concatenation marker	NFND	nonfuture neutral disjunct
CONT	continuous	NFPD	nonfuture perfective disjunct
CP	conjunctive participle	NMLZ	nominalizer
DAT	dative	PL	plural
DIM	diminunitive	Q	question
ERG	ergative	REDUP	reduplicated form
FC	future conjunct	SFP	sentence final particle
FD	future disjunct	SG	singular
FOC	focus	TAM	tense-aspect-modality
GEN	genitive		

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Appendix: Lists of Compound Words with the Directional Prefixes

The followings are based on mainly two dictionaries, Manandhar 1986 and Pradhan 1991. The sources are marked after the senses in the format <{P/M}*nn*>, where "M" is for Manandhar, "P" is for Pradhan, and *nn* refers to the page number where the word is listed in the source.

Verbs

Nepal Bhasa	Roman	Senses
क्वकाये	kwa-kāye	to bring down (M33)
क्वखाये	kwa-khāye	to wear necklace or garland round the neck (M33)
क्वचाये	kwa-cāye	to come to the end (of a story), to come to completion, get to the bottom of (M33)
क्वचिने	kwa-cine	to press down with a heavy burden (M33)
क्वःछिये	kwa:-chiye	to decide (M35)
क्वछुये	kwa-chuye	1. to bend down, stoop, become bent; 2. to be humble (M33)
क्वःजिये	kwa:-jiye	to be decided, settled, fixed upon, agreed upon (M35)
क्वताये	kwa-tāye	1. to make a concentrated effort; 2. to pluck flowers, vegetables; 3. cutting a plant (M33)
क्वतुने	kwa-tune	1. to sink in; 2. to be frustrated (P35)
क्वतुले	kwa-tule	to be down cast, depressed, discouraged, sad, looking downwards (M33)
क्वतेले	kwa-tele	to press down, oppress, surpass (in an examination or competition) (M33)
क्वःथये	kwa:-thaye	to fell (a tree), cause to fall (M35)
क्वथ्याके	kwa-thyāke	1. to downgrade, treat disparagingly; 2. to level out or make flat at a lower elevation (M34)
क्वथ्याये	kwa-thyāye	to be level at a lower elevation, to be low (M34)
क्वःदये	kwa:-daye	1. to fall down (of a person, tree, or large erect pillar); 2. to be cancelled (for a pre-arranged matter) (M35)
क्वदाये	kwa-dāye	to level the floor of a house at the time of its construction (M34)
क्वपसां पुये	kwa-pasā̃: puye	to bend down, to prostrate, to lie in a prone position (face down) (M34)
क्वपिये	kwa-piye	to comb with downward strokes (M34)

क्वपुने	kwa-pune	to be burnt (M34)
क्वपुये	kwa-puye	to cover with a lid, to place a wooden plank over doors and windows (M34)
क्वफाये	kwa-phāye	to drop (a person or large object), to cause to come down (M34)
क्वब्वाये	kwa-bwāye	to jump down (M34)
क्वलाये	kwa-lāye	to come down (for the tempo of sickness) (M34)
क्वसाये	kwa-sāye	1. to be heavy in the balance; 2. to be the lower pan of the balance (M34)
क्वसाले	kwa-sāle	to pull something downwards (M34)
क्वसिये	kwa-siye	to precipitate to the bottom of a container (M34)
क्वहेने	kwa-hene	to be below standard (of a thing or activity) (M35)
क्वहुंके	kwa-hyā̃:ke	to cause to be below standard (M35)
थकाये	tha-kāye	1. to put (something) up; 2. to lift (something) upward; 3. to raise (M99)
थच्वाये	tha-ghwāye	to boost up (P154)
थचाये	tha-cāye	to seep upward for dampness (M100)
थचाये	tha-cāye	to bore up, to soak up (P154)
थथेने	tha-thene	1. to get to the top; 2. to rise to the higher rank (P154)
थथ्याये	tha-thyāye	to be elevated (M100)
थदाये	tha-dāye	to throw water from the lower to the upper terrace of the field (P154)
थपुले	tha-pule	to overturn (a vessel) (P154)
थसाले	tha-sāle	1. to pull up; 2. to sow (P154)
थस्वये	tha-swaye	to look up (M10)
थहाये	tha-hāye	to become popular, famous (P154)
थहेने	tha-hene	to become honorable (P154)
दुकां पिकां तिये	du-kā̃: pikā̃: tiye	to stich the shroud of a dead person (M110)
दुकाये	du-kāye	1. to pen up (animals); 2. to take into the family (of a new bride); 3. to allow in, to grant admission, to take in; 4. to gather in; 5. to be taken victim by a sea monster (M110)
दुगेने	du-gene	to be of internal weight, to be weighty (M111)
दुचाये	du-cāye	to have permission to enter, admit (P179)
दुचाले	du-cāle	to gain entrance, to brought in (M111)
दुछ्वये	du-chwaye	1. to insert; 2. to cause to enter; 3. to cause to slide through; 4. to push through (M111)
दुज्याये	du-jyāye	to intrude, enter in (P179)
दुतिये	du-tiye	1. to include, grant membership; 2. to welcome ceremonially; 3. to give entrance to (P179)
दुथने	du-thane	to fill inwardly (P179)

दुथुने	du-thune	1. to submerge; 2. to bury (P179)
दुथेने	du-thene	1. to reach in; 2. to be included (P179)
दुथ्याये	du-thyāye	to have access into the inner circle (M111)
दुदाये	du-dāye	1. to intrude; 2. to attach (P179)
दुने	du-ne	1. to collapse (of a house); 2. to immerse, dip, sink (M111)
दुपिये	du-piye	to conceal, be out of sight (P179)
दुफ्वाये	du-phwāye	1. to put into; 2. to throw into (M111)
दुबिये	du-biye	1. to enter (and go out of sight); 2. to be possessed (by God) (M112)
दुबिये	du-biye	1. to be out of sight; 2. to be possessed by (P179)
दुब्याये	du-byāye	to enter into private conversation (M112)
दुब्वाये	du-bwāye	1. to jump down; 2. to rush (M112)
दुलाये	du-lāye	to be in or included (P180)
दुवाले	du-wāle	to think deeply, examine critically (newly coined) (M112)
दुसुये	du-suye	to subside (of the swelling of a boil) (lit. to vanish inside of something) (M112)
दुस्वये	du-swaye	to drop by, to visit briefly (M113)
देचाये	de-cāye	to see double or coupled (P184)
देछाये	de-chāye	to dedicate a present to someone undergoing any of a given set of ceremonies (M113)
देछुये	de-chuye	to put on the stove to cook (M113)
देतने	de-tane	to lie flat on another, pile up (M113)
न्हेग्वाये	nhe-gwāye	1. to lead the way; 2. to pioneer (P221)
न्हेचिले	nhe-cile	to go forward, to draw near (M138)
न्हेचीके	nhe-ci:ke	1. to move something or somebody in front of someone; 2. to pass the blame to someone else, to hold someone else responsible (M138)
न्हेच्याये	nhe-cyāye	for someone to have something put in front of him (M138)
न्हेछुये	nhe-chuye	to be overjoyed (P222)
न्हेछ्याये	nhe-chyāye	to antedate (P221)
न्हेज्याये	nhe-jyāye	to proceed, go ahead (P222)
न्हेज्वाये	nhe-jwāye	to go forward, to go ahead (M138)
न्हेथने	nhe-thane	1. to present a talk before anyone else able to speak or before anything else can enter the mind of the hearer; 2. to put forward (a petition or statement) (M138)
न्हेथ्याये	nhe-thyāye	to be or act earlier (P222)
न्हेपने	nhe-pane	to hinder, obstruct, stop (by placing an obstacle in front, to block frontally) (M138)
न्हेपिये	nhe-piye	to expect (P222)
न्हेफये	nhe-phaye	to extend (of hand) (P222)

न्हेबाये	nhe-bāye	to be early, to be ahead of time (M139)
न्हेब्वये	nhe-bwaye	to exhibit, to put on display, to put in front of all (M139)
न्हेब्वाये	nhe-bwāye	to run before (M139)
न्हेलुये	nhe-luye	to lead (a party), to be at the front in a leading position (M139)
न्ह्वाके	nhyāke-	to move on, to put into motion (M139)
न्ह्वाःवने	nhyā:-wane	1. to move forward in space; 2. to go early (M139)
न्ह्वाःवये	nhyā:-waye	1. to come moving forward; 2. to come early (M139)
पिकाये	pi-kāye	to express, produce, take out (M150)
पिचाये	pi-cāye	1. to flow out through; 2. to pierce, open up a hole (M150)
पिचाय्के	pi-cāeke	1. to cause something to flow out or come out; 2. to let in (a bride) (M150)
पिछ्वये	pi-chwaye	to expel (P234)
पिज्वये	pi-jwaye	to leak out, to come out (M150)
पितिने	pi-tine	to drive out, expel (M150)
पिदने	pi-dane	1. to release (a film), to perform (a dance or drama) for the first time; 2. to come out in swarms (for bees) (M151)
पिध्वये	pi-dhwaye	to give finishing touches (P234)
पिब्वये	pi-bwaye	to display outside (M151)
पिब्वाये	pi-bwāye	1. to run out, run away; 2. to wander (of one's mind) (M151)
पिलुये	pi-luye	to show one's face in public, to appear in public (M152)
लिकाये	li-kāye	to take back, take out, remove (M229)
लिकुने	li-kune	to recede into a pool, to get confined (M229)
लिके	li-ke	1. to cause somebody to follow some other, to pursue; 2. to make somebody to take a side (M229)
लिगने	li-gane	1. to call back; 2. to control, prohibit (Pradhan 309) (M229)
लिघ्वाये	li-ghwāye	to push back (P308)
लिचिले	li-cile	to withdraw, to move back (M229)
लिछ्घाये	li-chyāye	to postpone (M229)
लिछ्वये	li-chwaye	to send back (M229)
लिज्यां वने	li-jyā̃: wane	to move back, step back (M229)
लिज्याये	li-jyāye	1. to be moved back; 2. to be postponed (M229)
लिज्वये	li-jwaye	to leak back (M229)
लितकाये	li-ta-kāye	to take back (M229)
लितछ्वये	li-ta-ˌchwaye	to send back (M229)
लितबिये	li-ta-biye	to give back (M229)
लितयेने	li-ta-ˌyene	to carry back (M229)
लितह्ये	li-ta-haye	to bring back (M229)

लितुलिये	li-tuliye	to chase someone continuously, to chase and chase, to go after someone relentlessly (M230)
लिथुये	li-thuye	for a disease to return, for a person to suffer relapse (M230)
लिथेने	li-thene	to arrive back (M230)
लिथ्वये	li-thwaye	to be echoed (M230)
लिधने	li-dhane	to lean back, to lean against (M230)
लिफेने	li-phene	to unite later on (M230)
लिफ्याये	li-phyāye	1. to receive back what one has loaned, to pay off the mortgage; 2. to overtake someone (M230)
लिबाये	li-bāye	to be late (M230)
लिये	li-ye	1. to follow; 2. to pursue; 3. to take after, resemble (M230)
लिलाके	li-lāke	to overtake, to overrun (M231)
लिलाये	li-lāye	to have time for something (M231)
लिलिचिले	li-licile	to move back repeatedly (M231)
लिलिफ्याये	li-liphyāye	to overtake repeatedly (M231)
लिलिवये	li-li-waye	1. to follow repeatedly; 2. to come to someone's place together repeatedly (M231)
लिसाये	li-sāye	1. to repeat; 2. to add (P310)
लिसाले	li-sāle	to pull back (M231)
लिस्वये	li-swaye	to look back (M231)

Nouns

Nepal Bhasa	Roman	Senses
क्वथु	kwa-thu	lower area, downtown (P36)
क्वथुलि	kwa-thuli	low level, sea-level (P36)
क्वध्वं	kwa-dhwã:	a drain pipe fixed to the edge of an open verandah on a roof (M34)
क्वःने	kwa:-ne	1. lower section of a locality; 2. the Indian plains (M35)
क्वपु	kwa-pu	a plank or stone slab supported by pillars (M34)
क्वपू	kwa-pu:	a wooden seat used in the kitchen (M34)
क्वफ्यः	kwa-phya:	the hanging part of a Nepali garment (M34)
क्वरुं	kwa-rũ:	a low level (P37)
क्वला	kwa-lā	low-pitched sound (M33)
क्वलाः	kwa-lā:	a low pitched sound (M34)
क्ववा	kwa-wā	the lower wisdom teeth (P37)
क्वहेंलि	kwa-hẽ:li	a large conical basket for carrying on the back (M35)
थँ	thã:	an elevated area (P157)
थकालि	tha-kāli	1. the eldest member of the *guthi*; 2. the eldest member of a family; 3. anyone who is senior in age to the speaker (M99)

थलाः	tha-lā:	a high-pitched sound (M99)
दुखा	du-khā	the back face of a building (P179)
दुचुबाहाः	du-cubāhā:	1. inner frame of a window; 2. the vertical parts of a window or door frame (M111)
दुचू	du-cu:	the inside frame of a window (M111)
दुख्वः	du-cwa:	the inner end of the shawl or garment which is tucked in (M111)
दुजः	du-ja:	the nuclear family (M111)
दुज्या	du-jyā	inside work (M111)
दुज्वर	du-jwar	a suppressed fever (with no obvious external symptoms) (M111)
दुति	du-ti	entrance, admission (P182)
दुध्वं	du-dhwã:	a covered sewer (P182)
दुनुगः	du-nuga:	the inner most heart (recently coined) (M111)
दुबः	du-ba:	inner layer (M111)
दुबःसा	du-ba:sā	the lining of a piece of clothing (M111)
दुबिस्ता	du-bistā	privacy (M112)
दुयः	du-ya:	kernel, the inmost material (M112)
दुसः	du-sa:	a voice from within (newly coined) (M112)
दुस्यः	du-sya:	the inner core of a thing, essence, marrow (M113)
न्हेकिपा	nhe-kipā	a draft (P220)
न्हेखं	nhe-khã:	preface (P221)
न्हेखा	nhe-khā	1. the observe side (head) of a coin; 2. the outer face (of a piece of cloth); 3. the original house (Pradhan 221) (M138)
न्हेगाः	nhe-gā:	an old debt (P221)
न्हेग्यां	nhe-gyã̃:	foresight (P221)
न्हेच्वः	nhe-cwa:	a forerunner, a good sign (P221)
न्हेछुना	nhe-chunā	1. an introduction; 2. proposal (P221)
न्हेछ्यं	nhe-chyā:	forehead (P221)
न्हेज्वलं	nhe-jwalā:	1. the preliminary item of ritual worship; 2. introduction (recent usage only) (M138)
न्हेथु	nhe-thu	a child by a first wife (M138)
न्हेपाता	nhe-pātā	front cover (of a book or of anything else that has a front cover) (M138)
न्हेपु	nhe-pu	brain (M138)
न्हेबाः	nhe-bā:	1. advance payment of house rent; 2. early (P222, M138)
न्हेसु काय्/म्हाय्	nhe-su kāe/ mhāe	step-son/step-daughter (used by a second or third wife with reference to the son/daughter of a first wife) (M139)
न्हेसुचं	nhe-sucã:	a warning (P223)
न्ह्याखुन्हु	nhya-khunhu	the previous day (M139)

पिचु बाहाः	pi-cu bāhā:	the outer frame of a window (M150)
पिच्वः	pi-cwa:	the end of the shawl or sari which is outside (M111)
पिबःसा	pi-ba:sā	outer lining (M151)
लिउ	li-u	1. second, next; 2. future, later (P309)
लिखः	li-kha:	the hind quarter of an animal (technical term used by butchers) (M229)
लिखँ	li-khã	another helping of food (P309)
लिखा	li-khā	1. the small annex to a house; 2. a rooster that crows late (P308)
लिग्यां	li-gyã:	the consequences, forethought (M229)
लिघ्वासा	li-ghwāsā	help, support (M229)
लिच्वः	li-cwa:	reaction, after effects (M229)
लिछ्यं	li-chyã:	the back of the head (M229)
लिजः	li-ja:	result, reflection (P308)
लिथु	li-thu	the first wife's co-wife (M230)
लिदा	li-dā	counter-attack (P308)
लिधंसा	li-dhã:sā	1. a back rest; 2. aid, help (M230)
लिपाता	li-pātā	1. back cover; 2. any sheet like object at the rear of something (M230)
लिपु	li-pu	reply (P309)
लिफ्वः	li-phwa:	the rear, one's back side, the area behind one (M230)
लिबि	li-bi	backyard (M230)
लिबिलं	li-bilã:	backdoor (M230)
लिसः	li-sa:	answer (M231)
लिसवा:	li-sawā:	aftertaste (P309)
लिसा	li-sā	a second helping of food (M231)