Chapter 1

Introduction

1.0 Outline

Raji is a Tibeto-Burman language. It is an endangered language since it is spoken by only a small number of speakers.

The Rajis primarily reside in different villages nearby the jungle and the river sides of Kailali, Surkhet, Kanchanpur, Bardiya and Banke districts of Mid and Far-Western Development Regions of western Nepal. The census of 1991 gave the number of Raji in Nepal as 2,959. The recent census 2001 gives the number of mother tongue speakers as 2,413. An attempt has also been made to enumerate the number of Rajis at the community level. According to the *Raji Shalm Samaj*, the central office, Tikapur, Kailali there are more than 4,000 Rajis throughout the country.

The Rajis have lost many of their original traditions. They are believed to have originated in Jamakuine, the place where the Karnali and the Bheri rivers meet each other in Surkhet.

The present work is a short description of the Raji people, their culture and their language.

1.1 Statement of the Problem

Raji is one of the undescribed languages of Nepal. The studies regarding to the nouns and noun phrase structures are not exhaustive till the data. How can the Raji nouns be categorized in Raji? How are the Raji number, gender and case realized? How is the pronoun system evident in the Raji language? What is the general structure of the noun phrase in Raji? How the noun phrase is applied in a sentence? The above problems are considered in the study.

1.2 Objectives

The general objective of this study is to present the nouns and noun phrase structure of the Raji language. The specific objectives are listed as follows:

a)   to analyse the nouns and noun phrase structure.

b)   to analyse pronoun and their roles in pronominalization.

c)   to examine how noun phrase is applied in a sentence.

1.3 Review of Literature

In the field of Raji people and their language there exit a few studies; they include Grierson and Konow (1909), Pokharel (2046), Sharma (1990), Kansakar (1993), Breton (1997), Shahi (2057), Giri (2057), Krishan (2001), Giri (2059), Toba (2002), Ukyab and Adhikari (2002), Yadava (2003), Fortier and Rastogi (2004), Gordon (2005), Gurung et al. (2006), Rastogi (2006), Rai (2008), Khatri and Sah (2065), Khatri and Sah (2008) and Khatri (2008).

Grierson and Konow (1909) groups Janggali (Raji) into the Western sub-group of complex pronominalized group under Himalayan branch of Tibeto-Burman family. They collected twenty five lexical words of Raji.

Pokharel (2046:363) is of the opinion that the ancestors of Rajis were one of the clans of Bhote who came from Tibet. He further adds that Rajis were called by *Raaj kiraant* since their behaviours were similar to those of Kiranti people.

However, in contrast Sharma (1994) classifies Raji into the western Austro-Asiatic language family, most probably on extra-linguistic criterion. He probably classifies so on the basis of the physical features of the Raji people.

Kansakar (1993:167) classifies the Raji language into Magar sub-group within Bodish-Himalish group.

Breton (1997:166) classifies and provides information on the geographical places where Rajis are found. He catogorizes Raji under the western Kiranti group (eastern Himalayan branch). He mentions that Rajis are found in the western Terai and lower mountains.

Shahi (2057) simply provides an ethnological introduction to the Raji people, their original habitats, their culture, their language, and their economic, political and environmental situation. He argues that the Jamakuine area in Surkhet is considered as an original habitat of the Rajis. The Rajis have their own distinct language. He says that some of the lexical items of Raji are similar to the language spoken in *Bangad* areas of Rapti, Bheri and Salyan. However, the majority of lexical items are from the

same language. He further notes that since there is no script in this language there is no written literature available on it. He has listed the Raji numerals upto eleven.

Giri (2057) provides a brief information on the cultural, economic, social and demographic aspects of Rajis. Moreover, he tries to show the genetic affiliation of Raji with the Tibeto-Burman language family by comparing cognates with other TB languages like Gurung, Chepang, Tamang, Magar and Newari. He collected a few lexical items referring to physical parts of the human body, human ralations, animals, food and utensils, numerals and so on.

Krishan (2001) provides a preliminary sketch of Raji grammar spoken in Pithoragarh district of the Kumaon Himalayan region of Uttar Pradesh, India. He also collected some basic vocabulary of Raji.

Giri (2059) tries to compare the Nepali and Raji languages especially at the lexical level. She also provids a brief information on social, cultural, economic and political conditions of the Raji people. She collected and analyzed more than 1100 lexical items and concludes that Raji has borrowed Nepali words heavily with some phonetic or without any phonetic modifications.

Toba et al. (2002) provides a very brief information on the geographical boundaries, physical terrain of the territory, economic activities of the community, influence of religion on the community, etc. They consider Raji as a language currently threatened since the speakers of Raji is in small number and are pressed by outsiders who are Nepali speakers. They classify Raji as: Sino-Tibeto-Burman Family, Tibeto-Burman Group and Central Himalayish subgroup.

Ukyab and Adhikari (2002) present a short monograph on Raji. They write that the districts of Dang and Surkhet are the native strongholds of the Rajis. Their numbers have dwindled. They put the view that they speak a unique dialect of the Tibeto-Burman variant.

Yadava (2003) classifies the Raji language into the Central Himalayish sub-group of Bodish-Himalayish group within Tibito-Burman sub-family of Sino-Tibetan language family.

Fortier and Rastogi (2004) provide the phonological comparison to show the close relationship between Raute and Raji. They also shed some light on the historical relationship and affiliations of Raute and Raji with the Proto-Tibeto-Burman (PTB,

for short) and other areal languages. They characterized tentatively both Raji and Raute as a) pronominalization; b) checked consonants, glottalization; c) grouping of nominal stems into animate/ inanimate classes; d) use of /-mi/ as a + animate, + human class marker suffix (in Khamchi only); and marking of plurality for animate classes only; and no honorary verb forms. In terms of genetic affiliation they suggest that Raji and Raute be placed either the western or west-central complex pronominalized Himalayan languages which include Chepang.

Gordon (2005) provides 'Rajibar' and 'rja' as alternate names of Raji. Surkhet and Bardiya of Bheri zone and Kailali of Seti zone are the Raji speaking areas. He mentions that Raute and Rawat as the dialects of Raji and groups Raji as Sino-Tibetan, Tibeto-Burman, Himalayish, Mahakirati, Kham, Magar-Chepang-Sunwari, Magar.

Rastogi (2006) seeks to assess the phenomenon of language obsolescence with respect to a primitive tribal Rawati or Raji . She mentions that the strength of the support system is zero, there are few speakers, fewer domains of use and structural simplification in Raji's case. She concludes that the reduction in the domain of use, the negative attitude of Raji speakers towards their own language and some other are the major influential factors which are pushing towards obsolenscence.

Gurung et al. (2006) provide the map of the Raji speaking areas on the basis of Raji mother tongue by districts and Raji by district. Their study shows that the Raji language is spoken in sixty-four districts of Nepal.

Rai (2008) tries to document the Raji language. He has attempted to provide some basic information on sociolinguistic profile of Raji. In addition to this, he has tried his best to analyse phonology, morphology and syntax of the language.

Khatri and Sah (2065) provide a basic information on the Raji speaking areas of Mid and Far-Western Development Regions, the population, educational and economic condition of Raji and linguistic information on the basis of their one week long field survey. They compared Raji with Raute on the basis of the Swadesh 100 word list and found approximately 65 percent lexical similarities between them. They are of the view that Raji and Raute are the sister languages which were descended from the same mother language. Moreover, they provide some basic information on the three

regional dialects of Raji and throw some light on phonology, morphology and syntax of the language.

Khatri (2008) tries to present the structure of verbs and sentences of the Raji language. He has tried his best to analyse the structure of verbs and sentences of the language.

1.4 Research Methodology

Here, we deal with the data collection and the theoretical framework adapted in the description of the language.

1.4.1 Data Collection

For the description of the language the data were of two types namely, elicited data and text corpus. These data were basically collected from two of our language consultants: Kalu Raji (65) and Pattauli Raji (63). We also collected some oral texts in digital form and analysed linguistically with their help. We cross checked our analysis and transcription of the corpus with Hemant Raji.

1.4.2 Theoretical Framework

The methodology used in this study is of descriptive nature. This study is mainly based on functional typological linguistics with functional behavioral and discourse pragmatic properties, along with the structural properties where and when necessary. We have attempted to present our analysis following Benedict (1972), Ebert (1994), Payne (1997), Whaley (1997), Abbi (2001), Matisoff (2003), Dryer (2004).

1.5 Organization of the Study

The study is divided into five chapters. Chapter 1 deals with the introduction of the study, statement of the problem, revew of literature, objectives of the study, research methodology and the organization of the study. Chapter 2 deals with the sociolinguistic situation of the language. In chapter 3, we present nouns and pronoun. Chapter 4 introduces inflection. Chapters 5 deals with the noun phrase constituents of the language. In Chapter 6, summary and conclusions of the whole study have been presented. The appendices consist of the analysed text, the Swadesh 100 word list, distribution of Raji by districts and distribution of Raji native speakers by districts.

Chapter 2

Sociolinguistic Profile

2.0 Outline

The Raji ethnic group is one of the oldest ethnic groups of Nepal who reside primarily in the districts of Surkhet, Kailali, Kanchanpur, Bardiya and Banke in the Mid-Western and Far-Western Nepal. Some Raji communities are found throughout Nepal, particularly in Doti, Daleldhura, Darchula, Baglung, Lamjung and Dang. It must be noted that a linguistically and culturally contiguous small tribe of roughly 496 Rajis live in Pithoragarh district of the Kumaon Himalayan region of Uttar Pradesh, India. They have lived as hunter-gatherers in the forests of Uttaranchal (Krishnan, 2001:449 and Rastogi, 2006:52). The Government of Nepal has recognized the Raji as an official nationality. In this chapter, we discuss the Raji people, their occupation, their tradition and culture, and the sociolinguistic situation of the language.

2.1 The Raji People

It is very difficult to trace out the origin of the Raji people since there is no written literature. It is generally agreed that the original habitat of the Rajis is Jamakuine - the confluence of Bheri and Karnali rivers, which lies in Surkhet district. Pokharel (2046:363) suggests that the ancestors of Rajis were one of the clans of Bhote who came from Tibet. He further adds that Rajis were called by *Raj kirant* since their behaviours were similar to those of Kiranti people. According to Sharma (2058:359), among four clans and kings of Chepang, the Raji was the senior most king. George van Driem (2001:411) takes Raji as an indigeneous South Asian racial Mongoloid.

There are several lengends regarding the origin of the term 'Raji'. One of the popular lengends among Rajis is that once upon a time a god was about to cross the Bheri river but he could not do it. The God requested the people to help him cross the river. They became ready to help him in the condition that the term *raji khusi* would be used in every official document from that day onwards. The God agreed with them and granted their wish. In this legend, the term 'god' might refer to sage i.e. *rishi muni* who used to write the official documents in those days. In course of time the term *raaji khusi* reduced to *raji* only and is being used to refer to those people and the language they speak. Another myth which is also popular is that the Rajis were one

of the kings who ruled the Surkhet valley before they were defeated by the neighbouring kings. Being defeated they went to the western parts of Surkhet to save their lives and later they were known as the Rajis (Ghimire, 2054:66-7).

In India, the Rajis are supposed to be one of the oldest ethnic groups in Pithoragarh district. They claim to be the descendants of the *Rajya Kirant* community which is recorded in the *Warah Samhita*, one of the oldest scriptures of the Hindus (Krishan, 2001:449). The Kiratas are supposed to be the Indo-Mongoloid tribes. One of the lengends which is very much popular among the Rajis in India is that they are the descendants of an Askot Prince who went to the jungle voluntarily due to his fascination for hunting and wandering.

2.2 Ethnology

We deal with the occupation, tradition and culture, and economic and educational condition of Raji in this section.

2.2.1 Occupation

The Rajis are involved in fishing, hunting, honey-hunting, making boats and ferring people and goods across the rivers, collecting edible roots and tubers like *tarul* and *githa,* wild fruits and herbs from the jungle and filtering gold in the Karnali river. In the past they were nomandic groups like Rautes, who used to move from one place to another in search of wild animals, fish, wild yams and fruits. Owing to various reasons such as the deforestation, the community management system of the forest, construction of the bridges over the rivers they have begun to settle in different plain areas of Kailali, Kanchanpur, Surkhet and Bardiya districts. In these days, they have settled and engaged in farming. Because of school education and literacy programs a few of them have started taking up government and private jobs.

2.2.2 Tradition and Culture

The Rajis are Hindus by religion though a few of them follow Buddhism and Christianity. They practise a form of animistic shamanism, which prevades all of life (Toba et al., 2002:191). They worship nature like trees, rivers, jungle and so on.

a) Birth and naming

At child birth both mother and baby are required to observe from 3 to 10 day period of pollution, followed by a purification ritual for both. According to Kalu Raji, our

language informant, a female child is named on the 9th day and a male child is named on the 10th day. A newly born child is generally named after the name of the day or month s/ he is born. For example, if a child gets born on Sunday he is named as *Aaite* (if it is a male child) and *Aaiti* (if it is a female child). It must also be noted that a child is named after the event of the day or year s/ he is born. For instance, if a child gets born on the day when guests visit the house s/ he is named as *Pahune.* In these days some Rajis have started calling Brahmin for the naming of a child. There is a special feast called *chokhyanyang- jakanyang* on this occasion.

b) Marriage

Raji's marriage is possible within the Raji clan only. In the past inter-caste marriage was not acceptable though it is acceptable in these days. Three types of marriage systems are practised in the Raji community. One of the most common types of marriage system is 'exchange marriage'. In this type, there is a kind of exchange between bride and bridegroom, i.e, if a boy from family A gets married to a girl from family B then a girl from family A must be married to a boy from family B. If a family cannot fulfill this condition it has to pay Rs.60 as a fine.

Another form of marriage which is in practice is to get married to a girl by force which is called *tani biba*h. A newly introduced form of marriage is a 'love marriage' system which is not easily accepted by the community.

The bridegroom has to take a certain amount of goods like a container of *raksi*, a basket (*dalo*) of *selroti*, 3 *manas* of rice, 5 kg of *dal,* 5 kg of salt, 10 liters of oil, a pitcher made up of mud where seven tablets for making *jand* are kept to the bride's house. But in case of 'exchange marriage' the bridegroom need not take these presents to bride's house. The Rajis enjoy marriage ceremony called *bihajanyang* by drinking *raksi,* eating pork, dancing and singing.

c) Death

When a person dies there is a gathering at his/ her home. The dead body is kept outside the house by placing the head in the north direction. A piece of cloth is kept near the dead body where people who come there donate money to make the family easy to do the *kajkirya*. The corpse is carried to the bank of the river and burried, depositing the body in a newly dug grave close to the river. Some amount of money is also kept in the head and legs of the corpse believing that s/ he could easily cross the

rivers in the heaven. The mourning period lasts for thirteen days. A very unique tradition is that on the 13th day a corpse of *kaskus* is made and is carried to the bank of the river to be burnt. There is a feast called *chokhyanyang- jakanyang* on the 13th day.

2.2.3 Other Rites and Rituals

They practice shamanism, and worship such amorphous deities as *Sunpal, Deopal* and *Rajuwali* (Ukyab and Adhikari, 2002:52). Although they call themselves Hindu by religion they practise a form of animistic shamanism, which pervades all of life. They worship the nature like the trees especially. the *sal* tree, the river, the jungle and so on. They have their own gods and deities like *Sunpal, Rajuwal, Deupal, Bhairab, Murkatta* and different *deutibajais* in different places of Surkhet. They offer a sacrifice of he-goats, pigs and cocks to deities. They also perform *pritipuja* (which is done for the peace of the souls of ancestors)*, jethasipuja, tampuja* (which is done at the bank of the river wishing that the newly made boat would never met an accident while crossing the rivers), *titapok puja* (which is done wishing that the river would never dry). In addition to these, they also perform *machchya puja* and *bonga puja* wishing that they could harvest good crops from the field and they could hunt many wild animals before going to the jungle, respectively (Giri, 2057:58).

2.2.4 Festivals

The Rajis celebrate many festivals of Hindus. They observe *Dashain, Tihar, Maghesankranti* and *Phagu purnima*. There is no significant difference in the way of observing *Dashain*, *Tihar* and other festivals of Hindus between the Rajis and other people who follow Hinduism. They celebrate them with relatives by eating *selroti, tarul, githa*, fish and pork. *Maghesankranti* is taken as an especial festival since one can either join to a new house or discontinue in the old house as a bonded labour on this day.

2.2.5 Food, Customs and Ornaments

The Raji people like drinking alcohol very much from time immemorial (Shahi, 2057:10). Similarly, according to Ukyab and Adhikari (2002:52), they use and consume alcohol and pork during their ceremonies and festivals. As they hunt wild animals and fish they eat meat and fish in their dish. *Tarul, githa,* fish and wild fruits are their daily food items.

In the past even men used to put on rings on the ears. The women put on *fuli* and *bulakhi* on the nose, garlands of coins, *mugas* and *pote* on the neck, bracelets of silver on the wrist and *tikuli* on the forehead.

2.2.6 Economic Condition

The economic condition of Raji people is in miserable condition. They are forced to leave their traditional occupations like hunting, fishing, honey-hunting, ferrying, etc. due to various reasons. They do not have land. As a result they cannot do farming. Therefore, external migration specially to the Terai in search of fertile land is increasing in these days. They are living below the poverty line. They earn their breads by working as labourers and farmworkers and some people go to the cities or to neighbouring country, India in search of work.

2.2.7 Education

Action Aid Nepal (2006), as quoted in Rai (2008:13), estimated only 39.7 percent male and 20.8 percent female are literate. According to the *Raji Shalma Samaja*, the central office, Tikapur, Kailali, 120 children in preprimary classes, 205 students in grade one, 120 students in class two, 112 students in grade three, 80 students in class four, 65 students in class five, 75 students in class six, 39 students in class seven, 30 students in class eight, 11 students in class nine, 13 students in class ten, 5 students in class eleven, 3 students in class twelve, 5 students in the bachelor level and 1 student in master's degree are attending schools and campuses.

2.3 Glotonym

Most languages in the Himalayan region are named, at least by outsiders, after the ethnic designation of the people who speak them (Watters, 2002:8). It applies to Raji's case too. The term 'Raji' refers to both ethnonym 'people-name' and a glossonym 'language-name'. Thus, there is a one to one correspondence between the caste and its language. 'Raji' has been given by the Nepali speaking people to refer to both the Raji people and the Raji language. Among them, the term *phan* (i.e. tribe), used to refer to themselves and *phan boli* or *phan bhasha* used to refer to the language spoken by them are very popular. Raji is also known by some alternate names as well. In Grierson and Konow (1903-1928) it has been referred to as the *Janggali* language. Gordon (2005:478) has mentioned 'Rajibar' or 'rja' as an alternate term for Raji.

Similarly, Rastogi (2006:52) has used the terms 'Rawati' and *'ban raaji* - king of the forest' for Raji.

2.4 Genetic Affiliation

Raji is a Tibeto-Burman (TB) language of the Himalayish branch. Grierson and Konow (1909) categorize Junggali (Raji) as a member of western sub-group of complex pronominalized group under Himalayan branch of Tibeto-Burman family. Kansakar (1993:167) classifies the Raji language into Magar sub-group within Bodish-Himalayish group. However, in contrast, Sharma (1994) classifies Raji into the western Austro-Asiatic language family. According to Matisoff (1995), as quoted in Rastogi (2006:52), Rawati or Raji probably belongs to west central Himalayan section of the Bodic division of Sino-Tibetan language family. It is closely related with Kham, Chepang, Magar, etc. George van Driem groups it with Raute, Chepang, Dura and includes this group within Magaric. Breton (1997:166) categorizes the Raji language under the western Kiranti group (Eastern Himalayan branch).

Toba et al. (2002:189) place the Raji into the central Himalayish sub-group within Tibeto-Burman group of Sino-Tibetan language family. According to Bradley (2002:81), Raji and Raute are probably to be included in Magar.

Yadava (2003:146) classifies the Raji language into the Central Himalayish sub-group of Bodish-Himalayish group within Tibeto-Burman sub-family of Sino-Tibetan language family. He shows the genetic affiliation of Raji as follows:

Diagram 1: Sino-Tibetan Languages

Sino-Tibetan Languages

Sinitic   Tibeto-Burman   Karen

Bodic   Others

Bodish

Tibetan   TGTh   Himalayish

West Himalayish   Central Himalayish   East Himalayish

Byanshi Baram   <Kiranti>

Kham Magar Chepang Raute Newar
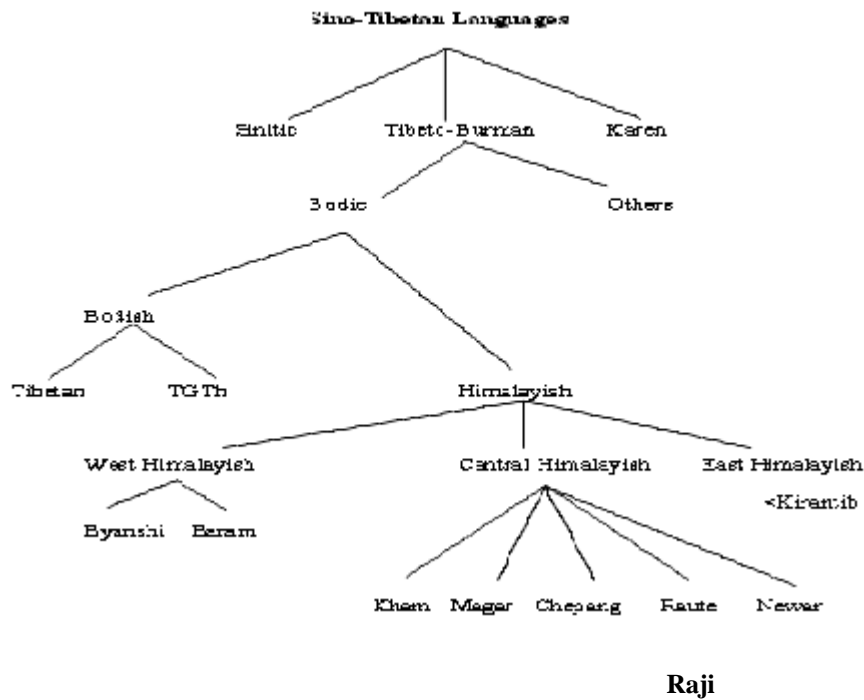
Raji

Source : adapted from Yadava (2003)

Fortier and Rastogi (2004:51) suggest the Raji language be placed with either the Western or Western-central complex pronominalized Himalayan which include Chepang. Watters (2005:340) groups Raji into *Magaranti* (Central Himalayish), a sister branch to East Himalayish which is a member of a single Himalayan super-stock.

Gordon (2005:478) classifies the Raji into Kham-Magar-Sunwari cluster within Mahakiranti section of Himalayish branch of Tibeto-Burman sub-family of Sino-Tibetan language family.

Noonan (2005) classifies Raji into Kham-Magar subgroup within Tibeto-Burman subfamily of Sino-Tibetan language family.

According to Madhav Prasad Pokharel (personal communication), Raji is 'a western Kiranti' language of Himalayish sub-branch of Tibeto-Burman language family. He suggests the following diagram for the genetic affiliation of the Raji language with other Tibeto-Burman languages:

Diagram 2: The Place of Raji among the Tibeto-Burman Languages

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                        Sino Tibetan
                             |
                       Tibeto-Burman
                             |
                           Bodic
                         /       \
                    Bodish       Himalayish
                               /      |       \
                    West Himalayish  Central Himalayish  East Himalayish
                        / \          /  |   |   \              |
                    Raji/ Raute   Kham Magar Chepang Newar   Kiranti  languages
                    Byangsi              Bhujel
                                         Bankariya
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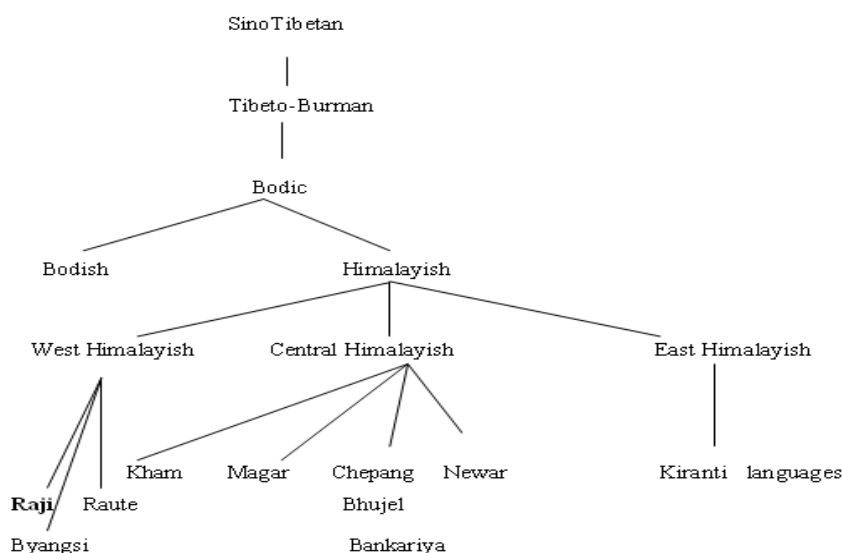
2.5 Bilingualism/ Multilingualism

The linguistic diversity existing in the country has given rise to the three situations viz. monolingualism, bilingualism and multilingualism (Yadava, 2003:154). In Raji's case almost all Rajis are bilingualism i.e. they speak their mother tongue and the contact language –Nepali. They use Nepali as a medium in education, media, court and administration and while conversing with speakers of other mother tongues. They are bilingual from childhood. Some of them are multilingual since they use Raji, Nepali and one or two neighbouring languages like Tharu and Hindi.

2.6 Language Variations, Dialects and Standardization

There are three regional dialects in the Raji language. They are discussed as follows:

i) Barabandale

This dialect of the Raji language is spoken in different villages of Kailali, Surkhet and Kanchanpur districts. It is spoken in Jyotinagar, Katasi, Lalbojhi, Kuti, Bhuruwa, Solta, Khairehi, Keodi of Kailali district; Sundarpur, Bandevi sibir, Daiji, Chela sibir of Kanchanpur district and Rajigaun, Galfa and Babiyachaur of Surkhet district.

ii) Naukule

The Naukule dialect is spoken only in Kailali district. The Rajis who speak this dialect live in Jhil and Kuchaini of Chaumala, Shankarpur of Masuriya, Jarahi of Sadepani, Dhangaghi Municipality and Manera.

iii) Purbiya

This dialect of Raji is spoken in different places of Surkhet and Bardiya. It is spoken in Pokharikanda, Buti, Chepang, Kunatharigaun, Bachhi, Kuta, Taranga, Uttarganga of Surkhet and Shankarpur, Machhagadh, Baniyabhar, Rambhapur, Dhakela, Dhadhawar, Sanoshree, Gulariya Municipality and Phanphena of Bardiya district.

At a purely lexical level, based on cognates counts from the Swadesh 100 word list, the similarity between the three dialects of Raji is 52 to 56 percent. On the basis of Swadesh 100 word list the lexical differences between the three dialects is given in the appendix C.

There has been no standardization of the language. Each respondent of the questionnairs considered their own dialect suitable for use in education.

2.7 Domains of Language Use

Raji is only used in intra-ethnic communication in the community. They use it in houses, working places, markets and so on. They use this language on the occasion of every festival and function organized by them. They use Nepali or other contact languages like Tharu while conversing with non-Rajis. Nepali is used in schools, courts, media, and community gatherings.

2.8 Language Endangerment

According to the Federation of Indigenous Nationalities, Raji is one of the ten seriously endangered languages of Nepal (Gurung, 2062:44). Yadava (2004) has also grouped Raji under the list of endangered languages of Nepal. According to Toba et al. (2002:191), it is currently threatened since they are small in number and are pressed by outsiders who are Nepali speakers.

Doran (1980), as quoted in Rastogi (2006:53), has given three symptoms of language obsolenscence namely, fewer speakers, fewer domains of use, and structural simplification. Firstly, the number of Raji speakers is getting lesser day by day. The major influential factors which have direct impact on the language obsolenscence are

like the proper lack of intergenerational language transmission, the community members' pessimistic attitude towards their own language and culture, the negative attitude of the speakers of the dominant language speakers like Nepali, Tharu and so on towards the Raji language, low economic and socio-cultural status of the speakers, lack of strong motivation and migration to urban areas and neighbouring country, India for job or education. Secondly, another important case to be noted here is the use of borrowed lexical items in the domains of basic vocabulary which is a sign of language obsolenscence. When compared 210 word list 75 words belong to Nepali. Raji has numeral system only upto six and beyond that it has loans with little or no phonetic modifications (Rastogi, 2006:55). The names of days, months and years are from Nepali.

The table given below shows how many words have been borrowed from each of the sections:

Table 1: The Patterns of Lexical Borrowing in Raji

S.N.	Different sections	Total lexical items	Original lexical items	No. of borrowed lexical items
1.	Instrumentals	49	11	38
2.	Body parts	39	6	35
3.	Numerals	117	16	111
4.	Animal names	38	15	23
5.	Kinship terms	37	15	22
6.	Clothings	36	4	32

2.9 Demography and Distribution

According to the recent census 2001, the total number of Rajis is 2,399 whereas 2,413 speakers use Raji as their mother tongue (Gurung et al., 2006:80). The original habitats of Rajis are the riverbanks of Bheri, Karnali, Seti and Rapti (Khatri and Sah,

2065:83). In these recent years, they have migrated to the terai of Kailali, Kanchanpur and Bardiya.

2.9.1 Population

Since the 2009/ 2011 census Raji has been reported. However, there is variation in the number of speakers in different censuses. Except two censuses i.e. 2028 and 2038 the Rajis were recorded 1,514 (2009/ 2011), 801(2018), 2959 (2048) and 2,413 (2058).

Chitra Bahadur Raji, the secretary of the *Raji Shalma Samaja*, the central office, Tikapur, Kailali makes an approximation more than 4,000 Rajis in the country. The *Raji Shalma Samaja* has also made an approximation of Rajis in 4 districts: 812 female and 757 male in Kailali; 65 female and 59 male in Kanchanpur; 316 female and 365 male in Bardiya and 409 female and 799 male in Surkhet. Their number may be closer to 8,000. However, more intensive research needs to be done to determine the exact number of Rajis.

Besides Nepali other languages such as Achhami and Jumli (the dialects of Nepali) and Tharu are spoken in the Raji speaking areas.

2.9.2 Distribution of the Speakers

According to Gurung (2062:8), Surkhet and Kailali are the major residental areas of Rajis. They are also found in Kanchapur, Bardiya and Banke and other districts of Nepal. The *Raji Shalma Samaja* has attempted to locate the habitats of Rajis in four districts namely, Kailali, Surkhet, Kanchanpur and Bardiya. In Kailali, their settlements are located nearby the forest areas in Khailad-4, Bhuruwa; Khailad-3, Pahalwanpur; Lalbojhi-6, Belha; Lalbojhi-4, Lakharaya; Sugarkhal-7, Solta; Sugarkhal-3, Maghi; Chaumala-4, Jhil; Chaumala-9, Kuchaini; Dhangadhi Municipality-12, Manehera; Patharaiya-8, Katase and Patharaiya-6, Bhagaraiya. In Surkhet, Raji villages are found in Lagam-2, Bola; Ghatgaun-5, Rajigaun; Tatapani-6, Galpha; Tatapani-7, Jamu; Tatapani-9, Bachchi and Chamri; Bidhyapur-1, Sundarpur; Babiyachaur-1, Tikhakuna; Pokharikanda-4, Buti; Kunathari-2, Rakseni; Kunathari-3, Racha; Taranga-4, Kuta; Taranga-5, Taranga; Taranga-3, Chandimagh and Chhapre; Hariharpur-4, Ranighat; Hariharpur-7, Thapadera; Uttarganga-5, Thauri; Latikoili-2, Pipira chowk; Kalyan-5, Rajigaun and Chhinchu-7, Rajigaun. In Bardiya district, Rajis' settlements are in Sanoshree-1, Gaun No. 11, Gaun No. 17, Sanoshree-6, Gaun No. 4, Budhanagar, Sanoshree-8, Gaun No. 9, Santapur, Sanoshree 7, Gaun No. 10,

Dhadhawar 7, Phaphena, Gulariya Municipality 1 Block No. 16, Baniyabhar 2, Pahadipur, Motipur- 6, Shankhariy and Deudakala-5, Bhaisasur. In Kanchanpur district, the settlements of Rajis are found in Krishnapur-4, Daya amarpur; Krishnapur-3, Maluwabela; Daiji-5, Champapur Chhela sibir; Krishnapur-5, Sudarsanpur and Krishnapur-5, Kichasi sibir. According to Gurung et al. (2006), Raji speakers are found in sixty-four districts of Nepal. The number of Raji speakers by districts is given in the appendix D.
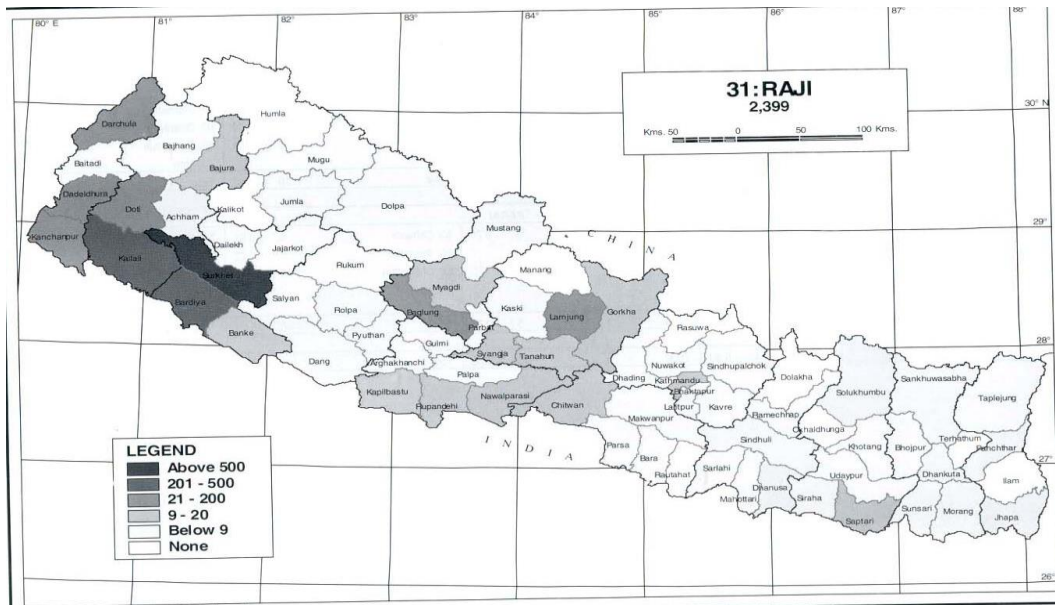
Map1: Raji Speaking Districts of Nepal
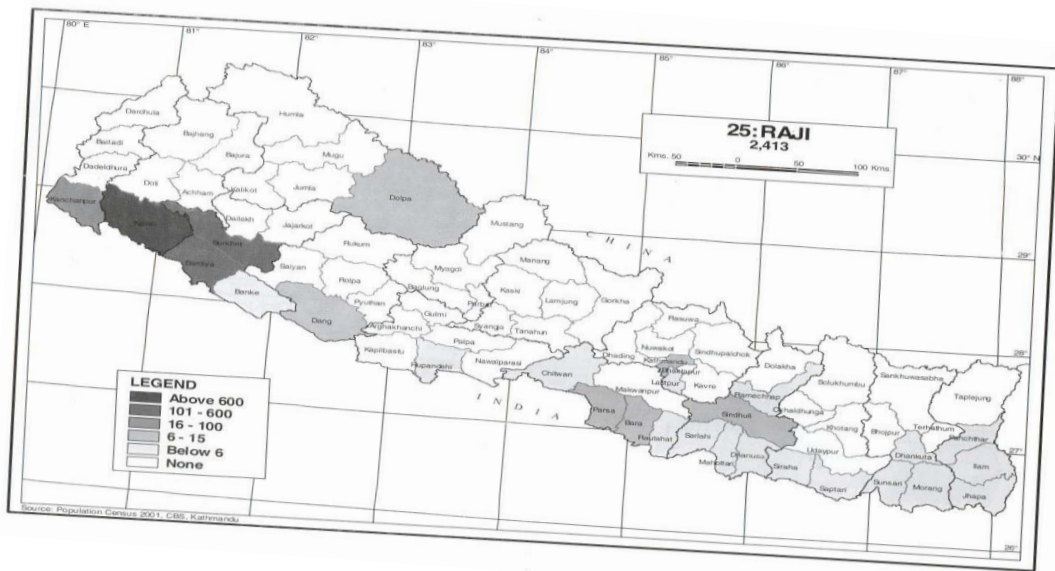
Source: Gurung et al. (2006)

According to Gurung et al. (2006), Raji is spoken as the native tongue by 2,313 in twenty-six districts of Nepal. The number of speakers who speak Raji as the native tongue is given in appendix E.

Map 2: Raji Speaking Districts of Nepal as the Native Tongue

2.10 Lexical Similarities and Differences

Three regional dialects of Raji namely, *Barabandale, Purbiya and Naukule* have been identified.

When compared the Swadesh 100 word list we found more than 50 percent lexical similarities between the three dialects of Raji. The count between *Barabandale* and *Purbiya*, is for example, 56 percent. Similarly, *Purbiya* and *Naukule* have lexical similarities in 52 lexical words. And *Barabandale* and *Naukule* have lexical similarities in 54 words. The table which shows the similarities and differences among the three dialects has been given in the appendix C.

An attempt was made to find out the number of loan words or borrowed words in the three dialects and the result was interesting. In each dialect, 33 words have been borrowed from either Nepali or Sanskrit.

2.11 Language Attitude

When asked ten Raji speakers about their attitudes towards their mother tongue from different districts we found that seven interviewees expressed neutral attitudes. One out of ten, expressed negative attitude towards his mother tongue. On the other hand, one of them considers his mother tongue vital and is proud of speaking it. It indicates that the attitude of native speakers towards their mother tongue is not positive. The views expressed by the majority of the respondents is that it does not fulfill their needs in the modern society because it is not useful while making conversation with

18

the non-Rajis. They considered Nepali more standard and prestigious than Raji since it is a much more widely used in the inter-ethinic communication.

2.12 Language Resources

The Raji language is rich in its oral traditions. Stories, legends and myths have been passed down from generation to generation. However, they donot have their songs in their own language. There is no written tradition yet. Because of the absence of a written form and literature there is a negative effect in the development and future of it.

2.13 Language Maintenance, Transmission and Vitality

The majority of Raji children speak their own language but with some modifications. According to the Census 2001, the total number of Rajis is 2,399 and the number of people who speak Raji is 2,413. Thus, the ratio between the population of tribe and the language is 100.6 percent. Yadava (2003:153) states that Rajbanshi and Raji are the two languages of Nepal whose population exceeds the population of their tribes. The Rajis became aware of the importance of their language and culture. As a result they established an organization named *Raji Shalma Samaja* in 2057 with a view to promoting and enhancing their culture, tradition and language. Its function is to unite and encourage the Rajis to preserve their language, culture and tradition. However, it is very difficult for Rajis to maintain their own language because they speak it only in their own community. On the other hand, the school children have to use Nepali and English as a medium of instruction in their classrooms.

2.14 Summary

Raji is an endangered TB language of Nepal. The Rajis are found in different villages of Banke, Bardiya, Kailali, Kanchanpur and Surkhet districts of western Nepal. They have their own language, culture and tradition. Owing to various reasons, their language, tradition, culture and occupation are in the verge of extinction. It is natural to find cases of language dominance, negative attitudes towards the language, the decline in language loyalty resulting in language shift, and efforts to maintain a language under pressure of multilingual area.

Chapter 3

Nouns and Pronouns

3.0 Outline

This chapter deals with the internal structure of nouns including nominalization and compounding. We try to present all possible classifications of nouns including derivation, nominalization and reduplication at the beginning (3.1). Then the pronouns and their declensional features, including reduplication are discussed in (3.2). Finally, in section (3.3), we summarize the chapter.

3.1 Nouns: Classification

The classification of nouns are discussed in this section.

3.1.1 Traditional Classification

The nouns have various morphological sources. There are several native Raji nouns, e. g. trontja 'boy', tronti 'girl', kui 'dog', bʌtaŋ 'rice', pʌiti 'pulse' tsau 'son', gromʌŋ 'daughter' etc. And lots of the nouns share common origin to Nepali with slight phonological variations. The class of nouns in any language includes words that express the most time stable concepts (Givón 2001:51) which applies to Raji nouns.

1.

ɦã	-	'a fish'
ɦurɦura	-	'a lion'
mʌska	-	'butter'
mʌllja	-	'a vase'
kʰʌdza	-	'beaten rice'

The Raji nouns end with both consonants and vowels. The phonological shape also triggers some morphophonemic changes in the affixation.

(i) Proper Noun

Majority of the Raji nouns are similar to the Nepali nouns of person, place and things. As a rule, some proper nouns for Raji people are traditionally derived from the name

of the days, months, events which they are the sources of origin. Some Raji proper nouns are shown below.

2.

a. Name of persons

aite	-	'Aaite '
aiti	-	'Aaiti'
pahune	-	'Paahune'
mʌŋsire	-	'Mangsire'
mʌŋsiri	-	'Mangsiri'

b. Name of places

bʰʌdzʌni	-	Bhajani
kutsʌini	-	Kuchaini
lalbodzʰi	-	Laalbojhi
ʌtʌrija	-	Atariyaa
mʌluwabela	-	Maluwaabela

As example (2a) shows, Raji nouns are conventionally gleaned from the days of the week, months of the year and any events that happen at the time of child birth. For example, a child who gets born on Sunday is named as 'Aaite' (if it is a male child) and 'Aaiti' (if it is a female child). A child who gets born in the month of Nov-Dec *Mansir* is named 'Mansire' and 'Mansiri', respectively.

3.

a. Days		Male	Female
Aaitabaar	'Sunday'	'Aaite'	'Aaiti'
Mangalbaar	'Tuesday'	'Mangla'	'Mangli'
b. Months			
Mansir	'Nov-Dec'	'Mansire'	'Mansiri'

Falgun	'March-April'	'Faagune'	'Faaguni'

Raji shares the names of the days, months with Nepali but also an important events.

4.

      Pahune   -   'Paahune' (if a relative visits at the time of child birth.)

Proper nouns are distinct as they are not generally the subjects to be modified by another elements (modifiers) in contrast to the remaining categories of nouns which are capable of being modified particularly in the noun phrase.

(ii) Common Noun

The common nouns are countable and marked by number. We try to cite the examples of nouns of native source.

5.

ɦã	-	'a fish'
mʌntsʰe	-	'a man'
pʰulaŋ	-	'a flower'
nʌm	-	'a house'
matɨ	-	'an ox'
bʰwa	-	'a bird'
brijũ	-	'a peice of feather'

Nouns of this category are concord sensitive in nominal agreement.

(iii) Material Noun

Nouns which are uncountable and which are not marked by number fall in this category.

6.

m̥ʌi	-	'fire'
sa	-	'salt'
ti	-	'water'

drʌu	-	'uncooked rice'
blokɨ	-	'vegetable'
pʌn	-	'iron'
siŋ	-	'wood'
botɨ	-	'hay'
lʌdi	-	'tunmeric'

(iv) Abstract Noun

This category includes emotions, concepts, feelings and verbal words. The nouns under this category are generally uncountable.

7.

risɨ	-	'anger'
r̥jaŋ	-	'hunger'
prit	-	'fear'
mʌnʌŋ	-	'will'

As the name suggests, the traditional classification is necessary in Raji in order to capture some Raji agreement markers and to explain their relationship in the noun phrase.

3.1.2 Human and Non-human Noun

Since the classification deals syntactically, is relevant. Interrogative markers are opted on this basis. Human nouns in possessive constructions index nominal agreement markers more frequently than the non-human nouns. So, animacy -hierarchy may be important in the Raji language.

The diference between human and non-human can be made on the basis of interrogative pronouns used for. In the given example 'gullʌi' is used for human beings (8) whereas 'gomʌŋ' is used for non-human beings (9).

8.

a.	gullʌi

    INTP

'who'

b.   gomʌŋ

daughter

'daughter'

c.   gullʌi

INTP

'who'

d.   je

je

sister- in- law

'sister- in- law (brother's wife by female)

9.

a.   ʌŋlʌi

INTP

'what'

b.   kui

dog

'a dog'

c.   ʌŋlʌi

INTP

'what'

d.   matɨ

matɨ

ox

'an ox'

The words consist of questions and answers (8-9). In the example (8) of human nouns, the answers are gomʌŋ and je 'daughter and sister -in -law' but in response to the questions (9), the answers are kui and matɨ 'a dog and an ox' of the non-human nouns. We get to know that there is distinction between human and non-human nouns. Since they take different classifiers, the distinction between human and non-human nouns is meaningful.

3.1.3 Countable and Uncountable Noun

Number distinction is in the countable noun because the numeral like da 'one', ņi 'two', sum 'three' preecede only before the countable nouns whereas there is no number distinction in the uncountable nouns. According to Payne (1997: 41), "Language often makes a grammatical distinction between nouns and that refers to things that can be counted (countable) nouns and those that refer to substances like water, sand, air, wood etc, mass (uncountable) nouns."

10.

      a.   sumtʰʌu tsaŋ

            sum   -tʰʌu   tsaŋ

            three   -CLF   son

            'three sons'

      b.   sumtʰʌu dʰuŋgɨ

            sum   -tʰʌu   dʰuŋgɨ

            three   -CLF   stone

            'three stones'

      c.   ņitʰʌu bʰwa

            ņi   -tʰʌu   bʰwa

            two   -CLF   bird

            'two birds'

      d.   datʰʌu pʰulaŋ

            da   -tʰʌu   pʰulaŋ

one   -CLF   flower

'one flower'

11.

    a.   sumtʰʌu ti

          sum   -tʰʌu   ti

          three   -CLF   water

          *'three water (s)'

    b.   prãtʰʌu pisan

          prã   -tʰʌu   pisan

          five   -CLF   flour

          *'five flou r(s)'

    c.   ṇitʰʌwa bʌtaŋ

          ṇi   -tʰʌwa   bʌtaŋ

          two   -CLF   rice

          *'two rice (s)'

    d.   datʰʌu ṃʌi

          da   -tʰʌu   ṃʌi

          one   -CLF   fire

          *'one fire (s)'

From the above examples (10), we get to know that the countable nouns are listed with the classifiers and numerals. On the other hand, the uncountable nouns (11) are not modified by the numerals and classifiers.

3.1.4 Reduplication

According to Abbi (2001:161-2), we would like to emphasize here that any field investigator working on Indian languages should not consider it trival at all. If s/he is working on languages of the Austro-Asiatic or Tibeto-Burman family, it is imperative to look for such structures, as the languages of these two families employ

reduplication as one of the most productive processes of deriving new words. In addition to this, other languages such as those of Indo-Aryan and Dravidian families use the phenomenon of reduplication syntactically and for exhibiting a variety of literature as one is not aware of the variety and multi-functionality of the structure.

Like Darai (Dhakal, 2007:19) two nouns are juxtaposed with an emphatic marker (particle) <-i> intervening between the two nouns, the noun being reduplicated. Thus, when the first noun gets emphatic marker <-i> and the second noun is unmarked.

12.

a. *nʌminʌm*

    nʌm   -i   nʌm

    house -EMP   house

    'many houses'

b. *brʌŋibrʌŋ*

    brʌŋ   -i   brʌŋ

    mango -EMP   mango

    'many mangoes'

c. *tsauitsau*

    tsau   -i   tsau

    son   -EMP   son

    'many sons'

d. *dʰuŋɨidʰuŋɨ*

    dʰuŋɨ-i   dʰuŋɨ

    stone   -EMP   stone

    'many stones'

e. *ɦãiɦã*

    ɦã   -i   ɦã

    fish   -EMP   fish

'many fish'

3.1.5 Relative Order of Nouns

Givón (2001:1) says that the traditional linguistic analysis of NP conjunction takes its major premises from the propositional logic, where the following two ways implication holds:

13.

$$F(x) \& F(y) \longrightarrow F(x \& y)$$

His formulation is exemplified by the example (13).

14.

Mary is tall, $\longrightarrow$ and John is tall.

Givón's idea of noun phrase conjunction is functional in this language as well. The example (13) is illustrative of Givón's statement. Givón observes that there is a strong culturally-governed preference shown for some conjoined orders over other in some languages. He illustrates this by means of the phrases with the hierarchies preferences. Let us consider some of the expressions from Givón's list:

15.

a.	near	>	far	(now and then, *then and now)
				(here and there, *there and here)
b.	male	>	female	(Mr. and Mrs., *Mrs. and Mr.)
				(boy and girl, *girl and boy)
c.	animate	>	inanimate	(life and death, *death and life)
d.	adult	>	young	(father and son, *son and father)
				(mother and daughter, *daughter and mother)

Based on the logical tradition described by Givón, the following relative order of the conjoined noun phrase can be obtained in Raji.

16.

near > far

a. tʌni   ṇipu   'now-a-days' (LIT today and tomorrow)

tʌni   kuja   'now-a-days' (LIT today and yesterday)

in   an   'this and that'

b.   ṇipu   tʌni   * 'now-a-days' (LIT tomorrow and today)

kuja   tʌni   * 'now-a-days' (LIT yesterday and today)

an   in   * 'that and this'

17.

male > female

a.   trontja   tronti 'boy and girl'

tsaŋ   gromʌŋ 'son and daughter'

kʌka   kʌki   'uncle and aunt'

bʰandza   bʰandzi 'sister's son and daughter'

b.   tronti   trontja*'girl and boy'

gromʌŋ   tsaŋ   *'daughter and son'

kʌki   kʌka   *'aunt and uncle'

bʰandzi   bʰandza *'sister's daughter and son'

18.

adult > young

a.   mau   tsaŋ   'mother and son'

jo   bo   'elder brother and younger brother'

ʌba   tsaŋ   'father and son'

kojo   kʌka   'father's elder brother and younger brother'

b.   tsaŋ   mau   *'son and mother'

bo   jo   *'younger brother and elder brother'

tsaŋ	ʌba	*'son and father'	
kʌka	kojo	*'father's younger brother and elder brother'	

19.

animate > inanimate

a. bʌtsʌifija   sifija 'to live and to die'

b. sifija   bʌtsʌifija *'to die and to live'

Interestingly, what Givón generalizes aplies with the Raji language. Although these are not ablolute criteria for conjoining process, this is the most common conjoined process in terms of the frequency count.

3.2 Pronouns

The term 'pronoun' is generally used for referring to several different sets of words such as personal pronouns, demonstratives, interrogatives, indefinites, correlatives, etc.(Bhat 2004:1). Here, we discuss personal pronouns, indefinites, interrogatives, reflexives, demonstratives, relative-correlatives and possessive pronouns in Raji.

3.2.1 Personal Pronouns

Raji has a set of independent first, second and third person pronouns in singular, dual and plural. Demonstratives function as the third person pronouns on the order of 'this' (proximal), 'that' (distal) and 'that' (remote). Gender is not inflected in the pronoun i.e. there is no formal distinction of gender in their structural forms.

The first person and second person independent personal pronouns are *ŋa 'I' and *naŋ 'thou' (Benedict 1972:93, Matisoff 2003:264, Ebert 1994:76). The first and second person singular pronouns are identical to the pronouns reconstructed for Proto-Tibeto-Burman *ŋa 'I' and *naŋ 'you' in Raji. Consider the following examples:

The singular is unmarked category in Raji. The dual marker is –dzi in both first and second persons. However, -giŋ is the dual marker in the third person pronoun. The plural marker is –i in the first person, -ni in the second person and –la in the third person.

a. First person singular

The first person singular pronoun is 'ŋa' in Raji.

20.

    ŋa bʌtaŋ dzakŋ

ŋa	bʌtaŋ	dza	–k	-ŋ
1SG	rice	eat	-SD	-1

    'I eat rice.'

b. First person dual

The first person dual pronoun is 'ŋʌdzi' in Raji.

21.

    ŋʌdzi nʌmɦa swak̃ɨtsĩ

ŋʌ	-dzi	nʌm	-ɦa	swa	–k	–ɨ	–tsĩ
1	-DU	house	–LOC	go	-SD	–NPST	-DU.1

    'We (two) go home.'

c. First person plural

The first person plural is 'ŋʌi' in Raji.

22.

    ŋʌi nʌmɦa swakĩ

ŋʌi	nʌm	-ɦa	swa	–k	-ĩ
1 –PL	house	–LOC	go	–SD	-1.PL

    'We go home.'

d. Second person singular

The second person singular is 'nʌŋ' in Raji.

23.

    nʌŋ bʌtaŋ dzakɨ

nʌŋ	bʌtaŋ	dza	–k	-ɨ
2SG	rice	eat	–SD	-NPST

'You eat rice.'

e. Second person dual

The second person dual is 'nʌŋdzi' in Raji.

24.

nʌŋdzi bʌtaŋ dzakɨtsĩ

nʌŋ   -dzi   bʌtaŋ   dza   –k   -ɨ   -tsi

2   –DU   rice   eat   –SD   -NPST   -2DU

'You (two) eat rice'.

f. Second person plural

The second person plural is 'nʌŋni' in Raji.

25.

nʌŋni bʌtaŋ dzaki

nʌŋ   -ni   bʌtaŋ   dza   –k   –i

2   –PL   rice   eat   -SD   -PL

'You eat rice.'

It is to be noted that the technique of horification in Raji is the use of dual and plural person pronouns for singular second persons. There are two levels of honorific namely, the mid and high in Raji. The mid level honorificity is expressed by the use of dual marker '–dzi' which gets suffixed to both the personal pronouns and the verb. On the other hand, the high level honorificity is expressed by the use of plural marker '–ni' which also gets suffixed to both the personal pronouns and the verb. However, honorificity in Raji is restricted to whether the speech act participants are the kins or kiths (affinal or not affinal). It is necessary to use honorificity within not affinal relations. The following are the examples:

26.

a.   *nʌndzi ti tuŋdzi*

nʌn   -dzi   ti   tuŋ   -dzi   -ø

2   –MHON   water   drink   -MHON   -IMP

'You (to sister-in–law) drink water.'

b. *nʌŋni bʌtaŋ dzani*

nʌŋ   -ni   bʌtaŋ dza   –ni   -Ø

2   –HHON   rice   eat   –HHON   -IMP

You (to father-in-law) eat rice.'

The hierarchy of honorificity can be shown in the following diagram:

Diagram 3 : The Hierarchy of Honorific

Less honor   More honor

g. Third person singular

The third person singular is 'ɦun' in Raji.

27.

ɦun bʌtaŋ dzakɨ

ɦun   bʌtaŋ dza   –k   -ɨ

3SG   rice   eat   –SD   -NPST

'He eats rice.'

h. Third person dual

The third person dual is 'ɦungiŋ' in Raji.

28.

ɦungiŋ bʌtaŋ dzakɨtsi

ɦun   -giŋ   bʌtaŋ dza   –k   -ɨ   -tsi

3   –DU   rice   eat   –SD   –NPST -DU

'They (two) eat rice.'

i. Third person plural

The third person plural is 'ɦunla' in Raji.

29.

ɦunla bʌtaŋ dzaki

ɦun	-la	bʌtaŋ	dza	–k	–i
3	-Pl	rice	eat	–SD	-PL

'They eat rice.'

The personal pronouns in Raji are presented in Table 7.

Table 7: Personal Pronouns in Raji

Person / Number			Singular	Dual	Plural
First person			ŋa/na 'I'	ŋʌdzi 'we two'	ŋʌi 'we'
Second person		LHON	nʌŋ 'you'	nʌŋdzi 'you two'	nʌŋni 'you'
		MHON	nʌŋdzi 'you'		
		HHON	nʌŋni 'you'		
Third person	Proximal		in 'this'	ingiŋ 'these two'	inla 'these'
	Distal		ɦun 'that'	ɦungiŋ 'those two'	ɦunla 'those'
	Remote		an 'that'	angiŋ 'those two'	anla 'those'

The table 7 shows that the Raji language has the distinctions between the first, second and third persons and the singular, dual and plural pronouns.

3.2.2 Indefinite Pronouns

The indefinite pronoun in Raji is 'dzaŋ'. The following are the examples:

30.

a. *ŋakɨ ɦuna dzaŋ lʌ uilʌ mʌnṇʌŋ glakɨ̃*

  ŋa -kɨ ɦun –a   dzaŋ -lʌ ui mʌnṇʌŋ gla –k -ɨ̃

  1SD –DAT there -LOC whatever be that like feel –SD –NPST.1

  'I like whatever there is.'

b. *ɦun dzaŋlʌi dʌrku pʌni dzakulʌ*

  ɦun dzaŋ   -lʌi   dʌrku pʌni dza -ku lʌ

  3SG whatever –INT   find too eat –IND be

  'He eats whatever he gets.'

3.2.3 Interrogative Pronouns

Bhat (2004:47) says that the interrogative pronouns are also considered to be 'indefinite' in the sense that the speaker himself is incapable of identifying its referents.

The following are the examples of interrogative pronouns:

31.

a. *gʰwa*

  'where'

b. *gʰesʌ*

  'how much'

c. *gusʌ*

  'how'

d. *gun*

  'who'

e.　　　ɡun

　　　'which'

The interrogative words are used to ask questions about human or non-human subject, object, reason, frequency, etc. The following are the examples:

32.

a.　　　ɦun gʰwalʌi swaka

　　　ɦun　　gʰwa　-lʌi　　swa　　–k　　-a

　　　3SG　　where　–INT　　go　　-SD　　-PST

　　　'Where did he go?'

b.　　　nʌŋi ʌŋlʌi dzaka

　　　nʌŋ　-i　　　ʌŋ　　-lʌi　　dza　–k　　–a

　　　you　–ERG　what　–INT　　eat　-SD　-PST

　　　'What did you eat?'

c.　　　ɦuni ɡusulʌi kam kʰʌika

　　　ɦun　-i　　　ɡusu　-lʌi　　kam　　kʰʌi　–k　　-a

　　　3SG　–ERG　how　–INT　work　do　-SD　-PST

　　　'How did he work?'

d.　　　tsaŋi gʰesʌlʌi bʌtaŋ dzaka

　　　tsa　-ŋ　　-i　　gʰesʌ　　　-lʌi　　bʌtaŋ　dza　–k　　-a

　　　son　1POSS　–ERG　howmuch　–INT　rice　eat　-SD　-PST

　　　'How much rice did my son eat?'

e.　　　kui gʰwalʌi woŋkɨ

　　　kui　　gʰwa　-lʌi　　woŋ　–k　　-ɨ

　　　dog　where　–INT　come　–SD　-NPST

　　　'Where does the dog come from?'

f.　　　tsuŋ kʰʌilʌi kʌilali swaka

tsuŋ	kʰʌi	-lʌi	kʌilali	swa	–k	-a
grand daughter	when	–INT	Kailali	go	–SD	-PST

'When did my grand daughter go to Kailali?'

g.   *ɦun ʌŋkʰjalʌi nʌmɦa swakɨ*

ɦun	ʌŋkʰja	-lʌi	nʌm	-ɦa	swa	–k	-ɨ
3SG	why	–INT	house	–LOC	go	–SD	-NPST

'Why does he go home?'

3.2.4 Reflexive Pronouns

Reflexive pronouns can be used to refer to 'self'. In Raji, the reflexive pronoun is 'apulʌ'. It has been borrowed from Nepali. It can be used with all the persons. The following are the examples of reflexive pronouns:

33.

a.   *ŋa apulʌ nʌmɦa swakŋ*

ŋa	apulʌ	nʌm	-ɦa	swa	–k	–ŋ
1SG	REF	house	–LOC	go	–SD	-1

'I will go home myself.'

b.   *ŋa apulʌ tsit ʰi krʌkŋ*

ŋa	apulʌ	tsitʰi	krʌ	-k	-ŋ
1SG	REF	letter	write	-SD	-1

'I write a letter myself.'

c.   *ɦunla apulʌ woŋkasi*

ɦun	-la	apulʌ	woŋ	–k	–a	-si
3	–PL	REF	come	-SD	–PST	-PL

'They came themselves.'

The reflexive marker –si is suffixed to the verb. The following are the examples:

34.

a.   *nʌŋi lʌtta tsursika*

nʌŋ   -i   lʌtta   tsur   –si[1]   –k   -a

2SG   –ERG   cloth   wash   –REF   –SD   -PST

'You washed clothes yourself.'

b.   *ŋa apʌnaŋ tsitʰi krʌksikŋ*

ŋa   apʌnaŋ   tsitʰi   krʌk   –si   –k   -ŋ

1SG   own   letter   write   –REF   -SD   -1

'I write my own letter myself.'

3.2.5 Relative Pronouns

The relative pronoun dzaŋ might have been borrowed from Nepali and modified in accordance with Raji phonology. The following are the examples:

35.

a.   *dzʌŋ ramrʌu uilʌ pitkʌi*

dzʌŋ   ramrʌ   -u   uilʌ   pit   –kʌi

which   good   –NATZ   that   bring   –OPT

'Bring whichever is good.'

b.   *ɦunɦa dzʌŋ lʌ ŋakɨ mʌnʌŋ glakɨ*

ɦun   –ɦa   dzʌŋ   lʌ   ŋa   –kɨ   mʌnʌŋ   gla   –k   -ɨ

DIS   –LOC   whatever   be   1SG   –GEN   like   feel   -SD   -NPST

'I like whatever there is.'

3.2.6 Demonstrative Pronouns

The demonstratives have to do with spatial orientation, specially the location of some object with respect to the speaker and hearer in a speech act (Watters 1998:339). The

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[1] Like Bahing, reflexives in Raji are formed by adding intransitive suffixes to the root, which is augmented by a postfinal –s, often followed by an epenthetic vowel i before a consonant. (Michailovsky 1999:483). –s allofams may be either intransitive or transitive (Michailovsky 1999:481).

demonstrative pronouns and the third person pronouns are the same in Raji. The following are the examples:

36.

a.   *in madza lʌ*

    in   madza   lʌ

    PROX   good   be

    'This is good.'

b. *ɦun ŋakɨ tsaŋ*

   ɦun   ŋa   –kɨ   tsa   -ŋ

   DIST   1SG   –GEN   son   -1

   'That is my son.'

c. *aŋ ŋakɨ tsaŋ*

   aŋ   ŋa   –kɨ   tsa   -ŋ

   REM   1   –GEN   son   -1

   'That is my son.'

3.2.7 Relative-correlative Pronouns

As Keenan (1985) shows, as quoted in Watters (1998:337) correlatives are the functional equivalent of relative clauses in many languages. The correlative in Raji might be a borrowing from Nepali. Correlatives in Raji occur obligatory in pairs, and the other members of the pair is a pronoun referring back to the correlative. The relative-correlative pronouns in Raji is 'dzʌŋ …ɦun'. The following are the examples:

37.

a. *dzʌŋ mʌntsʰe kuja wanani ui mʌntsʰe ŋakɨ tsaŋ*

dzʌŋ   mʌntsʰe   kuja   wan   –a   -ni   ui   mʌntsʰe   ŋa   –kɨ   tsa   –ŋ

REL   man   yesterday   come   –PST   –was   COR   man   1SG   –GEN   son   –1

'The man who came yesterday is my son.'

b. *dzʌŋ trontja rukʰaŋ ɦa tʰutitɨ ɦun ŋakɨ tsaŋ*

dzʌŋ	trontja	rukʰaŋ	-ha	tʰuti	–tɨ	ɦun	ŋa	–kɨ	tsa	–ŋ
REL	boy	tree	-LOC	climb	–PERF	COR	1SG	-GEN	son	-1

'The boy who has climbed up the tree is my son.'

c. *dzʌŋ ŋa pʌd ʰʌia ɦun iskul b ʰʌtkʌika*

dzʌŋ	ŋa	pʌdʰʌ	-i	-a	ɦun	iskul	bʰʌtkʌ	–i	–k	-a
REL	1SG	read	–NATZ	–PST	3SG	school	fall	-NATZ	-SD	- PST

'The school where I studied fell down.'

3.2.7 Possessive Pronouns

In Raji, the pronominal possessors take the same genitive case suffix. The following are the examples:

38.

a. *ŋakɨ*

ŋa   -kɨ

1SG -GEN

'my'

3.3 Summary

This chapter dealt with the nouns and pronouns. Most of the nouns are derived from the verb than other categories. The distinctions like, countable/ uncountable and human/ non-human is applicable in Raji. The Raji language has both consonant as well as vowel ending nouns.

The personal pronouns show three pronouns namely, first, second and third and three numbers viz, singular, dual and plural distinctions.

The first, second and third persons are marked for possessive on the head (possessed item) with a pronominal suffix that agree with the possessors.

Chapter 4

Noun Inflection

4.0 Outline

This chapter (4) deals with the inflectional categories of the nouns such as gender, number, case marking, classifiers and modifiers of nouns.

4.1 Gender

In Tibeto-Burman languages, there is no grammatical gender. The male and female gender of animate beings can, of course, be distinguised. There are quite often different words to denote the male and female; and a consequence of the common tendency to coin separate words for the most individual conception (Grierson 1903-1909:6). It is at the lexical level only and it is not reflected in the verb (Krishan 2001:458). In other words, gender is not an inflectional category on the verb in Raji. The most usual gender markers are -i for female and -a for male which might have been borrowed from Nepali. The following are the examples:

1.

a.   *trontja*   *tronti*

        'boy'   'girl'

b.   *ʌsrija*   *ʌsari*

        'Asare'   'Asari'

c.   *mʌŋsja*   *mʌŋsri*

            'Mansja'   'Mansiri'

However, there are different lexical words to denote the male and female in Raji, e.g.

2.

        a.   *ʌba/bau*   *ʌma/mau*

                'father'   'mother'

        b.   *tsaŋ/ tsau*   *gromʌŋ*

                'son'   'daughter'

        c.   *kuko*   *ʌpi*

                'grandfather'   'grandmother'

        d.   *matʌ*   *gʌi*

                'ox'   'cow'

   There are some words which refer to either sex e.g. tsuŋ. It refers to either the grandson or grand daughter.

4.2 Number

In Raji, nouns are inflected for singular, dual and plural number. The dual and plural are the marked categories, indicated by morphological suffixes '–ragin' and '–rahũ', respectively whereas singular is the default, 'unmarked category'; marked by the zero suffix. The following are the examples:

3.

        a.   *trontja*

                trontja -Ø

                child   –SG

                'a child'

        b.   *trontjaragiŋ*

                trontja –ragiŋ

                child   –DU

'(two) children'

c.   *trontjarahũ*

trontja -rahũ

child   –PL

'(three or more) children'

d.   *tronti*

tronti -Ø

girl   -SG

'a girl'

e.   *trontiragiŋ*

tronti –ragiŋ

girl   –DU

'(two) girls'

f.   *trontirahũ*

tronti -rahũ

girl   –PL

'(three or more) girls'

The Raji verb agrees with the subject in number. The number marker gets suffixed to the verb as in examples (4 a-c).

4.

a.   *tsaŋ bʌtaŋ dzakɨ*

tsa -ŋ   bʌtaŋ dza   –k   -ɨ

son   -1POSS rice eat   –SD   –NPST

'My son eats rice.'

b.   *tsaŋragiŋ bʌtaŋ dzakɨtsɨ*

tsa   –ŋ   -ragiŋ bʌtaŋ dza –k   -ɨ   -tsɨ

| son | -1POSS | –DU | rice | eat | –SD | –NPST | -DU |

My sons (two) eat rice.'

c. *tsaŋrahũ bʌtaŋ dzaki*

| tsa | –ŋ | -rahũ | bʌtaŋ | dza | –k | -i |
| son | -1POSS | –PL | rice | eat | –SD | -PL |

'My sons eat rice.'

4.3 Case Marking

According to Kansakar (2001:151), the split refers to the inconsistent uses of ergative in their case marking morphology in relation to verb agreement patterns. This means that case markings can be expressed as ergative in certain arguments and as nominative-accusative in other arguments. Raji has the split case system. Consider the following examples:

5.

a. *kui sika*

| dog | si | –k | –a |
| dog | die | –SD | -PST |

'A dog died.'

b. *tsaŋi kui sʌtka*

| tsa | –ŋ | –i | kui | si | –t | –k | -a |
| son | -1POSS | –ERG | dog | die | –CAUS | -SD | –PST |

'My son killed a dog.'

The subject of the transitive clause is marked by the ergative suffix –i in Raji. Like in many Kiranti languages, the ergative and instrumental cases are marked identically in Raji. The following are the examples:

6.

a.   *tsaŋi bʌtaŋ dzaka.*

tsa   -ŋ   -i   bʌtaŋ dza   –k   -a

son   -1POSS-ERG   rice   eat   -SD   -PST

'The son ate rice.'

b.   *ŋʌi hã sʌtkã*

ŋʌ   -i   hã   si   -t   –k   -ã

1SG   –ERG   fish   die   -CAUS   –SD   -PST.1

'I fished.'

c.   *ɦunlai hã dzahe*

ɦun   –la   -i   hã   dza   –h   -e

3   -PL   –ERG   fish   eat   -FUT   -3PL

'They will eat fish.'

d.   *ŋʌi ʌmakɨ tsitʰi letbuka*

ŋʌ   -i   ama   -kɨ   tsitʰi   let   –bu²-   –k   -a

1SG   –ERG   mother   –DAT   letter   send   -bu-   -SD   –

PST

'I sent a letter to my mother.'

In examples (6 a-c) all the subjects are marked by the ergative suffix –i.

ii) Nominative

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² According to Delancy (1990:806), PTB is now reconstructed with a split-ergative case marking and –bu- verb agreement system.

In nominative case the subject of both transitive and intransitive clauses (i.e. S and A), takes the same marking while the object of transative clauses (i.e.P) is marked differently. The S and A arguments are usually marked by zero and the P argument typically (but not necessarily) takes a morphological marker. The following are the axamples:

7.

 a. *ŋa hã dzakŋ*

    ŋa   hã   dza   –k   –ŋ

    1SG   fish   eat   -SD   -1

    'I eat fish.'

 b. *ŋa rʌikã*

    ŋa   rʌi   –k   –ã

    1SG   laugh –SD   -PST.1

    'I laughed.'

 c. *ɦun woŋka*

    ɦun   woŋ –k   –a

    3SG   come -SD   -PST

    'He came.'

 d. *ŋa ti tuŋkŋ*

    ŋa   ti   tuŋ –k   -ŋ

    1SG   water drink -SD   -1

    'I drink water.'

iii)   Dative/Experiencer

The dative case is marked by the suffix –kɨ in Raji. The following are the examples:

8.

 a. *ŋakɨ r̩jaŋkã*

    ŋa   –kɨ   r̩ja   –ŋ   –k   –ã

1SG	–DAT	hunger	-1	–SD	–PST.1

'I felt hunger.'

b. *ŋakɨ midaŋ glasakŋ*

ŋa	–kɨ	midaŋ	gla	–sa	–k	-ŋ
1SG	–DAT	sleep	feel	–PROG	–SD	-1

'I am feeling asleep.'

In examples (8 a-c) tsaŋ, tsaŋ and matʌ are zero marked.

iv) Instrumental

The instrumental case indicates a tool, inanimate or not, by which an agent completes an action. Like in many kiranti languges, the instrumental and the ergative suffixes are marked by the same suffix –i in Raji. The following are the examples:

9.

a. *ŋʌi tsʌkʰui hã gʌkkã*

ŋʌ	-i	tsʌkʰu	-i	hã	gʌk	–k	–ã
1SG	–ERG	knife	–INS	fish	cut	-SD	-PST.1

'I cut the fish with a knife.'

b. *ɦuni dzalii hã sʌtka*

ɦun	-i	dzali	-i	hã	si	–t	-k	–a
3SG	–ERG	net	–INS	fish	die	–CAUS	–SD	-PST

'He fished with a net.'

c.   *nʌŋi kʌlʌmi tsitʰi krʌka*

nʌŋ	-i	kʌlʌm	-i	tsitʰi	krʌ	-k	–a
2SG	–ERG	pen	–INS	letter	write	-SD	-PST

‘You wrote a letter with a pen.’

d.   *trontja lʌtta sabuni tsʰursika*

trontja	lʌtta	sabun	-i	tsʰur	–si	–k	-a
boy	cloth	soap	-INS	wash	-REF	-SD	–PST

‘The boy washed the cloth with a soap himself.’

v) Locative

The locative indicates location at a place, and such occurs naturally with verb lacking inherent motion. The locative is marked by the postposition –ɦa in Raji. The following are the examples:

10.

a.   *nʌmɦa kui r̺ʌikɨ*

nʌm	-ɦa	kui	r̺ʌi	–k	-ɨ
house	LOC	dog	be	–SD	–NPST

‘There is a dog at home.’

b.   *ɦã dzaliɦa*

ɦã	dzali	–ɦa
fish	net	–LOC

‘There is a fish in the net.’

c.   *kʰatʌkɨ di alu r̺ʌikɨ*

kʰatʌ	-kɨ	di	alu	r̺ʌi	–k	-ɨ
bed	–GEN	under	potato	be	-SD	-NPST

‘There are potatoes under the bed.’

vi) Ablative

The ablative expresses motions 'out of or away from' (Watters 2002:124). The ablative is marked by the postpositios '–ɦatiŋ' in Raji. The following are the examples:

11.

    a.   *ŋʌdzi tikapur ɦatiŋ woŋti*

           ŋʌ   -dzi   tikapur   –ɦatiŋ woŋ –ti

           1   –DU   Tikapur   –ABL come –PERF

           'We have come from Tikapur.'

    b.   *gromʌŋ iskul ɦatiŋ woŋka*

           gromʌ   -ŋ   iskul –ɦatiŋ woŋ –k   –a

           daughter   -1POSS school –ABL come -SD   -PST

           'The daughter came from school.'

    c.   *rukɦaŋ ɦatiŋ braŋ dzʰʌrʌika*

           rukɦaŋ   -ɦatiŋ   braŋ dzʰʌrʌ -i   –k   -a

           tree   –ABL   mango fall   –NATZ –SD -PST

           'The mango fell down from the tree.'

vii) Genitive

The genitive indicates some kind of dependent relationship between the head and some other word in the noun phrase. The genitive markers in Raji are '–ki' and '-bʌi'. The following are the examples:

12.

    a.   *in tsaŋki topi*

           in   tsa   -ŋ   –ki   topi

           PROX son   -1POSS –GEN cap

           'This is my son's cap.'

    b.   *ŋabʌi nʌmɦa kui r̤ʌika*

           ŋa   -bʌi   nʌm –ɦa   kui   r̤ʌi   –k   -a

| | 1SG | –GEN | house | –LOC | dog | be | –SD | -PST |

'There was a dog in my house.'

c. *ŋa bʌi kʌmɦa rukʰaŋ*

	ŋa	-bʌi	kʌm	-ɦa	rukʰaŋ
	1SG	–GEN	field	–LOC	tree

'There is a tree in my field.'

It is to be noted that genitive case marker depends upon whether the head is separable objects or not. If it is an inseparable object like kinship relations and body parts it carries –kɨ and if it is a separable object like house or tree it carries –bʌi.

The set of Raji case markers is presented in table 6 below:

Table 3: Case Markers in Raji

S.N.	Morphemes	Case
1	-i	Ergative
2	-Ø	Nominative
3	-kɨ	Dative
4	-ɦa	Locative
5	-ɦatiŋ	Ablative
6	-i	Instrumental
7	-kɨ	Genitive

4.4 Classifiers

When a noun is numerated by means of a numeral or a similar word, the construction contains also one of a smallish class of words or morphemes which we can call by either 'classifiers' or 'quantifiers' (Emeneau 1956:647). According to Kansakar (2005:101), classifiers by definition are noun categorization devices that are typologically significant in a number of languages. The use of classifiers is very limited in the languages of Nepal. In Raji, numeral classifiers are found which appear next to a numeral. They serve to categorize the referent of a noun. The classifier is –

thʌu, which is a bound morpheme having no independent lexial meaning in Raji. The following are some examples:

13.

1. Num –CLF –N

    a.   *dat ʰʌu mʌnts ʰe*

             da –tʰʌu   mʌntsʰe

             one –CLF   man

             'one man'

    b.   *sumt ʰʌu trontja*

             sum   –tʰʌu trontja

             three   –CLF   boy

             'three boys'

There are a number of other classifiers which come together with the classifier –tʰʌu in Raji. Therefore, there seems to be 'two classifiers' or 'double classifiers' systems. The following are the examples:

14.

    2. Num -CLF1 -CLF2 -N

    a.   *dat ʰʌu t ʰopaŋ ti*

             da   –tʰʌu tʰopa -ŋ   ti

             one   –CLF1 CLF2 -1   water

             'one drop of water'

    b.   *dat ʰʌu kosju kela*

             da   –tʰʌu kosju   kela

             one   –CLF1 –CLF2 banana

             'one lugume of banana'

In examples (14a-b) the classifiers have been borrowed from Nepali with some phonetic modifications.

4.5 Pronominalization

A full possessive noun phrase contains at least two elements – a possessor and a possessed item (Watters 2005:350). The first, second and third persons are marked for possession on the head (possessed item) with a pronominal suffix that agrees with the possessors in Raji . The following are the examples:

15.

  a. *ŋakɨ swaŋ*

     ŋa –kɨ swa –ŋ

     1SG –GEN tooth -1POSS

     'my tooth'

  b. *naŋkɨ swagʌ*

     naŋ –kɨ swa –gʌ

     2SG –GEN tooth -2POSS

     'your tooth'

  c. *ɦunkɨ swau*

     ɦun -kɨ swa -u

     3SG -GEN swa –3POSS

     'his tooth'

In examples (15a-c) –ŋ , –gʌ and –u are the pronominal suffixes which agree with the possessor, are attached to the head.

4.6 Modifiers

4.6.1 Bound Modifiers

a. Premodifiers

i) Classifiers

The numeral classifiers '–tʰau' in Raji occurs with an obligatory numeral. The following are the examples:

16.

    a.   *datʰʌu mʌntsɦe*

        da   –tʰʌu mʌntsɦe

        one   –CLF   man

        'one –CLF man'

b. Postmodifiers

i) Number

17.

Singular	Dual	Plural
trontja	*trontjaraɡiŋ*	*trontjaraɦũ*
trontja -Ø	trontja –raɡiŋ	trontja –raɦũ
boy	boy –DU	boy –PL
'a boy'	'(two) boys'	'boys'

ii) Case markers

a) Ergative

18.   *ŋʌi bʌtaŋ dzakã*

        ŋʌ   -i   bʌtaŋ dza   –k   –ã

        1SG –ERG   rice   eat   -SD   –PST.1

        'I ate rice.'

b) Locative

19.

    rukʰaŋɦa bʰwa

    rukʰaŋ   -ɦa   bʰwa

     tree   -LOC   bird

'The bird is on the tree.'

4.7 Summary

The grammatical categories like gender, number, case marking, classifiers, pronominalization and modifiers are discussed in this chapter. There is no grammatical gender. We found different words to denote the male and female. Nouns inflect for singular, dual and plural. The numeral classifier $-t^h\Lambda u$ is attached to a numeral in Raji. There are a number of borrowed classifiers which come together with the numeral classifier. Therefore, there is a 'two classifier' or 'double classifier' system. Raji has the split-ergative system. The nominal may be inflected for a number of cases.

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Chapter 5

Noun Phrase Constituents

5.0 Outline

The chapter (5) deals with the structure of the noun phrase by including its constituents. The Raji language has also two processes of modification as pre-modification and post-modification. These two processes of modification will be accounted for in this chapter. We will assume a rather rough characterization of noun phrases, as syntatic constituents which serve as arguments of verbs according to Dryer (2004). Dryer distinguishes three sorts of noun phrases: (i) simple noun phrases, which contain only pronouns or nouns plus simple modifiers like articles, adjectives, demonstratives, or numerals; (ii) complex noun phrases, which contain more complex kinds of modifiers, like genetive or possessive modifiers and relative clauses; and (iii) various types of noun phrases which lack a head noun.

5.1 Simple Noun Phrase

According to Dryer (2004:1), "The most common noun phrases contain a single word which is either a noun or a pronoun. In most if not all languages, pronouns generally occur alone in noun phrases without modifiers". Nouns and simple modifiers like adjectives, demonstratives, or numerals will be taken up here as pronouns are discussed in (3.2).

5.1.1 Adjective and Adjective Phrase

As a head constituent, the noun phrase highlights the attributive constituent. Masica (1991:373) points out the chief characteristic expalining that, "As might be expected in a generally left-branching phrasal syntax, quantifiers of adjectives precede them".

A. Some common Raji adjectives are listed below:

1.

ʌlgʌu	-	'tall'
ramrʌu	-	'good'
noknʌŋ	-	'good'
sʌpanʌŋ	-	'clean'

tsur	-	'cold'
dzuŋ	-	'cold'
golwa	-	'circular'
koptɨnʌŋ	-	'covered'
goitɨnʌŋ	-	'cracked'
tsʰeruwalʌi	-	'coward'

B.   Types of Adjectives

1. Qualitative adjectives

2.

a.   ramrʌu mʌntsʰe

ramrʌ   -u   mʌntsʰe

good   -NATZ   man

'a good man'

b.   boraŋ rukʰaŋ

boraŋ   rukʰaŋ

big   tree

'a big tree'

a.   ʌitsjaŋ nʌm

ʌitsjaŋ   nʌm

small   house

'a small house'

d.   koŋnʌŋ trontja

koŋ   -nʌŋ   trontja

black   –ADJZ   boy

'a black boy'

It is to be noted that the Raji language uses its native adjectivizer to make the borrowed terms adjectives e.g.

3.

e.   sʌpanʌŋ kotʰa

        sʌpa   -nʌŋ   kotʰa

        clean –ADJZ   room

        'a clean room'

2. Quantitative Adjectives

The following are the examples of quantitative adjectives:

4.

a.   ʌtsĩda bʌtaŋ

        'little rice'

b.   bʌrdzu bʰwa

        'many birds'

c   gʌktɨnʌŋ blakʌ

        gʌk   -tɨ   -nʌŋ   blakʌ

        cut   -PERF –ADJZ vegetable

        'cut vegetables'

d.   swatɨnʌŋ salʌ

        swa   –tɨ   -nʌŋ   salʌ

        go   –PERF –ADJZ year

        'the past year'

e.   woŋnjaŋ sal

        woŋ   -njaŋ sal

        come   -ADJZ year

        'the coming year'

3. Numeral Adjectives

i) Numerals

Raji has numeral system only upto six and beyond that it has loans with little or no phonetic modifications (Rastogi 2006:55). The following are the examples:

5.

a.   *da*

        'one'

b.   *ṇi*

        'two'

c.   *sum*

        'three'

d.   *pri*

        'four'

e.   *pra*

        'five'

f.   *trukʌ*

        'six'

g.   *satʌ*

        'seven'

h.   *atʌ*

        'eight'

ii) Ordinal

6.

a.   *drikʌ*

        'first'

b.   *ṇukʌ/ dorts ʰʌu*

'second'

c.　*terso or sumt ʰʌu*

　　'third'

d.　*prit ʰʌu*

　　'fourth'

e.　*prat ʰʌu*

　　'fifth'

f.　*turkt ʰʌu*

'sixth'

C. Comparative and Superlative

Like in Kiranti languages of Nepal, comparative and superlative in Raji are expressed by the ablative construction. For the superlative the comparatum is 'sʌb'. The following are the examples:

7.

a.　*ŋaɦatiŋ ɦun ʌlgʌu*

ŋa	-ɦatiŋ	ɦun	ʌlgʌ	-u
1SG	–ABL	3SG	tall	-NATZ

　　'He is taller than me.'

b.　*inɦatiŋ ɦun ramrʌu*

in	-ɦatiŋ	ɦun	ramrʌ	-u
PROX	–ABL	DIS	good	-NATZ

　　'This is better than that.'

c.　*ṇumʌŋ tsaŋ sʌbɦatiŋ ʌglʌu*

ṇumʌŋ tsa	-ŋ	sʌb	-ɦatiŋ	ʌglʌ	-u
young son	1POSS	all	–ABL	tall	-NATZ

　　'My youngest son is the tallest.'

D. Distribution of Adjectives

i) Attributive Use of Adjectives

When adjectives are used attributively, they occur before a noun and can function as the premodifiers of nouns. Consider the following examples:

8.

a.   *noknʌŋ trontja woŋka*

nok   –nʌŋ   trontja   woŋ   –k   –a

good   –ADJZ boy   come –SD   –PST

'The good boy came.'

b.   *sʌpanʌŋ kotʰa*

sʌpa   –nʌŋ   kotʰa

clean –ADJZ   room

'a clean room'

ii) Predicative Use of Adjectives

The verb-like adjectives normally occur in predicative construction which function as complements of verbs. Consider the following examples:

9.

a.   *tʌniŋ dzuŋ joka*

tʌniŋ   dzuŋ   jo   –k   –a

today cold   be   –SD   –PST

'It is cold today.'

b.   *tʌniŋ tsur joka*

tʌniŋ tsur   jo   –k   –a

today cold   be   –SD   -PST

'It is cold today.'

5.1.2 Quantifiers

Quantifiers include such terms as much, all, few, none, etc. They function as modifiers in a noun phrase. The following are the examples:

10.

a.   *sʌblʌ mʌntsʰe woŋkasi*

sʌblʌ   mʌntsʰe   woŋ   –k   –a   -si

QUNT   man-   come   –SD   –PST   -3PL

'All men came.'

b.   *ʌtsĩda bʌtaŋ dzakã*

ʌtsĩda   bʌtaŋ   dza   –k   -ã

QUNT   rice   eat   –SD   -PST.1

'I ate little rice.'

c.   *gunma woŋkasi*

gun   -ma   woŋ   –k   –a   -si

who   –NEG   come   -SD   -PST   -3PL

'No one came'

5.1.3 Demonstratives

In Raji, demonstrative pronouns and demonstrative modifiers take the same form. The demonstrative modifiers involve a three-way contrast in terms of distance from the speaker namely, proximal, distal and remote. The following are the examples:

11.

a.   In (proximal)

in   *nʌm*

DEM.PROX   house

'this house'

b.   *ɦun (distal)*

ɦun   nʌm

DEM.DIST   house

61

'that house'

c.   *an (remote)*

an   tsilgadi

DEM.REM   areoplane

'that aeroplane'

5.2 Complex Noun Phrase

5.2.1 Relative Clause

In Tibeto-Burman languages, the relative clause is simply a nominalized clause used as a nominal modifier of the head noun (Delancy, 1999:233). He further adds that the use of a nominalized clause as a modifier of a noun is the basic patterns of TB relativization. In Raji's case too nominalized clauses function as relative clauses. Consider the following examples:

(5)

a.   *tʰʌmɦŋ bʌlɦŋ woŋka*

tʰʌm -ɦŋ   bʌl   -ɦŋ   woŋ –k   -a

speak –NOM child   –NOM come   –SD   –PST

'The child who speaks came.'

b.   *kuja kʌitɨnʌŋ bʌtaŋ mʌdzakɨ mani*

kuja   kʌi   -tɨnʌŋ   bʌtaŋ mʌdza -kɨ   ma   -ni

yesterday   eat   –NOM   rice   good –GEN   NEG   –was

'The rice that I ate yesterday was good.'

c.   *ŋʌi sʌttɨnʌŋ hã boraŋ ni*

ŋʌ   -i   sʌt   -tɨnʌŋ hã   boraŋ ni

1SG   –ERG   kill   –NOM fish   large   was

'The fish that I killed yesterday was large.'

5.3 Summary

The chapter (5) dealt with various types of elements that occur in Raji noun phrase. Noun is modified by both processes modification as pre and post. We discussed nouns and simple modifiers like adjectives, demonstratives and numerals of Raji. The relative clause is simply a nominalized clause used as a nominal modifier of the head noun.

Chapter 6

Summary and Conclusions

This study presents the nouns and noun phrase of Raji. The theoretical framework for this study is based on typological functional model of Dryer (2004), Givon (2001), Masica (1991) and Greenberg (1966).

The first chapter is the introduction of the study, statement of the problem, research objectives, review of literature, research methodology and organization of the study. Raji is a Tibeto-Burman language. It is an endangered language since it is spoken by only a small number of speakers.

Chapter two presents sociolinguistics profile of Raji. The Rajis primarily reside in different villages nearby the jungle and the river sides of Kailali, Surkhet, Kanchanpur, Bardiya and Banke districts of Mid and Far-Western Development Regions of western Nepal. The census of 1991 gave the number of Raji in Nepal as 2,959. According to the recent census 2001, the number of mother tongue speakers is 2,413. An attempt has also been made to enumerate the number of Rajis at the community level. According to the *Raji Shalma Samaj*, the central office, Tikapur, Kailali, there are more than 4,000 Rajis throughout the nation.

The Rajis have lost many of their original traditions. They are believed to have originated in Jamakuine, the place where the Karnali and the Bheri rivers meet each other in Surkhet.

The third chapter deals with the nouns and pronouns in Raji. The distinction like, countable/ uncountable and human/ non-human is applicable in Raji. The Raji language has both consonant as well as vowel ending nouns.

The personal pronouns show three pronouns, namely, first, second and third and three numbers viz. singular, dual and plural distinctions. Honorificity is expressed by the use of dual and plural numbers for second persons. The first, second and third persons are marked for possessive on the head (possessed item) with a pronominal suffix that agree with the possessors.

In chapter four, we provided the noun phrase constituents, particularly gender, number. There is no grammatical gender. Nouns inflect for the masculine and feminine gender. There are often different words to denote the male and female. Nouns inflect for singular, dual and plural. The numeral classifier is '–t^{h}ʌu' which appears next to a numeral. There are also a number of borrowed classifiers which come together with the numeral classifier. Therefore, there is a 'two classifier' or 'double classifier' system. Raji has the split-ergative system. The nominal may be inflected for a number of cases.

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A Visit to the Zoo

VZ.001
चिर्याखाना काआँसिँ

tsirjak^hana   kaãsĩ

tsirjak^hana   ka   -ã   -sĩ

zoo   go   -PST.1   -REF.1

'We went to the zoo.'

हामीहरू चिडियाखाना गयौँ।

VZ.002
ङै घुमै कासियौ कालि औँ अग जिबहा सररागिङ् कटाचि

ŋʌi   g^humʌi   kasijʌu   kali ʌũ   ʌgʌ

ŋʌi   g^humʌ   -i   ka -si -jʌu   kali ʌũ   ʌgʌ

1PL   walk   -INT go -REF -INF   time GF   GF

dzibʌɦa   sʌrragiŋ   kʌtatsi   ʌ̃

dzibʌ -ɦa   sʌr -ragiŋ   kʌt -a -tsi   ʌ̃

jeep -LOC sir -DU   take -PST -DU   GF

'They took us in the bus.'

हामीहरू घुम्रजाने बेला सरहरूले जिपमा लियो।

VZ.003
घुमौआचिँ

g^humʌuatsĩ

g^humʌ   -u   -a   -tsi   -̃

walk   -CAUSZ   -PST   -DU   -.1

'(They) took us for visiting.'

हामी दुईलाई घुमायो।

VZ.004
घुमौआ

g^humʌuã

g^humʌ   -u   -ã

walk   -CAUSZ   -PST.1

'(They) took us for visit.'

उनीहरूले घुमायो।

VZ.005
न्हुइ अँ ङजि ङजि अग प्रिह्या काआँचिँ प्रिल्हा काहेँ

ṇui ʌ̃ ŋʌdzi   ŋʌdziʌgʌ   priɦja   kaãtsĩ

ṇui ʌ̃ ŋʌdzi   ŋʌdziʌgʌ   pri -ɦja   ka -ã -tsi-̃

after GF 1DU   1DU GF   four -INF   go -PST.1 -DU-.1

priĺɦja   kaɦẽ

pri -ɦja   ka -ẽ

four -INF   go -PL.1

'Then we, four people went.'

पछि हामी दुई–दुई चारजना भएर गयौँ।

VZ.006
जिबहा थुतितइ न्हुइ बजारै बजारल गुमौयो

dzibʌɦa   t^hutitɨ   ṇui

70

dzibʌ   -ɦa tʰuti   -tɨ   n̪ui
jeep   -LOC climb   -PERF after

bʌdzarʌi   bʌdzarlʌ   gʰumʌujo
bʌdzar -i   bʌdzar -lʌ   gʰumʌ   -u   -jo
a market -EMP a market -be   walk   -CAUSZ -PERF
'They took us through the market.'
जिपमा चढे पछि बजारै बजार घुमायो।

VZ.007
अँ ङजि ङजि अग प्रिल्हा काआँसिँ
ã̃   ŋʌdzi   ŋʌdzi   ʌgʌ   prilɦja   kaãsĩ
ã̃   ŋʌdzi   ŋʌdzi   ʌgʌ   pri -ɦja ka -ã   -sĩ
GF   1DU   1DU   GF   four -LOC go -PST.1 -REF.1
'We (four) went ourselves.'
हामी–हामी (चारजना) आफै गयौँ।

VZ.008
प्रिल्हा काँहे जिबहा थुटिटइ न्हुइ गटाँचिँ
prilɦja   kaɦja   dzibʌha   tʰutitɨ   n̪ui
pri -ɦja ka ɦja dzibʌ -ɦa   tʰuti -tɨ   n̪ui
four -INF go INF jeep   -LOC climb -PERF after
gʌtãtsĩ
gʌt -ã   -tsi ̃
take -PST.1 -DU   -.1
'We (four) got on the jeep.'
हामीहरु चारभएर जिपमा चढ्यौँ।

VZ.009
बजार बजार ल गुमौयाचिँ
bʌdzar   bʌdzar   lʌ   gʰUMʌUJÃTSĨ
bʌdzar   bʌdzar   lʌ   gʰumʌ   -u   -ã   -tsĩ
market   market   be   visit   -CAUSZ   -PST -DU.1
'They took us through the market.'
बजारै बजार घुमायो।

VZ.010
न्हुइ चिर्याखाना टोङ्कचिँ मुआँसौँ
n̪ui   tsirjakʰana   toŋkatsĩ   muãsõ
n̪ui   tsirjakʰana   toŋ -ka -tsĩ   mu -ã   -sõ
after a zoo   arrive -go -DU.1 watch -PST.1 -REF.1
'Having reached to the zoo we watched.'
चिडीयाखाना गइपुगेर हेर्यौँ।

VZ.011
गोहे न्हुइ मुआँसौँ न्हुइ अँ अँ अँ अग खास्या मुआँसौँ
goɦe   n̪ui   muãsõ   n̪ui   ã̃   ã̃   ã̃
goɦe   n̪ui   mu -ã   -sõ   n̪ui   ã̃   ã̃   ã̃
crocodile   after watch -PST.1   -REF.1 after GF   GF   GF
ʌgʌ   kʰasja   muãsõ.
ʌgʌ   kʰasja   mu -ã   -sõ
GF   reindeer watch -PST.1 -DU.1
'We watched a crocodile then we watched a reindeer.'
हामीहरुले गोही देखिसकेपछि रतुवा मृग हेर्यौँ।

खास्या मुहेमा न्हुइ सिरिङ बिरङ बिरङ सिरिडि बिरङ चिज सबल मुआँचौँ

kʰasja   muɦema   ṇui   siriŋ
kʰasja   mu   -ɦema   ṇui   siriŋ
reindeer   watch -INF   after   different

birʌŋ   birʌŋ   siriŋi
birʌŋ   birʌŋ   siriŋ   -i
different   different   different   -EMP

birʌŋ   tsidzʌ   sʌbʌlʌ   muãtsõ.
birʌŋ   tsidzʌ   sʌbʌlʌ   mu   -ã   -tsõ
different   thing   all   watch -PST.1 -DU.1

'Having watched a reindeer we (four) watched different kinds of things there.'
रतुवा मृग हेरिसकेपछि हामीहरुले धेरै प्रकारका चिजहरु हेर्यौं।

कोइँ ठौर्हा भ्वा मुआँसौँ

koĩ   tʰʌurɦa   bʰwa muãsõ
koĩ   tʰʌur   -ɦa bʰwa mu   -ã   -sõ
somewhere place   -LOC bird   watch -PST.1 -REF.1

'We watched birds somewhere.'
कुनै ठाउँमा चरा हेर्यौं।

कोइँ ठौर्हा मोर मुआँसौँ

koĩ   tʰʌurɦa   morʌ   muãsõ
koĩ   tʰʌur   -ɦa   morʌ   mu   -ã   -sõ
somewhere place   -LOC   peacock watch -PST.1 -REF.1

'Somewhere we watched a peacock.'
कुनै ठाउँमा मयुर हेर्यौं।

कोइँ ठौर्हा खागरि औजङ जल् म्हैसिङ मुआँसौँ

koĩ   tʰʌurɦa   kʰʌgʌri   ʌudzʌŋ
koĩ   tʰʌur   -ɦa   kʰʌgʌri   ʌudzʌŋ
somewhere place   -LOC   PRT   big

dzʌl   ṃʌisiŋ   muãsõ
dzʌl   ṃʌisiŋ   mu   -ã   -sõ
water he-buffalo   watch -PST.1 -REF.1

'Somewhere we watched a big hippopotamus ourselves.'
कुनै ठाउँमा हामीले बिशाल जल भैंसी हेर्यौं।

कोइँ ठौरहा गैँरा मुआँसौँ

koĩ   tʰʌurɦa   gʌĩra   muãsõ
koĩ   tʰʌur   -ɦa   gʌĩra   mu   -ã   -sõ
somewhere place   -LOC   rhino   watch -PST.1 -REF.1

'Somewhere we watched a rhino.'
कुनै ठाउँमा गैंडा हेर्यौं।

कोइँ ठौर्हा अँ गै मुक्ल्याङ भ्वा मुआँसौँ

koĩ   tʰʌurɦa   ʌ̃   gʌi   mukljaŋ   bʰwa
koĩ   tʰʌur   -ɦa   ʌ̃   gʌi   mukljaŋ   bʰwa
somewhere place   -LOC   GF   cow   as big as   bird

72

muãsõ̃
mu   -ã   -sõ̃
watch -PST.1 -REF.1
'Somewhere we watched an ostrich.'
कुनै ठाउँमा (गाई जत्रो) ठुलो चरा हेर्यौं।

VZ.018

कोइँ ठौहा भलु मुआँसौँ
koĩ   tʰʌurɦa   bʰʌlu   muãsõ̃
koĩ   tʰʌur   -ɦa   bʰʌlu   mu   -ã   -sõ̃
somewhere place   -LOC   bear   watch -PST.1 -REF.1
'At one place, we saw a bear.'
कुनै ठाउँमा भालु हेर्यौँ।

VZ.019

कोइँ ठौहा अँ अँ अँ अँ आङे आङे भ्वा भ्वा मुआँसौँ
koĩ   tʰʌurɦa   ʌ̃   ʌ̃   ʌ̃   ʌ̃
koĩ   tʰʌur   -ɦa   ʌ̃   ʌ̃   ʌ̃   ʌ̃
somewhere place   -LOC   GF   GF   GF   GF
aŋe   aŋe   bʰwa bʰwa muãsõ̃
aŋe   aŋe   bʰwa bʰwa mu   -ã   -sõ̃
different   different   bird   bird   watch -PST.1 -REF.1
'Somewhere we watched different types of birds.'
कुनै ठाउँमा हामीहरु धेरै प्रकारका चराहरु हेर्यौं।

VZ.020

कोइँ ठौहा अँ अँ बगहा मुआँसौँ
koĩ   tʰʌurɦa   ʌ̃   ʌ̃
koĩ   tʰʌur   -ɦa   ʌ̃   ʌ̃
somewhere place   -LOC   GF   GF
bʌgʌɦa   muãsõ̃
bʌgʌɦa   mu   -ã   -sõ̃
tiger   watch -PST.1 -REF.1
'Somewhere we watched a tiger.'
कुनै ठाउँमा हामीहरुले बाघ हेर्यौं।

VZ.021

कोइँ ठौहा खगरि अँ अँ मभु मुआँसौँ
koĩ   tʰʌurɦa   kʰʌgʌri   ʌ̃   ʌ̃   mʌbʰu
koĩ   tʰʌur   -ɦa   kʰʌgʌri   ʌ̃   ʌ̃   mʌbʰu
somewhere place   -LOC   PRT   GF   GF   snake
muãsõ̃
mu   -ã   -sõ̃
watch -PST.1 -REF.1
'Somewhere we watched a snake.'
कुनै ठाउँमा सर्प हेर्यौं।

VZ.022

कोइँ हाँ हाँ मुआँसौँ
koĩ   ɦã   ɦã   muãsõ̃
koĩ   ɦã   ɦã   mu   -ã   -sõ̃
somewhere fish   fish   watch -PST.1 -REF.1
'Somewhere we watched fish.'
कुनै ठाउँमा माछाहरु हेर्यौं।

ङै चिर्याखाना घुमैतइ घुमैतइ न्हुइ सडैःकइ सडैःकइ अँ अँ प्रा सत अत बजे प्रा प्रा प्राबज्याहा न्हुइ उइ कोठौहा ङःजि सररागिङ सरहरु सररागिङ् पिताँजि

ŋʌi	tsirjakʰana	gʰumʌitɨ			gʰumʌitɨ		
ŋʌi	tsirjakʰana	gʰumʌ	-i	-tɨ	gʰumʌ	-i	-tɨ
1PL	zoo	walk	-INT	-PERF	walk	-INT	-PERF

ṇui	sʌŋʌikɨ		sʌŋʌikɨ		ʌ̃
ṇui	sʌŋʌi	-kɨ	sʌŋʌi	-kɨ	ʌ̃
after	evening	-GEN	evening	-GEN	GF

ʌ̃	pra	sʌtʌ	atʌ	bʌdze
ʌ̃	pra	sʌtʌ	atʌ	bʌdze
GF	five	seven	eight	O'clock

pra	pra	prabʌdzjaɦa			ṇui
pra	pra	pra	- bʌdzja	-ɦa	ṇui
five	five	five	- O'clock	-LOC	after

ui	kotʰʌuɦa	ŋʌdzi	sʌrragiŋ	
ui	kotʰʌu	-ɦa	ŋʌdzi	sʌr	-ragiŋ
there	room	-LOC	1DU	sir	-DU

sʌrɦʌru		sʌrragiŋ		pitã̃dzi		
sʌr	-ɦʌru	sʌr	-ragiŋ	pit	-ã	-dzi
sir	-PL	sir	-DU	bring	-PST.1	-DU

'Having visited the zoo, they (two) brought us (two) back nearly about 5-6-7 or 8 O'clock in the evening.'

चिडीयाखाना घुमिसकेपछि सरहरु (दुईजना) हामीहरु (दुईजना) लाई साँझ ५-६-७ वा ८ बजे तिर कोठामा ल्यायो।

Appendix B

The Swadesh 100 Word list

A comparative study of three regional dialects of Raji language

S. N.	English	Barabandale	Purbiya	Naukule
1.	I	ŋa/ na	na	ŋa
2.	you	nʌŋ	nʌŋ	nʌŋ
3.	we	ŋʌi/nʌi	nʌi	ŋʌi
4.	this	in	in	in
5.	that	ɦun	ɦun	hoi
6.	who	gun/gosʌŋ	gun	goi
7.	what	aŋ/ʌgʌ	aŋ	aŋ
8.	not	dama	dama	dama
9.	all	sʌbʌ	sʌbʌ	sʌbʌ
10.	many	bʌrdzu/bʌrdzʰu	tsolʌ	bʌrdzu
11.	one	da	da	da
12.	two	ṇi̱	ṇi̱	ṇi̱
13.	large	bʌraŋ/boraŋ	bʌre	bʌraŋ
14.	long	lʌmbʰja	lãbo	lamijo
15.	small	ʌitsaŋ	ʌitsu	tsʰutsu

16.	woman	mitsa	mʌtsa	ketila
17.	man	jora	mʌntsʰe	mʌntsʰe
18.	person	mi/mʌntsʰe	mʌntsʰe	mʌntsʰe
19.	fish	hã	ŋa	ŋa
20.	bird	bʰwa	bʰwa	tsʰri/bʰwa
21.	dog	kui	kui	kui
22.	louse	sir	sir	sir
23.	tree	rukʰaŋ	rukʰaŋ	siŋ
24.	seed	bjaŋ	bjaŋ	bjar
25.	leaf	wa	wa	wa
26.	root	dzʌrjau	dzʌrjau	dzʌrjau
27.	leather	tsʰalau	tsʰalʌu	tsʰalʌu
28.	skin	pʰiku	bʌklʌu	bʌklʌu
29.	meat	sja	sja	sja
30.	blood	sui	si	rʌktʌ
31.	bone	hadʌu	hʌdiu	hadʌu
32.	fat	sʌɦu/bosʌu	sʌu	sau
33.	egg	dri	gli	dri
34.	horn	siŋ/siŋgʰʌ	siŋgʰʌ	siŋ
35.	tail	putsʰu	putsjũ	pʌtsʰjaũ
36.	feather	mulu	mulu	mulu

37.	hair	tsʰama	bal	tsʰam
38.	head	gʰʌjau/kʰopʌri	gʰra	gʰʌrau
39.	ear	grã/ gʰrã	gla	gra
40.	eye	mik	mik	mik
41.	nose	sja/ srja	slja	sinja
42.	mouth	gaŋ/ mukʰu	gaŋ	gaŋ
43.	teeth	swa	swa	swa
44.	tongue	lʌi/lai	lʌi	lʌju
45.	nail	dzin	dzin	bʌdzi
46.	leg	baŋ /bʌ	baŋ	baŋ
47.	knee	pus/ pʌs	pus	pus
48.	hand	jak/jek	jak	jak
49.	stomach	dʌŋ/bʰudi	daŋ	dʌŋ
50.	neck	tuk	tuk	mʌntʌ
51.	breat	dudaŋ	dudʌŋ	duduŋ
52.	heart	mutuŋ	mutuŋ	mutuŋ
53.	lever	kʌledza	kʌledza	kʌledza/hinu
54.	drink	tuŋ	tuŋ	tuŋ
55.	eat	dza	dza	dza
56.	bite	kʌi/kai	kʌi	kja

57.	look	mu	tsin	mu
58.	hear	krã	kla	krã
59.	know	das	das	gãto
60.	sleep	mai/ mʌi	niŋ	isʌ
61.	die	si	si	si
62.	kill	sʌt	sʌt	sʌt/di
63.	swim	rjau / reu	reu	reu
64.	fly	udʌi	ure	brai
65.	walk	swa /tsʰe	swa	swa
66.	come	woŋ	waŋ	waŋ
67.	fall	mai/ pʌlte	gro	gʌdil
68.	sit	dʰroi/ dʰwai	noi	dzʰoi
69.	stand up	tʰade	rjapi	rjapi
70.	give	bai/ bʌi	bʌi	bai
71.	tell	gar/tʰʌm	tʰʌm	kʰʌi
72.	sun	bela	dinʌ	dinʌ
73.	moon	dzona	dzona	dzona
74.	star	trʌihja/ tara	tara	tara`
75.	water	ti	ti	ti

76.	rain	deu	deu	deu
77.	sand	bʰʌllja	bʌlja	bʌlja
78.	stone	dʰuŋ	dʰuŋ	dʰuŋ
79.	earth	mʌttja	disa	pritʰʌbi
80.	cloud	bodl/ budul	bʌlʌ	badlʌ
81.	smoke	dʰumʌŋ	dʰuma	dʰwa
82.	fire	m̥ʌi	m̥ui	m̥ʌi
83.	ash	blok	kʰʌrani	bʰubʌri
84.	burn	drʌp/ dzʰum	drʌp	dzikik
85.	road	jom	jam	jom
86.	mountain	dadʌu	dadʌu	pʌrbtʌ
87.	red	tsui	tsui	haŋ
88.	green	hʌrijʌu	hʌrijo	hʌrijo
89.	yellow	lʌdi	pjalo	hʌldijalo
90.	white	plaŋnʌŋ	plʌŋ	pʌlaŋ
91.	black	kwoŋnʌŋ	kwoŋ	kwoŋ
92.	night	dzʰiri	dzʰiri	jak/ ratrʌ
93.	hot	tatʌu/ tato	tato	tatʌu

94.	cold	tsur	tsur	tsur
95.	full	bʰʌraitʌ	bʌri	bʰʌriŋ
96.	new	nʌula	nʌja	nʌwoi
97.	good	noknʌŋ	mʌdza	mʌdza
98.	round	golwã	golo	golʌu
99.	dried	poktɨnʌŋ/sukkʰalʌi	poktɨ	poktɨ
100.	name	mriŋ	briŋ	mriŋ

Appendix C

Distribution of Raji by Districts

Region/District	Number of Speakers
1 Far Western	**634**
1.1 Darchula	22
1.2 Bajhang	3
1.3 Bajura	11
1.4 Baitadi	2
1.5 Dadeldhura	99
1.6 Doti	59
1.7 Achham	3
1.8 Kanchanpur	64
1.9 Kailali	371
2 Mid Western	**1,343**
2.1 Mugu	1
2.2 Jumla	2

2.3 Dolpa	4
2.4 Dailekha	1
2.5 Jajarkot	4
2.6 Rukum	2
2.7 Surkhet	820
2.8 Salyan	2
2.9 Rolpa	4
2.10 Pyuthan	2
2.11 Bardiya	485
2.12 Banke	10
2.13 Dang- Deukhuri	6
3 Western	**307**
3.1 Mustang	3
3.2 Argha-Khachi	2
3.3 Palpa	8
3.4 Gulmi	2
3.5 Baglung	179
3.6 Myagdi	12
3.7 Parbat	2
3.8 Kaski	7
3.9 Syanja	10
3.10 Tanahu	10
3.11 Lamjung	22
3.12 Gorkha	12
3.13 Kapilvastu	11
3.14 Rupendehi	18

3.15 Nawalparasi	9
4. Central	**68**
4.1 Makawanpur	3
4.2 Dhadhing	3
4.3 Nuwakot	3
4.4 Kavre-Palanchok	2
4.5 Ramechhap	3
4.6 Sindhuli	2
4.7 Kathmandu	18
4.8 Lalitpur	1
4.9 Chitwan	12
4.10 Parsa	6
4.11 Bara	4
4.12 Sarlahi	1
4.13 Mahottari	7
4.14 Dhanusha	2
5 Eastern	**47**
5.1 Solu-Khumbu	1
5.2 Sankhuwa –Sava	1
5.3 Taplejung	1
5.4 Khotang	3
5.5 Bhojpur	2
5.6 Udaypur	4
5.7 Dhankutta	1
5.8 Panchthar	1
5.9 Siraha	2

5.10 Saptari	19
5.11 Sunsari	5
5.12 Morang	6
5.13 Jhapa	1
Total	2,399

Source : Gurung et al. (2006:100)

Appendix D

Distribution of Raji native speakers by Districts

Regional /District		Number of Raji Speakers
1.	**Far Western**	**1,318**
1.1	Kanchanpur	99
1.2	Kailali	1,219
2.	**Mid Western**	**1,018**
2.1	Dolpa	6
2.2	Surkhet	592
2.3	Bardiya	411
2.4	Banke	3
2.5	Dang	6
3	**Western**	**2**
3.1	Rupandehi	2
4	**Central**	**52**
4.1	Ramechhap	1
4.2	Sindhuli	6
4.3	Kathmandu	6
4.4	Lalitpur	2
4.5	Chitwan	2
4.6	Parsa	6
4.7	Bara	13
4.8	Rautahat	3
4.9	Sarlahi	3
4.10	Mahottari	5

4.11	Dhanusha	5
5	**Eastern**	**23**
5.1	Dhankutta	1
5.2	Panchthar	4
5.3	Ilam	2
5.4	Siraha	3
5.5	Saptari	4
5.6	Sunsari	4
5.7	Morang	2
5.8	Jhapa	3
Total		2,413

Source : Gurung et al. (2006:80)