TENSE, ASPECT AND MODALITY (TAM) IN THE MAGAR DHUT

A Thesis

Submitted to the Central Department of Linguistics

Faculty of Humanities and Social Sciences of Tribhuvan University

in Partial Fulfillment of the Requirement for the

Master's Degree of Arts

in

Linguistics

By

PRATIGYA REGMI

Roll. No: 281571

Regd. No: 9-2-50-1778-2006

Central Department of Linguistics

Tribhuvan University

Kirtipur, Kathmandu

Nepal

October, 2013

RECOMMENDATION LETTER

2

This is to certify that **Ms. Pratigya Regmi** has completed the thesis entitled **TENSE, ASPECT AND MODALITY (TAM) IN THE MAGAR DHUT** for the partial fulfillment of the requirements for Master's Degree in Linguistics under my supervision and guidance. I recommend this thesis for evaluation.

Supervisor

………………………

Dr. Balaram Prasain

Lecturer

Central Department of Linguistics

Tribhuvan University

Date: 2070/7/5

APPROVAL LETTER

3

This thesis entitled **TENSE ASPECT AND MODALITY (TAM) IN THE MAGAR DHUT** submitted by **Ms. Pratigya Regmi** to the Central Department of Linguistics, Tribhuvan University, in partial fulfillment of the requirements for the Master's Degree in Linguistics. We hereby certify that the research committee of the faculty has found this thesis satisfactory is scope and quality and has therefore accepted it for the degree.

………………….

Dr. Balaram Praisain

Supervisor

Central Department of Linguistics

Tribhuvan University

...…..………….

Prof. Dr. Madhav Prasad Pokharel

External examiner

…………………

 Prof. Dr. Dan Raj Regmi

Head

Central Department of Linguistics

Tribhuvan University

Date: 2070/7/5

ACKNOWLEDGEMENTS

Finally, I am extremely grateful to my parents Mr. Dinesh Kumar Regmi, Mrs. Kesh Kumari Regmi, my grandmother Mrs. Man Kumari Regmi and my sister Ms. Prakriti Regmi for their cooperation, encouragement and wish for completion of this work.

<div align="right">**PRATIGYA REGMI**</div>

ABSTRACT

This study presents a linguistic description of the Magar Dhut, a Tibeto-Burman, Central-Himalayish language belonging to Sino-Tibetan language family, spoken mainly in Nawalparasi district, within the functional-typological framework mainly developed by Talmy Givón (2001) and further supplemented by Noonan (2003), Bhat (2004), Dryer (2006), Dixon (2010) and DeLancey (2012).

This is field-based linguistic study. This study mainly focused on the tense, aspect and modality system of the Magar Dhut. The main goal of the study is to analyze the form and functions of tense, aspect and modality at the sentence and discourse level. This study, organized into six chapters, presents the binary tense distinction: past and non-past in the language. This language presents both inherent and grammatical aspects. Magar Dhut exhibits four types of inherent aspects: compact, accomplishment, activity and stative. There are two grammatical aspects: perfective and imperfective. Within perfective, it exhibits perfect, past perfective and non-past perfective aspects. There are four types of imperfective aspect: progressive, durative, habitual and prospective. Six types of mood are found in Magar namely indicative, imperative, interrogative, optative, subjunctive and hortative. The language presents both epistemic and evaluative (deontic) modalities. Within epistemic modality, it exhibits probability, certainty, negation and mirativity. Evaluative modality exhibits desirability, ability and obligation.

Thus, Magar Dhut is an aspect prominent language.

TABLE OF CONTENTS

LIST OF TABLES

LIST OF FIGURES

LIST OF MAPS

LIST OF ABBREVIATIONS

1	first person
2	second person
3	third person
ABL	ablative
ALL	allative
ASRT	assertion
CERT	certainty
COM	commitative
CAUS	causative
DAT	dative
DUR	durative
DM	discourse marker
ERG	ergative
EMPH	emphatic
EXIST	existential
GF	gap filler
HAB	habitual
HON	honorific
HORT	hortative
IDEN	identificational
IMP	imperative
INF	infinitive
LOC	locative

MIR	mirative
NEG	negative
NHON	non-honorific
NMLZ	nominalizer
NPST	non-past
NTVZ	nativizer
OPT	optative
PROB	probability
PST	past
PERF	perfect
PFV	perfective
PL	plural
POSS	possessive
PROG	progressive
PROS	prospective
REFL	reflexive
REQ	request
SBJV	subjunctive
SG	singular
V	verb

CHAPTER 1

INTRODUCTION

1.0 Background

This study is an attempt to analyze the tense, aspect and modality (henceforth: TAM) in the Magar Dhut as spoken in Nawalparasi district within the framework of the functional typological grammar primarily developed by Givón (2001) and further supplemented by Noonan (2003), Bhat (2004), Dryer (2006), Dixon (2010) and DeLancey (2012). Magar Dhut is one of the Tibeto-Burman languages spoken in Nepal. It belongs to the Sino-Tibetan family, Tibeto-Burman, Western Tibeto-Burman, Himalayan, Central Himalayan, Kham-Magar, Magar (Ethnologue 2012). Shafer (1966) as referred to in (Angdembe 1999), has placed the Magar language in the 'West-Central Himalayish section' of the 'Bodic division'. Likewise, Benedict (1972:8) has classified the Magar language tentatively as 'Bodish-Himalayish'. The term 'Magar' refers to an ethnic as well as a linguistic group of Nepal.

The Magar language is spoken mainly in Palpa, Syangja and Tanahu district (Angdembe, 1999:43-99). Magar population has spread throughout the country; however, Palpa, Syangja, Tanahun and Nawalparasi are the main settlements of the Magar community. Magar is the third largest ethnic group of Nepal comprises 1,887,733 (7.1%) population, of which only 788,530 (2.98%) people speak their language as the mother tongue (Census 2012). Ethnologue (2012) has separated the Magar language into two groups, i.e. Eastern Magar and Western Magar. Magar-Eastern (Magari, Manggar) is spoken in Gandaki zone: Tanahun, Southern Gorkha; northern parts of Nawalaparasi district; east of the Bagmati River, central mountains. They are scattered in many places of eastern Nepal like Kosi zone: Bhojpur, Terhathum and Dhankuta districts; Sagarmatha zone: Okheldhunga district; Mechi zone: Taplejung and Ilam districts. They are also scattered in Bhutan and different parts of India. Isolated enclaves of monolinguals are found in Nawalaparasi and southern Tanahu districts. There are different major dialects of Magar-Eastern namely Gorkha, Nawalparasi and Tanahun. Magar-Western (Magar, Magari, Mangar, Mangari) on the other hand, is spoken in Lumbini zone: Palpa district; Gandaki zone: Syangja and Tahanu districts; isolated speakers in Bheri zone: Surkhet, Jajarkot and Dailekh districts. There are two major dialects of Magar-Western: Palpa and Syangja.

1.1 Statement of the problem

There are a number of linguistic researches on the Magar language. However, no attempt has been made to analyze the TAM system in the Magar Dhut as spoken in Nawalparasi. In such situation, an extensive study on tense, aspect and modality of the language is highly desirable. The main problem of the research is to present the linguistic description of tense, aspect and modality of the Magar Dhut from the functional-typological perspective. This study will mainly focus on the following research problems:

   a. What is the tense system in the Magar Dhut?

   b. How are the aspects encoded in the Magar Dhut?

   c. How is the modality system expressed in the Magar Dhut?

1.2 Objectives of the study

The general objective of the study is to explore the system of tense, aspects and modality of the Magar Dhut from the formal and functional perspective. The specific objectives of the study are as follows:

   a. To analyze the tense in the Magar Dhut;

   b. To present the encoding system of aspects in the Magar Dhut; and

   c. To examine the modality system in the Magar Dhut.

1.3 Review of literature

Some significant studies on different aspects of the language have been done by different scholars from home and aboard. Magar literature covers the wide range of documents, texts, dissertations including doctoral dissertations. Some related works on the Magar language are chronologically reviewed.

Subba (1972) is a detailed descriptive study of the Magar language from phonology to syntax. This study has mainly based on Rising, Syaju and Syangja Magar.

Shepherd and Shepherd (1973: 30-434) is a collection and analysis of the twenty eight Magar texts from different genres. It has presented different morphemes with abbreviated form and their function. It has also provided the free translation of the all

presented texts. It is only a preliminary grammatical study. Though, it does not focus on the tense, aspect and modality.

Magar (1980) presents a representative spoken form of the Magar language in teaching-learning format. It has included some vocabulary and sentences as much as possible which occur during conversation in day to day life. It has presented the three types of tense distinction: past, present and future. It clearly mentions that the suffix -*a* is the past tesne marker, -*le* is the present tense marker and the suffix -*tˢə* followed by present tense marker -*le* codes the future tense. As a teaching material, it has organized these things in two parts; first part includes thirty one lessons and the second part incorporates two exercises. Each lesson in the first part consists of sentences and glossary. It is a Magar-Nepali bilingual book in Devanagari script. The main goal of this work is to facilitate the learners to learn and speak the Magar language easily. It is not the systematic grammatical study but a collection of the basic vocabularies and sentences.

Gautam and Magar (1994) is the description of various languages including Magar. For Magars, it has mainly focused on their origin, clans (*Thar*), language, physical characteristics, family, life cycle rites like birth, *Pasni, Chhewar* (ritual hair ceremony), marriage practices, death rites, religion and festivals, occupation, social status, dress, ornaments and social organization of the people. It helps to draw the socio-cultural information about Magar.

Magar (1993a) has presented Magar phonemic inventory. There are 16 plosives: k, kʰ, g, gʰ, c, cʰ, j, jʰ, t, tʰ, d, dʰ, p, pʰ, b, bʰ; six nasals: ŋ,ŋ̩, m,m̩,n,n̩, eight approximants: y, r, r̩,l, l̩, w, wʰ; two fricatives: s, h and 12 vowels i, iʰ, e, eʰ, ʌ, ʌʰ, a, aʰ, o, oʰ, u, uʰ. In the same way nasalization, number, gender, person, verb mood, aspect and tense, case, classifier, honorificity and negativization are discussed in brief.

Magar (1996) studies the *Athara Magarat* and *Bara Magarat* with their social customs and rites. It presents the origin and development of the Magar community. It notes that based on (Sharma 2036: 269), the main Magar settlement extends from Nawalparasi district to Jumla. It discusses *Bara Magarat* and *Athara Magarat* with the role of the relation in Magar, birth ritual, marriage, death rituals, religion and festivals, script, language and more. It has presented the *Dolpali* Magar *ka Sanskar* with *Dantekatha* 'fables', birth, marriage, death and festivals. It gives a short

introduction about *Chantyal*. Finally, it has presented Magar *Bansawali*, some vocabularies, table of relation and the Magar *Thar* 'surname'. This study helps to draw the ethnolinguistic information of the Magar language.

Angdembe (1999) has discussed the Magar honorific system and shows the development of honorific marking and the demise of verbal agreement system. It argues that the decay of Magar agreement system illustrates the cyclical evolution of the morphosyntactic phenomena. Honorific meaning involves the use of plural forms with singular subjects (plural honorifics) and shift of person (impersonal honorifics). Honorific marking is directly associated with the agreement morphology. The use of the person as well as the number marking implies that the development of honorific system in a language can have far-reaching consequences not only for pronominal, but also for the conjugational morphology of the language. It has presented the honorific system of the different dialects of Magar like Palpa dialect, Syanja dialect, Tanahu dialect and unidentified dialect. It has mentioned that the Magar language distinguishes at least three different degree of honorific status namely familiar/low grade, middle-grade and high-grade honorific. Jhadewa Magar exhibits all of three distinctions in the second person. The familiar/low-grade meaning is expressed by singular forms, the middle-grade honorific by plural forms and the high-grade honorific by impersonal forms, namely periphrastic forms. In Syangja and Tahahu dialects, there is only familiar vs. honorific distinction, and in Odare Magar the familiar/honorific distinction exists only in the imperative. In the unidentified dialect of Magar, there is tendency to replace singular/familiar forms by plural/honorific forms. It reports that even the Palpa dialects (Jhadewa, syãju Magar) now show a strong tendency to simplify their agreement morphology. For example, third person honorific affixes, which are still retained in Jhadewa Magar, have been lost in the dialect spoken in the syãju village. The tendency of simplify verbal morphology is also noticed in the speech of certain Jhadewa Magar speakers, who sometimes substitute third person for first and second person forms, thus impersonalizing the agreement form. It has clearly mentioned that the honorificity is marked by the plural marker in the Magar language or the plural marker is extended to function as honorific. It also talks about imperative/optative conjugation and honorific marking in the Tanahu, Syanja, Odare and unidentified Magar dialects. It is a detailed study on

honorific system of various dialects of the Magar language but it has not included the Magar language spoken in Nawalparasi district.

Regmi (1999) is an analysis of the causative system in the Magar language. There are four types of causatives in the Magar language namely morpho-lexical, lexical and syntactic, non- causativizable verbs and morphological anti- causative. Both transitive and intransitive verbs are causativized in Magar. It has noted that -*ṭak* is basic causative suffix and -*sak, -ak, -ik, -ok, -uk, -t, -s* and -*k* are the variants of -*ṭak,* these all are conditioned by phonemic, morphophonemic and ideosyncratic lexical properties. There are first, second and third morphological and syntactic causatives in the Magar language. It notes that the expression of closeness and expression of control are two major semantic functions of causativization. It has also mentioned that some Magar native roots with a^h- final are anti-causativized with suffix -*k* and the breathiness is lost. Likewise, the borrowed Magar lexicons are anticausativized with the suffix -*s*. It concludes that there is a complex process of causativization in Magar as compare to other Tibeto-Burman languages in the area. This study mainly focused on the causativizatoin in Magar spoken in Syanja district.

Van Driem (2001: 775) has discussed the Magar and Kham. In a section, he introduced Magar people, area of speaking and its historical development since Prithivi Narayan Shah. It has mentioned that the original home of the Magar was known as *Bara Magarat* 'the twelve Magar principalities.' It has listed some important works done by different scholars like, William Kirkpatrick (1793), John Beames (1968), Gray Shepherd and Barbara Shepherd (1973), Keshar Jung Baral Magar (2037 VS), Harsa Bahadur Budha Magar (2053b), Angdembe (1996, 1999) and more. This work basically supports to find out the contribution of the different scholars for the Magar language.

Watters (2002) is the description of the various grammatical aspects of Kham. It deals with all major aspects of the language i.e. segmental phonology, tone, word classes, noun phrases, nominalizations, transitivity alternations, tense-aspect-modality, non-declarative speech acts, and complex sentence structure. It has mentioned that there are twenty-two consonants occurring at only three point of articulation namely bilabial, alveolar and velar (ignoring the consonant /h/). There are nine vowels in Kham, within it, six are basic and other three are secondary

developments from the loss of consonants. It has detected that the Magar Kham is highly agglutinative with a rich morphology and it is split-ergative language with AOV, SVO word order. It identifies the three major dialects in Magar kham namely Parbate (Western and Eastern), Gamale and Sheshi. It notes that the Kham territory forms a contiguous language area except for the southern Sheshi dialect area, which is separated from the rest of the Kham area by Nepali speaking groups. This grammar has also included some sample texts and vocabulary containing 400+ words. It is one of the detailed and most relevant grammatical studies in Magar-Kham. It is helpful to draw some theoretical concepts for the present study.

Magar (2004) is a trilingual-dictionary including all possible Magar-Pang vocabulary with Nepali equivalent words. Each Magar word and their parts of speech are given in Devanagari script with IPA transcription. It also provides English Equivalent meaning for each Magar word. In introductory part, it has presented the noun with its possible types and has described the verbs through transitive and intransitive distinction with tense, person and number.

Grunow-Harsta (2008) is the descriptive grammatical study of the Magar language mainly spoken in Syangja and Tanahu. There is binary tense system in Magar: past and non-past. Past tense is obligatorily marked by the suffix -*a* and non-past encompasses both present and future, is unmarked. Present and future both are expressed with the imperfective marker -*le* and may have either a present habitual or future interpretation depending on the context. The future can also be expressed with the irrealis mood. Magar makes the primary aspectual distinction with perfective and imperfective. Within imperfective there are habitual, continuous, persistive and imminent aspects. In Magar the simple past tense marker -*a* is used to show the perfective event but if the past tense marker is combined with imperfective aspect, it cannot be considered as a perfective marker; rather perfective aspect, in Magar, is unmarked. Imperfective aspect is singled by the grammaticalized copula *le* functioning as an auxiliary within the verb complex. Past habitual is marked by -*o* and present habitual is morphologically unmarked, it is default interpretation of the simple present, in which the verb stem is simply followed by -*le*. Continuous aspect is marked by the nominalizer -*mə* is followed by the auxiliary *le*. A optional imphatic particle *nʌ* (Tanahu and Nawalaprasi*)* or *jʌ* (Syangja) are often interjected into the verb complex following the nominalizer and preceding the auxiliary. Imminent aspect

is marked by the nominalizer *-ke* supported by the imperfective auxiliary *le* which is finite. Magar morphologically marks irrilealis, optative, imperative and hortative moods. It is a detailed grammatical study on the Magar language. This study helps to to analyze the linguistic data for the present study.

Thapa (2009) is a dictionary comprising about 20,000 words. Magar phonemic inventory is given in introductory part. Each word is supplied with pronunciation, parts of speech, Nepali and English equivalent words. It is one of the first and relevant dictionary works on Magar-Dhut.

Gautam (2010) is the socio-linguistic study of Magar. The Magar people of the Myagdi district use Magar as a spoken language. It is potentially endangered language having no written tradition. It notes that the Magar people of the area feel prestigious to speak in their language in the presence of the speakers of the dominant language but their language is used in very limited domains like religious activities, scolding and cursing signing and so forth. Lack of inter-generational transmission and having no written tradition are the main causes of the loss of their language. Though, they have strong and positive attitude towards their mother tongue. They also have positive attitude towards the other languages like *Chantyal*, Nepali and English. Socio-economic, educational and political factors have forced the speakers to shift from Magar to Nepali. It has also pointed that most of the people of that area are at least bilingual and multilingual as well. This study helps to obtain the basic information and situation of the Magar people and language of Myagdi district.

Thapa (2010) has presented the Magar Dhut phonemic system, nouns, pronoun, person, number, gender, verb, voice, tense, aspect, mood, adverb, case, honorificity, particles, onomatopoeic words, word formation and sentence formation. There are 32 consonants and 12 vowels in the Magar Dhut. Basically nasalization comes with nasal consonants, though there are some vowels, which have independent nasalization. There is binary tense distinction in the Magar language: past and non-past. The past tense is marked by the suffix *-a*. There are two types of non-past tense such as present and future. Present tense is marked by the suffix *-le* and future tense is marked by the circumfix *-a* and *-mise*. But, if the suffix *-tˢə* is attached with the verb root then the suffix *-le* precedes *-tˢə* to show the future event. Aspects are divided into three types such as perfect, imperfect, habitual and unknown past. The imperfect aspect is further

categorized into past and non-past imperfect. Both past imperfect and non-past imperfect are marked by the suffixes *-mʌnə* and *-tˢʌi* followed by the past and non-past tense marker to show the past and non-past imperfect. The perfect aspect is marked by the suffix *-mʌ*. The habitual aspect is further categorized into past and non-past. Past habitual is marked by *-ola* and non-past habitual is marked by *-le*. Unknown past is marked by the suffix *-sa*. It has also presented six types of mood in Magar like optative, possibilitative, hortative, imperative, conditional and declarative. Optative mood is marked by the circumfix *-ʌṭ* and *-e*. The suffixes like *-os, -us* and *-sʌ* are also used to show the optative mood. Possilitative mood is marked by the circumfix *-a* and *-e*. Hortative mood is marked by *-iŋ*. There is transitive-intransitive distinction in imperative mood. Transitive imperative is marked by the suffixes *-o* and *-u*. Likewise, intransitive imperative is marked by *-na*. The particle *-ḍeɦaŋ* shows the subjunctive mood of the speaker. There is past and non-past distinction in declarative mood. Past declarative is indicated by the past tense marker and non-past declarative is marked by non-past tense marker. It is one of the detailed grammatical studies of Magar Dhut. It helps to analyze the data for the present study.

Magar (2011) is a trilingual dictionary of the Magar language. Initially, it has introduced *Bāhra Magarāt* and *Athāra Magarāt*, a brief accout of areas where it is spoken, the language family, word class with linguistic variation and more. Each Magar lexicon is written in Devanagari script, transcribed in IPA with parts of speech, Nepali translation and English translation. If there is linguistic variation of the lexicon then it is provided. Finally, Nepali-Magar glossary and English-Magar glossary is given.

Harsta (2013) is the study of innovation in nominalizations in the Magar language. It notes that the Magar language is an agglutinating language and largely suffixing. So, the verbal system is highly complex in this language. A verb can inflects as a suffix for loan word marker, transitivity and valance marker, tense-aspect-mood marker, person-number agreement markers, evidential and nominalizers (in that order from the stem). In the same way, prefixes include person, number, irrealis mood (which is a circumfix), negation and nominalizer. The dialects differ with respect to certain salient features of the verb morphology. It compares three dialects viz. Nawalaparasi, Syangja and Tanahu. Magar is morphologically ergative language. Syangja dialect is consistently ergative; whereas Tanahu and Nawalparasi dialects have split ergative

system according to aspect (not unlike the lingua franca Nepali). It has noted that nominalization is very productive in Magar. One form of the nominalizer is used to show various functions. It has pointed that the Magar language has elaborated an array of five nominalizers, each with more or less discrete functions. The nominalizers *-ke*, *-mʌ, -o*, and *-cyo* or *cʌ* are suffixes and *mi-* is prefixed with allomorph *me-* and *my-*. This study has mainly focused on the form and functions of the nominalizers.

Magar (2013) presents the regional variation of the Magar Dhut. It presents the various causes of the variation of the Magar language namely internal (inter-language borrowing, *Mukhsukh* and incomplete copying) and external (geographical, socio-cultural, historical-political, scientific and literary effect). Generally, there are four regional variation within the Magar Dhut namely major-Western, mid-Westrn, East-Western, and Eastern. It has presented the differentiation among regional variation through various perspectives like pronominalization, suffixes, mood, case, honorificity aspects and voice, adjectives, adverbs, particles, conjunction, question word, negative-affirmative verb, preposition, with the help of the sentences and the lexicons. It is one of the significant works on Magar, which helps to draw the information about the language variation.

1.4 Significance of the study

This study which attempts to present the linguistic description of an endangered and previously undescribed language is of great significance from different perspectives. They are given as follows:

a) This study will put the basis for the extensive research on the Magar Dhut spoken in Nawalparasi district.

b) The linguists, grammarians, researchers, teachers, students and text book writers on Magar Dhut will be benefited from this study.

c) The finding of this study will be very helpful to the teaching and learning in the Magar Dhut.

d) It will also help to the people who are really interested in the Magar language and grammar.

e) It will be very significant for language and culture preservation and promotion.

f) This study will help to make easier to conduct typological study also.

1.5 Methodology of the study

In this study, the research methodology includes area of the field study, data collection, theoretical framework and analysis and presentation of the data. They are discussed as follows:

1.5.1 Area of the field study

This study is primarily based on the language spoken in four villages of Benimanipur VDC in Nawalaprasi district: Katiwashghari and Sunahi (ward no. 8), Bagaicha (ward no. 3) and Chisapani (ward no. 7). These villages are geographically very close to each other that they may be considered as a single speech community. There were seven language consultants namely Top Bahadur Chidi, Mohan Singh Gaha Magar, Man Bahadur Rana Magar, Binaya Jhedi, Dipa Jhedi, Man Kumari Thapa and Bishnu Gaha from different parts of the villages. They all are bilinguals but fluent speakers of their native language. Map 1.1 shows the Benimanipur VDC of Nawalparasi district.
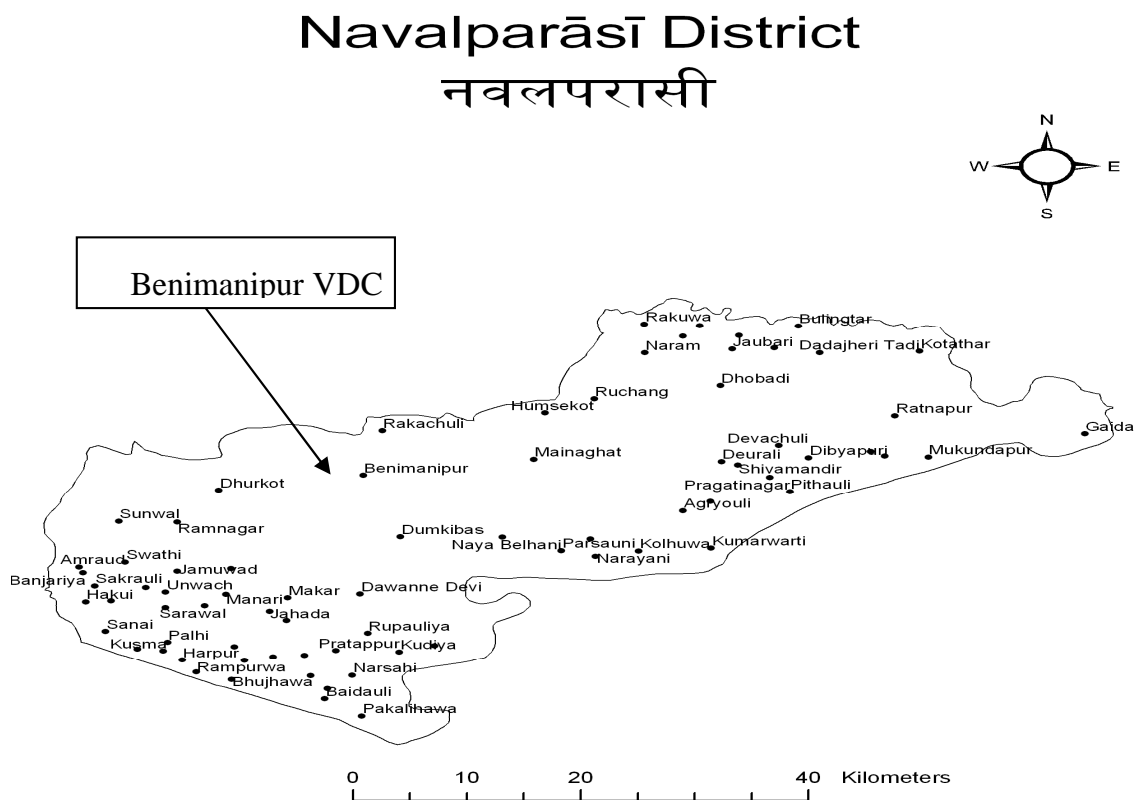
Map 1.1: Area of the field study

Source:http://himalaya.socanth.cam.ac.uk/collections/maps/nepalmaps/district_nawalpara si_road_stlmt.gif

1.5.2 Data collection

This study is based on the primary data collected through recording the spontaneous texts produced by the native speakers. The data were recorded by using the Audacity and Sound Forge 6.0 software in digital format. Some sentence paradigms are elicited under the different grammatical topics. Basically these elicited data have not been used for illustration but have been used to check the accuracy of the recorded data. Such elicited data have been used for the analysis of the morphological structure of the words in the language. There are altogether twelve texts from different genres such as narratives (life experience, professional experience and further paln), procedural text, conversation, monologue (memorable event) and rituals. The collected data were transcribed by using International Phonetic Alphabet (IPA) in Toolbox. Collected data (text corpuses) were also cross-checked with other native speakers in the speech community.

1.5.3 Theoretical framework

This study has employed functional-typological grammar as the theoretical framework developed by Givón (2001) and further supplemented by Noonan (2003), Bhat (2004), Dryer (2006), Dixon (2010) and DeLancey (2012). The theoretical framework is discussed in chapter 2.

1.5.4 Analysis and presentation of the data

At first, all the texts which were recorded from the language informants are transcribed by using IPA (International Phonetic Alphabet) by employing field method computer software Toolbox 158. Then, each word is broken into morphemes. After that, each morpheme is provided with interlinear morpheme translations (glosses) by using conveniently accessible list of abbreviations and symbols. Finally, each example of the all texts is provided with the free translation in English. Simultaneously, lexicons were built and data were analyzed. While processing the collected data for the analysis, the researcher visited speech community many times for the accuracy of the data and their analysis.

Description and interpretation are mainly based on formal-functional perspective. In this study, more examples are provided as far as possible to prove the analysis of grammatical structure of the language.

1.6 Limitations of the study

Basically this study is limited to the linguistic description of tense, aspect and modality of the Magar Dhut as spoken in Nawalaparasi, Western part of Nepal. So this study does not provide a full description of verbal system. The Magar Dhut is spoken in different parts of Nawalparasi district. Though, this study mainly represents the language spoken in three different wards of Benimanipur VDC (ward no. 8-Katiwashghari and Sunahi, ward no.7-Chisapani and ward no. 3-Bagaicha). There are twelve texts from different genres such as narratives, procedural texts, dialogue, monologue and rituals collected from seven representative speakers.

1.7 Organization of the study

This study has been organized into six chapters. Chapter 1 introduces the language and presents statement of the problem, objectives of the study, review of literature, research methodology and limitations of the study. Theoretical framework used in this study is discussed in chapter 2. Chapter 3 deals with tense system in the Magar Dhut. Likewise, in chapter 4, we look at aspectual system in the language. Mood and modality are analyzed and discussed in chapter 5. In chapter 6, we summarize the findings of the study. Finally, annexes comprise some analyzed texts, phonemic chart of consonant and vowel and '210 wordlist'.

CHAPTER 2

THEORETICAL FRAMEWORK

2.0 Outline

This chapter deals with the theoretical framework used in this study. It consists of three sections. Section 2.1 discusses the functional-typological grammar. In section 2.2, we deal with the tense, aspect and modality. Summary of the chapter is given in section 2.3.

2.1 Functional-typological grammar (FTG)

Generally there are two approaches to grammar: formal (generative) approach and functional typological approach. The present study is mainly based on the functional typological framework primarily developed by Givón (2001). The main crux of the FTG is the functional approach to language and typological approach to grammar. According to this framework the language is treated from functional perspective whereas the grammar is treated from typological perspective. Functional approach to language is an approach to investigate how language is used. It is an approach to see how the forms of language have been determined by the function it has evolved to serve (form is shaped by the function). Grammatical typology is the study of diversity of structures that can perform the same type of function. The typological approach to cross-language grammatical diversity has been historically associated with a functionalist perspective on grammar, from von Humboldt down to Greenberg. The typological approach to grammar that re-emerged in the 1960's beginning with Greenberg (1966a, b, 1974, 1976, 1978, 1979), follows an empirical and pragmatic middle-ground. First, it recognizes that universals need not be absolute, but may sometimes be a matter of degree or tendency. This is due to the great complexity of biologically-based (cognitive, communicative and grammatical) sub-systems, where multiple factors interact in complex and often competing ways. Functionalist assumes that in human language always there is more than one structural means of affecting the same communicative function. Functional typological grammar was first proposed in Givón (1984), which is mainly focused on the functional aspect of language. He noted that language is not a formal system, it is functional system or it is a human communication. He basically ignored the formal aspect of language, mainly

developed by Noam Chomsky (1957). Chomsky said that the language is a formal system, he ignored a very important point that is; language is means of human communication. Givón (1984) treated grammar in terms of both its adaptive motivation and typological diversity, without an explicit account of the more formal aspects of syntactic structure. However, finally he realized that the form and functions of the language are equally important and have to be treated simultaneously, and then he revised his former stand in Givón (2001a, 200b). Thus, Givón (2001a, 2001b) adopted both formal and functional approach to treat grammar. The formal system (structure) of language needs to be analyzed in terms of its essentially communicative characters (function). Givón (2001a) intently adopting 'while structures without functions are plainly senseless, functions without structures are downright lame' has argued that grammar cannot be insightfully treated only in terms of adaptive motivation and typological diversity without an explicit account of the more formal aspects of syntactic structures such as constituency, hierarchy, grammatical relations, clause union, finiteness and syntactic control. The hallmark of biological design is that organisms perform their adaptive functions with structured organs.

There are two primary functions of the human language: representation of knowledge and communication of knowledge. In other words, human language as a system consists of two sub-systems: the cognitive representation system and communicative coding system. The human cognitive representation system consists of three components: the conceptual lexicon (word), propositional information (sentence/ clause) and multi-propositional discourse (text). It clarifies that the language represents knowledge at three levels: word level, sentence/clause level and text level. The communicative coding system consists of two components: peripheral sensory-motor codes and the grammatical codes. In human language, peripheral sensory-motor code codes the speech perception and speech production operations, related to phonetics, phonology and neurology. The grammatical code consists of primary grammatical codes and discourse pragmatic codes.

This study mainly focused on the form of the language with their communicative functions. One form may have different functions and different forms may have same function. Structures and functions of the language have to be equally regarded and analyzed. The formal system of language needs to be interpreted or analyzed in terms of its essentially communicative character (function). The forms of natural language

are created, governed, acquired and used for the communicative purpose. The formal systems of language are interpreted according to their communicative value in this model. The methodology used in this study is theoretical in nature. The collected data and materials were formally and functionally analyzed on the basis of Givón (2001).

Furthermore, this theory is further supplemented by other scholars namely Noonan (2003), Bhat (2004), Dryer (2006), Dixon (2010) and DeLancey (2012). Noonan (2003) emphasizes on the relevance of typological comparison and role of contact in the description of the language. Bhat (2004) mentions that, his study attempts to establish generalizations regarding a particular grammatical feature (verbal category) on the basis of functional perspective. He notes that basically it is also a "differentiating" approach, in the sense that it tries to find out ways in which languages differ from one another in their use of a given grammatical feature. Dryer (2006) focuses on the linguistic analysis of a language needs description: what language is like and an explanation: why language is the way it is. Dixon (2010) has proposed a theoretical framework called as basic linguistic theory for a grammatical description of the language. In his theory, he has focused on the forms and functions of the language have to be described together. DeLancy (2012) has elaborated the basic principle of functional syntax. He strongly focuses on the equal importance of the form and its function in the grammatical study of a language. He argues that only description of the structures in the sentences is not relevant in the grammar though their communicative functions also have to be treated.

This study also satisfies Weber (2006: 417) proposes that a grammar should be corpus based, data driven, theory informed, user friendly, publisher-complaint, web-deliverable…..and an expression of genuine love. By following this, present study is based on small corpus and almost all the examples are drawn from a corpus comprising more than 500 sentences belonging to various genre types. This study is very close to the functional typological perspective as it satisfies many assumptions of this approach.

2.2 Tense, aspect and modality (TAM)

Tense, aspect and modality is a morphological system, which is most likely to be grammaticalized on the verbal word (TAM is marked in the verb). It is one of the most complex sub-systems. Tense, aspect, modality are the properties of verb. TAM

interacts with several other verbal inflectional sub-systems: negation marker, pronominal agreement, speech act marker and cross clausal connectives. TAM represents three different points of departure in our experience of time. All three have to do with time-though each represents a different point of view in our experience of time (Watters, ms.).

2.2.1 Tense

According to Givón (2001a: 285), the category tense involves the systemic coding of the relation between two points along the ordered linear dimension of time: reference time (time of speech) and event time.

Event time ◄─────────────────── Reference time
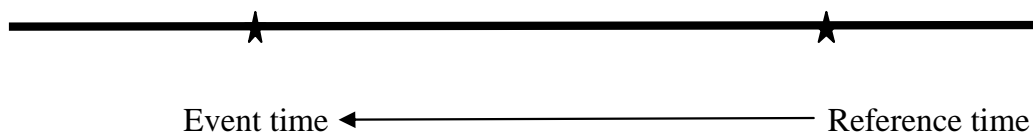
Figure 2.1: Dimension of time

Figure 2.1 shows that the tense involves the relation between event time and reference time (time of speech). It indicates the reference time has the direct relation with the event time. Reference time is the time of speech (the time at which the sentence is uttered). This reference point is called absolute tense. Event time shows the time of event, at which really action happens. In figure 2.1, a pointing arrow from right star (reference time) goes towards the left star (event time).

According to Bhat (1999), tense indicates the location of an event on a linear time scale (as before, simultaneously or after a particular reference point which may be deictic or non-deictic). Tense is fundamentally related with discourse pragmatics (use) rather than propositional semantic phenomenon, anchoring the proposition to a temporal point outside itself. In the case of absolute tense, the clause, as it is uttered, is anchored to the current *speech – act,* performed by a particular speaker at the same time the clause is uttered (Givón 2001a:286). The tense system reflects two fundamental features of our concept of time sequentiality and point of reference. The moment of speech is reference point and sequentiality either precedes or follows the time of speech. Following Givón (2001a:286), the major division of tense (absolute tense) for the languages of the world can be represented diagrammatically as:

Speech-time

Reference time
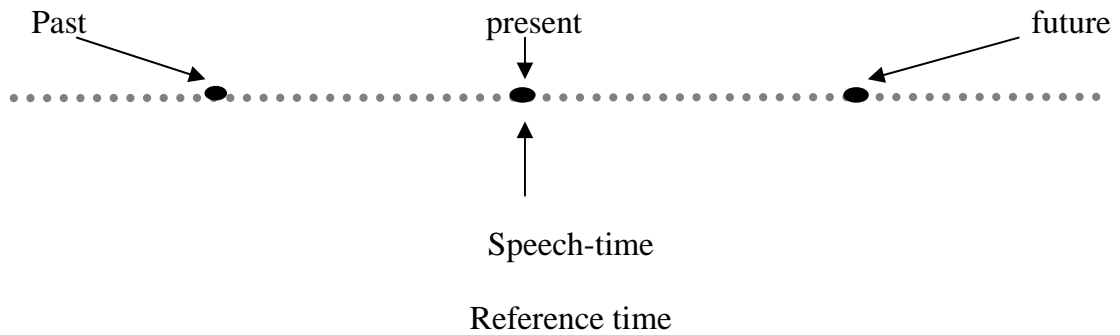
Figure 2.2: Tense and temporal anchoring

Figure 2.2 shows the major tense division. There is a difference between the three temporal events: past, present and future. In above figure, left bold dot in respect to speech time represents past event time, right bold dot in respect to speech time represents future event time and the middle bold dot represents present event time. Present event time is reference time (speech time).

Singh (1995) mentions that we can give a favorable consideration to Sino-Tibetan linguists' opinion that the tense is not distinct in Tibeto-Burman languages. Bauman (1975) remarks that as referred to in Singh (1995), morphologically unmarked status of tense is a feature of Tibeto-Burman. Likewise, Zograph (1980) remarks that as referred to in Singh (1995), tense (a relative time) is usually expressed by the addition of supplementary focusing words. Their assumption proves that basically Tibeto-Burman languages are not tense prominent languages. Such system may be adjusted aspect and modality. Functionally two types of tense are found in Tibeto-Burman languages namely past and non-past (Regmi 2012, Regmi 2013, Rai 2009). In Magar, we have also found such type of distinction. The following figure shows the suggested framework for the analysis of the tense system in the Magar Dhut.
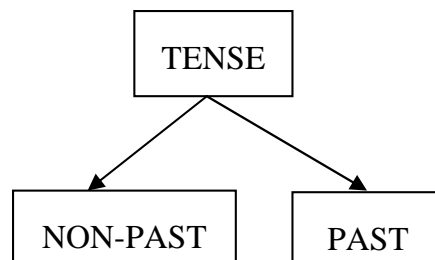
Figure 2.3: Tense categories in the Magar Dhut

2.2.2 Aspect

Aspect is a grammatical category which shows the internal structure of a situation such as, present perfect, event happened in the past but effect remaining to the present. Present perfect is not used for present time but for past time, it is an example of internal structure of a situation. Bhat (1999) notes that an aspect denotes the temporal structure of an event (as complete or ongoing, beginning or ending, occurring once and several times). Givón (2001a:287) has proposed three types of aspectual contrasts for the languages of the world namely Perfectivity (perfective vs imperfective), sequentiality or relevance (perfective vs. perfect) and immediacy (remote vs. vivid). Though, most of the Tibeto-Burman languages accommodate aspectual contrast within perfectivity (perfective vs imperfective). Givón (2001a:345) has suggested a framework for the analysis of tense, aspect and modality in Tibeto-Burman languages. This framework brings together the entire TAM system around the main distinction between perfective and imperfective.

There are two types of aspects of a verb: inherent (lexical) and grammatical (Givón 2001a:287). So, we observe both inherent and grammatical aspects of a verb in the Magar Dhut. We observe the inherent aspectuality of the verb within perfectivity scale. Inherent aspectuality is a useful tool for understanding the behavior of grammatical aspects. Basically there are four types of inherent aspectuality of the verb namely compact, accomplishment, activity and stative. Grammatical aspects are analyzed on the basis of perfectivity: perfective and imperfective. Tibeto-Burman languages exhibit complex type of aspectual system (Bhatta 2008). So, the Magar Dhut also shows complex type of aspectual contrast. In some cases converbial construction, adjectivizer and nominalizer are used to show the aspectual distinction. Figure 2.4 presents the suggested framework for the analysis of the grammatical aspectual system of the Magar Dhut.

```
                        ┌──────────┐
                        │  ASPECT  │
                        └──────────┘
                       ╱            ╲
                      ╱              ╲
              ┌────────┐          ┌────────┐
              │  PFV   │          │ IMPFV  │
              └────────┘          └────────┘
             ╱    │    ╲          ╱    │    ╲
            ╱     │     ╲        ╱     │     ╲
     ┌────────┐   │  ┌────────┐ ┌────────┐ │  ┌────────┐
     │  PREF  │   │  │PST.PFV │ │  PROG  │ │  │  HAB   │
     └────────┘   │  └────────┘ └────────┘ │  └────────┘
           ┌───────────┐            │  ┌───────┐  ╱    ╲
           │ NPST.PFV  │            │  │  DUR  │ ╱      ╲
           └───────────┘      ┌────────┐ └───────┘┌──────────┐
                              │  PROS  │   │PST HAB│
                              └────────┘   └───────┘
                                              ┌──────────┐
                                              │ NPST HAB │
                                              └──────────┘
```
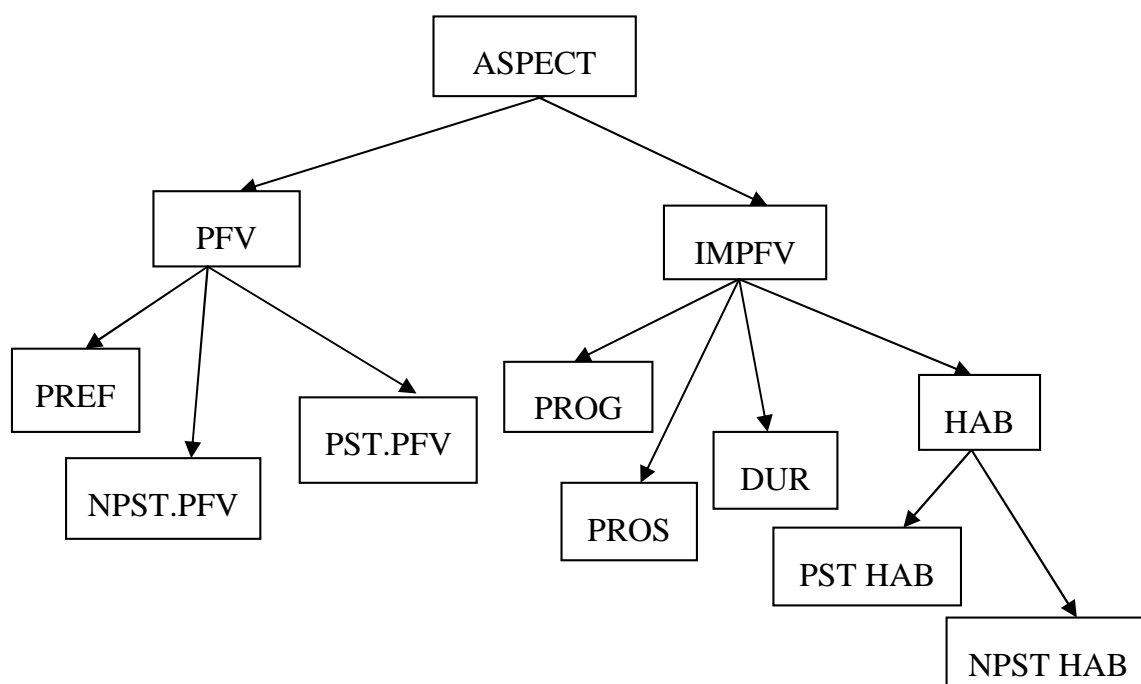
Figure 2.4: Aspectual distinction in the Magar Dhut

2.2.3 Mood and modality

Mood refers to a gramatical category of the verb which has a modal function. Moods are expressed inflectionally, generally in distinct set of verbal paradigms, e.g. indicative, subjunctive, optative, imperative and conditional which may vary from one language to another in respect to number as well as to the semantic distinctions they mark. Modality on the other hand, is the semantic domain pertaining (referring) to elements of meaning that language expresses (Bybee and Fleischman, 1995). According to Bhat (1999), mood is concerned with the actuality of the event (as real or not real, seen, heard, or inferred, possible, probable or certain, necessary or unnecessary, etc.). Different types of mood are found in Tibeto-Burman languages. Moods in Magar Dhut are analyzed in terms of indicative, interrogative, imperative, optative, subjunctive and hortative.

Givón (2001a:300) notes that modality codes the speaker's attitude towards the proposition. Modality is a semantic area concerned with attitudes towards events-their necessity, likelihood, (probability), actuality (realis) and so on. According to him, primarily there are two types of judgment made by speaker concerning the propositional information carried in the clause: epistemic judgment, evaluative (deontic) judgment. Epistemic modality is further categorized into truth, probability,

certainty, belief, evidence and evaluative modality is further elaborated into desirability, preference, intent, ability, obligation and manipulation.

Both the epistemic and evaluative sub-modalities admit, at least in principle, shading and gradation, within as well as cross category (Palmer 1979, 1986; Coates 1983; Ransom 1986). But the range of grammar-coded modalities in any specific language is a limited sub-set of the universally possible set. The irrealis modality, the epistemic and evaluative modes overlap to quite an extent and often share their grammatical coding (Givón 2001a).

Modality is also one of the prominent features of the Tibeto-Burman languages. Modalities are marked grammatically in TB, though some types of modalities are coded through the lexical item, which are grammaticalized to covey the judgment. So, different types of modalities can be seen in morphological, syntactic and semantic level in the Tibeto-Burman languages. The Magar Dhut, a Tibeto-Burman language also exhibits complex type of modality system. The suggested framework for the analysis of the modality in the Magar Dhut is given in Table 2.5.
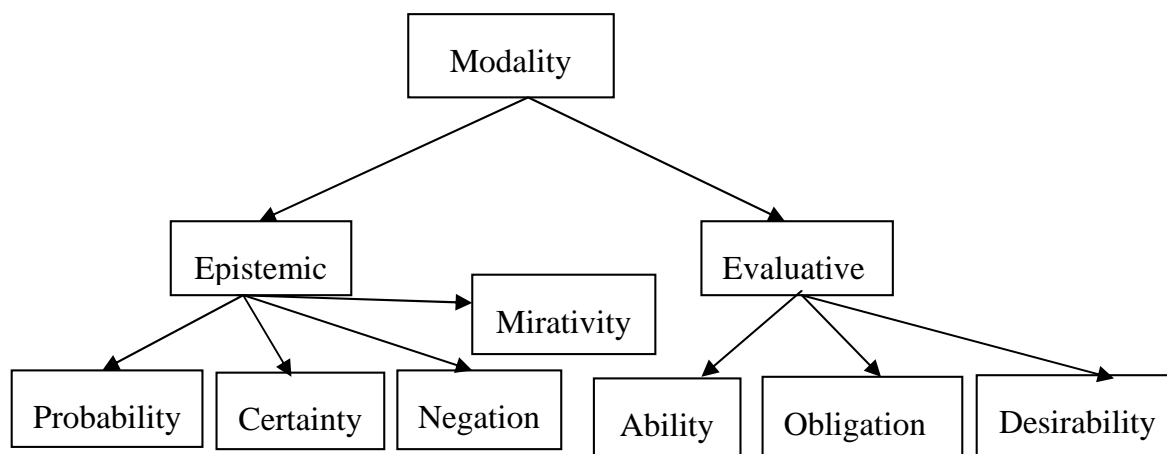
Figure 2.5: Major types and sub-types of modality in the Magar Dhut

2.3 Summary

This chapter has mainly focused on the theoretical framework used in the present study. This study has mainly followed the functional typological framework, primarily develpoed by Givón (2001). This theory of grammar has mainly centered on the form and functions of the language, which have to be equally treated. This model of grammar is characterized by functional approach to language and typological

approach to grammar. So, it is truely adoptable for the description and analysis of the linguistic data. Tense system is divided as past and non-past in Magar Dhut. Aspect has been divided into inherent and grammatical aspect. Inherent aspect has been separated into four basic types. Grammatical aspect is divided into perfective and imperfective. Within perfective, there are perfect, past perfective and non-past perfective. Imperfective exhibits durative, progressive, prospective and habitual. Mood has been divided into six types. Modality has been divided under two broad types: epistemic and evaluative. Epistemic modality exhibits probability, certainty, negation and mirativity. Evaluative modality comprises ability, obligation and desirability.

CHAPTER 3

TENSE

3.0 Outline

This chapter deals with tense system of the Magar Dhut. It consists of two sections. In section 3.1, we deal with the types of tense in the Magar Dhut. Section 3.2 presents the summary of the findings of the chapter.

3.1 Types of tense

There is binary tense distinction in the Magar Dhut. Finite verbs are contrast between past and non-past. Past tense is obligatorily marked by the distinct marker. On the other hand, non-past tense, which encompasses both present and future tenses, is coded by the same marker.

3.1.1 Non-past tense

The non-past tense codes the events (or states) which occur right at the time of speech (i.e. reference time) and following the time of speech. In Magar, the two different forms *le* and *ale* are used to code the non-past tense.

The Non-past tense marker is homophonous with the existential copula *le* in the Magar Dhut. It also attaches with the verb root to code the non-past event. When the non-past tense marker -*le* is attached to the verb root, the phoneme /l/ may changes into /n/ in the preceding environment of /n/ and /m/. It is formalized as;

$$/l/ \longrightarrow /n/ \left\{ \begin{matrix} n \\ m \end{matrix} \right\} \underline{\hspace{2cm}}$$

Consider the following examples:

(1)   a.   *ḍʌbbaŋ ka-nikʰiŋ ɦan bʌnḍisle*

        ḍʌbba-aŋ   ka-nikʰiŋ   ɦan   bʌn-ḍis-le

        box-LOC   put.AFTER   malt   make-NTVZ-NPST

        'After putting (rice and yeast) in the box it results into malt.

                                                    BG.WtMW.006

b. *dᶻʌse*   *dᶻʌdᶻakuŋ*   *ʌd̯ʰikar*   *sʌmrʌktˢʰeŋaŋ*

dᶻʌs-e   dᶻʌdᶻa-ko-uŋ   ʌd̯ʰikar   sʌmrʌktˢʰeŋ-aŋ

REFL-ERG   son-PL-POSS   authority   protect-LOC

pʌkkʌi   *sʌjog*   *d̯usle*

pʌkkʌi   sʌjog   d̯us-le

CERT   help   help-NPST

'It will certainly help to protect the right of children.'

<div align="right">MSGM.VISN.013</div>

c. *dᶻʌmmʌi saman nʌ ɦolaŋ d̯inne*

dᶻʌmmʌi   saman   nʌ   ɦolaŋ   d̯in-le

all   goods   EMPH   there   get-NPST

'Every thing is found there.'

<div align="right">BJDR.CONV.017</div>

In examples 1 (a-c), the suffix *-le* is attached to the verb root and codes the non-past event which may complete recently or will complete in the future time.

The homophonous existential form *le* comes as a copula in proposition to code the non-past event (or state). Following are the examples:

(2) a. *gaɽaŋ*   *ropd̯ike*   *aṭṭuri*   *le*

gaɽa-aŋ   rup-d̯i-ke   aṭṭuri   le

field-LOC   plant-NTVZ-INF   hurry   EXIST.NPST

'(They) are in hurry to plant rice'.

<div align="right">TBC.DSCS.003</div>

b. *ise* *dᶻʌŋgʌlʌu* *radᶻa* *arʌkaṭ* *le*

ise   dᶻʌŋgʌl-ʌu   radᶻa   arʌkaṭ   le

this   forest-POSS   king   next   EXIST.NPST

'There is another king in this forest.'

<div align="right">MSGM.CJ.009</div>

<table>
<tr><td>c.</td><td>*kane*</td><td>*ɦosʌkoke*</td><td>*ḍukʰʌ*</td><td>*dᶻaṭmʌ*</td></tr>
<tr><td></td><td>kan-e</td><td>ɦose-ko-ke</td><td>ḍukʰʌ</td><td>dᶻaṭ-mʌ</td></tr>
<tr><td></td><td>1PL-ERG</td><td>3SG-PL-DAT</td><td>sorrow</td><td>do-NMLZ</td></tr>
</table>

	mumʌ	*ne*
	mu-mʌ	le
	sit-NMLZ	EXIST.NPST

'We have been struggling for them.'

MBR.LE.09

In examples (2a-c), the homophonous existential copular form *le* codes the non-past event (or state).

Likewise, *ale* is an identificational copula in the Magar Dhut. The homophonous form of the copula *ale* is used to code the non-past event (or state) in proposition as in (3).

(3) a.

	ŋa	*gjarʌ*	*bʌrsʌ*	*lenau*	*kura*	*ale*
	ŋa	gjarʌ	bʌrsʌ	len-a-u	kura	ale
	1SG	eleven	year	be-PST-POSS	talk	IDEN.NPST

'It is about (the event), when I was eleven year old.'

TBC.ME.001

b.

	ŋa	*tˢaĩ*	*kanuŋ*	*pʌriwarau*
	ŋa	tˢaĩ	kan-uŋ	pʌriwar-ʌu
	1SG	EMPH	we-POSS	family-POSS

	midᶻʰar	*midᶻa*	*ale*
	midᶻʰar	midᶻa	ale
	elder	child	IDEN.NPST

'I am an eldest son of our family.'

BJ.LEFP.001

Examples (3a-b) show that the homophonous form of the identificational copula *ale* codes the present reference time, even the speaker may talk about the past event. So, it clarifies that the copula *ale* codes the event happened in present time.

The non-past tense has an aspectual and modal function apart from coding the relation between event time and reference time. The non-past tense marker also functions as non-past habitual aspect and non-past perfective aspect, which are further discussed in

37

4.1.2 b (iii) and 4.1.2 a (iii) respectively. It also has the modal function, which is further discussed in section 5.1.1.

3.1.2 Past tense

The past tense refers to an event (or state) which event time is preceded by the time of speech (Givón 2001a:286). In Magar, the past tense refers to the event which occurs in past time and there is no effect left in the reference time. It is morphologically marked by the suffix *-a*. Following are the examples:

(4) a. *kaṭ   ḍes-aŋ   kaṭ   dʐʌŋgʌl   lja*
         kaṭ   ḍes-aŋ   kaṭ   dʐʌŋgʌl   le-a
         one   country-LOC one   forest   EXIST-PST
         'There was a forest in a country.'

                                                    MSGM.CJ.001

  b. *ŋʌu mʌnaŋ ɦoṭʌ raɦa*
       ŋa-u   mʌn-aŋ   ɦoṭʌ   raɦi-a
       1SG-POSS   heart-LOC   like that   come-PST
       'That (type of thinking) came to my heart.'

                                                    MKT.ME.010

  c. *ɦikeḍjak   sila   nikʌi   baṭʰo   lja*
       ɦikeḍeɦak   sila   nikʌi   baṭʰo   le-a
       because   jackal   very   clever   EXIST-PST
       'Because, the Jackal was very clever.'

                                                    MSGM.CJ.016

  d. *ḍʰerʌi   lʌgani   dʐaṭa   kanuŋ   boi*
       ḍʰerʌi   lʌgani   dʐaṭ-a   kan-uŋ   boi
       more   invest   do-PST   we-POSS   father
       mʌi   rʌ   kanke   lagi
       mʌi   rʌ   kan-ke   lagi
       mother   also   we-DAT   all
       'Our parents invested more for us.'

                                                    BJ.LEFP.021

38

Examples (4a-d) clarify that the suffix -*a* is attached with the verb root and codes the event that occurs before the reference time. There is no difference in marking for all person, number, gender and transitivity.

Past tense marker is also used to code the past perfective aspect and past indicative mood. They are further discussed in 4.1.2 a (ii) and 5.1.1 respectively.

3.2 Summary

In this chapter, we analyzed and discussed the tense system in the Magar Dhut. Functionally, there are two types of tense in Magar: past and non-past. Past tense is coded by the suffix -*a*. Non-past tense is coded by the homophonous copular forms *le* and *ale*. The form *le* also gets attached with the verb root to code the non-past event in proposition. The non-past tense marker has aspectual and modal function as well.

CHAPTER 4

ASPECT

4.0 Outline

This chapter deals with aspectual system of the Magar Dhut. It comprises two sections. Section 4.1 discusses types of aspect in Magar Dhut. In section 4.2, we summarize the findings of the chapter.

4.1 Types of aspect

Aspect is an internal temporal structure of the event. It is an inherent verbal category. Its function is to heightlight the internal temporal unfolding of the predication. Essentially, aspect indicates whether an event, state, progress or action that is denoted by a verb is completed or in progress (Katamba 1993:221). Basically, there are two types of aspects of a verb: lexical (inherent) and grammatical (Givón 2001a:287). Lexical aspect is an inherent property of a (semantic) eventuality, whereas grammatical aspect is a property of a (syntactic or morphological) realization. Inherent aspectuality of lexical verbs is an useful tool for understanding the behavior of grammatical aspects. In this section, we mainly discuss the inherent (lexical) aspect and grammatical aspects.

4.1.1 Lexical (inherent) aspect

In this section, we attempt to determine the lexical aspects of some most frequent verbs in the Magar Dhut and treat them in relation to grammatical aspects: perfective and imperfective. The inherent aspect also referred to as 'Aktionsart' is the inherent property of the lexical verbs. According to Givón (2001a:287), the lexical verbs in all languages can be divided into four major groups interms of their inherent aspectuality namely compact, accomplishment, activity and stative within perfectivity scale. Magar Dhut also exhibits various types of lexical verb in terms of their inherent aspectuality.

I) Types of lexical aspect

There are four types of inherent aspect in the Magar Dhut: Compact, accomplishment, activity and stative. They are discussed as follows:

a) Compact-short duration verb

Compact verbs describe temporally compact events of extremely short duration (Givón 2001a:287). The events coded by such verbs are sharply bounded at both ends-inception and termination. The lexical verbs having short duration in the Magar Dhut are presented in (5).

(5)   a.   tʰokke   'to spit'

         b.   ŋapke   'to shoot/hit'

         c.   pʰalkake   'to jump'

         d.   latʰʌke   'to kick'

         e.   ḍʌḍupke   'to slap/ to hit'

         f.   tˢuɦuke   'to cough'

         g.   pʰardʑoke   'to jump'

b) Accomplishment-completion verb

Accomplishment type of verbs code the completion of an event (Givón 2001a: 287). These verbs may have both duration and a sharp terminal (final, end) boundary though the duration is usually not in focus. The event may be of longer duration in comparison to compact verbs. Sometimes, duration may brought into focus with special grammatical aspect. Completion verbs in the Magar Dhut are presented in (6).

(6)   a.   raɦike   'to come'

         b.   uŋke   'to arrive'

         c.   anke   'to go'

         d.   ḍastˢiske   'to leave'

         e.   ḍumukke   'to accomplish'

         f.   bʰjaṭke   'to finish'

g.	ḍinke	'to get/ to obtain'
h.	dᶻʰalke	'to fall'
i.	sike	'to die'
j.	dᶻʌnmʌḍiske	'be born'
k.	m̥akaŋ muke	'sit down'
l.	ṭoroske	'stand up'

c) Activity-process verb

The events coded by the process verbs may have both duration and sharp initial and terminal boundaries, but their communicative perspective focus depends on the choice of the grammatical aspect (Givón 2001a: 287). Process verbs in the Magar Dhut are given as in (7).

(7)	a.	gjake	'to break'
	b.	gukakke	'to bend'
	c.	ɦiwake	'to walk'
	d.	kam dᶻaṭke	'to work'
	e.	sɦjake	'to dance'

d) Stative verb

On the final point of perfectivity scale the stative verbs or adjectives can be found. These types of verbs have long duration but no boundaries or initial and terminal boundaries are not focused on unless the verbs are marked with the special grammatical aspect (Givon 2001a: 288). Stative verbs in the Magar Dhut are presented in (8).

(8) a.　　mʌɽaŋ makʰjotˢʌ　　　　'be sad'

　　　b.　　mʌɽaŋtˢʌ　　　　　　　'be happy'

　　　c.　　ḍamtˢʰostˢʌ　　　　　　'be angry'

　　　d.　　mutˢʌ　　　　　　　　'be sitting'

　　　e.　　polomʌ mutˢʌ　　　　　'be lying down'

　　　f.　　ṭoɽostˢʌ　　　　　　　'be standing'

　　　g.　　holaŋ letˢʌ　　　　　　'be there'

　　　h.　　gʰaŋtˢʌ　　　　　　　'be tall'

　　　i.　　kʌɽaŋtˢʌ　　　　　　　'be big'

　　　j.　　gjatˢʌ　　　　　　　　'be red'

　　　k.　　madᶻa tˢʰantˢʌ　　　　'be female'

II) Lexical aspects and morphosyntactic treatment

It is more significant to observe the inherent aspectuality of verbs to combine them with various grammatical aspects. So in this section, we observe the inherent aspectuality of verbs by combining them with various grammatical aspects like perfect, past perfective, progressive, durative and habitual. The grammatical aspect adds communicative value to the state or events above or beyond their inherent aspectuality. For example; compact verbs occur much more commonly in discourse in the perfective aspect. When the compact verbs are combined with imperfective aspects, they tend to give a progressive or repititive sense and the communicative value is added. Consider the following examples:

(9) a.　*rame*　　　　　*tˢuɦukmʌnʌ*　　*le*
　　　ram-e　　　　　tˢuɦuk-mʌnʌ　　le
　　　ram-ERG　　　　cough-PROG　　　EXIST.NPST
　　　'Ram is coughing.'

b. *rame*   *tˢuɦukʌula*

   ram-e   tˢuɦuk-ʌul-a

   ram-ERG   cough-HAB-PST

   'Ram used to cough.'

In example (9a), we combine compact verb with progressive aspect marker -*mʌnʌ* then the inherent action having extremly short duration (sharply bounded) is changed into continious or ongoing event. Likewise, (9b) shows that when the compact verb is combined with past habitual aspect marker -*ʌul* followed by the past tense marker -*a* then the sharply bounded event is changed into repititive event at the past time.

When an accomplishment type of verb having sharp terminal boundary is united with the imperfective aspect then the inherently complete event changes into ungoing or repeititive event with no terminal boundary. Consider the following examples:

(10) a.

dᶻʰʌn	*ulṭo*	*mʌraŋmʌ*	*raɦnaŋ*	*kʰeri*
dᶻʰʌn	ulṭo	mʌraŋ-mʌ	raɦ-naŋ	kʰeri
EMPH	opposite	happy-NMLZ	come-DUR	GF
ɦosʌi	*tˢaĩne*	*ŋake*	*dᶻoka*	
ɦose-i	tˢaĩne	ŋa-ke	dᶻok-a	
3SG-ERG	GF	1SG-DAT	flow-PST	

   'While returning, being overjoyed, the river drowned me instead.'

                           TBC.ME.011

b.

rʌ	*enṇaŋ*	*tˢaĩ*	*bisṭarʌi*	*bisṭarʌi*
rʌ	enṇaŋ	tˢaĩ	bisṭarʌi	bisṭarʌi
and	now	GF	slowly	slowly
suḍʰar	*tˢʰanmʌnʌ*	*nuŋmʌ*	*le*	
suḍʰar	tˢʰan-mʌnʌ	nuŋ-mʌ	le	
progress	become-PROG	go-NMLZ	EXIST.NPST	

   'And, now slowly our (financial condition) is in progress'

                           BJ.LEFP.030

In example (10a), the accomplishment verb *raɦ* is combined with the durative aspect and shows the duration of the event, which has not any terminal boundary. In (10b), the progressive marker -*mʌnʌ* gets attached with the accomplishment verb root *nuŋ*

'go' and *tˢʰan* 'become', then the inherently complete event is changed into ungoing action having no terminal boundary.

When the activity-process verbs are marked with the imperfective aspect then they provide either a habitual-repititive or progressive interpretation as in (11a). Likewise, when the activity verbs are marked with durative aspect they show the considerable duration of the event as in (11b). The activity verbs are combined with perfect aspect to show the event having sharp initial and terminal boundary as in (11c). Consider the following examples:

(11) a. *ɦosʌi*   *kit̞ab   rikmʌnʌ*   *le*
          ɦose-i   kit̞ab   rik-mʌnʌ   le
          3SG-ERG   book   write-PROG   EXIST.NPST
          'He is writing a book.'

      b. *rãgʰu*   *meno*   *sikar*   *pake*
          rãgʰu   men-o   sikar   pa-ke
          lion   REFL-POSS   hunt   search-INF
          ɦwanaŋ   *silake*   *d̞uplesa*
          ɦwa-naŋ   sila-ke   d̞up-le-sa
          go-DUR   jackal   meet-NPST-MIR
          'While the Lion was hunting a prey, he met a Jackal.'
                                                    MSGM.CJ.004

      c. *ŋa*   *dᶻʌŋgʌlaŋ*   *ɦwamʌ*   *lja*
          ŋa   dᶻʌŋgʌl-aŋ   ɦwa-mʌ   le-a
          1SG   forest-LOC   walk-NMLZ   EXIST-PST
          'I had walked in the forest.'

In example (11a), the progressive aspect is attached with the activity-process verb root *rik* and focuses on the event is in progress. In (11b), the durative aspect is attached with the activity verb *ɦwa* functioning to show the considerable duration of the event. Likewise in (11c), the perfect aspect is attached with the activity-process verb root *ɦwa* and shows the event is in sharp terminal boundary.

When we combine the stative verb having no initial and terminal boundary with perfect or perfective aspect, the inherent state changes into an event. Consider the following examples:

(12) ŋa   mʌɽaŋmʌ   le
      ŋa   mʌɽaŋ-mʌ   le
      1SG   happy-NMLZ   EXIST.NPST
      'I am happy.'

In example (12), the stative verb root *mʌɽaŋ* 'happy' is combined with perfect nominalizer -*mʌ* and changed the state into event having long duration with initial and terminal boundary.

But, when the same verb root *mʌɽaŋ* is combined with the past-perfective aspect then the event is marked and focused with initial and terminal boundary having no duration. Consider the following examples:

(13) ŋa   mʌɽaŋa
      ŋa   mʌɽaŋ-a
      1SG   happy-PST
      'I became happy.'

In example (13), the inherent lexical aspect of verb *mʌɽaŋ* is a state. It is temporally unbounded and when it is combined with past-perfective then the state is changed into terminally bounded event.

4.1.2 Grammatical aspect

According to Givón (2001a:288) unlike inherent aspect, grammatical aspect is the adding of communicative perspective to states or events above or beyond their inherent aspectuality. The Magar Dhut exhibits complex type of aspectual system. We analyze the aspectual system of Magar on the basis of perfectivity (perfective vs imperfective), which is one of the basic type of aspectual distinction (Givón 2001a:288). Most of the Tibeto-Burman languages show aspectual contrast within it.

I) Types of Grammatical aspect

There are two types of grammatical aspect in the Magar Dhut such as perfective and imperfective. They are discussed as follows:

a) Perfective

Perfective imposes a "perspective" focus on termination and boundedness (Givón, 2001a:288). It has strong association with the past tense. According to Grunow-Harsta (2008:222) perfective situations are those which are presented as complete and non-complex. Perfective situations across languages are correlated with the past tense; this is due to the tendency for past situations to be perceived as a whole and complete. Following Givón (2001a:245), we elaborate the perfective into past-perfective, non-past perfective and perfect in the Magar Dhut. They are described as follows:

i) Perfect

Perfect aspect normally describes a currently relevant state brought about by the situation (normally an event) expressed by the verb (Payne, 1999). It is functionally the most complex and most subtle grammatical aspect (Givón 2001a:293). The perfect aspect bears a strong but not absolute similarity to the past tense. In both, the event's or state's initiation point precedes the temporal reference point. It indicates that an event is occurred prior to (but has continuing relevance at) the time of reference: "I have eaten"; "I had eaten"; "I will have eaten". Givón (1984:280) has noted that in semantic terms, the perfect describes a 'past occurance with current relevance.' In Magar, perfect aspect is morphologically coded by the nominalizers *-mʌ* and *-tˢʌ*.

The nominalizer *-mʌ* is attached to any type of lexical verb but it is always followed by the existential copular form *le* with the past tense marker *-a* or distinctly as the non-past tense marker to code the completion of the past or non-past event respectively in proposition. Consider the following examples:

(14) a. *babud�ᶻakoi*   *tˢetˢes*   *kʌmaiɖimʌ*   *ɖamʌ*   *le*
          babudᶻa-ko-i   tˢetˢes   kʌmai-ɖi-mʌ   ɖa-mʌ   le
          boy-PL-ERG   few   earn-NTVZ-NMLZ   keep-NMLZ   EXIST.NPST
          'The sons have saved some money from the earning.'

<div align="right">MBR.FP.003</div>

b. *nʌmʌs*   *rafinikʰiŋ*   *ʌbʌ*   *misṭiriko*

nʌmʌs   rafi-nikʰiŋ   ʌbʌ   misṭiri-ko

rain   come-AFTER   now   worker-PL

dᶻʌ   *marafimʌ*   *le*

dᶻʌ   ma-rafi-mʌ   le

EMPH   NEG-come-NMLZ   EXIST.NPST

'After raining, the workers have not come.'

TBC.DS.002

c. *ekḍʌmʌi*   *tˢaiḍismʌ*   *lja*

ekḍʌmʌi   tˢai-ḍis-mʌ   le-a

mostly   need-NTVZ-NMLZ   EXIST-PST

fiosbelaŋ   *ŋake*

fiose-bela-aŋ   ŋa-ke

3SG-time-LOC   1SG-DAT

'At that time, I urgently needed (a job).'

BJ.LEFP.005

d. *ʌni*   *ṭʰaru*   *lapʰakokʌṭʰa*   *fiosʌi*

ʌni   ṭʰaru   lʌpʰa-ko-kʌṭʰa   fiosʌi

and   tharu   friend-PL-COM   3SG

belaŋ   *ŋa*   *ḍamtˢʰosmʌ*   *lja*

bela-aŋ   ŋa   ḍamtˢʰos-mʌ   le-a

time-LOC   1SG   anger-NMLZ   EXIST-PST

'At that time, I was angry with (my) *Tharu* friends. '

TBC.ME.003

In examples (14a-b), the nominalizer *-mʌ* is attached with the activity-process and accomplishment verb root *ḍa* and *rafi* respectively followed by the existential copula *le* to code the completed event in the present time. In the same way, in examples (14c-d), the nominalizer *-mʌ* is accompanied with stative verbs followed by the existential copula *le* combined with the past tense marker *-a* to code the completed event in past time.

In a connected discourse, the bounded perfect aspect is used to code the sequential event. Further elaboration is given in section 4.1.2 b (i).

The nominalizer *-mʌ* is also affixed to the verb root and changes the verb into adverb as in (15).

(15)   *rʌ*   *ŋʌu*   *ʌbʌu*   *lʌktˢʰe*   *tˢaĩ*   *sefiimʌkʌʈʰa*

        rʌ   ŋa-u   ʌbʌ-u   lʌktˢʰe   tˢaĩ   sefii-mʌ-kʌʈʰa

        and   1SG-POSS   now-POSS   aim   EMPH   good-NMLZ-COM

        ḍigri   *pas*   *dᶻaṭnikʰiŋ*   *sʌmadᶻ*   *sewa*   *dᶻaṭle*

        ḍigri   pas   dᶻaṭ-nikʰiŋ   sʌmadᶻ   sewa   dᶻaṭ-le

        master's   pass   do-AFTER   society   serve   do-NPST

        'After completing my master's degree, I will serve the society.'

                                              BJ.LEFP.026

In example (15), the suffix *-mʌ* is attached to the verb root *sefii* functioning as the modifier, changes the verb into adverb.

Likewise, the nominalizer *-tˢʌ* is attached with the accomplishment, activity or stative verbs root to code the non-past perfect event in proposition. The nominalizer *-tˢʌ* is not used to code the past perfect event as in (16).

(16)   a.   *ʌni*   *tˢaĩ*   *ŋa*   *rʌ*   *tˢʌmtˢʌm*

           ʌni   tˢaĩ   ŋa   rʌ   tˢʌmtˢʌm

           then   EMPH   1SG   also   recent

           dᶻʌ   *uŋtˢʌ*   *ale*

           dᶻʌ   uŋ-tˢʌ   ale

           EMPH   arrive-NMLZ   IDEN.NPST

           'Then, I have just arrived.'

                                    MBR.LE.021

     b.   *ilaŋ*   *ʌbʌ*   *bʰansaim*   *kʰaske*   *ṭetˢʌ*

           ilaŋ   ʌbʌ   bʰansa-im   kʰas-ke   ṭe-tˢʌ

           here   now   kitchen-house   make-INF   say-NMLZ

           'We have planned to build a kitchen here.'

                                    TBC.DS.001

c.   *ŋʌi*   *ṭetˢʌ*   *lamaŋ*   *ɦwamʌ*

ŋa-i   ṭe-tˢʌ   lam-aŋ   ɦwa-mʌ

1SG-ERG   say-NMLZ   way-LOC   walk-NMLZ

le   *bʰʌja*   *naniko*   *rʌ*

le   bʰʌja   nani-ko   rʌ

EXIST.NPST brother   sister-PL   also

'Brother and sisters have walked on the same way, I have suggested.'

BJ.LEFP.019

In (16a), the nominalizer *-tˢʌ* gets attached with the accomplishment verb followed by the identificational copula *ale* to code the non-past perfect event in proposition. Likewise, in (16b-c) the same nominalizer *-tˢʌ* is attached with activity-process verb (in which the initial and terminal boundary is not in focus) and modify the processing state into completed event as a form of adjective, which shows the perfect aspect in proposition.

In the Magar Dhut, most of the derived adjectives are marked with the nominalizer *-tˢʌ* as in (17).

(17) a.   *seɦetˢʌ*   *bʰurmi*   *kʰaske*   *ḍusle*

       seɦi-tˢʌ   bʰurmi   kʰas-ke   ḍus-le

       good-NMLZ   man   make-INF   help-NPST

       'It helps to make a good person.'

MSGM.VISN.008

   b.   *kanuŋ*   *sʌmadᶻaŋ*   *ʌdᶻʰʌi*   *rʌ*   *meḍʰer*

       kan-uŋ   sʌmadᶻ-aŋ   ʌdᶻʰʌi   rʌ   meḍʰer

       we-POSS   society-LOC   still   also   many

       dᶻʌdᶻako   *pʌrḍʰiske*   *maɦwartˢʌ*   *le*

       dᶻʌdᶻa-ko   pʌrḍʰis-ke   ma-ɦwar-tˢʌ   le

       son-PL   read-DAT   NEG-talent-NMLZ   EXIST.NPST

       'Still there are many children, who are mediocre in study.'

MSGM.VISN.009

In examples (17a-b), the adjectives *seɦtˢʌ* 'be.good' and *ɦwartˢʌ* 'be.talent' are derived from the verb root *seɦ* and *ɦwar* with the nominalizer *-tˢʌ*.

50

The nominalizer -*tˢʌ* also codes the prospective event. Detailed explanation will be given in 4.1.2 b (iv).

ii) Past perfective

It describes the unitary past action. Past perfective is morphologically coded by the suffix -*a* in the Magar Dhut. It is affixed with the finite verb form to show the completed past event. Then, it characterizes the event as complete, and without discrete subparts. Consider the following examples:

(18) a.   *kusʌi*   *lʌpʰakoi*   *dᶻimke*   *mafijoka*

            kusʌi   lʌpʰa-ko-i   dᶻim-ke   ma-fijok-a

            any   friend-PL-ERG   catch-INF   NEG-able-PST

            'No friends could catch (me).'

                                             TBC.ME.013

    b.   *ŋake*   *tˢaĩ*   *kaṭ*   *nokʌrio*

            ŋa-ke   tˢaĩ   kaṭ   nokʌri-o

            1SG-DAT GF   one   job-POSS

            ekḍʌmʌi   *awʌsekṭa*   *lja*

            ekḍʌmʌi   awʌsekṭa   le-a

            mostly   need   EXIST-PST

            'I urgently needed a job at that time.'

                                           BJ.LEFP.004

    c.   *kanuŋ*   *pʌriwar*   *mʌḍʰem*

            kan-uŋ   pʌriwar   mʌḍʰem

            we-POSS   family   middle

            bʌrgie   *pʌriwar*   *lja*

            bʌrgie   pʌriwar   le-a

            class   family   EXIST-PST

            'Our family is a middle class family.'

                                         BJ.LEFP.008

Examples (18a-c) show the past event which is terminally bounded with the suffix

-*a* attached with the verb root. It has not left any effect in the present time.

In a connected discourse, the bounded perfective aspect is most typically used to code

the temporally sequential event with the suffix *-nikʰiŋ* in proposition. Consider the following examples:

(19) a.

ḍisja	saṯnikʰiŋ	dᶻomʌ	dᶻjake
ḍisja	saṯ-nikʰiŋ	dᶻo-mʌ	dᶻja-ke
fish	kill-AFTER	roast-NMLZ	eat-INF

ṯetˢʌ	kura	tˢʰana
ṯe-tˢʌ	kura	tˢʰan-a
say-NMLZ	talk	become-PST

'After fishing, we decided to eat fish by roasting (in fire).'

TBC.ME.005

b.

paɦaḍiŋ	dᶻʰalnikʰŋ	ilaŋ	pʰʌkuŋ
paɦaḍʌ-iŋ	dᶻʰal-nikʰiŋ	ilaŋ	pʰʌkuŋ
hill-ABL	come down-AFTER	here	others

ɦar	gʰojomʌ	ŋuwa
ɦar	gʰojo-mʌ	ŋu-a
plough	plough-NMLZ	sit-PST

'After coming down from hill, (we) had ploughed the other's (field).'

MBR.LE.002

In examples (19a-b), the suffix *-nikʰiŋ* codes the temporally sequential event in the past time, which is completed before the reference time. The events coded in above examples are characeirzed as non-iterative, complete events. Though, both killing and going are inherently durative processes generally occuring over a prolonged period of time. The perfective ignores any internal complexity and interprets them as single, unitary event.

iii) Non-past perfective

Non-past perfective is marked by the suffix *-le* with basically future meaning. The identificational copula *ale* is also used to code the non-past perfective event (or state) as in (20).

(20) a.

pʰʌkuŋ	*ɖesaŋ*	*ɦoṭʌ*	*matˢʰanle*
pʰʌkuŋ	ɖes-aŋ	ɦoṭʌ	ma-tˢʰan-le
others	country-LOC	like that	NEG-become-NPST

'It will not be possible in others country.'

<div align="right">MSGM.PE.016</div>

b.

ɦosʌkoi	*kʌmaiɖike*	*pʌisʌi*	*tˢaĩ*
ɦosʌi-ko-i	kʌmai-ɖi-ke	pʌisa-i	tˢaĩ
3SG-PL-ERG	earn-NTVZ-INF	money-INST	EMPH
im	*kʰaske*	*ale*	
im	kʰas-ke	ale	
house	make-INF	IDEN.NPST	

'The money, they will earn, will be used to make the house.'

<div align="right">MBR.FP.004</div>

In example (20a), the non-past tense marker *-le* codes the non-past perfective event, which demonstrates the inadequacy of 'completed' rather than 'complete' as a characterization of the perfective. In (20b), the identificational copula *ale* also codes the event, which will be completed following the reference time.

b) Imperfective

Imperfective imposes "perspective" focus is away from termination and boundedness (Givón 2001a:288). Imperfective have no initial or terminal boundaries (unbounded). It codes the event which is not completed or in the process. The imperfective views an event as the process of unfolding or a repeated or habitual event (thus corresponding to the progressive/continuous aspect for events of short-term duration and to habitual aspect for longer terms).

Following Givón (2001a:345) within imperfective we elaborate progressive, durative, prospective and habitual. The Magar Dhut exhibits the difference between habitual, progressive, and durative aspects. They are discussed as follows:

i) Progressive

It is an aspect of a verb which expresses its ongoing or incomplete action or state in progress at a specific time. It codes the continuous event in the Magar Dhut. The

suffix *-mʌnʌ* is attached to the verb root to code the progressive aspect of the event having considerable duration. Following are the examples:

(21) a. *ŋʌu* *pʰʌsṭ* *iʌr* *ennaŋ* *kesmʌnʌ* *le*

       ŋa-u pʰʌsṭ iʌr ennaŋ kes-mʌnʌ le

       1SG-POSS first year now run-PROG EXIST.NPST

       'I am studying first year now.'

                                                BJ.LEFP.025

b. *iṭʌ* *kʌraŋtˢʌ* *lʌktˢʰe* *ḍamʌnʌ*

       iṭʌ kʌraŋ-tˢʌ lʌktˢʰe ḍa-mʌnʌ

       like this big-NMLZ aim keep-PROG

       ennaŋ *ŋʌi* *pʌrḍʰismʌnʌ* *le*

       ennaŋ ŋa-i pʌrḍʰis-mʌnʌ le

       now 1SG-ERG read-PROG EXIST.NPST

       'Keeping this great aim (in mind), I am studying now.'

                                                BJ.LEFP.027

In examples (21a-b), the progressive marker *-mʌnʌ* is used to focus the ongoing event in proposition.

In connected discourse, the progressive-imperfective aspect is typically used to describe the events as *simultaneous* vis-a-vis continuous event-clause. When the perfect nominalizer *-mʌ* is affixed with the stative verb, it functions as the sequential converb, which codes the continuous event in proposition. Consider the following examples:

(22) a. *babudᶻakoi* *tˢetˢes* *kʌmaiḍimʌ*

       babudᶻa-ko-i tˢetˢes kʌmai-ḍi-mʌ

       son-PL-EGG few earn-NTVZ-NMLZ

       ḍamʌ *le*

       ḍa-mʌ le

       put-NMLZ EXIST.NPST

       'The sons have saved some money from the earning.'

                                               MBR.FP.003

b. *ŋosni*   *babudᶻako*   *kan*   *sʌd̪ʰi*   *d̪ukʰʌ*

ŋos-ni   babudᶻa-ko   kan   sʌd̪ʰi   d̪ukʰʌ

look-IMP.HON   son-PL   we   always   sorrow

pamʌ   *muke*   *matˢʰana*

pa-mʌ   mu-ke   ma-tˢʰan-a

get-NMLZ   sit-INF   NEG-become-PST

'Look boys! We should not be always in difficulty.'

<div align="right">MBR.FP.009</div>

In examples (22a-b), the suffix *-mʌ* is attached with the verb root to code the event, which is in sequence or in progress.

ii) Durative

It expresses the duration of the aspect of verb. Past and non-past durative is morphologically coded by the suffix *-naŋ* in the Magar Dhut. When the suffix *-naŋ* is attached with accomplishment verb, the duration is brought into focus. Following are the examples:

(23) a. *rãgʰu*   *meno*   *sikar*   *pake*

rãgʰu   men-o   sikar   pa-ke

lion   REFL-POSS   hunt   search-INF

ɦwanaŋ   *silake*   *d̪uplesa*

ɦwa-naŋ   sila-ke   d̪up-le-sa

go-DUR   jackal   meet-NPST-MIR

'While the Lion was hunting a prey, he met a Jackal.'

<div align="right">MSGM.CJ.004</div>

b. *it̪ʌ*   *tˢʰannaŋ*   *ŋa*   *rʌ*

it̪ʌ   tˢʰan-naŋ   ŋa   rʌ

like this   become-DUR   1SG   also

ekd̪ʌmʌi   *kʰusi*   *le*

ekd̪ʌmʌi   kʰusi   le

mostly   happy   EXIST.NPST

'So, I am very happy.'

<div align="right">BJ.LEFP.031</div>

c.

rãgʰui	silake	ḍaŋnaŋ		mimʌṛaŋ	kʰjomʌ
rãgʰu-i	sila-ke	ḍaŋ-naŋ		mimʌṛaŋ	kʰjo-mʌ
lion-ERG	jackal-DAT	see-DUR		happy	become-NMLZ

sila	kʰerep	ṭaɦalesa
sila	kʰerep	ṭaɦi-le-sa
jackal	near	reach-EXIST-MIR

'Lion became happy when he saw the Jackal and reached near to the Jackal.'

MSGM.CJ.005

In examples (23a-c), the suffix *-naŋ* is attached with the accomplishment verb root and the duration of the event is brought into focus.

iii) Habitual

Habitual aspect is used to indicate the habitual action in the past and present time in the Magar Dhut. It doesn't refer to any particular event, therefore not about any particular event-time. (Givón 2001a:286) defines habitual aspect as "an event or state that either occurs always or repeatedly or whose event time is left specified." Consequently, it lacks one of the crucial features of tense. There are two types of habitual aspects in the Magar Dhut. They are discussed as follows:

Past habitual

In the Magar Dhut, the past habitual aspect is seen when the suffix *-ʌul* followed by the past tense marker *-a* is inflected with the verb root. Consider the following examples:

(24) a.

dᶻʌŋgʌlaŋ	ḍʰerʌi	kʰʌnḍʌu	dᶻʌnaorko
dᶻʌŋgʌl-aŋ	ḍʰerʌi	kʰʌnḍʌ-u	dᶻʌnaor-ko
forest-LOC	many	type-poss	animal-PL

muke	dᶻaṭʌul-a
mu-ke	dᶻaṭ-ʌul-a
sit-INF	do-HAB-PST

'Various kinds of animals used to live in the forest.'

MSGM.CJ.002

b. *laŋgʰʌu*   *miṭijaŋ*   *ḍʰerʌi*   *sʌllafiʌ*
    laŋgʰa-u   miṭiŋ-aŋ   ḍʰerʌi   sʌlḷa
    village-POSS   meeting-LOC   many   council

    rʌ   *sudᶻʰabko*   *dᶻʰurumʌula*
    rʌ   sudᶻʰab-ko   dᶻʰurum-ʌul-a
    and   suggestion-PL   gahter-HAB-PST

    'In the meeting of the village many suggestions (from villagers) would be collected.'

c. *ŋa*   *bakʰra*   *artˢʰʌula*   *pʌila*   *pʌila*
    ŋa   bakʰra   artˢʰ-ʌul-a   pʌila   pʌila
    1SG   goat   1SG-HAB-PST   first   first

    'I used to graze the goat.'

In examples (24a-c), the suffix *-ʌul* followed by the past tense marker *-a* is attached to the verb root to code the event happens usually in the past time or the event assumed to be happened in the past.

Non-past habitual

According to Grunow-Hasta (2008:226), non-past habitual expresses attributes or activities that are characteristic. Non-past habitual is one of the interpretations of the simple present tense. In the Magar Dhut, the verb stem is simply followed by the non-past tense marker *–le* codes the habitual event in the present time. Following are the examples:

(25) a. *fiose*   *sendʰʌnʌi*   *iskul*   *anle*
         fiose   sendʰʌnʌi   iskul   an-le
         3SG   always   school   go-NPST

         'He always goes to school.'

b. *ŋa*   *saḍʰʌi*   *bʰʌisi*   *artˢʰake*   *anle*
    ŋa   sʌnḍʌnʌi   bakʰra-PL   artˢʰʌ-ke   an-le
    1SG   always   buffalo   graze-INF   go-NPST

    'I always go to graze the buffalo.'

In (25a-b), the non-past tense marker *-le* is attached to the activity-process verb and codes the present habitual event in the proposition.

iv) Prospective

Theprospective aspect is a grammatical aspect describing an event that occurs subsequent to a given reference time. If languages were completely symmetrical, one might equally well expect to find prospective forms, where a state is related to some subsequent situation for instance where someone is in state of being about to do something (Comrie 1976:64). In the Magar Dhut, prospective is morphologically coded by the nominalizer *-t^sʌ,* when it is preceded by the non-past tense marker *-le.* Consider the following examples:

(26) a. *kʌilei   rʌ   mʌn   mabijakt^sʌle*

   kʌilei rʌ mʌn ma-bijak-t^sʌ-le

   never also heart NEG-break-NMLZ-NPST

   boi mʌikuŋ

   boi mʌi-ko-uŋ

   father mother-PL-POSS

   'I will never hurt my parents.'

         BJ.LEFP.023

 b. *p^hʌkuŋ   ḍesaŋ   ɦoʈʌ   mat^{sh}ant^sʌle*

  p^hʌkuŋ ḍes-aŋ ɦoʈʌ ma-t^{sh}an-t^sʌ-le

  others country-LOC like that NEG-become-NMLZ-NPST

  'It will not be possible in others country.'

         MSGM.PE.016

In examples (26a-b), the nominalizer *-t^sʌ* codes the prospective event when it is followed by the non-past tense marker *-le* to describe the present state related to future event.

4.2 Summary

In this chapter, we analyzed and disscussed aspectual system in the Magar Dhut. We looked at the two major types of aspect of the verbs: Inherent and grammatical. Interms of inherent aspectuality, the verbs in the lexicon of the Magar Dhut are

divided into four types: compact, accomplishment, activity and stative verbs within perfectivity scale. Likewise, grammatical aspect is analyzed on the basis of perfectivity: perfective and imperfective. Perfective includes perfect, past perfective and non-past perfective. Perfect is morphologically marked by the nominalizers *-mʌ* and *-tˢʌ* depending on the context. Past perfective is markerd by the suffix *-a.* In connected discourse, the past-perfective is used to code the temporally sequential event with the suffix *-nikʰiŋ*. Non-past perfective is marked by the suffix *-le* and identificational copula *ale* to show the non-past event with future reference. Within imperfective there are progressive, durative, habitual and prospective. Progressive is morphologically coded by the suffix *-mʌnʌ*. But, in connected discourse, the perfective nominalizer *-mʌ* also codes the continuous event. Likewise, durative aspect is coded by the suffix *-naŋ*. There are two types of habitual aspect: past and non-past. Past habitual is coded by *-ʌul* followed by past tense marker *-a* and non-past tense marker *-le* shows the present habitual event. The prospective is coded by the nominalizer *-tˢʌ* when it is followed by the non-past tense marker *-le.*

CHAPTER 5

MOOD AND MODALITY

5.0 Outline

This chapter deals with mood and modality system of the Magar Dhut. It consists of three sections. Section 5.1 discusses the mood in the Magar Dhut. Section 5.2 deals with modality in the language. Section 5.3 summarizes the findings of the chapter.

5.1 Mood

Mood is an inherent verbal category. Its function is to describe an event in terms of whether it is necessary, possible, permissible, desirable and the like. According to Palmer (1986: 18) as referred to in Grunow-Hasta (2008:238), mood refers to the distinction between realis vs irrealis (otherwise called 'factive vs non-factive' or 'indicative vs subjunctive'). Modality, on the other hand, is concerned with the "necessity or possibility of acts performed by morally resposible agent. According to Grunow-Hasta (2008: 238), Magar semantically and formally separates mood from modality. In Magar, 'mood' that is, the distinction between realis and irrealis is encoded in the verb morphology. Basically six types of mood are found in the Magar Dhut. They are discussed as follows:

5.1.1 Indicative mood

The indicative mood asserts the truth value of proposition. A verb inflects for tense and aspects in normal SOV order of a clause, which may indicate the truth value of the proposition. There are two types of indicative mood in the Magar Dhut: non-past and past indicative. A verb inflects for past tense asserts the truth value of the proposition in the past. In the same way, a verb inflects for non-past tense asserts the truth value of the proposition in the present time. Consider the fillowing examples:

(27)　a.　*kanko tˢaĩ paɦaɖaŋ lja*

　　　　kan-ko　　tˢaĩ　　paɦaɖʌ-aŋ　　le-a

　　　　we-PL　　GF　　hill-LOC　　　EXIST-PST

　　　　'We were in the hill.'

　　　　　　　　　　　　　　　　　　MBR.LE.001

b. *biɦa*   *dᶻaʈnikʰiŋ*   *ɦoʈʌi*

biɦa   dᶻaʈ-nikʰiŋ   ɦʌʈʌi

marriage   do-AFTER   after

pʰeri   *babudᶻako*   *pʰuna*

pʰeri   babudᶻa-ko   pʰun-a

again   boy-PL   birth-PST

'After gettting marriage, we gave birth to the sons.'

MBR.LE.004

c. *bakɾako*   *le*

bakɾa-ko   le

goat-PL   EXIST.NPST

'Goats are (here).'

MBR.LE.028

d. *ʌni*   *ŋʌi*   *rʌ*   *boiʈuŋ*   *ŋile*

ʌni   ŋa-i   rʌ   boi-ʈuŋ   ŋi-le

then   1SG-ERG   also   father-COM   borrow-NPST

'Then I will also borrow with (my) father.'

BJDR.CONV.012

In examples (26a-b), the verb root *pʰun* and copula *le* with the past tense marker *-a* codes the truth value of proposition in the past. In (26c), the speaker declares that the goats are here at the home or near to the speaker. Similarly, in example (26d), the speaker declares that he will borrow money from his father. So, in examples (26c-d) the non-past tense marker *-le* codes the fact of proposition in the present time.

5.1.2 Imperative mood

The imperative form of the verb is used to express the direct command and request to the second person in the Magar Dhut. There are two ways of encoding the imperative mood: honorific and non- honorific. Both are equally common in discourse. The non-honorific imperative has transitive-intransitive distinction. The transitive non-honorific imperative is marked by the suffix *-o* and intransitive non-honorific imperative is marked by *-nʌ*. Following are the examples:

(28) a. *ḍipa ilaŋ seo ṭʌ*

dipa ilaŋ se-o ṭʌ

dipa here listen-IMP.NHON EMPH

'Dipa, listen here!'

BJDR.CONV.001

b. *mamake pʰon dʐaṭo ɦʌi*

mama-ke pʰon dʐaṭ-o ɦʌi

mother's brother-DAT Phone do-IMP.NHON REQ

'(You) make a call to uncle!'

BJDR.CONV.029

c. *rʌ silʌi ḍelesa lʌ ɦwanə*

rʌ sila-i ḍe-le-sa lʌ ɦwa-nə

and jackal-ERG say-NPST-MIR ASRT walk-NHON.IMP

'And, the Jackal told to move ahead!'

MSGM.CJ.012

d. *sita ilak raɦinʌ*

sita ilak raɦi-nʌ

sita here come-IMP.NHON

'Sita, come here!'

In examples (28a-b), the suffix *-o* is attached to the transitive verb root to code the non-honorific command or request to the second person. Likewise, in (28c-d), the intransitive verbs *ɦwa* and *raɦ* are marked by the suffix *-nʌ* to code the imperative mood of the speaker.

Likewise, the suffix *-ni* is used to code the honorific imperative as in (29).

(29) a. *nakoi bitˢar dʐaṭni nʌ*

nako-i bitˢar dʐaṭ-ni nʌ

2SG.HON-ERG think do-IMP.HON EMPH

'Please, think yourself.'

BJDR.CONV.007

b. *kanke   ḍukʰʌ   mapaɦakni*
    kan-ke   ḍukʰʌ   ma-paɦ-ak-ni
    we-DAT   sorrow   NEG-search-CAUS-IMP.HON
    'Please, don't put us in trouble.'

<div align="right">MBR.FP.010</div>

In examples (29a-b), the verb roots are marked by the suffix *-ni*, which is used to show the honorific command or request to the second person.

There is a particle *hʌi* functioning as special request like in Nepali. Consider the following examples:

(30) a. *ilak   alak   dᶻaṭnaŋ   patˢ lakʰ   dᶻʌ*
          ilak   alak   dᶻaṭ-naŋ   patˢ lakʰ   dᶻʌ
          here   there   do-DUR   five million EMPH
          kʌmṭijaŋ   tˢaiḍisle   ŋoso   ɦʌi
          kʌmṭi-aŋ   tˢai-ḍis-le   ŋos-o   ɦʌi
          low-LOC   need-NTVZ-NPST look-IMP.NHON   REQ
          'Be aware! We need at least five *Lakh*.'

<div align="right">BJDR.CONV.033</div>

b. *ʌni   ne   rʌ   ilak   imlak   ṭeo   ɦʌi*
    ʌni   naŋ-e   rʌ   ilak   im-lak   ṭe-o   ɦʌi
    then   2SG.NHON-ERG   also here   house-ALL say-IMP.NHON   REQ
    'Then, you also tell to the home here!'

<div align="right">BJDR.CONV.035</div>

In the examples (30a-b), the particle *hʌi* is used to code the special request to the second person.

5.1.3 Interrogative mood

Interrogative is the sentence type or verb form typically used in asking a question to the second person. The declarative sentences are changed into interrogatives by means of question words or with rising intonation in the verb. Basic statements are changed into yes/no question with rising intonation, question word and particle, which expresses the interrogative mood of the speaker in the Magar Dhut. Consider the following examples:

(31) *mamakuŋ*   *nʌmmʌr*   *le*   *ki*   *male*

mama-ko-uŋ   nʌmmʌr   le   ki   ma-le

mother's brother-PL-POSS   number   EXIST.NPST   or   NEG-NPST

'Do you have uncle's number or not?'

<div align="right">BJDR.CONV.027</div>

Example (31) clarifies that the alternative coordinator *ki* with the rising intonation changes the declarative sentence into interrogative to express the interrogative mood of the speaker. It is yes/no type of question, which expects the answer as yes or no only.

Interrogative mood of the speaker is also expressed through the question words, like: *su 'who',hi 'what', kuṭʌ 'how',* etc. with rising intonation. Sometimes, emphatic particles do occurs with rising intonation. Following are the examples:

(32) a.   *ŋa*   *maɦaleḍjaŋ*   *su*   *ale*   *ṭʌ*

         ŋa   ma-ale-ḍeɦaŋ   su   ale   ṭʌ

         1SG   NEG-IDEN.NPST-SBJV   who   IDEN.NPST   EMPH

         'If I am not (the king of this forest) then who is?'

<div align="right">MSGM.CJ.011</div>

  b.   *biḍes*   *nuŋnikʰiŋ*   *rʌ*   *ɦi*   *dᶻaṭke*   *rʌ*

         biḍes   nuŋ-nikʰiŋ   rʌ   ɦi   dᶻaṭ-ke   rʌ

         foreign country   go-AFTER   also   what   do-INF   and

         'What to do after going to the foreign country also?'

<div align="right">BJ.LEFP.039</div>

  c.   *tˢʰanne*   *dᶻʌmmʌi*   *kuṭʌ*   *dᶻaṭke*

         tˢʰan-ne   dᶻʌmmʌi   kuṭʌ   dᶻaṭ-ke

         become-NPST   all   how   do-INF

         pʌrisa   *ṭʌ*

         pʌr-ḍis-a   ṭʌ

         fall-NTVZ-PST   EMPH

         'Ok, (then) how to do these all?'

<div align="right">BJDR.CONV.024</div>

In examples (32a-c), the question words; *su*, *ɦi* and *kuṭʌ* respectively with rising intonation are used to express the imperative mood of the speaker. This type of questions are open type of question , i.e. the question that inquires other answer rather than mere yes or no.

5.1.4 Optative mood

The optative expresses the speaker's hope and desire for the fulfillment of the situation (Grunow-Hasta 2008:184). The main function of the optative mood is to show the speakers' wish for something to do or something to have. The optative mood is marked by the circumfix *oṭe-…..-os* in the Magar Dhut. Following are the examples:

(33) a.

ŋake	*dᶻʌmmʌi*	*laŋʰali*	*lʌpʰakoke*	*laŋʰaŋ*
ŋa-ke	dᶻʌmmʌi	laŋʰali	lʌpʰa-ko-ke	laŋʰa-aŋ
1SG-DAT	all	villager	friend-PL-DAT	village-LOC

dᶻʌ	*mumʌ*	*laŋʰʌu*	*bikas*	*oṭedᶻaṭos*
dᶻʌ	mu-mʌ	laŋʰa-u	bikas	oṭe-dᶻaṭ-os
EMPH	sit-NMLZ	village-POSS	development	OPT-do-OPT

lʌkʰʌ	*sele*
lʌkʰʌ	se-le
like	fell-NPST

'I wish all my village friends stay and develop our own village.'

MSGM.VISN.020

b.

maɦartˢʌ	*dᶻʌdᶻa*	*midᶻake*	*seɦimʌ*	*pʌrḍʰismʌ*
maɦartˢʌ	dᶻʌdᶻa	midᶻa-ke	seɦimʌ	pʌrḍʰis-mʌ
small	son	child-DAT	good	study-NMLZ

seɦitˢʌ	*bʰʌrmi*	*kʌrʌŋtˢʌ*	*bʰʌrmi*	*oṭetˢʰanos*
seɦitˢʌ	bʰʌrmi	kʌrʌŋtˢʌ	bʰʌrmi	oṭe-tˢʰan-os
good	man	big	man	OPT-become-OPT

lʌkʰʌ	*sele*
lʌkʰʌ	se-le
like	feel-NPST

'I wish that the small children study well and become good and great person.'

MSGM.VISN.021

In examples (33a-b), the speaker expresses his/her wish to the second or third person for something to do and something to be in the future.

5.1.5 Subjunctive mood

Subjunctive form of verbs are typically used to express various states of unreality such as wish, emotion, possibility, judgment, opinion, necessity, or action that has not yet occurred. The function of the subjunctive mood is to code the proposition which the speaker doesn't assert to be true. There are two types of subjunctive mood in Magar: conditional and counterfactual. They are discussed as follows:

a) Conditional

In the Magar Dhut, the conditional clause consists of 'if clause' (which is the subordinate clause) and 'then clause' (which is main clause). The conditional mood is morphologically marked by the suffix -ɖeɦaŋ in this language. Consider the following examples:

(34) a. *nakoi   t�ho   dᶻjaɖjaŋ   ɦiwake   ɦjokle*

      nako-i   tˢʰo   dᶻja-ɖeɦaŋ ɦiwa-ke ɦjok-le

      2SG.HON-ERG rice eat-SBJV   walk-INF able-NPST

      'If you take rice then you can walk.'

                                                    TBC.DSCS.013

    b. *naɦkoi   kʌmaiɖimʌ   jaɦdjaŋ*

      naɦ-ko-i   kʌmai-ɖi-mʌ   jaɦ-ɖeɦaŋ

      2SG.HON-PL-ERG earn-NTVZ-NMLZ give-SBJV

      ŋʌi   dᶻjake   ale

      ŋa-i   dᶻja-ke   ale

      1SG-ERG   eat-INF   IDEN.NPST

      'If you give (me) from earning (money), then I will eat.'

                                                   MBR.FP.014

In examples (34a-b), the suffix -ɖeɦaŋ is attached with the verb root to show the conditional mood of the speaker.

b) Counterfactual

The counterfactual clause consists of 'if clause' and 'then clause' in the Magar Dhut. The verb in susubordinate clause is coded by the suffix *-pjak* to show the counterfactual mood of the speaker as in (35).

(35) a.

iḍik	*ŋa*	*laŋgʰʌu*	*migur*	*bʰurmi*
iḍik	ŋa	laŋga-u	migur	bʰurmi
SBJV	1SG	village-POSS	main leader	man

lepjak	*ɦose*	*ṇunlak*	*pʌristˢʌ*	*dᶻʌdᶻakoke*
le-pjak	ɦose	ṇun-lak	pʌris-tˢʌ	dᶻʌdᶻa-ko-ke
be-SBJV	that	back-ALL	fall-NMLZ	child-PL-DAT

rikke	*pʌrdʰiske*	*seɦitˢʌ*	*bebʌsṭa*	*dᶻatke*
rik-ke	pʌrdʰis-ke	seɦi-tˢʌ	bebʌṭa	dᶻaṭ-ke
write-INF	read-INF	good-NMLZ	manage	do-INF

prʌjas	*dᶻatʌula*
prʌjas	dᶻat-ʌul-a
try	do-HAB-PST

'If I were the leader of the village, I would try to manage a good environment to read and write for the children, who are backward in study.'

MSGM.VISN.011

Example (35a) clarifies that the suffix *-pjak* codes the counterfactual event, which shows the hypothetical mood of the speaker.

5.1.6 Hortative mood

According to Bybee, Perkins and Pagliuca (1994:321), as referred to in Dhakal (2012:72), notes that the hortative mood is primarily used to 'encourage or encite someone to action'. The hortative mood is coded by the suffix *-iŋ* in the Magar Dhut. Following are the examples:

(36) a.

iṭʌ	*dᶻaṭiŋ*	*nʌ*	*ḍipa*	*ɦʌi*
iṭʌ	dᶻaṭ-iŋ	nʌ	ḍipa	ɦʌi
like this	do-HORT	EMPH	dipa	IMP

'Let's do it, Dipa.'

BJDR.CONV.008

b. *lʌ   pʌila   iṭʌ   dᶻaṭiŋ   nʌ*
    lʌ   pʌila   iṭʌ   dᶻaṭ-iŋ   nʌ
    ASRT   first   like this do-HORT   EMPH
    'Let's do this first.'

In examples (36a-b), the suffix *-iŋ* attached with the verb root to excite someone to action.

5.2 Modality

This section deals with modality system in the Magar Dhut. Modality codes the speaker's judgment concerning the proposition information indicated by the special grammatical marking. According to Givón (2001a:300), the main categories of modality can be further elaborated into two subcategories: epistemic and evaluative (deontic). They are discussed as follows:

5.2.1 Epistemic modality

The main function of the epistemic modality is to indicate the degree of commitment of the speaker to the truth or future truth of the proposition. Epistemic modality is a modality that implies how much certainty or evidence a speaker has for the proposition expressed by his or her utterance. Within epistemic modality we discuss probability, certainty, negation and mirativity.

a) Probability

The main function of this modality is to code the probable event. Probability in the Magar Dhut is coded by the lexical item *aule* 'may be'. Consider the following examples:

(37) a.

ɦoske	*lagi*	*ʌbʌ*	*kuʈʌ*	*bʌdᶻeʈ*
ɦose-ke	lagi	ʌbʌ	kuʈʌ	bʌdᶻeʈ
3SG-DAT	for	after	how	budget

dᶻoḍḍike	*aule*
dᶻoḍ-ḍi-ke	aule
add-NTVZ-INF	be.PROB

'How could (we) collect money for that?'

BJDR.CONV.005

b.

ɦirʌi	*tˢʰo*	*dᶻjamʌnʌ*	*aule*
ɦira-i	tˢʰo	dᶻja-mʌnʌ	aule
hira-ERG	rice	eat-PROG	be.PROB

'Probably, Hira is eating rice.'

TBC.DSCS.009

In (37a-b), the lexical item *aule* is used to show the probable event, which may happen in following the reference time.

b) Certainty

Certainty refers to the speaker's attitude or judgment to the situation that the proposition is true. In the Magar Dhut, an adverb *pʌkkʌi'* 'certainly' codes the speaker's attitude to the situation, that the proposition is true. Following are the examples:

(38) a.

tˢʰiniŋ	*pʌkkʌi*	*nʌmʌs*	*raɦle*
tˢʰiniŋ	pʌkkʌi	nʌmʌs	raɦ-le
today	CERT	water	come-NPST

'Certainly, it will rain today.'

TBC.DSCS.010

b.

kalja	*piɦin*	*pʌkkʌi*	*imaŋ*	*uŋle*
kalja	piɦin	pʌkkʌi	im-aŋ	uŋ-le
kalja	piɦin	CERT	house-LOC	arrive-NPST

'Certainly, Kale will come home tomorrow.'

TBC.DSCS.011

In examples (38a-b), the speaker used the adverb *pʌkkʌi* to code the event, which will surely happen in following the reference time.

c) Mirativity

DeLancey (1997:33) noted that as referred to in (Watters 2002:288), the main function of this modality is to code the information that the speaker thinks it is new or surprising to him/her, is not yet integrated into his/her overall knowledge structure. According to Watters (2002:300), the mirative is connected with newly discovered information; information not yet integrated into the speaker's store of knowledge. It makes no claims about the source of information, but only about its newness and the speaker's apprehension of it. In the Magar Dhut, the mirativity is morphologically coded by the suffix -*sa.* Following are the examples:

(39)   a.   *tˢek*   *ʌgʰer*   *ʈafitˢʌ*   *pʌnʈa*
              tˢek   ʌgʰer   ʈafi-tˢʌ   pʌnʈa
              slightly   forward   reach-NMLZ   after
              kaʈ   *inar*   *ljolesa*
              kaʈ   inar   ljo-le-sa
              one   well   remain-NPST-MIR
              'After moving little ahead, there was a well.'
                                  MSGM.CJ.014

     b.   *silʌi*   *kaʈ*   *dᶻukti*   *dᶻaʈlesa*
              sila-i   kaʈ   dᶻukti   dᶻaʈ-le-sa
              jackal-ERG   one   idea   do-NPST-MIR
              'Jackal made a trick.'
                                  MSGM.CJ.015

     c.   *inaraŋ*   *ŋosnaŋ*   *meno*   *tˢʰajã*
              inar-aŋ   ŋos-naŋ   men-o   tˢʰajã
              well-LOC   look-DUR   REFL-POSS   reflexion
              ḍaŋlesa
              ḍaŋ-le-sa
              see-NPST-MIR
              'When he looked in the well, he saw his own image.'
                                  MSGM.CJ.020

Examples (39a-c) clarify that the suffix -*sa* codes the information completely new to the speaker, regardless of whether the information source is first or second hand.

d) Negation

Negation is marked by the prefix *ma-* in the Magar Dhut. It is derived from Proto-Tibeto-Burman prefix *ᵐma-*. Following are the examples:

(40) a. *kusʌi*   *lʌpʰakoi*   *dᶻimke*   *maɦjoka*

       kusʌi   lʌpʰa-ko-i   dᶻim-ke   ma-ɦjok-a

       any   friend-PL-ERG   catch-INF   NEG-able-PST

       'No friends could catch me.'

                                      TBC.ME.013

    b. *ṭʌrʌ*   *ŋʌu*   *ɦontˢʌ*   *tˢʌlʌn*

       ṭʌrʌ   ŋa-u   ɦontˢʌ   tˢʌlʌn

       but   1SG-POSS   like that   tradition

       kʌilei   *rʌ*   *matˢʰanne*

       kʌilei   rʌ   ma-tˢʰan-ne

       never   also   NEG-become-NPST

       'But, I don't like this type of trend.'

                                        BJ.LEFP.037

    c. *ʌbʌ*   *gʰojomʌ*   *dᶻake*   *maɦjokle*

       ʌbʌ   gʰojo-mʌ   dᶻa-ke   ma-ɦjok-le

       now   plough-NMLZ   eat-INF   NEG-able-NPST

       'I can't survive ploughing the (field) now (onward).'

                                      MBR.FP.013

In examples (40a-c), the prefix *ma-* codes the negative expression of the speaker towards the situation.

5.2.2 Evaluative modality

Evaluative modality describes the internal or external ablity of the willful agent with respect to the completion of the predicate situation (Regmi 2012:91). There are three types of evaluative modalities in the Magar Dhut. It includes desirability, obligation and ability. They are expressed through lexical items.

a) Ability

Ability refers to the situation in which the agent has mental or physical ability to complete the action expressed in the proposition. The grammaticalized verb form *hjok* 'able' is combined with the tense or aspect marker to code the ability in the Magar Dhut as in (41).

(41) a.

pʌkkʌi	*rʌ*	*mefiʌkuŋ*	*ʌbibʰabʌk*
pʌkkʌi	rʌ	mefiʌ-ko-uŋ	ʌbibʰabʌk
CERT	also	3SG-PL-POSS	guardian
mefiʌkuŋ	*dᶻʌdᶻa*	*midᶻakuŋ*	*sʌmʌsja*
mefiʌ-ko-uŋ	dᶻʌdᶻa	midᶻa-ko-uŋ	sʌmʌsja
3SG.REFL-PL-POSS	son	child-PL-POSS	problem
budᶻʰɖiske	*hjokʌula*		
budᶻʰ-ɖis-ke	hjok-ʌul-a		
understand-NTVZ-INF	able-HAB-PST		

'The guardians could certainly understand the problem of their children.'

MSGM.VISN.014

b.

fiosʌi	*holaŋ*	*nuŋke*	*hjokle*
fiose-i	fiolaŋ	nuŋ-ke	hjok-le
3SG-ERG	there	go-INF	able-NPST

'He can go there.'

TBC.DSCS.014

c.

ilaŋ	*nʌ*	*kei*	*dᶻaʈke*	*hjokle*
ilaŋ	nʌ	kei	dᶻaʈ-ke	hjok-le
here	EMPH	some	do-INF	able-NPST

'We can do something here.'

BJ.LEFP.040

In examples (41a-c), the grammaticalized form of the verb root *hjok* is combined with the tense or aspect marker to express the ability of the agent.

b) Obligation

Obligation indicates that the agent is compelled to perform the action of the verb. The grammaticalized form of the verb *pʌr* 'fall' shows the obligation in the Magar Dhut. There are two types of obligation: strong and weak. In strong obligation the agent of the verb is bound to complete the action of the main verb. Strong obligation is indicated by the grammatical form of the verb root *pʌr* with the emphatic marker *nʌ*. Following are the examples:

(42) a. *ʌni   tˢaĩ   ɦjokke   nʌ   pʌrisle*

        ʌni   tˢaĩ   ɦjok-ke   nʌ   pʌr-ḍis-le

        then   GF   can-INF   EMPH   fall-NTVZ-NPST

        'Then, you must (do it).'

                                MBR.FP.008

     b. *meɦʌnʌṭ   dᶻaṭmʌ   dᶻinḍʌgijaŋ   kaṭ   ṭʰok*

        meɦʌnʌṭ   dᶻaṭ-mʌ   dᶻinḍʌgi-aŋ   kaṭ   ṭʰok

        labour   do-NMLZ   life-LOC   one   thing

        tˢasiaĩ   dᶻaṭke   nʌ   pʌrisle

        tˢaĩ   dᶻaṭ-ke   nʌ   pʌr-ḍis-le

        EMPH   do-INF   EMPH   fall-NTVZ-NPST

        'Struggling in life, I must do something.'

                                BJ.LEFP.015

Examples (42a-b) clearify that the verb root *pʌr* preceded by the emphatic marker *nʌ* shows the strong obligation toward the agent.

Likewise, in weak obligation the agent is advocated to complete the action. It is indicated by the lexical item *pʌr,* which is not preceded by the emphatic marker. Examples are given in (43).

(43) a.

sʌmadʑaŋ	*dʑʌ*	*mumʌ*	*laŋgʰʌu*
sʌmadʑ-aŋ	dʑʌ	mu-mʌ	laŋgʰa-ʌu
society-LOC	EMPH	sit-NMLZ	village-POSS

bikas	*dʑaʈke*	*pʌrisle*
bikas	dʑaʈ-ke	pʌr-ɖis-le
develop	do-INF	fall-NTVZ-NPST

'(We) have to develop the society, staying in the village.'

BJ.LEFP.041

b.

imaŋ	*mumʌ*	*meno*	*ɖeske*	*kʰaʈir*
im-aŋ	mu-mʌ	men-o	ɖes-ke	kʰaʈir
house-LOC	sit-NMLZ	REFL-POSS	country-DAT	for

kaʈ	*kaʈ*	*kʌɖʌm*	*soʈke*	*pʌrisle*
kaʈ	kaʈ	kʌɖʌm	soʈ-ke	pʌr-ɖis-le
one	one	step	raise-INF	fall-NTVZ-NPST

'We should take atleast a single step for our country, staying at the native place.

MSGM.PE.014

c.

mamake	*pʰon*	*dʑaʈke*	*pʌrisa*	*kattˢoʈi*
mama-ke	pʰon	dʑaʈ-ke	pʌr-ɖis-a	kaʈ-tˢoʈi
mother's brother-DAT	phone	do-INF	fall-NTVZ-PST	one-time

'(We) have to call to uncle once.'

BJDR.CONV.026

Examples (43a-c) clearify that the grammaticalized form of the verb root *pʌr* codes the action which is to be completed by the speaker.

c) Desirability

In the Magar Dhut, the stative verb *dʑak* 'like' combined with tense or aspect marker codes the desire of the speaker in proposition. Consider the following examples:

(44) a.

ŋake	*im*	*kʰaske*	*dʑakmʌ*	*le*
ŋa-ke	im	kʰas-ke	dʑak-mʌ	le
1SG-DAT	house	make-INF	like-NMLZ	EXIST.NPST

'I want to make a house.'

MBR.FP.001

b. *ŋake*   *tˢʰo*   *dᶻjake*   *dᶻakmʌ*   *le*
    ŋa-ke   tˢʰo   dᶻja-ke   dᶻak-mʌ   le
    1SG-DAT   rice   eat-INF   like-NMLZ   EXIST.NPST
    'I want to eat rice.'

                                                    TBC.DSCS.012

c. *ɦoʈʌi*   *pʌisa*   *dᶻʌmma*   *dᶻaʈnikʰiŋ*
    ɦʌʈʌi   pʌisa   dᶻʌmma   dᶻaʈ-nikʰiŋ
    after that   money   collect   do-AFTER

    ɦjokɦʌtjaŋ   *babudᶻakoke*   *bʌiruŋ*   *beɖeslak*
    ɦjok-deɦaŋ   babudᶻa-ko-ke   bʌiruŋ   beɖes-lak
    able-SBJV   boy-PL-DAT   outside   foreign-ALL

    binke   *dᶻaktˢʌ*   *ale*
    bin-ke   dᶻak-tˢʌ   ale
    send-INF   like-NMLZ   IDEN.NPST
    'After collecting the money, I want to send (my) sons to abroad.'

                                                    MBR.FP.006

d. *pʌʈʈʌ*   *lʌpʰakoke*   *pʌʈʈʌ*   *laŋɡʰalikoke*
    pʌʈʈʌ   lʌpʰa-ko-ke   pʌʈʈʌ   laŋɡʰali-ko-ke
    all   friend-PL-DAT   all   villager-PL-DAT

    ŋʌi   *ise*   *ɖeke*   *dᶻakle*
    ŋa-i   ise   ɖe-ke   dᶻak-le
    1SG-ERG   this   say-INF   like-NPST
    'I want to say this to all my fellow-villagers.'

                                                    MSGM.PE.017

In examples (44a-d), the stative verb *dᶻak* combined with tense or aspect marker codes the desire of the speaker to do something.

5.3 Summary

In this chapter, we described the mood and modality system of the Magar Dhut. Mood and modality are either morphologically marked or they are realized through the grammaticalized form of the verb in proposition. There are six types of mood: indicative, imperative, interrogative, optative, subjunctive and hortative. The past and non-past tense markers code the past and non-past indicative respectively in

proposition. Basically, two types of imperative mood are found in the language: honorific, non-honorific. Honorific imperative is coded by the suffix *-ni*. Non-honorific imperative has transitive-intransitive distinction. Transitive imperative is marked by the suffix *-o* and intransitive imperative is coded by *-nʌ*. The particle *ɦʌi* also shows the special request (imperative) in the Magar Dhut. Interrogative mood is coded by question word with rising intonation in the declarative sentences. Sometimes, the alternanative coordinator *ki* with rising intonation also shows the interrogative mood of the speaker. Likewise, optative mood is coded by the circumfix: *-oṯe….-os* in the same lexical verb. Hortative mood is morphologically marked by the suffix *-iŋ*. We analyzed modality system on the basis of two major distinctions: epistemic and evaluative. Epistemic modality is further categorized into probability, certainty mirativity and negation. Probability is coded by the lexical item *aule*. Certainty is coded by a lexical item *pʌkkʌi*. The suffix *-sa* is used to code the mirative event. In the same way, negation is morphologically coded by the prefix *ma-*. Evaluative (deontic) modality is further categorized into desirability, obligation and ability. The grammaticalized verb form *ɦjok* is combined with the tense or aspect marker to code the ability in the Magar Dhut. There are two types of obligation in the Magar Dhut: strong and weak obligation. The grammaticalized form of the verb *pʌr* preceded by the emphatic particle *nʌ* shows the strong obligation in the proposition. Weak obligation is simply indicated by the grammaticalized verb form *pʌr*. The stative verb form *dᶻak* combined with tesne or aspect marker codes the speaker's desire.

CHAPTER 6

SUMMARY AND CONCLUSION

This study attempted to analyze the system of tense, aspect and modality (TAM) in the Magar Dhut, as spoken in Nawalparasi district, from formal and functional perspectives. Magar is one of the Tibeto-Burman languages mostly spoken in the western part of central Nepal. It belongs to the Sino-Tibetan family, Tibeto-Burman, Western Tibeto-Burman, Himalayan, Central Himalayan, Kham-Magar, and Magar. The study has revealed a number of typologically interesting facts in the domains of tense, aspect, mood and modality in the Magar Dhut.

Functionally, there are two types of tense in the Magar Dhut: past and non-past. Past tense is coded by the suffix -*a*. Non-past tense is coded by the homophonous forms of the existential copula *le* and identificational copula *ale.* The form *le* also gets attached with the verb root to code the non-past event. Both present and future events are coded by the same non-past tense marker.

There are two major types of aspects of a verb: inherent and grammatical. Interms of inherent aspectuality, Magar Dhut verbs are divided into four types: compact, accomplishment, activity and stative verbs. Grammatical aspect is analyzed on the basis of perfective and imperfective distinction. Perfective exhibits perfect, past perfective and present perfective. Perfect is morphologically coded differently by the nominalizers -*mʌ* and -*tˢʌ* depending on the context. Past perfective is markerd by the suffix -*a*. In a connected discourse, the bounded perfective aspect is used to code the temporally sequential event with the suffix -*nikʰiŋ*. Likewise, non-past perfective is coded by the suffix -*le* and identificational copula *ale*. Within imperfective, there are progressive, durative, habitual and prospective. Progressive is morphologically coded by the suffix -*mʌnʌ*. In connected discourse, the perfective nominalizer -*mʌ* also codes the continuous event or action in proposition. Likewise, durative aspect is coded by the suffix -*naŋ*. There are two types of habitual aspect: past and non-past. Past habitual is coded by -*ʌul,* which is always followed by the past tense marker -*a*. The non-past habitual is coded by the suffix -*le.* Prospective is morphologically marked by the nominalizer -*tˢʌ*.

There are six types of mood in the Magar Dhut: indicative, imperative, interrogative, optative, subjunctive and hortative. The past and non-past tense markers show the past and non-past indicative respectively in proposition. Basically, two types of imperative moods are found in the Magar Dhut: honorific, non-honorific. Honorific imperative is coded by the suffix *-ni*. Non-honorific imperative has transitive-intransitive distinction. Transitive non-honorific imperative is marked by the suffix *-o* and intransitive non- honorific imperative is marked by *-nʌ*. The particle *ɦʌi* also shows the special request in Magar. Interrogative mood is indicated by the question words like *su*, *hi*, *kuʈʌ*, etc with the rising intonation in the declarative sentences. The alternative coordinator *ki* with the rising intonation also shows the interrogative mood of the speaker. Likewise, optative mood is coded by the circumfix: *oʈe-* and *-os*. We have analyzed modality system on the basis of two major distinctions: epistemic and evaluative. Epistemic modality is further categorized into probability, certainty, negation and mirativity. Probability is marked by the lexical item *aule*. Certainty is coded by the adverb *pʌkkʌi*. In the same way, negation is morphologically coded by the prefix *ma-*. Mirativity is morphologically coded by the suffix *-sa*. Evaluative (deontic) modality is further categorized into desirability, obligation and ability. The grammaticalized form of the verb *ɦjok* is combined to the tense or aspect marker to code the ability in the Magar Dhut. There are two types of obligation in the Magar Dhut: strong and weak. The grammaticalized form of the verb *pʌr* preceded by the emphatic particle *nʌ* shows the strong obligation and the grammaticalized verb form *pʌr*, which is not preceded by the emphatic particle, shows weak obligation. The stative verb *dᶻak* shows the speaker's desire.

Tense, aspect, mood and modality markers are summarized in Table 6.1.

Table 6.1: Form and function of the tense, aspect, mood and modality markers in the Magar Dhut

Function / Form	TENSE	ASPECT	MOOD	MODALITY
-le	non-past	non-past habitual/non-past perfective	non-past indicative	
-a	past	past-perfective	past-indicative	
-mʌ		perfect/progressive		
-tˢʌ		perfect/prospective		
-nikhiŋ		past perfective		
-mʌnʌ		progressive		
-naŋ		durative		
-ʌul		past habitual		
-o			non-honorific imperative (Transitive)	
-nʌ			non-honorific imperative (Intranisitive)	
-ni			honorific-imperative	
ki			interrogative	
su/ɦi/kut̪ʌ			interrogative	
ot̪e-…-os			optative	
-d̪eɦaŋ			conditional	
-pjak			counterfactual	
-iŋ			hortative	
-aule				probability
pʌkkʌi				certainty
ma-				negation
ɦjok				ability
pʌr				obligation
-sa				mirative
dᶻak				desiderative

Table 6.1 presents the form and functions of the tense, aspect, mood and modality marker in the Magar Dhut. It shows that there is interconnection between tense, aspect, mood and modality. The suffix *-le* is used to code the non-past tense, non-past perfective, non-past habitual and non-past indicative. Likewise, the suffix *-a* is used to code the past event, past-perfective event and past indicative.

Thus, the present study shows that the Magar Dhut is an aspect prominent language. Tesne system is fully based on aspect. Tense, aspect and modality are interrelated in this language. Even though, still there are more confusions with some form and their functions, so it needs further research.The Magar Dhut spoken in Nawalparasi is not studied in detail. So, it is very significant area for further research.

ANNEXES

ANNEX A: SAMPLE ANALYZED TEXTS

Text 1: A description of the current situation (Top Bahadur Chidi)

TBC.DSCS.001

ilaŋ	*ʌbʌ*	*bʰansaim*	*kʰaske*	*teṯsʌ*
ilaŋ	ʌbʌ	bʰansa-im	kʰas-ke	ṯe-tsʌ
here	now	kitchen-house	make-INF	say-NMLZ

'We have planed to build a kitchen (here).'

TBC.DS.002

nʌmʌs	*raɦnikʰiŋ*	*ʌbʌ*	*misṯiriko*
nʌmʌs	raɦ-nikʰiŋ	ʌbʌ	misṯiri-ko
rain	come-AFTER	now	worker-PL

dᶻʌ	*maraɦmʌ*	*le*
dᶻʌ	ma-raɦ-mʌ	le
EMPH	NEG-come-NMLZ	EXIST.NPST

'After raining, the workers have not come.'

TBC.DSCS.003

gaṟaŋ	*ropḏike*	*aṯṯuri*	*le*
gaṟa-aŋ	rup-ḏi-ke	aṯṯuri	le
field-LOC	plant-NTVZ-INF	hurry	EXIST.NPST

'(They) are in hurry to plant rice'.

TBC.DSCS.004

ilak	*ʌbʌ*	*ɦi*	*tsaĩne*	*tsek*
ilak	ʌbʌ	ɦi	tsaĩne	tsek
here	after	what	GF	slightly

dᶻʌ	*lʌṯʌbʰʌrjasṯʌi*	*le*
dᶻʌ	lʌṯʌbʰʌrjasṯʌi	le
EMPH	unmanaged	EXIST.NPST

'(Things) are slightly unmanaged here.'

TBC.DSCS.005

ilak	*dᶻʰasmʌ*	*le*
ilak	dᶻʰas-mʌ	le
here	dirty-NMLZ	EXIST.NPST

'Here is (slightly) dirty.'

TBC.DSCS.006

ʌni	*ilak*	*wak*	*le*
ʌni	ilak	wak	le
and	here	pig	EXIST.NPST

'Here is a pig.'

TBC.DSCS.007

wak	*tˢaĩne*	*ɦolaŋ*	*tˢaĩne*	*abʌ*
wak	tˢaĩne	ɦolaŋ	tˢaĩne	abʌ
pig	GF	there	GF	now

nʌmʌsaŋ	*tˢʰimmʌ*	*aɦal*	*gesmʌ*
nʌmʌs-aŋ	tˢʰim-mʌ	aɦal	ges-mʌ
rain-LOC	wet-NMLZ	swim	play-NMLZ

mumʌ	*le*
mu-mʌ	le
sit-NMLZ	EXIST.NPST

'Being wet, pig is playing in mud ditch.'

TBC.DSCS.008

bakʰrako	*pʌni*	*abʌ*	*artˢʰake*	*anke*
bakra-ko	pʌni	abʌ	artˢʰa-ke	an-ke
goat-PL	also	now	graze-INF	go-INF

maḍʰinmʌ	*tˢjakmʌ*	*mumʌ*	*le*
ma-ḍʰin-mʌ	tˢjak-mʌ	mu-mʌ	le
NEG-get-NMLZ	cry-NMLZ	sit-NMLZ	EXIST.NPST

'Goats are bleating because of being unable to take them for grazing.'

TBC.DSCS.009

ɦirʌi	*tˢʰo*	*dᶻjamʌnʌ*	*aule*
ɦira-i	tˢʰo	dᶻja-mʌnʌ	aule
hira-ERG	rice	eat-PROG	be.PROB

'Probably, Hira is eating rice.'

TBC.DSCS.010

tˢʰiniŋ	*pʌkkʌi*	*nʌmʌs*	*raɦle*
tˢʰiniŋ	pʌkkʌi	nʌmʌs	raɦi-le
today	CERT	water	come-NPST

'Certainly, it will rain today.'

TBC.DSCS.011

kalja	*piɦin*	*pʌkkʌi*	*imaŋ*	*uŋle*
kalja	piɦin	pʌkkʌi	im-aŋ	uŋ-le
kalja	piɦin	CERT	house-LOC	arrive-NPST

'Certainly, Kale will come home tomorrow.'

TBC.DSCS.012

ŋake	*tˢʰo*	*dᶻjake*	*dᶻakmʌ*	*le*
ŋa-ke	tˢʰo	dᶻja-ke	dᶻak-mʌ	le
1SG-DAT	rice	eat-INF	like-NMLZ	EXIST.NPST

'I want to eat rice.'

TBC.DSCS.013

nakoi	*tˢʰo*	*dᶻjaḏjaŋ*	*ɦwake*	*ɦjokle*
nako-i	tˢʰo	dᶻja-ḏeɦaŋ	ɦwa-ke	ɦjok-le
2SG.HON-ERG	rice	eat-SBJV	walk-INF	able-NPST

'If you take rice then you can walk.'

TBC.DSCS.014

ɦosʌi	*holaŋ*	*nuŋke*	*ɦjokle*
ɦose-i	ɦolaŋ	nuŋ-ke	hjok-le
3SG-ERG	there	go-INF	able-NPST

'He can go there.'

Text 2: A story about a clever Jackal (Mohan Sing Gaha Magar)

MSGM.CJ.001

kaṯ	*ḏes-aŋ*	*kaṯ*	*dᶻʌŋgʌl*	*lja*
kaṯ	ḏes-aŋ	kaṯ	dᶻʌŋgʌl	le-a
one	country-LOC	one	forest	EXIST-PST

'There was a forest in a country.'

MSGM.CJ.002

dᶻʌŋgʌlaŋ	*dʰerʌi*	*kʰʌnḏʌu*
dᶻʌŋgʌl-aŋ	dʰerʌi	kʰʌnḏʌ-u
forest-LOC	many	type-POSS

dᶻʌnaorko		*muke*	*dᶻaṯʌula*
dᶻʌnaor-ko		mu-ke	dᶻaṯ-ʌul-a
animal-PL		sit-INF	do-HAB-PST

'Various kinds of animals used to live in the forest.'

MSGM.CJ.003

kʌjakaũ		*kura*	*lja*
kʌjak-ʌũ		kura	le-a
oneday-POSS		talk	EXIST-PST

'It was the matter of a day.'

MSGM.CJ.004

rãgʰu	*meno*	*sikar*	*pake*
rãgʰu	men-o	sikar	pa-ke
lion	REFL-POSS	hunt	search-INF

ɦwanaŋ	*silake*	*ḏuplesa*
ɦwa-naŋ	sila-ke	ḏup-le-sa
go-DUR	jackal	meet-NPST-MIR

'While the lion was hunting a prey, he met the Jackal.'

MSGM.CJ.005

rãgʰui	*silake*	*ḍaŋnaŋ*		*mimʌraŋ*	*kʰjomʌ*
rãgʰu-i	sila-ke	ḍaŋ-naŋ		mimʌraŋ	kʰjo-mʌ
lion-ERG	jackal-DAT	see-DUR		happy	come-NMLZ

sila	*kʰerep*	*ṯahalesa*
sila	kʰerep	ṯaɦi-le-sa
jackal	near	reach-NPST-MIR

'Lion became happy when he saw the Jackal and reached near to the Jackal.'

MSGM.CJ.006

rʌ	*silake*	*gʰoke*	*palesa*
rʌ	sila-ke	gʰo-ke	pa-le-sa
and	jackal-DAT	catch-INF	search-NPST-MIR

'And (he) tries to catch the Jackal.'

MSGM.CJ.007

rãgʰui	*gʰoke*	*panaŋ*	*silʌi*
rãgʰu-i	gʰo-ke	pa-naŋ	sila-i
lion-ERG	catch-INF	search-DUR	jackal-ERG

ŋake	*dᶻjake*	*maḍʰinne*
ŋa-ke	dᶻja-ke	ma-ḍʰin-le
1SG-DAT	eat-INF	NEG-accept-NPST

'While the Lion was trying to catch the Jackal, Jackal said, "you cannot eat me".'

MSGM.CJ.008

ɦikeḍjak	*ise*	*dᶻʌŋgʌlʌũ*	*radᶻa*	*naŋ*	*maɦale*
ɦikeḍeɦiak	ise	dᶻʌŋgʌl-ʌũ	radᶻa	naŋ	ma-ale
because	this	forest-POSS	king	2SG.NHON	NEG-IDEN.NPST

'Bacause you are not the king of this forest.'

MSGM.CJ.009

ise	*dᶻʌŋgʌlʌũ*	*radᶻa*	*arʌkaṯ*	*le*
ise	dᶻʌŋgʌl-ʌũ	radᶻa	arʌkaṯ	le
this	forest-POSS	king	next	EXIST.NPST

'There is another king this forest.'

MSGM.CJ.010

silʌi	*ɦoṯʌ*	*ḍetˢʌ*	*pʌnṯa*	*rãgʰuke*
sila-i	like ɦoṯʌ	ḍe-tˢʌ	pʌnṯa	rãgʰu-ke
jackal-ERG	that	say-NMLZ	after	lion-DAT

miris	*kʰjolesa*	*rʌ*	*ginnesa*
miris	kʰjo-le-sa	rʌ	gin-le-sa
anger	become-NPST-MIR	also	ask-NPST-MIR

'Lion was angry and asked when Jackal said like that.'

MSGM.CJ.011

ŋa *maɦaleḏjaŋ* *su* *ale* *t̪ʌ*
ŋa ma-ale-ḏehaŋ su ale t̪ʌ
1SG NEG-IDEN.NPST-SBJV who IDEN.NPST EMPH

'If I am not (the king of this forest) then who is?'

MSGM.CJ.012

rʌ *silʌi* *ḏelesa* *lʌ* *ɦwanə*
rʌ sila-i ḏe-le-sa lʌ ɦwa-nə
and jackal-ERG say-NPST-MIR ASRT walk-NHON.IMP

'And, Jackal told to move ahead!'

MSGM.CJ.013

ŋʌi *naŋke* *rad͡ᶻakʌt̪ʰa* *ḏupakle*
ŋa-i naŋ-ke rad͡ᶻa-kʌt̪ʰa ḏup-ak-le
1SG-ERG 2SG.NHON-DAT king-COM meet-CAUS-NPST

ḏemʌ *nisʌwʌn* *nuŋlesa*
ḏe-mʌ nis-wʌn nuŋ-le-sa
say-NMLZ two-people go-NPST-MIR

'Both gone, when (the Jackal) promised to encounter with another king.'

MSGM.CJ.014

t͡ˢek *ʌgʰer* *t̪aɦat͡ˢʌ* *pʌnt̪a*
t͡ˢek ʌgʰer t̪aɦʌ-t͡ˢʌ pʌnt̪a
slightly forward reach-NMLZ after

kat̪ *inar* *ljolesa*
kat̪ inar ljo-le-sa
one well remain-NPST-MIR

'After moving little ahead, there was a well.'

MSGM.CJ.015

silʌi kat̪ d͡ᶻukti d͡ᶻat̪lesa
sila-i kat̪ d͡ᶻukti d͡ᶻat̪-le-sa
jackal-ERG one idea do-NPST-MIR

'Jackal made a trick.'

MSGM.CJ.016

ɦikeḏjak *sila* *nikʌi* *bat̪ʰo* *lja*
ɦikeḏeɦak sila nikʌi bat̪ʰo le-a
because jackal very clever EXIST-PST

'Because the Jackal was very clever.'

MSGM.CJ.017

silʌi   *rãgʰuke*   *ɦose*   *inarʌũ*
sila-i   rãgʰu-ke   ɦose   inarʌ-ʌũ
jackal-ERG   lion-DAT   3SG   well-POSS

ḍijaŋ   *ʈʌnakmʌ*   *ḍelesa*
ḍi-aŋ   ʈʌn-ak-mʌ   ḍe-le-sa
water-LOC   show-CAUS-NMLZ   say-NPST-MIR

'Showing in the water of the well, the Jackal said to the Lion.'

MSGM.CJ.018

ilaŋ   *ŋoso*   *isei*   *naɦale*   *ise*
ilaŋ   ŋos-o   asei   nʌ-ale   ise
here   see-IMP.NHON   this   EMPH-IDEN.NPST   this

dᶻʌŋgʌlʌũ   *radᶻa*
dᶻʌŋgʌl-ʌũ   radᶻa
forest-POSS   king

'Look here, he is the king of this forest.'

MSGM.CJ.019

ɦoṯʌu   *rãgʰui*   *inaraŋ*   *ŋoslesa*
ɦʌṯʌu   rãgʰu-i   inar-aŋ   ŋos-le-sa
after that   lion-ERG   well-LOC   look-NPST-MIR

'After that, the Lion gander in the well.'

MSGM.CJ.020

inaraŋ   *ŋosnaŋ*   *meno*   *tˢʰajã*   *ḍaŋlesa*
inar-aŋ   ŋos-naŋ   men-o   tˢʰajã   ḍaŋ-le-sa
well-LOC   look-DUR   REFL-POSS   reflexion   see-NPST-MIR

'When he looked in the well, he saw his own image.'

MSGM.CJ.021

rʌ   *ɦoske*   *meno*   *sʌṯru*
rʌ   ɦose-ke   men-o   sʌṯru
also   3SG-DAT   REFL-POSS   enemy

ise   *naɦale*   *lʌkʰʌ*   *selesa*
ise   nʌ-ale   lʌkʰʌ   se-le-sa
this   EMPH-IDEN.NPST   like   fell-NPST-MIR

'And, the Lion thought that (his own image) is his enemy.'

MSGM.CJ.022

rʌ   *ḍijaŋ*   *letˢʌke*
rʌ   ḍi-aŋ   le-tˢʌ-ke
and   water-LOC   EXIST-NMLZ-DAT

saṯke   *ḍemʌ*   *nuŋlesa*
saṯ-ke   ḍe-mʌ   nuŋ-le-sa
kill-INF   say-NMLZ   go-NPST-MIR

'And, (he) jumped into well to kill (the enemy).'

MSGM.CJ.023

ḍijaŋ *ṭahtˢʌpʌnṭa* *rãgʰu* *bʌi̯ri̯ŋ*
ḍi-aŋ ṭaɦi-tˢʌ-pʌnṭa rãgʰu bʌi̯ri̯ŋ
water-LOC reach-NMLZ-AFTER lion outside
kʰjoke *maɦjoklesa*
kʰjo-ke ma-ɦjok-le-sa
come-INF NEG-able-NPST-MIR
'After reaching in the water, the Lion could not come out.'

MSGM.CJ.024

rʌ *rãgʰu* *ḍijaŋ* *tʰʌhamʌ* *silesa*
rʌ rãgʰu ḍi-aŋ tʰʌɦa-mʌ si-le-sa
and lion water-LOC drown-NMLZ die-NPST-MIR
'The Lion drowned in the water and die.'

MSGM.CJ.025

baṭʰo *sila* *meno* *lam* *ɦwalesa*
baṭʰo sila men-o lam ɦwa-le-sa
clever jackal REFL-POSS way walk-NPST-MIR
'Clever Jackal went his own way.'

Text 3: Conversation between Binaya Jhedi and Dipa Rana

BJDR.CONV.001

ḍipa *ilaŋ* *seo* *ṭʌ*
ḍipa ilaŋ se-o ṭʌ
dipa here listen-IMP.NHON EMPH
'Dipa listen here!'

BJDR.CONV.002

ʌbʌ *ŋoso* *sidᶻʌn* *raɦa*
ʌbʌ ŋos-o sidᶻʌn raɦi-a
now look-IMP.NHON season come-PST
'See, now the season came.'

BJDR.CONV.003

m̩eles *ṭenaŋ* *pʰeri* *bjapar*
m̩eles ṭe-naŋ pʰeri bjapar
last year say-DUR again business
ḍʰʌlaŋ *dᶻaṭke* *ɦʌi*
ḍʰʌlaŋ dᶻaṭ-ke ɦʌi
more do-INF REQ
'Again, we will do more business than last year.'

BJDR.CONV.004

ɦoʈʌ	*tˢʰannaŋ*	*ʌbʌ*	*pʌisa*	*tˢaiɖisa*
ɦoʈʌ	tˢʰan-naŋ	ʌbʌ	pʌisa	tˢai-ɖis-a
that	become-DUR	now	money	need-NTVZ-PST

pʌila	*kura*	*ʈʌ*
pʌila	kura	ʈʌ
first	talk	EMPH

'So, we needed money at first.'

BJDR.CONV.005

ɦoske	*lagi*	*ʌbʌ*	*kuʈʌ*
ɦose-ke	lagi	ʌbʌ	kuʈʌ
3SG-DAT	for	now	how

bʌdᶻeʈ	*dᶻoɖɖike*	*aule*
bʌdᶻeʈ	dᶻoɖ-ɖi-ke	aule
budget	add-NTVZ-INF	be.PROB

'How could (we) collect money for that?'

BJDR.CONV.006

ʈei	*ʈʌ*	*ŋʌi*	*tˢʌ*	*kuʈʌ*	*ɖele*	*rʌ*
ʈei	ʈʌ	ŋa-i	tˢʌ	kuʈʌ	ɖe-le	rʌ
DEM	EMPH	1SG-ERG	EMPH	how	say-EXIST	EMPH

'Of course yes! But how I can say.'

BJDR.CONV.007

nakoi	*bitˢar*	*dᶻaʈni*	*nʌ*
nako-i	bitˢar	dᶻaʈ-ni	nʌ
2SG.HON-ERG	think	do-IMP.HON	EMPH

'Please, think yourself.'

BJDR.CONV.008

iʈʌ	*dᶻaʈiŋ*	*nʌ*	*ɖipa*	*ɦʌi*
iʈʌ	dᶻaʈ-iŋ	nʌ	ɖipa	ɦʌi
like this	do-HORT	EMPH	dipa	REQ

'Let's do it, Dipa.'

BJDR.CONV.009

ʌbʌ	*ŋʌu*	*buli*	*mʌinʌu*	*ʈʌlʌb*	*raɦle*
ʌbʌ	ŋa-ʌu	buli	mʌina-u	ʈʌlʌb	raɦ-le
now	1SG-POSS	four	month-POSS	salary	come-NPST

'Now, I will receive the salary of four month.'

BJDR.CONV.010

ʌni	*nakuŋ*	*mamakuŋ*
ʌni	nako-ko-uŋ	mama-ko-uŋ
then	2SG.HON-PL-POSS	mother's brother-PL-POSS

imlak	*nuŋke*	*pʌrisa*
im-lak	nuŋ-ke	pʌr-ɖis-a
house-ALL	go-INF	fall-NTVZ-PST

'Then (you) have to go to your uncle's house.'

BJDR.CONV.011

iṯṯar   pʌisa   ŋike   pʌrisa

iṯṯar   pʌisa   ŋi-ke   pʌr-ḍis-a

a bit   money   borrow-INF   fall-PST

'(We) have to borrow some money.'

BJDR.CONV.012

ʌni   ŋʌi   rʌ   boiṯuŋ   ŋile

ʌni   ŋa-i   rʌ   boi-ṯuŋ   ŋi-le

then   1SG-ERG   also   father-COM   borrow-NPST

'Then, I will also borrow with (my) father.'

BJDR.CONV.013

lʌgbʰʌg   tˢar   patˢ   lakʰo

lʌgbʰʌg   tˢar   patˢ   lakʰ-o

approximately   four   five   lakh-POSS

bʌdᶻeṯ   kʰasnikʰiŋ   ise   saman

bʌdᶻeṯ   kʰas-nikʰiŋ   isʌi   saman

budget   make-AFTER   this   goods

oṇke   pʌrisa   ɦʌi

oṇ-ke   pʌr-ḍis-a   ɦʌi

borrow-INF   fall-NTVZ-PST   REQ

'After making the budget of four/five lakh, we have to bring these goods.'

BJDR.CONV.014

tˢʰanṇe   saman   kulakiŋ   oṇke   ṯʌ

tˢʰan-ne   saman   kulak-iŋ   oṇ-ke   ṯʌ

be-NPST   goods   where-ABL   borrow-INF   EMPH

'Ok, we will bring (these) goods from where?

BJDR.CONV.015

saman   tˢaĩ   narʌngʰaṯiŋ   oṇke

saman   tˢai   narʌngʰaṯ-iŋ   oṇ-ke

goods   EMPH   naryanghat-ABL   borrow-INF

'We will bring goods from Narayangad.'

BJDR.CONV.016

maske   pusṯʌk   pʌsʌl   le   ni

maske   pusṯʌk   pʌsʌl   le   ni

maske   book   shop   EXIST.NPST   EMPH

'There is a *Maske* book shop.'

BJDR.CONV.017

dᶻʌmmʌi saman nʌ ɦolaŋ ḍinne

dᶻʌmmʌi   saman   nʌ   ɦolaŋ   ḍin-ne

all   goods   EMPH   there   get -NPST

'Every thing is found there.'

BJDR.CONV.018

tˢʰanne	*ɦotˢe*	*kuṭʌ*	*jaɦle*
tˢʰan-le	ɦotˢ-e	kuṭʌ	jaɦi-le
become-NPST	3SG.EMPH-ERG	how	give-NPST

ṭʌ	*kanke*	*pʰeri*
ṭʌ	kan-ke	pʰeri
EMPH	we-DAT	again

'Ok, how he will give us?'

BJDR.CONV.019

ʌbʌ	*meḻes*	*kʰales*	*rʌ*	*kesmʌ*
ʌbʌ	meḻes	kʰales	rʌ	kes-mʌ
now	last year	a year before as last year	also	run-NMLZ

nʌ	*mutˢʌ*	*ale*	*mʌn*
nʌ	mu-tˢʌ	ale	mʌn
EMPH	sit-NMLZ	IDEN.NPST	DM

'Since many years, we have been buying goods from there.'

BJDR.CONV.020

kʰaṭmʌ	*nʌ*	*jaɦle*	*saeḏ*
kʰaṭ-mʌ	nʌ	jaɦi-le	saeḏ
match-NMLZ	EMPH	give-NPST	may be

'He may give with suitable prize.'

BJDR.CONV.021

kanke	*kuḏik*	*pʌrṭisʌṭ*	*tʰuṭ*
kan-ke	kuḏik	pʌrṭisʌṭ	tˢʰuṭ
we-DAT	how	percentage	discount

jaɦke	*ḏemʌ*	*le*	*ṭʌ*
jaɦi-ke	ḏe-mʌ	le	ṭʌ
give-INF	say-NMLZ	EXIST.NPST	EMPH

'How much percentage discount he has said to give to us?'

BJDR.CONV.022

kanke	*ʌbʌ*	*kiṭapaŋ*	*pʌtˢtˢʌis*	*pʌrṭisʌṭ*
kan-ke	ʌbʌ	kiṭap-aŋ	pʌtˢtˢʌis	pʌrṭisʌṭ
we-DAT	then	book-LOC	twenty five	percentage

jaɦke	*ṭemʌ*	*le*	*mʌn*
jaɦi-ke	ṭe-mʌ	le	mʌn
give-INF	say-NMLZ	EXIST.NPST	DM

'He said that they will give twenty five percent discounts on books.'

BJDR.CONV.023

ʌdᶻʰʌi	*rʌ*	*saeḏ*	*kʰaṭmʌ*	*jaɦtˢʌle*	*aule*
ʌdᶻʰʌi	rʌ	saeḏ	kʰaṭ-mʌ	jaɦi-tˢʌ-le	aule
more	also	may be	match-NMLZ	give-NMLZ-NPST	be.PROB

'Still (he) may give in reasonable prize.'

BJDR.CONV.024

tˢʰanne	*dᶻʌmmʌi*	*kuṯʌ*	*dᶻaṯke*
tˢʰan-le	dᶻʌmmʌi	kuṯʌ	dᶻaṯ-ke
become-NPST	all	how	do-INF

pʌrisa	*ṯʌ*
pʌr-ḏis-a	ṯʌ
fall-NTVZ-PST	EMPH

'Ok, (then) how to do these all?'

BJDR.CONV.025

lʌ	*pʌila*	*iṯʌ*	*dᶻaṯiŋ*	*nʌ*
lʌ	pʌila	iṯʌ	dᶻaṯ-iŋ	nʌ
ASRT	first	like this	do-HORT	EMPH

'Let's do this first.'

BJDR.CONV.026

mamake	*pʰon*	*dᶻaṯke*	*pʌrisa*	*katˢoṯi*
mama-ke	pʰon	dᶻaṯ-ke	pʌr-ḏis-a	kaṯ-tˢoṯi
Mother's brother-DAT	phone	do-INF	fall-NTVZ-PST	one-time

'(We) have to call to uncle once.'

BJDR.CONV.027

mamakuŋ	*nʌmmʌr*	*le*
mama-ko-uŋ	nʌmmʌr	le
mother'sbrother-PL-POSS	number	EXIST.NPST

ki	*male*
ki	ma-le
or	NEG-NPST

'Do you have uncle's number or not?'

BJDR.CONV.028

lʌ	*tˢekennaŋ*	*dᶻaṯke*
lʌ	tˢek-innaŋ	dᶻaṯ-ke
ASRT	slightly-now	do-INF

ɦʌi	*ṯʌ*	*pʰon*
ɦʌi	ṯʌ	pʰon
REQ	EMPH	phone

'Ok, we will call (to mama) after some time.'

BJDR.CONV.029

mamake	*pʰon*	*dᶻaṯo*	*ɦʌi*
mama-ke	pʰon	dᶻaṯ-o	ɦʌi
mother's brother-DAT	phone	do-IMP.NHON	REQ

'(You) make a call to uncle!'

BJDR.CONV.030

ŋʌi	tˢaĩ	ilak	boilak
ŋa-i	tˢaĩ	ilak	boi-lak
1SG-ERG	EMPH	here	father-ALL

boike	pʰon	dᶻaʈle
boi-ke	pʰon	dᶻaʈ-le
father-DAT	phone	do-NPST

'I will call to my father.'

BJDR.CONV.031

ʌbʌ	ilaŋ	aʈʰʌ	kʌtˢʰja	sʌmʌn	boɖiŋ	le
ʌbʌ	ilaŋ	aʈʰʌ	kʌtˢʰja	sʌmʌn	boɖiŋ	le
now	here	eight	class	till	boarding	EXIST.NPST

'Here is a boarding upto class eight.'

BJDR.CONV.032

ʌni	kanuŋ	iskul	le
ʌni	kan-uŋ	iskul	le
then	we-POSS	school	EXIST.NPST

'Then, there is our school.'

BJDR.CONV.033

ilak	alak	dᶻaʈnaŋ	patˢ	lakʰ	dᶻʌ
ilak	alak	dᶻaʈ-naŋ	patˢ	lakʰ	dᶻʌ
here	there	do-DUR	five	million	EMPH

kʌmʈijaŋ	tˢaiɖisle	ŋoso	ɦʌi
kʌmʈi-aŋ	tˢai-ɖis-le	ŋos-o	ɦʌi
low-LOC	need-NTVZ-NPST	look-IMP.NHON	REQ

'Be aware, we need at least five *lakh*.'

BJDR.CONV.034

ɦoʈʌ	tˢʰannaŋ	ɦosʌi	pʌisa	tˢaĩ
ɦoʈʌ	tˢʰan-naŋ	ɦosʌi	pʌisa	tˢaĩ
so that	become-DUR	that	money	GF

tˢʰiʈo	kaʈtʰaŋ	dᶻʌmma	dᶻaʈke	pʌrisa
tˢʰiʈo	kaʈ-tʰaũ-aŋ	dᶻʌmma	dᶻaʈ-ke	pʌr-ɖis-a
fast	one-place-LOC	collect	do-INF	fall-NTVZ-PST

'So, the money has to be collected in a place as fast as possible.'

BJDR.CONV.035

ʌni	ne	rʌ	ilak	imlak	ʈeo	ɦʌi
ʌni	naŋ-e	rʌ	ilak	im-lak	ʈe-o	ɦʌi
then	2SG.NHON-ERG	also	here	house-ALL	say-IMP.NHON	REQ

'Then, you also tell to the home here!'

BJDR.CONV.036

tˢʰanne	ŋʌi	pʌrjas	dᶻaʈle
tˢʰan-ne	ŋa-i	pʌrjas	dᶻaʈ-le
become-npst	1SG-ERG	try	do-NPST

'Ok, I will try.'

Text 4: Further plan (Man Bahadur Rana Magar)

MBR.FP.001

ŋake	im	kʰaske	dᶻakmʌ	le
ŋa-ke	im	kʰas-ke	dᶻak-mʌ	le
1SG-DAT	house	make-INF	like-NMLZ	EXIST.NPST

'I want to make a house.'

MBR.FP.002

gʌṭilo	im	kʰaske	dᶻakmʌ	le
gʌṭilo	im	kʰas-ke	dᶻak-mʌ	le
good	house	make-INF	like-NMLZ	EXIST.NPST

'I want to make a nice house.'

MBR.FP.003

babudᶻakoi	tˢetˢes	kʌmaiḍimʌ
babudᶻa-ko-i	tˢetˢes	kʌmai-ḍi-mʌ
son-PL-ERG	few	earn-NTVZ-NMLZ

ḍamʌ	le
ḍa-mʌ	le
put-NMLZ	EXIST.NPST

'The sons have saved some money from the earning.'

MBR.FP.004

ɦosʌkoi	kʌmaiḍike	pʌisʌi	tˢaĩ
ɦose-ko-i	kʌmai-ḍi-ke	pʌisa-i	tˢaĩ
3SG-PL-ERG	earn-NTVZ-INF	money-ERG	EMPH

im	kʰaske	ale
im	kʰas-ke	ale
house	make-INF	IDEN.NPST

'The money, they will earn, will be used to make the house.'

MBR.FP.005

aḍigudᶻja	pʰeri	ɦjokḍjaŋ	ɦoṭʌi
aḍigudᶻja	pʰeri	ɦjok-deɦaŋ	ɦʌṭʌi
abit	again	able-SBJV	after

dᶻʌgʰgʰa	rʌ	lake	ale
dᶻʌgʰgʰa	rʌ	la-ke	ale
land	also	take-INF	IDEN.NPST

'If we can, then we will also buy some land.'

MBR.FP.006

ɦotʌi	*pʌisa*	*dᶻʌmma*	*dᶻaṯnikʰiŋ*	*ɦjokḏjaŋ*	
ɦʌṯʌi	pʌisa	dᶻʌmma	dᶻaṯ-nikʰiŋ	ɦjok-ḏeɦaŋ	
after	money	collect	do-AFTER	able-SBJV	

babudᶻakoke	*bairuŋ*	*beḏeslak*	*binke*	*dᶻaktˢʌ*	ale
babudᶻa-ko-ke	bairuŋ	beḏes-lak	bin-ke	dᶻak-tˢʌ	ale
boy-PL-DAT	outside	abroad-ALL	send-INF	like-NMLZ	IDEN.NPST

'After collecting the money, I want to send (my) sons to abroad.'

MBR.FP.007

kʌmaiḏinikʰiŋ	*line*	*le*	*ṯʰaŋ*	*tˢaĩ*
kʌmai-ḏi-nikʰiŋ	line	le	ṯʰaũ-aŋ	tˢaĩ
earn-NTVZ-AFTER	electricity	exist.npst	place-LOC	EMPH

dᶻʌgʰgʰa	*lake*	*ṯemʌ*	*bitˢar*	*dᶻaṯtˢʌ*
dᶻʌgʰgʰa	la-ke	ṯe-mʌ	bitˢar	dᶻaṯ-tˢʌ
land	take-INF	say-NMLZ	think	do-NMLZ

ale	*mʌn*	*ɦjokle*	*ki*	*maɦjokle*
ale	mʌn	ɦjok-le	ki	ma-ɦjok-le
IDEN.NPST	DM	able-NPST	or	NEG-can-NPST

'After earning money, (we are) thinking to have some land in the place where electricity is available but still not sure.'

MBR.FP.008

ʌni	*tˢaĩ*	*ɦjokenʌ*	*pʌrisle*
ʌni	tˢaĩ	ɦjok-enʌ	pʌr-ḏis-le
then	GF	can-EMPH	fall-NTVZ-NPST

'Then, you must (do it).'

MBR.FP.009

ŋosni	*babudᶻako*	*kan*	*sʌḏʰʌi*
ŋos-ni	babudᶻa-ko	kan	sʌḏʰʌi
look-IMP.HON	son-PL	we	always

ḏukʰʌ	*pamʌ*	*muke*	*matˢʰana*
ḏukʰʌ	pa-mʌ	mu-ke	ma-tˢʰan-a
sorrow	get-NMLZ	sit-INF	NEG-become-PST

'Look boys! We should not be always in difficulty.'

MBR.FP.010

kanke	*ḏukʰʌ*	*mapaɦakni*
kan-ke	ḏukʰʌ	ma-paɦ-ak-ni
we-DAT	sorrow	NEG-search-CAUS-IMP.HON

'Please, don't put us in trouble.'

MBR.FP.011

ŋa	*rʌ*	*ʌbʌ*	*nʌu*	*sale*	*ale*
ŋa	rʌ	ʌbʌ	nʌu	sal-e	ale
1SG	also	after	nine	year-ERG	IDEN.NPST

'I was born in 2009 (BS).'

MBR.FP.012

ŋa   tˢaĩ   buɖasjo   bʰjaṭa

ŋa   tˢaĩ   buɖasjo   bʰjaṭ-a

1SG   EMPH   old   complete-PST

'I became old.'

MBR.FP.013

ʌbʌ   gʰojomʌ   dᶻake   maɦjokle

ʌbʌ   gʰojo-mʌ   dᶻa-ke   ma-ɦjok-le

now   plough-NMLZ   eat-INF   NEG-able-NPST

'I can't survive ploughing the (field) now (onward).'

MBR.FP.014

naɦkoi   kʌmaiɖimʌ   jaɦɖjaŋ

naɦ-ko-i   kʌmai-ɖi-mʌ   jaɦ-ɖeɦaŋ

2SG.HON-PL-ERG   earn-NTVZ-NMLZ   give-SBJV

ŋʌi   dᶻjake   ale

ŋa-i   dᶻja-ke   ale

1SG-ERG   eat-INF   IDEN.NPST

'If you give (me) from earning (money), then I will eat.'

Text 5: Life expierence (Man Bahadur Rana Magar)

MBR.LE.001

kanko tˢaĩ pahaɖaŋ lja

kan-ko   tˢaĩ   paɦadʌ-aŋ   le-a

we-PL   GF   hill-LOC   EXIST-PST

'We were in the hill.'

MBR.LE.002

pahaɖiŋ   dᶻʰalnikʰiŋ   ilaŋ   pʰʌkuŋ

paɦadʌ-iŋ   dᶻʰal-nikʰiŋ   ilaŋ   pʰʌkuŋ

hill-ABL   come down-AFTER   here   others

ɦar   gʰojomʌ   ŋuwa

ɦar   gʰojo-mʌ   ŋu-a

plough   plough-NMLZ   sit-PST

'After coming down form hill, (we) had ploughed the other's (field).'

MBR.LE.003

ɦʌruwa   dᶻaṭmʌ   ŋunaŋ   ŋunaŋ

ɦʌruwa   dᶻaṭ-mʌ   ŋu-naŋ   ŋu-naŋ

servent   do-NMLZ   sit-DUR   sit-DUR

hoṭʌi   inaŋ   biɦa   dᶻaṭa

ɦʌṭʌi   inaŋ   biɦa   dᶻaṭ-a

after   here   marriage   do-PST

'While sitting as a servant for a (long time), then I got married here.'

MBR.LE.004

biha	*dᶻaṯnikʰiŋ*	*hoṯʌi*
biha	dᶻaṯ-nikʰiŋ	hʌṯʌi
marriage	do-AFTER	after

pʰeri	*babudᶻako*	*pʰuna*
pʰeri	babudᶻa-ko	pʰun-a
again	son-PL	birth-PST

'After getting marriage, we gave birth to the sons.'

MBR.LE.005

babudᶻako	*pʰunnikʰiŋ*	*rʌ*	*ḍukʰʌ*	*pamʌ*	*ŋuwa*
babudᶻa-ko	pʰun-nikʰiŋ	rʌ	ḍukʰʌ	pa-mʌ	ŋu-a
boy-PL	give birth-AFTER	also	sorrow	get-NMLZ	sit-PST

'After giving birth to the sons, still we are in difficulty.'

MBR.LE.006

kane	*ḍukʰʌ*	*dᶻaṯmʌ*	*ŋunaŋ*	*ŋunaŋ*
kan-e	ḍukʰʌ	dᶻaṯ-mʌ	ŋu-naŋ	ŋu-naŋ
we-ERG	sorrow	do-NMLZ	sit-DUR	sit-DUR

tˢaha	*tˢaĩ*	*abʌ*	*hora*
tˢaha	tˢaĩ	abʌ	hor-a
now	GF	now	grow up-PST

'Moving forward with the difficulty, now sons are grown up.'

MBR.LE.007

ṃeko	*hʌṯʌi*	*inḍijalak*	*ana*
mehe-ko	hʌṯʌi	inḍija-lak	an-a
3SG.REFL-PL	after that	india-ALL	go-PST

'After that, they went to India.'

MBR.LE.08

inḍijalak	*annikʰiŋ*	*holakiŋ*
inḍija-lak	an-nikʰiŋ	holak-iŋ
india-ALL	go-AFTER	there-ABL

pʌisa	*binne*
pʌisa	bin-le
money	send-NPST

'After going to the India, (they) send money.'

MBR.LE.09

kane	*hosʌkoke*	*ḍukʰʌ*	*dᶻaṯmʌ*
kan-e	hosʌ-ko-ke	ḍukʰʌ	dᶻaṯ-mʌ
we-ERG	3SG-PL-DAT	sorrow	do-NMLZ

mumʌ	*ne*
mu-mʌ	le
sit-NMLZ	EXIST.NPST

'We have been struggling for them.'

MBR.LE.010

kanuŋ   gaṟa   kʰolʌi   dᶻja
kan-uŋ   gaṟa   kʰola-i   dᶻja-a
we-POSS   field   river-ERG   eat-PST
'Our fields were wiped out by the river.'

MBR.LE.011

ʌni   kan   tˢaĩ   pʰʌkuŋ   dᶻatmʌ   mumʌ   le
ʌni   kan   tˢaĩ   pʰʌk-uŋ   dᶻaṯ-mʌ   mu-mʌ   le
then   1SG   GF   other-POSS   do-NMLZ   sit-NMLZ   EXIST.NPST
'Then, we are doing other's field.'

MBR.LE.012

abo   kʰʌekaŋ   bʰʌnḏa   adᶻʌkal
ʌbʌ   kʰʌekaŋ   bʰʌnḏa   adᶻʌkal
now   past time   than   nowadays
ṯetti   ḏukʰʌ   male
ṯetti   ḏukʰʌ   ma-le
like that   sorrow   NEG-NPST
'Now there is no more trouble than before.'

MBR.LE.013

kʰʌekaŋ   ḏukʰʌ   lja
kʰʌekaŋ   ḏukʰʌ   le-a
past time   sorrow   EXIST-PST
'There was trouble in past time.'

MBR.LE.014

adᶻʌkal   tˢaĩ   tˢetˢes   kamana   dᶻjake   tˢʰanmʌ
adᶻʌkal   tˢaĩ   tˢetˢes   kaṯ-mana   dᶻja-ke   tˢʰan-mʌ
nowadays   EMPH   few   one-mana   eat-DAT   become-NMLZ
le
le
EXIST.NPST
'Nowaday it has been easy to join hand and mouth.'

MBR.LE.015

kʌpʌḏa   lʌtta   aḏigudᶻja   bilke
kʌpʌḏa   lʌtta   aḏigudᶻja   bil-ke
cloth   like cloth   abit   wear-DAT
rʌ   olmʌ   le
rʌ   ol-mʌ   le
also   reach-NMLZ   EXIST.NPST
'It is easy to wear clothe.'

MBR.LE.016

ʌni   tˢaĩ   basṯʌ   le
ʌni   tˢaĩ   basṯʌ   le
then   GF   animal   EXIST.NPST
'Then, here are animals.'

MBR.LE.017
ṟako   le
ṟa-ko   le
goat-PL   EXIST.NPST
'Goats are here.'

MBR.LE.018
ɦẽ̯ko   le
ɦẽ̯-ko   le
cow-PL   EXIST.NPST
'Cows are here.'

MBR.LE.019
gwako   le
gwa-ko   le
chicken-PL   EXIST.NPST
'Chickens are here.'

MBR.LE.020
ʌni   wak   le
ʌni   wak   le
then   pig   EXIST.NPST
'Then, the pig is here.'

MBR.LE.021
ʌni   tˢaĩ   ŋa   rʌ   tˢʌmtˢʌm
ʌni   tˢaĩ   ŋa   rʌ   tˢʌmtˢʌm
then   EMPH   1SG   also recent
dᶻʌ   uŋtˢʌ   ale
dᶻʌ   uŋ-tˢʌ   ale
EMPH   arrive-NMLZ IDEN.NPST
'Then, I have just arrived.'

MBR.LE.022
ali   laiḍike   anmʌ
ali   lai-ḍi-ke   an-mʌ
trace   make-NTVZ-INF   go-NMLZ
lja   gaṟaŋ
le-a   gaṟa-aŋ
EXIST-PST   field-LOC
'(I) had gone to make the trace in the field.'

MBR.LE.023
piɦin   rupḍike   ṯetˢʌ
piɦin   rup-ḍi-ke   ṯe-tˢʌ
tomorrow   plant-NTVZ-INF say-NMLZ
'(We) have planned to plant paddy tomorrow.'

98

MBR.LE.024

tᶜʰojo	*ɦuḓke*	*dᶻʌ*	*le*
tˢʰojo	ɦuḓ-ke	dᶻʌ	le
paddy	uproot-INF	EMPH	EXIST.NPST

'There is left to uproot the paddy.'

Text 6: Professional experience (Mohan Sing Gaha Magar)

MSGM.PE.001

ŋai	*melḻʌu*	*t̪ʰawaŋ*	*mumʌ*	*melḻʌi*
ŋa-i	men-ḻʌ-u	t̪ʰaw-aŋ	mu-mʌ	men-ḻʌ-i
1SG- ERG	REFL-own-POSS	place-LOC	sit-NMLZ	REFL-own-ERG

meɦʌnʌt̪	*dᶻat̪mʌ*	*kat̪*	*bjabʌsae*
meɦʌnʌt̪	dᶻat̪-mʌ	kat̪	bjabʌsae
struggle	do-NMLZ	one	business

dᶻat̪mʌ	*le*
dᶻat̪-mʌ	le
do-NMLZ	EXIST.NPST

'I have done a business with laboring hard, staying in the own place.'

MSGM.PE.002

lʌpʰako	*bides*	*nuŋmʌ*	*ʌbʌ*	*ɦosjako*
lʌpʰa-ko	bides	nuŋ-mʌ	ʌbʌ	ɦosja-ko
friend-PL	foreign country	go-NMLZ	now	3SG-PL

rʌ	*ɦot̪a*	*dᶻʌ*	*le*
rʌ	ɦot̪a	dᶻʌ	le
also	like that	EMPH	EXIST.NPST

'Friends are in same condition, even they are going abroad.'

MSGM.PE.003

ŋa	*rʌ*	*suruwaŋ*	*biḓes*	*nuŋke*
ŋa	rʌ	suru-aŋ	biḓes	nuŋ-ke
1SG	also	first-LOC	foreign country	go-INF

ḓemʌ	*ḓʰerʌi*	*prʌjas*	*dᶻat̪a*
ḓe-mʌ	ḓʰerʌi	prʌjas	dᶻat̪-a
say-NMLZ	many	try	do-PST

'At first, I also tried more to go abroad.'

MSGM.PE.004

t̪ʌrʌ	*n̪uniŋ*	*raɦmʌ*	*ŋʌi*	*ɦi*
t̪ʌrʌ	n̪un-iŋ	raɦi-mʌ	ŋa-i	ɦii
but	back-abl	come-NMLZ	1SG-ERG	what

sjaɖjaŋ	*mell̪ʌu*	*laŋʰaŋ*	*mumʌ*	*meno*
sja-ɖeɦaŋ	men-l̪ʌ-u	laŋʰa-aŋ	mu-muʌ	men-o
remember-SBJV	REFL-own-POSS	village-LOC	sit-NMLZ	REFL-POSS

imaŋ	*d̥ᶻʌ*	*mumʌ*	*d̥ᶻaṯt̪ˢʌ*
im-aŋ	d̥ᶻʌ	mu-mʌ	d̥ᶻaṯ-t̪ˢʌ
house-LOC	EMPH	sit-NMLZ	do-NMLZ

kam	*sad̥ᶻilo*	*tˢʰanle*
kam	sʌd̥ᶻilo	tˢʰan-le
work	easy	become-NPST

'But later, I thought that it is easy to work living in the own place.'

MSGM.PE.005

kʌɦĩ	*bʌiriŋ*	*nuŋnikʰiŋ*	*ʌbʌ*	*kuntˢʌ*	*ale*
kʌɦĩ	bʌiriŋ	nuŋ-nikʰiŋ	ʌbʌ	kuntˢʌ	ale
where	outˢide	go-AFTER	now	which	IDEN.NPST

'When (we) have gone outside, what it will be?'

MSGM.PE.006

ʌbʌ	*kuɖik*	*ɖukʰʌ*	*pʌrisle*
ʌbʌ	kuɖik	ɖukʰʌ	pʌr-ɖis-le
now	how	sorrow	fall-NTVZ-NPST

'How much struggle we have to do?'

MSGM.PE.007

ŋʌu	*kʌmpiuṯʌr*	*instˢiṯiuṯ*	*le*
ŋa-ʌu	kʌmpiuṯʌr	instˢiṯiuṯ	le
1SG-POSS	computer	institute	EXIST.NPST

'I have a Computer Institute.'

MSGM.PE.008

mobail	*pʌsʌl*	*le*
mobail	pʌsʌl	le
mobile	shop	EXIST.NPST

'I have a Mobile Shop.'

MSGM.PE.009

ʌru	*solar*	*ɖamʌ*	*le*
ʌruʌ	solar	ɖa-mʌ	le
other	solar	put-NMLZ	EXIST.NPST

'Others, I have kept Solar (to sell).'

MSGM.PE.010

dᶻehos	*ŋʌi*	*ŋʌu*	*im*	*d̪ʌ*
dᶻehos	ŋa-i	ŋa-u	im	d̪ʌ
however	1SG-ERG	1SG-POSS	house	and

sʌmadᶻaŋ	*kat̪*	*t̪ʌrikʌi*	*meno*	*ɦisape*
sʌmadᶻ-aŋ	kat̪	t̪ʌrika-i	men-o	ɦisap-e
society-LOC	one	way-ERG	REFL-POSS	math-ERG

keske	*bat̪abʌrʌn*	*sirdᶻʌna*	*dᶻat̪mʌ*	*le*
kes-ke	bat̪abʌrʌn	sirdᶻʌna	dᶻat̪-mʌ	le
run-INF	environment	create	do-NMLZ	EXIST.NPST

'However, I have created a favourable environment in the society and village to live in own way.'

MSGM.PE.011

mell̪ʌu	*t̪ʌrikʌi*	*mell̪ʌu*	*imaŋ*	*munikʰiŋ*
men-l̪ʌ-u	t̪ʌrika-i	men-l̪ʌ-u	im-aŋ	mu-nikʰiŋ
REFL-own-poss	way-ERG	REFL-own-POSS	house-LOC	sit-AFTER

kam	*dᶻat̪ad̪jaŋ*	*bed̪es*	*dᶻʌ*	*nuŋke*
kam	dᶻat̪-a-d̪eɦaŋ	bed̪es	dᶻʌ	nuŋ-ke
work	do-PST-SBJV	foreign country	EMPH	go-INF

pʌristˢʌ	*ʌbʌst̪a*	*rʌ*	*male*
pʌr-d̪is-tˢʌ	ʌbʌst̪a	rʌ	ma-le
fall-NTVZ-NMLZ	situation	also	NEG-NPST

'If we work staying in the own home, then there is no any compulsion to go abroad.'

MSGM.PE.012

mell̪ʌu	*imaŋ*	*mumʌ*	*kam*
men-l̪ʌ-u	im-aŋ	mu-mʌ	kam
REFL-own-POSS	house-LOC	sit-NMLZ	work

dᶻat̪ad̪jaŋ	*imaŋ*	*pʌristˢʌ*	*dukʰʌ*
dᶻat̪-a-d̪eɦaŋ	im-aŋ	pʌris-tˢʌ	dukʰʌ
do-PST-SBJV	house-LOC	fall-NMLZ	sorrow

sʌmʌsja	*ŋoske*	*sʌdᶻilo*	*tˢʰanne*
sʌmʌsja	ŋos-ke	sʌdᶻilo	tˢʰan-le
problem	look-INF	easy	become-NPST

'If (we) work staying in the own home, then it is easy to look after the problem and trouble of our home.'

MSGM.PE.013

ɦoṭʌ	*tˢʰannaŋ*	*laŋgʰali*	*lʌpʰakokʌṭʰa*
ɦoṭʌ	tˢʰan-naŋ	laŋgʰali	lʌpʰa-ko-kʌṭʰa
like that	become-DUR	villager	friend-PL-COM

ŋumʌ	*meno*	*ḏesaŋ*	*sorodᶻgar*
ŋu-mʌ	men-o	ḏes-aŋ	so-rodᶻgar
sit-NMLZ	REFL-POSS	country-LOC	self-job

tˢʰanmʌ	*mumʌ*	*le*
tˢʰan-mʌ	mu-mʌ	le
become-NMLZ	sit-NMLZ	EXIST.NPST

'So that being self employed, I have stayed with my village friends in own country.'

MSGM.PE.014

imaŋ	*mumʌ*	*meno*	*ḏeske*	*kʰaṭir*
im-aŋ	mu-mʌ	men-o	ḏes-ke	kʰaṭir
house-LOC	sit-NMLZ	REFL-POSS	country-DAT	for

kaṭ	*kaṭ*	*kʌḏʌm*	*soṭke*	*pʌrisle*
kaṭ	kaṭ	kʌḏʌm	soṭ-ke	pʌr-ḏis-le
one	one	step	raise-INF	fall-NTVZ-NPST

'We should take atleast a single step for our country, staying at the native place.'

MSGM.PE.015

ilaŋ	*lʌɦu*	*ḏesaŋ*	*ŋuwaḏjaŋ*
ilaŋ	lʌɦi-u	ḏes-aŋ	ŋu-a-ḏeɦaŋ
here	own-POSS	country-LOC	sit-PST-SBJV

menke	*besʌri*	*sʌmʌsja*	*pʌrisaḏjaŋ*
men-ke	besʌri	sʌmʌsja	pʌr-ḏis-a-ḏeɦaŋ
REFL-DAT	hard	problem	fall-PST-SBJV

laŋgʰalikoi	*sʌjog*	*dᶻaṭle*
laŋgʰali-ko-i	sʌjog	dᶻaṭ-le
villager-PL-ERG	help	do-NPST

'If we stay in our own country, then the villager will help in trouble.'

MSGM.PE.016

pʰʌkuŋ	*ḏesaŋ*	*ɦoṭʌ*	*matˢʰantˢʌle*
pʰʌkuŋ	ḏes-aŋ	ɦoṭʌ	ma-tˢʰan-tˢʌ-le
others	country-LOC	that	NEG-become-NMLZ-NPST

'It will not be possible in others country.'

MSGM.PE.017

pʌṭṭʌ	*lʌpʰakoke*	*pʌṭṭʌ*	*laŋgʰalikoke*
pʌṭṭʌ	lʌpʰa-ko-ke	pʌṭṭʌ	laŋgʰali-ko-ke
all	friend-PL-DAT	all	villager-PL-DAT

ŋʌi	*ise*	*ḏeke*	*dᶻakle*
ŋa-i	ise	ḏe-ke	dᶻak-le
1SG-ERG	this	say-INF	like-NPST

'I want to say this to all my fellow-villagers.'

MSGM.PE.018

ŋʌi	*dᶻaṭtˢʌ*	*kam*	*ŋʌu*	*bjabʌsae*
ŋa-i	dᶻaṭ-tˢʌ	kam	ŋa-u	bjabʌsae
1SG-ERG	do-NMLZ	work	1SG-POSS	business

pʌrṭi	*ŋake*	*gʌrbʌ*	*le*
pʌrṭi	ŋa-ke	gʌrbʌ	le
wards	1SG-DAT	glory	EXIST.NPST

'I am proud of my work and business.'

Text 7: Life experience and further plan (Binaya Jhedi)

BJ.LEFP.001

ŋa	*tˢaĩ*	*kanuŋ*	*pʌriwarau*
ŋa	tˢaĩ	kan-uŋ	pʌriwar-ʌu
1SG	EMPH	we-POSS	family-POSS

midᶻʰar	*midᶻa*	*ale*
midᶻʰar	midᶻa	ale
elder	child	IDEN.NPST

'I am an eldest son of our family.'

BJ.LEFP.002

ŋʌi	*tˢaĩ*	*barʌ*	*kʌtˢʰja*	*ilaŋ*	*sʌrḍi*
ŋa-i	tˢaĩ	barʌ	kʌtˢʰja	ilaŋ	sʌrḍi
1SG-ERG	GF	twelve	class	here	sardi

isʌi	*ḍipenrʌ*	*utˢtˢʌ*	*mabiiŋ*	*pas*	*dᶻaṭa*
isʌi	ḍipenrʌ	utˢtˢʌ	mabi-iŋ	pas	dᶻaṭ-a
this	deependra	higher	secondary-ABL	pass	do-PST

'I passed class twelve from the Deependra higher secondary school, sardi.'

BJ.LEFP.003

ʌni	*dᶻʌbʌ*	*barʌ*	*pas*	*tˢʰana*
ʌni	dᶻʌbʌ	barʌ	pas	tˢʰan-a
then	when	twelve	pass	become-PST

'Then, when (I) passed class twelve.

BJ.LEFP.004

ŋake	*tˢaĩ*	*kaṭ*	*nokʌrio*
ŋa-ke	tˢaĩ	kaṭ	nokʌri-o
1SG-DAT	GF	one	job-POSS

ekḍʌmʌi	*awʌsekṭa*	*lja*
ekḍʌmʌi	awʌsekṭa	le-a
mostly	need	EXIST-PST

'I urgently needed a job at that time.'

BJ.LEFP.005

ekḏʌmʌi   *tˢaiḏismʌ*   *lja*
ekḏʌmʌi   tˢai-ḏis-mʌ   le-a
mostly   need-NTVZ-NMLZ   EXIST-PST
ɦosbelaŋ   *ŋake*
ɦos-bela-aŋ   ŋa-ke
3SG-time-LOC   1SG-DAT
'At that time, I urgently needed (a job).'

BJ.LEFP.006

rʌ   *ŋa*   *ṇunlak*   *ṇunlak*   *tˢaĩ*
rʌ   ŋa   ṇun-lak   ṇun-lak   tˢaĩ
and   1SG   back-ALL   back-ALL   EMPH
pʰeri   *ŋʌu*   *bʰʌjako*   *naniko*   *lja*
pʰeri   ŋa-u   bʰʌja-ko   nani-ko   le-a
again   1SG-POSS   brother-PL   youngersister-PL   EXIST-PST
'And, my brothers and sisters were following me (in junior class).'

BJ.LEFP.007

ɦotʌ   *tˢʰannaŋ*   *ŋʌi*   *tˢaĩ*   *bʰʌjakoke*
ɦotʌ   tˢʰan-naŋ   ŋa-i   tˢaĩ   bʰʌja-ko-ke
like that   become-DUR   1SG-ERG   GF   brother-PL-DAT
rʌ   *pʌrḏʰisakke*   *pʌristˢʌ*   *ʌbʌsṭa*   *raɦa*
rʌ   pʌrḏʰis -ak-ke   pʌr-ḏis-tˢʌ   ʌbʌsṭa   raɦ-a
also   read-CAUS-INF   fall-NTVZ-NMLZ   situation   come-PST
'So that, I also have to help my brothers for their study.'

BJ.LEFP.008

kanuŋ   *pʌriwar*   *mʌḏʰem*
kan-uŋ   pʌriwar   mʌḏʰem
we-POSS   family   middle
bʌrgie   *pʌriwar*   *lja*
bʌrgie   pʌriwar   le-a
class   family   EXIST-PST
'Our family is a midle class family.'

BJ.LEFP.009

ɦotʌ   *tˢʰannaŋ*   *ŋʌi*   *ḏʰerʌi*   *sʌŋgʰʌrsʌ*
ɦotʌ   tˢʰan-naŋ   ŋa-i   ḏʰerʌi   sʌŋgʰʌrsʌ
like that   become-DUR   1SG-ERG   more   struggle
dᶻaṭke   *pʌrisa*   *pʌrḏʰisṇaŋ*   *tˢaĩ*
dᶻaṭ-ke   pʌr-ḏis -a   pʌrḏʰis -naŋ   tˢaĩ
do-INF   fall-NTVZ-PST   read-DUR   EMPH
'So that, while studying, I had to do more struggle.'

BJ.LEFP.010

ŋʌi	*tˢaĩ*	*kapʌʈʈa*	*ilak*
ŋa-i	tˢaĩ	kaṯ-pʌʈʈa	ilak
1SG-ERG	GF	one-ALL	here

pʌrḍʰiske	*pʌrismʌ*	*le*
pʌrḍʰis-ke	pʌr-ḍis-mʌ	le
read-INF	fall-NTVZ-NMLZ	EXIST.NPST

'I have to study in one side.'

BJ.LEFP.011

kapʌʈʈa	*ilak*	*pʌrḍʰisakke*
kaṯ-pʌʈʈa	ilak	pʌrḍʰis-ak-ke
one-ALL	here	read-CAUS-INF

rʌ	*pʌrismʌ*	*le*
rʌ	pʌr-ḍis -mʌ	le
also	fall-NTVZ-NMLZ	EXIST.NPST

'I also have to teach in another side.'

BJ.LEFP.012

ekḍʌmʌi	*gaṟo*	*lja*
ekḍʌmʌi	gaṟo	le-a
mostly	difficult	EXIST-PST

ŋake	*ɦosbelao*	*ʌbʌsṯʰa*
ŋa-ke	ɦos-bela-o	ʌbʌsṯʰa
1SG-DAT	that-time-POSS	situation

'I have most difficult situation at that time.'

BJ.LEFP.013

ɦoṯʌ	*tˢʰanṇaŋ*	*ekḍʌmʌi*	*menʌṯ*	*dᶻaṯke*
ɦoṯʌ	tˢʰan-naŋ	ekḍʌmʌi	menʌṯ	dᶻaṯ-ke
like that	become-DUR	mostly	hard work	do-INF

pʌristˢʌ	*ʌbʌsṯʰa*	*tˢʰana*	*ŋake*
pʌr-ḍis-tˢʌ	ʌbʌsṯa	tˢʰan-a	ŋa-ke
fall-NTVZ-NMLZ	situation	become-PST	1SG-DAT

'So that, I had to do more struggle.'

BJ.LEFP.014

rʌ	*kapʌʈʈa*	*pʰeri*	*ŋʌu*	*pʌriwarke*
rʌ	kaṯ-pʌʈʈa	pʰeri	ŋa-u	pʌriwar-ke
and	one-wards	again	1SG-POSS	family-DAT

rʌ	*ŋoske*	*pʌristˢʌ*	*ʌbʌsṯa*	*lja*
rʌ	ŋos-ke	pʌr-ḍis-tˢʌ	ʌbʌsṯa	le-a
also	see-INF	fall-NTVZ-NMLZ	situation	EXIST-PST

'And, in one side, I have to look after my family.'

BJ.LEFP.015

meɦʌnʌt̪ *d̪ᶻat̪mʌ* *d̪ᶻind̪ʌgijaŋ* *kat̪*
meɦʌnʌt̪ d̪ᶻat̪-mʌ d̪ᶻind̪ʌgi-aŋ kat̪
labour do-NMLZ life-LOC one

t̪ʰok *tˢaĩ* *d̪ᶻat̪ke* *pʌrisle*
t̪ʰok tˢaĩ d̪ᶻat̪-ke pʌr-d̪is-le
thing GF do-INF fall-NTVZ-NPST

'Struggling in life, I must do something.'

BJ.LEFP.016

meno *lʌktˢʰe* *tˢaĩ* *pura* *d̪ᶻat̪ke*
men-o lʌktˢʰe tˢaĩ pura d̪ᶻat̪-ke
REFL-POSS aim EMPH complete do-INF

pʌrisle *t̪etˢʌ* *ɦisape* *ŋʌi* *d̪ʰerʌi*
pʌr-d̪is-le t̪e-tˢʌ ɦisap-e ŋa-i d̪ʰerʌi
fall-NTVZ-NPST say-NMLZ math-ERG 1SG-ERG many

meɦʌnʌt̪ *d̪ᶻat̪mʌnʌ* *nuŋa*
meɦʌnʌt̪ d̪ᶻat̪-mʌnʌ nuŋ-a
struggle do-PROG go-PST

'I had been doing much struggle to reach my destiny.'

BJ.LEFP.017

nanikoke *bʰʌjakoke* *rʌ* *ŋʌi*
nani-ko-ke bʰʌja-ko-ke rʌ ŋa-i
younger sister-PL-DAT brother-PL-DAT also 1SG-ERG

d̪ʰerʌi *nʌi* *pʌrd̪ʰisakke* *jod̪ᶻʌna*
d̪ʰerʌi nʌi pʌrd̪ʰis-ak-ke jod̪ᶻʌna
more EMPH read-CAUS-INF plan

kʰasmʌnʌ *le* *innaŋ*
kʰas-mʌnʌ le innaŋ
make-PROG EXIST.NPST now

'Now I'm planning to teach further to my brothers and sisters.'

BJ.LEFP.018

nanie *rʌ* *ramrʌi* *d̪ᶻat̪mʌ* *le*
nani-e rʌ ramrʌi d̪ᶻat̪-mʌ le
sister-ERG also good do-nmlz EXIST.NPST

'Sister also has done well.'

BJ.LEFP.019

ŋʌi *t̪etˢʌ* *lamaŋ* *ɦwamʌ* *le*
ŋa-i t̪e-tˢʌ lam-aŋ ɦwa-mʌ le
1SG-ERG say-NMLZ way-LOC walk-NMLZ EXIST.NPST

bʰʌja *naniko* *rʌ*
bʰʌja nani-ko rʌ
brother sister-PL also

'Brother and sisters have walked on the same way, I have suggested.'

BJ.LEFP.020

boi	*mʌi*	*rʌ*	*d̪ʰerʌi*	*kʰusi*
boi	mʌi	rʌ	d̪ʰerʌi	kʰusi
father	mother	also	many	happy

le	*kanuŋ*	*pʌrgʌt̪i*	*d̪aŋmʌ*
le	kan-uŋ	pʌrgʌt̪i	d̪aŋ-mʌ
EXIST.NPST	we-POSS	progress	see-NMLZ

'(Our) parents are happy by seeing our progress.'

BJ.LEFP.021

d̪ʰerʌi	*lʌgani*	*d̪ᶻat̪a*	*kanuŋ*	*boi*
d̪ʰerʌi	lʌgani	d̪ᶻat̪-a	kan-uŋ	boi
more	invest	do-PST	we-POSS	father

mʌi	*rʌ*	*kanke*	*lagi*
mʌi	rʌ	kan-ke	lagi
mother	also	we-DAT	all

'Our parents invested more for us.'

BJ.LEFP.022

ɦot̪ʌ	*t̪ˢʰannan̪*	*ŋʌi*	*boi*	*mʌikoke*
ɦot̪ʌ	t̪ˢʰan-nan̪	ŋa-i	boi	mʌi-ko-ke
that	become-DUR	1SG-ERG	father	mother-PL-DAT

sen	*d̪ʌ*	*d̪ukʰʌ*	*majaɦle*
sen	d̪ʌ	d̪ukʰʌ	ma-jaɦ-le
when	also	sorrow	NEG-give-NPST

'So, I will never trouble my parents.'

BJ.LEFP.023

kʌilei	*rʌ*	*mʌn*	*mabijaktˢʌle*
kʌilei	rʌ	mʌn	ma-bijak-tˢʌ-le
never	also	heart	NEG-break-NMLZ-NPST

boi	*mʌikuŋ*
boi	mʌi-ko-uŋ
father	mother-PL-POSS

'I will never hurt my parents.'

BJ.LEFP.024

ise	*pʌrd̪ʰistˢʌ*	*krʌmaŋ*	*ŋake*	*d̪ʰerʌi*
ise	pʌrd̪ʰis-tˢʌ	krʌm-aŋ	ŋa-ke	d̪ʰerʌi
this	read-NMLZ	sequence-LOC	1SG-DAT	many

sʌmʌsja	*raɦa*
sʌmʌsja	raɦ-a
problem	come-PST

'Many problems came, while I'am studying.'

BJ.LEFP.025

ŋʌu	*pʰʌsṯ*	*iʌr*	*enṉaŋ*	*kesmʌnʌ*	*le*
ŋa-u	pʰʌsṯ	iʌr	enṉaŋ	kes-mʌnʌ	le
1SG-POSS	first	year	now	run-PROG	EXIST.NPST

I am studying in first year now.'

BJ.LEFP.026

rʌ	*ŋʌu*	*ʌbʌu*	*lʌktˢʰe*	*tˢaĩ*	*seɦmʌkʌtʰa*
rʌ	ŋa-u	ʌbʌ-u	lʌktˢʰe	tˢaĩ	seɦi-mʌ-kʌtʰa
and	1SG-POSS	now-POSS	aim	EMPH	good-NMLZ-COM

ḏigri	*pas*	*dᶻaṯnikʰiŋ*	*sʌmadᶻ*	*sewa*	*dᶻaṯle*
ḏigri	pas	dᶻaṯ-nikʰiŋ	sʌmadᶻ	sewa	dᶻaṯ-le
master	pass	do-AFTER	society	serve	do-NPST

'After completing my master's degree, I will serve the society.'

BJ.LEFP.027

iṯʌ	*kʌraŋtˢʌ*	*lʌktˢʰe*	*ḏamʌnʌ*
iṯʌ	kʌraŋtˢʌ	lʌktˢʰe	ḏa-mʌnʌ
like this	big	aim	keep-PROG

enṉaŋ	*ŋʌi*	*pʌrḏʰismʌnʌ*	*le*
enṉaŋ	ŋa-i	pʌrḏʰis-mʌnʌ	le
now	1SG-ERG	read-PROG	EXIST.NPST

'Keeping this great aim (in mind), I am studying now.'

BJ.LEFP.028

bʰʌe	*rʌ*	*ramrʌi*	*dᶻaṯmʌ*	*le*
bʰʌe	rʌ	ramrʌi	dᶻaṯ-mʌ	le
brother	also	good	do-NMLZ	EXIST.NPST

'Brother also has done well.'

BJ.LEFP.029

dᶻeɦos	*kanuŋ*	*pʌriwar*	*pʌila*
dᶻeɦos	kan-uŋ	pʌriwar	pʌila
however	we-POSS	family	first

tˢaĩ	*ekḏʌmʌi*	*sʌŋgʰʌrsʌ*	*dᶻaṯke*
tˢaĩ	ekḏʌmʌi	sʌŋgʰʌrsʌ	dᶻaṯ-ke
EMPH	mostly	struggle	do-INF

pʌristˢʌ	*ʌbʌsṯa*	*lja*
pʌr-ḏis-tˢʌ	ʌbʌsṯa	le-a
fall-NTVZ-NMLZ	situation	EXIST-PST

'However, our family had to do more struggle before.'

BJ.LEFP.030

rʌ	*ennaŋ*	*tˢaĩ*	*bisṯarʌi*	*bisṯarʌi*
rʌ	ennaŋ	tˢaĩ	bisṯarʌi	bisṯarʌi
and	now	GF	slowly	slowly

suḏʰar	*tˢʰanmʌnʌ*	*nuŋmʌ*	*le*
suḏʰar	tˢʰan-mʌnʌ	nuŋ-mʌ	le
progress	become-PROG	go-NMLZ	EXIST.NPST

'And, now slowly our (finincial condition) is in progress.'

BJ.LEFP.031

iṯʌ	*tˢʰannaŋ*	*ŋa*	*rʌ*
iṯʌ	tˢʰan-naŋ	ŋa	rʌ
like this	become-DUR	1SG	also

ekḏʌmʌi	*kʰusi*	*le*
ekḏʌmʌi	kʰusi	le
mostly	happy	EXIST.NPST

'So, I am also very happy.'

BJ.LEFP.032

ekḏʌmʌi	*ramro*	*tˢʰanmʌ*
ekḏʌmʌi	ramro	tˢʰan-mʌ
mostly	good	become-NMLZ

nuŋmʌ	*le*
nuŋ-mʌ	le
go-NMLZ	EXIST.NPST

'It has been better now.'

BJ.LEFP.033

ɦoṯʌ	*tˢʰannaŋ*	*ʌbʌ*	*ŋʌu*	*suru*
ɦoṯʌ	tˢʰan-naŋ	ʌbʌ	ŋa-u	suru
like that	become-DUR	now	1SG-POSS	first

lʌktˢʰe	*tˢaĩ*	*pʌḏʰai*	*pura*	*dᶻaṯle*
lʌktˢʰe	tˢaĩ	pʌḏʰai	pura	dᶻaṯ-le
aim	EMPH	read	complete	do-NPST

'So that my first aim is to complete my study.'

BJ.LEFP.034

rʌ	*ŋa*	*ʌru*	*ʌru*	*tˢʰeṯraŋ*
rʌ	ŋa	ʌruʌ	ʌruʌ	tˢʰeṯrʌ-aŋ
and	1SG	other	other	area-LOC

rʌ	*pʌrbes*	*dᶻaṯke*	*ɦjokle*
rʌ	pʌrbes	dᶻaṯ-ke	ɦjok-le
also	entry	do-INF	able-NPST

'And, I can enter in other sectors also.'

BJ.LEFP.035

dᶻeɦos	*sʌmadᶻ*	*Sewa*	*dᶻaṯle*
dᶻeɦos	sʌmadᶻ	sewa	dᶻaṯ-le
however	society	service	do-NPST

'However, I will serve the society.'

BJ.LEFP.036

enṉaŋ	*tˢaĩ*	*bises*		*gʌrerʌ*	*tˢeskʰal*
enṉaŋ	tˢaĩ	bises		gʌr-erʌ	tˢeskʰal
now	GF	most		do-NMLZ	abit

pʌrḏʰisnikʰiŋ	*dᶻun*	*bideslak*	*ɦwake*	*pale*
pʌrḏʰis-nikʰiŋ	dᶻun	bides-lak	ɦwa-ke	pa-le
read-AFTER	which	foreign country-ALL	go-INF	search-NPST

'After completing their study, especially people want to go abroad nowadays.'

BJ.LEFP.037

ṯʌrʌ	*ŋʌu*	*ɦontˢʌ*	*tˢʌlʌn*
ṯʌrʌ	ŋa-u	ɦontˢʌ	tˢʌlʌn
but	1SG-POSS	like that	tradition

kʌilei	*rʌ*	*matˢʰanne*
kʌilei	rʌ	ma-tˢʰan-le
never	also	NEG-become-NPST

'But, I don't like this type of trend.'

BJ.LEFP.038

rʌ	*ŋʌi*	*ŋʌu*	*lapʰakoke*
rʌ	ŋa-i	ŋa-u	lapʰa-ko-ke
and	1SG-ERG	1SG-POSS	friend-PL-DAT

tˢaĩ	*seɦmʌ*	*pʌrḏʰiske*	*pʌrisle*
tˢaĩ	seɦi-mʌ	pʌrḏʰis-ke	pʌr-ḏis-le
EMPH	good-NMLZ	read-INF	fall-NTVZ-NPST

'And, I used to tell my friends, we have to read nicely.'

BJ.LEFP.039

biḏes	*nuŋnikʰiŋ*	*rʌ*	*ɦi*	*dᶻaṯke*	*rʌ*
biḏes	nuŋ-nikʰiŋ	rʌ	ɦi	dᶻaṯ-ke	rʌ
foreign country	go-AFTER	also	what	do-INF	and

'What to do after going to the foreign country also?'

BJ.LEFP.040

ilaŋ	*nʌ*	*kei*	*dᶻaṯke*	*ɦjokle*
ilaŋ	nʌ	kei	dᶻaṯ-ke	ɦjok-le
here	EMPH	some	do-INF	able-NPST

'We can do something here.'

BJ.LEFP.041

sʌmadᶻaŋ	*dᶻʌ*	*muniŋ*	*laŋgʰʌu*
sʌmadᶻ-aŋ	dᶻʌ	mu-niŋ	laŋgʰa-ʌu
society-LOC	EMPH	sit-NMLZ	village-POSS

bikas	*dᶻaṯke*	*pʌrisle*
bikas	dᶻaṯ-ke	pʌr-ḏis-le
develop	do-INF	fall-NTVZ-NPST

'(We) have to develop the society, staying in the village.'

BJ.LEFP.042

t̪etˢʌ	*kura*	*ŋʌi*	*sʌl̪l̪a*	*jamʌnʌ*
t̪e-tˢʌ	kura	ŋa-i	sʌl̪l̪a	ja-mʌnʌ
say-NMLZ	talk	1SG-ERG	suggestion	give-PROG

mule	*bela*	*belaŋ*
mu-le	bela	bela-aŋ
sit-NPST	time	time-LOC

'Sometimes, I used to suggest that (to my friends).'

BJ.LEFP.043

dᶻeɦos	*ŋʌi*	*lʌktˢʰe*	*tˢaĩ*	*seɦmʌkʌt̪ʰa*
dᶻeɦos	ŋa-i	lʌktˢʰe	tˢaĩ	seɦ-mʌ-kʌt̪ʰa
however	1SG-ERG	aim	EMPH	good-NMLZ-COM

pʌrd̪ʰisnikʰiŋ	*lakʰat̪o*	*sʌmadᶻo*	*bikas*	*dᶻat̪le*
pʌrd̪ʰis-nikʰiŋ	lakʰat̪o	sʌmadᶻ-o	bikas	dᶻat̪-le
read-AFTER	own	society-POSS	develop	do-NPST

'However, after completing my study, my aim is to develop my society.'

Text 8: A memorable event (Top Bahadur Chidi)

TBC.ME.001

ŋa	*gjarʌ*	*bʌrsʌ*	*lenau*	*kura*	*ale*
ŋa	gjarʌ	bʌrsʌ	len-a-u	kura	ale
1SG	eleven	year	be-PST-POSS	talk	IDEN.NPST

'It is about (the event), when I was eleven year old.'

TBC.ME.002

ŋa	*bakʰra*	*artˢʰʌula*	*pʌila*	*pʌila*
ŋa	bakʰra	artˢʰ-ʌul-a	pʌila	pʌila
1SG	goat	graze-HAB-PAST	first	first

'I used to graze the goat.'

TBC.ME.003

ʌni	*t̪ʰaru*	*lapʰakokʌt̪ʰa*	*ɦosʌi*
ʌni	t̪ʰaru	lʌpʰa-ko-kʌt̪ʰa	ɦosʌi
then	tharu	friend-PL-COM	that

belaŋ	*ŋa*	*d̪amtˢʰosmʌ*	*lja*
bela-aŋ	ŋa	d̪amtˢʰos-mʌ	le-a
time-LOC	1SG	anger-NMLZ	EXIST-PST

'At that time, I was angry with (my) *Tharu* friends.'

TBC.ME.004

ʌni	n̪uniŋ	tˢaĩne	ɦosʌkoi
ʌni	n̪un-iŋ	tˢaĩne	ɦose-ko-i
then	back-ABL	GF	3SG-PL-ERG

ɦomʌ	t̪eja	lo	anniŋ
ɦo-mʌ	t̪e-a	lʌ	an-iŋ
convince-NMLZ	say-PST	ASRT	go-HORT

maɦara	anniŋ	binʌi	parlak
maɦara	an-iŋ	binʌi	par-lak
look after	go-HORT	binahi	across-ALL

ʌni	d̪isja	sat̪ke
ʌni	d̪isja	sat̪-ke
then	fish	kill-INF

'After some time, they said let's go for grazing across the *Binahi* River and then fishing.'

TBC.ME.005

d̪isja	sat̪nikʰiŋ	dᶻomʌ	dᶻjake
d̪isja	sat̪-nikʰiŋ	dᶻo-mʌ	dᶻja-ke
fish	kill-AFTER	roast-NMLZ	eat-INF

t̪etˢʌ	kura	tˢʰana
t̪e-tˢʌ	kura	tˢʰan-a
say-NMLZ	talk	be-PST

'After fishing, we decided to eat fish by roasting (in fire).'

TBC.ME.006

ɦʌt̪ʌi	ŋa	rʌ	ana
ɦʌt̪ʌi	ŋa	rʌ	an-a
after that	1SG	also	go-PST

'After that, I also went.'

TBC.ME.007

annikʰiŋ	d̪isja	sat̪mʌ	ilak	alak
an-nikʰiŋ	d̪isja	sat̪-mʌ	ilak	alak
go-AFTER	fish	kill-NMLZ	here	there

asdᶻat̪naŋ	kʰeri	m̪aklak	ekd̪ʌm	t̪ʌn̪t̪ʌpure
as-dᶻat̪-naŋ	kʰeri	m̪ak-lak	ekd̪ʌm	t̪ʌn̪t̪ʌpure
like-do-DUR	GF	down-ALL	heavy	heavy

tˢaĩ	n̪ʌŋkʰʌn	kʰanmʌ	lja
tˢaĩ	n̪ʌŋkʰʌn	kʰan-mʌ	le-a
GF	sun	shine-nmlz	EXIST-PST

'After fishing, we were roaming here and there, (at that time) sun was also shining brightly.'

TBC.ME.008

ɦotʌi	*d̪ʰemlak*	*tˢaĩne*		*ekd̪ʌmʌi*
ɦʌt̪ʌi	d̪ʰem-lak	tˢaĩne		ekd̪ʌmʌi
after that	up-ALL	EMPH		mostly

nʌmʌs	*raɦtˢʌ*	*leusa*
nʌmʌs	raɦi-tˢʌ	le-u-sa
rain	come-NMLZ	EXIST-POSS-MIR

'There was heavy rain in the hills.'

TBC.ME.009

ʌni	*bakʰra*	*bʰʌisi*	*l̪esmʌ*
ʌni	bakʰra	bʰʌisi	l̪es-mʌ
then	goat	buffalo	take-NMLZ

raɦnaŋ	*kʰeri*	*ekd̪ʌm*	*tˢaĩne*
raɦi-naŋ	kʰeri	ekd̪ʌm	tˢaĩne
come-DUR	GF	very	GF

bad̪ʰi	*urlʌd̪ismʌ*	*raɦamʌ*	*leusa*
bad̪ʰi	urlʌ-d̪is-mʌ	raɦi-a-mʌ	le-u-sa
flood	strong-NTVZ-NMLZ	come-PST-NMLZ	EXIST-POSS-MIR

'So, while returning with goats and buffalos, there was strong flood in the river.'

TBC.ME.010

raɦnaŋ	*kʰeri*	*tˢaĩne*	*ʌbʌ*
raɦi-naŋ	kʰeri	tˢaĩne	ʌbʌ
come-DUR	kʰeri	GF	now

dᶻokle	*t̪etˢʌ*	*kura*	*ŋake*
dᶻok-le	t̪e-tˢʌ	kura	ŋa-ke
flow-NPST	say-NMLZ	talk	1SG-DAT

ɦid̪ʌ	*tˢaĩne*	*kunʌipni*
ɦid̪ʌ	tˢaĩne	kunʌipni
some	GF	any

d̪ʌrʌi	*matˢʰana*
d̪ʌrʌi	ma-tˢʰan-a
afraid	NEG-BECOME-PST

'(While returning) I didnot have any fear that the river will draw me.'

TBC.ME.011

dᶻʰʌn	*ult̪o*	*mʌraŋmʌ*	*raɦnaŋ*	*kʰeri*
dᶻʰʌn	ult̪o	mʌraŋ-mʌ	raɦi-naŋ	kʰeri
EMPH	opposite	happy-NMLZ	COME-DUR	GF

ɦosʌi	*tˢaĩne*	*ŋake*	*dᶻoka*
ɦosʌi-i	tˢaĩne	ŋa-ke	dᶻok-a
3SG-ERG	GF	1SG-DAT	flow-PST

'While returning, being overjoyed, the river drowned me instead.'

TBC.ME.012

dᶻoknikʰiŋ   *ʌni*   *dᶻoka*   *ʌni*
dᶻok-nikʰiŋ   ʌni   dᶻok-a   ʌni
flow-AFTER   then   flow-PST   then

tˢaĩ   *kunʌi*   *dᶻimtˢʌ*   *kura*
tˢaĩ   kunʌi   dᶻim-tˢʌ   kura
GF   any   catch-NMLZ   talk

ṭʰaũ   *pʌni*   *malja*
ṭʰaũ   pʌni   ma-le-a
place   also   NEG-EXIST-PST

'After drowning, there was nothing to catch.'

TBC.ME.013

kusʌi   *lʌpʰakoi*   *dᶻimke*   *maɦjoka*
kusʌi   lʌpʰa-ko-i   dᶻim-ke   ma-ɦjok-a
any   friend-PL-ERG   catch-INF   NEG-able-PST

'No friends could catch me.'

TBC.ME.014

ʌni   *m̥aklak*   *kaṭʌitˢoṭi*   *ṭaɦnikʰiŋ*
ʌni   m̥ak-lak   kaṭʌi-tˢoṭi   ṭaɦ-nikʰiŋ
and   down-ALL   once-time   reach-AFTER

moɖaŋ   *tˢaĩ*   *pakʰa*   *loɦa*
moɖ-aŋ   tˢaĩ   pakʰa   loɦ-a
turning-LOC   GF   out   throw-PST

'After moving little ahead, the water threw (me) out in the turning.'

TBC.ME.015

pakʰa   *loɦnikʰiŋ*   *ʌni*   *kãso*
pakʰa   loɦ-nikʰiŋ   ʌni   kãs-o
out   throw-AFTER   then   a type of grass-POSS

buṭakoke   *dᶻimmʌ*   *munikʰiŋ*   *ʌni*
buṭa-ko-ke   dᶻim-mʌ   mu-nikʰiŋ   ʌni
tree-PL-DAT   catch-NMLZ   sit-AFTER   then

ballʌ   *lʌpʰakoi*   *soṭa*
ballʌ   lʌpʰa-ko-i   soṭ-a
only   friend-PL-ERG   raise-PST

'After throwing outside (by river), I hold up Bamboo grass, then only my friend picked up me.'

TBC.ME.016

ɦospʌtˢʰi   *tˢaĩne*   *bʰʌĩsi*   *mare*
ɦos-pʌtˢʰi   tˢaĩne   bʰʌĩsi   mare
that-after   GF   buffalo   looker

kaṭ   *lʌpʰa*   *lja*
kaṭ   lʌpʰa   le-a
one   friend   EXIST-PST

'Then after, there was a friend, who was buffalo looker.'

TBC.ME.017

ɦos	*tˢaĩne*	*ŋʌu*	*innaŋ*
ɦos	tˢaĩne	ŋa-u	innaŋ
3SG	EMPH	1SG-POSS	now

sʌmd̪ʰi	*tˢʰanmʌ*	*le*	
sʌmd̪ʰi	tˢʰan-mʌ	le	
samdhi	become-NMLZ	EXIST.NPST	

'Now, he has become my *Samdhi*.'

TBC.ME.018

ɦoskoi	*tˢaĩne*	*d̪aŋga*	*jaɦnikʰiŋ*
ɦos-ko-i	tˢaĩne	d̪aŋga	jaɦ-nikʰiŋ
3SG-HON-ERG	GF	stick	give-AFTER

ʌni	*tˢaĩne*	*d̪aŋga*	*ṭusmʌ*
ʌni	tˢaĩne	d̪aŋga	ṭus-mʌ
then	GF	stick	support-NMLZ

maṭrʌi	*imaŋ*	*ṭaraɦtˢʌ*	*ale*
maṭrʌi	im-aŋ	ṭaraɦ-tˢʌ	ale
only	house-LOC	arrive-NMLZ	IDEN.NPST

'I have arrived home, after he gave me a stick.'

Text 9: A vision towards the village (Mohan Sing Gaha Magar)

MSGM.VISN.001

ŋʌu	*im*	*nʌwʌlperasi*	*d̪ᶻillʌũ*	*benimʌnipur*
ŋa-u	im	nʌwʌlperasi	d̪ᶻilla-ʌũ	benimʌnipur
1SG-POSS	house	nawalaprasi	district-POSS	benimanipur

gabisʌ	*wod̪a*	*nʌmmʌr*	*saṭ*	*tˢisapani*
gabisʌ	wod̪a	nʌmmʌr	saṭ	tˢisapani
VDC	ward	number	seven	chisapani

d̪etˢʌ	*laŋgʰaŋ*	*pʌrd̪isle*		
d̪e-tˢʌ	laŋgʰa-aŋ	pʌr-d̪is-le		
say-NMLZ	village-LOC	fall-NTVZ-NPST		

'My house lies in Benimanipur-7, chisapani of Nawalaprasi district.'

MSGM.VISN.002

kanuŋ	*laŋgʰaŋ*	*kane*	*d̪ʰerʌi*	*kisimo*
kan-uŋ	laŋgʰa-aŋ	kan-e	d̪ʰerʌi	kisim-o
we-POSS	village-LOC	we-ERG	many	type-POSS

sʌmʌsjako	*pʌrismʌ*	*raɦmʌ*	*le*	
sʌmʌsja-ko	pʌr-d̪is-mʌ	raɦ-mʌ	le	
problem-PL	fall-NMLZ	come-NMLZ	EXIST.NPST	

'We have many problems in our village.'

MSGM.VISN.003

ɦosjako	*mʌd̪ʰd̪ʰe*	*kʌrʌŋtˢjo*	*sʌmʌsja*	*d̪etˢʌ*
ɦosʌ-ko	mʌd̪ʰd̪ʰe	kʌrʌŋtˢjo	sʌmʌsja	d̪e-tˢʌ
3SG-PL	among	big	problem	say-NMLZ

lam	*rʌ*	*bijuli*	*dᶻʌ*	*ale*
lam	rʌ	bijuli	dᶻʌ	ale
way	and	electricity	EMPH	IDEN.NPST

'Among them, the big problem is the road and electricity.'

MSGM.VISN.004

seɦitˢʌ	*laŋgʰa*	*kʰaske*
seɦitˢʌ	laŋgʰa	kʰas-ke
good	village	make-DAT

d̪ʰerʌkuŋ	*ɦut̪*	*tˢʰanne*
d̪ʰerʌi-ko-uŋ	ɦut̪	tˢʰan-le
more-PL-POSS	hand	be-NPST

'All people have their own responsibility to build a good society.'

MSGM.VISN.005

d̪etˢʌ	*kurake*	*d̪ʰjan*	*d̪amʌ*
d̪e-tˢʌ	kura-ke	d̪ʰjan	d̪a-mʌ
say-NMLZ	talk-DAT	concentration	put-NMLZ

mʌɦinʌũ	*kapʌl̪t̪i*	*laŋgʰaŋ*	*mit̪iŋ*
mʌɦina-ʌũ	kat̪-pʌl̪t̪i	laŋgʰa-aŋ	mit̪iŋ
month-POSS	one-time	village-LOC	meeting

d̪ake	*dᶻat̪ʌula*
d̪a-ke	dᶻat̪-ʌul-a
put-INF	do-HAB-PST

'Keeping this thing in mind, I would organize the village meeting monthly.'

MSGM.VISN.006

laŋgʰʌu	*mit̪ijaŋ*	*d̪ʰerʌi*
laŋgʰa-u	mit̪iŋ-aŋ	d̪ʰerʌi
village-POSS	meeting-LOC	many

sʌllaɦʌ	*rʌ*	*sudᶻʰabko*	*dᶻʰurumola*
sʌl̪l̪aɦʌ	rʌ	sudᶻʰab-ko	dᶻʰurum-ʌul-a
council	and	suggestion-PL	gahter-HAB-PST

'Many suggestions would be collected (from villagers) in the meeting of the village.'

MSGM.VISN.007

seħtˢʌ	*sudᶻʰabkoke*	*mʌnaŋ*	*ḏamʌ*
seħtˢʌ	sudᶻʰa-ko-ke	mʌn-aŋ	ḏa-mʌ
good	suggestion-PL-DAT	heart-LOC	put-NMLZ

ʌgʰer	*ħwaḏjaŋ*	*pʌkkʌi*	*seħtˢʌ*
ʌgʰer	ħwa-ḏeħaŋ	pʌkkʌi	seħi-tˢʌ
forward	walk-SBJV	CERT	good-NMLZ

sʌmadᶻ	*tˢʰanne*
sʌmadᶻ	tˢʰan-le
society	become-NPST

'If we move forward, taking the good suggestions in mind, certainly good society will be created.'

MSGM.VISN.008

seħetˢʌ	*bʰurmi*	*kʰaske*	*ḏusle*
seħtˢʌ	bʰurmi	kʰas-ke	ḏus-le
good	man	make-INF	help-NPST

'It helps to make good person.'

MSGM.VISN.009

kanuŋ	*sʌmadᶻaŋ*	*ʌdᶻʰʌi*	*rʌ*	*meḏʰer*
kan-uŋ	sʌmadᶻ-aŋ	ʌdᶻʰʌi	rʌ	meḏʰer
we-poss	society-LOC	Still	also	many

dᶻʌdᶻako	*pʌrḏʰiske*	*maħwartˢʌ*	*le*
dᶻʌdᶻa-ko	pʌrḏʰis-ke	ma-ħwar-tˢʌ	le
child-PL	read-DAT	NEG-talent-NMLZ	EXIST.NPST

'Still there are many children, who are mediocre in study.'

MSGM.VISN.010

ŋʌi	*ħose*	*dᶻʌdᶻakoke*	*pʌrḏʰiske*
ŋa-i	ħose	dᶻʌdᶻa-ko-ke	pʌrḏʰis-ke
1SG-ERG	3SG	child-PL-DAT	read-INF

lagi	*sʌjog*	*tˢʰantˢʌ*	*kamko*
lagi	sʌjog	tˢʰan-tˢʌ	kam-ko
for	help	become-NMLZ	work-PL

dᶻaṭmʌ	*raħmʌ*	*le*
dᶻaṭ-mʌ	raħi-mʌ	le
do-NMLZ	come-NMLZ	EXIST.NPST

'I am doing some work to help these children for their study.'

MSGM.VISN.011

iḍik	*ŋa*	*laŋgʰʌu*	*migur*	*bʰurmi*
iḍik	ŋa	laŋga-u	migur	bʰurmi
if	1SG	village-POSS	main leader	man

lepjak	*ɦose*	*ṇunlak*	*pʌristˢʌ*	*dᶻʌdᶻakoke*
le-pjak	ɦose	ṇun-lak	pʌr-ḍis-tˢʌ	dᶻʌdᶻa-ko-ke
be-SBJV	3SG	back-ALL	fall-NTVZ-NMLZ	child-PL-DAT

rikke	*pʌrdʰiske*	*seɦitˢʌ*	*bebʌṣṭa*	*dᶻatke*
rik-ke	pʌrdʰis-ke	sefi-tˢʌ	bebʌṭa	dᶻaṭ-ke
write-INF	read-INF	good-NMLZ	manage	do-INF

prʌjas	*dᶻatʌula*
prʌjas	dᶻat-ʌul-a
try	do-HAB-PST

'If I were the leader of the village, I would try to manage a good environment to read and write for the children who are backward in study.'

MSGM.VISN.012

laŋgʰalikoke	*dᶻʰurumnikʰiŋ*	*dᶻʌnʌtˢeṭʌna*
laŋgʰali-ko-ke	dᶻʰurum-nikʰiŋ	dᶻʌnʌtˢeṭʌna
villager-PL-DAT	gahter-AFTER	public awareness

tˢʰantˢʌ	*karekrʌm*	*dᶻaṭʌula*
tˢʰan-tˢʌ	karekrʌm	dᶻaṭ-ʌul-a
become-NMLZ	program	do-HAB-PST

'Gathering the villagers, I would do public awareness program.'

MSGM.VISN.013

dᶻʌse	*dᶻʌdᶻakuŋ*	*ʌḍʰikar*	*sʌmrʌktˢʰeŋaŋ*
dᶻʌs-e	dᶻʌdᶻa-ko-uŋ	ʌḍʰikar	sʌmrʌktˢʰeŋ-aŋ
REFL-ERG	son-PL-POSS	authority	protect-LOC

pʌkkʌi	*sʌjog*	*ḍusle*
pʌkkʌi	sʌjog	ḍus-le
CERT	help	help-NPST

'It will certainly help to protect the right of the children.'

MSGM.VISN.014

pʌkkʌi	*rʌ*	*meɦʌkuŋ*	*ʌbibʰabʌk*
pʌkkʌi	rʌ	meɦʌ-ko-uŋ	ʌbibʰabʌk
CERT	also	3SG-PL-POSS	guardian

meɦʌkuŋ	*dᶻʌdᶻa*	*midᶻakuŋ*	*sʌmʌsja*
meɦʌ-ko-uŋ	dᶻʌdᶻa	midᶻa-ko-uŋ	sʌmʌsja
3SG-PL-POSS	son	child-PL-POSS	problem

budᶻʰḍiske	*ɦjokʌula*
budᶻʰ-ḍis-ke	ɦjok-ʌul-a
understand-NTVZ-INF	able-HAB-PST

'The guardians could certainly understand the problem of their children.'

MSGM.VISN.015

ŋake	*laŋgʰʌu*	*migur*	*bʰurmi*
ŋa-ke	laŋgʰa-u	migur	bʰurmi
1SG-DAT	village-POSS	main leader	man

tˢʰanmʌ	*d̠ʰerʌi*	*kamko*	*dᶻa̠t̠ke*
tˢʰan-mʌ	d̠ʰerʌi	kam-ko	dᶻa̠t̠-ke
become-NMLZ	many	work-PL	do-INF

mʌn	*lja*
mʌn	le-a
heart	EXIST-PST

'I wanted to do many works, being a leader of the village.'

MSGM.VISN.016

binʌi	*kʰolaŋ*	*pul*	*kake*
binʌi	kʰola-aŋ	pul	ka-ke
binahi	river-LOC	bridge	put-INF

jodᶻʌna	*pʌrisakke*	*mʌn*	*lja*
jodᶻʌna	pʌr-d̠is-ak-ke	mʌn	le-a
plan	fall-NTVZ-CAUS-INF	heart	EXIST-PST

'I wanted to ensure the plan for making bridge in *Binahi* River.'

MSGM.VISN.017

ɦot̠ʌ	*tˢʰannaŋ*	*laŋgʰaŋ*	*mumʌ*
ɦot̠ʌ	tˢʰan-naŋ	laŋgʰa-aŋ	mu-mʌ
like that	become-DUR	village-LOC	sit-NMLZ

mel̠ʌu	*bjabʌsae*	*jat̠mʌ*	*muke*
men-l̠ʌ-u	bjabʌsae	jat̠-mʌ	mu-ke
REFL-own-POSS	business	do-NMLZ	sit-INF

bitˢar	*dᶻa̠t̠mʌ*	*le*
bitˢar	dᶻa̠t̠-mʌ	le
think	do-NMLZ	EXIST.NPST

'So, I have thought to do own business staying in the own village.'

MSGM.VISN.018

lʌpʰakoi	*naŋ*	*ɦike*
lʌpʰa-ko-i	naŋ	ɦi-ke
friend-PL-ERG	2SG.NHON	what-DAT

laŋgʰaŋ	*mat̠rʌ*	*muke*
laŋgʰa-aŋ	mat̠rʌi	mu-ke
village-LOC	only	sit-INF

dᶻaktˢʌ	*d̠emʌ*	*ginle*
dᶻak-tˢʌ	d̠e-mʌ	gin-le
like-NMLZ	say-NMLZ	ask-NPST

'(My) friends asked me, "why you always want to live in the village"?'

MSGM.VISN.019

ɦotiŋ   *ŋʌi*   *meno*   *ise*   *mene*
ɦot̪ʌi-iŋ   ŋa-i   men-o   ise   men-e
after that-ABL   1SG-ERG   REFL-POSS   this   REFL-ERG

kʰastˢʌ   *jodᶻʌna*   *set̪akle*
kʰas-tˢʌ   jodᶻʌna   se-t̪ak-le
make-NMLZ   plan   listen-CAUS-NPST

'After that, I used to tell them my plan.'

MSGM.VISN.020

ŋake   *dᶻʌmmʌi*   *laŋgʰali*   *lʌpʰakoke*
ŋa-ke   dᶻʌmmʌi   laŋgʰali   lʌpʰa-ko-ke
1SG-DAT   all   villager   friend-PL-DAT

laŋgʰaŋ   *dᶻʌ*   *munikʰiŋ*   *laŋgʰʌu*
laŋgʰa-aŋ   dᶻʌ   mu-nikʰiŋ   laŋgʰa-u
village-LOC   EMPH   sit-AFTER   village-POSS

bikas   *ot̪edᶻat̪os*   *lʌkʰʌ*   *sele*
bikas   ot̪e-dᶻat̪-os   lʌkʰʌ   se-le
development   OPT-do-OPT   like   fell-NPST

'I wish all my village friends stay and develop our own village.'

MSGM.VISN.021

maɦartˢʌ   *dᶻʌdᶻa*   *midᶻake*   *seɦmʌ*   *pʌrd̪ʰismʌ*   *seɦtˢʌ*
maɦartˢʌ   dᶻʌdᶻa   midᶻa-ke   seɦmʌ   pʌrd̪ʰis-mʌ   seɦtˢʌ
small   child   child-DAT   good   read-NMLZ   good

bʰʌrmi   *kʌr̪ʌŋtˢʌ*   *bʰʌrmi*   *ot̪etˢʰanos*   *lʌkʰʌ*   *sele*
bʰʌrmi   kʌr̪ʌŋtˢʌ   bʰʌrmi   ot̪e-tˢʰan-os   lʌkʰʌ   se-le
man   big   man   OPT-become-OPT   like   feel-NPST

'I wish that the small children study well and become good and great person.'

Text 10: About Chandi purnima (Top Bahadur Chidi)

TBC.CP.001

kanuŋ	*tˢaĩne*	*mʌgʌrkoi*
kan-uŋ	tˢaĩne	mʌgʌr-ko-i
we-POSS	GF	magar-PL-ERG

buddʰʌ dᶻʌenʈi	*nikʌi*	*ramro*
buddʰʌ dᶻʌenʈi	nikʌi	ramro
buddha birthday	very	good

dʰumdʰamkʌtʰa	*nʌi*	*mʌnʌɖile*
dʰumdʰam-kʌtʰa	nʌi	mʌnʌ-ɖi-le
joyfully-COM	EMPH	celebrate-NTVZ-NPST

'We (Magar) people celebrate buddha jayanti enjoyfullly.'

TBC.CP.002

kʰʌjakiŋ	*badᶻe*	*bʌdᶻjakuŋ*	*palʌiŋɦõɖa*
kʰʌjakiŋ	badᶻe	bʌdᶻei-ko-uŋ	palʌiŋ-ɦõɖa
many year ago	grandfather	grandmother-PL-POSS	time-ABL

mʌnʌɖimʌ	*rahmʌ*	*ne*
mʌnʌ-ɖi-mʌ	rafi-mʌ	le
celebrate-NTVZ-NMLZ	come-NMLZ	EXIST.NPST

'We are celebrating this festival since the time of our grand parents.'

TBC.CP.003

kʰʌjakiŋ	*badᶻe*	*badᶻjo*	*tˢaĩne*
kʰʌjakiŋ	badᶻe	badᶻjei-o	tˢaĩne
many years ago	grandfather	grandmother-POSS	GF

palʌiŋɦõɖa	*kʌruwa*	*dᶻʰamrja*
palʌiŋ-ɦõɖa	kʌruwa	dᶻʰamrja
time-ABL	traditional dance-magar	traditional dance-magar

gʰ ʌ̃ʈo	*sjʰamʌ*	*rahle*
gʰʌ̃ʈo	sjʰa-mʌ	rafi-le
traditional dance-mager	dance-NMLZ	come-NPST

'(We) Magar people are dancing *Karuwa, Jhamre, Ghanto* from the time of our grand parents.'

TBC.CP.004

ʌni	*gʰ ʌ̃ʈo*	*tˢaĩne*	*pʌntˢʌmiɦõɖa*
ʌni	gʰʌ̃ʈo	tˢaĩne	pʌntˢʌmiŋ-ɦõɖa
then	traditional dance	GF	pʌnchami-ABL

sjʰamʌ	*rahamʌ*	*tˢãini*	*purnijãniŋ*
sjaɦ-mʌ	rafi-mʌ	tˢaine	purnijã-iŋ
dance-NMLZ	come-NMLZ	GF	full moon-LOC

bʌllʌ	*selʌɖike*	*ale*
bʌllʌ	selʌ-ɖi-ke	ale
only	conclude-NTVZ-INF	IDEN.NPST

'Then *Ghato* dance starts on the fifth and concludes on the 15th day of the lunar calendar.'

TBC.CP.005

rʌ	*kane*	*dᶻʌsto̱*
rʌ	kan-e	dᶻʌsto̱
and	we-ERG	like

tˢelibe̱ʈiko	*tˢʰana*
tˢelibe̱ʈi-ko	tˢʰan-a
female kin-PL	become-PST

(And the female kins…..)

TBC.CP.006

ḏiḏi	*bʰenako*	*rʌ*
ḏiḏi	bʰena-ko	rʌ
elder sister	brother in law-PL	and

bʌini	*dᶻwaĩko*	*tˢʰana*
bʌini	dᶻwaĩ-ko	tˢʰan-a
younger sister	brother in law-PL	become-PST

(And, the elder sister and her husband and younger sister and her husband…..)

TBC.CP.007

nini	*pusaĩko*	*tˢʰana*
nini	pusaĩ-ko	tˢʰan-a
father's sister	father's-brother in law-PL	become-PST

(And, the father's sisiter and her husband……)

TBC.CP.008

kane	*tˢaĩni*	*je̱ʈmʌ*	*kasmʌ*
kan-e	tˢaĩne	je̱ʈ-mʌ	kas-mʌ
we-ERG	GF	call-NMLZ	feed-NMLZ

'We invite them to take food.'

TBC.CP.009

ḏukʰʌ	*sukʰʌ*	*ŋakmʌ*	*dᶻʌmmʌi*	*tˢaĩne*
ḏukʰʌ	sukʰʌ	ŋak-mʌ	dᶻʌmmʌi	tˢaĩne
sorrow	happy	talk-NMLZ	all	GF

kane	*i̱ʈʌ*	*nʌ*	*dᶻa̱ʈle*
kan-e	i̱ʈʌ	nʌ	dᶻa̱ʈ-le
we-ERG	like this	EMPH	do-NPST

'We share our trouble and happiness.'

TBC.CP.010

rʌ	*kanuŋ*	*tˢaĩne*	*rosaŋ*
rʌ	kan-uŋ	tˢaĩne	ros-aŋ
and	we-POSS	GF	tradition-LOC

tˢaĩne	*ʌbʌ*	*wakko*	*sa̱ʈle*
tˢaine	ʌbʌ	wak-ko	sa̱ʈ-le
GF	now	pig-PL	kill-NPST

'And in our tradition, we kill pig (for meat).'

TBC.CP.011

ʌni   bara   dᶻomʌ
ʌni   bara   dᶻo-mʌ
then   a typeof bread   roast-NMLZ
(Then frying *Batuk*…..)

TBC.CP.012

rʌ   ʌruʌ   dᶻaṭikoi   rʌ
rʌ   ʌruʌ   dᶻaṭi-ko-i   rʌ
and   other   class-PL-ERG   also

mʌnʌḍile   mʌnḍike   tˢʌ
mʌnʌ-ḍi-le   mʌnʌ-ḍi-ke   tˢʌ
celebrate-NTVZ-NPST   celebrate-NTVZ-INF   EMPH
'And, other communities also celebrate it.'

TBC.CP.013

ṭʌrʌ   kane   tˢaĩne   adᶻʰʌi   sehmʌ
ṭʌrʌ   kan-e   tˢaĩne   adᶻʰʌi   sehmʌ
but   we-ERG   EMPH   more   good

gʌri   dᶻʌ   mʌnʌḍile
gʌr-i   dᶻʌ   mʌnʌ-ḍi-le
do-ERG   EMPH   celebrate-NTVZ-NPST
'But, we celebrate more joyfully than others.'

TBC.CP.014

ʌni   purnijão   ḍin   tˢaĩne
ʌni   purnijã-o   ḍin   tˢaĩne
then   full moon-POSS   day   EMPH

buḍḍʰʌu   pudᶻako   rʌ   dᶻaṭle
buḍḍʰʌ-u   pudᶻa-ko   rʌ   dᶻaṭ-le
buddha-POSS   worship-PL   also   do-NPST
'Then, we worship Buddha on the day of full moon.'

ANNEX B: PHONEMIC CHART OF VOWEL AND CONSONANT

Tentative organization of the vowels and consonants of the Magar Dhut as spoken in Nawalparasi dialect, presented below is basically based on my field work. These are broadly categorized as:

Vowels in the Magar Dhut

	Front unrounded	Central unrounded	Back unrounded
high	*i/ĩ*		*u/ũ*
mid	*e/ẽ*		*o/õ*
low			*ʌ/ʌ̃*
		a/ã	

Consonats in the Magar Dhut

PLACE OF → ARTICULATION MANNER OF ARTICUALTION↓		Bilabial		Dental		Alveolar		Retroflex		Palatal		Velar		Glottal	
		Vl	Vd	Vl	Vd	Vl	Vd	Vl	Vd	Vl	Vd	Vl	Vd	Vl	Vd
Plossive	Unasp.	p	b	t	d	ṭ	ḍ		ḍ			k	g		ɦ
	Asp.	pʰ	bʰ	tʰ	dʰ							kʰ	gʰ		
Affricate	Unasp.					tˢ	dᶻ								
	Asp.					tˢʰ	dᶻʰ								
Fricative	Unasp.					s									
	Asp.					sʰ									
Nasal	Breathy		m̥			n̥						ŋ̥			
	non-breathy		m			n						ŋ			
Trill	Breathy						r̥								
	Non-breathy						r								
Lateral	breathy						l̥								
	Non-breathy						l								
Approximant	Unaspirated		w							j					
	Aspirated														

ANNEX C: TWO HUNDRED TEN WORDLIST (Developed by LinSuN)

क्र. सं.	English	Nepali	Magar Dhut (Nawalparasi dialect)
1.	body	शरीर	mid^{z}jan
2.	head	टाउको	miṭalu
3.	hair	कपाल	mit^{sh}am
4.	face	अनुहार	miṭar
5.	eye	आँखा	mimic
6.	ear	कान	menekep
7.	nose	नाक	minaɦa
8.	mouth	मुख	meŋer
9.	teeth	दाँत	misjak
10.	tongue	जिब्रो	meleṭ
11.	breast	स्तन	dud^h
12.	belly	पेट	miṭuk
13.	arm/ hand	हात	miɦuṭ
14.	elbow	कुइनो	kuino
15.	palm	हत्केला	miɦuṭ/mit^{sh}aŋ
16.	finger	औंला	ʌ̃ula
17.	fingernail	नङ	mjarkiŋ
18.	leg	खुट्टा	miɦil
19.	skin	छाला	mit^{sh}ala
20.	bone	हाड	miru/miɼus
21.	heart	मुटु	migin
22.	blood	रगत	mi
23.	urine	पिसाब	m̥eros
24.	feces	दिसा	meben
25.	village	गाउँ	laŋg^{h}a
26.	house	घर	im
27.	roof	छानो	t^{sh}ana
28.	door	ढोका	gʌlam
29.	firewood	दाउरा	siŋ
30.	broom	कुचो	bʌd^{h}ʌni

31.	mortar	सिलौटो	silʌuʈi
32.	pestle	लोहोरो	loɦoro
33.	hammer	हथौडा	ɦʌtʰʌuda
34.	knife	चक्कु	tˢʌkku
35.	axe	बञ्चरो	aruwa
36.	rope	डोरी	duri
37.	thread	धागो	suta
38.	needle	सियो	artˢa
39.	cloth	लुगा (कपडा)	dᶻʌdʌuri
40.	ring	औँठी	ʌũtʰi
41.	sun	घाम	nʌnkʰan
42.	moon	चन्द्रमा	gjẽoʈ
43.	sky	आकाश	akas
44.	star	तारा	ʈuga
45.	rain	वर्षा	nʌmʌs
46.	water	पानी	ɖi
47.	river	नदी	kʰola
48.	cloud	बादल	dĩbu
49.	lightening	बिजुली चम्कनु	nʌmtˢʌdjaŋ
50.	rainbow	इन्द्रेणी	jãbʰo
51.	wind	बतास	nʌmsu
52.	stone	ढुङ्गा	l̥uŋ
53.	path	बाटो	lam
54.	sand	बालुवा	bʌlʌuʈa
55.	fire	आगो	m̥e
56.	smoke	धुवाँ	dʰũwa
57.	ash	खरानी	bʌdʰap
58.	mud	माटो	dᶻa
59.	dust	धुलो	dʰulo
60.	gold	सुन	sun
61.	tree	रूख	siŋ
62.	leaf	पात	l̥a

63.	root	जरा	dᶻʌra
64.	thorn	काँडो	dᶻu:
65.	flower	फूल	sar
66.	fruit	फलफूल	pʰʌlpʰul
67.	mango	आँप	sʌṭak
68.	banana	केरा	motˢa
69.	wheat(husked)	गहुँ	gʌɦiũ
70.	barley	जौ	dᶻʌu
71.	rice (husked)	चामल	tˢʰuru
72.	potato	आलु	alu
73.	eggplant	भण्टा	bʰanṭak
74.	groundnut	बदाम	bʌḍʌm
75.	chili	खुर्सानी	kʰursani
76.	turmeric	बेसार	beswar
77.	garlic	लसुन	arjak
78.	onion	प्याज	pijadᶻ
79.	cauliflower	काउली	pʰulgobi
80.	Tomato	गोलभेँडा	gulibʰanṭak
81.	cabbage	बन्दा	bʌnḍagupi
82.	oil	तेल	siḍi
83.	salt	नुन	tˢʰa
84.	meat	मासु	sja
85.	fat (of meat)	बोसो	mesos
86.	fish	माछा	disja
87.	chicken	चल्ला	gwamidᶻa
88.	egg	अण्डा	gwaru/miru
89.	cow	गाई	hẽṭ
90.	buffalo	भैँसी	bʰʌĩsi
91.	milk	दुध	duṭ
92.	horns	सिङ	miɽaŋ
93.	tail	पुच्छर	meme
94.	goat	बाख्रो	ɽa

95.	dog	कुकुर	tˢiu
96.	snake	सर्प (साँप)	bul
97.	monkey	बाँदर	bã̃ḍʌr
98.	mosquito	लामखुट्टे	dᶻeŋga
99.	ant	कमिला	m̥ar
100.	spider	माकुरो	gʰʌruwa
101.	name	नाम	armin/mjarmin
102.	man	मान्छे	bʰʌrmi
103.	woman	आइमाई	masko
104.	child	बच्चा	midᶻa
105.	father	बाबा	boi
106.	mother	आमा	mʌi
107.	older brother	दाजु	ḍadᶻju
108.	younger brother	भाइ	bʰʌja
109.	older sister	दिदी	ḍʌi
110.	younger sister	बहिनी	nani
111.	son	छोरो	babu
112.	daughter	छोरी	nani
113.	husband	लोग्ने (श्रीमान)	lendᶻa
114.	wife	स्वास्नी (श्रीमती)	madᶻa
115.	boy	केटो	babudᶻa
116.	girl	केटी	nanidᶻa
117.	day	दिन	ḍin
118.	night	रात	raṭ
119.	morning	विहान	gorak
120.	noon	मध्यान्ह	nʌsin
121.	evening	साँझ	nʌmbʰi
122.	yesterday	हिजो	ṭisiniŋ
123.	today	आज	tˢʰiniŋ
124.	tomorrow	भोली	piɲin
125.	week	हप्ता (साता)	saṭa

126.	month	महिना	mʌina
127.	year	वर्ष	bʌrsʌ
128.	old	बूढो	buḍʰa
129.	new	नयाँ	nʌjã
130.	good	राम्रो (असल)	seɦitˢʌ
131.	bad	नराम्रो (खराब)	maseɦitˢʌ
132.	wet	चिसो	tˢʰimtˢʌ
133.	dry	सुख्खा	tˢʰoktˢʌ
134.	long	लामो	lotˢtˢʌ
135.	short	छोटो	t̪uŋtˢʌ
136.	hot	तातो	dᶻostˢʌ
137.	cold	चिसो	dᶻumtˢʌ
138.	right	दाहिने	ḍor
139.	left	देव्रे	ḍebre
140.	near	नजिक	kʰerep
141.	far	टाढा	losaŋ
142.	big	ठूलो	kʌɽaŋtˢʌ
143.	small	सानो	maɦarthʌ
144.	heavy	गह्रौँ	listˢʌ
145.	light	हलुका	kʰjaŋtˢʌ
146.	above	माथि	ḍʰemaŋ
147.	below	तल	m̥akaŋ
148.	white	सेतो	botˢʌ
149.	black	कालो	tˢiklimtˢʌ
150.	red	रातो	gjatˢʌ
151.	one	एक	kaṯ
152.	two	दुई	nis
153.	three	तीन	som
154.	four	चार	buli
155.	five	पाँच	baŋa
156.	six	छ	tˢʰʌ
157.	seven	सात	saṯ

158.	eight	आठ	aʈʰ
159.	nine	नौ	nʌu
160.	ten	दश	ḍʌs
161.	eleven	एघार	egʰarʌ
162.	twelve	बाह्र	baɦirʌ
163.	twenty	बीस	bis
164.	one hundred	एक सय	kaʈsae
165.	who	को	su
166.	what	के	ɦi
167.	where	कहाँ	kulaŋ
168.	when	कहिले	sen
169.	how many	कति	kuḍik
170.	which	कुन	kusʌi/kuse
171.	this	यो	ise
172.	that	त्यो	ɦose
173.	these	यिनीहरू	isjako
174.	those	उनीहरू	ɦosjako
175.	same	उही	ɦuntsʌ
176.	different	फरक (अलग)	bʰinḍʌi
177.	whole	सबै	dᶻʌmmʌi
178.	broken	फुटेको	dᶻjatsʌ
179.	few	थोरै	aḍikjdᶻja
180.	many	धेरै	ḍʰerna
181.	all	सबै	dᶻʌmmʌi
182.	to eat	खानु	dᶻjake
183.	to bite	टोक्नु	dᶻiktsʌ
184.	to be hungry	भोकाउनु	rʌtsʰike
185.	to drink	पिउनु	gake
186.	to be thirsty	तिर्खाउनु	sonke
187.	to sleep	सुन्नु	seke
188.	to lie	पल्टनु	poloke
189.	to sit	बस्नु	muke

190.	to give	दिनु	ɟaɦike
191.	to burn	डढाउनु	sikakke
192.	to die	मर्नु	siʈke
193.	to kill	मार्नु	saʈke
194.	to fly	उड्नु	bʰurke
195.	to walk	हिँड्नु	ɦiwake
196.	to run/ run	दौडनु	kʰerke
197.	to go /go	जानु	anke
198.	to come	आउनु	raɦike
199.	to speak/ speak	बोल्नु	ŋakke
200.	to hear/hear/listen	सुत्नु	miske
201.	to look/look	हेर्नु	ŋoske
202.	I	म	ŋa
203.	you (informal)	तँ	naŋ
204.	you (formal)	तपाई	nako
205.	he	ऊ	ɦose
206.	she	उनी	ɦose
207.	we (inclusive)	हामी (समावेशी)	kanko dᶻʌmmʌi
208.	we (exclusive)	हामी (असमावेशी)	kanmʌtrʌi
209.	you (plural)	तिमीहरू	nako
210.	they	उनीहरू	ɦosjako

REFERENCES

Angdembe, Tej Man.1999. "Rise of Honorific Marking and the Demise of the Verbal Agreement System". *Gipan* 1.1: 43-99.

Bybee, John and Suzanne Fleischman, 1995. *Modality in Grammar and Discourse*. Philadelphia: John Benjamins.

Bhandari, Bhabendra. 2005. "Mood in Danuwar". *Contemporary Issues in Nepalese Linguistics.* In Yogendra Yadava, Govinda, Govinda Bhattari, Ram Raj Lohani, Balaram Prasain and Krishna Parajuli. (eds). *Kathmandu: Linguistic Society of Nepal. 471-478.*

Bhat, D.N.S. 1935. *The Prominence of Tense, Aspect and Mood.* Amsterdam/Philadelphia: John Benjamins.

Bhatta, Toya Nath. 2008. "Complex Aspects in Meche". *Nepalese Linguistics* 23:15-24.

Central Bureau of Statistics. 2012. *National Population and Housing Census 2011 (National Report).* Kathmandu: Central Bureau of Statistics.

Coates, J. 1983. *The Semantics of Modal Auxiliaries*. London: Croom Helm.

Chomsky, Noam. 1957. *Syntactic Structures*. The Hague: Mouton.

Comrie, Bernard. 1976. *Aspects.* New York: Cambridge University Press.

Dhakal, Dubi Nanda. 2012. *Darai Grammar*. Muenchen: LINCOM EUROPA

DeLancey, Scott. 1997. "Mirativity: the grammatical marking of unexpected information." *Linguistic Typology*. 1:33-52.

DeLancy, Scott. 2012. "Lectures on functional syntax." http://www.ddl.ish-lyon.crns.fr/Fulltext/Grinevald/ Language_M1/DeLancy_unpl.pdf. Accessed on 5th Septermber, 2012.

Eppele, John W., M. Paul Luis, Dan Raj Regmi and Yogendra P. Yadava. (eds). 2012. *Ethnologue: Languages of Nepal.* Kathmandu: Linguistic Survey of Nepal.

Gautam, Rajesh and Asoke K. Thapa Magar. 1994. *Tribal Ethnography of Nepal* 2. Delhi: Book Faith India.

Givón, Talmy. 1984. *Syntax: A Functional Typological Introduction.* Vol.1. Philadelphia/Amsterdam: John Benjamins.

Givón, Talmy. 2001. *Syntax: An Introduction.* Vol.1. Philadelphia/Amsterdam: John Benjamins.

Givón, Talmy. 2001. *Syntax: An Introduction.* Vol.II. Philadelphia/Amsterdam: John Benjamins.

Greenburg, Joseph H. 1966a. "On Some Universals of Language with Particular Reference to the Order of Meaningful Elements." In J. Greenburg 1966b (eds).

Greenburg, Joseph H. 1966b. *Language Universals.* The Hague: Mouton.

Greenburg, Joseph H. 1974. "The Relation of Frequency to Semantic Feature in a Case Language(Russian)". *Working Papers in Language Universals 16.* Stanford: Stanford University.

Greenburg, Joseph H. 1976. *Language Universals, with Special Reference to Feature Hierarchies.* The Hauge: Mouton.

Greenburg, Joseph H. 1978. "Diachrony, Synchrony and Language Universals". In J. Greendurg et al. (eds 1978). Vol.II.

Greenburg, Joseph H. 1979. "Rethinking Linguistic Diachrony". *Language* 55.

Hasta, Karen Grunow. 2013. "Innovations in Nominalization in Magar." http://www.engl.polyu.edu.hk/research/nomz/files/GRU.Magar.final.pdf. Accessed on September 15, 2013.

Katamba, Francis. 1993. *Morphology.* London: Macmillan Press.

Magar, Harsa Bahadur Budha. (ed). 1993a (2050a VS). *Magar Byakaranko Prarup* (An outline of the Magar Grammar). Kathmandu: Mrs Puspa Vati Budha Magar

Magar, Harsa Bahadur Budha. 1996 (2053 VS) . *The Magars and Their Social Costums and Rites*. Kathmandu: Mrs. Puspawati Budha Magar

Magar, Karna Bahadur Budha. 2004 (2061 VS). *Nepali-Magar Pang-English Dictionary.*

Kathmandu: Eighteen Magarat Magar Language-Culture Development Academy.

Magar, Karna Bahadur Budha. 2011 (2068 VS). *A Trilingual Dictionary of the Magar Language* (Athara Magarat). Kathmandu: Jitman Pun Magar

Magar, Keshar Jung Baral. 1980 (2037 VS). *Magar Kura Kut Jatma Nakke? Magar Bhasa Kasari Bolne?*(How to speak the Magar language?). Kathmandu: Suresh Ale.

Magar, Lok Bahadur Thapa. 2011 (2068V.S). *Magar Bhasa (Dhut) Byakaran* (Grammar of the Magar language). Kathmandu: Nepal Academy

Magar, Lok Bahadur Thapa. 2013 (2070V.S). *Magar Bhasa (Dhut) ko Chetriya Bheda* (Regional variation of the Magar language). Pokhara: Pahura Prakasan

Palmer, F. R. 1995. *Mood and Modality*. New York: Cambridge University Press

Palmer, F. R. 1979. *Modality and English Modals*. London: Longmans.

Palmer, F. R. 1986. *Mood and Modality*. Cambridge: Cambridge University Press.

Payne, Thomas E. 1997. *Describing Morphosyntax: A Guide for Field Linguists*. Cambridge: Cambridge University Press.

Rai, Netra Mani. 2009. "TAM in Dumi language". *Nepalese Linguistics* 24. 253-262.

Ransom, E. 1986. *Complementations: Its Menaing and Forms. TSL# 10*. Amsterdam: John Benjamins.

Regmi, Ambika. 2013. *A Grammar of Kaike*. Muenchen: LINCOM EUROPA

Regmi.Dan Raj. 2007. *The Bhujel language*. A PhD dissertation, T.U.

Regmi, Bhim Narayan.1999. Causativization in Magar. A M.A. thesis, CDL, T.U.

Romeo, Nicoletta. 2008. *Aspects in Burmese: Meaning and Function*. Studied in language companion series 96. Amsterdam/ Philadelphia: John Benjamins.

Shepherd, Gray and Barbara Shepherd. 1973. *Magar Texts. Clause, Sentences, and Discourse Patterns in Selected Languages of Nepal*. Norman: Summer Institute of Linguistics.

Singh, Yashawanta Chungkham, 1995. *Tense or Aspect in Manipuri*. Osaka: National Museum of Ethnography.

Subba, Subhadra.1972. *Descriptive Analysis of Magar: A Tibeto-Burman Language*. A PhD dissertation, University of Poona, India.

Thapa, Hira Singh. 2009. *Magar (Dhut)-Khas-English Dictionary*. Kathmandu: Nepal Magar Association.

Watters, David. 2002. *A Grammar of Kham*. Cambridge: Cambridge University Press.

Watters, David. 2003. "A Course in Functional-Typological Grammar." Unpublished manuscript. Central Department of Linguistics, Tribhuvan University, Kathmandu.

Weber, David J. 2006. "Thoughts on Growing Grammar." *Studies in language 30(2):* 417-444.

van Driem, George. 2001. *Languages of the Himalayas: An Ethnolinguistic Handbook of the Greater Himalayan Region.Vol.* 2. Leiden, Boston: Brill