THE DARAI LANGUAGE

A Dissertation

Submitted to the Faculty of Humanities and Social Sciences of

Tribhuvan University in Fulfillment of the Requirements for

the Degree of

DOCTOR OF PHILOSOPHY

in

LINGUISTICS

By

DUBI NANDA DHAKAL

T.U. Regd No. 14070-87

Ph. D. Registration No. 26/2061

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LETTER OF RECOMMENDATION

We hereby recommend that this dissertation entitled **THE DARAI LANGUAGE** prepared by Mr. Dubi Nanda Dhakal under our supervision and guidance, be accepted by the research committee for the final examination in fulfillment of the requirement for the degree of Doctor of Philosophy in Linguistics.

Dissertation Committee

_____   _____

Professor Dr. Yogendra Prasad Yadava   Professor Dr. Madhav Prasad Pokharel

Supervisor   Expert

Date: _____

APPROVAL LETTER

The dissertation entitled "**THE DARAI LANGUAGE**" was submitted by Mr. Dubi Nanda Dhakal for final examination to the Research Committee of the Faculty of Humanities and Social Sciences, Tribhuvan University, in fulfillment of the requirements for the Degree of Philosophy in Linguistics. I hereby certify that the Research Committee of this Faculty has found the dissertation satisfactory in scope and quality and has therefore accepted it for the degree.

_____

Professor Nav Raj Kanel, PhD

Dean, and Chairperson

Research Committee

Faculty of Humanities and Social Sciences

Tribhuvan University, Nepal

Date: _____

DECLARATION

I hereby declare that this Ph.D. dissertation entitled **"THE DARAI LANGUAGE"** I have submitted to the office of the Dean, Faculty of Humanities and Socieal Sciences, Tribhuvan University is entirely my original work prepared under the supervision of my supervisor. I have made due acknowledgements to all the ideas and information borrowed from different sources in the course of writing this dissertation. The results of this dissertation have not been presented or submitted anywhere else for the award of any degree or for any other purpose. No part of the contents of this dissertation has ever been published in any form before. I shall be solely responsible if any evidence is found against my declaration.

_____

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ABSTRACT

This dissertation is a description of Darai, an Indo-Aryan language, which was not adequately described before. The genetic classification of this language has not been determined yet. It is a language spoken by 10210 people in the Chitwan, Nawalparasi and Tanahun districts of central and western Nepal. The aim of this dissertation is to present a grammatical description of the Darai language. The data for this dissertation came largely from the natural texts. The text corpus was mainly obtained from the language consultants who were the inhabitants of Kathar, Chainpur, Mangalpur Village Development Committees and Bharatpur municipality of the Chitwan district.

The grammatical analysis consists of phonology, morphology, syntax, sociolinguistic information and notes on discourse. The appendices include sociolinguistic questionnaire, background information of the language consultants, paradigms of verbs, indexes of grammatical morphemes and text samples.

The dissertation comprises thirteen chapters in addition to five appendices. The dissertation begins with the introduction, objectives and introduction in chapter 1. The information related to the language, its name and classification as well as a sociolinguistic survey is presented in chapter 2. The Drarai people residing in Nayabeltari and Gaindakot VDCs in Nawalparasi and Gajarkot in Tanahu no longer speak their ancestral language. This chapter is an attempt to answer the current status of the Darai language. Darai is characterized as a 'definitely endangered language'.

In chapter 3, synchronic description of phonology is given. Darai has 29 consonants and 6 vowels. This chapter examines the vowels and consonants, their distribution, consonant clusters, syllable structure and morphophonology. Nouns and noun morphology are analyzed in chapter 4. Nouns inflect for number, pronominal possessive marking, indefinite marking and cases. The pronominal possessive suffixes are used to mark the kinship relations as well as ownership. The indefinite marker attached to noun is also worth mentioning. Darai is characterized as a split ergative

language which is based on nominal hierarchy. Chapter 5 analyzes the adjectives. The semantic categories and functions of adjectives are analyzed in this chapter. It is interesting to note that some adjectives which end in *o* in Hodgson's list (1857) are -*ə* ending at present.

Chapter 6 presents an analysis of verbs and verb morphology. A classification of verb based on the stem is presented. In addition to tense, aspect and mood, Darai verbs are characterized by modality marking such as obligation, possibility, inference, mirativity, hearsay, frustative and dubitative. A Darai bitransitive verb may cross-reference the actor and patient. Verb agreement is also triggered by number, gender, case, honorificity as well as pragmatic features. Verb agreement due to focus hierarchy is a striking feature in Darai. Adverbs are analyzed in chapter 7. Chapter 8 analyzes the closed word classes such as clitics, particles, onomatopoeia and echo words. Some native Darai particles are widely used in natural discourse despite the influences from neighboring languages in lexicon.

Noun phrase is examined in chapter 9. Noun phrase in Darai is left-branching. Chapter 10 describes the simple sentence in Darai in addition to the modifications of simple sentences. Chapter 11 discusses combinations of clause such as complement clauses, relative clauses and adverbial clauses. Clause combining is productive because of morphosyntactic evidences seen in Darai grammar. A note on discourse is presented in Chapter 11. Chapter 12 presents the summary, typological implications of the study, proposed sub-classification of Darai and suggestions for further research. The grammatical features exhibit that Darai may be classified as an 'eastern' Indo-Aryan language closely related to Maithili, Bhojpuri and Majhi.

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CHAPTER 1

INTRODUCTION

1.0 Outline

The purpose of this dissertation is to present a grammatical description of Darai. The Darai language is spoken by the people of the same name primarily in the central and western Nepal in the districts of Chitwan, Nawalparasi and Tahahun. Darai-speaking areas include plains and hills. In the areas in which Darais are concentrated they constitute a minority.

The total number of Darai ethnic group is 14,859 whereas only 10210 Darai people speak it as their mother tongue (Yadava 2003:165). This leads us to the fact that only 68.7 percent of the Darais speak this language. Among the Darai speakers, 8500 are bilingual in Nepali. Only a few Darai were reported to have been monolingual in our field study. The data for this dissertation are obtained from the language consultants who are inhabitants of different villages of Chitwan district. Areally, Darai is situated along with Nepali, Bhojpuri, Tharu, Bote and Kumal of Indo-Aryan language family. By contrast, genetically unrelated languages of Tibeto-Burman family viz. Tamang, Gurung, Chepang and Magar are also spoken in neighboring areas. Therefore, there might be a long history of contact with genetically unrelated languages.

The previous studies do not present a substantial description of the linguistic structures of the Darai grammar. Thus, this dissertation attempts to serve the most in-depth description of the language to date. This study is largely synchronic. It discusses the sociolinguistic, phonological and morphosyntactic features of the Darai language including a note on discourse. The data used in this dissertation were taken from natural texts. Paradigms, tables and other structural information regarding the language were obtained through direct elicitation from the language consultants.

The methodological contexts such as the objectives of the study, review of literature, data collection, methodology, and theoretical framework are discussed in this chapter.

1.1 Statement of problem

Darai belongs to Indo-Aryan language subgroup of Indo-European language family. The language has not been adequately described and its classification has not been determined. Therefore, the main problematic research questions related to this research are:

1. What is the sociolinguistic situation of Darai ?
2. How are the Darai sounds organized within the phonological system of the language?
3. What are the morpholosyntactic features evident in Darai ?
4. How is discourse organized in Darai ?

1.2 Objectives of the study

The general objective of the study is to present the grammatical description of the Darai language. The specific objectives of the study are to:

1. present sociolinguistic information of the Darai language,
2. describe Darai sound system,
3. analyse morphosyntactic features of Darai, and
4. present a discourse analysis of the Darai language.

1.3 Review of literature

There have been very few things written earlier to 1970s about the Darai language. The earliest linguistic references to it can be found in Hodgson (1857). Hodgson compares the vocabulary of Darai with other 'broken tribes' viz. Danuwar, Chapang, Baram, Hayu and Kusuwar. He further points out the pronominal possessive suffixes and subject and object agreement in the transitive verbs. Some adjective which end in -*o* in Hodgson's list are -*ə* ending these days.

Grierson (1903c:1819) mentions that some tribes of the central Himalayan speak a corrupt *khas kuraa*. However, this brief account lacks main linguistic characteristics of the language. The first mention of the ethnic name is reported to have found in the *lal mohar* granted by King Prithvi to Siddhabhagawantanath in 1827 VS (cited in Adhikari 2041VS:3).

The post 1970 period provides systematic linguistic reference to the Darai language. Kotapish and Kotapish (1973) is a glossary of Darai vocabulary which contains around 1300 entries. They comment that Darai shares 69 percent cognates

with Nepali. Aside from the vocabulary (words) included in this work, it consists of the appendices of kinship terms, religious ceremonies, weight and measures, days of the week, months of the year and numbers. The pronominal suffixes, agreement patterns of copular and bitransitive verbs are some of the characteristics they point out. The appendices provide some descriptive materials related to morphosyntactic features of the Darai language.

The study on Darai language is found in *Darai Phonemic Summary* (Kotapish and Kotapish 1975). They present minimal pairs, vowels and consonants, consonant clusters and positional variants (intervocalic position of consonants, word medial (preconsonantal) and word final position). This is the first serious investigation of the Darai phonology. This study brings a wealth of facts about Darai phonology. This study serves as an outstanding starting point for anyone interested in Darai phonology. However, some phonological features evident in the Chitwan dialect are not mentioned in this study. For instance, we find consonant sounds such as $/l^h/$, $/m^h/$, $/n^h/$ and $/r^h/$ in intervocalic position in the Chitwan dialect which they (1975) have not mentioned.

Kotapish (1973) analyses the cases in Darai. She reports that the nominative case is unmarked, ergative case is coded with *-i*, accusative is coded with *-ke*, locative with *-jə* and ablative with the postposition *maṭe* 'from'. Thus, she analyses the major aspects of the case relation and case markers. When it is compared with the Chitwan dialect, it exhibits some contrasts. Firstly, she mentions that the first person singular also codes ergativity (1973:28) which is absent in the Chitwan dialect. Secondly, she notes that all nouns except kinship terms have no inflection in the accusative. We have some counter examples for this statement from our discourse data, such as *goru-ke* 'ox-ACC', *bʰotʰi-ke* 'Bhothi fish-ACC'. Thus, the 'accusative case' can be extended to animate nouns. Thirdly, the ablative is coded with the ablative marker *-se* 'from' and the postposition *maṭe* 'from' in the Chitwan dialect. She simply mentions the postposition *maṭe* 'from' as the ablative marker.

Dawadi (2040 VS) is a bilingual glossary (Darai-Nepali glossary). The glossary contains the lexical entries classifying them under 36 semantic domains. Additionally, an outline of the Darai grammar has been presented. However, the treatment of grammatical features is inadequate. Neither the pronominal possessive

suffixes nor the coding of subject and object in the bitransitive verbs in Darai has been analyzed.

Similarly Neupane (2057 VS) is a comparative glossary of Nepali and Darai. He also compares some words of Darai with some Indo-Aryan neighbors, viz. Danuwar, Bote, Kumal and Bhojpuri. The comparison reveals that there is a great similarity in some basic vocabulary. Some lexical items and verb stems are identical but differ greatly in the inflection. Kharal (2058 VS) mentions that some vocabularies of Darai seem to have developed directly from Sanskrit while some other seem to have developed through Prakrit. Further investigation is required to establish historical relation with Prakrit and Sanskrit.

Darai (1998) includes several aspects of Darai sociolinguistics in his study. His conclusion that there is a dialectical variation between the language spoken in Tanahun and Chitwan is true. His 250 word-list from Chitwan and Tanahun and sample recorded text in interlinear format corroborate this. This study is marked by some limitations. Firstly, the study devotes little space for sociolinguistic information. Secondly, presentation of grammatical description is inadequate. Although his approach is descriptive in intent, discussion does not analyze some features typical of Darai such as pronominal possessive suffixes and verb agreement.

Paudyal (2003) is a sketch grammar of Darai. His study is divided into 6 chapters. The first chapter is an introduction to the language and chapter 2 outlines people and the language. Phonology, morphology and syntax are separately dealt with in the next three chapters and the study is summarized in the final chapter. His analysis of phonology does not add new information to Kotapish and Kotapish (1975). Although we find discussion of nominal morphology such as number and some case markers, information related to nominal morphology is not adequate. For example, inflections of pronouns have not been included. Similarly, treatment of verb morphology is not exhaustive. Despite the analysis of tense, aspect and mood markers, a large part of verb morphology has been left unanalyzed. The number is also coded in the past tense which he refutes (2003:68). Adverbs, onomatopoeias, exclamations and discourse particles are not included in this grammatical sketch.

Paudyal (2003) lacks adequate information in his sketch of Darai grammar. Firstly, he does not specify where the data are from. He simply mentions that his data represented three villages, viz. Pipaltar and Bhadgaun from Tanahun and Sundi from

Chitwan. He has not well justified this claim through data presentation and analysis. Secondly, his treatment of syntax as a whole is extremely brief because we can get a lot of gaps in the discussion of clause combining. Thirdly, his analysis is entirely based on elicited data. This results in incomplete paradigms and misses some important grammatical characteristics of the Darai grammar.

Paudyal (2008) also analyzes the agreement of verbs in typological perspective. Except the inflection of the verb *lag* 'touch/apply' and examples related to this, majority of examples are reproduced from Kotapish and Kotapish (1973:136-143). Additional paradigms of verbs have not been mentioned. Thus, the analysis is entirely based on Kotapish and Kotapish (1973; 1975). It is clear that Paudyal (2008) did not employ any methodology other than direct elicitation.

Dhakal (2005) is a study of verb morphology of Darai. The study is divided into eight chapters. The first chapter is an introduction and setting of the study. Verb stems are discussed in chapter two. Tenses with aspects and moods are analyzed in chapter three. 'Be' verbs, auxiliaries are discussed chapter four and five respectively. Chapter six deals with causative and passive. Similarly, chapter seven outlines negative morphemes. Thus, this study is a general outline of Darai verbal morphology. It is also marked by some limitations. Firstly, the study is based on elicited data. Secondly, the discussion of verb stems does not show how the phonological structure of the stems triggers morphophonemic changes when they are attached to inflectional suffixes. Thirdly, the chapter on tense does not analyze subject as well as object agreement among others.

Dhakal (2006a) is a sociolinguistic study of Darai language. The study presents some evidences of language varieties in two different locations. A comparative wordlist as well as few grammatical features have been analyzed in this study. However, sampling for bilingualism and individual sociolinguistic questionnaires is limited. It further corroborates that language variations exist in two localities.

Little space is devoted to the study of typology to which the Darai language belongs. In a paper constrained by limited data, Dhakal (2006b) cross-linguistically demonstrated how verb morphology of Bote, Miya Kura (Churete), Danuwar, Darai and Kumal are remarkably similar. However, the comparison of Darai with other

languages does not seem adequate. Dhakal (2006c) analyzes the negative prefixes but does not fully analyze the role of *nidzə* 'NEG'.

Dhakal (2007a) is an analysis of the noun phrase structure in Darai. As a background to this study, nominal morphology has been summarized in one chapter. Basic nominal morphology including the declensional features of pronouns has been presented. Similarly, inflectional features of nominal morphology such as gender, number, pronominal possessive suffixes and case markers have also been analyzed. Additionally, the structure of noun phrase of Darai has been examined. As a whole, this is a typologically-informed study. However, nominal morphology in this study is not complete. It does not discuss the indefinite marker or indefinite pronouns and data on pronominal possessive suffixes are not complete. This study provides some helpful insights of the Darai noun phrase but includes a narrow range of noun phrase constructions.

Dhakal (2007b) is a trilingual (Darai-Nepali-English) glossary of 1700 entries. The glossary contains the lexicon found in Tanahun and Chitwan dialects. Each lexical entry has its transcription in international phonetic alphabets, their parts of speech and meaning in Nepali. This contains the core vocabulary of Darai and therefore proves a useful source of information for phonological analysis. Dhakal (2007c) shows that Darai lacks a prototypical passive construction. However he does not mention -*inuhuk* as a passive suffix.

In addition to independent research, we find some comments on the Darai language. Van Driem (2001:1170) notes that the pattern of pronominal reference in the Darai verb has been attributed to a Tibeto-Burman or Austro-Asiatic substrata. He further reiterates that that it is a severely endangered language (2007:326). Wilde (2008:160) notes that the secondary agreement of Rajbanshi, Maithili, Darai and other Indo-Aryan languages would be an interesting feature to explore. These observations help compare some striking features of Darai with neighboring languages. They might indicate the cases of language convergence and divergence.

The extant literature on the language is directly related to sociolinguistics, phonology and morphology rather than on syntax. If there is one aspect of Darai linguistic study which can benefit from close examination, it is the area of Darai syntax. These works represent the whole of linguistic analysis that has been carried in Darai. Much work remains to be done in adequately describing the language.

Some sketchy studies have been conducted on the Darai language and clearly no book-length treatment of Darai language is found. The available literature is structuralist and descriptive in its outlook and intent rather than functional and typological. Except for Kotapish and Kotapish (1973; 1975) other works lack adequate data to support the analysis. The description of various aspects of grammar till this date is mainly based on direct elicitation rather than discourse corpus. This dissertation will therefore attempt to describe the language based on corpus data.

1.4 Significance of the study

In attempt to provide a grammar of a lesser described language, it will be a detailed grammatical treatment of the Darai language. This study will be useful in preparing textbooks for children and for writing pedagogical grammar. Additionally, it will help determine the genetic affiliation of the language. It will be helpful in safeguarding and promoting the linguistic heritage of Nepal. This dissertation would be a contribution in the study of minority and undocumented language in general and in the study of minor Indo-Aryan language in particular. Furthermore, the data presented in this study will be useful for typological studies. Moreover, the Darai language has been subclassified for the first time based on detailed grammatical features.

1.5 Methodology
1.5.1 Tools

The computer software programs used are Praat and Toolbox. Praat was used to obtain spectrograph picture and to analyze the formants of Darai vowels. Similarly, Toolbox was used for maintaining lexical data and interlinearizing texts.

1.5.2 Data collection

Sociolinguistic information was primarily obtained from language consultants by means of a structured questionnaire compiled by the researcher. It is included in Appendix (1).

The data were collected in Chitwan during 2005-2007. Our initial work on Darai began in 2005 and the data collected are also incorporated where relevant. Two texts recorded by Nepal Darai Development Society, Chitwan have also been used.

We confirmed data by elicitation with the language consultants from Bharatpur Municipality-12, Naurange and Pidrahani of Kathar Village Development Committee.

total of 22 texts have been collected, transcribed and interlinearized in Toolbox. The text corpus contains approximately 2800 sentences and the word-list contains around 1800 words. The data used in this dissertation are taken from various kinds of texts. Most of the examples are from the natural texts. Paradigms and specific examples were obtained from elicitation from the language consultants. The spoken and natural texts contain the texts like narratives (personal and historical), instructions, rituals etc. We hope different genres of the language will make our data more representatives in terms of language structure and use. Although data from Tanahun are included in some places, this dissertation only attempts to describe the Darai language spoken in Chitwan. The reference given after each example refers to the text it is taken from. The examples which have no references are elicited ones.

1.5.3 Theoretical framework and data analysis

The description of the Darai grammar has been presented in light of general linguistic literature. This study also has its basic orientation in describing the language. It is primarily based on Givón (2001a, b) which give many insights on grammatical description on morphology and syntax in general. Givón (2001a:XV) notes, "Structure without functions are plainly senseless, functions without structures are downright lame." The grammatical terms used in this grammatical description does not belong to specific theories. They are widely used in general linguistic descriptions. Moreover, the Darai language is compared with other IA languages wherever relevant.

Additionally, Shopen (1985a; 1985b; 1985c; 2007a; 2007b; 2007c), Dixon (2004; 2009) and Haiman and Thompson (1988) have also been consulted. The references in specific chapters provide the particular references consulted in presenting several topics within the grammar.

We have attempted to present the description of Darai in typological features of Indo-Aryan languages. Therefore, Masica (1991), Zograph (1982) and Grierson (1903a; 1903b; 1903c; 1904) are important sources of information on Indo-Aryan grammar and structure. Masica (1991) has been widely referred to throughout this dissertation.

1.6 Organization of the study

This dissertation contains thirteen chapters in addition to five appendices. The first chapter is an introduction to the Darai language, statement of the problem, objectives of the study, review of literature, methodology and theoretical framework of the study. Chapter 2 has two main parts. The first part deals with the Darai people and their culture, genetic affiliation of the language and demography of Darai speakers. The second part presents the sociolinguistic situation of the Darai language. Chapter 3 presents the phonological analysis of the language. Chapters 4-8 are concerned with nouns and nominal morphology, adjective, verbs and verb morphology, adverbs and closed word class in that order. Chapter 9 presents the constituents of the noun phrase. Chapter 10 analyzes basic constituent order, the structure of a simple sentence and its modifications. Chapter 11 outlines the clause combining constructions. A note on discourse has been presented in chapter 12 including analyzed texts. The conclusion (chapter 13) summarizes the major aspects of the Darai grammar covered in this work, typological implications, proposed genetic classification of the Darai language and suggests the areas that deserve further investigation.

Appendix 1 is the sociolinguistic questionnaire used for the sociolinguistic survey and appendix 2 lists the background information of the respondents. Appendix 3 provides the verb paradigms and further examples to illustrate the verb paradigms (morphology). The index of grammatical morphemes is presented in appendix 4. Appendix 5 includes sample texts.

CHAPTER 2

PEOPLE AND LANGUAGE

2.0 Outline

This chapter is about Darai people and their language. It is organized into four sections. Section 2.1 deals with the information related to Darai people, demography and culture including the genetic affiliation of the language. Section 2.2 outlines sociolinguistic aspects such as kinship terms, forms of address, politeness strategies and taboos. Section 2.3 presents the sociolinguistic survey of the language. The summary of the findings is presented in section 2.4.

2.1 Darai people and language

The aim of this section is to introduce some preliminary information on the Darai language, its speakers and some cultural practices. The socio-cultural information presented in this section includes the cultural background of Darai people. It is hoped that the information provides a basic idea about the Darai people, their material culture and the language they speak.

2.1.1 Origin and name

Darai is one of the nationalities of Nepal (Dahal 2003:114). The term 'Darai' refers to an ethnic group and the language they speak. Darai people are known by several names: Darbai, Darhi, Daree, Daroe, Daraie (Gautam and Magar 1994:157). Another alternative name is also 'Dry' (Lewis 2009:486). Thus, the name Darai constitutes both autoglotonym and heteroglotonym.

There is not any unanimous explanation why the ethnic group is referred to as 'Darai'. Some explanations and stories prevalent in the communities serve to trace the origin of the term. The anthropological and sociological studies (Sharma 2046 VS; Khati Chhetri 2057 VS; Darai 1996; Kunwar 2059 VS; Darai 1998) *inter alia* have consistently cited Bista (1967), Mainali (1984) and Gautam and Magar (1994) to trace the origin of the term 'Darai'.

Bista (1967:118) cites a story prevalent in the Darai community. He further notes, "Darais were the Rajputs who migrated to Nepal in order to escape Muslim onslaught in India". Darais themselves claim that they have their ethnic name 'Darai' from 'Darbhanga', India, wherefrom they had escaped. Bista (1967:118) mentions that the low forested area of Nepal as the inhabitat of Darai for several thousand years.

Gautam and Magar (1994:157) mention that 'Darai' is derived from *daras* 'administrative regions'. Prior to the unification of Nepal by Late King Prithvi Narayan Shah, various regions in the Karnali region were divided into various *daras.* They speculate that it is from *daras* that the word Darai seems to have originated. However, Adhikari (2041VS:1) explains that the kingdom of Darais has not been reported in any historical records of Gandaki region. Despite some scholars' claim that Darais had a kingdom in Gorkha, there are no corroborative accounts to lend support to it.

Gautam and Magar (1994:158) further note that the name of Darais is also found in the Mahabharat, Manusmriti and Haribanshapurana. Contrary to this claim, Adhikari opines that the people named 'Darad' mentioned in these holy scripts are Aryan in origin and are still living in Dardistan (Adhikari 2041VS). He further adds that the Darais living in Nepal are Mongoloid in origin. Since some of the people settled in terai, they were named 'Darai' (2041VS:2). Similar view is articulated by Pokhrel (1995:5). He notes that these people might have walked up the inner terai and hills along the banks of the Narayani river. These migrated terai dwellers were called Darai. Thus, the term 'Darai' is also a loconym. These conjunctures, however, do not convincingly resolve questions regarding the origin of the Darai. This is a topic that continues to be a disputed subject.

2.1.2 People and profession

Gautam and Magar (1994:157) note, "Darais are of Mongloid stock with short stature, depressed nasal ruts and of which they have stumpy nose, oblique eyes and dark skinned." Bista (1967:117) adds, "In their appearance, attitudes and behavior they are not much different from Tharus. They are very dark and seemingly bony: yet they display great health and strength." He further adds that the Darais are culturally and linguistically a homogeneous population.

Traditionally Darais earn their livelihood from agriculture. They are also involved in other professions such as animal husbandry and business. The ownership of the land is private. They are economically poor and the literacy rate is low in Darai communities (Darai 1996: 39). Khati Chhetri (2057VS:53-54) mentions that Darais are agriculturalists lacking specific skills to carry out other special jobs. They have lower socio-economic status. Lack of technical knowledge has resulted in their massive unemployment. They have comparatively small land holding sizes. About half of these people are landless (Darai 2008). Darai (1996:9) sums up the cultural information in the following extract:

> Darais use earthen pots for carrying water, preparing beer, keeping wine, frying corn and boiling roots. They have very few traditional iron, bronze, copper or aluminum pots. Their language, house, construction and worship separate this ethnic group from all others. Also the traditional marriage system is central to these people and different from most other ethnic groups' tradition.

2.1.3 Darai villages: demography and geography

The physical terrain where Darai is spoken includes the hills and inner terai. The Darai villages are located in the adjoining areas bordered by Narayani river and its tributaries. The ethnic group geographically spreads on the surrounding areas of Narayani and Madi rivers with the largest concentration in Chitwan, Tanahun and Nawalparasi districts of central and western Nepal. The geographical boundaries of the language have not changed over the years as the previous two censuses suggest (CBS 2001; CBS 2002a; 2002b).

Table (2.1) summarizes the mother tongue retention and Darai speakers for Village Development Committees (henceforth VDC) and municipalities. The highest retention level is recorded in Ramjakot, Dedgaun and Kathar VDCs in Tanahun, Nawalparasi and Chitwan respectively. The language is used widely in social discourse in these areas. Table (2.1) also displays that greater number of Darais in Nawalparasi and Tanahun have been losing their mother tongue. The extreme case can be observed in Nayabeltari and Gaindakot VDCs in Nawalparasi and Gajarkot in Tanahun where they have entirely lost their ancestral language.

TABLE 2.1 Demography of Darai speakers

VDCs/ Municipalities	Ethnic number	Native speakers	Mother tongue retention percentage
Chitwan		**5773**	
Bagauda	418	313	76.0
Bhandara	426	313	73.0
Bharatpur	850	515	60.6
Chainpur	1186	1076	90.7
Jagatpur	725	465	64.1
Kathar	1175	1139	98.6
Kumroj	235	221	94.0
Mangalpur	571	477	83.5
Ratnanagar	634	387	61.0
Tanahun		**3118**	
Vyas Municipality	2939	2517	85.6
Kyamin	192	188	97.9
Ramjakot	363	362	99.7
Gajarkot	182	-	-
Nawalparasi		**518**	
Dedgaun	298	294	98.6
Gaindakot	418	-	-
Nayabeltari	466	-	-

(Source: CBS 2002a; 2002b)

Darai speaking areas are located at an elevation ranging from 91 meter above sea level to 2134 meter. Settlements belonging to Darai speaking areas are found in a few hours walking distance from main highways. They reside in the villages in general.[1] We have included map of Nepal (Map 2.1), map of Chitwan district in (Map 2.2) and the villages of language consultants in (Map 2.3).

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[1] Among these districts Chitwan is located at an elevation ranging from 244 meter above sea level to 1945 meter, Nawalparasi 91 meter to 1936 and Tanahun 1220 to 2134 (Intensive study and Research centre 2007).
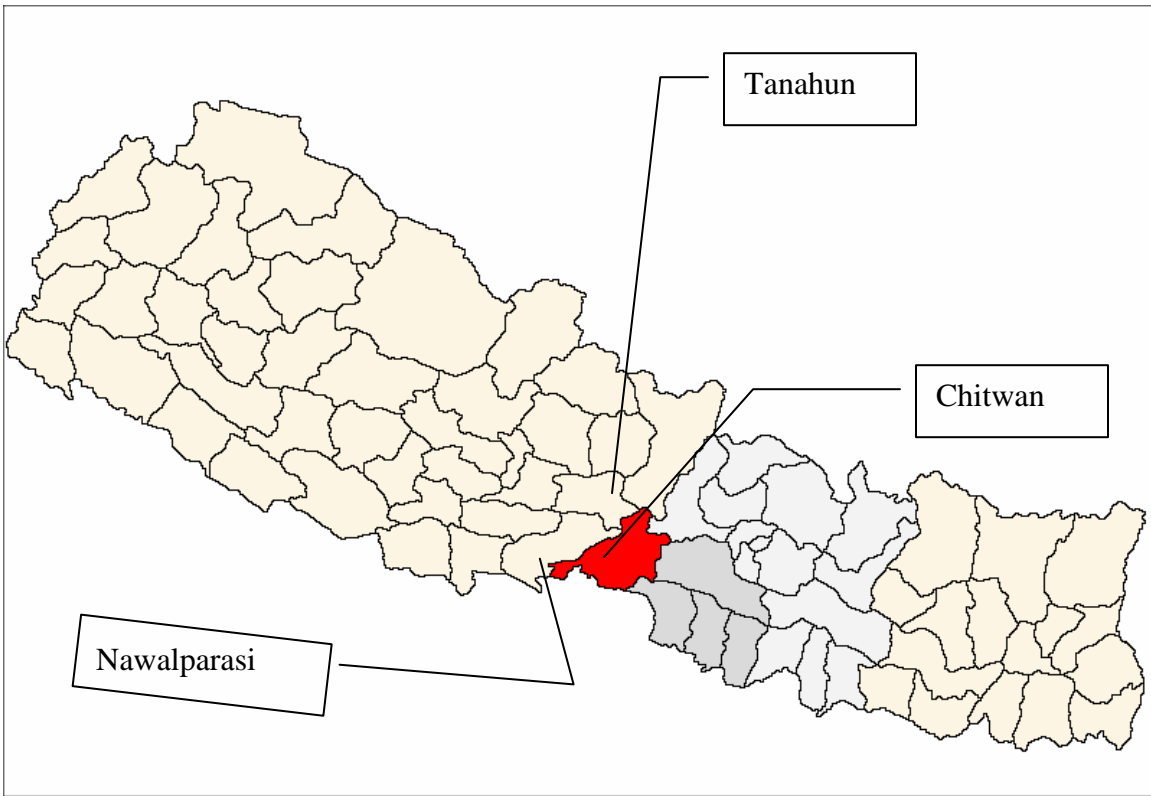
Map 2.1 Map of Nepal (with Chitwan, Tahanun and Nawalparasi)
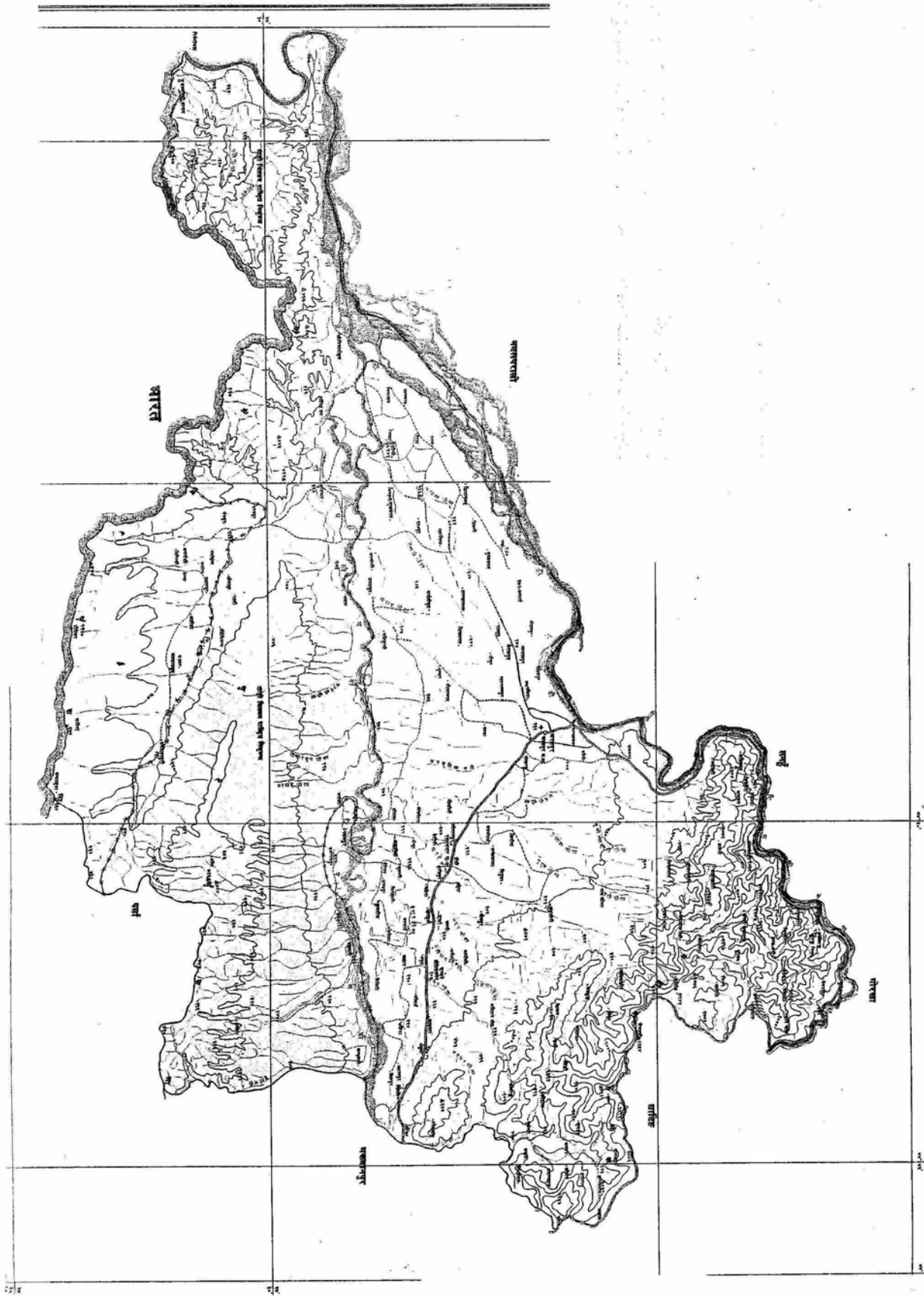
1. Cham Narayan Darai

1. Rajendra Darai
2. Samita Darai

1. Jivan Darai
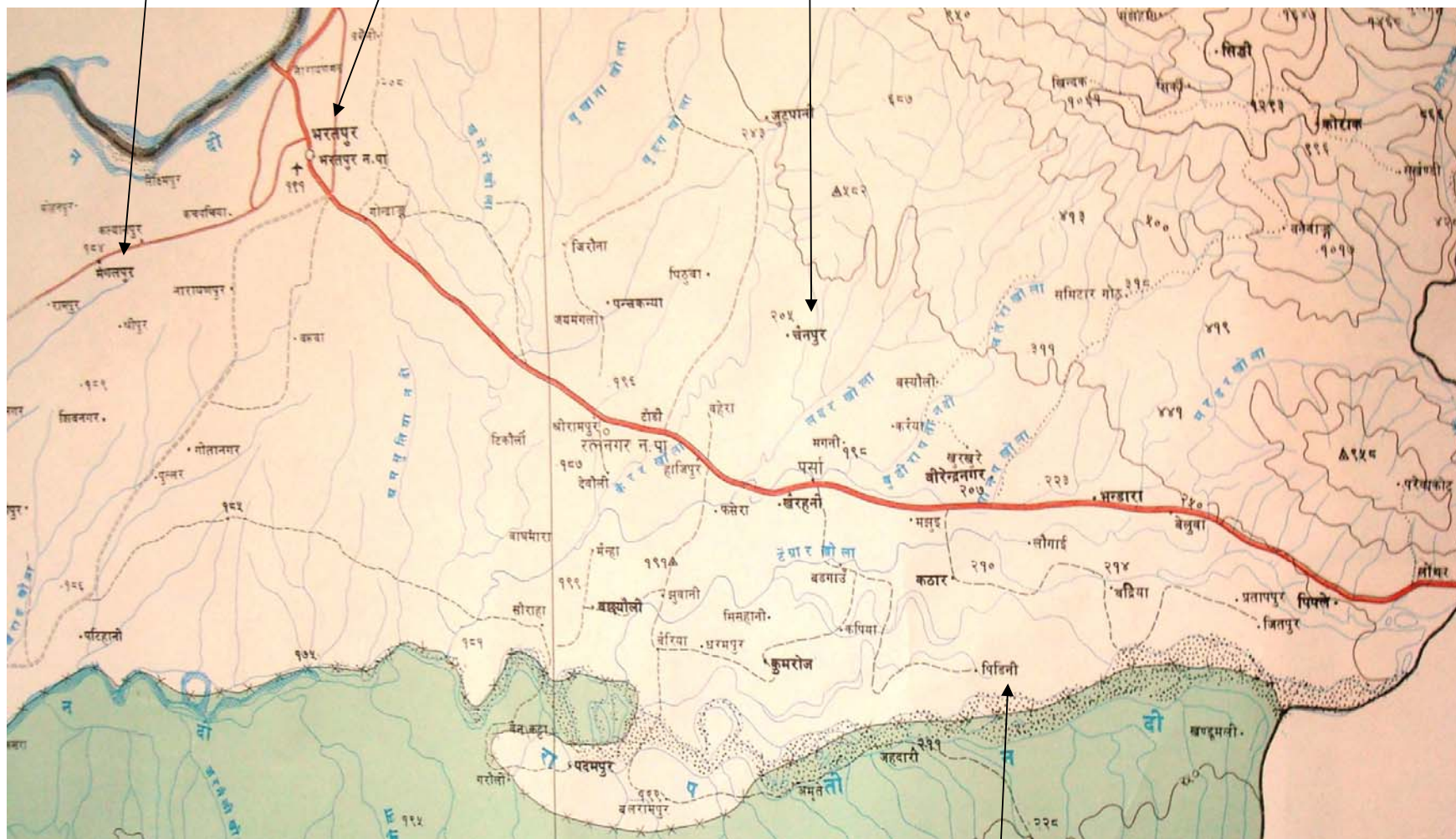
Map 2.3 Main language consultants in Chitwan

1. Som Lal Darai
2. Phirla Darai
3. Buddhi Lal Darai
4. Phohari Darai

2.1.4 Darai house

The uniqueness of Darai is found in their language, home, *puja* 'worship' and specific rites and rituals (Darai 1996: 40). The construction of a traditional house follows a consistent pattern and it is strictly prescribed.

PHOTOGRAPH 2.1 Traditional Darai houses

Traditional Darai houses are rectangular in shape. They are one-storey buildings made up of wooden pillars and beams. The more beams a house has the broader and longer it becomes. The partition from the central wooden beam is important because there is the place of worshipping in the corner near the central beam. Instead of wall of cement or stone, houses are made up of twigs. The partitions are plastered by the paste of mud and cow dung. There are no big windows except small holes to let the light pass through them as can be seen in Photograph (2.1). The length of the house is not fixed but may fluctuate according to the need of the family. The house has *əsəra* 'porch'. *əsəra* 'porch' accommodates the grinding stone, seating of guests at their arrival as well as seating of the untouchable castes. On the side of the *əsəra* there is a place *pənəici* which accommodates the water pot. It is attached to the front side of the house. *əsəra* may also be attached to *ə̃gna* 'yard' in the front of the house.

Two doors are placed on the right side of the house at the front and back, across the breadth of the house to allow the air pass across *kã̃dbari*, or across the doors. There are two kinds of doors used in Darai houses. While the doors made up of wood are called *kẽwari*, the doors made up of twigs and muds are called *pʰokra*. Although the wooden doors are of vogue these days, they were made

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of wood twigs plastered with the mud and cow dung in traditional houses. The roofs are thatched with straw. The traditional equipments related to fishing are generally hung on the front side of the house as can be seen in Photograph (2.1).

As one enters the house from the door, the place is known as *kãdbari* 'area near oven'. *kãdbari* is just for heating the house in the winter but this does not serve as kitchen. In addition, this part serves for feeding the untouchable castes who are not allowed to cross the central beam of the house from either part. A left turn takes one to the central part of the house known as *mədzʰgʰər*. This is an open are for feasting during the festivals. This section is not further divided in most of the houses. This section also accommodates the lodging materials.

Rest of the house is generally divided into partitions or 'rooms' to accommodate all family members. The kitchen is strictly placed on the right corner of the house while entering the house from the front door. The fireplace is a shallow hole in the ground with three stones stand over the top. Just above the cooking area hangs a *potka* 'shelf' which is used to smoke pieces of meat and to keep things out of the way of insects.

One more important place for the Darais is the central wooden beam and pillar. They divide the house exactly into two near the kitchen. This is the place of ancestral shrine called *gənbaba* 'the ancestors'. The ritual worship to the ancestors is performed at this spot. This is the place where the worship to the house god is performed but otherwise has no other function.

2.1.5 Naming ceremony

A woman who gives birth to a baby is attended by *gʰər gurəu* 'shaman' and *suḍʰerni* 'midwife'. They have traditional belief that complication in giving birth to a child may be made easy by them. The attendant helps the mother during a few weeks after the birth. The rituals related to *utʰəuni* 'naming ceremony' is performed on the eleventh day if a boy is born whereas on the ninth day if it is a daughter. A Brahnim priest (the priest belonging to the upper caste in social caste system) is not necessary for Darais for ritual performances and naming a child. Instead, either the maternal uncle of the newly born baby or mother performs the conventional rituals. The newly born child and mother take baths before other rituals are observed. The burial of the umbilical cord is interesting. One of the parts is buried

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in the eastern door (front door) and the next at the western door (the back door). The priest and the attendants are offered presents according to their socio-economic status and are given a warm farewell.

2.1.6 Genetic affiliation

Darai belongs to Indo-Aryan subgroup of Indo-European language family among 92 languages native to Nepal as reported in 2001 census. It is also widely described as 'Indo-Aryan' language that is closely related to Bote and Kumal. Regarding to the genetic classification of Darai, Grierson (1903c:18-19) comments:

> Certain broken tribes of the central Himalayan speak a corrupt *khas kuraa*. In each case it can be said that they employ a genuine dialect....The tribes which adopted the incorrect khas kuraa are three in number; viz. Dahi, Dadhi or Darhi; Denwar or Donwar; and Kuswar. In the case of last named, the vocabulary is almost entirely khas kuraa, the grammar is still Tibeto Burman. In the case of other two the whole language is much more Aryan in its character.

A good number of languages recorded in the recent census have not been properly classified as to their genetic relation and so are treated as unclassified languages. Yadava (2003:146) classifies the language into Indo-European and Indo-Aryan but adds that the language is not fully classified due to lack of adequate description. Pokhrel (1995:1; 2050 VS:94), on the other hand, relates the language to Ardhamagadhi group of Indo-Aryan branch and mentioned that its immediate neighbours are Tharu (Tharuwani), Bote and Kumal. He further adds that Darai language characterizes the features of Magadhi and Ardhamagadhi. On the other hand, Lewis (2009:886) records this language as Indo-European, Indo-Iranian and Indo-Aryan without designating any further classification. He further adds that it has typological affinities with North Western Zone, Dardic group. The study of the Darai language including its relevant literature is at early stage in terms of its description, research and analysis. It is not fully described and classified till date.[1] Asher and Moseley (2007) do not provide full genetic classification of Darai. These classifications do not differ drastically but its genetic classification has not been determined.

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[1] National Languages Policy Recommendation Commission (1994) categorizes Darai as a language which does not have literate tradition, literature and literacy.

2.2 Sociolinguistic aspects

The relation between the kinship terms and the grammar of a language is pointed out by Abbi (2001:222):

> The intricate hierarchical society of India is reflected in its linguistic patterns and in the various terms that one uses to address and refer to different relations. As we have already seen, grammatical patterns indicate the hierarchical composition of the society (the verb endings in Hindi and Maithili, or the pronominals in Santhali, to name but a few). In addition to the grammar, one can witness the composition, directionality and intimacy of social behavior of a speech community through kinship terms.

The following paragraphs contain a brief sociolinguistic profile of Darai. Further research is needed for a full treatment of Darai sociolinguistics.

2.2.1 Kinship terms

The kinship system is extremely patrilineal. Residence is patrilocal with daughters going to live at the residence of their husbands after marriage. Sister-exchange marriage is not allowed. In several kinship terms, there is a distinction made if the person is referred to by honorific pronouns or not. Honorificity is decided by the speaker's relation (whether non-affinal or affinal) to the addressee. Kinship terms have been presented in this chapter following Abbi (2001).

i. Non-affinal

The following non-affinal kinship terms were obtained. These terms show non-affinal relations, those that an ego acquires by birth and not because of entering into a marriage alliance.

a. Great grand kinsmen

They are kinsmen more than two generations distant from ego. The terms obtained are:

(1) *adzebadze*   'great grandfather' (father's and mother's side)

   adzibodze   'great grandmother' (father's and mother's side)

   pənati   'man's great grandchild' (M.)

pənatni	'man's great grandchild' (F.)

b. Grand kinsmen

Grand kinsmen are kinsmen more than one generation distant from ego. The kinship terms found are:

(2) *badze*   'grandfather' (father's and mother's side)

   bodze   'grandmother' (father's and mother's side)

   nati   'man's grandchild' (M.)

   nətnai   'man's grandchild' (F.)

c. Parents and children

(3) *buba*   'father'

   bəḍkə ba   'father's elder brother'

   nanu   'father's younger brother/ uncle'

   pʰupʰu   'father's sister's husband'

   ama   'mother'

   baḍʰi   'mother's elder sister'

   baḍʰa   'mother's elder sister's husband'

   mausi   'mother's younger sister'

   mousa   'mother's younger sister's husband'

   mama   'mother's brother (maternal uncle)'

   mamin   'maternal uncle's wife (maternal aunt)'

   putəu   'son's wife'

   cʰahom   '(my) son'

   cʰahim   '(my) daughter'

   bʰəŋna   'sister's son (nephew)'

   bʰəŋnai   'sister's daughter (niece)'

   bʰətdza   'brother's son (nephew)'

   bʰətdzi   'sister's daughter (niece)'

d. Siblings and cousins

Cross cousin marriage is not allowed.

(4)   *dadzu*   'elder brother'

        bʰai   'younger brother'

        didi   'elder sister'

        bəini   'sister'

ii. Affinal

        Abbi (2001:225) mentions that affinal relations are acquired "after
establishing marriage relationship pertains to two broad divisions, one from the ego's
husband's side and other from the ego's wife side." The following affinal kinship
terms were obtained in Darai.

a. Own generation

(5)   *dulha*   'husband'

        dulhi   'wife'

        bʰosre   'husband's elder brother'

        deur   'husband's younger brother'

        nəmda   'husband's younger sister'

        amadzu   'husband's elder sister'

        dzeṭʰu   'wife's elder brother'

        sare   'wife's younger brother'

        dzeṭʰ sasu   'wife's elder sister '

        səreṭʰi   'wife's younger sister'

        səmdʰi   'son/daughter's wife's father'

        səmdʰinin   'son/daughter's wife's father'

        bʰaudzen   'elder brother's wife'

        bʰaṭun   'elder sister's husband'

b. First ascending generation

(7)   *bəradzu*   'spouse's father, father-in-law'

        bodzu   'spouse's mother, mother-in-law'

        bəḍki mã   'father's elder brother's wife'

        nanhe/kaki   'father's younger brother's wife'

        pisa   'father's sister's husband'

c. First descending generation

(8)   *putəu*   'daughter in law'

        dʰidzuwai   'daughter's husband, son- in-law'

2.2.2 Forms of address

        Terms of address in Darai society are determined by the parameters such as age and kinship terms. Two kinds of forms of address are employed in Darai: direct and indirect. Generally, the direct forms are employed and acceptable only for juniors or contemporaries. Ferguson (1992:32) notes:

> Generally a wife does not address or refer to her husband either by kin term or by name. She may use a special particle of address, or make use of an expression such as 'Father of X', X being their first child or some other circumlocution.

        Addressing a husband by his name is not acceptable. A husband does not address his wife by name. They address their spouses by calling the child's name plus mother/father (e.g. X's mother/father). The parents can address their children by names or nicknames. Abbi (2001:226) remarks, "Although every society has its norms for selecting appropriate forms of address and referral, the hierarchical structure of the Indian society offers a wide and complex range of options to choose from."

i. Direct address

        There are mainly three ways of direct address. To begin with, direct address is used in discourse. The first name is generally employed to the addressees (speech act participants) junior to the addresser. Contrary to this, if the addressee is senior to the addresser, the kinship terms are employed for the direct address. If the rule is violated, the situation is called *hawa mante* 'addressing without maintaining proper manner'. Proper names are thus often employed for addressing juniors and intimate addressees. However, addressing the seniors using the proper names is not considered appropriate in some occasions. And, the relatives are formally addressed with kinship terms. Unlike the juniors, addressing them by first name is considered impolite. Some of such terms include:

(9)   *saren*   'wife's younger brother'

       dzawaĩ   'daughter's husband, son-in-law'

       mama   'maternal uncle'

       Second person pronouns are characterized by three levels of honorifity whereas two levels of honorificity are found in the third person pronouns.[2]

ii. Indirect address

       When the direct address is not possible, people employ certain expressions to attract somebody's attention. Such expressions include:

(10)   *ete sun tə* 'Listen hither'

       ete her tə 'Look hither'

       ijə dze 'this one, I said'

2.2.3 Politeness strategies

       Politeness strategies are important in the hierarchical societies in Nepal to learn the rules of verbal politeness. Abbi (2001:232) comments, "We grant that it is an highly relevant phenomenon and politeness has to be somehow communicated, as sentences/discourse lacking such communication may be taken as impolite."

       Abbi (2001:332-335) points out some strategies in maintaining politeness in Indian societies. The speakers choose certain lexical elements (such as honorifics, personal pronouns and kin terms). Syntactic features in nominal and verb morphology have specific constructions. The use of appropriate pronouns for the addressees, or the referents while using the second person and third person pronouns is strictly prescribed (see Chapter 4) at lexical level. The use of honorific pronouns in Darai differs from Nepali. The honorific pronouns are mainly used to address the in-laws. Similarly, the use of appropriate pronominal possessive suffixes in genitive construction (see Chapter 4) and appropriate inflections in verb morphology (see Chapter 6) indicate whether the addressee and referent are shown by respect or not. The addresser should not use certain discourse particles when he addresses the people he shows respects (see 8.2.7).

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[2] See Chapter (4).

In addition to the direct and indirect address just discussed some people are not directly addressed. *səmdʰi* 'son/daughter's wife's father' is not directly addressed but the high honorific term *pau* is used. Similarly, *səmdʰinin* 'son/daughter's wife's mother' is not addressed with the kin term but the word *gosaĩ* is used as an address term. A Darai woman does not address her *bʰosre* 'husband's elder brother' directly but uses indirect means when she addresses him.

2.2.4 Taboos

Darai societies avoid saying certain things or they are talked in roundabout ways. We present taboos related to these topics in (11).

(11)   *morike*   'to die'

        dzudzi/geṇṭʰa'penis'

        cʰucʰi   'vegina'

        dzʰą̃t   'hairs around the sexual organs'

        cudʰike   'have sexual intercourse'

        guləi   'testicles'

        ṭiṭno   'a part of vagina'

        mudzi   'anus'

        lalahi/bərsat 'menstruation'

The words mentioned in (11) are the parts of body, sex organs and words related to reproduction. It was difficult to obtain euphemistic expressions for them.

2.3 Sociolinguistic survey of the language

The study of language endangerment pattern in Darai is complicated by a lack of precise sociolinguistic information. The interaction of linguistic factors with non-linguistic elements needs to be explained in order to assess the language vitality of Darai. Language endangerment is not an isolated factor but an amalgamation of various social, cultural, legal and economic elements. Since language is not independent of its speakers, we need to explain the communicative behavior of speakers in broader social milieu. Sociolinguistic survey was conducted using the questionnaire given in Appendix (1). Questionnaires were adapted from Rapcha (2005).

This section outlines a sociolinguistic survey of the Darai language conducted among the Darai people in Chitwan, Tanahun and Nawalparasi districts. The purpose for the survey is to present the sociolinguistic situations of Darai in the several villages, to assess the dialect situation and to look into the language endangerment of Darai employing nine factors set by United Nations Scientific and Cultural Organization (UNESCO 2003).[3] It sets out to provide objective data so as to diagnose and explain the present situation and development of the Darai language with information on their degree of knowledge and use. In addition, it tries to assess the vitality of Darai if it is still being used in important domains or is replaced by Nepali, to determine whether it will continue to future generations, to evaluate the level of bilingualism in the neighboring languages, to show the attitude of the people towards their language and to determine which village in the Darai speaking area would be a good location for someone to start a language development program.

Information regarding to this language was obtained through structured questionnaire compiled and localized that is compatible with the needs of the language. The study provides synthesized data collected during the survey, describes the situation of the languages and diagnoses the basic problems affecting them. Since the language is spoken mainly in different districts, viz. Chitwan, Tanahun and Nawalparasi, 105 samples have been collected from these places. [4]

2.3.1 Background information

We present the background information of the Darai respondents, their name, age and age group, sex, marital position and address involved in this survey. The purpose of this part of questionnaire is to present respondents' background information which may be instrumental in interpreting the questions that follow. Respondents' background information is given in Appendix (2).

All the respondents respond about the caste system of the people. They say that they named themselves *dərai* or *dərəi* for their ethnic name and the same for their language. The people spell their surname *dərai* or *dərəi* living in Chitwan and

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[3] These criteria were set by UNESCO as proposed by an international meeting entitled "Safeguarding of the Endangered Languages (March 10-12, 2003) in The Endangered Languages Fund Newsletter, vol 7, Number 1, May 2003.
[4] The total number of informants used in this study is one hundred and five following Abbi (2001:79). She notes that a minimum of one hundred informants should be taken into account for a sociolinguistic study.

Tanahun respectively. No significantly different name has been observed. Caste hierarchy among them was not found. Although they do not have the caste system and hierarchy, they have divisions among 12 clan names.[5]

In terms of sex, 64 (60.9 percentage) respondents were male whereas remaining 41 (39.04 percentage) were female. Similarly, 15 respondents were unmarried whereas remaining all respondents were married. Twenty respondents did not have children. All the respondents interviewed for this survey were Hindus. A few people have recently adopted Christianity in Darai community.

We divided the respondents into different age groups to show that respondents of all age groups were included in the survey.

TABLE 2.2 Respondents' age group

Age group	Number	Percentage
15-24	16	15.2
25-34	21	20.
35-44	25	23.9
45-54	17	16.1
55-64	16	15.2
65 and above	10	9.6

We attempted to include respondents from all age groups. Most of the respondents of our survey were of middle age, a few above 65 and only 15.2 percentages of the informants were between 15 and 24 years.

An overwhelming majority of the respondents are engaged in agriculture despite the fact that they are found in some other occupational categories these days. The number of people in other occupational categories is rather constrained which can be seen in Table (2.3). They are not found in socially lucrative posts and not even in higher status.

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[5] Darai (1996:94) mentions the clan names. They are Kokalsahi, Rajbanshi, Suryabanshi, Kulchapur, Banpale, Buda, Champaful, Khajuwar, Satanpur, Handikale, Narabangshi and Rana.

TABLE 2.3 Respondents' occupation

	Number	Percentage
Agriculture	87	82.9
Ex-Army	2	1.9
Service	6	5.7
Business	2	1.9
Driving	1	0.9
Students	7	6.7

In a study (Darai *et al.* 2062VS) submitted to the National Foundation for the Development of Indigenous Nationalities (NFDIN) on behalf of Nepal Darai Development Society, the main activity of Darai speakers is reported to be agriculture. They do not prefer to call fishing as their profession which they are fond of. It is significant to point out that most of the Darai villages are located near the banks of the rivers.

TABLE 2.4 Respondents' educational level[6]

	Number	Percentage
Masters	2	1.9
Bachelors	2	1.9
Intermediate	8	7.7
School Leaving Certificate	7	6.7
Secondary Level	12	11.4
Lower Secondary Level	11	10.5
Primary level	5	4.7
Literate	22	20.9
Illiterate	36	34.3

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[6] Literate has been rated those who have basic knowledge of reading and writing with some informal education and who have not formally completed grade five.

Table 2.4 presents the educational level of respondents. Most of the respondents were literate. However, people of new generation are also found to be studying even in higher and technical education though to a limited extent. While 34.3 percentages of the respondents were illiterate 20.9 percentages were simply literate. Those who have completed Master's and Bachelors' degree were minimal, i.e. 1.9 percentage each.

2.3.2 Dialect situation

All the respondents reply that the name is the same in all places where Darai is spoken. Although the Darais speak the language differently in two dialectal regions, they are intelligible between them based on the responses of the respondents. Since the Darais in Nawalparasi were migrated from Tanahun, the language they speak resembles the Tanahun dialect. Among the respondents only 17 respondents (16.1 percentage) say that the dialects are not mutually intelligible, 6 respondents (5.7 percentage) reply that they do not know the situation but the majority of respondents reply that the language spoken in different areas are mutually intelligible without hampering communication. Some language consultants from Chitwan add that the Darai language spoken in Tanahun is similar to Bote in accent. On the contrary, a few respondents from Tanahun and Nawalparasi feel that the Darai language spoken in Chitwan is similar to Tharu. In a similar vein, the people from Kathar add that the language spoken in Madhi area resembles Tharu and to some extent different from the language spoken in their village. The dialect situation is shown in Table (2.5).

As shown in Table 2.5, all the groups are aware of the facts that there exist some differences in language variation. They report that a few differences may be observed in the vocabulary and grammar. They observe that the differences may be attributed to the vocabulary and accents.

TABLE 2.5 Dialect situation

Q.N.			Yes	Percentage	No	Percentage	I don't know.	Percentage
11.	What differences do you find in these regions?	Lexical	87	82.9	12	11.5	6	5.6
		Grammar	32	30.5	67	63.9	6	5.6
		Accent	79	75.3	20	19.1	6	5.6
13.	Are there the places where only Darai language is spoken?	VDCs	-	-	99	94.3	7	5.7
		Wards	18	17.2	46	77.1	7	5.7
		Tole	99	94.3	-	-	7	5.7

Although there is a high degree of uniformity in its vocabulary, the language variation is found at phonological, lexical as well as at syntactic level. Lexical variation is mentioned in (12) and some cases of syntactic variations are included in (4.1.4 and 6.3). The differences mostly consist of a slight pronunciation or usage differences than of actual lexical differences at lexical level. The elicitation of the comparative word list (Swadesh one hundred word list) shows variation in the two dialectal regions as shown in (12).

(12) **Chitwan**   **Tanahun**

    hame   *hajẽ*   'we'

    ləu̯tʰa   *ləwə*   'new'

    ijə   *iso*   'this'

    kiti   *kja*   'what'

    nai, nidzə, dzʰun *nai, nəidze, dzʰun* 'not'

    gʰinṭi   *gʰə̃ṭi*   'throat'

    dzərəhi/dzərəi *dzəhik*   'root'

| $d^{h}\partial w\partial r$, $d^{h}\partial b\partial r$ | *dzono* | 'moon' |
| *tirija* | *tire* | 'star' |

The percentage of cognates is much higher than the differences. It suggests that Darai has minor variations.

2.3.3 Bilingualism/multilingualism

Most of the respondents are found to be bilingual, a few to be multilingual, but none are monolingual in Darai. Darai is the language of home domains. As a Darai speaker moves away from home, he becomes bilingual. Darai children grown up in rural areas of Chitwan, particularly in Kathar, and Jagatpur VDCs are monolingual before they are enrolled at schools. They gradually turn bilingual for the reason that the medium of instruction is Nepali, which also serves as *lingua franca.*

TABLE 2.6 Languages they know

Q.N.	Question	Languages known			
		1	2	3	4
14	How many languages do you know ?	5	79	15	6
	Percentage	4.8	75.3	14.2	5.7

No formal bilingualism/multilingualism testing has been done to date among Darai people. The level of bilingualism in Nepali varies from place to place depending upon the availability of education. The questions asked show some interesting results. Firstly, no speakers are monolingual in Darai in our survey although the speakers claim there may be a few monolingual speakers. On the contrary, 5 respondents (4.7 percentage) belonging to Nawalparasi report that they were monolingual in Nepali. Corollary to this, all respondents know the Nepali language. The respondents receiving formal education are also multilingual who know Darai, Nepali and English. In addition to these three languages, a few respondents who have been to India or any foreign countries for employment also

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know four languages. The loss of monolingual speakers in Darai will ultimately lead to the language loss.

When a small child goes to school, he does not understand everything his Nepali-speaking teacher says. It is reported that a child is monolingual before he formally starts his school education. With the enrollment at schools, he gradually turns bilingual. Sixty four respondents (60.9 percentages) report that the children can not understand Nepali before they go to school. It is shown in Table (2.7).

TABLE 2.7 Bilingualism/multilingualism

		Yes	No
15	Can a small Darai child understand everything his Nepali-speaking teacher says when he first goes to school?	41	64
	Percentage	39.1	60.9

2.3.4 Intergenerational language transmission[7]

This is a well known fact that Darais have shifted from their native language in favour of Nepali in some places. This trend is prevalent even in the areas where Darai speakers are densely populated. The reasons for this are complex. As more and more government functions take place in Nepali, parents experience increased pressure to equip their children for a predominantly Nepali speaking environment. Since language transmission pattern is not the same in different Darai speaking areas, they are presented in Table (2.8) for comparison and contrast.

Table (2.8) presents some interesting results. Firstly, language transmission is more vital in Chitwan and Tanahun than in Nawalparasi. Secondly, intergenerational transmission is weak in Nawalparasi through these four generations. In fact, there are several Darai people in Nawalparasi who have shifted to Nepali and adopted it as their first language since three or four generations. We may place these different villages in a continuum showing different shades in language transmission through generations.

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[7] Although the report (UNESCO 2003:17) states that the factors for assessing language endangerment are useful, "languages cannot be assessed simply by adding the numbers". However, the 'numbers' may be useful in placing the language in the continuum of language endangerment. The numbers we have used are the same as UNESCO (2003).

TABLE 2.8 Intergenerational language transmission of Darai[8]

	Chitwan		Tanahu		Nawalparasi	
	Darai	**Nepali**	**Darai**	**Nepali**	**Darai**	**Nepali**
Grandfather's first language	73	1	17	-	11	3
Parents first language	73	1	17	-	10	4
Language you learn first	73	1	17	-	8	6
Language your children learnt first	59	1	15	-	4	7

Note: Some respondents had no children, i.e.3 respondents from Nawalparasi, 4 from Tahanun and 12 from Chitwan.

Darai communities do not allow marrying a woman from other castes. All the respondents reply positively towards the fact that Darais are not allowed to marry non-Darais. Increased interethnic marriages have been the main causes of language shift. In this context Crystal (2001:89) maintains, "There will be a more positive outcome if the community has a strong sense of cultural or religious identity, endogamous marriage practices, or a vibrant crafts or literary tradition." Inter-caste marriage is not preferred in Darai communities. It is a positive signal from the perspectives of language preservation because interethnic marriages are a significant factor in language loss. The Darai language may be categorized between 'safe' and 'unsafe' in terms of language transmission.

2.3.5 Absolute number of speakers

UNESCO (2003:8) states, "It is impossible to provide a valid interpretation of absolute numbers but a small speech community is always at risk". A small population is more vulnerable than the larger communities. Darai is relatively a small community scattered across several districts. Darai speakers comprise small settlements across several VDCs where they are not in the majority. The language is safe in rural areas, bilingualism is weaker and language retention is much more

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[8] UNESCO (2003:8) categorizes the languages into following categories: safe, unsafe, definitely endangered, critically endangered and extinct.

effective. As we observe in Table (2.5), no places are entirely populated by Darai speakers. The number of speakers scattering over several places has dwindled the use of Darai. Because Darai community is rather small, this can not be regarded as a safe language.

2.3.6 Proportion of speakers within the total population

Another factor related to language vitality is the number of speakers in relation to the total population. The number of speakers within the total population is relatively low in Darai.

The total number of Darai ethnic group is 14,859 whereas the number of Darai as the mother tongue is 10210 as established by the recent census (Yadava 2003:165). This leads us to the fact that only 68.7 percent of the Darais speak this language. We may take this data for granted as we do not have complete statistics obtained from any linguistic survey. Since only majorities speak the language, Darai can be categorized as 'definitely endangered' language.

2.3.7 Trends in existing language domains[9]

Trends in existing language domains are one of the crucial factors in assessing the language vitality of a language. Crystal (2001:83) states:

> And with each loss of a domain, it should be noted, there is a loss of vocabulary, discourse patterns and stylistic range. It is easy to see how a language could eventually die, simply because having been denuded of most of its domains, there is hardly any subject-matter left for people to talk about and hardly any vocabulary left to do it with.

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[9] On the basis of the use of languages, UNESCO (2003:10) categorizes the languages into the following categories: universal use, multilingual parity, dwindling domains, limited or formal domains, highly limited domains and extinct.

TABLE 2.9 Trends in existing language domains

Q.N.	Questions		Darai	Nepali	Others
24.	Which language do you use most frequently?		64	41	-
25.	Which is the second most frequently used language ?		41	64	-
26.	What language do you use to	with parents	96	9	-
		with brothers	96	9	-
		with sisters	96	9	-
27.	What language do you use to :	play	96	9	-
		think	96	9	-
28.	What language do you use with neighbors who are:	linguistically similar?	96	9	-
		linguistically dissimilar?	-	105	-
29.	What is the medium of instructions of the school Darai children go to?		-	105	-
30.	What is the language generally used in community gatherings?		96	9	-
31.	What language do Darai children use when they play together?		93	12	-

Table 2.9 shows the trends in existing language domains. Nepali is used for official business, whereas Darai is used for interethnic communication and at home. Nepali has gradually become a *lingua franca* among educated Darais living in urban areas and a language that some Darais use in their homes. A majority of speakers (60.9 percentages) use Darai most frequently whereas only 41 percentages use Nepali most frequently. Darai is used at home communicating with parents and other family members. Ninety six respondents (91.5 percentages) use Darai for these domains. They also use the language for the group of people who are linguistically similar, and

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at community gatherings. Children use it when they play. Although Darai language is not currently a threatened language, this language bears less or marginal functional load. The language is mainly used at home. Nepali serves as the lingua franca for Darais in all other circumstances. This suggests that the language may be threatened in the long run.

Darai again occupies the position between 'Multilingual parity' and 'Dwindling domains' because most of the speakers are bilingual. This is the language which serves only in the community domains. Although daily communication takes place at natural setting at home, the language has limited domains.

2.3.8 Response to new domains and media[10]

UNESCO (2003:11) mentions, "Schools, new work environments, new media, including broadcast media and the Internet, usually serve only to expand the scope and power of the dominant language at the expense of endangered languages". Darai people have very positive attitudes towards all these domains. Despite their positive attitudes, the language is not used in any new domains except a few. This is shown in Table 2.10.

TABLE 2.10 Response to new domains and media

S.N.			Yes	No
22.	Has anything ever written in Darai language	books	21	84
		newspaper	39	66
		pamphlets	42	63
23.	Have you ever listened to the radio/television programmes or on television about Darai language?	radio	44	61
		television	14	91

Although there are a few books published related to Darai, they are not written in the Darai language as shown in Table (2.10). However, a few pamphlets and

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[10] On the basis of the use of language in new domains and media, UNESCO (2003:11) categorizes the languages into the following types: dynamic, robust/active, coping, minimal and extinct.

bulletins can be seen. Its history as a written language is relatively recent and confined in a few dozens of pages. In fact, most of the speakers are not aware of these facts. Similar to some local and minority languages, Darai has enjoyed privileges of being on air through local FM station in Nawalparasi. Although most of the speakers are not aware of the radio program, Vijaya FM broadcasts a program *hamrə madzʰgʰər* 'inner part of our home' once a week on 101.6 MegaHertz in FM on each Friday at 3.30-3.50. Recently a film has been produced in Darai language. Considering all these facts, this language can be categorized as 'coping' because it is used in some new domains.

2.3.9 Materials for language education and literacy[11]

Crystal (2001:113) writes:

A strong literary tradition can be a source of great prestige, not only within the indigenous community but also among the society at large. Even in the case of art forms where there is no linguistic element, such as dancing, language can take advantage of their popularity; no dance has yet been invented which has not been given a name or an interpretation and language then comes to the fore.

Languages without written tradition may face loss because they rely on oral transmission. If one generation fails to learn the language, the language is not transmitted to the next generation. The Darais use Devanagari script when they write but they have no practical orthography. Similarly, there have been no attempts for the standardization of the language and orthography. Although some materials exist, they are only useful for some members of the community.

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[11] UNESCO (2003:12) assigns the numerical values as follows: 'There is an established orthography, literacy tradition with grammars, dictionaries, texts, literature and everyday media (5) ; Written materials exist and children are developing literacy in the language (4)'; 'Written materials exist and children may be exposed to the written form at school (3)'; 'Written materials exist but they may only be useful for some members of the community (2)'; A practical orthography is known to the community and some material is being written' (1), 'No orthography available to the community (0)'.

2.3.10 Governmental and institutional language policies[12]

UNESCO (2003:12) mentions:

The programs related to language education and literacy are not very common in new work environments, new media, including broadcast media and the internet. They usually serve only to expand the scope and power of the dominant language at the expense of endangered languages.

Darai people have very positive attitudes towards all these domains. Although there is constitutional stipulation for the preservation of minority languages, they are not protected, or properly planned to be protected to preserve them. The following are the provisions stipulated in the *Interim Constitution of Nepal 2064 VS (2007)*:

a. All the mother-tongues spoken in Nepal are the national languages of the country (Article 5.1).

b. The Nepali language in Devanagari script shall be the official language (Article 5.2).

c. Right to receive basic education in the mother-tongue as provided for in the law (Article 17.1).

d. Right to preserve and promote its own language and cultural heritage (Article 17.3).

The language falls in 'passive assimilation' into this UNESCO category.

2.3.11 Community members' attitudes towards their language[13]

Majority of the speakers feel that their language is sweet. Contrary to these statements, majority of the respondents (80 out of 105 or 80.95 percentage) do not feel that their language is rich. Majority of respondents (85 out of 105 or 76.19 percentage) are optimistic about the continuation of the language when the children who are now young grow up and become old. In this study, most of them are from Chitwan and Tanahun. All the speakers feel that they feel bad when they hear Darai young people speaking other languages instead of Darai. When this situation is applied to the UNESCO factors, many members support language maintenance;

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[12] UNESCO (2003:12) categorizes the kinds of government support as: equal support, differential support, passive assimilation, active assimilation, forced assimilation and prohibition.

[13] UNESCO (2003:14) assigns different numeral values for different languages as follows: superlative, good, fair, fragmentary, inadequate and undocumented.

others are indifferent or may even support language loss (3).' This is shown in Table 2.11.

TABLE 2.11 Community members' attitudes toward their own language

Q.N.			Yes	No
32.	Compared to the Nepali language, how would you rate your own mother tongue?	rich	25	80
		sweet	98	5*
33.	Do you think that Darai language will be spoken when the children who are now young grow up and become old ?		85	20
34.	How do you feel when you hear Darai young people speaking other languages instead of Darai ?	good	bad	
			-	105

*Note: Two respondents insisted that they were not aware of this.

2.3.12 Amount and quality of documentation[14]

Darai has not been properly documented. There are no attempts at standardizing Darai. There is no standard orthography developed for the language. Neither the spelling rules nor the dictionaries are available.

There are not any comprehensive grammars, dictionaries and texts, neither are their flow materials, video recordings and so on. There is a word list and phonemic summary and a few sketches of grammars which are not good enough to catch the

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[14] UNESCO (2003:16) categorizes the language as: Superlative(5) 'Comprehensive grammars, dictionaries and texts, flow of materials, video recordings etc. are found' ; Good (4)'There are one good grammar and a number of adequate grammars, dictionaries, texts, literature and occasionally updated everyday media; adequate annotated high-quality audio and video recordings; Fair (3) 'There may be adequate grammar or sufficient amount of grammars, dictionaries and texts but no everyday media; audio and video recordings may exist in varying quality or degree of annotated'; Fragmentary (2) 'There are some grammatical sketches, word-lists and texts useful for limited linguistic research but with inadequate coverage. Audio and video recordings may exist in varying quality, with or without any annotated'; Inadequate (1), 'Only a few grammatical sketches, short word-lists and fragmentary texts. Audio and video recordings do not exist, are of unusable quality, or are completely un-annotated. ; and Undocumented (0) 'No materials exist'.

grammar of the language. Crystal (2001:151) comments, "Long word-lists and sets of grammatical paradigms go only a short way towards capturing what is unique about a heritage; what is crucial is to show how the language is really used." Therefore, the language can be categorized as 'fragmentary'.

2.3.13 Miscellaneous

People from Chitwan claim that the language they speak is prestigious despite the fact that they don't express any negative opinions about other varieties. They have positive attitudes to their own language and believed that the children would use it when they grew up. This is shown in Table (2.12).

TABLE 2.12 Miscellaneous information

Q.N.		Yes	No
36.	Do you recognize a Darai who has stopped speaking Darai language?	75	30
37.	Is there any organization or body of responsible for cultural and linguistic policy and planning with respect to this language?	64	41

The people belonging to Chitwan say that the Darai language in Tanahun seems like Bote in accent whereas people of Tanahun and Nawalparasi say that the Darai language spoken in Chitwan is similar to Tharu in some aspects (see Table 2.1). Since the people living in Nawalparasi are the migrants from Tanahun, they preferred that variety. The people from Tanahun and Nawalparasi prefer that variety while the people from Chitwan claim that their variety is pure. However, they take pride in their language. Majority of the respondents reply that they recognize Darais who have stopped speaking the Darai language. This is because there are villages in Nawalparasi and Tanahun where the Darais have stopped speaking their ancestral language. Majority of the Darai people feel that they have an organization responsible for cultural and linguistic policy. In fact, this organization has not made any substantial contribution to linguistic activities. One non-native speaker replied that he did not have any idea regarding to this question.

2.3.14 Language endangerment of Darai

Crystal (2001:81) writes, "Languages are not like people, in this respect: it is not usually possible to write a single cause on the death certificate for a language." On the basis of the indexes discussed in the preceding paragraphs, Darai can be categorized as a 'definitely endangered language'.

2.4 Summary

This chapter provided background information of Darai people outlining their origin, profession, demography and current status of the language. Darai is a small community comprising 14,859 number as an ethnic group whereas only 10,210 speak this as their mother tongue. Darai has some characteristic feature of the South Asian languages in terms of kinship terms and naming people.

On the basis of the UNESCO criteria, we categorized Darai as a 'definitely endangered' language. The Darai language is well used in all domestic domains, and it is even presently broadcast by one local FM station. Aside from media, its use in education and administration has not been attempted. Bilingualism in Nepali seems to be increasing almost in all places. The degree of bilingualism in Nepali is increasing with younger people especially in urban areas. Intergenerational language transmission is good in some places as all children speak the Darai language there. However, they turn bilingual with their enrolment at schools. Attitudes toward the continuation of the Darai language are very positive. Pidrahani village of Kathar VDC from Chitwan would be a good location to learn the Darai language.

CHAPTER 3

PHONOLOGY

3.0 Outline

  This chapter deals with Darai phonology. The phonological description is based mostly on the speakers from the Pidrahani village of Chitwan. This chapter is organized into six sections. We discuss vowels in section 3.1 and consonants in section 3.2. Section 3.3 outlines the syllable structure. We look at intonation in section 3.4. Section 3.5 is about morphophonology in Darai. The summary of findings is presented in section 3.6.

3.1 Vowel phonemes

  Vowels are defined in terms of phonology and phonetics. We discuss vowels and diphthongs in this section.

3.1.1 Oral vowels

  Darai has six vowel phonemes.[1] The oral vowels show contrast in tongue position, tongue height and rounding of lips. The vowel system in Darai consists of two front, two central and two back vowels. In terms of their height, they are high, mid and low. Length is not contrastive in Darai. These vowels are shown in Figure (3.1).

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[1]According to Masica (1991:109), "The subcontinental six-vowel system has two subtypes: one is the Oriya type, with parallel front and back vowels / i, e, a, o, u/ found only outside Bishnupriya. The other is the Nepali/Marathi type, with a height contrast in the central vowels / i, e, a, ə, o, u/ It is also found in Lamani and Sadani". Based on this generalization the vowel system in Darai is similar to the second category.

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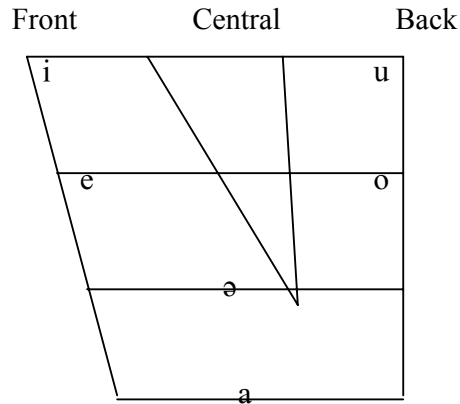
FIGURE 3.1 Darai vowel chart

There are parallel front and back vowels /i/ /u/ and /e/ /o/. There is also a height contrast in the central vowels /a/ and /ə/. The vowels can also be classified in terms of lip rounding. Only two back vowels are rounded. (The photographs mentioned in 3.1 were taken with a still camera requesting the language informants to pronounce the words given in 1.)

(1) a. /icʰi/   'in this place' for /i/   b.   /ekʰni/   'now' for /e/

     c. /əse/   'then' for /ə/   d.   /caralə/   graze-PST' for /a/

     e. /uruwa/   'a kind of bird' for /u/ f.   /otka/   'that much' for /o/
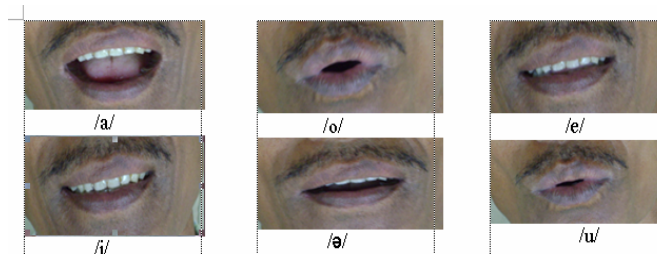
PHOTOGRAPH 3.1 Lip positions for vowels

i. Description and distribution of vowels

The Darai vowels can be classified into three categories: (a) front vowels, (b) central vowels and (c) back vowels. They are discussed below.

a. Front vowels

Darai has two front vowels /i/ and /e/. They are unrounded vowels. These two front vowels are found in all positions: initial, medial and final. Minimal pairs of the front vowels are shown in (1) and their distribution is shown in Table (3.1).

(1) /i/ versus /e/

/əsi/	'eighty'	/əse/	'then, and then'
/til/	'sesame'	/tel/	'oil'
/luri/	'particle.F'	/lure/	'particle.M'

TABLE 3.1 Distribution of front vowels

	Initial	Medial	Final
i	/ijə/ 'this'	/til/ 'sesame'	/kundzi/ 'key'
e	/ekʰni/ 'right now'	/tel/ 'oil'	/kike/ 'why'

b. Central vowels

Darai has two central vowels /ə/ and /a/. These two central vowels are attested in all positions: initial, medial and final. They show contrast in height. They are unrounded. Minimal pairs of the front vowels are presented in (2) and their distribution is presented in Table (3.2).

(2) /a/ versus /ə/

/bar/	'hair'	/bər/	'a plant'
/bəl/	'strength'	/bal/	'light. IMP'

TABLE 3.2 Distribution of central vowels

	Initial	Medial	Final
ə	/ərija/ 'sickle'	/cər/ 'graze.IMP'	/ijə/ 'this'
a	/agi/ 'fire'	/car/ 'four'	/kibuwa/ 'earthworm'

c. Back vowels

Darai has two back vowels /o/ and /u/. They are found in all positions. Minimal pairs of the front vowels are shown in (3). These vowels are rounded. The distribution of back vowels is presented in Table (3.3).

(3) /u/ versus /o/

/sur/	'corner'		/sor/	'pig'
/kʰur/	'shave.IMP'		/kʰor/	'cage'

TABLE 3.3 Distribution of back vowels

	Initial	Medial	Final
o	/opar/ 'across'	/sor/ 'pig'	/kohoɖo/ 'pumpkin'
u	/uruwa/ 'owl'	/sur/ 'side/corner'	/kocu/ 'a kind of spinach'

d. High vowels

There are two high vowels /i/ and /u/. The phonological opposition between the high vowels is presented in (4).

(4)   /i/ versus /u/

/agi/   'fire'   /agu/ 'in front of'

/babi/ 'daughter (an endearment term)'   /babu/ 'boy, son'

e. Mid vowels

There are two mid vowels /e/ and /o/. Minimal pairs are given in (5).

(5) /e/ versus /o/

/ser/   'unit of measurement'   /sor/   'pig'

/pʰerike/   'to change'   /pʰorike/   'to break'

There is no restriction in the occurrence of the plain vowels. They are found in all positions. Examples given in Table (3.1) through (3.3) contain the vowels occurring in the word initial, medial and final positions.

3.1.2 Nasal vowels

It is extremely difficult to come up with nasal and non-nasal pairs of words to show contrast. However, we find all six nasal vowels. This can thus be regarded as a marginal suprasegmental feature of a small set of lexemes.

The fact that nasalization is not very robust in Darai is also referred to by Kotapish and Kotapish (1975:47). They note, "Nasalization occurs in Darai but varies from speaker to speaker." The central nasal vowel /ã/ occurs more frequently than other nasal vowels. All the words containing the nasal vowels which occur in our discourse and elicited database are listed in (6). [2]

(6)   /bʰãtʰi/   'bellow'

        /bãsi/   'flute'

        /pãcəwə/   'fifth'

        /ą̃to/   'seedling of barley or maize etc'

        /cĩcbisə/   'a kind of louse'

        /ciũta/   'seedling of barley or maize etc'

        /dzʰə̃krija/   'a pot used to dry the meat'

        /bʰəjẽ/   'floor'

        /gahẽ/   'very much'

        /kʰõkʰri/   'a by product in processing paddy into rice'

        /gʰõuka/   'a kind of bucket where the fish are kept after they are caught'

        /ãkʰi/   'eye'

        /cʰõ̧to/   'short'

        /hõco/   'short'

        /kə̃uri/   'soft'

3.1. 3 Diphthongs and vowel sequences

Masica (1991:116) points out that the distinction between diphthongs and vowel sequences is complex in IA languages as vowel sequences often lead to diphthongs. Kotapish and Kotapish (1975:50) maintain that Darai has nine

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[2] Masica (1991:118) notes, "Nasalization is stronger phonetically and systematically in the west than in the east."

phonologically distinctive diphthongs. Diphthongs can be described in terms of their beginning and ending points. They form a glide within the same syllable. The diphthongs in Darai have their first elements in different regions e.g. /i, e, a, u, ə/ which end either in /u/ or in /i/. Diphthongs in Darai are produced with a tongue movement from mid or low to high positions. They are thus rising diphthongs.[3] The sequences need at least one high vowel. All vowels participate in the diphthongs.

a. */u/ ending*

There are a total of five /u/ ending diphthongs.[4] The diphthongs /ou/ and /eu/ are mainly found in the word-medial position. On the other hand, the diphthong /əu/ occurs in all positions as can be seen in Table (3.4).

TABLE 3.4 Distribution of /u/ ending diphthongs

	Initial	**Medial**	**Final**
iu	-	/cʰiulə/ 'touched'	/gʰiu/ 'ghee'
	-	/piulə/ 'washed'	-
eu	-	/geutʰəli/ 'skylark'	-
	-	/geuri/ 'sparrow'	-
au	/auro/ 'umbilical cord'	/caur/ 'uncooked'	/pau/ 'you.HH'
	-	/dauri/ 'cord for tethering beast'	-
əu	/əurəti/ 'eyebrow'	/kəuri/ 'soft'	/putəu/ 'daughter-in-law'
	/əunija/ 'one who ploughes'	/bʰəurel/ 'a kind of wasp'	/gurəu/ 'priest'
ou	-	/roulə/ 'cried'	-
	-	/dʰoulə/ 'washed'	-

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[3] Masica (1991:118) notes that eastern IA languages have more diphthongs than the western languages.
[4] Kotapish and Kotapish (1975:50) list only four /u/ ending diphthongs. The diphthong /ou/ is lacking in their list although it is attested in our database.

b. */i/ ending*

There are five /i/ ending diphthongs in Darai. They begin either in the low, mid or the front region of the tongue. The diphthongs /ei/, /ai/ and /oi/ are not found in word-final position. /i/ ending diphthongs are presented in Table (3.5).

There are some constraints in the distribution of diphthongs. Diphthongs occur in the medial position than either in the word-initial or final position. The diphthong /əi/ occurs more frequently compared to other diphthongs. Two sequences which are attested very infrequent are /ui/ and /ou/ in our database. The distribution of diphthongs is given in Table (3.4) through (3.5).

TABLE 3.5 Distribution of /i/ ending diphthongs

	Initial	**Medial**	**Final**
ei	/eija/ 'ouch'	/oc^heike/ 'to spread out'	-
	-	/guṭeike/ 'to spread out'	-
ai	/aina/ 'mirror'	/b^haim/ 'my brother'	-
	/aike/ 'to come'	/dud^haili/ 'milk giving cow'	-
ui	-	/kuisa/ 'fog'	/dui/ 'two'
əi	/əina/ 'fireplace'	/b^həike/ 'to become'	/nab^həi/ 'does not become'
	-	/cəili/ 'small part of cooked rice'	-
oi	/oilaike/ 'to fade'	/roike/ 'to cry'	-
	-	/koicələ/ 'dried'	-

3.1.4 Formant values of vowels

This section provides a brief phonetic analysis of Darai vowels. The data for this analysis were obtained from Som Lal Darai born and raised in the Pidrahani village of Kathar VDC in Chitwan district. He was monolingual when he was a child but now bilingual in Darai and Nepali. However, he still uses Darai in day-to-day communication.

The data were recorded during some trips to the village in 2008 using a Panasonic analogue recorder. The sounds were digitized using a digital recorder. Each vowel has ten utterances in total when they were recorded. The values drawn are

taken from words uttered in isolation. The data for this study were analyzed using Praat. [5]

Acoustic analysis of vowels helps us identify where exactly the phonemes are found in the space. Using the data from Som Lal Darai, F1 and F2 in Hertz for the vowels in Darai are found. Length is not distinctive in Darai. This is not therefore considered in this section. F1 and F2 of Darai monophthongs have been measured using the following method.

The spectrogram window was set with a view range of 5000 Hz, number of formant 3, window length 0.025, and dynamic range (dB) 30. The slice of every ten milliseconds was taken for measuring the formants. In this section we present the F1 and F2 of each vowel separately and plotted in the chart following Ladefoged (2003). All these vowels occur in word initial position and they are mentioned in (7).

(7)   a.   *ic^{h}i*   'in this place'

       b.   *əseike*   'to wait'

       c.   *ek^{h}ni*   'right now'

       d.   *uṇḍike*   'fall down'

       e.   *otkai*   'that much'

       f.   *anike*   'to bring'

Table (3.6) lists the value of F1 and F2 of all the vowels on the basis of the recorded data of Som Lal Darai.

TABLE 3.6 Formant values of vowels

	i	u	e	o	ə	a
F1	360	395	451	583	700	925
F2	1851	1024	1658	1016	1216	1414

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[5] Praat is a free scientific software program for the analysis of speech in phonetics.

Ladefoged (1975:173) notes, "The first formant is inversely related to vowel height." This is also illustrated by Table (3.6) where the first formants decrease when one moves from high to low vowels. Ladefoged (1975:173) again notes, "As sounds become more rounded the frequencies of the higher formants decrease." This is also illustrated by the rounded vowels /o/ and /u/. This is shown in Figure (3.2)
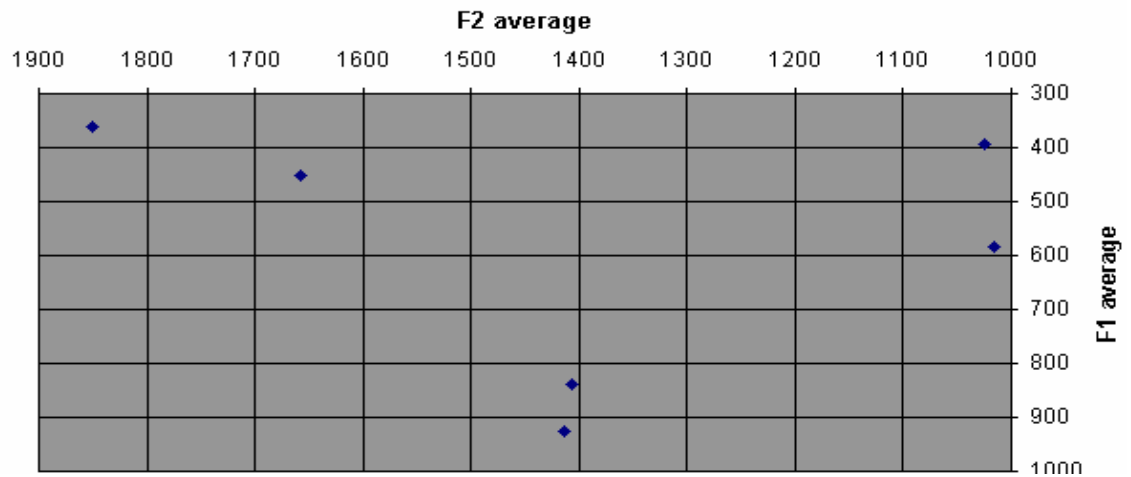
FIGURE 3.2 Formant values of vowels

Figure (3.2) graphically charts the vowel frequency on the basis of the value of F1 and F2. This shows the formants chart showing the relationship between F1 and F2 of six vowels. The frequency of the first formant is plotted on the ordinate (the vertical axis) and the second formant is plotted on the abscissa (the horizontal axis). The figure shows that the mid vowels /o/ and /e/ are near to high vowels. Low vowels /ə/ and /a/ are also very close.

3.2 Consonant phonemes

There are a total of 29 consonants in Darai. Table (3.7) shows the consonants according to their manner of articulation, place of articulation, voicing and aspiration. There is a contrast which is solely based on voicing. Similarly aspiration is also another phonological property of consonants. Voicing and aspiration are contrastive only in plosive and affricate.

TABLE 3.7 Inventory of consonant phonemes

		Bilabial		Dental		Alveolar		Palatal		Velar		Glottal
		Vl.	Vd.	Vl.	Vd.	Vl.	Vd.	Vl.	Vd.	Vl.	Vd.	Vd.
Plosive	Unaspirated	p	b	t	d	ṭ	ḍ			k	g	
	Aspirated	pʰ	bʰ	tʰ	dʰ	ṭʰ	ḍʰ			kʰ	gʰ	
Affricate	Unaspirated					c	dz					
	Aspirated					cʰ	dzʰ					
Fricative						s						h
Nasal			m				n				ŋ	
Trill							r					
Glide			w						j			
Lateral							l					

Table (3.7) includes the place of articulation shown horizontally and the manner of articulation shown vertically.

3.2.1 Description and distribution of consonants

a. Plosives

There are 16 phonemic plosives in Darai. Aspiration is contrastive and voiced and voiceless pairs are found in the plosives. The plosives occur at four places of articulation, i.e. bilabial, dental, alveolar and velar. All plosives occur in word-initial and intervocalic position. However, some of them were not found at word-final position, such as /dʰ/ /kʰ/ /g/. It is not surprising because some aspirated sounds occur only initially in some languages (Masica 1991:101). Minimal pairs are given in (8-15). The distribution of Darai plosives is given in Table (3.7).

(8) /p/ versus /pʰ/

/par/ 'across/COND.PART' /pʰar/ 'metal plough tip'

/perike/ 'to get dressed' /pʰerike/ 'to change'

(9) /b/ versus /bʰ/

    /bar/   'hair'   /bʰar/   'load'

    /bok/   'carry.IMP'   /bʰok/   'hunger'

(10) /t/ versus /tʰ/

    /tapike/   'to warm'   /tʰapike/ 'to set up/spread'

    /tel/   'oil'   /tʰel/ 'backwards (of water)'

(11) /d/ versus /dʰ/

    /dər/   'rate'   /dʰər/   'hold.IMP'

    /dan/   'gift'   /dʰan/   'paddy'

(12) /ṭ/ versus /ṭʰ/

    /kaṭi/ 'cut. ABS'   /kaṭʰi/   'wood'

    /paṭi/ 'rest-house'   /paṭʰi/   'female kid'

(13) /ḍ/ versus /ḍʰ/

    /ḍor/ 'trail'   /ḍʰor/ 'name of a trail'

(14) /k/ versus /kʰ/

    /kəsike/   'to tighten'   /kʰəsike/ 'to fall down'

(15) /g/ versus /gʰ/

    /gali/ 'scolding, abuse'   /gʰali/   'pour.ABS'

TABLE 3.8 Distribution of plosives

	Word-initial	Intervocalic	Word-final
p	/patʰər/ 'stone'	/cʰipa/ 'plate'	/kʰap/ 'bunch of clustered bananas'
pʰ	/pʰar/ 'blade'	/bapʰaike/ 'to cook by boiling'	/gəpʰ/ 'gossip'
b	/beŋgo/ 'frog'	/kəbila/ 'caste'	/kʰarab/ 'bad'
bʰ	/bʰəŋna/ 'nephew'	/səbʰəi/ 'all'	/lobʰ/ 'greed'
t	/tisrən/ 'third'	/ota/ 'that side/there'	/əret/ 'a kind of fish'
tʰ	/tʰərpudze/ 'small hut'	/gitʰike/ 'to weave'	/tʰutʰ/ 'spit'
d	/dawa/ 'death ritual'	/gə̃duwa/ 'a pot for carrying snacks'	/sawad/ 'delicious'
dʰ	/dʰijaputa/ 'children'	/kodʰorə/ 'corner'	-
ʈ	/ʈaŋgi/ 'axe'	/kʰiʈpiʈar/ 'colourful'	/ucʰiʈ/ 'infertile'
ʈʰ	/ʈʰusike/ 'thrust'	/pəreʈʰi/ 'handle of plough'	/hẹ̃ʈʰ/ 'below'
ɖ	/ɖeli/ 'basket'	/pəĩɖa/ 'road'	/goɖ/ 'leg'
ɖʰ	/ɖʰ̃iɖ/ 'abdomen'	/uɖʰike/ 'to fly'	/muɖʰ/ 'head'
k	/kədzaɖə/ 'black'	/kaʈike/ 'to bite'	/ek/ 'one'
kʰ	/kʰabʰo/ 'pillar'	/dekʰike/ 'to see'	-
g	/geutʰəli/ 'sparrow'	/ləgi/ 'near'	-
gʰ	/gʰiɳti/ 'neck'	/gʰugʰaike/ 'to throw'	/bagʰ/ 'tiger'

b. Affricates

Affricates occur only at one place of articulation, i.e. alveolar. All affricates occur in word-initial and intervocalic position but they are not found frequently word-finally. Voicing and aspiration contrast is found in affricates. Minimal pairs are given in (16-17).

(16) /c/ versus /cʰ/

/cirike/ 'to split' /cʰirike/ 'to enter'

/cərike/ 'to graze' /cʰər/ 'to feel'

(17) /dz/ versus /dzʰ/

/dzanike/ 'to know' /dzʰanike/ 'to fry'

TABLE 3.9 Distribution of affricates

	Word-initial	Intervocalic	Word-final
c	/cərəi/ 'bird'	/bacaike/ 'to save'	/pãc/ 'five'
cʰ	/cʰike/ 'to touch'	/bicʰike/ 'to pluck'	-
dz	/dziuno/ 'living'	/pidzaike/ 'to make sharp'	/ledz/ 'take.IMP'
dzʰ	/dzʰor/ 'liquid/soup'	/dzudzʰike/ 'to fight'	-

c. Fricatives

There are 2 fricatives in Darai, i.e. glottal fricative /h/ and alveolar fricative /s/. Alveolar fricative /s/ occurs in all positions whereas glottal fricative /h/ is found in word-initial and intervocalic position. Minimal pairs are given in (18) and distribution of the fricatives is given in Table (3.10).

(18) /s/ vs /h/

/sor/ 'pig' /hor/ 'plow'

/satʰ/ 'together, accompany' /hatʰ/ 'hand'

TABLE 3.10 Distribution of fricatives

	Word-initial	Intervocalic	Word-final
s	/sor/ 'pig'	/dzəsin/ 'in this/which way'	/manus/ 'man'
h	/hor/ 'plough'	/gahe/ 'very'	-

d. Nasals

There are 3 nasals in Darai. Alveolar and palatal nasals are found in all positions but velar nasal is found only in word-finally. Minimal pairs are given in (19-20) and distribution of the sounds is given in Table (3.10).

(19) /m/ versus /n/

| /dam/ | 'cost' | /dan/ | 'gift' |
| /dami/ | 'fine' | /dani/ | 'generous' |

TABLE 3.11 Distribution of nasals

	Word-initial	**Intervocalic**	**Word-final**
m	/məd^{h}u/ 'bee'	/c^{h}amike/ 'to feel'	/bam/ 'a kind of fish'
n	/nahari/ 'snacks'	/punu/ 'also'	/b^{h}əren/ 'forest'
ŋ	-	-	/siŋ/ 'horn'

Apart from these, there are two breathy nasals, i.e. /n^h/ and /m^h/ are also found. They are sporadic and are found in predictable environment. They are found only in intervocalic position. They neither occur in word-initial position nor in word-final position. Breathiness is thus a characteristic of a handful of lexemes. The words with /n^h/ and /m^h/ are listed in (21) and (22) respectively.

(21) *lam^{h}o* 'long'

kum^{h}ar 'Kumal (an ethnic group)'

(22) *nan^{h}i* 'small'

t^{h}un^{h}i 'pillar of wood'

e. Lateral and trill

There is one lateral and one trill in Darai. They are found in all positions as shown in Table (3.11) and their phonological opposition is shown in (24).

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(24) /l/ versus /r/

      /ləhər/   'nail'   /rəhər/   'desire'

      /lokike/   'to hide'   /rokike/   'to stop'

TABLE 3.12 Distribution of lateral and trill

	Word-initial	Intervocalic	Word-final
l	/ledzike/ 'to take'	/kəluwa/ 'snacks'	/acal/ 'nowadays'
r	/rəktarə/ 'red'	/dzəri/ 'root'	/bar/ 'hair'

Two consonants /l/ and /r/ also have breathiness and thus pronounced as /l^h/ and /r^h/ respectively. They are attested in intervocalic position. They are not phonemically contrastive. Words which contain /l^h/ and /r^h/ are presented in (24) and (25) respectively.[6]

(24)   *-lar^{h}ə*   'PROS'

(25)   *bour^{h}e*   'sister-in-law (wife of younger brother)'

       pir^{h}a   'low wooden stool'

       ber^{h}a   'wall'

       muḍ^{h}lar^{h}i   'a small pin made of wood used at the back of the plough'

       modəuler^{h}i 'a boy who helps the bridegroom during marriage'

(26)   *cul^{h}a*   'oven'

       kol^{h}ər   'secretion of ear'

       dul^{h}a   'husband'

       dul^{h}i   'wife'

f. Glides

There are two glides in Darai. Although they are found in intervocalic position, they rarely occur word-finally. Some speakers consistently pronounce *etka* 'this much', as *jətka* and *otka* 'that much' as *wətka* 'that much'. It is not surprising

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[6] Chitwania Tharu is remarkable for the presence of extensive breathy sounds in nasals, lateral and trill (see Leal 1972).

because Masica (1991:124) notes that glides (semivowels) occur mainly in inervocalic position in a cluster of IA languages.

TABLE 3.13 Distribution of glides

	Word-initial	Intervocalic	Word-finally
j	/jar/ 'dear/intimate'	/ijə/ 'this'	-
w	/wətka/ 'that much'	/kewari/ 'door'	-

Tables (3.5) through (3.9) show the positional distribution of consonants in Darai. This can be summarized as follows:

(a)   All consonants except /ŋ/ occur word-initial position.

(b)   Although /w/ and /j/ occur in word initial position, they are very restricted. Grierson (1903a:7) notes that "eastern IA languages do not tolerate an initial *w* and *j*. "

(c)   The sounds /lʰ/, /rʰ/, /mʰ/, /nʰ/ which occurs in intervocalic positions are not phonemic.

3.2.2 Consonant clusters and coocurrence

Two consonants may occur together in sequence or 'cluster' without any intervening vowel in Darai lexicon. Initial clusters are less common compared to the clusters in the medial position.[7]

a. Word initial cluster

Word initial consonant cluster is not frequent in Darai except for a few examples.[8] The second member of an initial word consonant cluster is always a glide, i.e. /w/ or /j/ in a word-initial cluster. Examples are provided in (27).

(27)   /bja.ha/   'marriage'

         /cwã.ɖi/   'well (of water)'

         /pʰjaŋ.se.ri/   'fox'

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[7] In Sections (3.1.1 and 3.1.2) the syllable break is indicated by a period [.].
[8] Masica (1991:125) notes that initial clusters are restricted to c + semivowel in some languages. He also notes that some other languages allow the sequences of *consonant +r*.

| /ɖjaŋ.gei/ | 'the sound of gunfire' |
| /t^hjai. ʈ^hjai/ | 'ONO, the manner one walks' |

Although we have examples such as *sriman* 'husband' or *krija* 'death ritual' occur in the corpus, they are borrowings form Nepali. The two other words which have initial cluster are *kriheri* 'the woman who mourns' and *kriherə* 'the man who mourns'. Thus, word cluster in word-initial position is not very productive except the cases mentioned in (27) in Darai.

b. Medial consonant clusters and cooccurrence

Word medial consonant cluster is found in abundance. Medial consonant clusters and occurrence cross syllable boundaries in Darai.[9] We present consonants which occur as the first member of the consonant cluster in examples (28) through (49).

(28)	/c^hap.ko/	'a small hut made from straw and woods'
	/kap. ʈi.ke/	'to bite'
	/c^hop.ni/	'a sort of cover for the liquor pot'
	/pip.ri/	'teat'
	/tap.lə/	'warmed'
	/həp.ta/	'week'
(29)	/ap^h.ni/	'self (for example oneself)'
	/p^hop^h.rek/	'comb made of bamboo'
(30)	/ub.dzi.ke/	'to grow'
	/kub.ro/	'stoop'
	/ɖəb.ba/	'can'
(31)	/ni.put.ri/	'childless'
	/cut.ki/	'little'
	/lət.pə.te/	'weak person'
	/pit.tə/	'bile'

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[9] Masica (1991:127) notes, "In some languages, e.g., Hindi, Marathi, Nepali, there seem to be almost no constraints on medial sequences of two consonants. Many of these are sequences of a special type, however: i.e. they cross morpheme boundaries….The question therefore arises as to whether these are "true clusters" - although many modern descriptions reckon them so."

	/cit.wa/	'leopard'
(32)	/d̪et̪ʰ.rə/	'coward'
	/bot̪ʰ.lə/	'hurt'
(33)	/bad.ri/	'cloud'
	/gid.də/	'vulture'
	/əd.wa/	'ginger'
(34)	/pʰət̪.ki.ke/	'to jump; to leap'
	/guṭ.t̪ʰo/	'heavy'
	/cʰəṭ.pə.ti/	'restlessness'
	/bʰeṭ.lə/	'met'
	/bəṭ.ta/	'can'
	/pəṭ.wa/	'fiber'
(35)	/uṭʰ.lə/	'got up'
(36)	/coḍ.ka.lə/	'bit'
	/gaḍ.la.rə/	'bury-PROS'
	/ceḍ.nəi.ke/	'to sieve'
	/beḍ.t̪ʰo/	'thumb'
	/məḍ.wa/	'millet'
(37)	/dzʰək.ki.ke/	'to bellow; to roar'
	/ek.ta/	'one-CLF'
	/nak.no/	'nose'
	/cik.to/	'a small parasitic insect that sucks blood'
	/ek.tis/	'thirty one'
	/dʰak.ci/	'firefly'
	/ek.dəm/	'very'
	/pʰok.so/	'lung'
	/bak.lə/	'thick'
	/kak.ra/	'cucumber'
(38)	/dzək̚ʰ.ni/	'when'
	/kʰok̚ʰ.ri/	'grain (rice) with no seed (core grain) inside'
(39)	/əg.di.na.hi/	'of that time'

/dzəg.re.he/ 'quarrelsome'

/pəg.li.ke/ 'to melt'

(40) /lagʰ.ra.lə/ 'dragged along by force'

(41) /buc.ku.no/ 'stopper made of twisted leaves or paper; plug'

/bac.cʰi/ 'a calf'

(42) /kicʰ.ra/ 'secretion of the eye'

/pəcʰ.ta.lə/ 'repented'

/ucʰ.ni.ke/ 'to overtake'

(43) /kʰadz.ro/ 'scorpion; centipede'

/bidz.ku.ni/ 'a kind of earring'

(44) /bis.ta.ri/ 'slowly'

/dʰus.mu.si/ 'dawn'

/os.nə/ 'like that'

/kʰəs.rə/ 'rough'

/mas̩.tər/ 'teacher'

/mes.kə.ri/ 'joke'

/tas.lə/ 'made smooth'

/bis.was/ 'trust'

(45) /gʰəm.ka.lə/ 'burnt'

/nəm.da/ 'husband's younger sister'

/sam.dʰi/ 'son's father in law'

/kum.ta.ha/ 'an obstinate male person'

/lam.ki.ro/ 'snake'

/dzʰu.rum.pʰa/ 'a musical instrument'

/lam.kʰuṭ̩.te/ 'mosquito'

/kum.bʰə/ 'shoulder'

/ram.rə/ 'good'

/səm.mə/ 'flat'

/ram.dza.koṭ/ 'name of a village'

/səm.dʰzə.lə/ 'remembered'

/gum.sa.lə/ 'suffocated'

/bem.ʈa/ 'a kind of red ant'

/nim.tʰi.ke/ 'to twist; wring'

/kam.ci.ke/ 'to scratch'

/səm.car/ 'message'

/am.lə/ 'sour'

/bam.ni/ 'shadow'

(46) /cin.ta/ 'worry'

/gen.tʰa/ 'penis'

/tən.ka.lə/ 'stretched'

/un.ḍi.ke/ 'to fall'

/kʰon.ca.lə/ 'crippled'

/ən.nə/ 'grain (generic)'

/bʰən.se.ni/ 'one who works in the kitchen'

/kin.la.rə/ 'buy. PROS'

/kən.pəʈ/ 'temple'

/kan.cʰə/ 'the youngest one'

/kun.dzi/ 'key'

/kon.ʈa/ 'backside of the house'

/gun.gu.na.lə/ 'grumbled'

/mən.de.lə/ 'became sick'

/ən.dʰa/ 'blind (male)'

/lo.kon.dʰar/ 'a friend of bridegroom on the day of marriage'

(47) /naŋ.ʈəi/ 'naked'

/ciŋ.ka.ri/ 'thunderbolt; lightning'

/pʰjaŋ.se.ri/ 'hole'

/saŋ.le/ 'cockroach'

/aŋ.tʰi/ 'ring (finger)'

/beŋ.go/ 'frog'

/aŋ.na/ 'yard'

/koŋ.ra/ 'ornamental silver hay worn round the ankle; anklet'

/ləŋ.ḍa/ 'lame'

(48) /cir.pə̣t/ 'a small piece of wood after it is split'

/lir.bi.re/ 'velum'

/ḍʰər.ki/ 'steep'

/hər.da.rə/ 'green'

/cur.ḍʰok/ 'hump; fleshy protuberance'

/gir.gə.ṭi/ 'lizard'

/bər.sat/ 'menstruation'

/kər.cʰu.la/ 'ladle'

/dzər.ma.ṭʰi/ 'half moon that usually occurs in the month of Bhadra'

/bir.ni/ 'plate of hair'

/pər.wan.pur/ 'name of a place'

/her.ṭʰor/ 'seeking advice from somebody, particularly about health'

/sur.ti/ 'tobacco'

/car.ṭa/ 'four.CLF'

/mər.ca/ 'yeast'

/bʰər.kʰe/ 'just now'

/kʰər.bʰu.dza/ 'watermelon'

(49) /əl.pi.ke/ 'to disappear'

/dzʰul.ki.ke/ 'to rise; to appear'

/əl.cʰi/ 'lazy'

/əl.gə/ 'tall'

/kʰal.ṭa/ 'ditch'

/əl.dzə.la.ha/ 'one who does not complete the work properly'

/ḍəl.lei/ 'a ball of something'

/dul.du.li/ 'dysentery'

/gəl.ti/ 'mistake'

/sil.mun.ri/ 'scarf worn on head'

/bəl.wa/ 'sand'

/kol.həu/ 'someone'

Only two consonants are permitted in word medial position. The first consonant of the medial cluster is assigned to the preceding syllable and the latter to the following syllable. Thus, most consonant clusters (cooccurrence) are formed across syllable boundary in the middle position. As can be seen in the examples, voiced aspirated consonants /bʰ/, /dʰ/, /ḍ ʰ/, /gʰ/, /dzʰ/ do not normally occur as the first member in the medial consonant cluster. Additionally /tʰ/ as a first member is also infrequent. Glottal fricative /h/ as a first member is very rare. Nasals, trill and lateral can be the first member of medial consonant cluster. The constraint in consonant cluster is not applied to the loan words. Three consonant clusters are not attested in Darai. Similarly, consonant cluster is not allowed at word final position. Two aspirated consonants do not normally combine to form a consonant cluster. The table (3.14) is arranged to show the consonant clusters (including the consonant occurrence) within and across syllable boundaries that have been found to date. It is slightly different from the medial consonant cluster presented in Kotapish and Kotapish (1973:34).

TABLE 3.14 Consonant cooccurrence in word medial position

	p	pʰ	b	bʰ	t	tʰ	d	dʰ	ṭ	ṭʰ	ḍ	ḍʰ	k	kʰ	g	gʰ	c	cʰ	dz	dzʰ	m	n	ŋ	r	s	h	w	j	l
p					+				+				+									+		+					+
pʰ																						+		+					
b			+																+					+					
bʰ																													
t	+				+								+											+			+		
tʰ																								+					+
d							+																	+					
dʰ																													
ṭ	+								+	+			+														+		+
ṭʰ																													+
ḍ										+			+									+					+		+
ḍʰ																													
k					+		+		+				+					+				+		+	+				+
kʰ																						+		+					
g							+																	+					+
gʰ																													+
c													+					+											
cʰ					+																	+		+					
dz													+											+					
dzʰ																													
m		+		+	+		+	+	+	+			+	+	+		+		+	+	+	+		+	+				
n	+				+		+	+	+	+	+		+		+		+	+			+			+	+				+
ŋ									+	+	+		+		+						+			+	+	+			+
r	+		+	+	+	+	+		+	+	+		+	+	+		+	+			+	+				+		+	
s					+				+				+								+	+			+			+	+
h																													
w																													
j																													
l	+				+		+		+				+		+		+	+			+					+	+		+

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3.3 Syllable structure

The canonical syllable type consists of a consonantal onset and rhyme. The maximal syllable template is (C)(G)V(C). Consonants are optional. Kotapish and Kotapish (1973: 52) note, "The nucleus which is filled by a single vowel is obligatory." Syllable structure in Darai is presented in Figure 3.3.
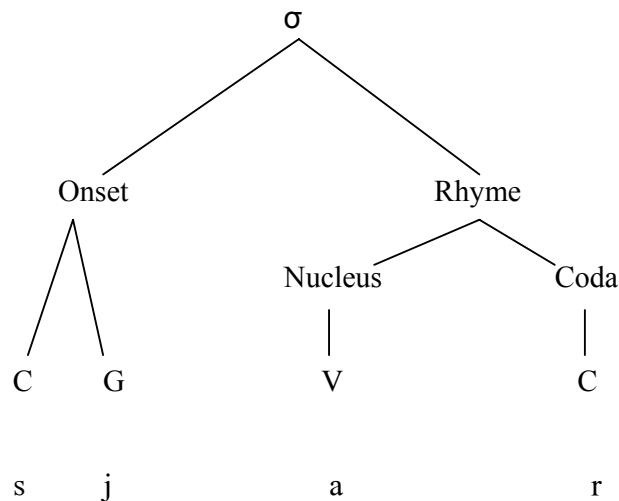
FIGURE 3.3 Syllable structure in Darai

The syllable types VC, CV and CVC are very robust while V and CGVC are rather limited. Summary of attested syllables is given in (50).

(50) a.   V   /u/   'that'

      b.   VC   /ek/   'one'

      c.   CV   /cʰə/   'six'

      d.   CVC   /sor/   'pig'

      e.   CGVC   /sjar/   'jackal'

Some words which contain open syllable are mentioned in (51).

(51)   /i.cʰi.ka/   'here'

          /gu.nei/   'reason'

          /a.dzu/   'today'

The first syllable of each word in examples (52) contains closed syllables. Closed syllable pattern CVC is also a very common syllable type attested.

(52)	/kəs.nə/	'how'
	/cut.ki/	'little'
	/dzət.ka/	'how much'
	/piŋ.ri/	'finger'
	/bəḍ.kə/	'big'

3.3.1 Onset

Simple or complex onsets are available in Darai. The onsets found in our corpus are all the consonant sounds in our phonemic inventory. The glide /w/ does not normally occur in word-initial position but is attested in onset position in a handful of words such as *kũwar* 'month, mid September to mid-October', *kewari* 'door'. Velar nasal is neither attested in word-initial position nor in onset position.

Complex onset is formed with the glide as the second member in the onset. [1] Here are a few words where the complex onset is found in Darai. The complex onset is also found in onomatopoeias.[2]

(53)	/sjar/	'jackal'
	/kwa.ri/	'lamb'
	/cwã.ḍi/	'well (of water)'
	/pʰjaŋ.se.ri/	'fox'

Syllables that lack onset are very rare although they are also attested. Vowel nucleus can occur alone in Darai. Thus, the smallest word is V. An example is *u* 'that'. Table (3.15) presents the consonants which occur in onset position.

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[2] See section (8.4) for onomatopoeia.

TABLE 3.15 Attested consonant onsets

C	Darai words and gloss	C	Darai words and gloss
p	/pa.tʰər/ 'stone'	gʰ	/gʰin.ˌti/ 'neck'
pʰ	/pʰar/ 'blade'	c	/ci.cər/ 'snack'
b	/beŋ.go/ 'frog'	cʰ	/cʰi.ke/ 'to touch'
bʰ	/bʰəŋ.na/ 'nephew'	dz	/dzu.dzi/ 'penis'
t	/tis.rən/ 'third'	dzʰ	/dzʰor/ 'liquid/soup'
tʰ	/tʰər.pu.dze/ 'small hut'	s	/sor/ 'pig'
d	/da.wa/ 'death ritual'	h	/hor/ 'plough'
dʰ	/dʰi.ja.pu.ta/ 'children'	m	/mə.dʰu/ 'bee'
ˌt	/ˌtu.ri.ke/ 'break'	n	/na.ha.ri/ 'snacks'
ˌtʰ	/ˌtʰu.si.ke/ 'thrust'	ŋ	-
ḍ	/ḍe.li/ 'basket'	r	/rək.ta.rə/ 'red'
ḍʰ	/dʰʳiḍ / 'abdomen'	l	/lir.bi.re/ 'velum'
k	/kə.dza.ḍə/ 'black'	w	/ke.wa.ri/ 'door'
kʰ	/kʰa.bʰo/ 'pillar'	j	/jar/ 'dear/intimate'
g	/ga.lu/ 'cheek'		

3.3.2 Rhyme

Nucleus is occupied by all vowels in Darai. For example, in Figure (3.3) vowel /a/ is the peak. The rhyme consists of an obligatory vowel followed by an optional coda.

Complex codas are not attested in Darai.[3] Some consonants do not occur in word-final position but are attested in coda position. Glides and glottal fricative /h/ are not attested in coda position. Table (3.16) presents the consonants in coda position.

---

[3] Masica (1991:126) mentions that final clusters are not allowed in several NIA languages.

TABLE 3.16 Attested coda consonants

C	Darai words and gloss	C	Darai words and gloss
p	/kʰap/ 'bunch of clustered banana'	gʰ	/lagʰ.ra.lə/ 'drove away'
pʰ	/upʰ.ri.ke/ 'to jump'	c	/koc.ra/ 'plate'
b	/dub.ro/ 'thin'	cʰ	/bicʰ.lə/ 'plucked'
bʰ	/lobʰ/ 'greed'	dz	/kʰodz.lə/ 'searched'
t	/ə.ret/ 'a kind of fish'	dzʰ	/dzu.dzʰ.lə/ 'fought'
tʰ	/detʰ.rə/ 'coward'	s	/məs.ke.ri/ 'joke'
d	/sa.wad/ 'delicious'	h	-
dʰ	/odʰ.lə/ 'take out water from well'	m	/bem.ta/ 'a kind of ant'
ʈ	/pəʈ.ka/ 'a piece of cloth worn round a waist by woman'	n	/lo.kon.dʰar/ 'a friend of bridegroom on the day of marriage'
ʈʰ	/hẽʈʰ/ 'below, down'	ŋ	/beŋ.go/ 'frog'
ɖ	/goɖ/ 'leg'	r	/bar/ 'a kind of fruit'
ɖʰ	/muɖʰ/ 'head'	l	/u.del/ 'back, kind of fruit'
k	/bak.lə/ 'thick'	w	-
kʰ	/kʰokʰ.ri/ 'a grain of rice with no seed inside'	j	-
g	/cʰeg.ri/ 'goat'		

Let's examine the word structure of Darai. There are some monosyllabic words. Bisyllabic words are common in Darai. Examples (54) present some monosyllabic words. Bisyllabic words are given in (55), trisyllabic in (56) and quadrisyllabic in (57).

(54)   /u/   'he'

                  /ek/   'one'

                  /cʰə/   'six'

                  /sor/   'pig'

(55)	/aŋ.na/	'yard'
	/da.ba/	'ritual to be performed in death'
	/gu.nei/	'reason'
	/a.dzu/	'today'
(56)	/i.cʰi.ka/	'here'
	/əs.kə.ri/	'alone'
	/ken.dʰe.ni/	'religious thread for tying at the back'
	/gu.ri.jə/	'sweet'
	/pə.he.le/	'first'
	/bʰə.ḍi.ja/	'pot'
	/gə.ḍu.wa/	'beginning of death ritual'
(57)	/dʰi.ja.pu.ta/	'children/heir'
	/mo.dəu.le.ri/	'a boy who helps the bridegroom during marriage'

3.4 Intonation

There is a grammatical role of intonation to mark the clause types: statement, question and commands and so on. We discuss a few intonation patterns in Darai. We will discuss two intonation patterns, namely falling and rising intonation.

3.4.1 Falling intonation

Generally, the statements, command and content question have falling intonation. They are given in (58), (59) and (60) respectively. Pitch pattern is also illustrated using a spectrograph picture from Praat.

(58) *məi bʰəren dzəitəm*

məi   bʰəren   dza-tə-m

I   jungle   go-NPST-1SG

'I go to the jungle.'

m əi   bʰ ə   ren   dzəi t ə   m
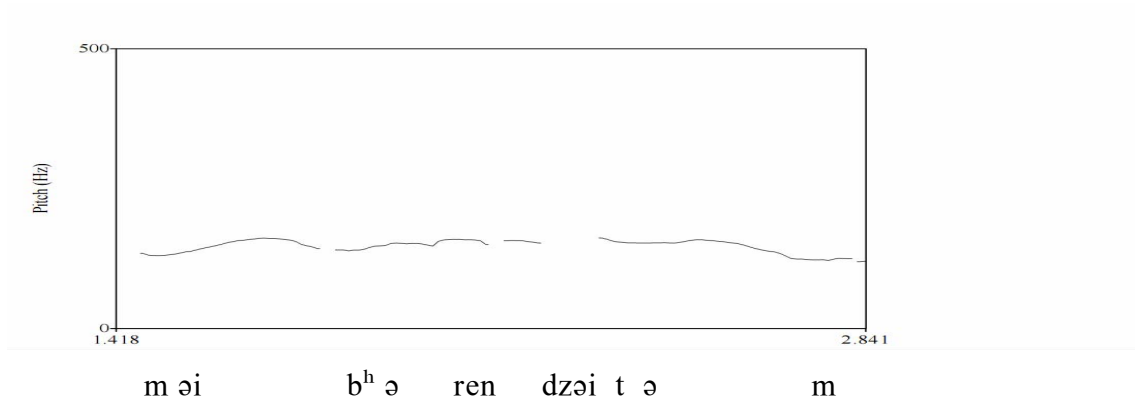
FIGURE 3.4 Pitch pattern of a statement

(59)   *kəte dzəilə rəhəs*

kəte   dza-lə   rəhə-s

where   go-PRF   COP.PST-2SG

'Where have (you) gone ?'

kə   te dz əi   lə   rə   hə   s
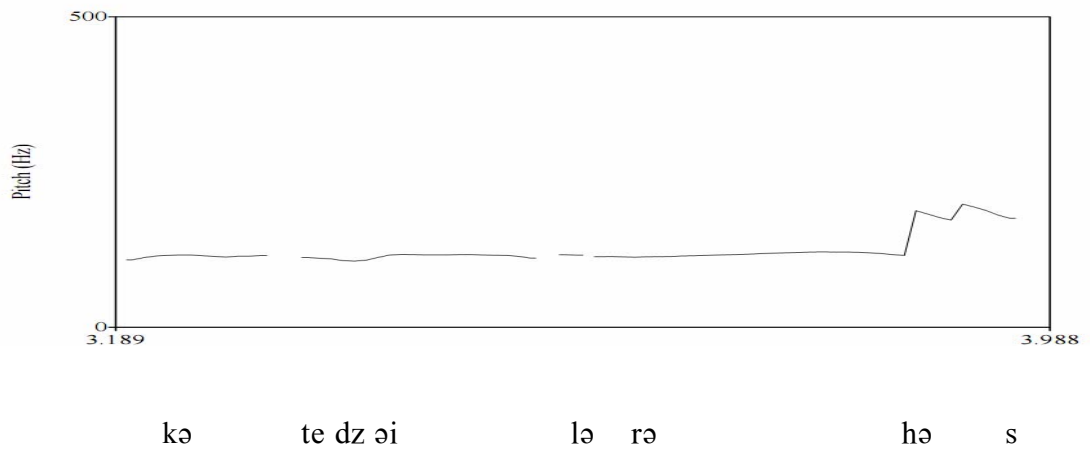
FIGURE 3.5 Pitch pattern of a wh-question

70
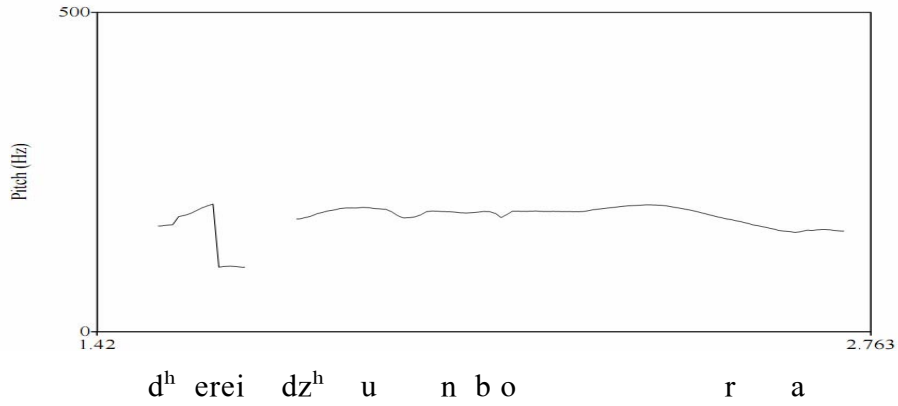
dʰ erei dzʰ u n b o r a

FIGURE 3.6 Pitch pattern of a command

(60)   *dʰerei dzʰunbora*

dʰerei dzʰun-bora

much   NEG-speak.IMP

'Don't speak much.'

o ho kəs nə ram rə cʰa hi r
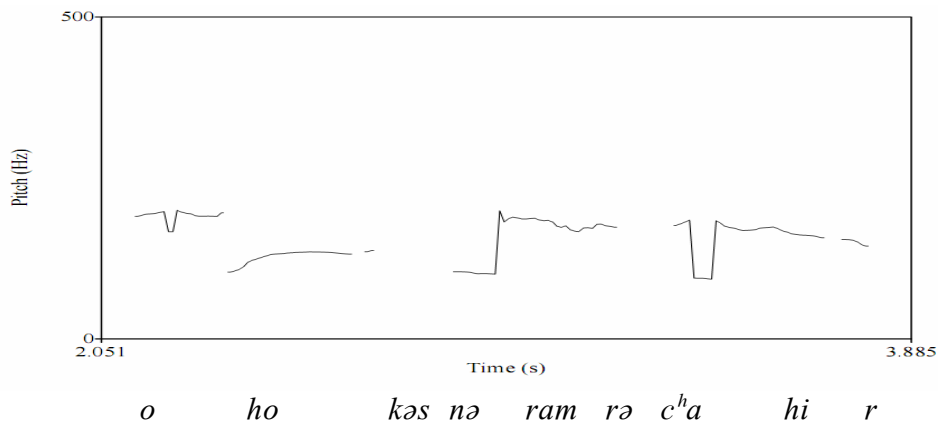
FIGURE 3.7 Pitch pattern of an exclamatory sentence

(61)   *oho kəsnə ramrə cʰahir*

oho   kəsnə ramrə   cʰahi-r

oh   how   good   daughter-POSS.2SG

'Oh ! What a nice child (of yours) !'

71

3.4.2 Rising intonation

Yes-no question has final rising intonation.

(62) *toi dzəitəs*

      toi   dza-tə-s

      you   go-NPST-2SG

      'Do you go ?'
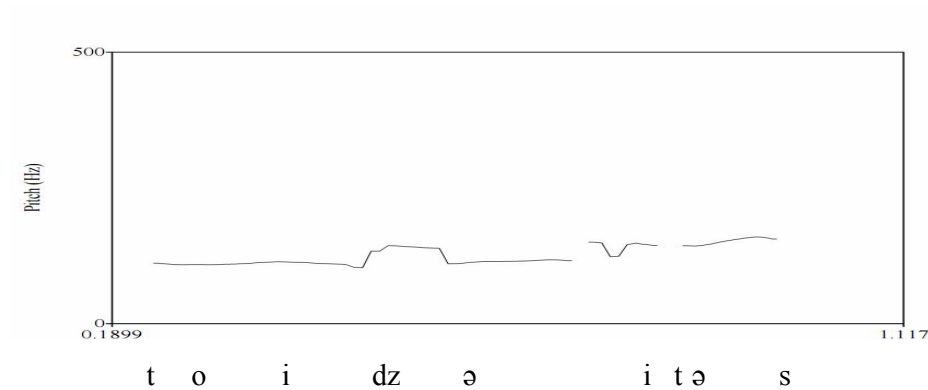
FIGURE 3.8 Pitch pattern of a yes/no question

3.5 Morphophonology

Some morphophonemic alternations occur in Darai. The prominent ones are discussed in this section.

3.5.1 Metathesis

Metathesis is regular in Darai. Two segments are changed in metathesis. Verb stem is followed by the tense marker and person marker with all the pronouns in the non-past tense. In the third person singular agreement suffix -*i* '3SG' changes its normal position, thus bringing about the order of change in suffixes. Thus, it causes metathesis. It is shown as in (63).

(63)   [Verb stem]   [-ta-] [-i]

         ↓   ↓   ↓

         1   2   3   →   1   3   2

The process is illustrated by examples in (44).

(64) a.   *məi   bostəm*

         məi   bos-tə-m

         I   sit-NPST-1SG

         'I sit.'

      b.   *toi bostəs*

         toi   bos-tə-s

         you   sit-NPST-2SG

         'You sit.'

      c.   *u bosit*

         u   bos-i-t

         he   sit-3SG-NPST

         'He sits.'

3.5.2 Insertion

If verb stem ending in /i/ or /o/ is suffixed to suffixes beginning with a consonant, the vowel /u/ is inserted between stem and suffix. This process can be illustrated by examples (65).[4] In example (65) the past tense marker -*lə* is suffixed to the verb *ro-* 'weep'. There is an insertion of the vowel /u/ between the stem and past tense marker. We can see similar example in (66). More examples are given in Appendix (3a).

(65)   *merə cʰahom roulə*

         merə   cʰaho-m   ro-lə

         My   son-POSS.1SG   weep-PST

         'My son cried.'

(66)   *uhĩ bʰaike cʰiulə*

         u-ĩ   bʰai-ke   cʰi-lə

         he-ERG   brother-DAT touch-PST

         'He touched his brother.'

---

[4] See Appendix (3a) for further examples.

3.5.3 Deletion

Tense deletion in non-past tense is regular in Darai. In Darai non-past tense
-*tə* (also with its variants -*tahə* and -*t*) is deleted when a negative marker is prefixed
to verb stems. It is illustrated in (67). The non-past tense marker is deleted whenever
they occur with the negative prefix. In (67b) we do not see the tense marker. The
tense marker -*tə* is deleted in examples (67b-d).

(67)   a.   *məi gʰər dzəitəm*

           məi   gʰər   dza-tə-m

           I   house   go-NPST-1SG

           'I go home.'

      b.   *məi gʰər naidzam*

           məi   gʰər   nai-dza-m

           I   house   NEG-go-1SG

           'I don't go home.' (IMM.SU.047)

      c.   *naimarəi*

           nai-mar-əi

           NEG-kill-3SG

           '(He) will not kill.' (KaQ.SLD.079)

      d.   *naikərihĩ*

           nai-kər-ihĩ

           NEG-do-1PL

           '…(we) do not do.' (DP.CND.065)

3.5.4 Vowel raising

This is a productive process in Darai. When a low central vowel -*a* ending
verb stem is attached to any verb suffixes, the low central vowel -*a* changes into mid-
low central vowel -*ə*. Then -*i* is inserted before the suffix resulting in -*əi*. More
examples are given in Appendix (3a).

(68)   a.   *budhinĩ cicər kʰəili*

           budhini-ĩ   cicər   kha-l-i

           Budhini-ERG cooked rice   eat-PST-F

           'Budhini ate rice (a special dish).'

b. *bʰaim tə dzəilə gʰoḍa leikun*

bʰai-m   tə   dza-lə   gʰoḍa le-ikun

brother-1SG.POSS   PART go-PST   horse   bring-SEQ

'Having taken the horse, my brother went.'

In (68a), the vowel /a/ changes into /ə/ when the affixes are attached to the verb stems.

3.5.5 Vowel harmony

This occurs marginally in Darai. When the causative suffix -*a* is suffixed to the verb stem with /ə/, the vowel in the verb root copies the vowel of the suffix and changed into -*a*. Thus, there is a harmonic assimilation moving backward to affect the preceding syllable.[5] This is further illustrated in (10.5.1).

(69)   a.   *abe piŋri calaike dzanne məi git dʰərtəm*

abe   piŋri   cəl-a-ike   dzan-ne

now   finger move-CAUS-INF   know-COND

məi   git   dʰər-tə-m

I   song   hold-NPST-1SG

'Now, if I move the fingers, I will catch up the tune of the song.' (DaF.CND.062)

b.   *bãsi banalə aṭikan kamise*

bãsi   bən-a-lə   aṭi-kan   kami-se

flute   make-CAUS-PST   AUX.NPST-3PL   Kami-ABL

'…they have made flute from Kami (ironsmith).' (DaF.CND.129)

This is a very regular and productive rule in Darai since there are no counter examples.

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[5] See Appendix (3a) and Chapter (10.5.1) for further details. Masica (1991:128) notes, "NIA furnishes at least two clear-cut examples of vowel harmony. They involve not the adaptation of the vowel suffix to the vowel of the stem but the adaptation of the stem to the vowel of the suffix." However, Darai follows the latter pattern between these two.

3.6 Summary

This chapter dealt with phonology and morphophonology in Darai. Darai has a total of 29 consonants. Voicing and aspiration contrast is found in the plosives and affricates. Additionally, breathiness is also attested in nasals (/m^h/, /n^h/) lateral /l^h/ and trill (/r^h/) in intervocalic position. There are bilabial, dental, alveolar, palatal, velar and glottal sounds in terms of place of articulation. In terms of manner of articulation there are plosive, affricate, fricative, nasal, trill, glide and lateral. Consonant cluster at word-initial position is restricted. The second member of an initial word cluster is mainly a glide. The voiced aspirated consonants do not normally occur as the first member in the word-medial position. Similarly, fricative glottal is not found as the first member in the medial position. The first consonant of the medial cluster is assigned to the preceding syllable whereas the later consonant to the following syllable. The canonical syllable structure is VC, CV or CVC. Both the open and closed syllables are attested in Darai.

Darai has a total of six phonologically distinctive oral vowels. Length of vowels is not phonemic in Darai. All vowels have their nasal counterparts despite the fact that nasalization is not robust and limited to a few lexemes. The basic vowels are found in all positions. They are mainly found in word-medial position. Acoustic analysis of vowels shows that the mid vowels /o/ and /e/ are near to high vowels. Low vowels /ə/ and /a/ are also very close. There are a few regular morphophonemic processes in Darai such as metathesis, insertion, deletion and vowel raising.

CHAPTER 4
NOUNS AND NOUN MORPHOLOGY

4.0 Outline

This chapter deals with nouns and noun morphology of Darai. Section 4.1 presents the properties of nouns, noun formation process as well as inflectional morphology of Darai nouns.[1] Section 4.2 discusses the pronouns. The findings of nominal morphology are presented in section 4.3.

4.1 Nouns

We discuss derivational and inflectional characteristics as well the properties of nouns.

4.1.1 Properties of nouns

Nouns are complete semantic units. Givón (2001a:51) states that nouns in any language "occupies the most time-stable end of the scale." Common nouns in Darai include the name of things, places, animals and people. Morphologically, nouns in Darai have inflectional categories such as head-marking, number, indefinite marking and case marking. The head marking and case marking are syntactic (aside from morphological) in the language and they constitute distinctive syntactic properties of nouns.

Nouns in Darai may be consonant or vowel ending, of which the former category has a large number. The properties of the nouns are based on their syntactic criteria. The noun functions as subject of an intransitive clause (1), direct object in the finite verb in (2), indirect object (3), subject complement (4) and object complement (5).

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[1] Following Haspelmath (2002:16), we treat derivational morphology and compounding as two different types of word formation. However, some linguists prefer not to distinguish between them.

Within the noun phrase, the noun is the syntactic or semantic head. The head noun is generally pre-modified.[2]

(1)   *sjar morlə*

sjar   mor-lə

jackal   die-PST

'The jackal died.' (JaH.SLD.063)

(2)   *əse hitʰuri kərte kərte ekṭa bʰotʰi paulə*

əse   hitʰuri   kər-te   kər-te

then   search in the mud   do-SIM   do-SIM

ek-ṭa   bʰotʰi   pa-lə

one-CLF   Bhothi fish   get-PST

'(He) got a Bhothi fish while searching in the mud.' (BF.SLD.076)

(3)   a.   *uhĭ ṭuhurake ekṭa cʰata delə*

u-hĭ   ṭuhura-ke   ek-ṭa   cʰata   de-lə

he-ERG   orphan-DAT   one-CLF   umbrella   give-PST

'He gave am umbrella to the orphan.'

       b.   *sunkesri ranike leikun dzəilə*

sunkesri   rani-ke   le-ikun   dza-lə

Sunkesri   queen-DAT   take-SEQ   go-PST

'Having taken Sunkesri queen, (he) went.' (SQ.BLD.336)

(4)   *u radza bənlə*

u   radza bən-lə

he   king   become-PST

'He became the king.'

(5)   *uhĩ ukʰrake apʰnə sriman banalə*

u-hĩ   u-ke   apʰnə   sriman

she-ERG   he-[OBL]   DATself   husband

bən-a-lə

make-CAUS-PST

'She made him her husband.' (SQ.BLD.368)

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[2] See (chapter 9).

4.1.2 Noun formation processes

Noun formation processes described in this section includes derivation and compounding.

i. Derivational morphology

In addition to free standing nouns, nouns are derived by using suffixes. A small set of nouns are derived from verbs and nouns. Each of the process is discussed in the following paragraphs.

a. Nominals with -*ai*

The derivational suffix -*ai* 'nominalization' is attached to verb stems to form nouns. This is similar to action or state nominalization (Comrie and Thompson 1985: 350). They can be formed from verbs by the suffix -*ai*. They refer to 'the fact, the act, the quality, or the occurrence of the verbs' (Comrie and Thompson 1985: 350). Action nominalization can be illustrated in (6) through (8).

(6)　a.　*carei bʰai hĩ̤tʰlə*

　　　　　car-ei　　　　bʰai　　　　　hĩ̤tʰ-lə

　　　　　four-EMPH　　brother　　　walk-PST

　　　　　'…all the four brothers walked.' (SQ.BLD.016)

　　b.　*dzeṭʰi putəukə hi̤tʰaik ramrə rəhəi*

　　　　　dzeṭ ʰi　　　putəu-kə　　　　　　hi̤tʰ-ai-k

　　　　　eldest　　　daughter-in-law-GEN　　walk-NOMN-POSS.3SG

　　　　　ramrə　rəhə-i

　　　　　good　COP.PST.3SG

　　　　　'The manner of walking of the eldest daughter-in-law was nice.'

(7)　a.　*kəske abe ləḍike*

　　　　　kəske　　　　abe　　ləḍ-ike

　　　　　how　　　　now　　fight-INF

　　　　　'How to fight now ?' (GaLK.PD.011)

　　b.　*lə ləḍai kərike suru bʰəilə*

　　　　　lə　　ləḍ-ai　　kər-ike　　　suru　　　　bʰə-lə

　　　　　PART　fight-NOMN　do-INF　　　beginning　become-PST

　　　　　'Well, they began to fight (began fighting).' (GaLK.PD.009)

c.   *masu kʰawai*

masu   kʰa-ai

meat   eat-NOMN

'Meat eating…' (In.UN.092)

In example (6a) the form *hĩtʰ-* 'walk' is a verb whereas in (6b) it has nominal properties. Similarly in (7a) *ləḍ -* 'fight' is a verb whereas in (7b) *ləḍai* is a noun. In (7c) *kʰawai* 'eating' is derived from *kʰa-* 'eat'. Like non-derived nouns, these derived nouns take pronominal possessive suffixes as in (8).

(8)   a.   *merə hiṭʰaim*

məi-rə   hiṭʰ-ai-m

I-[OBL]GEN walk-NOMN-1SG.POSS

'my walking'

b.   *terə hiṭʰair*

toi-rə   hiṭʰ-ai-r

you-[OBL]GEN   walk-NOMN-2SG.POSS

'manner of your walking'

b. Nominals with *-erə*

Another process of deriving nouns from other nouns is by suffixation of **-*erə*** or   *-herə* 'participant' in a limited number of nouns. The noun derived by this process refers to the person or participant involved in the process.

(9)   a.   *dzənti*   'marriage ceremony'

dzənteherə   'a person involved in marriage ceremony'

b.   *pudza*   'worship'

pudzherə   'worshipper'

c.   *puiṭʰe*   'negotiation for the marriage'

puiṭʰerə   'a negotiator for the marriage'

c.   *krija*   'mourning (ritual) of the relative'

kriherə   'mourner'

We also see nominalization with *-əuti*. Although such words are fairly limited, derived nouns are *pʰirəuti* 'the act of returning' and *kəhəuti* 'the act of

telling' from the verb *pʰərkike* 'to return' and *kəhike* 'to tell' respectively. They are illustrated with examples in (10).

(10) a. *kəhəuti aṭəi ni*

kəh-əuti   aṭə-i   ni

say-NOML   COP.NPST-3SG   PART

'There is a saying, you know.' (In.UN.018)

b. *merə amai merake ekṭa cʰegri posəuti delə aṭik*

məi-rə   ama-i   mera-ke   ek-ṭa   cʰegri

I-[OBL]GEN mother-ERG I-[OBL]DAT one-CLF   goat

pos-əuti   de-lə   aṭi-k

take care-NOML   give-PST   AUX.NPST-3SG

'My mother has given me a goat animal for taming.'

We find only two examples of nouns with the suffix *-ani*. They are illustrated in (11).

(11) a. *bahaḍike*   'to clean with a broom' *bahaḍni*   'broom'

b. *uṭʰike*   'to stand'   *uṭʰəuni*   'naming ceremony'

Following Haspelmath (2002:69), we can obtain deverbal nouns as in (8, 10) and denominal noun as in (9). Deadjectival nouns do not occur in our corpora.

b. Compounding

Compound nouns are defined as the nouns composed of more than one root in contrast to simple nouns, having one root. They are headed by a noun which is a final member of the group. A morphological characteristic of Darai compounds is that postposition is attached to only to the final member. We will categorize the compound nouns into coordinate compound, endocentric compound and exocentric compound.

Coordinate compound

Aikhenvald (2007:30) notes, "Coordinate compounds refers to a unitary concept of two juxtaposed nouns." It refers to the original entities and is known as *dwanda samasa* in Indian grammatical tradition (Abbi 2001:173). They are composed of semantically related nouns. This is also termed 'copulative compound' (see Bauer 1988:43; Wali and Koul 1997:285).

(12) a. *dadzu-m* ₊ *bʰai-m* *dadzu bʰaim*

'my elder brother' 'my younger brother' :'(my) brothers'

b. *keṭa* ₊ *keṭi* :*keṭakeṭi*

'boy' 'girl' :'children'

c. *dulha* ₊ *dulhi* : *dulhadulhi*

'husband' 'wife' :'husband and wife'

d. *hatʰ* ₊ *goḍʰ* : *hatʰgoḍʰ*

'hand' 'leg' :'limbs/body'

e. *badze* ₊ *bodzem* : *badzebodzem*

'grandfather' 'grandmother' :'grandparents'

e. *dukʰə* ₊ *sukʰə* :*dukʰədukʰə*

'pains' 'happiness' :'pains and happiness'

As shown in (12), the two constituents could be of the same semantic range and incorporate the salient characteristics of the same semantic field. Abbi (2001:173) calls such compounding as 'appositional or associative compounds'. Members of some compounds occur in a fixed order. Example (13) illustrates this.

(13) *hamrə dukʰəsukʰə kəhalek*

hame-rə dukʰəsukʰə kə-hale-k

we-GEN pains and happiness tell-PST-3SG

'(I) told him our pains and happiness.'(PtP.CND.060)

Aikhenvald (2007:30) notes, 'Coordinate compound may also involve synonyms' as in *lok-dzən* (people/people-person) 'people' in Bengali. We have a few examples where two identical items are combined to form a single word. Examples are given in (15).

(14) a. *lawa* ₊ *ləskər :* *lawaləskər*

'line' 'line' 'line' (BF.SLD.238)

b. *bon* ₊ *dzəŋgəl:* *bondzəŋgəl*

'forest' 'jungle' 'forest'

c. *dzəgga* *dzəmin:* *dzəgga dzəmin*

'land' 'land' :'land'

(15)   *pacʰese dzəgga dzəmin səklə*

   pacʰe-se   dzəgga   dzəmin   sək-lə

   later-ABL   land   land   finish-PST

   'Later on, we did not have land (finished) land.'(HwCtP.PD.032)

Endocentric compound

Bauer (1988:42) notes, "Endocentric compounds denote a subclass of items referred to by one of their elements." The semantic relationship between the components of endocentric compounds can be of genitive or part whole type.

(16)   a.   *masu*   ⸝   *sag*   :   *masusag*

               'meat'   'spinach'   'cooked meat' (meat curry)

       b.   *macʰə*   ⸝   *sag*   :   *macʰəsag*

               'fish'   'spinach'   'cooked fish' (fish curry)

This kind of compounding is rather restricted in nature because only a few lexical items are found by adding *sag* 'spinach' in every cooked vegetable item.

Excocentric compounds

Aikhenvald (2007:30) states, "Excocentric compounds denote something which is different from either of their components." Examples are given in (17).

(17)   a.   *soli*   ⸝   *ḍoli*   :   *soliḍoli*

               'basket'   'litter' :   'marriage relation'

       b.   *rəŋ*   ⸝   *rəs*   :   *rəŋrəs*

               'colour'   'juice' :   'enjoyment'

iii. Reduplication of nouns

Reduplication is a productive noun formation process in Indo-Aryan languages. Marrants (1994:3486) mentions:

> Reduplication is most often found to express certain semantic feature on
> nouns. Reduplication often indicates plurality; on verbs it often signals
> repetitive or intensive aspect. However, cross-linguistically, reduplicating
> affixes serve any function that any affix with its own may serve, including all
> derivational or inflectional functions.

Kellog (1955:492) maintains, "Any part of speech except a postposition or conjunction may be repeated, to express, as the case may be the various ideas of repetition, variety, intensity, or continuance." Two nouns are juxtaposed with an emphasis marker (particle) -*ei* intervening between the two nouns which are reduplicated in Darai. Thus, the first nouns get emphatic marker -*ei* and the second noun is unmarked.[3] This construction expresses intensity or emphasis as in (18).

(18) a. *muḍʰei muḍʰ*

        muḍʰ-ei   muḍʰ

        head-EMPH   head

        'Nothing but heads, or all heads'

    b. *caurei caur bʰəilə*

        caur-ei   caur   bʰəi-lə

        rice-EMPH   rice   become-PST

        'It became all rice (nothing but rice).' (KaQ.SLD.126)

The reduplicated noun has thus the distributive connotation as in (19) although the emphatic marker is not added in this case.

(19) a. *dərəisəbeĩ sohorai gʰər gʰərjə̃ manatahəsəb*

        dərəi-səb-eĩ   sohorai   gʰər   gʰər-jə̃

        Darai-PL-ERG   Sohorai   house house-LOC

        mana-tahə-səb

        observe-NPST-PL

        'Darais observe the Sohorai in each and every house.'

    b. *uhĩ kohõḍo ṭʰãu ṭʰãujə̃ roplə*

        u-ĩ   kohõḍo   ṭʰãu   ṭʰãu-jə̃   rop-lə

        he-ERG   pumpkin   place   place   plant-PST

        'He planted pumpkins in different places.'

    c. *tohẽsəb gʰər gʰərəjə̃ puglə*

        tohẽ-səb   gʰər   gʰər-jə̃   pug-lə

        you-PL   house   REDU   reach-PST

        'You went to each and every house.'

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[3] Wali and Koul (1997:285) note that the reduplicated nouns express exhaustive meaning in Kashmiri. They treat the reduplicated words as compounds.

The examples in (18) are embedded with the emphasis whereas distributiveness is achieved in (19a-b). Reduplication involves complete repetition of a stem in the processes described above.

4.1.3 Inflectional morphology

This section discusses inflectional morphology of nouns. Darai has two grammatical genders: masculine and feminine. Darai nouns also index pronominal possessive suffixes. Classifiers, indefiniteness, case markers and postpositions are also discussed in this section.

i. Gender[4]

Darai has a grammatical gender. Two genders, viz. masculine and feminine are differentiated in Darai. In most cases, a distinction is determined by the sex of the animate noun. Biological gender in animate nouns is represented by different lexical items as can be seen in (20). A few lexical nouns are derived from masculine nouns.[5] Faminine nouns are derived from masculine counterparts. Such pairs in Darai are concord sensitive and semantically meaningful. Male-female pairs of some nouns are given in (20).

(20)

Male		**Female**	
boṭe	'boatman'	*boṭeni*	' wife of boatman'
kukur	'dog'	*kukurni*	'bitch'
bacʰo	'male calf'	*bacʰi*	'female calf'
dulha	'husband'	*dulhi*	'wife'
cʰahom	'my son'	*cʰahim*	'my daughter'

Gender in Darai is syntactic as there is agreement between animate subject and verb. Feminine gender, marked morphologically with *-i,* can be seen in (21b) and (22b).

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[4] Masica (1991:219) notes, "Grammatical gender in NIA is both a syntactic and a morphological category". There are inflectional properties of adjectives as in example (24) and certain verb forms as in (21-22). Masica (1991:218) notes that sex-differentiation in nouns as in (20) is a part of derivation. The feminine suffix *-i* is developed from Sanskrit Feminine extension *-ika* (Masica 1991:222).

[5] This can be explained in line with Pokharel (1991:64) who points out the derivation of lexical nouns in Nepali and maintains, "Nepali has special morpheme *-i(n)i-* to derive feminine gender lexically from the non-feminine stock which has not always one-to-one mapping with the agreement system."

(21) a. *beṭa əilə*

      beṭa   a-lə

      son   come-PST

      'The son came.'

  b. *beṭi əili*

      beṭi   a-l-i

      daughter   come-PST-F

      'The daughter came.'

(22) a. *beṭasəb əilə*

      beṭa-səb   a-lə

      son-PL   come-PST

      'The sons came.'

  b. *beṭisəb əili*

      beṭ isəb   a-l-i

      daughter-PL   come-PST-F

      'The daughters came.'

Verb agrees with feminine subject in (21b) and (22b). This can be contrasted with (21a) and (22a) where verbs do not code feminine gender.

Similarly, prospective form *-larə* of the verb also shows agreement with the gender. In (23a-b) we see no agreement at all whereas in (23c) the prospective form of the verb agrees with the noun. The form of the verb *dzʰəilari* 'go-PROS-F' in (23c) agrees with the feminine nouns it occurs with.

(23) a. *terə gʰər ruŋlarə manis pʰeri nidzə aṭir*

      toi-rə   gʰər   ruŋ-larə   manis pʰeri

      you-[OBL]GEN   house wait-PROS   man   again

      nidzə aṭi-r

      NEG   COP.NPST-3SG

      'You have nobody to take care of your house.' (SQ.BLD.277)

  b. *hame dʰerəi nei mod kʰəilarə dzat*

      hame dʰerei   nei   mod kʰa-larə   dzat

      we   much   PART beer eat- PROS   caste

      'We, people who drink much beer.' (DP.CND.017)

c.   *bʰɔ̃isi tə səb din otihin dzʰəilari*

        bʰɔ̃isi   tə   səb-din   otihin   dzʰa-lahar-i

        buffalo   PART all-day   that way   go-PROS-F

        'Buffaloes go to (lit. to go) that side all day.' (EI.CND.041)

There are a small set of adjectives which end in *-o* , *-a* and *-ə* agree in gender resulting in *-i* when they modify feminine nouns. They are listed in (24) and examples are provided in (25).

(24)

adjective		**masculine**	**feminine**
tʰulo	'fat'	*tʰulo*	*tʰuli*
buḍʰo	'old'	*buḍʰo*	*buḍʰi*
kubro	'stoop'	*kubro*	*kubri*
baŋgo	'curved'	*baŋgo*	*baŋgi*
laṭa	'dumb'	*laṭa*	*laṭi*
pʰusro	'unoily'	*pʰusro*	*pʰusri*
ãdʰo	'blind'	*ãdʰo*	*ãdʰi*
əlgə	'tall'	*əlgə*	*əlgi*
ramrə	'good'	*ramrə*	*ramri*
kədzaḍə	'black'	*kədzaḍə*	*kədzaḍi*
bəḍkə	'big'	*bəḍkə*	*bəḍki*
baṭʰə	'clever'	*baṭʰə*	*baṭʰi*

Aside from pure adjectives, derived adjectives also possess agreement property when they modify the feminine adjectives in (25). This class includes both the present and past participles functioning as modifiers. Let us consider the following noun phrases:

(25)   a.   *kadzaḍə cʰahom*

           kadzaḍə   cʰaho-m

           black   son-1SG.POSS

           'My black son'

       b.   *kadzaḍi cʰahim*

           kadzaḍ-i   cʰahi-m

           black-F   daughter-1SG.POSS

           'My black daughter'

Example (24b) shows that adjectives in Darai are inflected for gender.

ii. Number

Darai has two grammatical numbers, viz. singular and plural. Singular number is unmarked whereas plural is encoded with -*səb*.[6] The separate lexical word *səb* 'all' forms a noun into periphrastic plural in Maithili (Yadav 1996:69) but the suffix -*səb* functions as a suffix in Darai. This can better be explained with reference to verb agreement where the same suffix stands for number.

(26) a.   *beṭasəb əitahəsəb*

          beṭa-səb   a-tahə-səb

          boy-PL   come-NPST-PL

          'The boys come.'

     b.   *təisəb əitahəsəb*

          təi-səb   a-tahə-səb

          you-PL   come-NPST-PL

          'You come.'

In Darai the plural marker -*səb* functions as a suffix. Firstly, -*səb* as an agreement marker occurs in verb morphology in both past and non-past tense including in imperative mood. Secondly, *səb* occurs as an independent lexical item in some language but in Darai it appears such as *səbəi* as in (27).

(27) a.   *səbəi dzəilə*

          səbəi   dza-lə

          all   go-PST

          'All went.'

     b.   *səbəikə hela bʰəilə*

          səbəi-kə   hela   bʰə-lə

          all-GEN   hatred become-PST

          'He was despised by everyone.' (OK.JD.015)

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[6] In Nawalparasi the plural maker is mentioned as -*həru* or -*heru* as free variations (Dawadi 2040 VS). This is not found in our corpus.

Plural suffix is not consistently present in natural discourse (28c). When the context is clear the plural suffix is not attached to the nouns to make it plural as in (28c). Collective nouns in Darai are considered to be count nouns and often take plural suffix. It is illustrated in (28).

(28)   a.   *əni bəllə gorkʰali radzakə pʰəudzsəb pʰərkikun dzəilə*

            əni   bəllə   gorkʰali   radza-kə   pʰəudz-səb

            then   only   Gorkhali   king-GEN   army-PL

            pʰərk-ikun   dza-lə

            return-SEQ   go-PST

            'Then, having returned, the army of Gorkhali king went.'

            (GaLK.PD.033)

        b.   *icʰise bʰagikun dzəilə radzakə səntansəb*

            icʰise bʰag-ikun   dza-lə   radza-kə   səntan-səb

            here   run away-SEQ go-PST   king-GEN   children-PL

            'Having run away from here, the offspring of the king went.'

            (In.UN.029)

        c.   *duhəi bʰai*

            dui-həi   bʰai

            two-EMPH   brother

            '…two brothers.' (PtP.CND.056)

iii. Pronominal possessive suffixes

Although several Indo-Aryan languages spoken in Nepal are dependent-marked in genitive construction, Darai is both head-marking and dependent-marking too. In Darai, for example, nominal agreement markers must agree with the possessor. Kotapish and Kotapish (1975:V) state, "a noted difference between Darai and Nepali and other Indo Aryan languages and one of the highlights of Darai language is the pronominal cross reference markings found in both nouns and verbs."[7] In this way, agreement in person and number is obligatory between possessors and possessed if the pronominal possessive suffixes are present. Table (4.1) contains the pronominal possessive suffixes attached to the nouns particularly to express kinship relations, ownership and body parts from two dialectal areas of the language. As slight

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[7] Another IA language which has such suffixes in Nepal is Majhi (see Dhakal 2008).

differences were observed in two dialectal regions, between the language spoken in Chitwan and Tanahun, they are incorporated in Table (4.1).

TABLE 4.1 Pronominal possessive suffixes[8]

	Pronouns		Pronominal possessive suffixes	
	Pronouns	Possessive pronouns	Chitwan dialect	Tanahun dialect
1 SG	mǝi	merǝ	-m	-m
1 PL	hame	hamrǝ	-ø	-ø
2 SG	tǝi	terǝ	-r	-r
2 SG.H	tohẽ	teurǝ	-u	-ø
2 PL	tǝi-sǝb	terǝsǝbkǝ	-ø	-u
3 SG	u	ukʰrǝ	-k	-k
3 SG.H	unhen	unhenkǝ	-kan	-ø
3 PL	u-sǝb	usǝbkǝ	-ø	-kan

The possessor of a possessed noun has the genitive suffix *-kǝ* and *-rǝ* as can be seen in Table (4.3).

According to Nichols (1986:56), the languages can be categorized into head-marking, dependent-marking, double-marking and split-marking. Some of the languages which are head and (or) dependent-marked are Burushaski, Finnish, Hebrew, Turkish and so on. Nichols does not, however, mention any other IA languages which are very close to Darai. The examples (29-31) show instances of the head-marking in possessive phrases.

(29)　a.　*ramkǝ bʰaik*

　　　　ram- kǝ　　　bʰai- k

　　　　Ram-GEN　　brother-3SG.POSS

　　　　'Ram's younger brother'

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[8] The pronominal suffixes *-u,* and *-kan* for the second person plural and third person plural are completely absent in the Chitwan dialect. However, these suffixes were attested in the Tanahun dialect (Kotapish and Kotapish 1975).

b. *ramkə bʰai*

ram - kə   bʰai

Ram-GEN   brother

'Ram's younger brother'

(30)   *dulhak morlə*

dulha-k   mor-lə

husband-3SG.POSS   die-PST

'(Her) husband died.' (IMM.UN.001)

(31)   a.   *morlə cʰahom*

mor-lə   cʰaho- m

die-PFV   son-1SG.POSS

'(my) dead son'

b.   *morli cʰahim*

mor-l-i   cʰahi- m

die-PFV-F   daughter-1SG.POSS

'(my) dead   daughter'

Examples (29a-b) show that pronominal possessive suffixes are optionally coded. In (30) the pronominal possessive suffix is coded whereas (29b) lacks it. The possessed items are often body parts, kinship terms, personal belongings or objects. The examples (32a-b) show that such suffixes are also seen in the personal belongings.

(32)   a.   *bas boste kʰəna tə ukra gʰərek rəhik*

bas   bos-te   kʰəna tə   u-rə   gʰər-k

shelter stay-SIM   PART   he-[OBL]GEN   house- 3SG.POSS

rəhi-k

COP.PST-3SG

'While staying there, there was his hut (for them to stay).'

(BF.SLD.241)

b.   *herte gorum tə ledzi dehalek*

      her-te   goru-m   tə   ledz-i

      look-SIM   bull-1SG.POSS   PART take-ABS

      de-hale-k

      give-PST-3SG

      'While looking at it, (he said) it is they who took away my oxen.

      (BF.SLD.138)

In (32a) *gʰər* 'house' and in (32b) *goru* 'ox' also have pronominal possessive suffixes.

iv. Classifiers

The numeral and classifier sequence is necessarily *number+ classifier+ noun*. There are only two true classifiers in Darai, e.g. *dzena/dzəna* and *-ṭa, -oṭa* or *-goṭa*. Choice of classifier is governed by the membership of the head. The former *dzena/dzəna* is obligatorily restricted to human nouns (33a) whereas the other classifier, *-oṭa* is often used with non-human nouns (33b-d). There are instances where it is often used with human nouns as well. Darai classifiers are given in Table (4.2) and illustrated in (33).

TABLE 4.2 Darai classifiers

		dzena/dzəna	*-ṭa*
1	ek	ek dzena	eḳta
2	dui	dui dzena	duḳta
3	tin	tin dzena	tiṇta
4	car	car dzena	caṛta
5	pãc	pãc dzena	pãcoṭa

(33)   a.   *məi utre muhe dui dzena dəkʰin muhe*

        məi   utre   muhe dui   dzena dəkʰin muhe

        I   north mouth two   CLF   south mouth

        'I (faced) towards north, the other two towards south.' (EI.CND.048)

b. *eḵta cʰə̃uḍ*

ek-ṭa   cʰə̃uḍ

one-CLF   boy

'A boy.'

c. *eḵti cʰə̃uḍi*

ek-ṭ-i   cʰə̃uḍ i

one-CLF-F   girl

'A girl'

d. *tin tin goṭa milaikunu caroṭi dulhi bʰəilə*

tin   tin   goṭa   mila-ikunu   car-oṭ-i

three three CLF   add-SEQ   four-CLF-F

dulhi   bʰə-lə

wife   become-PST

'Having married (three wives) and there were (lit. became) four wives, (including this one).' (PtP.CND.053)

e. *duḵta əmrit dzʰarlə*

duk-ṭa əmrit dzʰar-lə

two-CLF   nectar fall-PST

'He fell down two nectars (fruits).' (KaQ.SLD.042)

*f. *dui dzena pʰjaŋserisəb*

dui   dzena pʰjaŋseri-səb

two   CLF   fox-PL

'Two foxes.'

Notice that classifier -*ṭa* which generally refers to non-human is also used to refer to human beings. When classifier -*ṭa* is used for human being, it agrees with the gender of the head noun (33c). However, *dzena* can not be used for the non-human referents. For example, (33f) is unacceptable.

Additionally, there are also a set of lexical classifiers used in Darai.[9] They occur in *numeral + unit+ noun* order. They are primarily used to count volume, weight, distance, time and so on. We present a set of such quasi-classifiers in (34) and examples are given in (35).

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[9] A majority of these quasi-classifiers are similar to Nepali (see Pokharel 2054 VS: 83-84).

(34) *ek tʰopa pani*   'a drop of water'

      ek muʈʰi bar   'a handful of hair

      ek cʰiʈa dudʰ   'a drop of water sprinkled for getting purified'

      ek kəura bʰat   'a mouthful of rice'

      ek cəili bʰat   'a ladleful of rice'

      ek põija ɖora   'one strand of rope (that is twisted with other

                              strands to form a rope'

      ek sitʰo bʰat   'a boiled grain of rice'

      ek hor kʰet   'a farm that is completed by a couple of

                                   oxen in one day'

      ek gʰour kera   'a clustered bunch of banana'

      ek gʰəna bãs   'a bamboo'

      ek pakʰa cʰana   'a roof'

      ek kosa kəʈəhər   'a pulp of a jackfruit'

      ek cira kʰira   'a piece of a cucumber'

(35) a.   *ek ɖʰiki nunkə merə cinta nidzə*

            ek   ɖʰiki nun-kə   məi-rə   cinta nidzə

            one   pinch salt-GEN   I-[OBL]GEN   worry NEG

            'I do not have to worry about a pinch of salt.' (EI.CND.082)

      b.   *ek kəura bʰat*

            ek   kəura bʰat

            one   bowl   rice

            '… a small quantity (a mouthful of) rice"' (IMM.SU.109)

      c.   *bosi rəhələ tin dzena*

            bos-i   rəhə-lə   tin   dzena

            sit-ABS   remain-PST   three   CLF

            ' (Three) persons were sitting.' (EI.CND.046)

      d.   *dzau ri odʰike ekʈa*

            dza-u   ri   odʰike   ek-ʈa

            go-HOR   PART.F   bring out water-INF   one-CLF

            'Let's go to bring out water from one (puddle).'

94

As can be seen in (35c-d) numerals and classifiers may serve as an independent NP.

v. Indefinite marker

Nouns are made indefinite upon suffixation of *-hun* to nouns or pronouns.[10] When this marker is suffixed to nouns, this adds the sense of indefiniteness. Examples are given in (36-37).

(36) a. *əse pəisahun kʰəninei*

      əse   pəisa-hun   kʰən-inei

      then   money-INDEF   dig-MIR

      'Then they also dug some money !' (DaF.CND.048)

    b. *əse pəisa kʰəninei*

      əse   pəisa   kʰən-inei

      then   money   dig-MIR

      'Then they dug the money !'

(37) a. *goibʰi kʰau deuk merakehun*

      goibʰi   kʰa-u   de-uk   məi-ke-hun

      sweet smell   eat-HOR   give-IMP   I-[OBL]DAT-INDEF

      'Let's eat the sweet smelling, also give me (this).' (SQ.BLD.141)

    b. *əleli merakehun pətta lagte aṭəi*

      əleli   məi-ke-hun   pətta   lag-te   aṭə-i

      then   I-[OBL]ACC-INDEF knowledge   feel-SIM

      COP.NPST-3SG

      'I have also known a little bit.' (DP.CND.010)

The noun without the indefinite marker (36b) gives a straightforward meaning whereas the noun with the indefinite marker as in (36a) adds the sense of indefiniteness. Indefinite marker is added to nouns as in (36a) and to pronouns as can be seen in (37a-b). Indefinite pronouns will be discussed in (4.2.7).

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[10] This suffix is identical to hearsay marker. Indefinite markers are reported in some IA languages (Bhat 2004:252).

vi. Case markers and postpositions

Darai nouns are marked for cases in two ways: inflection and postpositions. There are a few case markers and other case relation is carried out by postpositions. Masica (1991:230) maintains, "In NIA, case is vitally a syntactic as well as a morphological category" and further adds that it is "a problematic nominal category in NIA, whether for cross-linguistic, historical, or single-language descriptive analysis."

We will base the discussion of our study on two main argumentations. Lilgegren (2008:161) notes:

> Firstly, a string of segments with its own pitch accent would be considered a separate word. This would place the longer words with two or more syllables into distinct postpositions, not case inflections. On the other hand, monosyllabic markers which are attached to the head noun they occur with are case inflection rather than words. Secondly, inflectional suffixes obligatorily follow the nouns.

This leads to the argumentation that some postpositions follow the genitive marker (see Masica 1991: 231-32; Lilgegren 2008: 161).[11]

On the basis of this theoretical orientation, there are case markers for dative-accusative, locative, genitive, ablative, comitative and ergative-instrumental. They are monosyllabic and are directly attached to the noun. Nouns are either base (null marked) or followed by a case marker.

A first look into Darai shows that it is a nominative-accusative language. Examples are given in (38a-b).

(38)   a.   *məi kəske dzaike*

            məi   kəske   dza-ike

            I   how   go-INF

           'How (shall) I go (home) ?' (HP.BLD.068)

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[11] Genetti (2007:103) discusses four criteria which distinguish case marking from postpositions: (a) they (case markers) have unique phonological properties that show they are bound morphemes; (2) they do not occur in absence of a host; (3) they do not select a particular lexical class as their host; (4) they have scope over entire noun phrase.

b. *lə məi adzuse ukʰrake bʰat rinike pərnei*

lə	məi	adzu-se	u-ke		bʰat	rin-ike
PART	I	today-ABL	he-[OBL] DAT		rice	cook-INF

pər-nei

AUX-OBL

'Okay, from today onwards, I have to cook rice for him.' (HP.BLD.078)

In these examples the subject of intransitive clause and agent of a transitive clause are marked in the same way but object or the patient is marked distinctly (38b). In other words, subject and agent are marked in the same way morpho-syntactically but patient is marked differently. Let's consider the examples in (39).

(39) a. *gaha dukʰə paulə rəhəi uhĩ*

gaha	dukʰə	pa-lə	rəhə-i	u-hĩ
great	suffering	get-PST	AUX.PST-3SG	he-ERG

'He had great suffering (pain).' (BF.SLD.002)

b. *u əite kʰəni tə*

u	a-te	kʰəni	tə
he	come-SIM	while	PART

'On his coming (as he comes) …' (SQ.BLD.116)

Subject argument of a transitive clause (39a) has encoded an ergative marker whereas the patient argument of a transitive clause (39b) is null marked. The ergative case marker *-ĩ* marks only agent of a transitive clause. This suggests that Darai is an ergative language. Examples (39a-b) show that Darai is an ergative absolutive language.[12]

a. Case markers

Morphologically unmarked case is the nominative and other cases are marked by suffixes. The subjects are nominative, ergative, or dative. We describe case markers in the following subsections.

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[12] See section below on ergativity.

Nominative case: -ø

Nominative case in Darai appears in null. We have used the symbol -ø to indicate the nominative case. Nominative is used for the subject complement in copular clauses (see section 10.2.1). Nominative nouns appear in subject position in the intransitive clauses and if the agent is the first and second person pronouns. The examples in (40a-b) are nominative subjects (also see 56a-d).

(40)   a.   *məi dzəitəm*

            məi-ø   dza-tə-m

            I-NOM   go-NPST-1SG

            'I go.' (KaQ.SLD.104)

    b.   *məi lestəm bubake bʰat*

            məi-ø   les-tə-m   buba-ke   bʰat

            I-NOM   take-NPST-1SG   father-DAT   rice

            'I'll take the food to my father...' (BF.SLD.094)

    c.   *duk̠ṭa əmrit dzʰarlə*

            dui-̠ta əmrit-ø   dzʰar-lə

            two   fruit   fall-PST

            '(He) fell down two fruits.' (KaQ.SLD.042)

    d.   *məi bʰat kʰəitəm*

            məi   bʰat   kʰa-tə-m

            I   rice   eat-NPST-1SG

            'I eat rice.'

    e.   *abe bʰat rinike pərnei məĩ*

            abe   bʰat   rin-ike   pər-nei   məĩ

            now   rice   cook-INF   AUX-OBLIG I

            'I should cook rice.' (BF.SLD.090)

The null marking on subject and inanimate and indefinite nouns is common in Indo-Aryan languages (Mohanan 1990:79; Pokharel 2054VS:159; Bhatia 1993: 167; Yadava 2004:254). Examples (40a-b) exhibit that the subjects may be null marked in Darai. Thus, the subject may be either in nominative or ergative case (except dative case). Similarly, the direct object may be nominative (40d) and indirect object may be

either in nominative or accusative-dative case. The objects of a transitive clause, if they are non-human and indefinite, do not index any case markers (40d).[13]

Dative-Accusative case: *-ke*

Dative and accusative case marker is *-ke* in Darai. Patients as direct object are in the dative-accusative case in (41a-b). Dative-Accusative cases are coded in patient or recipient as in (41a) and (42b) respectively. In these cases, the objects are in dative-accusative case. Similarly 'experiencer' argument in dative subject is given in (41c).

(41) a. *əse məi bəinike dzʰikikun lestəm*

əse   məi   bəini-ke   dzʰik-ikun   les-tə-m

then   I   younger sister-DAT bring out-SEQ   bring-NPST-1SG

'Then I will bring my younger sister taking her out.' (HP.BLD.087)

b. *məi lestəm bubake bʰat*

məi   les-tə-m   buba-ke   bʰat

we   bring-NPST-1SG   father-DAT   rice

'I will carry the food for father.' (BF.SLD.094)

c. *ijə merake mən pərit*

ijə   məi-ke   mən   pər-i-t

this   I-DAT   soul   happen-3SG-NPST

'I like this.'

d. *sipahi ledzlə duhəi goru*

sipahi-i   ledz-lə   dui-əi   goru

police-ERG   take-PST   two-EMPH   ox

'The police took both the oxen.' (BF.SLD.136)

e. *məi merə goruke antəm*

məi   merə   goru-ke   an-tə-m

I   I-[OBL] GEN ox-DAT   bring-NPST-1SG

'I will bring back my oxen.' (BF.SLD.150)

If there is a human argument that is affected (or the recipient), it will receive the dative case (41a). Human objects or sometimes animate objects of a transitive verb appear to be able to get the accusative-dative case marker (41b). In fact, this

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[13] Mohanan (1990) and Yadava (2004) treat all instances of null marking as nominative case.

generalization is true for many south Asian languages (Masica 1991; Mohanan 1990). If the object is inanimate it is not coded with the accusative marker (40c-e). For example animate object in (41d) does not code any case marker but the same noun in (41e) codes the accusative-dative case. Masica (1991:365) notes:

> The Object is not distinguished from the Subject by case marking in many NIA sentences…This is not to say that Objects are bereft of case marking. They may take it, in the form of the Dative marker (in the absence of an Accusative: the marker is sometimes called a *Dative-Accusative* as a result).

> Personal pronouns are obligatorily marked with the accusative when they function as objects (41c) and (42a-b).

(42)   a.   *merake dz^{h}un maruk*

             mәi-ke   dz^{h}un   mar-uk

             I-[OBL]-DAT NEG   kill-IMP

             'Don't kill me.' (GalK.PD.029)

       b.   *әse coḍikunu uk^{h}rake marlә nagse*

             әse   coḍ-ikunu   u-ke   mar-lә   nag-se

             then   pierce with beak-SEQ he-[OBL]DATkill-PST   snake-ABL

             'Then he (had) the snake killed it by piercing it.' (HP.BLD.098)

Since the dative and accusative are marked in the same way, they have been merged into a single category. Masica (1991:365) notes that there is no distinction between accusative and dative case marking in NIA. He (1991:365) further adds:

> Historically, the Indo-Aryan Accusative merged with the Nominative…. That is, in the case of non-human nouns, it generally indicates a "definite" object, that is, one that is already known; in the case of human nouns, it stresses their Patienthood, marked status (human nouns normally being Agents).

> Therefore, these two categories are treated as dative-accusative case and it is glossed as dative throughout this dissertation. Dative case also appears in the subject position. They show physical sensations and conditions (43), psychological or mental states (44a-b), wanting or needing (45a-b). [14]

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[14] These categories are based on Masica (1991:346-47).

(43)   *merake bʰok laglə aṭəi*

            məi-ke   bʰok   lag-lə   atə-i

            I-[OBL]DAT   hunger   feel-PVF   AUX.NPST-3SG

            'I am hungry.'

(44)   a.   *pʰirlike dzʰok uṭʰtahik*

            pʰirli-ke   dzʰok   uṭʰ-tahi-k

            Phirli-DAT   anger   rise-NPST.3SG

            'Phirli gets angry (lit. Anger rises to Phirli).'

        b.   *merake merə gʰərkə jad ait*

            məi-ke   məi-rə   gʰər-kə   jad

            I-[OBL]DAT I-[OBL] GEN house-GEN   remembrance

            a-i-t

            come-NPST-3SG

            'I am homesick. (lit. Remembrance of home comes to me).'

(45)   a.   *merake doŋga cahit*

            məi-ke   doŋga   cah-i-t

            I-[OBL]DAT boat   need-3SG-NPST

            '…I need a boat.' (SQ.BLD.203)

        b.   *terake kiti cahatir*

            toi-ke   kiti   caha-ti-r

            you- [OBL]DAT   what   want-NPST-3SG

            'What do you want? '

Locative: *-jə̃, -hĩ*

Locative *-jə̃* 'on/in/at' is attached to a noun which ends in a consonant. If the noun ends in a vowel, an epenthetic vowel occurs between the stem and locative marker *-jə̃* . The locative is used to locate a person or thing in a physical place at an instant of time. It refers to static location. This occurs with inanimate nominals in the corpus. Locative in place is shown in (46a-b) whereas locative in time is shown in (46c).

(46) a. *udʰuruwajə̃ pʰeri gai caralə*

    dʰuruwa-jə̃   pʰeri gai cər-a-lə

    Dhuruwa-LOC again cow graze-CAUS-PST

    '(He) again grazed the cows in Dhuruwa.' (PtP.CND.019)

  b. *i sohorai gidəjə̃ məi milalə aṭim*

    i   sohorai gid-jə̃   məi mil-a-lə

    this Sohorai song-LOC I agree-CAUS-PFV

    aṭi-m

    AUX.NPST-1SG

    'I have tuned this in the song of the Sohorai.(ƉaF.CND.107)

  c. *ratijə̃ niskələ bagʰ*

    rati-jə̃   nisk-lə   bagʰ

    night-LOC come out-PST tiger

    'The tiger came out at night. (BF.SLD.203)

The locative is also used with *kʰəna* 'while/during'. It generally follows the simultaneous converb **-te** in several places in the narratives. Emphatic locative is marked with *-hĩ* as in (47c-d). Emphatic locative refers that the location is at the certain place but not in other locations.

(47) a. *bante kʰənajə̃ tə ratijə̃ niskələ bagʰ*

    ban-te   kʰəna-jə̃ tə rati-jə̃

    tie-SIM   while-LOC PART night-LOC

    niskə-lə bagʰ

    come out-PST tiger

    'While tying, the tiger came out in the night.' (BF.SLD.203)

  b. *uhĩ bondzəŋgəl dzəite kʰənajə̃*

    u-hĩ   bondzəŋgəl dza-te   kʰəna-jə̃

    he-ERG jungle   go-SIM time-LOC

    'While going out to the jungle…' (HP.BLD.002)

  c. *gʰaṭihĩ marmeṭ kərtahĩ*

    gʰaṭ-hĩ   marmeṭ kər-ta-hĩ

    cremation ground-LOC.EMPH end of Kajiya do-NPST-1PL

    'End of Kajiya is done right in the cremation ground.' (DR.CND.022)

d.   *sutkeri konəhĩ bosi rəhit*

sutkeri   konə-hĩ

child born woman   corner-LOC.EMPH

bos-i   rəh-i-t

sit-ABS   remain-3SG-NPST-1PL

'The woman sits right in the corner (continuously).' (MtU.SD.013)

In (47c), the ending of Kajiya can be done nowhere else but right in the cremation ground. Similarly, the woman who gives birth to a child should sits nowhere but right in the corner.

Genitive: *-kə*, *-rə*

Genitives are marked with *-kə* or *-rə*. It is marked *-rə* 'GEN' for first person pronouns, second and third person singular pronouns but it is marked with *-kə* with second and third person plural pronouns as well as other nouns. The genitive constructions in Darai consist of the possessor and possessed in that order and the possessor has the genitive case.

(48)   a.   *dzəbbəḍ bʰalekə goḍhik bandelə*

dzəbbəḍ   bʰale-kə   goḍ-k   ban-i

big   cock-GEN   leg-3SG.POSS   tie-ABS

de-lə

give-PST

'(He) tied the Bhothi fish to the leg of the cock.' (BF.SLD.187)

b.   *ukʰrə dulo ekṭa*

u-rə   dulo   ek-ṭa

he-[OBL]GEN   hole   one-CLF

'It (had) a hole.' (DaF.CND.058)

The indexing of pronominal possessive suffixes has been discussed earlier.

Ablative: *-se*

Source is expressed by ablative marker *-se* 'from' to refer 'from somewhere' as in (49a) or 'from the time' as in (49b). This indicates the source of action. The source is spatial (49a) or temporal (49b).

(49) a. *hame pəhaḍse dzʰərlə ləmdzuŋse*

  hame   pəhaḍ-se   dzʰər-lə   ləmdzuŋ-se

  we   hill-ABL   climb down-PST   Lamjung-ABL

  'We settled (lit. climb down) from the hills, from Lamjung.'

  (HWCtP.PD.001)

  b. *lə məi adzuse ukʰrake bʰat rinike pərnei*

  lə   məi   adzu-se   u-ke   bʰat   rin-ike

  PART I   today-ABL   he-[OBL]DAT rice   cook-INF

  pər-nei

  AUX-OBLIG

  'From today onwards, I have to cook rice for him.' (HP.BLD.078)

In addition to these, -*se* has some other uses. For its adverbial use, see (7.1). The case marker -*se* is used to mark the 'point of growth' from one stage to the next as shown in (50).

(50) *lesnajek bʰəite sipahise pʰeri həldar bʰəilə*

  lesnajek   bʰəi-te   sipahi-se   pʰeri həldar

  military post become-SIM soldier-ABL   again military post

  bʰəi-lə

  become-PST

  'He became Haldar (a rank in army) as he became Nayak (a rank in army) from soldier. (OK.JD.041)

It is also used to show what something is 'made up of'. For instance, example (51) shows that yeast is made up of a kind of plant.

(51) *mərca ek kisimkə dzʰãgise banatahĩ*

  mərca ek   kisim-kə   dzʰãgi-se   ban-a-ta-hĩ

  yeast one   type-GEN   bush-ABL   make-CAUS-NPST-1PL

  'Yeast is made from a kind of bush (plant). (HtMW.SD.001)

With the animate nouns, -*se* is used to indicate the 'agent'. However, this seems to be like in an oblique phrase in English such as 'by means of' and so on. This is shown in (52).

(52)   a.   *koi rəbərkə koi silabərkə bãsi banalə ati̪kan kamise*

koi   rəbər-kə   koi   silabər-kə   bãsi   ban-a-lə

some   rubber-GEN   some   silver-GEN   flute   make-CAUS-PFV

ati̪-kan   kami-se

COP.NPST-3PL   ironsmith-ABL

'Some have made the flute of rubber and some of silver (made) with

the help of ironsmith.' (DaF.CND.129)

   b.   *əse coɖkikun ukʰrake marlə nagse*

əse   coɖk-ikun   u-ke   mar-lə   nag-se

then   pierce-SEQ   he-[OBL]DAT   kill-PST   snake-ABL

'Then he (made) the snake kill it by piercing (it).' (HP.BLD.098)

Finally, postposition *dekʰi* 'from' as an ablative is also found in our corpus. [15]

(53)   *ijə mərca ek dekʰi dui həpta bʰitrə ghalike pərit*

ijə   mərca   ek   dekʰi   dui   həpta   bʰitrə

this   yeast   one   from   two   week   in

ghal-ike pər-i-t

add-INFbecome-3SG-NPST

'This yeast becomes ready to pour within one to two weeks.'

(HtMW.SD.017)

Comitative: -*se*[16]

Comitative is coded by -*se* 'with' to show accompaniment. This indicates with

whom or what something is done.

(54)   a.   *tə dawa met̪it bəllə əse nunse bʰat kʰəitahĩ*

tə   dawa met̪-i-t   bəllə   əse   nun-se

PART death   end-3SG-NPST   then again   then   salt-COM

bʰat   kʰa-ta-hĩ

rice   eat-NPST-1PL

'As Dawa (a death ritual) ends, the rice is eaten with salt.' (DR.CND.010)

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[15] It is a borrowing from Nepali.

[16] Although this form is homophonous with ablative case, we have given this a different category
because ablative can also be expressed by a postposition. It is an instance of case syncretism (see
Baerman and Brown 2008).

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b. *sãhatise məi maŋtəm*

sãhati-se   məi   maŋ-tə-m

friend-COM   I   beg-NPST-1SG

'I will ask (lit. beg) with my friends.' (KaQ.SLD.095)

c. *pause merə dzəbbəḍ kam bạtəi*

pau-se   məi-rə   dzəbbəḍ   kam

you.HH-COM   I-[OBL]GEN   big   work

bạtə-i

COP.NPST-3SG

'I have a big (urgent) work with you' (BF.SLD.169)

d. *hame radzase hukum magike əilə*

hame   radza-se   hukum   mag-ike   a-lə

we   kiing-COM   permission   beg-INF   come-PST

'We have come (here) to ask permission from the king.' (GaLK.PD.024)

Ergative-instrumental case: *-ĩ , -hĩ , -eĩ*

The ergative and instrumental share the same the case marker *-ĩ,* or *-hĩ* . The former form is realized if the nominal stem ends in a consonant and other vowel except *-u* . The marker *-hĩ* is realized if the noun ends in *-u* . Speakers also utter only *-i* without nasalization. If a nominal stem ends in consonant, there is also an epenthetic vowel inserted thus the ergative marking results in *-eĩ*. Consider the example (55) where the case marker functions as an instrumental case.

(55)   *səurke ləurĩ marlə*

səur-ke   ləuri-ĩ   mar-lə

fish-DAT   stick-INST   kill-PST

'A stick killed Saur (a kind of fish).' (EI.CND.026)

Ergative marker encodes the agent of the transitive clause. Darai is not a consistently ergative language. The ergative marker is consistently present with the subject of the transitive clauses if the subjects are the third person pronouns and other nouns. Irrespective of tense, aspect and mood, the first and second person pronouns do not code ergativity (56). Therefore, the split begins between the second and third person pronouns.

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(56) a. *məi dzəilə*

   məi   dza-lə

   I   know-PST

   'I went.'

   b. *lə məi esnə cidz paulə aṭəm*

   lə   məi   esnə   cidz   pa-lə   aṭə-m

   PART   I   like this   thing   get-PFV   AUX.NPST-1SG

   'Okay, I have found the thing like this.' (DaF.CND.106)

   c. *toi cicər rinlə*

   toi   cicər   rin-lə

   you   snacks   cook-PST

   'You cooked snacks.'

   d. *toisəb cicər rinlə*

   toi-səb   cicər   rin-lə

   you-PL   snacks   cook-PST

   'You (PL) cooked snacks.'

A split ergative language is one in which some transitive clauses but not all, require ergative construction (DeLancey 1979:626). Ergative languages are inclined to exhibit one of these patterns: (i) The empathy-hierarchy pattern (SAP) (ii) The aspectual split and (iii) The active/stative split. They are also referred to as the nominal split, aspectual split and syntactic split respectively. The kind of split we observe in Darai is a nominal (personal) split. DeLancey(1979:627) reiterates that, this (nominal split) pattern shows, " hierarchy of 'animacy', 'agentivity', topicality', 'salience' or 'empathy', by which 1st and 2nd persons outrank human 3rd persons, which outrank non-human animates, which in turn outrank inanimate." In Darai the split begins between the second and the third person pronouns.

(57) a. *uhĩ kuṭuni budʰike git gaike lagalə*

   u-hĩ   kuṭuni budʰi-ke   git   gai-ke   lag-a-lə

   he-ERG   Kutuni old woman song sing-INF   fix-CAUS-PST

   'He made Kutuni Budhi sing a song.' (SQ.BLD.388)

b.   *radzaĩ hukum delə*

radza-ĩ   hukum   de-lə

king-ERG   order   give-PST

'The king ordered.' (GaLK.PD.025)

In examples (57a-b) the subject of the transitive clause codes ergative marker while in (56b,d) the subject of the transitive clause does not index ergative marking although all of them are in the past tense. The ergative marking in Darai is not thus consistently ergative.

(58)   a.   *kẹtkẹtĩ nidzə bʰẹtlarə t̺ʰaũjə̃ rakʰike*

kẹtkẹti-ĩ   nidzə bʰẹt -larə   t̺ʰau̯-jə̃   rakʰ-ike

children-ERG NEG   meet- PROS   place-LOC   place-INF

'Keep in the place where children do not reach.' (HtMW.SD.036)

b.   *pʰeri toi kəhələrə t̺ʰik*

pʰeri   toi   kəhə-larə   t̺ʰik

again   you   say-PROS   right

'Again, what you say is right.' (SQ.BLD.382)

Darai can typically be described as a split ergative language in which ergativity is determined by nominal hierarchy. The third person pronouns and all other noun phrases with transitive clauses operate on an ergative/absolutive basis.

ii. Postpositions

Postpositions are generally mediated by the genitive marker in Darai. Masica (1991:231) argues, "This layer (the third layer) is mediated by Layer II suffixes, most often a Genitive (in some languages also a Dative, Ablative or even an Agentive or Locative). It may be considered a postposition."

Postposition *mạte*

The postposition *mạte* 'from a specific source' is mediated by genitive marker. This differs from -*se* in that the later only indicates the general source. Examples are given in (59).

(59) a.   *əse radzakə maṭe hadzir əilə*

          əse   radza-kə   maṭe hadzir   a-lə

          then   king-GEN   ABL   order   come-PST

          'Then came the order from the king.' (BF.SLD.186)

     b.   *ete u pokʰərikə maṭe odʰike kərlə aṭik*

          ete   u   pokʰəri-kə maṭe odʰ-ike   kər-lə

          here   that   pond-GEN ABL   bring out water do-PST

          aṭi-k

          AUX.NPST-3SG

          'He has brought out water from the pond.' (HP.BLD.096)

Postposition *ləgi*

     The postposition *ləgi* 'motion to/near' is also used for the allative function. It is used to indicate an action occurring upto a certain location. However, there is also a distinct postposition for allative in Darai. This is also mediated by genitive marker. Examples are given in (60).

(60) a.   *u dzogikə ləgi əilə*

          u   dzogi-kə   ləgi   a-lə

          he   hermit-GEN ALL   come-PST

          'He went to (near) the hermit.' (KaQ.SLD.045)

     b.   *kəske dzaike məi dzogikə ləgi*

          kəske dza-ike   məi   dzogi-kə   ləgi

          how   go-INF   I   hermit-GEN ALL

          '(He asked), "How (shall) I go to the hermit ?" (KaQ.SLD.160)

Postposition *lagi*

     The postposition *lagi* functions as a benefactive postposition. This is also mediated by genitive marker. The benefactive postposition marks the noun phrase that is the benefactor of the action of the verb.

(61)   *lə toi cʰawakə lagi əilə*

       lə   toi   cʰawa-kə   lagi   a-lə

       well   you   son-GEN   BEN   come-PST

       '(The hermit said to the king), "Did you come for son ?' (DaF.CND.129)

Postposition *sahin*

    The postposition *sahin* 'with' functions as a comitative postposition.

(62)   a.   *ikrə sahin mod rəksi punu detahĩ*

             i-rə   sahin mod əksi punu de-ta-hĩ

             this-[OBL]GEN   with   beer wine also give-NPST-1PL

             '(They) are also given home made beer and wine with this.
             (KaQ.SLD.034)

       b.   *bʰeṭi sahin ek mana caur detahĩ*

             bʰeṭi sahin ek   mana caur   de-ta-hĩ

             gift   with   one   a unit rice   give-NPST-1PL

             '… one mana (unit of measurement) of rice is given along with the
             present (offered when someone dies). (UT.SD.026)

    The postposition *satʰ* 'with/along with' also functions as a comitative
postposition.[17]

(63)   *badzagadzakə satʰ*

        badzagadza-kə   satʰ

        musical instrument-GEN   with

        '… accompanied by musical instruments…(SQ.BLD.335)

Postposition *gərə*

    The postposition *gərə* 'with' also shows an object/person which possess
something.

(64)   a.   *haḍek gərə masu*

             haḍe-k   gərə masu

             bone-3SG.POSS   with meat

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[17] This postposition is also similar to Nepali.

'meat with bone'

b.   *kẽwari gərə gʰər*

kẽwari   gərə   gʰər

door   with   house

'a house with (traditional) door'

Postposition *səmmən*

The terminative *səmmən* 'till/upto' is used to indicate the terminal point of a state of affair in terms of time, degree, or location.

(65)   a.   *adzu səmmən hame pacʰuhĩ baṭihĩ*

adzu   səmmən   hame pacʰu-hĩ   baṭi-hĩ

today   till   we   backward-LOC   COP.NPST-1PL

'We are at far back till today.(DaF.CND.125)

b.   *barə terə bərsə səmən caralə*

barə   terə   bərsə səmən   cər-a-lə

twelve thirteen   years till   graze-CAUS-PST

'… (I) grazed (cows) for about twelve or thirteen years.(OK.JD.004)

c.   *esen kəcʰi səmmən dukʰə kʰaike rəlahai*

esen   kəcʰi   səmmən   dukʰə

like this   that much   till   suffering

kʰa-ike   rəla-h-ai

eat-INF   COP.PST-3-INFR

'(He) suffered that much hardships (as I infer).(EI.CND.075)

d.   *məi kʰəndrəməli səmmən dzəitəm*

məi   kʰəndrəməli səmmən   dza-tə-m

I   Khandramali upto   go-NPST-1SG

' I go upto Khandramali.

4.2 Pronouns

Pronouns inflect for case and number. They have oblique stems when they inflect for genitive, accusative-dative and comitative-ablative cases. Ergativity is not coded in the first and second person pronouns due to the split ergativity.[18] The second person pronouns are characterized by the three levels of honorificity whereas only two levels of honorificity are found in the third person. Syntactically, pronouns are not modified by demonstratives and adjectives.

We discuss personal pronouns, demonstrative pronouns, relative pronouns, reflexive pronouns, indefinite pronouns and possessive pronouns in this section.

4.2.1 Personal pronouns

Darai distinguishes the first, second and third person pronouns. They inflect for two number: singular and plural and four cases: nominative (NOM), accusative/dative (ACC/DAT), genitive (GEN) and ablative/comitative (ABL/COM). Some pronouns also take indefinite suffixes. They have been presented in Table (4.3).[19]

TABLE 4.3 Personal pronouns

	CASES				
	NOM	**GEN**	**ACC/DAT**	**ABL/COM**	**ERG**
1 (SG)	məi/mə̃i 'I'	me-rə	mera-ke	mera-se	-
1 (PL)	hame 'we'	ham-rə	hamra-ke	hamra-se	-
2 (SG) NH	təi/toi 'you'	terə	tera-ke	tera-se	-
2 (PL) NH	təi/toi-səb 'you'	teura-səb-kə	teura-səb-ke	teura-səb-se	-
2 (SG) H	tohe 'you'	teurə	teura-ke	tera-se	-
2 (PL) H	tohẽ-səb 'you'	teura-səb-kə	tohẽ-səb-ke	teura-səb-se	-
2 (SG) HH	pau 'you'	pau-kə	pau-ke	pau-se	-
2 (PL) HH	pau-səb 'you'	pau-səb-kə	pau-səb-ke	pau-səb-se	-
3 (SG) NH	u/uwə 'he/she'	ukʰrə	ukʰrai-ke	ukʰra-se	u-hĩ
3 (SPL) NH	u-səb 'they'	u-səb-kə	u-səb-ke	u-səb-se	u-səb-ẽi
3 (SG) H	unhen 'he/she'	unhen-kə	unhen-ke	unhen-se	unhen-ĩ
3 (PL) HH	unhensəb 'they'	unhensəb-kə	unhensəb-ke	unhensəb-se	unhensəb-ĩ

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[18] See section (4.1.3) for the discussion of split ergative in Darai.
[19] Darai (1996:35) lists the personal pronouns in Tanahun as follows: *məi* 'I', *haja* 'we', *təi* 'you.SG' *təjə* 'you.PL' *use/u* 'she/he'.

The first person singular is *məi* or *məĩ*. The first person plural pronoun is *hame* 'we'. Ablative/comitative cases are attached to the oblique stems with most of the pronouns, not to the nominative stems. Table (4.3) shows the inflection of first person pronouns. Examples are given in (66).

(66)   a.   *məi gʰərə naidzam*

         məi   gʰərə   nai-dza-m

         I   house   NEG-go-1SG

         'I do not go home.' (IMM.SU.047)

     b.   *hame radzake kəhətahĩ*

         hame radza-ke   kəhə-ta-hĩ

         we   king-ACC   tell-NPST-1PL

         'We will tell the king.' (IMM.SU.047)

Second person pronouns in Darai are characterized by three levels of honorificity. When an honorific pronoun is used for the referent, the verb is likewise marked.[20] The second person pronoun with the root *tə* is common in middle Indo-Aryan (MIA) on account of contamination (Chatterji cited in Jha 1958: 394). The etymology of the high grade honorific *pau* 'you' is difficult to trace.[21]

Honorificity (politeness) in Darai is basically dependent on whether the speech act participants are kins or kiths. Generally one is not obliged to use honorifics within the non-affinal relationship irrespective of age and seniority. The pronoun *toi* can be used to address any family members (kinsmen). Thus it can be used to address parents, brothers and sisters. This is the pronoun used in communicative settings between equals and addressing children by elders or parents.

However, daughter-in-laws and sister-in-laws are addressed using the pronoun *tohe*. The high honorific pronoun *pau* can be used to address strangers, to address someone very formally and when the speech act participants are in-laws.

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[20] See section (6.3.1).

[21] Van Driem (2001:1169) speculates that *pau* 'you' might have been developed from the Nepali word *pahuna* 'guest'.

(67) a.   *toi tə nihidzə dzəili*

        toi   tə   nihidzə   dza-l-i

        you   PART NEG   go-PST-F

        'You did not die (lit. go).' (IMM.SU.034)

  b.   *toi ai puglə*

        toi   a-i   pug-lə

        you   come-ABS   reach-PST

        "(The hermit said), "You arrived already ?" (KaQ.SLD.166)

  c.   *paukə kətka bərsə bʰəilə*

        pau-kə   kətka   bərsə bʰə-lə

        you.HH-GEN how much   year become-PST

        "How old are you ?" (In.UN.001)

The third person pronouns are related to remote demonstratives *u* 'that' and *usəb* 'they'. The honorific forms *inhen* 'he/she.H' *inhensəb* 'they.H' and *unhen* 'he/she.H' and *unhensəb* 'they.H' are used for honorific proximal and distal demonstratives respectively. The third person pronouns are characterized by two levels of honorificity as illustrated in (68).

(68) a.   *əse uhĩ haḍei haḍ calai delə*

        əse   u-hĩ   haḍ-ei   haḍ   cəl-a-i

        then   he-ERG   bone-EMPH bone   move-CAUS-ABS

        de-lə

        give-PST

        'Then he stirred only bones.' (DP.CND.029)

  b.   *uhəu pʰeri ucʰin rəhəi*

        u-həu   pʰeri ucʰi-n   rəhə-i

        he-EMPH   again there-EMPH   COP.PST-3SG

        'Only he was there.' (DP.CND.029)

  c.   *unhen dzəitahat*

        unhen   dza-ta-hat

        he.H   go-NPST-H

        'He goes.'

4.2.2 Demonstrative pronouns

There are two sets of demonstrative pronouns: proximal and distal. Proximal pronouns are used to refer to the person or thing close to the speaker. By contrast, the distal pronouns are used mainly to show the distal settings or things. The demonstrative pronouns are characterized by two levels of honorificity as well. The third person pronouns are based on remote demonstratives.

TABLE 4.4 Demonstrative pronouns

		CASES				
		NOM	**GEN**	**ACC/DAT**	**ABL/COM**	**ERG**
Proximal	**SG**	ijə	ikʰra-kə	ikʰrə	ikʰra-se	i-hĩ
	PL	i-səb	i-səb-kə	i-səb-kə	isəb-se	i-səb-eĩ
	SG.H	inhen	inhen-kə	inhen-ke	inhen-se	inhen-ĩ
	PL.H	inhen-səb	inhen-səb-kə	inhen-səb-ke	inhen-səb-se	inhen-səb-ĩ

The third person pronouns are the same as the distal demonstratives in Darai. The distal demonstratives can therefore be seen in Table 4.3.

Demonstratives are illustrated in (69). Sentence (69a) is an example of proximal singular demonstrative whereas (69b) is the proximal plural demonstrative. Similarly, (69c) and (69d) are distal singular and plural pronouns respectively.

(69) a. *lə ijə odʰəu*

  lə   ijə   odʰə-u

  PART this   take out water from pond-HORT

  'Okay, let's take out water from this (puddle).' (BF.SLD.038)

  b. *rati isəb məntinne kaṭʰ kʰodzike dzəilə*

  rati   isəb məntinne   kaṭʰ   kʰodz-ike   dza-lə

  night   these knowledge   wood   search-INF   go-PST

  'They all went to look for Mantinne wood at night.' (SQ.BLD.229)

  c. *uwə tə u bʰəinei*

  uwə   tə   u   bʰə-inei

  that   PART that   become-MIR

  'He has to be like that !' (In.UN.013)

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d. *usəb gun sikʰike dzaike bicar kərlə*

u-səb gun   sikʰ-ike   dza-ike   bicar   kər-lə

those knowledge   learn-INF   go-IINF   thought do-PST

'They thought to go to learn knowledge.' (SQ.BLD.009)

4.2.3 Relative pronouns

Darai has *dz-* form relative pronouns. Presented below are the relative
pronouns and their declension.[22] The pronoun *dzono* 'who' also inflects as
dzəkʰrə 'who.GEN', *dzəkʰrake* 'who.DAT', and *dzəkʰrase* "who.ABL".

TABLE 4.5 Relative pronouns

Relative pronouns	CASES				
	NOM	ERG	GEN	DAT-ACC	ABL-COM
who	dzono	dzone-ĩ	dzokʰ-rə	dzokʰa-ke	dzokʰra-se
what	dziti	dziti-ĩ	dziti-kə	dziti-ke	dziti-se

(70) a. *dziti ạtəi uhei deuk*

dziti   ạtə-i   u-hei   deu-k

whatever   COP.NPST-3.SG   that-EMPH   give-IMP

'Give what you have (possess).'

b. *məi dzəkʰrake mod delə ukʰraise pəisa magtəm*

məi   dzono-ke   mod   de-lə   u-se

I   who-[OBL]ACC   liquor give-PST   he-ABL

pəisa

money

mag-tə-m

ask-NPST-1SG

'I ask the person for money whom I gave some liquor.'

c. *dzoneĩ dukʰə kərit uhĩ pəisa kamait*

dzono-ĩ   dukʰə   kər-i-t   u- ĩ   pəisa

who-ERG   suffering   do-nP.3.SG   he-ERG money

kama-i-t

earn-3SG-NPST

'The person who works hard earns money.'

---

[22] This is further discussed in relative correlative clauses in (11.3.2).

Relative pronouns have oblique stems when they inflect for genitive, accusative-dative and comitative-ablative cases. The relative pronoun in (70a) does not inflect for any case. On the other hand, when the relative pronoun inflects for dative/accusative and ablative comitative they have oblique stems as in (70b).

4.2.4 Interrogative pronouns

Darai has various interrogatives. All the interrogative pronouns begin with *k-*. Two distinct interrogatives *kono* 'who' and *kiti* 'what' inflect for different cases. They are used to question about people and thing respectively. The inflection of interrogative pronouns for different cases is mentioned in Table (4.6).[23]

TABLE 4.6 Interrogative pronouns

	CASES				
	NOM	ERG	GEN	ACC-DAT	ABL-COM
'who'	kono/kon	kone-ĩ	kok^h-rə	kok^{h}a-ke	kono-se/kokhra-se
'what'	kiti	kjaha-ĩ	kiti-kə	kiti-ke	kjati-se

(71) a. *kon əilə*

       kon   a-lə

       who   come-PST

       'Who came?'

    b. *kok^{h}rake abe hame bahun banaike*

       kono-ke   abe   hame   bahun   ban-a-ike

       who-ACC   now   we   priest   make-CAUS-INF

       'Whom shall we make the priest ?' (DP.CND.077)

(72) a. *radza morte k^{h}əni kiti kərike*

       radza   mor-te   k^{h}əni kiti   kər-ike

       king   die-SIM   while   what   do-INF

       'As the king dies, what (are they) to do ?' (BF.BLD.307)

    b. *hame dərəi kitise nam rəhəlai*

       hame dərəi   kiti-ise   nam   rəhə-lə-h-ai

       we   Darai   what-ABL   name   remain-PST-3-INFR

       'From what were we named as Darai?' (In.UN.003)

---

[23] Content question are also discussed in (10.3.1).

Interrogative pronouns are sometimes reduplicated.[24] When interrogative pronouns are repeated, the plural events or objects are presupposed. Examples (73a-b) are illustrative. The speaker presupposes that there is a list of things his son did when he uses *kiti kiti* 'what-what' in the question.

(73)   a.   *merə cʰahomeĩ kiti kiti anlə*

              merə   cʰaho-m-ĩ   kiti   kiti   an-lə

              my   son.1SG.POSS-ERG what   REDU bring-PST

              'What (things) did my son bring?'

   b.   *merə cʰahomeĩ ṭaŋgi rə kodari anlə*

              merə   cʰaho-m-eĩ   ṭaŋgi rə   kodari   an-lə

              my   son.1SG.ERG   axe   and   spade   bring-PST

              'My son brought an axe and a spade.'

4.2.5 Reflexive pronouns

Reflexive pronouns are lexical in Darai. The reflexive pronoun is *apʰni* or *apʰnə*. Reflexive pronouns can be used to indicate 'self' and can be used with the first, second and third persons. The form varies with case and number but not with gender or person. In our database we find that the reflexive pronoun can also take the plural suffix as can be seen in (74b).

(74)   a.   *apʰni tə kuṭkuṭ kʰəilə*

              apʰni tə   kuṭkuṭ   kʰa-lə

              REFL PART honey   eat-PST

              '(He) himself ate honey…' (HoF.SLD.030)

   b.   *əse apʰnisəb bʰat sag kʰai oi*

              əse   apʰni-səb   bʰat   sag   kʰa-i-oi

              then   REFL-PL   rice   spinach   eat-ABS-SEQ

              'Having eaten rice and so on, (they) themselves…' (IMM.SU.110)

---

[24] When an expected answer to a question is in the form of a list (or more than one thing, person, event, etc.), the question word is reduplicated (see Bhatia 1993:11).

The reflexive pronouns inflect for different cases. They are given in (75a) and illustrated in (75b).

(75)   a.   *apʰnə*   'self'

                apʰnə-ī́   'self-ERG'

                apʰnə-se   'self-ABL/COM'

      b.   *apʰnise bəɖkə*

                apʰni-se   bəɖkə

                REFL-ABL   big

                'Bigger than oneself…' (DP.CND.046)

The reflexive is used in emphatic constructions (König and Siemund 2007). Examples are given in (76-77).

(76)   *goru apʰni bʰin bʰin dugʰrəte*

                goru   apʰni bʰin bʰin   dugʰrə-te

                bull   REFL ONO ONO run-SIM

                'The bull runs (lit. to run) around itself.' (BF.SLD.122)

(77)   *u sei sei sei apʰni dzəiləhun*

                u   sei   sei   sei   apʰni dza-lə-hun

                he   ONO ONO ONO REFL go-PST-HS

                'It crept smoothly itself (they say).' (BF.SLD.099)

Sometimes reduplicated reflexive pronouns have a distributive meaning as in (78). In our corpus, the reflexive also occurs instead of a reduplicated form as in (78). For example, in (79), the reflexive *apʰnahur* 'REFL.PL' is used instead of reduplicated reflexive.

(78)   a.   *usəb apʰni apʰni gʰər dzəitahəsəb*

                usəb apʰni   apʰni   gʰər dza-tahə-səb

                they   self   REDU   home go-NPST-3PL

                'They go to their houses themselves.'

b.   *sutkeriī apʰnə apʰnə kʰəilə cʰipa bəṭija apʰnəhise rakʰit*

       sutkeri-ī   apʰnə apʰnə kʰa-lə   cʰipa

       child-delivered mother-ERG REFL REFL eat-PFV   plate

       bəṭija apʰnə-hi-se   rakʰ-i-t

       bowl   self-EMPH-ABL   put-NPST-3SG

       'Mothers keep the plate and bowl on which they themselves had

       eaten…' (MtU.SD.010)

(79)   *kupən kaṭikun apʰnahur lete kʰəite*

       kupən   kaṭ-ikun   apʰnahur   le-te   kʰa-te

       coupon   cut-SEQ   REFL   take-HAB   eat-HAB

       'Having taken coupon, they take (lit. to take) and eat themselves.'

       (DP.CND.010)

    The antecedent of the reflexive pronominal form must be within the same clause (81). Thus, reflexive forms are clause-bound. The person information is obtained is accessible from the subject. Examples are given in (80). Examples (76-77) are repeated here as (81a-b) respectively.

(80)   *u apʰnə radzpat kərlə*

       u   apʰnə   radzpat   kər-lə

       he   REFL   ruling   do-PST

       'He himself ruled the country.'

(81) a.   *goru apʰni bʰin bʰin dugʰrəte*

       goru apʰni bʰin   bʰin   dugʰrə-te

       bull   REFL ONO ONO run-SIM

       'The bull (runs) around itself.' (BF.SLD.122)

    b.   *u sei sei sei apʰni dzəiləhun*

       u   sei   sei   sei   apʰni dza-lə-hun

       he   ONO ONO ONO REFL go-PST-HS

       'It crept smoothly itself (they say).' (BF.SLD.099)

4.2.6 Reciprocal pronouns

    Raciprocal construction is possible with *ek ərko* or *ek ərka* 'one another'. There are no other reciprocal pronouns. Reciprocal constructions are not very much conventionalized in Darai because even a single reciprocal construction does not

occur in the corpus. It has thus limited distribution. An example of a reciprocal construction is given in (81).

(81)   *hame ekərkake dekʰlə*

           hame   ekərka-ke   dekʰ-lə

           we   RECI-DAT   see-PST

           'We saw each other.'

4.2.7 Indefinite pronouns

Darai possesses different pronouns employed for non-specific and/or indefinite referents. The pronouns can be changed into indefinite by suffixing *-hun* to interrogative pronouns. In some cases they use the oblique forms of *kiti* 'what' or *kono* 'who' such as *kəlhəu/kolhəu*.

(82)   a.   *kiti*   'what'   *kjahau/kəlhəu*'what-INDEF' 'something'

       b.   *kiti*   'what'   *kiti-hun*   'what-INDEF' 'something'

(83)   a.   *kono*   'who'   *kolhəu*   'who-INDEF' 'somebody'

       b.   *kono*   'who'   *kono-hun*   'who-INDEF' 'somebody'

Our language consultants say that despite the differences in form the indefiniteness indicated by (82a) and (82b) is identical. Similar is the case with the indefiniteness indicated by *kolhəu* and *konohun* given in (83). These forms simply imply the speaker's uncertainty regarding who/what the speaker is referring to. Examples are given in (84).

(84)   a.   *tərə i kurajə̃ kokʰrəhunse ḍisesə nidzə ạtai merə*

             tərə   i   kura-jə̃   kono-rə-hun-se   ḍisesə

             but   this   thing-LOC   who-GEN-INDEF-COM   discuss

             nidzə-ạtə-i   məi-rə

             NEG-COP.NPST-3SG   I-[OBL]GEN

             'But I have not discussed with anybody (about this).' (DaF.CND.003)

       b.   *bə̃isəjə̃ kəlhəu ramrəse kʰəitahat*

             bə̃isə-jə̃   kəlhəu   ramrə-se   kʰa-ta-hat

             youth-LOC   some   good-ADVZ   eat-NPST-3PL

             'In their youth some (people) eat happily.' (EI.CND.085)

c.	*osnəi manus kəlhəu kəhəbəkan*

osnəi   manus   kəlhəu   kəhə-bə-kan

like that   man   some   say-POSB-3PL

'Some men like that might say…' (IMM.SU.020)

4.2.8 Possessive pronouns

Possessive pronouns have been discussed under genitive forms of personal pronouns. Here are a few examples:

(85) a.	*məi merə goruke antəm*

məi   məi-rə   goru-ke   an-tə-m

I   I-[OBL]GEN bull-ACC   bring-NPST-1SG

'I will bring my bull.' (BF.SLD.150)

b.	*terə bubar route*

toi-rə   buba-r   ro-te

you-[OBL]GEN   father-POSS.2SG   cry-SIM

'Your father crying...' (HP.BLD.047)

c.	*ukrə dulhak niskələ*

u-rə   dulha-k   nisk-lə

he-[OBL]GEN   husband-3SG come out-PST

'Her husband came out.' (KK.SLD.164)

The possessor appears in the genitive case and the possessed may be marked with the pronominal possessive suffix *-r* as in (85b) and *-k* in (85c).

4.2.9 Pronouns in discourse

Pronouns differ syntactically from nouns in that they do not take any pronominal possessive suffixes. Pronouns can replace nouns. The pronoun *u* 'he' has substituted *cʰahok* 'his son' in (86).

(86) a.	*cʰahok pani kʰaike dzəilə*

cʰaho-k   pani   kʰa-ike   dza-lə

son-3SG   water   eat-INF   go-PST

'… His son went to drink water.' (HoF.SLD.008)

b.　*u pani kʰaike dzəilə*

u		pani	kʰa-ike		dza-lə
he		water	eat-INF		go-PST

'… He went to drink water.'

Pronouns are used to mark the anaphoric topic into discourse. We find anaphoric use in discourse contexts in (87a).

(87)　a.　*radzaĩ biha kərlə*

radza-ĩ		biha		kər-lə
king-ERG		marriage		do-PST

'The king married.' (KaQ.SLD.002)

　　　b.　*biha kərlə tə ukrə dulhik cʰawa nidzə bʰəilə*

biha		kər-lə	tə	u-rə		dulhi-k
marriage		do-PST	PART	he-[OBL]-GEN		wife-3SG
cʰawa		nidzə-bʰə-lə				
son		NEG-become-PST				

'Although he was married, his wife did not give birth to a son.'
(KaQ.SLD.003)

In (87b) the third person singular pronoun (in genitive form) is used to refer to a participant as an anaphoric topic. In this sentence, the pronoun refers to the 'king' who is introduced in the preceding sentence (87a).

The pronoun-noun construction, with both elements having the same reference, is also possible with the first and second person pronouns. In (88a) *hame* 'we' and *dərəi* 'Darai' has the same reference and *hame* 'we' and *ṭuhura* 'orphan' have same references in (88b).

(88)　a.　*hame dərəi pʰeri bahunsəri bəḍkə*

hame	dərəi	pʰeri	bahun-səri		bəḍkə
we	Darai	again	Brahmin-equal		big

'We Darais are as superior (lit. big) as Brahmins.' (DP.CND.048)

　　　b.　*hame ṭuhura pəilehĩse hela bʰəilə*

hame	ṭuhura		pəile-hĩ-se		hela	bʰəi-lə
we	orphan		first-FOC-ABL		hatred	become-PST

'We orphans were despised from those days.' (PtP.CND.068)

4.3 Summary

This chapter discussed nouns and noun morphology in Darai. Phonologically, nouns do not have distinct characteristics but bisyllabic nouns are very common. Nouns may be free lexical items or derived from other categories, largely from verbs and nouns. Thus, deverbal and denominal nouns are found in Darai. Compounding of nouns is common in Darai. We find coordinate, exocentric and endocentric compounds. Reduplication of nouns is found to show distributiveness, and emphasis. Nouns inflect for number, pronominal marking, indefinite marking and cases. The pronominal possessive suffixes are used to mark the kinship relations and ownership. It is a typologically interesting feature. A closed set of adjectives which end in *-o , -a* and *-ə* ending adjectives inflect for gender. The plural suffix *-səb* is attached to the noun stem. There are only two classifiers in Darai to show human being and non-human objects. Additionally, a few quasi-classifiers related to units of measurements are also found. The case markers used in the language are dative-accusative, ablative, comitative and ergative-instrumental. Other case relation is specified by postpositions. The postpositions are also used to show ablative, allative, benefactive, purposive, comitative and terminative cases. All these postpositions except the allative compound with the genitive marker before they are attached to the nominal stems mainly with pronouns. The position classes of the nominal morphemes are as follows: pronominal possessive suffix, number, case markers, postposition and indefiniteness.

Darai distinguishes the first person, second person and third person pronouns. There is no formal distinction of gender in pronouns. The third person pronouns are based on remote demonstratives. Pronouns decline differently for different cases. Ablative and comitative cases are attached to the oblique stems. Aside from personal pronouns, there are interrogative pronouns, reflexive pronouns, indefinite pronouns, reciprocal pronouns, demonstrative pronouns and possessive pronouns. Darai pronouns are characterized by three levels of honorificity in the second person pronouns and two levels of honorificity in the third person pronouns.

CHAPTER 5
ADJECTIVES

5.0 Outline

This chapter deals with adjectives in the Darai language. Semantically adjectives indicate properties such as dimension, age, value, colour, physical properties etc. as shown in the following examples:

(1)   a.   *pause merə dzəbbəḍ kam bạtəi*

                pau-se   məi-rə   dzəbbəḍ   kam   bạtə-i

                you-COM   I-[OBL]GEN urgent   work   COP.NPST-3SG

                'I have an urgent work with you.' (BF.SLD.169)

    b.   *ibḍi pəĭda*

                ibḍi   pəĭda

                small   road

                '…a small road' (DaF.CND.068)

    c.   *gurijə mərca*

                gurijə   mərca

                sweet   yeast

                'sweet yeast'

    d.   *kaili gone*

                kaili   gone

                dark reddish   saree

                'dark reddish saree'

They are often used to modify nouns. In (1a) the adjective *dzəbbəḍ* 'urgent' has modified the noun *kam* 'work'. Similarly all adjectives that appear in (1b-d) modify the nouns. Grammatically, they are distinct from nouns. All Darai adjectives are interestingly polysyllabic in our corpus.

This chapter is organized into five sections. Section 5.1 discusses semantic properties of adjectives. In section 5.2 we present the morphological characteristics of adjectives. We deal with syntactic features of adjectives in 5.3. Section 5.4 is about the status of adjectives vis-à-vis nouns. Section 5.5 presents the findings of the discussion.

5.1 Semantic properties

The discussion of adjectives in this section is analyzed following Dixon (2004) and Givón (2001a:81). Dixon (2004:3-4) classifies the adjectives into thirteen types in terms of their semantic contents. Dixon (2004:3) notes that dimension, age, value and colour are the four major categories of adjectives.

5.1.1 Dimension adjectives

The adjectives which indicate dimension are listed in (2). The number of this class of adjectives is fairly large. Some adjectives which are related to demonstrative meanings are discussed in (5.1.8). Givón (2001a:81) includes these (dimension) adjectives under 'size adjectives' in his semantic classification.

(2) *golgolarə* 'round'
     kerəuṭe 'straight'
     nani 'small'
     əlgə 'tall'
     bəḍkə 'big'
     baklə 'thick'
     dubrə 'thin'
     tʰulə 'fat'
     cʰõto 'short'
     hõco 'short'
     lamo 'long'
     saŋti 'narrow'
     ibḍi 'very small'

5.1.2 Age adjectives

The pure adjectives related to age are listed in (3). The size of this category of adjectives is restricted. Dixon (2004:4) also indicates that the adjectives of this category are limited in number. Givón (2001a: 83) categorizes the adjectives of this group into 'states of living'.[1]

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[1] Gender agreement is discussed in (Chapter 4).

(3)　　a.　　*ləuṭʰa*　　　　'new'

　　　　　　　dziuno　　　　'living/alive'

　　　　　　　puranə　　　　'old'

　　　b.　　*dzeṭʰa*　　　　'elder'

　　　　　　　dzeṭʰi　　　　'elder (F)'

　　　　　　　kancʰa　　　　'younger'

　　　　　　　kancʰi　　　　'younger (F)'

5.1.3 Value adjective

　　　　Givón (2001a: 82) classifies this under 'evaluative' adjectives. The adjectives related to value (Dixon 2004:4) are listed in (4).

(4)　　　　*ramrə*　　　　'good'

　　　　　　nidzəramrə　'bad'

　　　　　　nunajə　　　　'salty'

　　　　　　siṭʰə　　　　'which has less/no salt'

　　　　　　səpʰa　　　　'clean'

　　　　　　səsto　　　　'cheap'

　　　　　　məhəŋgo　　'expensive'

　　　　　　guṭʰṭʰo　　　'heavy'

5.1.4 Colour adjective

　　　　The adjectives related to colour are listed in (4). There are some basic colour terms found in Darai. Givón (2001a:82) also assigns a distinct category for colour adjectives. Examples are given in (5).

(5)　　　　*hərdarə*　　　'yellow'

　　　　　　hərijə　　　　'green'

　　　　　　rəktarə　　　'red'

　　　　　　odzər　　　　'bright'

　　　　　　kədzaḍə　　　'black'

　　　　　　gorə　　　　'white'

　　　　　　kaili　　　　'dark reddish'

　　　　　　ḍʰesro　　　'colour resembling soil'

| $k^h\underset{\smile}{i}tp\underset{\smile}{i}tar$ | 'colourful' |
| ad^hard^hura | 'dark' |

5.1.5 Physical property adjective

There are a large number of terms of physical property in Darai. This class is large compared to other classes. They are listed in (6).

(6)	*amlo*	'sour'
	kaṇḍo	'blind'
	bic^hə	'slippery'
	ciso	'cold'
	d^hərki	'sloppy'
	kakəṭo	'hard'
	rittei	'empty'
	kubrə	'stoop'
	kə̃uri	'soft'
	patro/patər	'thin (object)'
	sise	'chilly hot'
	tittə	'bitter'
	alə	'fresh'
	tatauni	'warm'
	gurijə	'sweet'
	cisə	'cold'
	bəluhani	'sandy'
	uk^hro	'dry'
	uc^hiṭə	'infertile (land)'

5.1.6 Human propensity adjective

The other semantic class of adjective is human propensity. These are listed in (7). Several adjectives of this category resemble Givón's (2001a:83) transitory states and states of living.

(7)   *əlsi/kori*   'lazy'

           ekohore   'persistent, obstinate'

           dzʰəgrehə   'quarrelsome'

           pənpeṭaha   'selfish'

           mədelə   'lame'

           kopṭi   'mean/low-minded'

           bə̃utəro/ləṇḍəhəro   'left-handed'

5.1.7 Quantifiers

We discuss numeral and non-numeral quantifiers in the following paragraphs.

i. Numerals

Darai numeral system is decimal, which is based on groups of 10. Most of the cardinal numerals occur with numeral classifiers as in (8) where the numeral *ek* 'one' occurs with the classifier *-ṭa*. Table (5.1) contains cardinal and ordinal numerals from 1 to 10 with some illustrations in (8).[2]

TABLE 5.1 Darai numerals

	Cardinal	**Ordinal**
1	*ek*	*pəhila*
2	*dui*	*dosrə*
3	*tin*	*tesran*
4	*car*	*cəutʰa*
5	*pã̃c*	*pã̃cəu*
5	*cʰə*	*cʰəiṭʰəu*
7	*sat*	*satəu*
8	*aṭʰ*	*aṭʰəu*
9	*nəu*	*nəwəe*
10	*dəs*	*dəsəe*

---

[2] Classifiers are discussed in (4.1.3). All cardinal numerals are similar to Nepali.

(8)   a.   *eka desəjə̃ ekṭa radza rəhəihun*

          eka   des-jə̃   ek-ṭa   radza   rəhə-i-hun

          one   country-LOC one-CLF   king   COP.PST-3SG-HS

          'Once upon a time, there was a king in a country (they say).'

          (SQ.BLD.001)

    b.   *dukṭa dʰərisai tiṇṭa dʰərisai kəhikun kəhələ*

          dui-ṭa   dʰər-isai   tin-ṭa

          two-CLF   hold-IMP.FUT   three-CLF

          dʰər-isai   kəh-ikun   kəhə-lə

          hold-IMP.FUT   tell-SEQ   tell-PST

          '(She) requested him to hold the two or three (roots)"' (SQ.BLD.109)

The number 11 to 29 are given in (9) and from thirty to one hundred are in

(10).

(9)   *egʰarə*   'eleven'

       barə   'twelve'

       terə   'thirteen'

       cʰəudʰə   'fourteen'

       pəndʰrə   'fifteen'

       sorə   'sixteen'

       sətrə   'seventeen'

       əṭʰarə   'eighteen'

       unnais   'nineteen'

       bis   'twenty'

       ekkais   'twenty one'

       bais   'twenty two'

       teis   'twenty three'

       cəubis   'twenty four'

       pəccis   'twenty five'

       cʰəbbis   'twenty six'

       səttais   'twenty seven'

       əṭʰṭʰais   'twenty eight'

       unantis   'twenty nine'

(10)   *tis*   'thirty'

      calis   'fourty'

      pəcas   'fifty'

      saṭʰi   'sixty'

      səttəri   'seventy'

      əsi   'eighty'

      nəbbe   'ninety'

      səe   'hundred'

ii. Non-numeral quantifiers

      Dixon (2004:4) categorizes the quantifiers into the 'quantification' types. In the same way Givón (2001a: 100) states that quantifiers are small classes of noun modifiers that code notions of quantity, extent, number or serial order. These are like adjectives in that they modify the NP when they occur attributively. All of these quantify overt nouns or may also stand as an independent NP. The words of this category have the meanings such as *many, much, few, all, some, each*, etc in English. They are used predicatively or attributively. Some of the adjectival quantifiers listed in (11) are illustrated in (12).

(11)   *isuhurni*   'very little'

      adʰa   'half'

      cutki   'little'

      ərkon   'another'

      kolhəu   'some'

      dzəmmei   'all'

      səbei   'all'

      tʰuprei   'many'

      dʰerei   'many'

(12)   a.   *ə̃ adʰa səmpəti delə*

          ə̃   adʰa   səmpəti   de-lə

          yes   half   property   give-PST

          'Yes, (the king) gave half of his property.' (BF.SLD.235)

b.   *uhĩ adʰa sadʰi dzəgga beclə*

    u-hĩ   adʰa   sadʰi   dzəgga   bec-lə

    he-ERG   half   about   land   sell-PST

    'He sold about half of his land.'

c.   *kʰolaĩ adʰasadʰi bərabəri dzəgga ledzi səklə*

    kʰola-ĩ   adʰa   sadʰi   bərabəri   dzəgga

    stream-INST   half   equal   equal   land

    ledz-i   sək-lə

    take-ABS   finish-PST

    'The stream flooded (lit. took away) about half of the land.'

    (HwCtP.PD.017)

d.   *tʰuprəi nag rəlahai*

    tʰuprəi   nag   rəhə-lə-h-ai

    many   snake   remain-PST-3-INFR

    'There were many snakes (as I infer).' (OK.JD.025)

All quantifiers in (12) precede the nouns they occur with. Similarly, in (13a) *səbei* 'all' is used attributively as an adjective. Unlike example (13a), the same word refers to the NP and stand alone (13b-c). Quantifiers can thus stand independent of the head noun as in (13b-e).

(13)   a.   *səbei kam orait*

    səbei   kam   ora-i-t

    all   work   finish-3SG-NPST

    '...all work is finished.' (UT.SD.029)

     b.   *səbeikə hela bʰəilə*

    səbei-kə   hela   bʰəi-lə

    all-GEN   hatred   become-PST

    'He was looked down by everyone.' (OK.JD.015)

     c.   *gʰərəjã səbeike gəwət deit*

    gʰər-jã   səbei-ke   gəwət   de-i-t

    house-LOC   all-DAT   cow's urine   give-3SG-NPST

    '...all are given cow's (sacred) urine at home.' (UT.SD.017)

d.　　*əntimjə̃ dzəilə səbəi*

　　　əntim-jə̃　　　dza-lə　　　səbəi

　　　last-LOC　　　go-PST　　　all

　　　'All went at the end.' (DP.CND.032)

e.　　*lə cutki aṭik*

　　　lə　　　cutki　　　aṭi-k

　　　PART　little　　　COP.NPST-3SG

　　　'Okay, there is little.' (BF.SLD.127)

5.1.8 Determiners

This subsection presents the description of the Darai pronouns (demonstrative, indefinite and interrogative) which function as modifiers.

i. Demonstrative pronouns as determiners

The demonstratives *ijə* 'this' and *uwə* 'that' are also used as determiners (adjectives). Dixon (2003:52) calls them 'nominal demonstratives'. The former of them is proximal whereas the latter is distal in meaning. They are illustrated in (14-15).

(14)　a.　　*lə abe ijə gaũ konei calait*

　　　　　lə　　abe　　ijə　　gaũ　　kon-i　　　　cəl-a-i-t

　　　　　PART　now　　this　　village　who-ERG　　move-CAUS-3SG-NPST

　　　　　'Okay, who rules (lit. moves) this village ?' (HwCtP.PD.012)

　　　b.　　*ihəi bəḍeri*

　　　　　i-həi　　　　bəḍeri

　　　　　this-EMPH　　net made from Khadahi

　　　　　'only this net made from Khadahi…' (EI.CND.015)

(15)　a.　　*uwə behan bʰəilə*

　　　　　uwə　　　　behan　　　bʰə-lə

　　　　　that　　　　morning　　become-PST

　　　　　'… that morning fell (lit. became).' (JaH.SLD.029)

b. *uhəi saŋgʰati rə məi*

    u-həi   saŋgʰati   rə   məi

    that-EMPH   friend   and   I

    'Only that friend and I.' (EI.CND.020)

As can be seen in (14-15), the demonstratives *ijə* 'this' and *uwə* 'that' can take emphatic marker *-həi*.

ii. Indefinite pronouns as modifiers

    When the indefinite pronouns occur in attributive position, they function as modifiers. Following are examples:

(16) a.   *kəlhəu upajə bətəi*

          kiti-həu   upajə bətə-i

          what-[OBL]INDEF   way   COP.NPST-3SG

          'There might be any way.' (SQ.BLD.202)

    b.   *kjahau cidz nidzə bʰeṭlə*

          kiti-həu   cidz   nidzə bʰeṭ- lə

          what-[OBL]INDEF   thing   NEG   meet-PST

          '(I) found (lit. met) nothing.'

iii. Interrogative pronouns as modifiers

    Interrogative pronouns function as modifiers when they occur in the attributive position. Following are examples:

(17) a.   *kono manus əilə*

          kono   manus   a-lə

          which   man   come-PST

          'Which man came ?'

    b.   *kiti sag kʰaike*

          kiti   sag   kʰa-ike

          which   curry   eat-INF

          'Which curry (shall we) eat ?' (DaF.CND.091)

iv. Pronominal determiners

This section examines a category of determiners associated with demonstratives. [3]

a. Pronominal determiner of quantity

There are two distinct demonstratives (determiners) which are used to refer to quantity. They have two-way distinction between proximal and distal. The demonstratives *etka/etkai* 'this much'/'this number' and *otka/otkai* 'that much'/'that number' are used to refer to the quantity. The proximal and distal determiners of quantity are illustrated in (18) and (19) respectively.

(18) a. *kʰali sor hãs ciŋni pərewa etkai kʰəilarə*

kʰali	sor	hãs	ciŋni	pərewa	etkai
only	pig	duck	chicken	pigeon	this much

kʰa-larə	kər-ike
eat-PROS	do-INF

'Only pigs, ducks and chickens (were birds) to eat.' (In.UN.085)

   b. *pərdes dzaikun əilə toi etka din bʰəilə*

pərdes	dza-ikun	a-lə	toi
another country	go-SEQ	come-PST	you

etka	din	bʰəi-lə
this much/number	day	become-PST

'You returned from another county so many days ago.' (KaQ.SLD.057)

(19) a. *otka kura pakalə ạtəsəb tə*

otka	kura	pak-a-lə	ạtə-səb
that much	thing	cook-CAUS-PST	AUX.NPST-PL

tə
PART

'(They) have cooked that much things.' (IMM.SU.115)

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[3] Determiners related to size, quantity and amount are discussed under demonstratives in some grammars (see Genetti 2007; Hale and Shrestha 2006) whereas they are discussed under demonstrative adjectives in some others (see Acharya 1991; Bhatia 1993; Wali and Koul (1997). Yadav (1996) and Wilde (2008) discuss them as 'pronominal as determiners'.

b. *khəi bərsə etka otka tə nidzə tʰaha*

khəi	bərsə	etka	otka	tə	nidzə	tʰaha
PART	year	this much	that much	PART	NEG	knowledge

'(I) do not know this much or that much (lit. this much long or that much long).' (IMM.SU.043)

b. Pronominal determiners of size

There are two distinct demonstratives (determiners) of size, *ebḍə* 'this much big' and *obḍə* 'that much big'. Similar to other demonstratives *ebḍə* 'this much big' is used in interactional contexts (20a) whereas *obḍə* 'that much big' is used for distal contexts (20b). Genetti (2007:151) calls these as demonstratives of size. Here are a few examples:

(20) a. *merə gʰərem ebḍə ạtim*

məi-rə	gʰəre-m	ebḍə	ạti-m
I-[OBL] GEN	house-1SG	this much big	COP.NPST-1SG

'I have a (this much) big house.'

b. *ukrə gʰərek obḍə ạtik*

u-rə	gʰəre-k	obḍə	ạti-k
he-[OBL] GEN	house-3SG	that much big	COP.NPST-3SG

'He has a (that much big) house.'

c. Pronominal determiners of quality

The demonstratives (determiner) *esnə* 'of this type' and *osnə* 'of that type', refer to types of things. Both of these can modify nouns or sometimes verbs as well. As with other proximals, *esnə* 'of this type' is commonly used in proximal contexts. By contrast, *osnə* 'of that type' is used mainly to show the manner of the distal settings or things. Genetti (2007:148) calls this as 'demonstratives of quality'. They are illustrated in examples (21-22).

(21) a. *esnəesnə bʰəilə rəlahai*

esnə	esnə	bʰəi-lə	rəla-h-ai
this type	this type	become-PST	AUX.PST-3-INFR

'It happened like this (as I infer).' (HP.BLD.074)

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b. *buḍʰo lə esnə ṭəkrao*

buḍʰo   lə   esnə   ṭəkra-o

old man   PART this type   offer-IMP.H

'(He says), "Old man, offer the thing of this type.'

(22) a. *osnə sukʰə məi nidzə paularə*

osnə   sukʰə   məi   nidzə pau-larə

that type   happiness   I   NEG get-PROS

'I did not get the comforts of that type.' (EI.CND.005)

b. *osnə ḍʰoka bədzdzəḍban*

osnə   ḍʰoka   bədzdzəḍban

that type   door   strong

'The door like that (is) very strong.' (HP.BLD.053)

These pronominal adjectives (adjectives affiliated to demonstratives) is summarized in Table (5.2). The demonstratives have also relationships with interrogatives and relative pronouns.

TABLE 5.2 Pronominal determiners

	Interrogative	Demonstrative		Relative
		Proximal	**Distal**	
Quality	*kəsnə* 'of what type'	*esnə* 'of this type'	*osnə* 'of that type'	*dzəsnə* 'which type of ; like which'
Quantity	*kətka/kəi* 'what much/ number'	*etka* 'this much/ number'	*otka* 'that much/ number'	*dzətka* 'what amount of / number'
Size	*kəbḍə* 'of what big'	*ebḍə* 'this big'	*obḍə* 'that big'	*dzəbḍə* 'of what big'

5.1.9 Others

Only two adjectives related to speed are *ḍʰilaha* 'slow' and *cʰito* 'quick'. Dixon (2004:4) points out that the adjectives of speed are restricted typologically. Additionally, the adjectives of 'difficulty' such as *garə* 'difficult' or *əskərə* 'difficult' and *sədzilo* 'easy' are found in Darai.

5.2 Morphological properties

Simple (underived) adjectives are not involved in derivational morphology. However, some adjectives can be derived from derivational processes.

5.2.1 Derivation

Some adjectives can be derived from other parts of speech, mainly from proper nouns. Some adjectives which are derived by means of the derivational suffixes is listed in (23).

(23) <u>Place names</u>   <u>Adjectives</u>

məŋgəlpur   'Mangalpur'   *məŋgəlpur-e*

'from Mangalpur'

rampur   'Rampur'   *rampur-e*

'from Rampur'

gəĩḍakoṭ   'Gaindakot'   *gəĩḍakoṭ-e*

'from Gaindakot'

Participles (past and present) and prospective forms are adjective-like and occur only in attributive position. Examples (24a-b) show that past participles can precede nouns. Similarly, examples (25a-b) demonstrate that prospective form also modifies nouns.

(24)   a.   *morlə manus dziikun naiabəi*

mor-lə   manus dzi-ikun   nai-a-bə-i

die-PFV   man   live-SEQ   NEG-come-POSB-3SG

'A dead man may not come back after being (becoming) alive.'

(SQ.BLD.312)

b.   *suklə gʰãs ramrəse dzərit*

suk-lə   gʰãs   ramrə-se   dzər-i-t

becomedry-PFV   grass   well   burn

'The dried grass burns nicely.'

(25)   a.   *səti dzəilarə cələn*

səti   dza-laharə   cələn

immolation   go-PROS   tradition

'A tradition to immolate...' (IMM.SU.005)

b. *dugʰritihin manus*

dugʰr-tihin   manus

run-PROG   man

'A running man'

All underived adjectives of all semantic categories combine with the emphatic clitic *-ei/əi* 'EMPH' to qualify the degree of the intensity of adjectives or sometimes to mean 'approximately'. Thus 'yellow' becomes 'yellowish' upon the addition of the emphatic (intensifier) suffix thereby increasing the 'yellowness' of the flowers in example (26).

(26)   *ərkon tin car dinəjõ̃ dzəite kʰəna tə hərdarəi pʰulalə*

ərkon	tin	car	din-jõ̃	dza-ite	kʰəna
next	three	four	day-LOC	go-SIM	while

tə	hərdar-əi	pʰul-a-lə
PART	yellow-EMPH	blossom-CAUS-PST

'As he went there within three or four days, they blossomed (they) became yellowish.' (KaQ.SLD.091)

5.2.2 Comparative and superlative

There are two ways of forming comparatives in Darai. The indexes of comparison may be morphological *-se* or lexical *kəte* 'than' in Darai. The standards of comparison (what is the Comparee is compared against) are *bahun* 'Brahmin' in (27a) *məi* 'I' in (27b). The parameters of comparison are *bəḍkə* 'big' in (27a) and *bəlijə* 'strong' in (27b). *hame* 'we' in (27a) and *toi* 'you' in (27b) are the comparees.

The index of comparison may be attached to the standard of comparison (27a) or follow the standard of comparison as in (27b).[4] Comparative and superlative precede the adjective but follow the NP. Examples are in (27b).

(27)   a.   *bahunse bəḍkə tə hamehĩ əṭihĩ*

bahun-se	bəḍkə	tə	hame-hĩ	əṭi-hĩ
Brahmin-ABL	big	PART	we-EMPH	COP.NPST-1PL

'We are more superior (lit. great) than Brahmins.' (DP.CND.075)

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[4] As Masica (1991:373) notes, the comparatives are achieved by using the ablative case.

b.   *toi merase bəlijə baṭəs*

toi   məi-se   bəlijə   baṭə-s

you   I-[OBL]ABL   strong   COP.NPST-2SG

'You are stronger than me.'

Among these indexes of comparison, *-se* is more frequent with the human nouns. These comparative markers can be interchangeably used.

(28)   a.   *dadzu merase hõco aṭəi*

dadzu   məi-se   hõco   aṭə-i

elder brother   I-[OBL]ABL   short   COP.NPST-3SG

'(My) brother is shorter than me.'

b.   *bʰərətpur gõidakoṭse/kəte bədkə aṭəi*

bʰərətpur   gõidakot-se/kəte   bədkə   aṭə-i

Bharatpur   Gaindako-ABL/than   big   COP.NPST-3SG

'Bharatpur is bigger than Gaindakot.'

In Darai symmetrical comparison is made using the words such as *dzəsnə* 'like', *dzəhin* 'like' and *səri* 'equal to'. These words function as index of comparison in (29a-d).

(29)   a.   *pokʰəri dzəsnə ḍʰab rəhəi*

pokʰəri   dzəsnə   ḍʰab   rəhə-i

pond   like   wet land   COP.PST-3SG

'There was wet land like a pond.' (HP.BLD.022)

b.   *hõ kes dzʰərlə sono dzəsnə kes*

hõ   kes   dzʰər-lə   sono   dzəsnə   kes

yes   hair   fall-PST   gold   like   hair

'The hair fell, the hair like gold.' (SQ.BLD.182)

c.   *tərə boṭe dzəhin macʰəkə kʰeti tə naikərihĩ*

tərə   boṭe   dzəhin   macʰə-kə   kʰeti   tə

but   Bote   like   fish-GEN   farming   PART

nai-kər-hĩ

NEG-do-1PL

'But we do not keep (farm) fish like Botes.' (DaF.CND.037)

d.   *hame dərəi pʰeri bahun səri bəḍkə*

hame dərəi pʰeri   bahun səri   bəḍkə

we   Darai again   Darai equal big

'But we Darais are as big (superior) as Brahmins.' (DP.CND.048)

Superlative form is obtained by preceding the head with *səbse* ("all-from"). This is shown in (30). The standard against which the comparison is made is *səb* 'all' in superlative constructions.

(30)   a.   *səbse bəḍkə tirija*

səb-se   bəḍkə   tirija

all-ABL   big   star

'the largest star'

b.   *car jar bʰaikə hamrə səbse cʰota bʰai*

car   jar   bʰai-kə   ham-rə səb-se   cʰota bʰai

four   dear   brother-GEN we-GEN all-ABL   young brother

'(He is) the youngest among all the four brothers.' (SQ.BLD.353)

5.2.3 Reduplication of adjectives

Some adjectives in Darai are found in reduplicated constructions. There is a complete reduplication of adjectives in Darai. Examples (31a-c) show the semantic effect of reduplication. When the adjectives are reduplicated there is an increase in the intensity of the modifiers compared to the structure where a single adjective occurs. All examples in (31) have reduplicated forms thereby increasing the degree of intensity.

(31)   a.   *ukʰrə ramri ramri cʰə̃uḍi bəṭəsəb*

u-rə   ramri   ramri cʰə̃uḍi   bəṭə-səb

he-[OBL]GENbeautiful   REDU daughter   COP.NPST-PL

'He has very beautiful daughters.'

b.   *rəktari rəktari sari peherləsəb bəṭʰunisəb*

rəktarirəktarị   sari   peher-lə-səb bəṭʰuni-səb

red   RED   saree wear.PFV-PL young girl-PL

'All the girls wearing red sarees.'

c. *u tə bəḍkə bəḍkə man paute dzəite*

u   tə   bəḍkə bəḍkə man   pau-te   dza-ite

he   PART big   big   honour get-HAB   go-HAB

'…He used to get quite high honour of many kinds.' (OK.JD.055)

The complete reduplication of cardinal numerals has distributive sense as can be seen in examples (32a-c).

(32)   a.   *ek ek*

ek   ek

one   one

'each one, one by one'

b.   *dui dui*

dui   dui

two   two

'each two, two by two'

c.   *uhĩ hamrake ek ek kərtihin   herlə*

u-hĩ   hame-ke   ek   ek   kər-tihin

he-ERG   we-[OBL] DAT   one   one   do-PROG

her-lə

look-PST.3.SG

'He looked at us scrutinizing one by one.'

5.3 Syntactic functions

Adjectives are modifiers of nouns. All non-derived and derived adjectives are used attributively whereas only non-derived verbs can be used predicatively and as complementation.

5.3.1 Attributive function

Darai is a left-branching language. All adjectives occur attributively preceding the noun. In (33a), *ramrə* 'good' precedes the noun. Similarly, in (33b) the adjective 'salty' precedes the noun.

(33) a. *uk^{h}rə ramrə bic^{h}əuna punu nihidzə*

u-ke	ramrə	bic^{h}əuna	punu	nihidzə
he-[OBL]GEN	good	bed	also	NEG

'He did not even have a good bed.' (OK.JD.012)

b. *nunajə pani*

nunajə	pani
salty	water

'Salty water'

5.3.2 Predicative function

Only non-derived verbs can be used predicatively. When adjectives have this use, they are followed by the copula *ạtə-, rəhə-*.

(34) a. *məi nanihĩ rəhəm*

məi	nani-hĩ	rəhə-m
I	small-EMPH	COP.PST-1SG

'(I) was small.'

b. *madz^{h}g^{h}ər naŋti ạtəi*

madz^{h}g^{h}ər	naŋti	ạtə-i
middle part of house	narrow	COP.NPST-3SG

'The middle part of the house is narrow.'

5.4 Adjectives and noun

Darai allows adjectives without nouns. In (35a), *kanc^{h}i* 'the youngest' functions as an adjective whereas in (35b) it functions as a noun. Similarly, numeral in (35a) is used as the head of the noun phrase whereas it is used as a modifier in (35b). In these constructions, 'nouns are either unimportant or reconstructible from the context' (Gil 2008).

(35) a. *kanc^{h}i dulhikə mətrəi k^{h}awalə*

kanc^{h}i	dulhi-kə	mətrəi	k^{h}a-wa-lə
young (last)	wife-GEN	only	eat-CAUS-PST

'(He) fed only the youngest (last) wife.' (KaQ.SLD.053)

b. *dzętʰik tə nihidz morli kancʰi tə morli*

dzętʰi-k   tə   nihidz mor-l-i   kancʰi

eldest-3SG.POSS   PART   NEG   die-PST-FEM young(last)

tə   mor-l-i

PART   die-PST-F

'The youngest wife died but the eldest did not.' (IMM.SU.022)

(36) a.   *dukṭa dʰərisai tiṇta dʰərisai kəhikun kəhələ*

duk-ṭa   dʰər-isai   tin-ṭa

two-CLF   hold-ABS-IMP.FUT three-CLF

dʰər-isai   kəh-ikun   kəhə-lə

hold-IMP.FUT   tell-SEQ   tell-PST

'(She) requested him to hold two or three (roots).' (SQ.BLD.109)

b.   *kʰorte kʰəni ekṭa kes dzʰərlə rəlikʰai*

kʰor-te kʰəni ek-ṭa   kes   dzʰər-lə

bathe-SIM while one-CLF   hair   fall-PST

rəli-kʰ-ai

COP.PST-3SG-INFR

'While bathing, one strand of hair fell down.' (SQ.BLD.181)

(37) a.   *toi kone cʰegri kintəs*

toi   kone   cʰegri kin-tə-s

you   which goat   buy-NPST-2SG

'Which goat will you buy ?'

b.   *kədzaḍə*

kədzaḍə

black

'black (one).'

By the same token, the adjective functions as a head noun rather than a modifier in (37b).

While looking at wordlist, we find that most of the *-ə* ending adjectives and possessive pronouns are *-o* ending in Hodgson's (1985) list. Following are some examples:

(38)   <u>Hodgson's list</u>   <u>Word list today</u>
       goro   *gorə*   'white'
       dublo   *dubrə* 'thin'
       ramro   *ramrə* 'good'
       hamro   *hamrə* 'our'

5.4 Summary

Adjectives were discussed in this chapter. Adjectives in Darai are a distinct lexical category. Phonologically, most of the Darai adjectives are polysyllabic. Dimension, age, value, colour, physical property, human propensity, speed adjectives, quantifiers and some pronominal adjectives are the major semantic categories of Darai adjectives. The number of adjectives associated with speed and difficulty is limited. In addition to these, determiners such as demonstrative pronouns, indefinite pronouns and pronominal adjectives are also used in Darai. Compared to noun and verb, adjectives form a smaller class in size. Darai adjectives can occur without nouns.

CHAPTER 6
VERBS AND VERB MORPHOLOGY

6.0 Outline

This chapter deals with verbs and verb morphology. It is organized into six sections. We discuss verb stems in section 6.1. In section 6.2 we analyze tense, aspect, mood and modality. We look at verb agreement in section 6.3. Compound verbs and auxiliaries are presented in section 6.4. We present non-finite forms and functions in 6.5. The findings of this section are summarized in section 6.6.

6.1 Verb stems

The analysis of verb stems is based on their inflectional behaviors. Morphophonologically, vowel-final stems are more complex than consonant-final ones. Obviously then, they have been divided into two categories: vowel-final and consonant-final stems.[1] Darai paradigm of verbs and their inflections can be found in Appendix 3. Appendix (3a) has different verb stems types and verb suffixes such as habitual, progressive, past tense, perfect aspect, prospective aspect and conditional mood.

6.1.1 Vowel-final stems

All vowels except *u* occur in stem-final position. Bisyllabic verb stems which end with *a* and *e* form one category (Verb Type 1a). Some examples of vowel-final verb stems are: *gʰugʰa-*'throw', *paka-*'cook', *laha-*'bathe' *nida-*'sleep' etc. Verb suffixes (beginning with a consonant) are attached to stems without any morphophonemic alternation. The verb *gʰugʰa-*'throw' is given in example (1).

(1)   *gʰugʰa-lə* 'throw-PST'

   gʰugʰa-tihin 'throw-PROG'

   gʰugʰa-te 'throw-SIM'

Similarly, there are a few *e*-final stems. Some verbs which occur in this class are *uḍʰe-*'fly', *de-*'give', *pure-*'make something reach' etc. They behave in a way similar to the one mentioned in example (1). This is illustrated in example (2a).

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[1] Morphophonemic processes are discussed in (3.5).

(2)   a.   *de-*'give'

          de-lə 'give-PST'

          de-tihin 'give-PROG'

          de-te 'give-SIM'

      b.   *kəhə-*'say'

          kəhə-lə 'say-PST'

          kəhə-tihin 'say-PROG'

          kəhə-te 'while saying'

In addition to these, there are a few verb stems which have *ə* in stem-final position. Some verb stems of this category found in our database are *kəhə-*'say', *bohə/buhə-*'float', *cuhə* 'drop/leak', *rəhə-*'remain'. When they are attached to the suffixes mentioned above, there is no morphophonemic alternation. An example is shown in (2b). The verb *ga-*'sing' also falls in this category because when the verb suffixes (beginning with a consonant) are attached to this stem it does not cause any morphophonemic change.

Monosyllabic stems with stem-final *a* are another category (Verb stem type 2). Some verbs which occur in this group are *a-*'come', *dza-*'go', *kʰa-*'eat' etc. When the tense and inflectional suffixes (beginning with a consonant) are attached to these stems, *a* changes into *ə* and an epenthetic *-i* is inserted before the suffixes are attached to the stem. This is illustrated in (3).

(3)   *a-*'come'

      a.   *əilə* 'came'

          a-lə 'come-PST'

      b.   *əitihin* 'coming'

          a-tihin 'come-PROG'

      c.   *əite* 'while coming'

          a-te 'come-SIM'

Verb stem type 3 has stem-final *-o/i* vowels. There are a very few stems in this category. Some verbs which are found in our database are *cʰi-*'touch', *pi-*'drink', *dʰo-*'wash', *ro-*'cry'. Another verb stem that inflects like these verbs is *pa-*'get'. An epenthetic vowel *u* occurs before the suffixes (beginning with a consonant) are attached to stems. This is shown in (4).

(4)   *cʰi-*'touch'

    a.   *cʰiulə* 'touched'

        cʰi-lə 'touch-PST'

    b.   *cʰiutihin* 'touching'

        cʰi-tihin 'touch-PROG'

    c.   *cʰiute* 'while touching'

        cʰi-te 'while touching'

Verb stem type 4 has vowel *ə* in CVC structure. When the causative marker is suffixed to the stems, the sound *ə* in the verb stem changes into *a* due to vowel harmony. Some verbs which fall in this category are *pəḷt-*'fall', *ləḍ-*'fall', *dzʰər-*'fall down' etc. This is illustrated in (5).

(5)   *pəḷt-*'fall'   *paḷta-*'cause to fall'

        ləḍ-'fall'   *laḍa-*'cause to fall'

        dzʰər-'fall down'   *dzʰara-*'fall down'

6.1.2 Consonant-final stems

A majority of Darai verb stems are CVC type such as *pucʰ-*'ask', *dʰus-*'beat', *mag-*'ask', *kʰor-*'bathe', *pʰor-*'break' etc. A few biysyllabic verb stems such as *laha-*'bathe' etc. The inflectional suffixes attached to them do not cause any morphophonemic changes. This is similar to verb stem type 1b. An example is given in (6).

(6)   *dʰus-*'beat'

    dʰus-'lə 'beat'

    dʰus-tihin 'beat-PROG'

    dʰus-te 'beat-SIM'

A few verb stems which end in consonants have CVCC syllable structure as in (7) or VCC *əlp-*'disappear' (Verb stem type 5). Three consonants (CCC) clusters do not occur in Darai. When the suffixes beginning with a consonant are added to them, an epenthetic vowel *ə* or *i* is inserted between the verb stems and the suffixes. An example is given in (7).

(7)   *gokʰr-*'bathe'

    a.   *gokʰrələ* 'bathed'

> *gokʰr-lə* 'bathe-PST'

b.　　*gokʰritihin* 'bathing'

> *gokʰr-tihin* 'bathe-PROG'

c.　　*gokʰrəte* 'while giving'

> *gokʰr-te* 'bathe-SIM'

Finally, the inflection of the verb *rəhə-*'remain/COP.PST' is worth mentioning. When the verb *rəhə-*'remain' acts as a main verb or as a modal auxiliary, it inflects similar to a main verb. On the other hand, when it appears as a copular verb, it occurs as a suppletive form of the auxiliary *həkʰə-*'COP/AUX.NPST' and *atə-* 'COP/AUX.NPST' it inflects in the other way. Example (8a-b) illustrate *rəhə* as a main verb and as a compound verb whereas in (9a-b) it is used as auxiliaries.

(8)　　a.　　*lə məi icʰin bosi rəhətəm*

lə	məi	icʰi-n	bos-i	rəhə-tə-m
okay	I	here-EMPH	sit-ABS	remain-NPST-1SG

'Okay, I will stay right here for a long time.' (IMM.SU.063)

b.　　*ṭuhura tə suti rəhələ*

ṭuhura	tə	suti	rəhə-lə
orphan	PART	sleep-ABS	remain-PST

'The orphan was continuously sleeping.' (SQ.BLD.162)

(9)　　a.　　*məi gai carate rəhəm*

məi	gai	cər-a-te	rəhə-m
I	cow	graze-CAUS-HAB	AUX.PST-1SG

'…I used to graze cows.' (EI.CND.002)

b.　　*bagʰke naidekʰlə rəhəm məi*

bagʰ-ke	nai-dekʰ-lə	rəhə-m	məi
tiger-DAT	NEG-see-PFV	AUX.PST	I

'I had not seen tiger.' (EI.CND.027)

In example (8a-b), the verb *rəhə* takes the tense markers whereas in example (9a-b) the stem itself is its suppletive form.[2]

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[2] See (copula and copular clauses in 10.2.1).

6.2   Tense, aspect, mood and modality

According to Chung and Timberlake (1985: 202):

Tense locates the event in time. Aspect characterizes the internal temporal structure of the event and mood describes the actuality of the event in terms such as possibility, necessity or desirability.

Tense, aspect, mood and modality will be discussed in this section. [3]

6.2.1   Tenses

Darai verbs exhibit a contrast of past and non-past tenses. Tense markers are suffixed to Darai verbs, followed by agreement features in both tenses.

i. Past tense

The past tense in Darai is morphologically realized in either of the two ways: *-hal* if followed by agreement features as in (11) or *-lə* otherwise as in (10).

(10)   a.   *pacʰese dərəi dzat boslə*

   pacʰe-se   dərəi dzat   bos-lə

   back-ADVZ   Darai caste   sit-PST

   'Later the Darai people (lit. caste) lived.' (DP.CND.023)

   b.   *pani ucʰi macʰə dekʰlə*

   pani   ucʰi   macʰə   dekʰ-lə

   water   there fish   see-PST

   '(They) saw the same fish in the water.' (BF.SLD.022)

(11)   *ramrə purhaler ki nidzə*

   ramrə   pur-hale-r   ki   nidzə

   good   fill up-PST-2SG   or   not

   'Did you fill (it) up well or not ? ' (SoaO.JD.013)

The past tense is always indicative of the prior action. Obviously, it can also co-occur with the past temporal adverbs as shown in (12).

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[3] We mainly follow Dahl (1985), Comrie 1976 and 1985; Givón (2001a), Chung and Timberlake 1985 and Bybee, Perkins and Pegliuca (1994) to discuss tense, aspect, mood and modality.

(12)　　　　*ihəi tə gaḍ kalu hame bʰeṭlə*

　　　　i-həi　　　　tə　　　gaḍ　　　　kalu　　　　hame　bʰeṭ-lə

　　　　this-EMPH　　PART　puddle　　　　yesterday　　we　　meet-PST

　　　　This is the puddle we met (came to) yesterday.' (BF.SLD.037)

　　Past tense is primarily used in narratives. It is illustrated in (13).[4]　The following are the first three sentences taken from a narrative:

(13)　a.　　*eka desəjə̃ ekṭa gaũ rəhəi*

　　　　　eka　　des-jə̃　　　ek-ṭa　　　　gaũ　　rəhə-i

　　　　　one　　country　　one-CLF　　village COP.PST-3SG

　　　　　'Once upon a time there was a village in a country.' (JaH.SLD.001)

　　　b.　　*bəsti boslə*

　　　　　bəsti　　　　　bos-lə

　　　　　settlement　　sit-PST

　　　　　'People settled there. (lit. the settlements sat there).' (JaH.SLD.002)

　　　c.　　*uwə gaũ bəstike uṭʰaikunu arkə ṭʰaũ sərlə*

　　　　　uwə　　gaũ　　bəstike　　　　uṭʰ-a-ikunu　　　　arkə　ṭʰaũ

　　　　　that　　village settlement　　stand-CAUS-SEQ　　anotherplace

　　　　　sər-lə

　　　　　move-PST

　　　　　'The settlement was shifted (and) moved to the next place.'
　　　　　(JaH.SLD.003)

　　Past tense is also used to refer to any actions in the past. Some examples are given in (14).

(14)　a.　　*hame nanijə̃ ṭuhura bʰəilə*

　　　　　hame　　　　　nanijə̃　　　ṭuhura　　　　bʰə-lə

　　　　　we　　　　　small-LOC　　orphan　　　　became-PST

　　　　　'We became orphans when we were small.' (PtP.CND.007)

　　　b.　　*gai caralə hamrə badzeĩ*

　　　　　gai　　cər-a-lə　　　　hame-rə　　　　　badze-ĩ

　　　　　cow　　graze-CAUS-PST　　we- [OBL]GEN　　grandfather-ERG

　　　　　'Our grandfather grazed cows.' (PtP.CND.017)

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[4] Density of tense, aspect, mood and modality in different genres is analyzed in (12.1.4).

c.   *ote dzaike nidzə səklə*

ote   dza-ike   nidzə   sək-lə

there go-INF   NEG   finish-PST

'(I) could not go there.' (PtP.CND.048)

ii. Non-past Tense

The non-past tense markers in Darai are *-tə, -tahə, -ta* or *-t*.[5] The first and second person pronouns take the tense marker *-tə*. The first person plural pronoun or if the object is also encoded in the verb they take the tense suffix *-ta*. On the other hand, the second and the third person plural pronouns take *-tahə*. The tense marker is realized as *-t* with the third person singular pronoun. When a transitive verb registers two referents the tense marker is either *-ta* or *-tai*. The present and future references are categorized together to a single tense because inflectionally marked future tense is not characterized in Darai. Darai uses the non-past tense to denote both present and future situations. They are differentiated, if required, by time adverbials. Examples are given in (15).

(15)   a.   *kʰəitəm*

kʰa-tə-m

eat-NPST-1SG

'(I) will eat.' (SQ.BLD.399)

b.   *sewa kərtəm*

sewa   kər-tə-m

bow   do-NPST-1SG

'…I bow down (I will bow down).' (KaQ.SLD.192)

c.   *bahunke pəisa sidʰa deikun bida kərtahĩ*

bahun-ke   pəisa sidʰa de-ikun   bida kər-ta-hĩ

priest-ACC   money gift   give-SEQ   farewell do-NPST-1PL

'(We) give the priest a farewell giving him some money and gift.'
(MtU.SD.034)

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[5] The suffix *-tə* as a tense marker is seen in several Indo-Aryan languages such as Maithili to refer future tense (Yadav 1996:152) and Sindhi (Masica (1991:280).

d.   *kalu martahĩ macʰə*

  kalu   mar-ta-hĩ   macʰə

  tomorrow   kill-NPST-1PL   fish

  'We will kill (catch) fish tomorrow.' (BF.SLD.051)

e.   *məi kalu behanə əitəm*

  məi   kalu   behanə   a-tə-m

  I   tomorrow   morning   come-NPST-1SG

  'I will come tomorrow morning.' (KK.SLD.026)

As illustrated in (15a-c) it is not necessary to divide the present and future tenses because they do not inflect differently. In (15d-e), although the actions refer to the future tense, tense markers do not differ. The non-past tense also typically represents present or punctual activities. For example, in (15a) the verb is uttered in a context where the speaker tells his habit. Similarly example (15b) is uttered in a context when the speaker realizes that he has to bow down. The action mentioned in (15c) refers to regular work. In this way the present tense is used for habitual events too. It is also used with copular verbs to indicate present location or possession (10.2.1).

Verb inflection in the non-past tense is shown in Appendix (3b). It presents the inflections of intransitive verbs.

6.2.2 Aspects

Givón (2001a:287) differentiates between inherent and morphological aspects of the verbs. Givón (2001a: 288) again puts, "The best way to observe the inherent aspectuality of verbs is to combine them with various grammatical aspects." Morphological aspects discussed in this section include habitual, progressive, imminent and perfect.

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i. Habitual aspect

Habitual is marked with -*te*. Habitual constructions occur either with the auxiliary *rəhə*- 'AUX.PST' or in conjunction with the verb *kər* 'do'.[6] Thus the past habitual is formed by the verb suffix -*te* which occurs in conjunction with *rəhə*- 'AUX.PST' as can be seen in (16-17).

(16)   *pʰeri sukʰə nidzə paute rəhəm*

　　　　pʰeri　sukʰə　　　　nidzə　pa-te　　　　rəhə-m

　　　　again　happiness　　NEG　get-HAB　　AUX.PST-1SG

　　　　'Again (I) did not use to have happiness.' (EI.CND.007)

(17)   *poste palte kərlə*

　　　　pos-te　　　　　　pal-te　　　　kər-lə

　　　　bring up-HAB　　rear-HAB　　do-PST

　　　　'They used to feed and rear (the bird).' (HP.BLD.005)

Additionally, the present habitual is formed with -*te* which is compounded with *kərike* 'to do' as in (18). Furthermore, the prospective marker -*larə* is compounded with the verb *kər* 'do' to refer to the non-past habitual as in (19-20).

(18)   *məi əite dzəite kərtəm*

　　　　məi　　a-te　　　　　dza-te　　　　kər-tə-m

　　　　I　　　come-HAB　　go-HAB　　dot-NPST-1SG

　　　　'(I) come and go (regularly).' (PtP.CND.080)

(19)   *məi kʰet dzotlarə kərtəm*

　　　　məi　　kʰet　dzot-larə　　　kər-tə-m

　　　　I　　　field　plough-PROS do-NPST-1SG

　　　　'I plough the field.'

(20)   *ijə rukʰ əsarəjə̃ suklarə kərit*

　　　　ijə　　　rukʰ　əsar-jə̃　　　　suk-larə　　　kər-i-t

　　　　this　　tree　Asar-LOC　　dry-PROS　　do-3SG-NPST

　　　　'This tree goes dry in Asar.'

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[6] Masica (1991:271) mentions that the most common habitual/continuous reflex is -*t* in several IA languages. There are some non-perfective suffix -*t* in Darai, i.e. progressive, habitual aspect and simultaneous converb.

Although the constructions like (19-20) are possible in non-past tense, the same constructions are not possible in the past tense. Past habitual is associated with past habits whereas non-past habitual is related to present.

ii. Progressive aspect

The progressive is marked by the suffixes *-tin/tihin* which is combined with copular verb *rəhə-* and *bəṭə-/əṭə-* for the past and non-past tenses respectively. In very careful speech, the speakers use the suffix *-tihin* whereas in the discourse data they also use *-tin* to index progression. The events are in progress within a temporal frame in the past or in the present. These actions emphasize the ongoing actions in the extended period of time. In (21a-c) the predicate is about 'becoming' located in the non-past tense. Examples (21a-c) from the discourse data are illustrations of non-past progressive and example (22) is an example of the past progressive.

(21) a. *osin kərike adzu hamrə sohoarikə rəŋrəs bʰəitihin əṭəi*

         osin   kər-ike   adzu   hame-rə

         that way   do-INF   today   we-[OBL]GEN

         sohoari-kə   rəŋrəs   bʰəi-tihin   əṭə-i

         Shohorai   enjoyment   become-PROG   AUX.NPST-3SG

         'Doing that way, we are enjoying (lit. the enjoyment is becoming) of Sohorai.' (DaF.CND.130)

    b. *uhəi dzuwai celake pʰə̃ṭ lagaikunu ədzʰəi səmmən kərtihin əṭihī̃*

         u-həi   dzuwai   cela-ke   pʰə̃ṭ   laga-ikunu

         he-EMPH   son in law   relative-ACC divide apply-SEQ

         əzʰəi səmmən   kər-tihin   əti-hī̃

         till   till   do-PROG   AUX.NPST-1PL

         'Dividing the things offered to the son-in-law and so on, we are doing this.' (DP.CND.107)

    c.   *terə dukʰə pʰunu tə məi hertihin baṭəm*

        toi-rə   dukʰə   pʰunu tə   məi

        you-[OBL]GEN   hardship   also   PART   I

        her-tihin   baṭə-i

        look-PROG   AUX.NPST-3.SG

        'I am considering (lit. looking) your hardships.' (PtP.CND.064)

(22)   *məi dugʰritin rəhəm*

        məi   dugʰri-tin   rəhə-m

        I   run-PROG   AUX.PST-1SG

        'I was running.'

In these examples, only the auxiliary is marked with finite morphology. Continuation is also possible by compounding with the vector verb *rəhə-* 'remain'. [7]

iii. Imminent aspect

The imminent marker *-əu* is used to encode an event as being about to start. Reduplication of verbs is obligatory in imminent aspect. [8] Examples illustrating the imminent aspect are given in (23-24).

(23)   a.   *ote pugəu pugəu kərte kʰənajə̃ etihin bas boslə*

        ote   pug-əu   pug-əu   kər-te   kʰəna-jə̃

        there   reach-IMI   reach-IMI   do-SIM   while-LOC

        eti-hin   bas   bos-lə

        here-EMPH   sit   sit-PST

        'They lived there as they were about to reach the place.' (BF.SLD.239)

      b.   *pʰərpʰər uḍʰete kʰəna ukʰnəu ukʰnəu bʰəilə dzəri*

        pʰərpʰər   uḍʰe-te   kʰəna ukʰn-əu   ukʰn-əu

        ONO   fly-SIM   while come out-IMI come out-IMI

        bʰəi-lə   dzəri

        become-PST   root

        'While flying, the root (of the plant) was about to come out.'

        (SQ.BLD.116)

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[7] See section (6.4) for compound verbs.

[8] Reduplication in imminent aspect is found in other IA languages as well (see Wilde 2008: 198-199; Chatterji 1926: 678).

(24)   *dəs bədze məi iskul pugəu pugəu bʰəitəm*

            dəs   bədze   məi   iskul   pug-əu   pug-əu

            ten   o'clock   I   school reach-IMI   reach-IMI

            bʰəi-tə-m

            become-NPST-1SG

            'I am about to reach the school at ten o'clock.'

In (23a) the event described by the sentences is that the speaker is 'about to reach the place' and in (23b) the plant is 'about to come out'. Example (24) shows the imminent aspect in the non-past tense.

iv. Perfect aspect

The perfect aspect is marked by *-lə* in Darai. The perfect marker is identical to the past tense marker.[9] The differences between past (25b-c) and non-past perfect (25a) are observed in the forming finite forms of auxiliaries *rəhə-* and *bəṭə-* to encode past and non-past tense respectively. Examples are provided in (25).

(25)   a.   *ote kʰoḍa leikun boslə bəṭəi*

                ote   kʰoḍa le-ikun   bos-lə   bəṭə-i

                that side   sword take-SEQ   me-PFV   AUX.NPST-3.SG

                '(He) has sat there having taken a sword.' (HP.BLD.051)

        b.   *gaha dukʰə paulə rəhəi uhĩ*

                gaha   dukʰə   pa-lə   rəhə-i   u-hĩ

                great   suffering   get-PFV   AUX.PST-3SG   he-ERG

                'He had great suffering.' (BF.SLD.002)

        c.   *məi purbəkə kodʰorəjã ḍʰuklə rəhəm*

                məi   purbə-kə   kodʰorə-jã ḍʰuk-lə   rəhə-m

                I   east-GEN   corner-LOC wait-PFV   AUXP.PST-1SG

                '…I had waited in the eastern corner.' (JaH.SLD.023)

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[9] Masica (1991:270) notes that the perfect form *-l, -il -al* are found in several IA languages such as Bhojpuri, Assamese, Bengali, Oriya, Marathi and Konkani.

6.2.3 Moods

Moods are expressed by the verbal suffixes. The relation of mood with tense in Indo-Aryan languages is pointed out by Masica (1991:279) as:

> Tense and mood together constitute a category in NIA, in terms of mutual substitutability in a particular slot in the paradigm: a verbal expression may have Tense *or* Mood (or neither) but not both, while either combines more or less freely with aspect.

The indicative mood is commonly defined to cover statements which fall under declarative (see examples (25a-c)). Morphologically marked moods are discussed below. They include imperative, prohibitive, hortative, desiderative, optative and conditional.

i. Imperative mood

There are different ways by which a verb is put in the imperative mood. The pronoun which is referred to in the imperative is neutral (non-honorific) but it can be honorific or high honorific. Darai also distinguishes between the present and future (delayed) imperative. Non-honorific (neutral) and present imperatives are more common in discourse data. Table (6.1) summarizes the imperative markers in Darai.

TABLE 6.1 Imperative marking in Darai

Imperatives	Imperative markers	Comments
Non-honorific	-ø/-uk	-
Medium grade honorific	-o	-
Plural	-səb	optionally marked
High grade honorific	-ike həwəkʰai	-
Future	-isai	-

There is zero marker as in (26) or -*uk* for neutral imperative (27a-b).

(26) *icʰin bos toi*

icʰi-n   bos   toi

here-EMPH   sit   you

'Sit right here.' (SQ.BLD.069)

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(27)   a.   *lə bihanə bʰəike deuk kəhələ*

           lə   bihanə   bʰə-ike   de-uk   kəhə-lə

           PART   morning   become-INF   give-IMP   say-PST

           '(He) said, "Okay, give when the morning approaches.' (KaQ.SLD.105)

      b.   *bʰat rinuk*

           bʰat   rin-uk

           rice   cook-IMP

           'Cook the rice.' (BF.SLD.061)

Mid-grade honorific imperative is formed with -*o* (28).

(28)   a.   *merə keṭakeṭi posi deo*

           məi-rə   keṭakeṭi   pos-i   de-o

           I-[OBL]GEN   children   feed-ABS   give-IMP.H

           'Please, feed my children.' (HwCtP.PD.034)

      b.   *ek cʰin ḍʰol deo*

           ek   cʰin   ḍʰol   de-o

           one   short time   drum give-IMP.H

           'Please give me the drum for some time.' (HwCtP.PD.034)

There is also a distinct morphology for plural imperative. Darai thus distinguishes between singular and plural imperatives. We find the coding of plural marking in imperative in (29).

(29)   *ləu nə dzʰiki deosəb*

           ləu   nə   dzʰik-i   de-o-səb

           PART PART take out-ABS give-IMP.H-PL

           'Okay, please take (him) out.' (KK.SLD.148)

The future (delayed) imperative is encoded distinctly. The morpheme -*isai* is typically used for expressing orders for future.[10] Bybee, Perkins and Pegliuca (1994: 321) note that in delayed imperative, "the action of the command is to be carried out in future rather than immediately."

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[10] Present and future imperatives are marked differently in Bote (Poudel 1999:68).

(30) a. *ramrəse bosisai lokaikun*

ramrə-se   bos-isai   lok-a-ikun

good-ADVZ sit-IMP.FUT   hide-CAUS-SEQ

'(Someone said), "Stay comfortably by hiding".' (SQ.BLD.070)

b. *lə terə pəhile dzeʈhi dulhirke kʰawaisai*

lə   toi-rə   pəhile dzeʈhi dulhi-r-ke

PART you-[OBL]GEN   first   elder   wife-POSS.2SG-DAT

kʰa-a-isai

eat-CAUS-IMP.FUT

'(He said))"Well, please first feed your first wife."' (KaQ.SLD.036)

High grade honorific imperative is formed periphrastically by making use of infinitive and *həwəkʰai*. It is illustrated in (31).

(31)   *bosike həwəkʰai*

bos-ike   həwəkʰai

sit-INF   IMP.HH

'Please, please sit.'

Thus Darai has diverse ways of forming imperative constructions. There is a distinction of tense (present versus future), politeness (neutral, mid-grade honorific and high-honorific) and number (singular versus plural).

ii. Prohibitive mood

The prohibitive prefix is *dzʰun-*. It functions as a negative command. Examples are given in (32).

(32) a. *toi dza toi dzʰunbəs*

toi   dza   toi   dzʰun-bəs

you   go   you   PROH-sit

'You go. Don't sit.' (OK.JD.034)

b. *merake dzʰunmar*

məi-ke   dzʰun-mar

I-[OBL]ACC   PROH-kill

'…Don't kill me.' (BF.SLD.077)

iii. Hortative mood

The hortative suffix *-əu* or *-əũ* is suffixed to the verb stem, if the verb stem is consonant ending but only *-u* if the stem ends in a vowel. It is principally used to 'encourage or incite someone to action' (Bybee, Perkins and Pagliuca 1994:321) as in (33). The plural marking to the mood marker is optional although it is also found in our corpus as in (34b).

(33)   a.   *gʰərə dzau*

          gʰərə   dza-u

          house   go-HOR

          'Let's go home.' (SQ.BLD.214)

      b.   *unḍau kəhikun kəhi laləi*

          unḍa-u   kəh-ikun   kəh-i   laləi

          fall down-HOR   say-SEQ   say-ABS   INSTAN

          'They began to say, "Let's fell down (cut) the tree".' (SQ.BLD.243)

(34)   a.   *pʰun kərəu*

          pʰun   kər-əu

          phone   do-HORT

          'Let's ring (the king).' (BF.SLD.209)

      b.   *ukʰraikunu herəusəb*

          ukʰra-ikunu   her-əu-səb

          uproot-SEQ   look-HORT-PL

          'Let's look into (it) by uncovering it.' (IMM.SU.131)

iv. Desiderative mood

The desiderative suffix *-as* is used to mark the desire of subject.[11] In other words, it indicates the speaker's desire. Here are examples:

(35)   a.   *ekṭahĩ kəhəte abei merə hagas*

          ek-ṭa-hĩ   kəhə-te   abei   məi-rə həg-as

          one-CLF-ERG   say-SIM   mother I-GEN defecate-DESID

          'One said (lit. to say), 'Mother I want to defecate.' (JaH.SLD.052)

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[11] The suffixes to express desire are also found in other languages (see Chelliah 1997).

b. *arkohī̃ kəhəte abei merə padas*

    arko-hī̃   kəhə-te   abei   məi-rə pad-as

    another-ERG   say-SIM   mother I-GEN fart-DESID

    'Another said (lit. to say), "Mother, I want to fart.' (JaH.SLD.053)

c. *ukʰrake kʰet dzotas laglə*

    u-ke   kʰet   dzot-as   lag-lə

    u-[OBL]DAT field   plough-DESID   feel-PST

    'He likes to plough the field.'

d. *mutas laglə*

    mut-as   lag-lə

    urinate-DESID   feel-PST

    '…he wanted to urinate.' (KaQ.SLD.117)

There are thus two kinds of desiderative constructions in Darai. As we see in examples (35a-c) the sentences end in desiderative marker whereas in (35d), the desiderative is followed by the verb *lag-* 'feel'. The meaning remains the same despite the structural differences.

v. Optative mood

The optative is marked by *-us* to express the wish of the speaker. Functionally this form is used to mean "May he…". Details of inflection are given in Appendix (3d).

(36) a. *ukrakei bʰara dzʰun rəhus*

        u-ke   bʰara dzʰun   rəhə-us

        he-[OBL] DAT   debt   PROH   remain-OPT

        'May the debt not remain….' (MtU.SD.025)

    b. *merə cʰahom gʰərə dzaus*

        məi-rə   cʰaho-m   gʰərə dza-us

        I-[OBL]GEN   son-1SG.POSS   house go-OPT

        'May my son go home.'

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c.   *cʰahok bʰəus*

c.   cʰahok   bʰə-us

son-3SG.POSS   become-OPT

'That the child be born.'

Note that desiderative marker may be followed by the verb *lag-* 'feel' as in (35d) which is not possible in optative.

vi. Conditional mood

A simple conditional sentence in Darai is formed by the conditional marker **-ne/-le** in the protasis. The conditional is predominantly coded with **-ne**. We found only an instance of a **-n** ending verb coded with the suffix **-le**. However, the language consultants say that the suffix **-ne** is also grammatical in this case. On the other hand, **-l** ending verbs generally take the suffix **-ne**. The conditional marker is followed by the conditional particle (subordinating conjunction) *par, sit* 'if' and the verb is marked with the non-past, imperative or probabilative in the apodosis. The gender and number is not indexed on the conditional. Examples are given in (37).

(37)   a.   *abe piŋri calaike dzanne məi git dʰərtəm*

abe   piŋri   cəl-a-ike   dzan-ne   məi

now   finger   move-CAUS-INF   know-COND   I

git   dʰər-tə-m

song   hold-NPST-3SG

'Now, if I move (the fingers), I will catch the tune of the song.'
(DaF.CND.062)

b.   *gəɖuwa dʰərne sit səmcar puretahĩ*

gəɖuwa   dʰər-ne   sit   səmcar

beginning of Kajiya   hold-COND   COND.PART   message

pure-ta-hĩ

take things-NPST-1PL

'If the death ritual begins, "(we'll) send message".' (DR.CND.014)

c.   *isəbeĩ rukʰ kaṭle par kəte dzaikun hame bosike*

isəbeĩ   rukʰ kaṭ-le   par   kəte dza-ikun

this-PL-ERG tree   cut-COND   PART   where go-SEQ

hame bos-ike

we   sit-INF

'If (they) fell down trees, where (shall we) go to live ? (SQ.BLD.234)

d.   *ərkə dulhi anle mətrei*

ərkə   dulhi   an-le   mətrei

next   wife   bring-COND only

'Only if you marry (lit. bring) another wife, …' (KaQ.SLD.008)

Conditional particles are present in some cases as in (37a) but may be absent as in (37b-c).

Darai also has a hypothetical conditional. Hypothetical conditionals are formed by the past tense which is followed by *bʰəine* in the protasis. The verb is marked *-larə/laharə* which also agrees with person and number in apodosis. Examples are given in (38).

(38) a.   *ukʰraike bolalə bʰəine par u ramalaharei*

u-ke   bola-lə   bʰəi-ne   par

he-[OBL]ACCcall-PST.HAB become happy-COND   PART

u   rama-lahare-i

he   become happy-HYP-3SG

'He would have been happy if he had been called.'

b.   *uhĩ maglə bʰəine par məi ciŋni delarəm*

u-hĩ   mag-lə   bʰəi-ne   par

he-ACC   call-PST   become-COND   PART

məi   ciŋni   de-larə-m

I   chicken   give-HYP-1SG

'If he had begged, I would have given him chicken.'

Although *-larə* has similarities with the prospective suffix *-larə* , they differ because the former form is always followed by the agreement features whereas the latter does not. Details of inflections are seen in Appendix 3(d).

6.2.4 Modality

Palmer (1986:21) notes:

The term 'mood' is traditionally restricted to a category expressed in verb morphology. It is formerly a morphosyntactic category of verb like tense and aspect even though its semantic function related to the contents of the whole sentences....Modality is not expressed in all languages within the verbal morphology. It may be expressed by modal verbs...or by particles which may well be separate from verb.

The distinction between mood and modality on morphological basis may be useful but not absolute in discussing modality in Darai. Vector verbs are used as modality verbs in Darai in addition to the morphologically marked modality.[12]

We follow Bybee, Perkins and Pegliuca (1994) while analyzing the modality in Darai. Bybee, Perkins and Pegliuca (1994:179) note, "Agent-oriented modality reports the existence of internal and external conditions on the agent with respect to the completion of the action expressed in the main predicate". One category which falls in this group is obligation, which is discussed in (6.4.1). They also note that the speaker-oriented modalities are imperative, prohibitive, optative, hortative, permissive etc. Imperatives and hortatives are discussed in (6.2.3). Permissions are discussed in (6.4). Epistematic modality applies to assertions and indicates the extent to which the speaker is committed to the truth of propositions (Bybee, Perkins and Pegliuca 1994:179). Morphologically marked epistemic modalities in Darai are possibility, inference and mirative. Bybee, Perkins and Pegliuca include obligation in agent-oriented modalities.

i. Obligation

Obligation is morphologically encoded as in (39). This generally occurs with *-nei*. It can be contrasted with the weak obligation which is expressed by *pərit* 'happen-3SG-NPST' occurring in conjunction with infinitive. One basic way of expressing an obligation is to encode the modality marker *-nei* to indicate (strong) obligation). It is a non-finite form of the verb indicating strong obligation. The

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[12] Morphological means of expressing modality in Darai is analyzed in this section but the modal meaning of vector verbs will be taken up in (6.5)

distinction between strong and weak obligation is based on Bybee, Perkins and Pegliuca (1994:320).

(39) a. *dzjan tə dzogaike pərnei ni*

dzjan   tə   dzoga-ike   pər-nei   ni

body   PART save-INF   AUX-OBLIG PART

'(One) has to save his body (life), isn't it ?' (In.UN.039)

b. *abe morne par tə cokʰo bʰəike pərnei*

abe   mor-ne   par   tə   cokʰo

now   die-COND   COND.PART   PART clean

bʰə-ike   pər-nei

become-INF   AUX-OBLIG

'If someone dies, one has to be cleaned (religiously).' (SQ.BLD.178)

c. *morlə murdar rũgi pərnei*

mor-lə   murdar   rũg-i   pər-nei

die-PFV   corpse   guard-ABS   AUX-OBLIG

'(I) have to guard the corpse.' (KK.SLD.036)

d. *cilaũ uhəu nidzə bʰəinei*

cila-ũ   u-həu   nidzə   bʰəi-nei

shout-HOR.1PL   he-INDEF   NEG   become-OBLIG

'Let me shout, (but) I do not have to do that.' (EI.CND.032)

ii. Possibility

    Epistemic possibility in Darai is encoded morphologically with the suffix *-bə,* *-bo* or *-bi.* The modal meaning indicates that the event has not yet taken place but may take place. Illustrations are given in (40a-b).

(40) a. *əse terake tə marbir terake*

əse   toi-ke   tə   mar-bi-r

 then   you-[OBL]DAT   PART kill-POSB-2SG

toi-ke

you-[OBL] DAT

'(Somebody said), "(He) may kill you.' (KaQ.SLD.078)

b. *bubair kʰəibir*

   buba-r   kʰa-bi-r

   father-2SG.POSS   eat-POSB-2SG

   'Your father might eat you.' (JaH.SLD.057)

c. *kəske dzotbər hor*

   kəske   dzot-bə-r   hor

   how   plough-POSB-2SG   plough

   'How may you plough the field (lit. plough) ?' (BF.SLD.111)

Moreover, Darai employs simple lexical means for encoding epistemic possibility. The verb form is often found in conjunction with the free lexical word *həbai/həbʰai, hətahai/həbʰahai* 'probably'. These adverbs with possibility functions are independent. Examples (41a-c) illustrate this point.

(41) a.   *hame dərəi dzati cahĩ kitise rəhələ hətahai*

        hame dərəi dzati cahĩ kiti-se   rəhələ   hətahai

        we   Darai people PART what-ABL   COP.PST   probably

        'How might have we Darai people been named Darai ?' (In.UN.017)

  b.   *hawa bʰəikun niskələ həbahai atmə nidzə tou babu*

        hawa bʰəi-kun   niskə-lə   həbahai   atmə

        wind   become-SEQ come out-PST probably   soul

        nidzə tou   babu

        NeG   PART son

        'My dear son, the soul possibly came out becoming the wind, isn't it ?' (IMM.SU.111)

  c.   *koi nidzə dzanlə pʰeri hətikʰənai*

        koi   nidzə dzan-lə   pʰeri   hətikʰənai

        some NEG know-PST   again   probably

        'Some people might not know this....' (DaF.CND.003)

iii. Inference

Verbs inflect differently to index inference. Inference is coded more frequently with past copular verbs. It expresses inference through results. It differs from the past tense because of evidential distinction. It may be formed periphrastically with auxiliaries as in (42b-c) or morphologically as in (42a). De Haan

(2008) notes, "Evidentiality-based distinction is more common in the past tense than to the present." Inflection of the verb 'do' for epistemic marking is given in Appendix (3d). The inferentials in Darai have the meaning such as 'as I infer'.[13]

(42)   a.   *toi nihidzə manləsai*

                toi   nihidzə   man-lə-s-ai

                you   NEG   obey-PST-2SG-INFR

                'You did not obey (agree) (as I infer).' (IMM.SU.059)

       b.   *əli cukti dimakʰ bəllə rəlahai*

                əli   cukti dimakʰ   bəllə   rəhələ-h-ai

                more little mind   after a while   COP.PST-3-INFR

                '(They) had little mind (as I infer).' (DP.CND.038)

       c.   *u din tə dəkʰin paṭṭi ledzlə rəlahai*

                u   din   tə   dəkʰin paṭṭi   ledz-lə

                that   day   PART south towards   take-PST

                rəhələ-h-ai

                COP.PST-3SG-INFR

                'She had taken (the buffaloes) to the south that day (as I infer).'

                (DP.CND.038)

iv. Mirativity

Mirativity is coded morphologically. The mirative marker indicates 'unexpected information' (DeLancey 2001:12). Dickinson (2000:406) notes, "The information coded in the proposition is surprising to the speaker." The suffix *-inei* is used mainly to illustrate a situation in which the result is unexpected. In a story, as an orphan pulled the rope, nobody expected that the rope would snap. Counter to their expectation the rope snapped. It is a totally unexpected event for them. Here is an example:

(44)   *tante kʰəna tə ṭuṭinei*

                tan-te   kʰəna tə   ṭuṭ-inei

                pull-SIM   while PART snap-MIR

                '... as he pulled, it snapped ! ' (SoaO.JD.027)

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[13] see Givón (2001a:328)

In another story an old man died. As a religious tradition the younger wife died voluntarily with her husband immediately performing all religious rituals. On the other hand, the elder wife also decided to immolate but in vain. She wished she would die waiting during cold night. As she reports the situation to her relatives next morning, she utters the sentence as in (45). There is thus a sense of surprise.

(45)　　　　　*her nə məi punu səti dzem kəhələ tə pəran nihidzə dzainei*

her	nə	məi	punu	səti	dze-m
look-IMP	PART	I	also	immolation	go-HOR

kəhə-lə	tə	pəran	ninidzə	dza-inei
say-PST	PART	life	NEG	go-MIR

'Look, I want to immolate but I did not die (lit. the life did not go) !'
(IMM.SU.107)

v. Hearsay

In Darai there is one hearsay evidential *-hun* 'they say'.[14] This hearsay particle occurs with finite verbs. This occurs with the past tense as in (46a) and non-past tense (46b). This hearsay evidential is used to distinguish first-hand knowledge from second hand information. Examples are given in (46).

(46)　a.　　*pəisa bʰəithun icʰi*

pəisa	bʰəi-t-hun	icʰi
money	become-NPST-HS	here

'Perhaps, (this) becomes money here (they say).' (DaF.CND.045)

　　b.　　*ihəi madzəjə̃ uṭʰləhun dulha tə rati*

ihəi	madzə-jə̃	uṭʰ-lə-hun	dulha	tə	rati
this	middle-LOC	get up-PST-HS	husband	PART	night

'The husband woke up at about midnight (they say).' (IMM.SU.066)

vi. Some further issues

This part briefly illustrates three morphemes.

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[14] The hearsay marker *-hun* is the same as the indefinite marker in nouns (see 4.1.3).

a. Frustrative

The frustrative marker occurs only with the past tense. We obtain the frustrative meaning when a verb indexes *-les*. It is used to mean that the result of the event is not desired or expected.

(47)　a.　　*akʰir pʰeri rati əiles*

　　　　　　akʰir　pʰeri　　　　rati　　a-les

　　　　　　later　　again　　　　night　come-FRUS

　　　　　　'Again it was night.' (JaH.SLD.028)

　　　b.　　*lə adzu esin bʰəiles*

　　　　　　lə　　　adzu　esin　　　　bʰəi-les

　　　　　　okay　today　like this　　become-FRUS

　　　　　　'Okay, it happened like this today.' (BF.SLD.019)

　　　c.　　*məi kaṭʰi kaṭike dzəite kʰəna pani əiles*

　　　　　　məi　　kaṭʰi　kaṭ-ike　　　dza-te kʰəna　pani　　a-les

　　　　　　I　　　wood　cut-INF　　　go-INFwhile　water　come-FRUS

　　　　　　'While going to cut the firewood, it rained.'

The meaning will be clear when an example (47b) is described in its discourse context. An elderly couple went to kill (catch) fish. They saw a small puddle and tried to take all water out of it. As they were trying the evening fell but to their surprise they could not catch any fish. And they uttered this statement (47b) to show their frustration.

Note that the morphemes *-les* can not be further teased apart despite the presence of the suffix *-l*. The suffix *-s* is the agreement suffix for the second person singular. In example (47a) the subject is not the second person singular but the suffix *-l* is followed by the suffix *-s*.

b. Dubitative *-isin*

The suffix *-isin* occurs only at a few places in our discourse corpus and has meaning such as uncertainty or confusion. It has been glossed as dubitative (DUB). This can be explained in line with Palmer (1986:81) who notes, "…a dubitative mood might be regularly used for posing question as well as expressing doubt or uncertainty." It is restricted to the second person singular pronoun. The suffix *-isin* occurs mostly in interrogative sentences as the examples in (48a-c) illustrate.

(48) a. *toi kəte dzaisin udzeli*

toi   kəte   dza-isin   udzeli

you   where go-DUB   Ujeli

'Ujeli, where have you gone ?' (HP.BLD.046)

b. *kəte dzaisin udzeli kəte kʰənajə̃*

kəte   dza-isin   udzeli   kəhə-te   kʰənajə̃

where go-DUB   Ujeli   say-SIM   while-LOC

'...while saying "Where have (you) gone Ujeli ?' (HP.BLD.048)

c. *kəske marisin*

kəske   mar-isin

how   kill-DUB

'How (did you) kill him… ?' (KK.SLD.192)

d. *cəl abe merake dzitisin kərbire radza*

cəl   abe   məi-ke   dzit-isin   kərbire   radza

move now I-[OBL]DAT win-DUB   Karbire   king

'Go ahead, you Karbire King won me.' (KK.SLD.062)

e. *adzuse toi ṭuhura radza bʰəisin*

adzuse   toi   ṭuhura radza   bʰəi-isin

today-ABL you   orphan king   become-DUB

'You became the orphan king from today on?...' (SoaO.JD.048)

f. *lə dza abe pas bʰəisin tə*

lə   dza   abe   pas   bʰəi-isin   tə

PART go   now   pass become-DUB   PART

'Go now, (you) have passed now ?' (DaF.CND.097)

When *-isin* occurs in affirmative sentences, it refers to uncertainty. The context of example (48d) is that Karbire King (Karbire Raja) is the king of ghosts who is not easily overpowered. However, he is defeated by an ordinary man. There is thus some kind of confusion in the result of an event. We see same examples in (48e-f).

iii. Manner (intensity) *-oi*

The suffix *-oi* occurs only in a few places our corpus. It occurs in the constructions of manner clauses as in (49a-b). Further investigation is required for its detailed description.

(49) a. *u esnə dugʰrəoi ki kukureĩ nidzə bʰeṭlə*

         u   esnə   dugʰr-oi   ki   kukure-ĩ

         he   like this   run-MAN   that   dog-ERG

         nidzə   bʰeṭ-lə

         NEG   meet-PST

         'He ran (so fast) that the dog could not meet him.'

     b. *cʰahimeĩ etka kʰaoi ki behãudo peṭek ḍʰaḍelə*

         cʰahim-ĩ   etka   kʰa-oi

         daughter-ERG   this much   eat-MAN

         ki   behãudo   peṭe-k   ḍʰaḍe-lə

         that   daybreak   stomach-POSS.3SG   swell-PST

         'My daughter ate so much that she had stomach swelled in the daybreak.'

6.3 Verb agreement

Darai involves the interactions of person, number, gender, honorifics, case, as well as pragmatic features such as hierarchy in verb agreement. Thus, the selection of agreement markers is triggered by certain syntactic constructions as well as pragmatic factors. Verb paradigms are given in Appendix (3).

6.3.1 Person, number, honorifics and gender

The verb agrees with the subject in number and person but the gender is not indexed in the non-past tense. Table (6.2) lists it with intransitive verb *bosike* 'to sit' in the non-past tense in the Chitwan and Tanahun dialects.[15] Person, number, honorific and gender markers are normally attached to the tense markers.

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[15] The data for the Tanahun dialect are taken from Kotapish and Kotapish (1975) except otherwise specified.

TABLE 6.2 Intransitive verb agreement in Tanahun and Chitwan dialects

		Singular	**Plural**
1	**Chitwan**	bos-tə-m	bos-ta-hĩ
	Tanahun	bos-tə-m	bos-ta-ir
2 NH	**Chitwan**	bos-tə-s	bos-ta-həsəb
	Tanahun	bos-tə-s	bos-ta-u
2 H	**Chitwan**	bos-ta-u(hau)	bos-ta-u(hau)-səb
2 HH	**Chitwan**	bosike bʰəit	bosike bʰəit
3 NH	**Chitwan**	bos-i-t	bos-ta-həsəb
	Tanahun	bos-i-t	bos-ta-t
3 H	**Chitwan**	bos-ta-t(hat)	bos-ta-t(hat)-səb

Although verb agreement is identical in the first, second, third person singular number in both dialectical areas, they are different in the second and third person plural pronouns. Examples (50a-d) illustrate this point.

(50) a.   *dzottəm hor*

dzot-tə-m   hor

plough-NPST-1SG   plough

'I plough the field (lit. I plough the plough.).' (BF.SLD.115)

b.   *lələbɔ̃bɔ̃ bʰəitahĩ hame*

lələbɔ̃bɔ̃   bʰəi-ta-hĩ   hame

helpless   become-NPST-1PL   we

'We become helpless.' (SQ.BLD.232)

c.   *kətka kʰəitəs kəhəte*

kətka   kʰa-tə-s   kəhə-te

how much   eat-NPST-2SG   say-SIM

'Telling you how much you eat (is) ....' (SQ.BLD.400)

d.	*pʰar lagit*

   pʰar			lag-i-t

   blade			hit-3SG-NPST

   'The blade (of plough) hits (you).' (BF.SLD.113)

e.	*kʰəitair*

   kʰa-ta-ir

   eat-NPST-1PL

   'We eat.' (Darai 1996:38)

As can be seen in Table (6.2), the first person plural is marked with **-hĩ** in the

Chitwan dialect instead of **-hir** (as in 50e) in the Tanahun dialect. Verbs inflect

differently in (50b) and (50e), in the Chitwan and Tanahun dialects respectively.

Likewise, there has been very infrequent use of **-u** to code the second person plural.

Instead it indexes honorificity in the Chitwan dialect. The suffix **-həsəb** is mainly

used to encode the second and third person plural in the Chitwan dialect. Aside from

these, the second and third person plural suffix **-həsəb** is used instead of **-at/-hat**.[17]

The coding of honorificity is also demonstrated in Table (6.2). This is illustrated in

(51a-c).

(51)	a.	*tohẽ dzəitahau*

   tohẽ			dza-ta-hau

   you-H			go-NPST-2SG.H

   'You go.'

b.	*unhen dzəitahat*

   unhen			dza-ta-hat

   he-H			go-NPST-2SG.H

   'He goes.'

c.	*pau dzaike bʰəit*

   pau			dza-ike		bʰə-i-t

   you-HH			go-INF		become-3SG-NPST

   'You go.'

---

[17] In our database, **-həsəb** occurs more frequently for the second and third person plural marker in
place of **-at/-hat**. The language consultants say that **-at** and **-həsəb** represent the speech variation of
old and young generation respectively. They claim **-at/-hat** is used by the old generation. When it is
used used by young people it indexes honorificity.

Table (6.2) lists the verb agreement triggered by honorificity. It is illustrated by examples in (51). Darai verbs in the non-past tense are characterized by three levels of honorificity. The second person mid-level honorific pronoun agrees with *-hau*.[18] In the same way *-u/hau* is used to index the second person singular pronoun whereas *-hausəb* is used with the second person plural pronoun. Lastly, the second person high honorific agreeement is formed periphrastically as in (51c).[19] More examples can be seen in Appendix 3(b).

There are inconsistencies in the use of the third person plural suffix *-hat*.[20] Examples in (52) are not the cases of honorificity but agreement of pronouns with the third person plural. They are distinct from the verb agreement in examples (53).

(52) a. *bʰɔ̃ɖija leikun dzəitahat*

        bʰɔ̃ɖija   le-ikun   dza-ta-hat

        pot   take-SEQ   go-NPST-3PL

        '...(they) go by taking a pot.'

    b. *kehati bʰɔ̃ɖija leikun dzəitahat*

        kehati   bʰɔ̃ɖija   le-ikun   dza-ta-hat

        something   pot   bring-SEQ   go-NPST-3PL

        '… (they) go taking a pot called Bhandiya.' (BF.SLD.171)

    c. *manuseĩ gʰər lippot səpʰa sugʰgʰər cokʰo niṣto banatahat*

        manuseĩ   gʰər   lippot   səpʰa   sugʰgʰər   cokʰo

        man-ERG   house   smearing   clean   clean   pure

        niṣto   bana-ta-hat

        clean   make-NPST-3PL

        '…People make home neat, clean and pure.' (MtU.SD.018)

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[18] Kotapish and Kotapish (1975) mention *-u/hau* as the second person plural marker.

[19] See section (4.2) for the discussion on honorificity in Darai pronouns.

[20] It is interesting to note that the pronominal suffixes *-ir, -u,-tə* are less common in the Chitwan dialect (see 4.1.3). Some language consultants Som Lal Darai (SLD) and Cham Narayan Darai (CND) use *-tahəsəb* and *-hat* interchangeably for the second person and the third person plural, *-t* or *-hat* are the used to code honorificity in the third person pronouns.

(53) a. *pausəb dəsəĩ mantahəsəb ki nidzə*

pau-səb   dəsəĩ   man-tahə-səb   ki   nidzə

you.H-PL   Dashain   observe-NPST-PL   or   NEG

'Do you observe Dashain or not ?' (In. UN. 082)

b. *dərəinisəb biha nihidz kərlə punu goro luga lagatahəsəb*

dərəini-səb   biha   nihidz   kər-lə

Darai woman-PL   marriage   NEG   do-PFV

punu   goro   luga   laga-tahə-səb

also   white   cloth   wear-NPST-PL

'…Even the unmarried Darai women wear the white clothes.'
(IMM.UN.144)

c. *otka kura pakalə aṭəsəb tə*

otka   kura   pak-a-lə   aṭə-səb   tə

that much   thing   cook-CAUS-PST   COP.NPST-PL PART

'(They) have cooked all those things.' (IMM.SU.115)

Number is not usually marked in the past tense. There are, however, some
cases where the number is also indexed. The language consultants say that when the
plural suffix is appended to the past tense suffix it indicates focus or emphasis.
Examples are given in (52a-c).

(54) a. *dzəiləsəb gʰər*

dza-lə-səb   gʰər

go-PST-PL   house

'(They) went home.' (BF.SLD.026)

b. *sutləsəb*

sut-lə-səb

sleep-PST-PL

'(They) slept.' (BF.SLD.031)

c. *mədzase sutləsəb*

mədza-se   sut-lə-səb

good-ADVZ   sleep-PST-PL

'(They) slept comfortably.' (BF.SLD.058)

d.   *koi purbə disa tə koi pəscin disa dzəiləsəb*

koi   purbə   disa   tə   koi

some east   direction   PART some

pəscin   disa   dza-lə-səb

west   direction   go-PST-PL

'…Some went to the east whereas others went to the west.'

(SQ.BLD.209)

Note that the number is not consistently marked in the past tense. For example, the examples (54a-d) are from a text entitled 'Bhothi Fish' which contains more than 125 utterances in the past tense. Example (54a) is preceded by the *kəhələ* 'tell-PST' and also followed by the sentence which contains the verb *sutlə* 'sleep-PST'. In the entire corpus only seven cases are found where the plural suffix is coded in the verbs in the past tense.

The past tense marker **-lə** inflects as *-l-i* 'PST-F' for feminine subject. Examples (55a-b) show agreement with the feminine gender.

(55)   a.   *hamrə sahukə bʰə̃isi bijali*

hame-rə   sahu-kə   bʰə̃isi

we-GEN   master-GEN   buffalo

bija-l-i

give birth to a baby-PST-F

'Our master's buffalo gave birth to a young buffalo.' (EI.CND.038)

b.   *toi tə nidzə dzəili*

toi   tə   nidzə   dza-l-i

you   PART NEG   go-PST-F

'You did not die (lit. go).' (IMM.SU.034)

c.   *ama bitli dui hədzar terə saləjə̃*

ama   bit-l-i   dui   hədzar   terə

mother   die-PST-F   two   thousand   thirteen

sal-jə̃

year-LOC

'Mother died in 2013 VS.' (PtP.CND.036)

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6.3.2 Cases

Darai verb inflection is sensitive to how the arguments are case indexed. We see two distinct means of marking two kinds of case roles. Nominative and ergative case markings index one kind of agreement whereas genitive and dative cases are marked differently. Table (6.3) presents nominative and ergative marking with (Set 1 suffixes) and genitive and dative markings are coded with the second set (Set 2 suffixes). [21]

TABLE 6.3 Agreement and pronominal suffixes[22]

	Set 1 suffixes	Set 2 suffixes
	Nominative and ergative	**Genitive and dative**
1SG	-m	-m
1PL	-hĩ	-ø
2SG	-s	-r
2SG.H	-u	-u
2PL	-həsəb	-həsəb
3SG	-i	-k
3SG.H	-t	-kan
3PL	-həsəb	-kan(səb)

Pronouns are listed on the leftmost column of the table. Set (1) suffixes consist of agreement markers whereas Set (2) suffixes function both as agreement markers and pronominal possessive suffixes. The suffixes belonging to the former set appear only in verb agreement whereas the latter occur both with nominal heads in possessive constructions and in verb agreement. Some of them are similar but the second person singular, third person singular and plural suffixes are distinct as can be seen in Table (6.3).

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[21] See Appendix 3 for detailed paradigms of inflections
[22] We followed Wali and Koul (1997) for distinguishing agreement suffixes and pronominal suffixes. Corbett (2003:181) also points out that pronominal affixes fall between agreement affixes and free pronouons.

i. Genitive agreement

Verbs agreement is triggered by the genitive modifier rather than the head noun encoding non-nominative suffixes (Set 2 suffixes). It is found more frequently with the copular verbs (and as auxiliaries) *aṭə-*, and *həkʰə-*. The inflections of the past and non-past tense of the verb *aṭə-* and *rəhə-* are presented in Appendix 3(e) and are illustrated in (56) through (58).[23]

(56) a.   *u merə dadzu həkʰim*

        u   məi-rə   dadzu   həkʰi-m

        that   I-[OBL]-GEN brother   COP.NPST-1SG

        'He is my brother.' (KaQ.SLD.122)

    b.   *terə dukʰə aṭir*

        toi-rə   dukʰə   aṭi-r

        you-[OBL]GEN   suffering   COP.NPST-2SG

        'You have hardships. (lit. your have hardships.)' (PtP.CND.063)

(57) a.   *merə kam gəlti rəhəm*

        məi-rə   kam   gəlti   rəhə-m

        I- [OBL]GEN   work   mistake   COP.PST-1SG

        'My work was a mistake.'

    b.   *terə bãclarə upajə nidzə aṭir*

        toi-rə   bãc-larə   upajə nidzə

        you-[OBL]GEN   live-PROS   way   NEG

        aṭi-r

        COP.NPST-POSS.2SG

        'You have no way to be alive.' (GaLK.PD.023)

    c.   *ijə cʰegri merə həkʰəm*

        ijə   cʰegri   məi-rə   həkʰə-m

        this   goat   I-[OBL]GEN COP.NPST-1SG

        'This is my goat.'

---

[23] Genitive agreement is also characterized in Rajbanshi (Wilde 2008:153), Magahi (Verma 1991:140) and Maithili (Yadav1996:114).

  d. *ijə cʰegri teurə həkʰəu*

      ijə cʰegri   tohe-rə   həkʰə-u

      this goat   you-[OBL]GEN COP.NPST-2SG.H

      'This is your goat.'

(58) a. *bijatair dui*

      bija-ta-r   dui

      give birth-NPST-2SG   two

      'Both of (your wives) will give birth (to children).' (KaQ.SLD.025)

  b. *toi merə səwari sikar kərike bʰəitaim*

      toi məi-rə   səwari sikar   kər-ike

      you I-[OBL]GEN travel hunting do-INF

      bʰəi-tai-m

      become-NPST-1SG

      'You become my travel means for hunting…' (KaQ.SLD.069)

    A possessor of a noun phrase (NP) controls verb agreement in (56-58) although the possessor is a part of NP. The head of the NP in (56a) is *dadzu* 'brother' but the verb is controlled by *merə* 'my'. In other words, the pronominal suffix does not agree with the head of the NP *dadzu* 'brother' but with *merə* 'my'. Verb agreement is thus controlled by possessor NP, not the complete noun phrase in this case. Similar case is seen in (58b). In addition to copular verbs, main verbs also agree with the genitive subject (58a-b). Paradigms of copula (or auxiliaries) related to dative and genitive agreement are included in Appendix (3e).

ii. Dative agreement

    Aside from the nominative subject, verb agreement is also triggered by dative subject taking Set 2 suffixes. The experiencer subject sometimes triggers verb agreement. It is exemplified in (59).[24]

(59) a. *merake ris uṭʰilem*

      məi-ke   ris uṭʰ-le-m

      I-[OBL] DAT anger stand-PST-1SG

      'I was angry.'

---

[24] Dative subject agreement is found in several IA languages such as Maithili and Rajbanshi (Yadava 1996:111; Wilde 2008:172).

b.   *terake ris uṭʰiler*

toi-ke   ris   uṭʰ-le-r

you-[OBL] DAT   anger   stand-PST-2SG

'You were angry.'

c.   *teurake ris uṭʰileu*

tohe-ke   ris   uṭʰ-le-u

you-[OBL] DAT   anger   stand-PST-2SG.H

'You were angry.'

In example (59), the verb agrees with the first person singular subject. Similarly, the verb in (59b) agrees with the second person singular. The verbs agree with the dative subject in both of these cases. When the dative object occurs clause-initially, the verb agrees with it. The dative case controls verb agreement in the following examples:

(60)   a.   *terake məi bʰara detamir*

toi-ke   məi   bʰara   de-ta-mi-r

you-[OBL]DAT   I   bus fare   give-NPST-1SG-2SG

'I will give you busfare.' (OK.JD.036)

b.   *ukʰrake məi bʰara detamik*

u-ke   məi   bʰara   de-ta-mi-k

he-[OBL]DAT   bus fare   give-NPST-1SG-3SG

'I will give busfare to him.'

c.   *lə terake kʰəitahir abe dzogiĩ*

lə   toi-ke   kʰa-tahi-r   abe

PART you-[OBL]DAT   eat-NPST-2SG   now

dzogi-ĩ

hermit-ERG

'(The heads said), "Now, the hermit will eat you.' (KaQ.SLD.178)

d.   *lə ukʰrake kʰəitahik abe dzogiĩ*

lə   u-ke   kʰa-tahi-k   abe

PART he-[OBL]DAT   eat-NPST-3SG   now

dzogi-ĩ

hermit-ERG

'(The heads said), "Now the hermit will eat him.'

Agreement of auxiliaries also follows the same patterns. The pronominal suffix in (60c-d) is *-r* but the subject of the clause is *dzogi* 'hermit'. In this case the verb does not agree with the subject but with the argument which is referentially specific. Siewierska (2004:156) notes, "There is a preference for person agreement with NPs which are definite or at least specific as opposed to non-specific or non-referential NPs." Examples in (61) illustrate this. More examples are found in Appendix (3e).

(61) a. *lə terake kəhələ aṭir*

    lə toi-ke   kəhə-lə   ați-r

    PART you-[OBL]DAT tell-PFV   AUX.NPST-2SG

    'Okay, (I) have told you.' (GaLK.PD.018)

  b. *ukʰrake kəhələ aṭik*

    u-ke   kəhə-lə   ați-k

    he-[OBL]DAT   tell-PFV   AUX.NPST-2SG

    'I have told him.'

  c. *teurake kəhələ aṭiu*

    tohe-ke   kəhə-lə   ați-u

    you-[OBL]DAT   tell-PFV   AUX.NPST-2SG.H

    'I have told you.'

  d. *unhensəbke kəhələ ațikansəb*

    unhen-səb-ke   kəhə-lə   ați-kan-səb

    they-DAT   tell-PFV   AUX.NPST-3SG.H-PL

    'I have told them (honorific).'

6.3.3 Agreement in possibility mood

The verbs in the possibility index Set 2 (non-nominative) suffixes. Paradigm of inflections of the verb in the possibility mood can be seen in Appendix 3(d). Examples are provided in (62).

(62) a. *abe əibəkan kiti kərike kiti nakərike*

    abe   a-bə-kan   kiti   kər-ike   kiti

    now   come-POSB-3SG.H   what   do-INF   what

    na-kər-ike

    NEG-do-INF

    '(If he) may come, what to do (and) what not to do.' (BF.SLD.210)

  b. *ḍʰilo anikun caraikun ḍʰukaikun sutbək*

    ḍʰilo   an-ikun   car-a-ikun

    late   bring-SEQ   graze-CAUS-SEQ

    ḍʰuk-a-ikun   sut-bə-k

    wait-CAUS-SEQ   sleep-POSB-3SG

    'Having brought him late and having grazed them, (and) waited, he
    might sleep.' (OK.JD.011)

  c. *rat bʰərijə̃ naidzaibək tə merake ʈʰuʈʰəjə̃ muḍʰəjə̃ kərikun*
    marbəkan kəhikun mənəjə̃ borate

    rat   bʰəri-jə̃   nai-dzai-bə-k   tə   məi-ke

    night   time-LOC   NEG-do-POSB-3SG PART I-[OBL]ACC

    ʈʰuʈʰə-jə̃   muḍʰə-jə̃   kər-ikun   mar-bə-kan

    wood-LOC   log-LOC   do-SEQ   kill-POSB-3PL

    kəh-ikun   mən-jə̃   bora-te

    tell-SEQ   soul-LOC   speak-SIM

    '((Her soul says) if I may not die (lit. my soul does not go), they may
    kill me by hitting with stones and woods (my soul speaks silently)'
    (IMM.SU.076)

6.3.4 Agreement in transitive verbs

        Although all ditransitive verbs agree with the subject (agent) in person and
number, they sometimes encode direct object (patient). Coding of object in transitive
verb is not consistent. It is a very rare phenomenon in the discourse data. For instance,
the verb *de-* 'give' agrees only with the subject in most cases as in (64a-b) but a few
examples are found in our corpus where ditransitive verbs also index the object as in

(63). Thus the double agreement is also characterized in Darai.[25] Indirect object is not coded at all.

(63)   *anhalmis*

          an-hal-mi-s

          bring-PST-1SG-2SG

          'I brought you (here).' (PtP.CND.057)

(64)   a.   *pʰeri anlə pənḍit*

            pʰeri   an-lə   pənḍit

            again   bring-PST   priest

            'Again (he) brought the priest.' (KaQ.SLD.024)

       b.   *əse anlə bʰaudzeheke*

            əse   an-lə   bʰaudzehe-ke

            then   bring-PST   sister-in-law-DAT

            'Then (he) again brought the sister-in-law.' (KaQ.SLD.128)

Let's examine some statistical preferences of object encoding in Darai. The ditransitive verb *de* 'give' occurs about 80 times in our text corpus but the object is coded in only 3 places. Similarly another ditransitive verb *an* 'bring'occurs about 40 times in the text corpus but agrees with the object only in two places. The transitive verb *mar* 'kill' codes both subject and object only in two places. Coding of both the subject and object is an infrequent but a typologicaly interesting feature in Darai. We do not have plentiful examples where the bitransititive verbs agree both with the subject and object. An ideal example of subject and object coding is (63). The verb *anhalmis* have *an* 'bring' *-hal* 'past tense', *-mi* '1SG' and *-s* '2SG'. However, the same verb inflects differently in other cases as can be seen in (64a-b). Examples (65-66) show the agreement with ditransitive verb *de* 'give'. Generally the subject (or

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[25] Yadava (1999:150) notes that grammatical features (person, honorificity, gender and even case) of one to three referents are coded in Maithili verbs. A verb also cross-references non-subject in the clause in Maithili. Similarly, Wilde (2008:147) makes a distinction between primary agreement (verbal agreement with the subject or agent of the clause) and secondary (agreement between the verb and the patient of the clause or cases where both the patient and the agent are cross-referenced by the verb). Verma (1991:125) mentions that there is an addressee component in verb agreement in Magahi. Subject and object agreements can be analyzed as an areal feature found in IA languages, Tibeto-Burman languages (see Bauman 1974; DeLancey 1989) and even in language isolate such as Burusaski (see Anderson and Eggert 2001). Van Driem (2001:1170) points out that the pattern of pronominal reference in the Darai verb has been attributed to Tibeto-Burman or Austro Asiatic substrata.

agent) is closer to the verb compared to object (or patient) if both the subject and object are marked on verbs.

(65)   *rəŋgin luga dzʰula gone lagai detahĩkansəb*

   rəŋgin   luga dzʰula gone lag-a-i

   colourful cloth blouse blouse give-CAUS-ABS

   detaĩ -kan-səb

   give-NPST.1PL-3PL

   'We give them colourful clothes (such as saree).' (DR.CND.037)

(66) a. *məi ukʰrake bʰat dehalmik*

   məi u-ke   bʰat   de-hal-mi-k

   I he-[OBL]DAT   rice   give-PST-1SG-3SG

   'I gave him rice.'

  b. *məi teurake bʰat dehalmiu*

   məi tohe-ke   bʰat   de-hal-mi-u

   I you-[OBL]DAT rice   give-PST-1SG-2SG

   'I gave you rice.'

   Combination of suffixes to code subject and object is further presented in Appendix 3(c). Table 6.4 shows that a transitive verb is capable of inflecting maximally. Verbs do not always inflect the way it is mentioned in Table (6.4). This table can be contrasted with the Table given in Appendix 3c(3) which is mainly based on Kotapish and Kotapish (1975:140-141) and slightly adapted from Wilde (2008:171). Table (6.4) demonstrates the encoding of two referents. The pronouns which are used as subjects are listed vertically on the leftmost side. The objects are listed horizontally on the top. As noted earlier, -*u* codes honorificity.[26] The suffix -*kan* codes honorificity for the third person singular. The inflection of the ditransitive verb *de*- 'give' and and the transitive verb *mar*- 'kill' in the past, non-past tense can be seen in Appendix 3 (c1).

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[26] Contrast this with the Tanahun dialect where it is used as the second person plural pronouns. On the other hand the suffix -*kan* has two uses. Young Darai speakers claim this to be honorific form for the third person whereas this is also used as '3PL' in our database. It occurs frequently with the copular verbs.

TABLE 6.4 Verb agreement in transitive verbs

		Object agreement								
		1SG	1PL	2SG	2SG.H	2PL	3SG	3SG.H	3PL	3PL.H
subject agreement	**1 SG**	-	-	-mi-r(s)	-mi-u	-	-mi-k	-mi -kan	Only S marked	-mi-kan -səb
	1 PL	-	-	Only S marked	Only S marked	Only S marked	-hi-k	-hi -kan	Only S marked	-hi-kan -səb
	2 SG	Only S marked	Only S marked	-	-	-	-si-k	-si -kan	Only S marked	-si-kan -səb
	2 SG. H	Only S marked	Only S marked	-	-	-	-u-k	-u -kan	Only S marked	-u-kan -səb
	2 PL	Only S marked	Only S marked	-	-	-	Only S marked	Only S marked	Only S marked	Only S marked
	3 SG	Only S marked	Only S marked	-ir(s)	-u	Only S marked	-ik	-ikan	Only S marked	-ikan -səb
	3 PL	Only S marked	Only S marked	-ir(s)	-u-səb	Only S marked	-ik	-ikan	Only S marked	-ikan -səb

Table (6.4) illustrates the occurrence of agreement suffixes in the transitive and bitransitive verbs. When both subject and object suffixes are combined the sound -*i* intervenes between the subject and the object agreement suffixes. There are cases where only the subject agreement feature is evident in the bitransitive verbs. Thus, we have a few examples of transitive verbs which are characterized by double agreement in the discourse data. Examples are given in (67).

(67)   a.   *terake martamir abe*

      toi-ke   mar-ta-mi-r   abe

      you-[OBL]DAT   kill-NPST-1SG-2SG   now

      'Now I will kill you.' (KK.SLD.210)

    b.   *lə terake kʰəitair abe dzogiĩ*

      lə   toi-ke   kʰa-ta-r   abe

      okay   you-[OBL]DAT   eat-NPST-2SG   now

      dzogi-ĩ

      hermit-ERG

      'It said, "Now, the hermit will eat you.' (KaQ.SLD.178)

    c.   *ukʰrake martamik abe*

      u-ke   mar-ta-mi-k   abe

      he-[OBL]DAT   kill-NPST-1SG-2SG   now

      'Now I will kill him.'

It is relevant to note that the second person agreement marker -*s* and pronominal suffix -*r* may occur in the transitive verb.[27] In (63) the object is coded with the agreement suffix whereas pronominal suffix is indexed in (67a).[28] Examples to illustrate various combinations of subject and object in Table (6.4) are given in Appendix (3c).

6.3.5 Notes on referential hierarchy

We present person hierarchy and referential hierarchy in the following paragraphs.

i. Person hierarchy

The indexing of subject and object in the ditransitive verbs show that agreement is also triggered by nominal hierarchy. Siewierska (2004:148) notes, "In addition to person, number and gender there are discourse saliency of the controller." More salient discourse participants encode verb agreement more than others. Studies show that nominal hierarchy or topicality (or referential hierarchy) controls verb agreement (see Whaley 1997; Givón 2001a; Comrie 2003). In Darai speech act participants are found to be more densely coded in the verbs in the corpus than other pronouns and singular pronouns than plural pronouns.

Whaley (1997:184) mentions, "Verbs tend to agree with nouns in the higher nominal hierarchy agrees with the verb but not with the nouns with lower nominal hierarchy." This tendency is also seen in Darai although it is not very productive in our discourse data. However, a closer look at verb inflection in Appendix (3c) demonstrates that Darai mainly employs the following nominal hierarchy principle: 1 > 2, 1 > 3, 2 > 3. Wali and Koul (1997:252) note that nominative objects in the non-perfective are conditioned by a person hierarchy in Kashmiri.

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[27] Although Kotapish and Kotapish (1975:140) claims that the the marker -*r* '2SG' neither fills the subject nor the receptor slot in bitransitive verbs while describing the Tanahun dialect, it is found in our corpus as a receptor (object) agreement suffix.

[28] Comrie (2003:317) notes that when the same suffix codes 'agent' and 'undergoer' this may be termed 'trigger-happy agreement'.

A strong tendency is seen in Darai which show that first person on second person and second person on the third person are encoded more frequently than other pronouns (see Ebert 1987). The constructed example in (61) is unacceptable.[29]

(68)　　　*anhalsim*

　　　　　an-hal-si-m

　　　　　bring-PST-2SG-1SG

　　　　　'You brought me.'

ii. Referential (focus) hierarchy

　　　According to Comrie (2003:328), "Some discourse prominence is related to speakers' empathy. It is conceivable that animate, in particular human nominals are more eligible for prominence."[30] The information which is prominent in a clause triggers verb agreement in Darai. Higher topicality or topicworthiness of an NP makes it more likely to serve as a controller for agreement. Similar view is expressed by Croft (1991:161). He notes, "… topicalization of an argument (by shifting it to the front of the sentence) triggers agreement in case when the untopicalized argument would not." Marked sentences have a topicalized meaning. Compare examples (69a-d).

(69)　a.　　*bəḍkə cidz paulə*

　　　　　　bəḍkə　　　　cidz　pa-lə

　　　　　　big　　　　　thing　find-PST

　　　　　　'I found a big thing.'

　　　b.　　*bəḍkə cidz pahalem*

　　　　　　bəḍkə　　　　cidz　pa-hale-m

　　　　　　big　　　　　thing　find-PST-1SG

　　　　　　'It is I who found the big thing.' (DAF.CND.066)

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[29] Pokharel (2002:11) notes, "Participant roles of subject and object pronouns are prominent in pronominal agreement." He notes that the first person object is not encoded in Darai verb agreement.
[30] Comrie (2003:328) further notes, "Topicality means the extent to which a particular NP is topical in a particular usage; thus, the same NP may be now topical, now less topical." He further elaborates this point stating that if a noun is more topical or more topicworthy, it is more likely to serve as a controller of verb agreement." Corbett (2006:201) also discusses on focus and agreement.

c.   *bəḍkə cidz pahaler*

bəḍkə   cidz   pa-hale-r

big   thing   find-PST-2SG

'Is it you who found a big thing ?'

d.   *bəḍkə cidz pahalek*

bəḍkə   cidz   pa-hale-k

big   thing   find-PST-3SG

'Is he (the father) the one who found a big thing?'

Example (69a) is pragmatically neutral in the sense that it does not contain any topicalized element. On the other hand, example (69b) has some topic worthiness. The language consultants say that this shows topic agreement only in the past tense. For example, let's imagine a discourse context where someone (the father) lost his key in the field. He did not expect to get it but to his surprise found (it) may utter the sentence as in (69b). Realizing this situation, he can be asked the question by his wife as in (69c). Again his son may inquire about the same question to his mother as in (69d). Thus, when an agent is topicalized and fronted verb agreement patterns also differ. In this case they take Set 2 suffixes.[31]

Examples (70a) and (71a-b) differ in verb agreement due to topicality or topic worthiness.

(70) a.   *ama kəhalek u bʰothiĩ*

ama   kəhə-hale-k   u   bʰothi-ĩ

mother   say-PST-3SG that   fish-ERG

'It is the Bhothi fish said 'mother' (to the woman).' (BF.SLD.078)

b.   *pani kʰailek hatʰ dʰoulek*

pani   kʰa-hale-k   hatʰ   dʰo-le-k

water   eat-PST-3SG hand   wash-PST-3SG

'It is (he) who drank water and washed hands.' (BF.SLD.108)

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[31] Empathy-based approach of verb agreement in Maithili is pointed out by Bickel et al (1999:503). Similarly Häsler (2001) discusses the empathy-based verb agreement in Dege dialect of Tibetan. However, referential agreement or focus agreement would be an appropriate term for Darai.

c. *ace koneĩ anhalek bhat adzu*

ace	koneĩ	an-hale-k	bhat	adzu
EXCL	who-ERG	bring-PST-3SG	rice	today

'Who brought the rice today?' (BF.SLD.101)

(71) a. *dza gʰərə kəhələ*

dza	gʰərə	kəhə-lə
go	home	say-PST

'"Go home", (he) said.' (BF.SLD.116)

b. *məi dzottəm hor kəhələ*

məi	dzot-tə-m	hor	kəhə-lə
I	plough-NPST-1SG	1SG	plough say-PST

'"I plough the field", (he) said.' (BF.SLD.118)

We are dealing an instance from a story when an aged couple caught a fish to cook and eat. As they brought it home, the fish addressed the woman as mother. The addressing to the woman by a fish is a thing of topical importance to the elderly couple. They kept the fish with them, fed and cared them. In example (70) the verb takes -*k* whereas examples in (71a-b) do not.

Although the example such as (70) is ambiguous, the sentence such as (69b) is a very clear case in point. The sentences like (70a) may often have more than one interpretation. In these cases the larger discourse context must be used to explain the sentences. Example (70a) is identical to (69d). The fact that both intransitive and transitive verbs agree following this pattern is evidently present in a well-known Darai proverb.

(72) a. *əilem dzəilem tato pina kʰəilem*

a-le-m	dza-le-m	tato	pina
come-PST-1SG	go-PST-1SG	hot	oil-cake

kʰa-le-m
eat-PST-1SG

'I came, I went and I ate oil-cake.'

'I was indecisive.' (IMM.SU.055)

The pronominal suffix indicates that at least one of the two arguments, subject or object is encoded in the verb. There is thus an ambiguity in interpreting the sentence such as the example (70a). The suffix -*k* might be the subject or object

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agreement marker. We need discourse context to disambiguate such cases. The selection of controller can only be determined by topic worthiness and topicality if they are not otherwise specified.

6.4 Compound verbs and modal auxiliaries

Compound verbs and auxiliaries will be analyzed in this section.

6.4.1 Compound verbs

Compound stems are formed by adding more than two main verb roots forming a single unit. The complex stem forms a unit and enters the tense and various other verbal constructions similar to them.[32] Masica (1991:326) notes that the second set of verbs are from a small set of verbs and are called 'intensifiers, operators, explicators or more recently vectors.' They function as a unit but only the vector verbs code agreement features. As Masica (1991:320) points out, they carry the meaning such as 'directionality, completeness, suddenness, violence, deliberateness, stubbornness, benefaction, affectivity etc'. As lexical items vector verbs have a meaning of their own. However, while functioning as vectors, they give various modality features. Let's note examples in (73-74).

(73) a. *adʰa səmpəti delə*

 adʰa   səmpəti   de-lə

half   property   give-PST

'(The king) gave him half of his properties.' (BF.SLD.236)

b. *toi merake cʰipa delə*

toi   məi-ke   cʰipa   de-lə

you I-[OBL]DAT plate   give-PST

'You gave me a plate.'

(74) a. *əse gəŋgajə̃ rakʰi delə*

əse   gəŋga-jə̃   rakʰ-i   de-lə

then   river-LOC   keep-ABS give-PST

'(He) put it in the river (for others). ' (SQ.BLD.258)

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[32] Compounds with nouns or adjectives with the verbs *do* and *become* are termed conjunct verbs (see Masica 1991; Hacker 1961)

b.   *ijə kam kəri deuk*

ijə   kam   kər-i   de-uk

this   work   do-ABS   give-IMP

'Do this job.'

The sentences in (73) are straightforward. The verb is *de-* 'give' is used as the main verb in these sentences. However, in (74) it occurs as a vector verb. It does not signal the sense of giving but shows that the job is done for other's benefit. In example (73), the verb *sək-* 'finish' retains its lexical meaning in both of the examples while in (74), the V2 gives the benefactive reading.

In Darai, the first verb in VV compound takes a non-finite forms (absolutive and infinitive) followed by the secondary/vector verbs (V2) in the finite form. There are two types of constructions viz. [V1 + Vector] and [V1 + Auxiliary]. While the first verbs are in the non-finite form in both of them, the following verbs are in the finite form. Verbs which occur after the absolutives are given in (75).

(75)   <u>Verb</u>   <u>Functions as a vector</u>

a.   *deike* 'to give'   benefactive

b.   *səkike* 'to give'   completive

c.   *rəhike* 'to remain'   continuative

d.   *dzaike* 'to give'   happened unexpectedly

Among these V2s, some occur more frequently in our corpus than others. For example, *səkike* 'completive' and *deike* 'benefactive' occur more frequently than the rest of them. Let's analyze the verb *sək-* 'finish'.

(76)   a.   *məi kam səklə*

məi   kam   sək-lə

I   work   finish-PST

'I finished my work.'

b.   *biha pʰir səktahĩ*

biha   pʰir   sək-ta-hĩ

marriage   also   finish-NPST-1PL

'The marriage ceremony also finished.'

(77)   a.   *kʰai səklə*

kʰa-i   sək-lə

eat-ABS   finish-PST

'(He) ate up.' (HP.BLD.028)

      a.   *goru ledzi səklə*

goru   ledz-i   sək-lə

oxen take-ABS   finish-PST

'(He) already took the oxen.' (BF.SLD.089)

In example (76), the verb *sək-* 'finish' retains its lexical meaning in both of the examples while in (77), the V2 is to some extent bleached of its lexical meaning. The meaning of *sək-* 'finish' in (77) has the sense of complete action.

In example (78b) the verb *rəhə-* 'remain' has continuation of action unlike its lexical meaning. When it is used as a main verb it gives the meaning of 'remain' as in (78a). Similarly, 'leave' has the lexical meaning 'leaving' as shown in (79a) but it yields the meaning of 'persistence' in (79b).

(78)   a.   *məi terake əsei rəhətəm*

məi   terake   əse-i   rəhə-tə-m

I   you-[OBL]DAT   wait-ABS   remain-NPST-1SG

'I will be waiting for you.'

      b.   *osin kərte kərte abe bosi rəhələ tin dzena*

osin   kər-te   kər-te   abe   bos-i

that way   do-SIM   do-SIM   now   sit-ABS

rəhə-lə   tin   dzena

remain-PST three   CLF

'Doing like that, three people sat for a long time.' (EI.CND.046)

(79)   a.   *tin din səmmə hame nun cʰaḍtahĩ*

tin   din   səmmə   hame nun   cʰaḍ-ta- hĩ

three day till   we   salt   leave-NPST-1PL

'We do not eat (lit. leave) salt for three days.' (DR.CND.007)

b.   *məi bədzar dzai cʰaḍtəm*

məi   bədzar   dza-i   cʰaḍ-tə-m

I   badzaar   go-ABS   leave-NPST-1SG

'I will definitely go to the badzaar.'

When the verb *dza* 'go' is used as a vector verb, it yields the meaning of suddenness. An example is given in (80b). Unlike (80a), (80b) gives the grammatical meaning.

(80)   a.   *u əskeri dzəilə*

u   əskeri   dza-lə

he   alone   go-PST

'He went alone.'

b.   *ratei pəri dzəilə*

rat-ei   pər-i   dza-lə

work-EMPH   fall-ABS   go-PST

'...the night fell quickly.' (BF.SLD.012)

Sometimes the ordering of V1V2 can be reversed in which case V2 appears in the first position. Masica (1991:326) analyzes that such constructions show 'emphasis on the speed of the action'. The reversed sequence in Darai means emphasis. Examples are given in (81).

(81)   a.   *məi detəm sikʰai*

məi   de-tə-m   sikʰ-a-i

I   give-NPST-1SG   learn-CAUS-ABS

'I will definitely teach you.' (DaF.CND.093)

b.   *bihiḍi kəhəlarə t̪ʰaũjə̃ ledzikun delə buhai*

bihiḍi   kəhə-larə   t̪ʰaũ-jə̃   ledz-ikun   de-lə

Bihidi   say-PROS   place-LOC   take-SEQ   give

buhə-a-i

flow-CAUS-ABS

'Having taken the flute, (he) let flow it immediately.' (EI.CND.040)

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c.   *bãsi pʰorikun delə panijə̃ buhai*

      bãsi   pʰor-ikun   de-lə   pani-jə̃   buha-i

      flute   break-SEQ   give-PST   water-LOC   flow-ABS

      'Having broken the flute, (he) let it float in the water.' (DAF.CND.031)

      The verb *laləi* 'instantaneous' presents a complex picture in terms of its form and function. It seems to be similar to *lag* 'apply' but differs from it in its form. It refers to the inceptive action or the action which is likely to begin immediately. As one sees its inflected form, it seems to be identical with the third person singular in form but it is not true. Let's examine examples in (82). Although the subject is the third person singular in (82a), the subjects in (82b-c) are the third person plural subjects.

(82)   a.   *əse pʰeri kəhi laləi*

                əse   pʰeri   kəhə-i   laləi

                then   again   say-ABS   INSTAN

                '(The parrot again) said immediately.' (HP.BLD.058)

        b.   *kʰai orikun dzai laləi macʰə marike*

                kʰa-i   orikun dza-i   laləi   macʰə

                eat-ABS   SEQ   go-ABS   INSTAN   fish

                mar-ike

                kill-INF

                'Having taken meal, they instantly went to catch fish.' (BF.SLD.065)

        c.   *adzu martahĩ kəhikun odʰi laləi uwə kʰaḷta*

                adzu   martahĩ   kəh-ikun

                today   kill-NPST-1PL   say-SEQ

                odʰ-i   laləi   uwə   kʰaḷta

                take out water-ABS   INSTAN   that   ditch

                'Having said, "we will catch (the fish) today", they took out water from the ditch instantly.' (BF.SLD.071)

      The verb *gʰal* 'put' is used as a lexical verb as shown in (83) while it is not found as a vector verb in V1V2 construction. Perhaps due to the influence of the Nepali grammar, *hal-* 'put' is is used instead of *gʰal* following the absolutive as presented in (84).

(83) a. *məi sagəjə̃ nun gʰallə*

məi   sagə-jə̃   nun   gʰal-lə

I   curry-LOC   salt   add-PST

'I added salt to the cooked vegetables.'

(84) a. *dzimdar tə mori hallə*

dzimdar   tə   mor-i   hal-lə

landlord   PART die-ABS   put-PST

'The landlord died immediately. ' (HwCtP.PD.008)

b. *əse tə ḍoŋga cəli hallə*

əse   tə   ḍoŋga   cəl-i   hal-lə

then   PART boat   move-ABS   put-PST

'Then the boat fload (lit. moved) immediately. ' (SQ.BLD.327)

6.4.2 Modal auxiliaries

Some verbs which occur as vector that occur after the infinitives -*ike* are mentioned in (85). These V2s require the main verb to be in the infinitive form.[33] In this case V2 takes all the tense inflections.

(85) <u>Verb</u>   <u>Functions as modals</u>

səkike 'to finish'   abilitative

deike 'to give'   permissive (outward directed)

lagike 'to apply'   initiative (beginning)

pərike 'to fall'   obligation, compulsion

aṭəi 'AUX.NPST'   need

bʰəike 'to become'   appropriateness

A few modal auxiliaries are related to modality. For example, *səkike* 'to finish' is used for abilitative (capacity) as in (86a-b). Its former use is related to agent-oriented modality whereas the latter with epistemic modality.

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[33] Citing the sources, Pokharel (1999:204) mentions that all vectors indicate modality and speakers' emotions. Similarly Sharma (1980) analyzes all vector verbs and copula under 'modals'. He mentions that the verbs which follow the infinitives in Nepali have modal meanings.

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(86) a. *tərə kolhəu belajə̃ ijə pʰərək pərike punu səkit*

        tərə   kolhəu   bela-jə̃   ijə   pʰərək   pər-ike

        but   any   time-LOC   this   different   fall-INF

        punu   sək-i-t

        also   finish-3SG-NPST

        'But this may also be different in some cases (occasions).' (UT.SD.013)

    b. *buḍʰike nidzə səklə*

        buḍʰ-ike   nidzə   sək-lə

        dive-INF   NEG   finish-PST

        '(He) could not dive.' (HoF.SLD.020)

Similarly, *pərike* 'to happen' and and *aṭə* 'copula-NPST' signals necessity. Examples are given in (87).

(87) a. *hame ṭika lagaike pərit*

        hame   ṭika   lag-a-ike   pər-i-t

        we   holy marking   put-CAUS-INF   AUX-3SG-NPST

        'We should receive Tika.' (BF.SLD.240)

    b. *məi bədzar dzaike aṭəi*

        məi   bədzar   dza-ike   aṭə-i

        I   badzaar   go-INF   COP.NPST-3SG

        'I need to go to market.'

Similarly, *deike* 'to give' is used for permission as in (88a), *lagike* 'to apply' for beginning or inception as in (88b) and *bʰəit* for obligation as in (88c).

(88) a. *someī̃ dulhirke bahərə dzaike delə*

        some-ī̃   dulhi-r-ke   bahərə   dza-ike

        Some-ERG   wife-POSS.3SG-DAT   outside   go-INF

        de-lə

        give-PST

        'Some let his wife go outside.'

    b. *radzaī̃ əse tə kʰælləbəllə kərike laglə*

        radza-ī̃   əse   tə   kʰælləbəllə   kər-ike   lag-lə

        king-ERG   then   PART   bustle   do-INF   apply-PST

        'The king started to bustle.' (SQ.BLD.193)

c.   *ijə mərca ek dekʰi dui həpta bʰitrə gʰalike bʰəit*

ijə   mərca   ek   dekʰi dui   həpta bʰitrə

this   yeast   one   from two   week   within

gʰal-ike   bʰə-i-t

pour-INF   become-3SG-NPST

'The yeast should be poured (into a pot) in one to two weeks.'

(HtMW.SD.017)

6.5 Non-finite forms and functions

The non-finite forms in Darai comprise infinitive, absolutive, converbs, participles, purposive, conditional and prospective. Each of them will be discussed in this section.

6.5.1 Infinitive

The infinitive in Darai is *-ike*. Infinitives are frequently used with verbs denoting obligation, requirement or compulsion when they occur with modal auxiliaries. The infinitive also functions as a purposive clause (see section 11.3.3) as shown in (89).

(89)   a.   *budʰi dzau tə macʰə marike*

budʰi   dza-u   tə   macʰə   mar-ike

wife   go-HORT   PART   fish   kill-INF

(Old man said) 'Dear wife, let's go to catch (lit. kill) fish.'

(BF.SLD.005)

b.   *dza leike*

dza   le-ike

go   bring-INF

'Go to bring.' (BF.SLD.144)

It is also used for giving directions or instructions in procedural discourse. When a speaker describes the process how one would do something, the senteces end in the infinitive forms. Examples (90a-c) are from a procedural text. Infinitive also has a nominal function as in (90d).

(90) a. *agi gʰəmkate kərike*

agi   gʰəmka-te   kər-ike

fire   burn-SIM   do-INF

'Keep on buring fire' (HwMW.SD.028)

     b. *bʰidzalə caur kuṭikunu piṭʰa banaike*

bʰidz-a-lə   caur   kuṭ-ikunu   piṭʰa   bana-ike

moisten-CAUS-PFV   rice   beat-SEQ   flour   make-INF

'Make flour (after) beating the moistened rice.' (HtMW.SD.004)

     c. *tərə gərəm məhina bʰəine patro patro rakʰike*

tərə   gərəm   məhina   bʰə-ne

but   hot   season   become-COND

patro   patro   rakʰ-ike

thin   thin   put-INF

'Keep (spread it) in a thin (layer) if the season is hot.' (HtMW.SD.010)

     d. *bihanəjə̃ hĩṭʰike ramrə bʰəit*

bihanə-jə̃   hĩṭʰ-ike   ramrə   bʰə-i-t

morning-LOC   walk-INF   good   become-3SG-NPST

'It is good to walk in the morning.'

6.5.2 Absolutive

The absolutive for in Darai is -*i* . It occurs very frequently while forming the compound verbs.[34]

(91) a. *dzimdar tə mori hallə*

dzimdar   tə   mor-i   hal-lə

landlord   PART   die-ABS   put-PST

'The landlord died immediately.' (HwCtP.PD.008)

     b. *məi kʰeti kəri pərnei*

məi   kʰeti   kər-i   pər-nei

I   farming   do-ABS   AUX-OBL

'I must do farming.'

---

[34] See (6.4) for the discussion of compound verbs.

6.5.3 Converbs

There are three converbs in Darai are *-ikun/ikunu* 'SEQ' , *-te* 'SIM' and *-tin* 'PROG'.[35] The converbs in Darai are frequently found in all sorts of texts.

Firstly, the sequential converb mainly conjoins two clauses, both of which denote different actions as illustrated in (92a-b). It establishes the sequential connection.

(92)   a.   *bʰatsat rinikun kʰaikun sutlə*

           bʰat-sat   rin-ikun   kʰa-ikun   sut-lə

           rice-ECHO   cook-SEQ   eat-SEQ   sleep-PST

           'Having cooked the rice (and) eaten, they slept.' (BF.SLD.056)

      b.   *cʰaḍikun dzəilə*

           cʰaḍ-ikun   dza-lə

           leave-SEQ   go-PST

           'Having left, (they) went.' (JaH.SLD.008)

Simultaneous converb *-te* refers to simultaneous action. Therefore this converb can also be used as non-continuous converb. Example (94) illustrates this.

(94)   *bʰat bʰəite sag nidzə sag bʰəite sag nidzə*

           bʰat   bʰəi-te   sag   nidzə sag

           rice   become-SIM curry NEG curry

           bʰəi-te   sag   nidzə

           become-SIM curry NEG

           'On getting (lit. becoming) rice, there is no curry, (and) on getting

           curry, there is no rice.' (BF.SLD.004)

In narrating stories, the simultaneous converb shows the continuous action going on during another action begins. The simultaneous converb may occur several times in the narrative as in (95).

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[35] The suffix *-te* serves two functions in Darai, i.e. the habitual aspect, and non-continuous converb. Converbs are further discussed in (10.3.3).

(95)   *odʰte odʰte odʰte ratəi pəri dzəilə*

          odʰ-te   odʰ-te

          bring out water-SIM   bring out water-SIM

          odʰ-te   rat-əi   pər-i   dza-lə

          bring out water-SIM   night-EMPH   fall-ABS   go-PST

          'While they were throwing out water, the night fell quickly.'

          (BF.SLD.012)

Continuous converb is infrequent in our corpus but is also attested in Darai.
An example is given in (96).

(96)   *məi əina hertihin bar costəm*

          məi   əina   her-tihin   bar   cos-tə-m

          I   mirror look-PROG   hair   comb-NPST-1SG

          'I comb the hair while looking at the mirror.'

6.5.4 Participles

i. -*lə* form

          The form similar to the perfect aspect -*lə* also serves as an adjective or a
prenominal relative clause.

(97)   a.   *pʰoḍlə bʰatise mocʰike*

          pʰoḍ-lə   bʰati-se   mocʰ-ike

          crush-PFV   fermented rice-COM   mix-INF

          '... mix with the fermented rice.' (HwMW.SD.032)

       b.   *cərkələ gʰaməjə̃*

          cərkə-lə   gʰam-jə̃

          shine-PFV   sun-LOC

          '... in the sun shining (shone) sun.' (In.UN.100)

       c.   *boslə ṭʰaũjə̃*

          boslə   ṭʰaũ-jə̃

          sit-PFV   place-LOC

          '... in the place where (they had) stayed.' (SQ.BLD.019)

ii. *-tihin* **form**

Imperfective participles (or present participle) consist of the verb stem followed by the progressive marker *-tihin*.

(98)   a.   *uhĩ dugʰritihin beṭike dekʰlə*

            u-hĩ   dugʰri-tihin   beṭi-ke   dekʰ-lə

            he-ERG   run-PROG   girl-DAT   see-PST

            'He saw the running girl (the girl who was running).

     b.   *suta banatihin bahun*

            suta   bana-tihin   bahun

            thread   make-PROG priest

            '...the priest who is making the thread (for religious ceremony)

            (MtU.SD.024)

This form also serves as an adverbial, showing manner of the action as in (99).

(99)   a.   *məi dugʰritihin dzəitəm*

            məi   dugʰri-tihin   dza-tə-m

            I   run-PROG   go-NPST-1SG

            'I go running.

     b.   *u ete ote hertihin bʰaglə*

            u   ete   ote   hert-ihin   bʰag-lə

            he   here   there   look-PROG   run away-PST

            'He ran away looking here and there.'

6.5.5 Purposive

Aside from the infinitive which serves as a purposive clause, Darai has a distinct purposive marker *-e* as in (100).

(100)   *macʰə mare dzau*

            macʰə   mar-e   dzau

            fish   catch-PURP   go-HOR

            'Let's go to catch fish.' (BF.SLD.006)

6.5.6 Conditional

The conditional marking is -*ne* in Darai. [36]

(101)   *abe sodʰpucʰ kərne pe kərike*

        abe   sodʰpucʰ   kər-ne   pe   kər-ike

        now   inquiry   do-COND   PART do-INF

        'Ask if you (intend) to make an inquiry.' (DaF.CND.002)

6.5.7 Prospective

The non-finite form -*larə* functions as an attributive adjective. It inflects as -*lari* to code feminine gender. Its function is adjectival when it occurs in attributive position in relative clauses. Examples are given in (102).

(102)   a.   *ekṭa bãclarə ekṭa dziularə buṭi delə*

           ek-ṭa   bãc-larə   ek-ṭa   dzi-larə   buṭi

           one-CLF   live-PROS   one-CLF   live-PROS   medicine

           de-lə

           give-PST

           '(He) gave me a medicine to live and a medicine to die.' (KK.SLD.085)

       b.   *gʰərəkə kʰəilarə pakalarə cidz*

           gʰər-kə   kʰa-larə   paka-larə   cidz

           house-GEN   eat-PROS   cook-PROS   thing

           'The thing to be cooked and eaten at home,' (UT.SD.018)

       c.   *hame dʰereinəi mod kʰəilarə dzat*

           hame   dʰerei-nəi   mod   kʰəi-larə   dzat

           we   a lot-EMPH   beer   eat-PROS   caste

           'We, people who drink a lot of home made beer. (DP.CND.017)

Despite the non-finite nature of the prospective form, it sometimes occurs with the sentences instead of a finite form of the verb. The prospective forms occur in clause-final position in some instances as shown in (103).

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[36] See (11.3) for the discussion of conditional clauses.

(103) a.   *məi baharə dzəitəm gʰumike kəhəlarə*

          məi   baharə   dza-tə-m   gʰum-ike

          I   outside   go-NPST-1SG   walk around-INF

          kəhə-larə

          say-PROS

          '(He) says, "I will go out to walk around.' (KK.SLD.011)

    b.   *kancʰaɨ̃   kəhəlarə məi dzəitəm*

          kancʰa-ɨ̃   kəhə-larə   məi   dza-tə-m

          youngest-ERG   say-PROS   I   go-NPST-1SG

          'The youngest says, "I will go." (KK.SLD.005)

    c.   *əse kancʰi dulhik punu səti dzəilari*

          əse   kancʰi   dulhi-k   punu səti

          then   younger   wife-3SG.POSS   also   immolation

          dza-lar-i

          go-PROS-F

          '... Then (his) youngest wife decided to immolate. (IMM.SU.079)

    d.   *kʰali sor hãs ciŋni pərewa etkai kʰəilarə*

          kʰali sor   hãs   ciŋni   pərewa etkai   kʰa-larə

          only pig   duck chicken   pigeon this much   eat-PROS

          'Only animals (we ate were) pigs, ducks to eat. (In.UN.085)

6.6 Summary

This chapter discussed verbs and verb morphology in Darai. Darai verbs exhibit a contrast of past and non-past tenses. The imperative mood also makes a distinction between present and delayed (future) imperatives. The morphological aspect in Darai can be further categorized into habitual, progressive and imminent. Imperative, hortative, desiderative and conditional moods are morphologically coded. Different modalities which are morphologically coded are possibility, obligation, inference, mirativity, frustative and dubutative. Darai presents a complex picture in verb agreement. Darai involves the interactions of person, number, gender, honorifics, case, as well as pragmatic features such as hierarchy (person and focus) in verb agreement. Darai has two sets of suffixes which often appear in verb agreement: agreement suffixes and pronominal possessive suffixes. The former suffixes occur

only in verb agreement while the later occur both with nominal heads in possessive constructions and in verb agreement. The agreement feature related to focus hierarchy is an interesting feature in Darai. Darai transitive verbs can cross-reference both subject and object although texts demonstrate that consistently indexing of and object does not occur in natural texts. In addition to the compound verbs which have V1V2 structures, there are some modal auxiliaries. Non-finite forms in Darai are infinitive, purposive, absolutive, converbs (sequential and simultaneous), participles and conditional.

CHAPTER 7
ADVERBS

7. Outline

      This chapter deals with adverbs in Darai. Adverbial clauses and adverbs that function as subordinators in the complex clauses will be analyzed in chapter 11. We discuss different types of adverbs in section 7.1 and morphological characteristics of adverbs in section 7.2. In section 7.3 we outline the syntax of adverb. We present the findings of this chapter in section 7.4.

7.1 Types of adverbs

      We discuss the semantic classification of adverbs based on Givón (2001a) and Schachter (1985:21).

7.1.1 Manner adverbs

      Givón (2001a: 88) notes, "The semantic range of such modification is wide and heterogeneous, depending on the specific meaning of the verb." Aside from pure manner adverbs, manner adverbs comprise and some demonstratives related to manner adverbs (7.1.7). Basic manner adverbs are provided in (1) and some of them are exemplified in (2-4).

(1)   *cʰịto*   'fast'

                  bistari   'slowly'

                  əskəri   'alone'

                  məsinəse   'thin manner, finely/nicely'

                  səpʰpʰətate   'hurriedly'

                  ottikei   'for no reason'

                  beske/beski   'very much'

                  mədzdzase   'pleasantly'

                  dzərdzərtei 'incessantly'

                  eksətʰi   'attentively'

(2)   *cʰįto hitʰur kərte kərte macʰə nidzə*

         cʰįto   hitʰur   kər-te   kər-te

         quickly   search in mud   do-SIM   do-SIM

         macʰə   nidzə

         fish   NEG

         'While searching in mud quickly, there was no fish.' (BF.SLD.017)

(3)   *ramrəse bosisai lokaikun*

         ramrə-se   bos-isai   loka-ikun

         good-ADVZ   sit-IMP.FUT   hide-SEQ

         '(She said), "Please stay comfortably by hiding." (SQ.BLD.070)

(4)   *əskəri dzəilə*

         əskəri   dza-lə

         lonely   go-PST

         '...(I) went lonely.' (EI.CND.021)

7.1.2 Time and aspectuality adverbs

Adverbs of time and aspectuality are listed in (5). Some of them are illustrated in (6).

(5)   *ekʰni/əkʰni*   'right now'

         əgaḍi   'early'

         ədzəi   'till now'

         əse   'then'

         agu/agʰu   'early'

         adzkəl   'these days'

         təbə   'then'

         əbela   'late'

         akʰir   'finally/after all'

         bʰərkʰe   'right now'

         bəllə   'finally'

         ḍʰila   'late'

(6) a. *əkʰni punu uhəi lagatahasəb ni*

əkʰni   punu u-həi   laga-tahə-səb   ni

at present   also   he-EMPH   wear-NPST-3PL   PART

'Now they all wear it, you know.' (IMM.SU.143)

b. *aguhi tə səti dzəilarə cələn*

aguhi tə   səti   dza-larə   cələn

early   PART immolation   go-PROS   tradition

'There (was) a tradition of immolation.' (IMM.SU.143)

There are some calendrical adverbs in the language. The calendrical adverbs are provided in (7) and illustrated in (8).

(7)   *kalu*   'yesterday/tomorrow'

adzu   'today'

porsu   'the day after tomorrow'

nikorsu   'three days after today'

kanekorsu   'four days after today'

pərar   'three year's back'

poru   'last year'

əsau   'this year'

agʰəu   'the next year'

pəragʰəu   'two years after'

əgdina   'the day before yesterday'

ekcʰin   'for a while'

okʰni   'immediately'

ohihamĩ   'long back'

ekʰni   'right now'

dzəhəja   'when'

(8)   *adzu kəte kalu kəte gonihik lagai delə*

adzu   kəhə-te   kalu   kəhə-te   gone-k

today   say-SIM   tomorrow   tell-SIM   saree-3SGPOSS

lag-a-i   de-lə

wear-CAUS-ABS   give-PST

'Saying this today and tomorrow, he made (her) wear a saree (to his

wife).' (KaQ.SLD.132)

Parts of the days are listed in (9).

(9)   *rati*   'night '

behanə   'morning'

dine   'day/afternoon'

sãdzʰə   'evening'

behaudo   'daybreak'

dʰusmusi   'daybreak'

7.1.3 Frequency adverbs

Frequency adverbs form a distinct class in Darai. They are listed in (10) and

illustrated in (11).

(10)   *gʰərik*   'sometimes'

coṭi   'times'

badzi   'times'

pʰeri   'again'

sədʰahun   'always'

kəihau   'sometimes'

bərabər   'frequently'

(11)   a.   *gʰərik uttər kodʰorə gʰərik pəscʰim kodʰorə*

gʰərik   uttər kodʰorə gʰərik   pəscʰim   kodʰorə

sometimes   north corner sometimes western   corner

'(The jackal went) sometimes to the northern corner, sometimes to the

western corner...' (JaH.SLD.039)

    b.   *ek badzi dzʰə̣taisai*

        ek   badzi   dzʰə̣ta-isai

        one   times   hit-IMP.FUT

        'Please, hit the tree only at once.' (KaQ.SLD.027)

7.1.4 Emphatic and degree adverbs

    Emphatic adverbs are listed in (12) and illustrated in (13).[1]

(12)   *pəkka/pəkkei*   'definitely'

           kʰas   'in particular'

(13)   a.   *abe pʰeri lə pəkka radzgəddi letəs*

        abe   pʰeri lə   pəkka   radzgəddi   le-tə-s

        now   again PART certainly   throne   take-NPST-2SG

        'Okay, you (will) definitely get the throne.' (OK.JD.068)

    b.   *mod kʰas kərikun makaikə banatahĩ*

        mod kʰas   kər-ikun   makai-kə   bana-ta-hĩ

        beer particularly   do-SEQ   maize-GEN   make-NPST-1PL

        'The beer is mainly made from maize grains.' (HtMW.SD.023)

    Degree adverbs in their basic form modify adjectives. They precede verbs and may occur before the adjectives as well. They increase the intensity of verbs. They are presented in (14) and some of them are illustrated in (15).

(14)   *gahẽ/gahẽmane*   'very'

           əlik/əleli   'little'

           ekdəm   'very'

           dʰəndei/dʰənne   'almost'

           dzʰən   'more'

(15)   a.   *buba cahĩ əleli pəḍlə*

        buba cahĩ   əleli pəḍ-lə

        father PART little   read-PST

        '... the father was literare (lit. read very little).' (HwCtP.PD.013)

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[1] These adverbs are seemingly loans from the Nepali language.

b.   *ek dzəna mətrəi bʰəikunu ekdəm dukʰə paulə*

ek   dzəna mətrəi bʰəi-kunu   ekdəm   dukʰə

one   CLF   only   become-SEQ   very   hardships

pa-lə

get-PST

'Since he was only one, he got much sufferings.' (SoaO.JD.002)

7.1.5 Adverbs of location and direction

Some locational adverbs in Darai are related to demonstratives. They are discussed in (7.1.7). Aside from these, the locational adverbs are provided in (16) and illustrated in (17).

(16)   *uprə*   'up/above'

            tərə   'below/under'

            otahãk   'from that side'

            t̪ʰaɖə/t̪ʰaɖo   'far'

            nəri/nədzik   'near'

            samunne   'face to face/ opposite to '

            pacʰu   'behind'

            bahar   'outside'

            opar   'across'

            omʈe/umʈe   'from that side'

(17)   a.   *bubei bubei əlik cutki t̪aɖo dza tə*

            bubei   bubei əlik   cutki   t̪aɖo   dza   tə

            father   father a bit   little   far   go   PART

            'Father, go a little bit far.' (BF.SLD.117)

        b.   *bʰatike uhəi uprə pəirike*

            bhati-ke   u-həi   uprə   pəir-ike

            rice-DAT   that-EMPH   above   spread-INF

            'Spread the rice right above it.' (HtMW.SD.034)

c.　*tərə dzəmməi kā̃to laga*

　　tərə　dzəmməi　　kā̃to　laga

　　below　all　　　　nail　fix

　　'Fix all the nails below.' (OK.JD.071)

7.1.6 Interrogative adverbs

There are a few interrogative adverbs in Darai. They are given in (18) and examples are provided in (19).

(18)　　　*kike*　　　　'why'

　　　　　kəske　　　'how'

　　　　　kəte　　　　'whither'

　　　　　kəhjã　　　'when'

　　　　　kucʰi/kəcʰi　'where'

(19)　a.　*əre toi tə bʰotʰi kəske dzotbər hor*

　　　　　əre　toi　tə　　bʰotʰi　　　kəske　dzot-bə-r

　　　　　then　you　PART　Bhothi fish　how　plough-POSS-3SG

　　　　　hor

　　　　　plough

　　　　　'(He said), "You are a Bhothi fish, how may you plough the field ?'
　　　　　(BF.SLD.111)

　　　b.　*e toi kike ḍarate baṭəs*

　　　　　e　　　toi　kike　　　　ḍəra-te

　　　　　VOC　you　why　　　　become frightened-HAB

　　　　　baṭə-s

　　　　　AUX.NPST-2SG

　　　　　'(The hermit says), "Why are you frightened?' (KaQ.SLD.152)

The interrogative *kucʰi* 'where' is also found to be inflected for ablative case. The following examples are found in our database.

(20)　a.　*kucʰise kucʰise əilə sipahi*

　　　　　kucʰi-se　　kucʰi-se　　a-lə　　　　sipahi

　　　　　where-ABL　where-ABL　come-PST　police

　　　　　'The police came from somewhere.' (BF.SLD.128)

b.   *radza kucʰise sikar kʰelikun əilə*

radza   kucʰi-se   sikar   kʰel-ikun   a-lə

king   where-ABL   hunting   play-SEQ   come-PST

'…The king came (after) having hunted from somewhere.'

(KaQ.SLD.017)

7.1.7 Pronominal adverbs

Dixon (2003:62) mentions about types of demonstratives: nominal (corresponding to demonstrative adjective and adjective) and local adverbial.[3] Firstly, there are two sets of directional deictics in Darai: *ete* 'this side/hither' and *ote* 'that side/thither'. Of these two, the former is the proximal location maker whereas the later indicates the distal location. Some examples are in (21-22).

(21)   a.   *mitdzu mitdzu ete ao nə ete ao*

mitdzu   mitdzu   ete   a-o   nə

friend   friend   this side   come-IMP.H   PART

ete   a-o

come-IMP.H   come-IMP.H

'Well my friend, come this side, come this side.' (BF.SLD.152)

b.   *ete ao nə pause merə dzəbbəḍ kam*

ete   a-o   nə   pau-se   məi-rə

this side   come-IMP.H   PART   you-COM   I-[OBL]GEN

dzəbbəḍ   kam

big   work

'Come this side, I have some urgent work with you.' (BF.SLD.153)

(22)   a.   *ote kʰoḍa leikun boslə baṭəi*

ote   kʰoḍa   le-ikun

that side   sword   take-SEQ

bos-lə   baṭə-i

sit-PST   COP.NPST-3SG

'He has sat that side having taken a sword.' (HP.BLD.051)

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[3] These adverbs are also termed as pro-forms (see Schachter 1985; Watters 2002) and demonstrative adverbs (Diessel 1999).

b. *ote macʰə corike dzəilə bəḍerijə̃*

ote   macʰə   cor-a-ike   dza-lə

that side   fish   steal-CAUS-INF   go-PST

bəḍeri-jə̃

net made of Khadai-LOC

'I went to steal the fish in a net that side.' (EI.CND.010)

Secondly, there are other sets of deictics, i.e. *icʰi* 'here' and *ucʰi* 'there'. They may also take emphatic marker *-n, icʰin* 'right here' and *ucʰin* 'right there'. Of these two, the former refers to the proximal location whereas the later indicates the distal location.

(23)   a.   *əri icʰi pʰeri macʰə nidzə*

əri   icʰi   pʰeri macʰə   nidzə

VOC.F   here   again fish   NEG

'The fish is not here.' (BF.SLD.041)

b.   *icʰin bos toi*

icʰi-n   bos   toi

here-EMPH   stay   you

'You stay right here.' (SQ.BLD.069)

c.   *ucʰin dʰənne morlə dzʰjabas əldzʰikun*

ucʰi-n   dʰənne mor-lə   dzʰjabas   əldzʰ-ikun

there-EMPH nearly die-PST   water plant   entangle-SEQ

'Having entangled in the water plant I nearly died right there.' (EI.CND.072)

(24)   a.   *ucʰise dzəilə dərəi*

ucʰi-se   dza-lə   dərəi

there-ABL   go-PST   Darai

'Darai left from there.' (DP.CND.022)

b.   *anikun eḳta ṭin ucʰi rakʰlə*

an-ikun   ek-ṭa   ṭin   ucʰi rakʰ-lə

bring-SEQ   one-CLF   copper there put-PST

'Having brought (a copper piece), he kept it there.' (BF.SLD.084)

c. *pau ucʰin dzərmələ*

pau   ucʰi-n   dzərm-lə

you   there-EMPH   born-PST

'Were you born right there ?' (In.UN.066)

Thirdly, there are two demonstratives of manner in Darai *esnə/eske* 'like this' and *osnə/oske* 'like that'. As with most proximal demonstrative, *esnə* 'like this' is used to show proximal contexts whereas the later is used to show distal meaning.

(25)   a.   *eske sewa kərike*

eske   sewa   kər-ike

like this   bow down   do-INF

'Bow down like this…' (KaQ.SLD.193)

       b.   *oske kərike pərit*

oske   kər-ike   pər-i-t

like that   do-INF   AUX-3SG-NPST

'...(you) should do like that…' (DP.CND.062)

Pronominal adverbs have relation with interrogatives and relatives. They are summarized and presented in Table (7.1). While the proximate location demonstrative adverbs locate the place close to the speaker, the distal location demonstrative adverbs refer to the things that are away from the speaker. These adverbs modify verbs.

TABLE 7.1 Pronominal adverbs

	Interrogatives	Pronominal adverbs		Relatives
		Proximal	**Distal**	
Manner	*kəske* 'of what type'	*eske/esin* 'like this'	*oske/osin* 'like that'	*dzəske/dzəsin* 'which way'
Location/ direction	*kəte* 'where'	*ete* 'here/hither'	*ote* 'there/thither'	*dzəte* 'where'
Location	*kucʰi* 'where'	*icʰi/icʰin* 'here'	*ucʰi/ucʰin* 'there'	*dzəcʰi/dzucʰi* 'where'
Time	*kəhjã* 'when'	*ekʰni* 'now'	*uhjã* 'then'	*dzəhjã* 'when'

7.2 Morphology of adverbs

Forms of adverbs may be simple as discussed in (7.1) or morphologically derived mainly from adjectives. Example (26a) presents a derived adverb *ramrəse* 'well' whereas example (26b) is a simple adverb *behaudo* 'daybreak'.

(26) a. *əse pacʰu cʰawake ramrəse dʰoit*

          əse   pacʰu   cʰawa-ke   ramrə-se   dʰo-i-t

          then   later   child-DAT   good-ADVZ wash-3SG-NPST

          'Then the child is well washed.' (UT.SD.007)

    b. *sjar gʰərə dzəilə behaudo*

          sjar   gʰərə   dza-lə   behaudo

          jackal house   go-PST   daybreak

          'The jackal went home at the daybreak.' (JaH.SLD.020)

Schachter (1985:21) notes, "Manner adverbs are derivable from adjectives by a fairly productive process of derivational morphology." Adverbs in Darai are derived from adjective and verbs. Some adverbs are derived by the suffixation of *-se* to adjectives. Some of them are mentioned in (27) and illustrated in (28).[4]

(27) *ramrə* 'good'   +   *se*   = *ramrəse*   'well'

       bəlijə 'strong'   +   *se*   = *bəlijəse*   'strongly'

       mədzdza 'fine'   +   *se*   = *mədzdzase* 'finely'

       məsinə 'thin/small' +   *se*   = *məsinəse*   'in thin small grains'

(28) a. *əse pacʰu cʰawake ramrəse dʰoit*

          əse   pacʰu   cʰawa-ke   ramrə-se   dʰo-i-t

          then   later   child-DAT   good-ADVZ wash-3SG-NPST

          'Then the child is well washed later.' (UT.SD.007)

    b. *bəlijəse dʰərisai bʰə̃takə dzəri*

          bəlijə-se   dʰər-isai   bʰə̃ta-kə   dzəri

          strong-ADVZ   hold-IMP.FUT   eggplant-GEN root

          'Please hold the root of the eggplant strongly.' (SQ.BLD.108)

Although compounding of adverb is not very productive, a few examples are found in our corpus. They are included in (29).

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[4] *-se* also signals ablative and comitative case (see 4.1.3).

(29) a. *bahara bʰitra karaike pərit*

          bahara   bʰitrə kər-a-ike   pər-i-t

          out   in   do-CAUS-INF   AUX-3SG-NPST

          '(One) has to take (him) in and out.'

      b. *ete ote dzəite*

          ete   ote   dza-te

          here   there go-HAB

          '(He used to) go here and there.' (OK.JD.002)

The emphatic marker -*n* can be attached to the adverbs as in (30). They are further exemplified in (31). The emphatic marker -*n* is attached only to adverbs.

(30) a. *icʰi*   'here'   *icʰi-n* ' right here'

      b. *ucʰi*   'there'   *ucʰi-n* ' right there'

      b. *ete*   'this side'   *etihi-n* ' right this side'

      d. *ote*   'that side'   *otihi-n* ' right that side'

(31) a. *icʰin bos toi*

          icʰi-n   bos   toi

          here-EMPH stay   you

          'Stay right here.' (SQ.BLD.069)

      b. *gʰoɖakə manus ucʰin morlə*

          gʰoɖa-kə   manus   ucʰi-n   morlə

          horse-GEN   man   there-EMPH die-PST

          'The man on the back of the horse died right there.' (KK.SLD.177)

      c. *icʰi bos toi*

          icʰi   bos   toi

          here   stay   you

          'Stay here.'

      d. *gʰoɖakə manus ucʰi morlə*

          gʰoɖa-kə   manus   ucʰi   morlə

          horse-GEN   man   there die-PST

          'The man on the back of the horse died there.'

Examples (30a-b) contain the emphatic marker -*n*. These sentences can be contrasted with the examples (31a-b) which lack emphatic markers. Thus, the

emphatic markers emphasize the preciseness of the location in the examples mentioned in (30a-b).

Simultaneous and sequential converbs are used as adverbs. Examples are given in (32a-b).

(32)   a.   *mǝi dugʰrǝte dzǝite goɖ ṭuṭlǝ*

             mǝi   dugʰrǝ-te   dzǝi-te   goɖ   ṭuṭ-lǝ

             I   run-SIM   go-SIM   leg   break-PST

             'My leg broke while going there running.'

    b.   *aja aja kǝhikun dugʰrǝlǝ*

             aja   aja   kǝh-ikun   dugʰrǝ-lǝ

             ONO ONO   say-SEQ   run-PST

             'Having said, 'ouch !, ouch !' he ran. '

7.2 Syntax of adverbs

Adverbs normally occur in the preverbal position. Consider examples (33-34).

(33)   a.   *amahik kǝhǝlǝ dze bistari kǝhǝ*

             amahi-k   kǝhǝ-lǝ   dze   bistari   kǝhǝ

             mother-POSS.3SG   tell-PST   PART slowly   speak.IMP

             'Mother said, "Speak slowly (in a low voice).' (JaH.SLD.055)

    b.   *rãɖakǝ sǝntan ǝdzʰǝi baṭikan*

             rãɖa-kǝ   sǝntan   ǝdzʰǝi baṭi-kan

             Rana-GEN   children   still   COP.NPST-3PL

             'The children of the Rana rulers are still there.' (OK.JD.096)

    c.   *ekei coṭi dzǝilǝ mǝdʰubǝni*

             ek-ei   coṭi   dza-lǝ   mǝdʰubǝni

             one-EMPH   times   go-PST   Madhubani

             'At once (we) went to Madhubani.' (PtP.CND.011)

    d.   *bubei bubei ǝlik cutki ṭaɖʰo dza tǝ*

             bubei bubei ǝlik   cutki ṭaɖʰo dza   tǝ

             father father little   little far   go   PART

             'Father, go a little further.' (BF.SLD.117)

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(34) a. *ijə dulhi napai ekʰni*

        ijə   dulhi   na-pa-i   ekʰni

        this   wife   NEG-give birth-3SG now

        'This (wife of yours) will not give birth to a child now.' (KaQ.SLD.007)

   b. *ekʰni terə bɜ̃is aṭir*

        ekʰni   toi-rə   bɜ̃is aṭi-r

        now   you-[OBL]GEN   youth COP.NPST-2SG

        'Now you have your youth.' (KaQ.SLD.019)

   c. *kalu kiti kʰaike*

        kalu   kiti   kʰa-ike

        tomorrow   what   eat-INF

        'What (shall we) eat ?' (BF.SLD.003)

   d. *baṭʰuni gahẽ ramrə aṭəi*

        baṭʰuni   gahẽ ramrə   aṭə-i

        girl   very   good   COP.NPST-3SG

        'The girl is very beautiful.'

As seen in (34a), the manner adverbs generally precede the verbs. On the other hand, time adverbs may occur in clause initial position or clause finally as shown in examples (34a-c). Similarly the adverb precedes the adjective in (34d).

      Comparative and superlative constructions are formed syntactically. Comparatives and superlative precede the adverbs. Sentence (35a) illustrates the superlative degree of adverbs and (36) is an example of a comparative construction.

(35) a. *səbse agaḍi madʰəpur piṭʰuwajɜ̃ bəsti bosləhun*

        səb-se   agaḍi madʰəpur   piṭʰuwa-jɜ̃ bəsti

        all-ABL   early Madhapurg   Pithuwa-LOC settlement

        bos-lə-hun

        sit-PST-HS

        'In the earliest time, the settlement was in Madhapur, Pithuwa' (they say). (In.Un.074)

b.   *cʰawa paune par suḍʰerni cʰawake səbse pəilə*
     goḍi kaṭlarə kam kərit

     cʰawa pa-ne   par   suḍʰerni   cʰawa-ke
     child   give birth-COND   COND.PART midwife   son-DAT

     səb-se   pəilə   goḍi   kaṭ-larə
     all-ADVZ   early   placenta   cut-PROS

     kam   kər-i-t
     work   do-3SG-NPST

     'If the child is born, the midwife first of all cuts the naval and
     (placenta).' (UT.SD.006)

(36)   *sutlarə kəte əgaḍi bʰatike məsinəse pʰoḍike*

     sut-larə   kəte   əgaḍi   bʰati-ke   məsinə-se
     spread-PROS   than   before fermented rice-DAT thin-ADVZ

     pʰoḍ-ike
     crush-INF

     'Crush the fermented rice finely (in small grains) earlier to spreading
     it.' (HtMW.SD.032)

Reduplication of adverbs is possible showing the meaning of emphasis. This is
shown in (37).

(37)   *merə pacʰu pacʰu kukur əi-lə*

     məi-rə   pacʰu pacʰu   kukur   a-lə
     I-[OBL]GEN   back   back   dog   come-PST

     'A dog came right behind me.'

Example (34) shows the meaning of emphasis.

7.4 Summary

This chapter discussed the adverbs in Darai. Adverbs include several kinds of concepts (see Payne 2006:117; McCawley 1982:631). In addition to free lexical items, adverbs in Darai are derived from other categories mainly from adjectives. Some demonstratives as well as some non-finite form of verbs function as adverbs in Darai. Adverbs generally occur in preverbal position but adverb of time is also found clause-finally. Reduplication of adverb is a possible construction in Darai. Adverbs in Darai are: manner adverbs, time and aspectuality adverbs, frequency adverbs, degree and emphatic adverbs locational adverbs and pronominal adverbs. Some adverbs are related to deictics.

CHAPTER 8

SOME CLOSED WORD CLASSES

8.0 Outline

Some closed word classes such as pronouns, interrogatives, auxiliaries, postpositions and determiners have been presented in earlier sections. This chapter outlines the rest of the closed word classes. Section 8.1 discusses the clitic. Section 8.2 deals with the particles. In section 8.3 we present the interjections. Section 8.4 presents onomatopoeias and section 8.5 is about echo words. We present the summary of findings of this chapter in section 8.6.

8.1 Clitic

Although the boundary between clitics and particles is not always obvious, we follow Zwicky (1985:286-288) for differentiating them. Zwicky (1985:286-288) sets the following parameters for differentiating clitics from words and particles:

(a)   Clitics can exhibit a low degree of selection with respect to their hosts, while affixes exhibit a high degree of selection with respect to their stems.

(b)   Clitics are attentually dependent while full words are accentually independent.

(c)   In contrast to independent words, clitics are affix like.

Similarly Aikhenvald (2002) further emphasizes that clitics can attach to any or 'almost any' word class.

We consider *-ei* is an emphatic (focus) clitic in Darai. As can be seen in the examples, they are attached to numerals in (1), adverb in (2), noun in (3) and demonstratives in (4). This indicates the degree of intensity. It thus satisfies the first parameter set by Zwicky that clitics can exhibit a low degree of selection with respect to their hosts.

(1)   a.   *amak bubak ekei ʈʰãu rakʰlə*

ama-k   buba-k   ek-ei

mother-3SG.POSS   father-3SG.POSS   one-EMPH

ʈʰãu   rakʰ-lə

place   put-PST

'He kept his parents at one place.' (BF.SLD.245)

b. *duei goru*

   du-ei   goru

   two-EMPH   ox

   '…both oxen' (BF.SLD.136)

(2)   *sãdzʰei porlə*

   sãdzʰ-ei   por-lə

   evening-EMPH   fall-PST

   '… evening fell.' (SQ.BLD.110)

(3)   a.   *kamei tə sidʰdʰi laləi*

   kam-ei   tə   sidʰdʰ-i   laləi

   work-EMPH PART   finish-ABS   INSTAN

   'The work is finished.' (DaF.CND.019)

    b.   *gʰərei cʰaḍlə*

   gʰər-ei   cʰaḍ-lə

   house-EMPH leave-PST

   '(They) left home.' (JaH.SLD.005)

(4)   a.   *uhei əilə*

   u-ei   a-lə

   he-EMPH   come-PST

   'It is he who came.'

    b.   *məi ihei paulə*

   məi   i-ei   pa-lə

   I-EMPH   this-EMPH get-PST

   'It is this which I found.'

8.2 Particles

Fraser (1990:387) notes that particles signal "how the speaker intends the basic message that follows to relate to the prior discourse." Zwicky (1985:303) notes that particles are independent words rather than clitics. Discourse particles have

mainly focus and modal meaning (Hartmann 1994:2952).[1] Most of the Darai discourse particles are monosyllabic.

8.2.1 Particle *re/ri*

Vocative particles *re* and *ri* are attached to the male and female nouns respectively. The vocative particles are thus gender sensitive. They occur between the two nouns or NPs. It is always used with the individual rather than groups. The use of a vocative particle is not strictly obligatory while addressing someone. Its use has overtones of emergency. There is always a pause after the vocative expression.

(5)　　a.　　*udzeli ri udzeli*

　　　　　　udzeli　　　ri　　udzeli

　　　　　　Ujeli　　　VOC　Ujeli

　　　　　　'Ujeli, dear Ujeli.' (HP.BLD.045)

　　　　b.　　*hərmənija re dada*

　　　　　　hərmənija　　re　　　　　dada

　　　　　　Harmaniya　　VOC　　　　brother

　　　　　　'Harmaniya, dear brother' (HP.BLD.050)

8.2.2 Particle *e*

Another vocative calling in Darai is *e* 'hey'.[2] This is used to draw attention of the addressee. It occurs clause initially. It is generally used before the kin terms, pronouns or before the proper names.

(6)　　a.　　*e abəi məi heralə*

　　　　　　e　　　abəi　　　　məi　　hera-lə

　　　　　　VOC　mother　　　I　　　tire-PST

　　　　　　'(The son said), "eh, mother, I am tired.' (KaQ.SLD.082)

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[1] Similarly, Zwicky (1985:304) notes that discourse markers have pragmatic function. This can be contrasted with clitics which have variety of meanings.
[2] This form is homophonous with the surprise particle *e* .

b.   *e toi kike ḍarate*

e	toi	kike	ḍara-te
VOC	you	why	afraid-HAB

'(The hermit speaks), "eh, Why are you scared ?' (KaQ.SLD.152)

8.2.3 Particle *pe*

The particle *pe* (also realized as *pei*) implies a 'contradiction of something already said' or 'the unlikeness of a stated event occurring' (see Schmidt 1993:393). It is placed after the constituent it refers to.

(7)   a.   *ukrə dali kʰəilə bʰəine pe hame bʰətte laharihĩ*

u-rə	dali	kʰa-lə	bʰəi-ne	pe
he-GEN	curry	eat-PST	become-CNFC	PART

hame	bʰətte	lag-laha-hĩ
we	punish	apply-HYP-1PL

'If he had eaten only curry (cooked pulse), we would have punished (him).' (DP.CND.054)

b.   *bʰəren dzəite bʰai pe bʰeṭlə*

bʰəren	dza-te	bʰai	pe	bʰeṭ-lə
jungle	go-SIM	brother	PART	meet-PST

'I met brother (unexpectedly) while going to jungle.'

8.2.4 Particle *se*

The particle *se* 'you think?' often occurs with a question. Schmidt (1993:543) notes, "It turns the question into a polite question for which a negative response is implied or turns a negative question for which an affirmative response is implied."[3]

(8)   a.   *u gʰərəjə̃ bəsit se*

u	gʰərə-jə̃	bəs-i-t	se
he	house-LOC	sit-3SG-NPST	PART

'Does he stay at home ? (Do you think so ?)'

---

[3] It has a similar function to Nepali particle *rə*.

b.   *u dzait se*

    u   dza-i-t   se

    he   go-3SG-NPST   PART

    'Does he go ? (Do you think so ?)'

8.2.5 Particle *dze*

The particle *dze* 'you must realize that…' emphasizes that 'the information in the sentence is or should be known to the speaker' (see Schmidt 1993:67). This particle can be termed 'confirmation particle'.[4] It normally follows the verb.

(9)   a.   *dãt uhoike dzəilə dze silajə̃*

            dãt   uho-ike   dza-lə   dze   sila-jə̃

            teeth sharp-INF   go-PST   PRT   stone-LOC

            'He went to sharpen his teeth in the stone.' (KaQ.SLD.169)

       b.   *pərwanpur gaũjə̃ kʰeti kərte kʰəna ucʰi kəcʰi pərnei dze*

            pərwanpur   gaũ-jə̃   kʰeti   kər-te

            Parwanpur   village-LOC   farming   do- SIM

            kʰəna ucʰi   kəcʰi   pər-nei   dze

            while there   where   AUX-OBLIG   PART

            'While farming in the Parwanpur village, (something) happened.'
            (PtP.CND.022)

8.2.6 Particle *tou*

The particle *tou* 'okay' (also pronounced as *toũ*) normally occurs clause-finally with questions. Thus when this particle occurs in questions, the particle softens the question it occurs with.

(10)   a.   *hame kəse kəse kərike tou*

            hame   kəse kəse kər-ike   tou

            we   what what do-INF   PART

            'What (shall) we do when we lose oxen ?' (DP.CND.073)

---

[4] The term 'confirmation particle' is from Watters (2002:187).

b.   *abe goru labʰalerə kəse kərike tou*

abe	goru	labʰa-larə	kəse	kər-ike	tou
now	ox	lose-PROS	how	do-INF	PART

'What (are) we to do ?' (BF.SLD.206)

8.2.7 Particle *təre*

This particle is mainly used in the imperative sentences where the addressee is equal or lower in status than the addresser. Thus this particle may be used to address sons, brothers or wife but is inappropriate if it is used while addressing sister-in-law or the one who gets honorific status.

(11)   *lə ijə tənkauk təre*

lə	ijə	tənka-uk	təre
okay	this	stretch-IMP	PART

'Stretch this rope, okay ?' (SoaO.JD.026)

A number of particles which are of Nepali origin also occur in Darai corpus. The most frequent particles are presented in the following paragraphs.[5]

8.2.8 Particle *haĩ*

The discourse particle *haĩ* 'okay' 'turns a statement into a request or softens a request (Schmidt 1993:637).'This is often used in request or with hortative sentences occurring clause finally.

(12)   a.   *adzu cãḍei macʰə marike haĩ*

adzu	cãḍei	macʰə	mar-ike	haĩ
today	quickly	fish	kill-INF	PART

'We will catch the fish early today, okay ? ' (MtU.SD.030)

b.   *səberəi bʰat khaũ haĩ kəhikun kəhələ*

səberəi	bʰat	kha-ũ	haĩ	kəh-ikun	kəhə-lə
early	rice	eat-HOR	PART	say-SEQ	say-PST

'(He) asked her to take the meal early.' (BF.SLD.025)

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[5] Discussion on particles in Nepali is found on Adhikari (1993), Mathews (1984) and Schmidt (1993). The particles of Nepali origin are discussed based on them.

8.2.9 Particle *tə*

Schmidt (1993:637) notes that the particle *tə* 'as for…' "has a contrastive function." Its basic function is to mark a referent as contrasting with the one mentioned earlier.

(13)   a.   *merə bubam tə rakcʰes ạṭəi*

          məi-rə   buba-m   tə   rakcʰes

          I-[OBL]GEN father-1SG.POSS   PART demon

          ạtə-i

          COP.NPST-3SG

          'As for my father, he is a demon.' (SQ.BLD.073)

    b.   *abe uhĩ tə apʰni hattʰi cini hallə*

          abe   u-hĩ   tə   apʰni hattʰi

          now   he-ERG   PART self   elephant

          cin-i   hal-lə

          recognize-ABS   begin-PST

          'Now, he recognized his elephant instantly.' (SQ.BLD.035)

8.2.10 Particle *cahĩ*

Emphatic particle *cahĩ* marks the information which is emphasized. When it occurs between nominal referents such as "the X one" it is employed to focus the element between competing referents (Schmidt 1993:189). Followings are examples.

(14)   a.   *tərəkə pʰuṭlə kere uprəkə cahĩ nidzə pʰuṭlə*

          tərə-kə   pʰuṭ-lə   kere uprə-kə   cahĩ

          you-[OBL]GEN   break-PST   HS   up-GEN   PART

          nidzə   pʰuṭ-lə

          NEG   break-PST

          'As for the bottom (part), it broke (but) the upper part did not break.' (DaF.CND.034)

b.   *rakcʰes cahĩ cəri kʰəri dzəilə rəlahai*

rakcʰes   cahĩ   cərikʰəri   dza-lə

demon   PART grazing   go-PST

rəla-h-ai

COP.PST-3-INFR

 'As for the demon, he went for grazing (as I infer).' (SQ.BLD.067)

The lack of the particle *cahĩ* 'as for…' indicates a very straightforward

meaning without focus on any element.

8.2.11 Particle *kʰoi*

The particle of doubt *kʰoi* functions as a hesitancy marker to mean 'I don't

know' (Schmidt 1993:119).

(15)   a.   *kʰoi dzəilə toi*

kʰoi   dza-lə   toi

PART go-PST   you

'Hey, did you go ?' (IMM.SU.024)

b.   *kʰoi u tə nihidz pətta*

kʰoi   u   tə   nihidz pətta

PART that   PART NEG   knowledge

'What, I do not (know) that.' (In.UN.052)

c.   *kʰoi ḍoŋgajə̃ paulə macʰə marte kʰəna*

kʰoi   ḍoŋga-jə̃   pa-lə   macʰə   mar-te

PART boat-LOC   get-PST   fish   SIM

kʰəna

while

'While catching (lit. killing) the fish found in the boat.' (DaF.CND.076)

8.2.12 Particle *kere*

The particle *kere* 'I suppose', 'I guess' indicates "uncertainty or ignorance" (Schmidt 1993:119). It always occurs clause-finally.

(16) a. *əiləsai kere*

    a-lə-s-ai   kere

    come-PST-2SG-INFR PART

    '(You) came, I guess.' (IMM.SU.122)

  b. *terə pʰuṭlə kere*

    toi-rə   pʰuṭ-lə   kere

    you-[OBL]GEN break-PST PART

    'Your (flute) broke, I guess….' (DaF.CND.034)

8.2.13 Particle *lə*

The particle of initiation *lə* 'okay' is used to initiate something or to suggest moving on. It occurs with hortative clauses as can be seen in (17a). Additionally, it also occurs in other clauses as well to index some kind of initiation as can be seen in (17c).

(17) a. *lə ijə odʰəu*

    lə   ijə   odʰ-əu

    PART   this   take out water-HOR

    'Okay, let's take out the water from the pond.' (BF.SLD.038)

  b. *bʰəite kʰəna lə tə toi kiti git gatəs*

    bʰəi-te   kʰəna   lə tə toi kiti git

    become-SIM while   PART PART you what song

    ga-tə-s

    sing-NPST-2SG

    'While doing this, (he said), "Now which song do you sing ?'

    (DaF.CND.091)

  c. *lə bʰəit tou didi*

    lə   bʰə-i-t   tou   didi

    PART   become-3SG-NPST PART   sister

    'Okay, (this) becomes so, sister' (IMM.SU.UN.053)

d. *lə məi hertəm*

    lə   məi   her-tə-m

    PART I   look-NPST-1SG

    'Okay, I will guard (it).' (KK.SLD.029)

The particle of initiation *lu* 'okay' has the same function and this can be regarded as a variant of *lə* (as in 18a). Related with this particle are the particles *lure* and *luri* occurring in the texts.[6] Examples are given in (18b-c).

(18) a.   *ke kərəu lu nə kəse kərəu*

         ke   kər-əu   lu   nə   kəse kər-əu

         what do-HOR.   PART PART how   do-HOR

         'Oh, what we do, how to do ?' (BF.SLD.179)

    b.   *lure bãsi badzao*

         lure   bãsi   badza-o

         PART flute   play-IMP.HON

         'Come on, play the flute.' (DaF.CND.017)

    c.   *luri ciŋna baslə*

         luri   ciŋna   bas-lə

         PART chicken   cry-PST

         '…the cock cried.' (BF.SLD.060)

8.3 Interjections

Schachter (1985:58) says, *"Interjections* are words which are often of an exclamatory character." Post (2007:637) notes, "They are words or other fixed constructions which constitute a complete and self-contained utterance." The interjections found in our database are given in (19) and some of them are illustrated in (20).

(19) *oho*   expression of surprise, wonder or dismay

      ba   surprise

      abui   fear

      aha   expression of pleasure

      dʰet   expression of disappointment or disapproval

---

[6] This function can be described as 'initiators' (Quirk and Greenbaum 1973:142).

aja		expression of pain or fatigue		
ace		expression of disgust, contempt		

(20) a. *ba pani kʰai rəhəte bagʰ*

ba	pani	kʰa-i	rəhə-te	bagʰ
EXCL	water	eat-ABS	remain-SIM	tiger

'Oh, the tiger (was) drinking water ! ' (EI.CND.029)

b. *abui kəbɖə ãkʰi kəhikun ɖaralə*

abui	kəbɖə	ãkʰi	kəh-ikun	ɖara-lə
EXCL	big	eye	say-SEQ	frighten-PST

' Saying, 'Oh ! How big the eyes are' they were frightened.'
(BF.SLD.225)

c. *oho i tə radz magi laləi*

oho	i	tə	radz	mag-i	laləi
EXCL	this	PART	reign	ask for-ABS	INSTAN

'Oh ! This has begged (asked for) the kingdom.' (OK.JD.046)

d. *ace koneĩ anhalek bhat adzu*

ace	koneĩ	an-hale-k	bhat	adzu
EXCL	who-ERG	bring-PST-3SG	rice	today

'Who brought the rice today?' (BF.SLD.101)

8.4 Onomatopoeia

Masica (1991:78-79) notes that onomatopoeic formation is a feature of South Asian and Southeast Asian region and this feature is found in Darai. Onomatopoeic expressions in Darai may be exactly reduplicated as in (21). Onomatopoeic words imitate sounds of human or animal voices and normally precede the verbs. The stems are generally monosyllabic.[7] All vowels occur in onomatopoeic words.

(21) *ṭiŋ ṭiŋ*   'ringing of bell'

   cuĩ cuĩ   'the cry of mouse'

   guruŋ guruŋ   'sound of beating drums'

   be be   'the cry of ducks'

---

[7] Masica further discusses that onomatopoeia has specific structure such as CVC-CVC structure with the reduplicated stems.

dzʰoẽ dzʰoẽ   'the cry of pig'

bʰou bʰou   'barking of dog'

səl səl   'hissing noise of snake'

cã cã   'the cry of the chicken'

kau kau   'sound of crow'

mjãu mjãu   'mewing'

ḍjam ḍjam   'repeated beating (someone)'

pjã pjã   'the cry of goat'

t̪ʰjai t̪ʰjai   'stepping with long strides'

ḍjaŋgei   'rumbling'

swã swã   'the sound of stream flowing'

hwa hwa   'the cry of jackal'

The onomatopoeic words *guruŋ guruŋ* 'the beatings of drums' is onomatopoeia, as it imitates the sound of beating drum, whereas some words such as *curlummə* describes the manner a person dives into the water. It is a state which does not produce any sound. Some words which do not produce any sound but describe the manner are listed in (22).

(22)   *t̪ʰim t̪ʰim*   'the sound when someone walks'

      pʰin pʰin   'movement of oxen when they plough field'

      kʰokʰkʰan   'referring to stinking smell'

      t̪okrəkkei   'the situation when someone sits/squates'

      pəljaŋgei   'the situation when someone lies on the bed'

      pəkləkkei   'the manner of breaking'

      ḍəŋrəŋgei   'the manner some one falls in the ground'

      tʰərtʰər   'trembling'

      gʰəppa gʰəp   'the sound to indicate eating fast'

      dzʰwaim   'the sound when the vegetables are fried in oil'

      kʰjassə   '(manner) one smiles'

      cwaṭtei   'the manner of cutting something'

Some examples of onomatopoeia are presented in (23-24).

(23) a.   *kʰola swãswã bastihin baṭəi*

kʰola swãswã   bas-tihin   baṭə-i

stream ONO   cry-PROG   AUX.NPST-3SG

'The stream is crying.'

  b.   *u pʰutrukkei bʰidzlə*

u   pʰutrukkei   bʰidz-lə

he   ONO   be soak-PST

'He completely got soaked.'

(24) a.   *pʰeri səlsəl*

pʰeri   səlsəl

again   ONO

'Again (it flows) smoothly (in the water).' (SQ.BLD.328)

  b.   *tʰər tʰər tʰər tʰər kãpte kuṭuni buḍʰisəb*

tʰər   tʰər   tʰər   tʰər   kãp-te   kuṭuni buḍʰi-səb

ONO ONO ONO ONO shake-SIM   Kutuni old woman-PL

'Kutuni Budhi and others began to tremble.' (SQ.BLD.394)

  c.   *guruŋ guruŋ badza*

guruŋ   guruŋ   badza

ONO   ONO   musical instrument

'The beatings of the musical instruments,' (KaQ.SLD.115)

8.5 Echo formation

Masica (1991:80) notes:

What is involved is the following of a word, most often a noun, by a form
which "echoes" it, replacing the initial consonant (sometimes also the
following vowel) with a standard consonant (or CV sequence), which varies
according to the language. The meaning is that of the basic noun "and things
like that" almost but not quite equivalent to "etc.".

The languages repeat the words to perform a variety of functions. Echo
formation is one of them. In Darai the echoed part generally begins with *s-*. For
example the word *kam* 'work' is echoed as *kam sam* 'work and so on' with the

imprecise meaning 'work, etc' or 'work and or something like work'. In fact, the echoed part is meaningless in isolation. Abbi (2001:168) calls this 'partial lexical reduplication'. Some examples of echo words which occur in our discourse are presented in (25).

(25)   a.   *ucʰin kʰaḷta saḷta kʰənikun*

                ucʰi-n   kʰaḷta   saḷta   kʰən-ikun

                there-EMPH   ditch   ECHO   dig-SEQ

                'Having dug the ditch and so on right there…' (SQ.BLD.176)

    b.   *maṭi saṭi anikun*

                maṭi   saṭi   an-ikun

                soil   ECHO   bring-SEQ

                'Having brought the soil and the like…' (SoaO.JD.005)

    c.   *ukʰrə nau sau heralə*

                u-rə   nau   sau   hera-lə

                he-[OBL] GEN   name ECHO   lose-PST

                'He lost his name and the like.' (OK.JD.094)

8.6 Summary

This chapter discussed particles, interjections, and onomatopoeia and echo words. There are several particles which express various discourse functions. The meanings of these particles depend very much on the contexts in which they are used expressing different nuances of meaning such as contrast, focus, interrogation etc. Some native Darai particles are widely used in natural discourse despite the influences from neighboring languages on lexicon.   Darai has a number of expressions related to onomatopoeia. Echo words are also found in Darai.

CHAPTER 9
NOUN PHRASE

9.0 Outline

This chapter examines the internal structure of the noun phrase (NP) or the constituents of which it is made up of as well as their relative ordering. Section 9.1 discusses the head of the NP in Darai. In section 9.2 we present different types of noun phrases. Similarly, section 9.3 analyzes the constituency tests of noun phrases. In section 9.4 we present the findings of this chapter.

9.1 Noun phrase head[1]

The most common noun phrase, "contains a single word which is either a noun or a pronoun" (Dryer 2007c:151). Givón (2001b:1) notes that two NP types most common are noun and pronoun.[2] We find at least three types of NPs in terms of their head in Darai: common nominal, pronominal and proper name. Common nominal-headed NPs are more frequent than other NPs. Proper name-headed NPs are referential to a known individual. Examples (1a-c) present the NP head of common nominal, pronominal and proper noun. Pronouns do not occur with modifiers.

(1)   a.   *duhəi bʰai sər səllahə kərlə*

            duh-əi   bʰai   sərsəllahə   kər-lə

            two-EMPH   brother advice   do-PST

            'Both of the brothers consulted each other.' (PtP.CND.056)

    b.   *uhĩ bon bilaurike cjappə dʰərikun ukʰrake mudzihik ṭʰuslə*

            u-hĩ   bon   bilauri-ke   cjappə   dʰər-ikun

            he-ERG   jungle   cat-DAT   suddenly   hold-SEQ

            u-ke   mudzi-k   ṭʰus-lə

            he-[OBL]ACC   anus-POSS.3SG   thrust-PST

            'Having grasped the jungle cat, he trusted (it) in his anus.' (SQ.BLD.331)

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[1] We based our discussion on Dryer (2007c), (Givón 2001b) and Masica (1991).

[2] Andrews (1985:62) notes that noun phrase has at least three meanings: semantic, pragmatic and grammatical. In his analysis the grammatical meaning of NP is related to the structure of NP.

c. *ogʰəri radzakə gʰaṭəjə̃ pugikun rokalə ḍoŋga*

ogʰəri radza-kə   gʰaṭə-jə̃   pug-ikun

Oghari King-GEN   cremation ground-LOC   reach-SEQ

rok-a-lə   ḍoŋga

reach-CAUS-PST   boat

'Having reached the bank of Oghari King, the boat stopped.'

(SQ.BLD.331)

Noun phrases are often deleted in natural discourse as in (2a-e). Generally the subjects are deleted.

(2)   a.   *dzogikə des niskələ*

dzogi-kə   des   nisk-lə

hermit-GEN   country   reach-PST

'(The king) reached the country of hermit.' (KaQ.SLD.031)

b.   *dzəŋgəl puglə*

dzəŋgəl   pug-lə

jungle   reach-PST

'(The king) reached the jungle.' (KaQ.SLD.032)

c.   *dəs badzi dzʰətaike naipaəi*

dəs   badzi dzʰəta-ike   nai-pa-i

ten   times strike with stick-INF   NEG-get-3SG

'(You) are not allowed to hit ten times.' (KaQ.SLD.028)

d.   *dzəilə*

dza-lə

go-PST

'(The king) went.' (KaQ.SLD.029)

e.   *u din kʰailə piulə ramrəse*

u   din   kʰa-lə   pi-lə   ramrə-se

that   day   eat-PST   drink-PST   good-ADVZ

'(He) ate and drank well that day.' (SQ.BLD.112)

Masica (1991:393) notes, "The structure of basic noun phrase in NIA (with certain exceptions to be noted presently may be called straightforwardly left-branching (Modifier + N)". The noun phrase in Darai consists minimally of a noun or pronoun and

optional modifiers. Figure (9.1) presents the main constituents which may occur within a noun phrase.

```
-------------------------------------------------------------------------------------------
          {Gen P}
                         +Det   +(Quant)        +(Adj P)        +N
          {Loc P}
-------------------------------------------------------------------------------------------
```
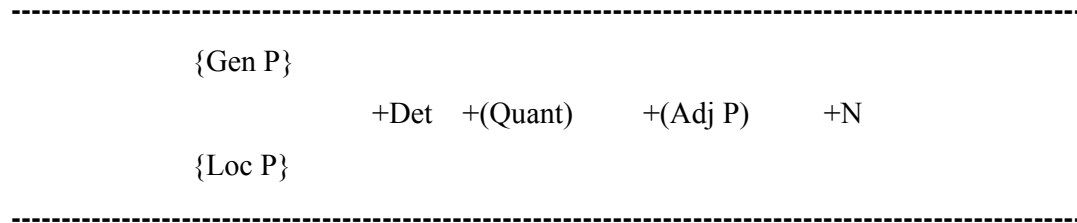
FIGURE 9.1 Structure of the noun phrase (Masica 1991:393)

Different constituents of the noun phrase have been discussed in some chapters. This is summarized and presented in Table (9.1).

TABLE 9.1 Lexical elements of the noun phrase

Elements	Sections
Demonstratives	5.1.8
Numerals	5.1.7
Quantifiers and interrogative modifiers	5.1.8
Relative clauses	11.3.2

9.2 Types of the noun phrases

Dryer (2007c: 151) classifies the noun phrases into simple, complex and noun phrases without nouns.

9.2.1 Simple noun phrase

Dryer (2007c: 151) notes that simple noun phrases contain only pronouns or nouns plus simple modifiers like articles, adjectives, demonstratives or numerals.[3] The

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[3] Givón (2001b:2) provides an exhaustive list of modifiers. They are bound morphemes (i.e. classifiers, number, case-markers and demonstratives/articles), lexical words (i.e. demonstratives, adjectives, compounding nouns, numerals and quantifiers), phrases (i.e. prepositional phrases and relational phrases) and clauses (i.e. noun complements, relative clauses).

modifiers which appear within a noun phrase express property or attribute of the referent as in (3) through (7). There are pre-nominal constituents such as adjectives, quantifiers, demonstratives and numerals. Adjectives which appear within a noun phrase express property or attribute of the referent as in (3). Cardinal and ordinal numerals in the noun phrase are illustrated in (4) and (5) respectively. Quantifiers are illustrated in (6) and demonstratives in (7).

(3)   *nani cʰawa*

               nani   cʰawa

               small   child

               '…small child.' (UT.SD.022)

(4)   *ek ḍeli tə marte machə*

               ek   ḍeli   tə   mar-te   machə

               one   basket of twigs   kill-SIM   fish

               '(We will) catch a basket of fish.' (BF.SLD.052)

(5)   *tisrən din tin dawa*

               tisrən   din   tin   dawa

               third   day   three   a ritual after death

               '… three Dawas (a ritual after death) on the third day.' (DR.CND.009)

(6)   *səbəi kam oralə*

               səbəi kam   ora-lə

               all   work finish-PST

               'All work was finished.'

(7)   a.   *ijə dzəggake rugikunu bəsuk*

               ijə   dzəgga-ke   rug-ikunu   bəs-uk

               this   land-ACC   wait-SEQ   live-IMP

               'Live here caring this land.' (PtP.CND.079)

      b.   *ijə ṭuhura*

               ijə   *ṭuhura*

               this   orphan

               'this orphan…' (OK.JD.087)

c. *uwə des*

   uwə   des

   that   country

   '…that country.' (KaQ.SLD.030)

d. *uwə mərca*

   uwə   mərca

   that   yeast

   '…that yeast.' (HtMW.SD.015)

Quantifiers comprise the terms related to measurement preceding the head noun. These terms are related to size, measurement of units and so on. They are illustrated in (8).

(8)   a.   *ek manus əlgə golikə tʰopro bʰəilə*

   ek   manus   əlgə   goli-kə   tʰopro   bʰəi-lə

   one   man   tall   bullet-GEN   heap   become-PST

   'There was a pile of bullets of about five or six feet (the height equal to that of a man.' (BF.SLD.229)

   b.   *ek kəura bʰat delə*

   ek   kəura   bʰat   de-lə

   one   bowl   rice   give-PST

   '(He) gave a bowl of rice…' (IMM.SU.109)

Interrogative modifiers which are rare in our corpus also precede the head noun. This is illustrated in (9).

(9)   *kon ̥tʰaũjə̃*

   kon   ̥tʰaũ-jə̃

   which   place

   'In which place ?' (In.UN.033)

9.2.2 Complex noun phrases

Dryer (2007c:151) mentioned "more complex sorts of modifiers like genitive or possessive modifiers and relative clauses." We discuss the genitive phrases, relative clauses and apposition in the following paragraphs.

i. Genitive phrases[4]

A genitive phrase consists of a noun phrase in genitive case. Genitive case-marked possessive NPs precede the head noun. The possessor can be any NP which appears in the genitive case and bears the genitive case marker. It may be headed by any type of nominal, including a common noun, pronouns etc.

(10) a. *macʰəkə kheti*

    macʰə-kə kheti

    fish-GEN farming

    '…farming of the fish' (DaF.CND.037)

  b. *merə bʰaim*

    məi-rə   bʰai-m

    I-[OBL] GEN buffalo-POSS1SG

    'My brother....' (KK.SLD.017)

  c. *merə bʰə̃isim ɡaim əlpələ*

    məi-rə   bʰə̃isi-m   ɡai-m

    I-[OBL] GEN buffalo-POSS.1SG cow-POSS.1SG

    əlp-lə

    disappear-PST

    '...My buffalo and cow disappeared.' (HP.BLD.023)

(11) a. *tʰarukə tʰaru radzje*

    tʰaru-kə tʰaru   radzje

    Tharu-GEN Tharu   kingdom

    'Tharu kingdom of the Tharus' (In.UN.046)

  b. *hamrə rittei bʰũḍi*

    hame-rə rittei bʰũḍi

    we-GEN empty embryo

    'Our empty (unfertile) embryo' (KaQ.SLD.022)

In (10), the word 'farming' is modified by genitive phrase *macʰəkə* 'of fish'. As can be seen in (11), a genitive phrase consists of a noun or personal pronoun followed by genitive marker -*kə* and -*rə* with nouns (11a) and pronouns (11b) respectively.

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[4] Genitive case is discussed in detail in (4.1.3).

ii. Apposition

Apposition is also common in our discourse data. As can be seen in (12-14), two noun phrases refer to the same referent. These noun phrases are co-referential without any conjunction. Two kinds of appositions found in our corpus are common nouns (15) and head common noun preceding a pronoun (17).

(12)   *pus məhina*

pus   məhina

Poush   month

'The month of Poush.' (EI.CND.042)

(13)   *ijə əmrit amkə pʰəl*

ijə   əmrit   am-kə   pʰəl

this   nectar   mango-GEN   fruit

'This nectar, the fruit of a mango.' (KaQ.SLD.038)

(14)   *ukʰrə kes sunkesri ranikə kes*

u-rə   kes   sunkesri   rani-kə   kes

he-[OBL]GEN   hair   Sunkesri   queen-GEN   hair

'Her hair, the hair of Sunkesri queen.' (SQ.BLD.188)

(15)   *hame ṭuhura pəilehĩse hela bʰəilə*

hame ṭuhura   pəile-hĩ-se   hela   bʰəi-lə

we   orphan   first-EMPH-ABL   hatred become-PST

'We orphans were despised from those days.' (PtP.CND.068)

(16)   *hə̃ kes dzʰərlə sono dzəsnə kes*

hə̃   kes   dzʰər-lə   sono   dzəsnə   kes

yes   hair   fall-PST   gold   like   hair

'Well the hair fell, the hair like gold.' (SQ.BLD.182)

As illustrated in (12-16), two noun phrases refer to the same referents. These noun phrases are co-referential without any conjunction. Similarly the first person plural pronouns can occur with the noun as can be seen in (15).

Another type of NP is the one which contains the relative clause.[5] The relative clause precedes its head noun. The pre-nominal relative clauses are found with participial forms of the verbs: past participle (19) and prospective (17-18) forms.

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[5] Relative clauses are discussed in detail in (11.3.2).

(17)   *uhĩ merake kəhəlahərə kura*

       u-hĩ   məi-ke   kəhə-lahərə   kura

       he-ERG   I-[OBL]ACC   say-PROS   thing

       'the thing he will tell me...' (PtP.CND.077)

(18)   *hatʰtʰike əḍḍelahərə rasa*

       hatʰtʰi-ke   əḍḍe-lahərə   rasa

       elephant-ACC   make stand-PROS   rope

       'the rope which keeps the elephant stand...' (SoaO.JD.034)

(19)   *dukʰə paulə ṭuhura*

       dukʰə   pa-lə   ṭuhura

       hardship   get-PFV   orphan

       '... the orphan who got much hardships.' (SoaO.JD.002)

9.2.3 Noun phrases without nouns

Dryer (2007c:193) mentions:

In the narrowest sense of the term, a noun phrase must contain a noun or

pronoun, possibly accompanied by other words or phrases modifying the noun or

pronoun. Many languages have constituents that are not of this form but which

are sometimes called noun phrases because of grammatical similarities to typical

instances of noun phrases, such as occurrence in subject or object position.

We discuss noun phrases without nouns in the following sections.

Sometimes the head of the NP is not overtly expressed and are contextually

predictable. Such NPs are common in natural discourse. Dryer 2007c: 193 notes, "Many

languages allow noun phrases that consist of words that normally would be modifiers of

a noun but without any noun." We have a few instances of noun phrases with only

modifying words in discourse data. An example is given in (20).

(20)   *pudza kərlarəĩ apʰnə kam kərte dzait*

       pudza   kər-larə-ĩ   apʰnə kam   kərte   dza-i-t

       worship   do-INF-ERG   self   work   do   go-3SG-NPST

       'The (person who) worship goes on doing his own work.'

In (20), the subject is the word that functions as a noun although the subject is a modifier. It differs from the following example where noun phrases lack nouns involving ellipsis of a head noun.[6]

(21)   *hame cahĩ eḳta duḳta cʰutlə cãhi pəhaḍ pəṭti dzəiləhun*

hame	cahĩ	ek-ṭa	duk-ṭa	cʰuṭ-lə
we	PART	one-CLF	two-CLF	leave-PFV

cãhi		pəhaḍ	pəṭti	dza-lə-hun
PART.		hill	towards	go-PST-HS

'We, probably one or two who were left behind went towards the hills.'

(In.UN.030)

In (20), only the ordinal numeral with classifier functions as a noun phrase without the head. There are a few cases where the adjectives function as noun phrases.

(22)   *car patʰi dzətka herkalə*

car	patʰi	dzətka	herka-lə
four	Pathi	APROX	spill-PST

'About four Pathis of (grains) spilled.'

(23)   a.   *toi kono gone rodztəs*

toi	kono	gone	rodz-tə-s
you	which	saree	select-NPST-2SG

'Which saree do you choose ?.'

   b.   *kaili*

kaili

blue

'(I will choose) blue one (saree).'

In (22), only the modifiers function as a noun. Similar function is served by the adjectives alone. It differs from examples (23b) where noun phrases lack a noun. In such cases, a noun is not expressed overtly. However, it can be predicted as illustrated in (22, 23b).

Aside from the lexical elements of the noun phrase, noun phrases also contain grammatical elements such as plural suffix, case clitics, pronominal possessive suffixes and emphasis markers. All these grammatical elements are listed in (Table 9.2).

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[6] Gil (2008) notes that adjectives without nouns are possible in two contexts: when the noun is either unimportant or is reconstructible from the context.

TABLE 9.2 Grammatical elements of the noun phrase

Elements	Section reference
Plural suffix, case clitics, pronominal possessive suffixes	4.1.3
Emphatic clitic	8.1

9.3 Constituency tests

Noun phrase is a constituent in the grammar of Darai. Therefore, we try to determine whether a string of words is constituent of a noun phrase. In the following discussion, we will present examples from the corpus illustrating two constituency tests for noun phrase following (Fabb 1994).

9.3.1 Substitution

Fabb (1994:3) notes, "If a sequence of words can be replaced by the word…without changing the meaning, then that sequence of words is a phrase." Thus, a constituency can substitute a complex noun phrase with a pronoun (Willis 2007:318). Noun phrases can be substituted with a similar phrase or pronouns. Examine examples in (24-25).

(24)　a.　*ihəi tə gaḍ kalu hame bʰeṭlə*

　　　　ihəi　　　　tə　　　gaḍ　　　kalu　　　　hame　bʰeṭ-lə

　　　　this-EMPH　PART　small pond　yesterday　we　　meet-PST

　　　　'This is the very poodle (we) met yesterday.' (BF.SLD.037)

　　b.　*lə ijə odʰəu*

　　　　lə　　ijə　　odʰ-əu

　　　　okay　this　bring out water-HORT

　　　　'Okay, let's take out water from this.' (BF.SLD.038)

(25)　a.　*boṭekə bãsi*

　　　　boṭe-kə　　　bãsi

　　　　Bote-GEN　　flute

　　　　'…Bote's flute.' (DaF.CND.112)

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b. *i məi paulə aṭim*

i   məi   pa-lə   aṭi-m

this   I   get-PST   AUX.NPST-1SG

'I have found this.' (DaF.CND.113)

The word *ijə* 'this' has replaced the sequences of words 'Bote's flute' in (25a). The pronoun in this example has replaced a group of words. Fabb (1994:3) notes that replacement works if the meaning is almost the same. When the noun phrase is substituted by a single word, the meaning remains almost the same in (24b) and (25b).

9.3.2 Movement

Fabb (1994:4) notes, "If a sequence of words can be moved together, then that sequence of words is a phrase." It can be moved to the beginning or end of the clauses in Darai. It is possible to move the noun phrase (subject) after the main verb. Examples are given in (26).

(26)   a.   *ucʰika dzəgətpur dzəilə rəlahai hamrə badze*

ucʰika   dzəgətpur   dzəi-lə   rəla-h-ai

there   Jagatpur   go-PST   AUX.PST-3-INFR

hame-rə   badze

we-GEN   grandfather

'Then our grandfather went to Jagatpur. (as I infer)' (PtP.CND.024)

b.   *uprə rəlahai bʰə̃geri cəri*

uprə   rəhə-lə-h-ai   bʰə̃geri   cəri

above remain-PST-3-INFR sparrow   bird

'The sparrow was above (him).' (SQ.BLD.226)

When a group of words has been moved to the final position, the sentences remain almost the same. As in examples (26a-b) NPs are moved to the clause-final positions. The constituents moved to the final position are single constituents in (26a-b).

9.4 Ordering of NP constituents

Although Masica (1991) proposes the order of constituents of modifiers as given in Figure (9.1), it is difficult to determine the precise ordering of noun phrase constituents in Darai. Several modifiers are not frequent in noun phrases in our corpus. The noun phrases where more than two modifiers occur are not very frequent. The noun phrases where more than two modifiers occur are not very frequent. Following are some examples where more than one modifier occurs in the texts:

(27) a.　　*merə dzəbbəḍ kam*

　　　　məi-rə　　　　dzəbbəḍ　　　　kam

　　　　I-[OBL]GEN　big　　　　　　work

　　　　'my important (lit. big) work' (BF.SLD.153)

　　b.　　*ekṭa dzəbbəḍ səmundrə*

　　　　ek-ṭa　　　　dzəbbəḍ　　　　səmundrə

　　　　one-CLF　　big　　　　　　sea

　　　　'(One) big sea' (KK.SLD.018)

　　c.　　*ukrə duhei goḍ*

　　　　u-rə　　　　　　du-ei　　　　goḍ

　　　　he-[OBL]GEN　　two-EMPH　leg

　　　　'Both of his legs' (SOAO.JD.041)

　　d.　　*ijə morlə keṭi*

　　　　ijə　　　mor-lə　　　　keṭi

　　　　this　　die-PFV　　　girl

　　　　'this girl who is dead' (KK.SLD.101)

　　e.　　*dzogikə tin bʰai*

　　　　dzogi-kə　　　tin　　　bʰai

　　　　hermit-GEN　　three　brother

　　　　'the hermits' three brothers' (SQ.BLD.361)

　　f.　　*hamrə cəudʰə bigʰa dzəgga*

　　　　hame-rə　　　　　　cəudʰə　　　　bigʰa　dzəgga

　　　　we- [OBL]GEN　　fourteen　　　bigha　land

　　　　'Our land of fourteen bighas…' (PtP.CND.034)

　　g.　　*gahẽ bəḍkə ṭaŋgi*

　　　　gahẽ　　bəḍkə　　　　　ṭaŋgi

　　　　very　　big　　　　　　axe

　　　　'(a) very big axe'

Only two modifiers occur in all of these examples. The noun phrase in Darai is left-branching. In (27a-b) the attributive adjectives precede the head nouns. Numeral precedes the attributive phrase in (27b) when they occur together. The participle used as adjective (and relative clause) occurs between determiner and noun as in (27d). Genitive

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phrase normally precedes all other modifiers whenever they occur in the same noun phrase as in (27a, 27c, 27e, 27f). Adjective phrase precedes the noun as in (27g). Based on these examples in corpus, we propose the following order of modifiers in the Darai noun phrase:

(28)   (Rel clause) + (Genitive phrase) + (Determiner) + (Quantifier)+ (Adjective phrase) + Head

It is hard to make the precise position of the relative clause. The language consultants say it is more natural before the genitive phrase. However, it follows the determiner in example (27d). The elicited example in (29) contains several constituents in a Darai NP.

(29)   *bubaĩ delə merə ijə ekʈa puranə gʰər*

buba-ĩ	de-lə	məi-rə	ijə	ek-ʈa
father-ERG	give-PFV	I-[OBL]GEN	this	one-CLF
puranə	gʰər			
old	house			

'My this one old house which was given to me by my father'

The example (29) reveals that the relative clause precedes the genitive phrase. Demonstrative, numeral and adjective follow the relative clause but precede the head noun. The language consultants say that the relative clause normally precedes the other constituents.

9.5 Summary

This chapter examined the structure of the noun phrase. All modifiers occur as pre-nominal positions. The elements which can modify a noun in a noun phrase are adjectives, quantifiers, determiners and interrogative modifiers. The noun phrases with genitive or possessive construction and relative clauses are included under the complex noun phrases. The headless relative clauses, noun clauses and noun phrase with only modifying phrases are included under noun with only modifying words. Movement and replacement tests were conducted to see whether a group of words is a noun phrase in Darai. Finally, we presented various modifiers vis-à-vis the noun. This chapter has also examined the combinations of different modifiers within a noun phrase.

CHAPTER 10
THE SIMPLE SENTENCE

10.0 Outline

This chapter deals with a simple sentence and its modification in Darai. It is organized into seven sections. We present the constituent order in section 10.1 and basic clause patterns in section 10.2. Section 10.3 discusses modifications of a simple sentence. In section 10.4 we look at the displacement. We analyze the valence adjusting operations in section 10.5. We present speech act distinction in syntax in 10.6. The findings of this chapter are summarized in section 10.7.

10.1 Constituent order

Darai is a left-branching language. Unmarked constituent order in Darai is subject (S), object (O) and verb (V). Constituent order in the texts is verb-final as in (1-2).

(1)   *kuṭuni buḍʰi əilə*

kuṭuni   buḍʰi   a-lə

Kutuni   old woman   come-PST

'Kutuni Budhi came.' (SQ.BLD.259)

(2)   *ḍoŋga roklə*

ḍoŋga   rok-lə

boat   stop-PST

'The boat stopped.' (SQ.BLD.332)

In examples (1-2), we see the verbs in the clause-final position. In the transitive clause object precedes the verb as in (3-4). The object comes between subject and verb. The word order in a transitive clause is illustrated in (3-4).

(3)   *məi ṭaŋgi rakʰlə*

məi   ṭaŋgi   rakʰ-lə

I   axe   keep-PST

'I kept the axe.'

(4)   *məi səbəike postəm*

   məi səbəi-ke pos-tə-m

   I   all-DAT nourish-NPST-1SG

   'I care (nourish) all.'

   The indirect object precedes the direct object in a ditransitive clause. Examples are presented in (5-6).

(5)   *uhĩ radzake roṭi delə*

   u-hĩ   radza-ke roṭi de-lə

   he-ERG king-DAT bread give-PST

   'He gave the king the bread to eat.'

(6)   *uhĩ bʰə̃isike kũḍo delə*

   uhĩ   bʰə̃si-ke kũḍo de-lə

   he-ERG buffalo-DAT fodder give-PST

   'He gave the fodder to the buffalo.'

   The indirect object in (5) *radzake* 'king-DAT' precedes the direct object *roṭi* 'bread'. Similarly, in (6) indirect object precedes the direct object.

   The possessor precedes the possessed (see Section 9.2.2). Additionally, example (7) shows the use of postpositions.

(7)   *əse radzakə maṭe hadzir əilə*

   əse radza-kə maṭe hadzir   a-lə

   then king-GEN near order   come-PST

   'Then the order came from the king.' (BF.SLD.186)

   Numerals and demonstratives precede the nouns (see Section 9.2.1). Similarly, manner adverbs precede the main verb as in (see Section 7.3). However, auxiliary verbs and vector verbs follow the main verb as in (8-9, also see Section 6.4).

(8)   *u bon dzəilə rəhəi*

   u bon dza-lə   rəhə-i

   he forest go-PST   AUX.PST-3SG

   'He had gone to forest.'

(9)   *rakcʰes mori hallə*

   rakcʰes   mor-i hal-lə

   demon   die-ABS put-PST

   'The demon died instantly.' (KaQ.SLD.172)

Constituent order is not changed in normal speech. However, there are instances when the constituent order is changed for some pragmatic reasons. It is evident when we examine a text entitled 'Jackal and Hen'. This text contains a total of sixty three sentences. Word order in this oral narrative is verb-final and is fairly consistent with it. However, we also find some examples where normal word order is violated. Following are examples:

(10)   *bon dzəilə sjar*

bon   dza-lə   sjar

jungle   go-PST   jackal

'The jackal went to the forest.' (JaH.SLD.041)

(11)   *tumbajə̃ ḍʰukli ciŋni*

tumba-jə̃   ḍʰuk-l-i   ciŋni

pot-LOC   wait-PST-F   chicken

'The hen waited in the pot.' (JaH.SLD.049)

The verb is fronted in (10) and we see scrambling of words in (11). The adverbial clause (purposive clause) precede the main clause (see Section 10.3.3) or may occur clause-finally. The adverbial clause follows the verbs and occurs clause finally as can be seen in (12-13).[1]

(12)   *toi tə nidzə əilə kʰodzike*

toi   tə   nidzə a-lə   kʰodz-ike

you   PART NEG come-PST   search-INF

'You did not come to search...' (JaH.SLD.024)

(13)   *ciŋni pʰeri niskələ cərike*

ciŋni pʰeri niskə-lə   cər-ike

hen   again   come out-PST graze-INF

'The chicken came out to roam.' (JaH.SLD.043)

Different sections where these elements are discussed are referred to in Table (10.1).

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[1] Displacement of constituents is discussed in (10.4).

TABLE 10.1 Constituent order in Ɖarai

Elements	Sections
Postpositions and genitive noun	4.1.3
Adjective, numeral, demonstrative-noun	5.1
Manner adverb-verb	7.3
Standard-adjective	5.2.2
Main verb-auxiliary	6.2.2

10.2 Clause patterns

On the basis of occurrence of the constituents of sentences such as subject (S), verb (v), adjunct (A), complement (C) and object (O, direct object (O), indirect object Oi), the most frequent clause patterns are: SV, SCV, SOV, SAV, SOCV, SO$_i$OV and SOAV.[2] They are illustrated in (14- 21).

(14)   SV

   a.   *bʰaim gəbsələ*

   bʰai-m   gəbs-lə

   brother-POSS.1SG   bury in mud-PST

   'My brother buried in the mud.'

   b.   *kərbire radza bʰut əilə*

   kərbire   radza   bʰut   a-lə

   Karbire   kind   ghost   come-PST

   'Karbire King, the ghost came.' (DaF.CND.064)

(15)   SCV

   a.   *aite gurəu həkʰəi*

   aite   gurəu   həkʰə-i

   Aite   priest   COP.NPST-3SG

   'Aite is a priest.'

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[2] The functional notions such as Subject (S), Object (O) etc are based on Quirk and Greenbaum (1973:167).

b. *məi əlgə hək^həm*

məi	əlgə	hək^hə-m
I	tall	COP.NPST-1SG

'I am tall.'

(16) SOV

a. *uhĩ cicər k^həilə*

u-hĩ	cicər	k^ha-lə
he-ERG	a kind of rice	eat-PST

'He ate (a kind of) rice.'

b. *məi t^hulo manus dek^hlə*

məi	t^hulo	manus	dek^h-lə
I	big	man	see-PST

'I saw a big man.'

(17) SAV

a. *radza b^hitrə poslə*

radza	b^hitrə	pos-lə
king	in	enter-PST

'The king went in.'

b. *duhəi am uprə dzəilə*

duhəi	am	uprə	dza-lə
two-EMPH	mango	up	go-PST

'Both the mangoes went up.'

(18) *ram g^hərəjã ạtəi*

ram	g^hərə-jã	ạtə-i
Ram	house-LOC	COP.NPST-3SG

'Ram is at home.'

(19) SOCV

a. *raniĩ uk^hrake dulha banalə*

rani-ĩ	u-ke	dulha	bana-lə
queen-ERG	he-[OBL]DAT	husband	make-PST

'The queen made him her husband.'

b. *uhĩ merake ukʰrə dadzu manlə*

u-hĩ   məi-ke   u-rə   dadzu man-lə

he-ERG   I-[OBL]DAT he-[OBL]GENbrother agree-PST

'He agreed to regard me his brother.'

(20)   SOiOV

a. *toi merake ṭaŋgi delə*

toi   məi-ke   ṭaŋgi   de-lə

you   I-[OBL]DAT axe   give-PST

'You gave me an axe.'

b. *məi deutake pʰula caḍʰalə*

məi   deuta-ke   pʰula cəḍʰ-a-lə

I   god-DAT   flower climb-CAUS-PST

'I offered the flower to the god.'

(21)   SOAV

uhĩ ekta macʰə baharə rakʰlə

u-hĩ   ek-ta   macʰə   *baharə*   rakʰ-lə

he-ERG   one-CLF   fish   outside   put-PST

'He put the fish outside.'

Masica (1991:333) notes that adjuncts are placed somewhere before the verbs.[3] Adjuncts are peripheral and free to move. Now we will discuss the clause types in Darai in typological perspectives following Dryer (2007b).[4]

10.2.1 Copular clauses

Copula is used here to refer to the linking element of equative, attributive, locational and possessives. Copula identifies, defines or locates (Masica 1991:337).

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[3] Masica (1991:334) also notes "Other things being equal, the position closest to the verb entails great importance when more than two adjuntal elements occur together."

[4] This chapter is organized following Dryer (2007b). He mentions that clause types have at least five meanings. According to Dryer (2007b:224), there are "verbal and non-verbal predicates (or copular clauses) which are determined by their internal structure primarily surrounding different types of predicates." Secondly, verbal predicates are classified into intransitive, transitive and ditransitive clauses. Thirdly, clause types will be discussed "with grammatical consequences such as topic and focus". Fourthly, the clauses can be discussed in terms of their dependency such as subordination and coordination. Subordination and coordination will be discussed in Chapter (11). The fifth category consists of the sentence distinction among declarative, interrogative and imperative sentences.

There are two copulas in Darai. They are: *həkʰə-* and *aṭə-* and their suppletive past form *rəhə-*. They are used in the constructions of attributive clauses, nominal predicate, locative clauses and possessive clauses. Copular clauses consist of copula subject, copular verb and copular complement.

(22)   *toi sor həkʰəs*

             toi   sor   həkʰə-s

             you   pig   COP.NPST-2SG

             'You are a pig.' (KaQ.SLD.110)

In example (22) the copula joins the copula subject and copula complement.

        The copula *həkʰə-* is used in attributive clauses and nominal predicate. The inflections of *həkʰə-* and its suppletive past form *rəhə-* are mentioned in (Appendix 3e). These copulas inflect for agreement. As we see in the appendix (3e), the copula *həkʰə-* inflect for the past tense and non-past tense identical to the main verbs.

        Locational and possessive share same formal features in Darai. The *baṭə-* or *aṭə-* , which are used as free variations, are used in predicative locative and possessive clauses. The inflection of *baṭə-* and its past suppletive form *rəhə* is given in Appendix (3e).

i. Equational clauses (predicate nominals)

        Payne (1997:114) mentions, "Predicate nominal clauses typically express the notions of proper inclusion and equation" (also see Givón 2001a:119). They assert the identity of two nominals. The copula *həkʰə-* and form *rəhə-* carry the tense and information related to it. In example (23a) *hame* 'we' is the copular subject, *həkʰəi* is the copula and *car bʰai* 'four brothers' is the copular complement.

(23)   a.   *hame car bʰai həkʰəi*

                hame car   bʰai   həkʰə-i

                we   four   brother   COP.NPST-1SG

                'We are four brothers.' (SQ.BLD.362)

        b.   *ijə beŋgo həkʰəi*

                ijə   beŋgo   həkʰə-i

                this   frog   COP.NPST-3SG

                'This is a frog.'

Payne (1997:114) again notes, "Equatives are those which assert that a particular entity (subject of the clause) is identical to the entity specified in the predicate nominal." It is illustrated in example (23a-c).

ii. Attributive clauses (predicate adjectives)

The construction of predicate adjective is similar to predicate nominals in Darai. The basic structure of an attributive clause in Darai is *NP ADJ COP*. Examples are illustrated in (24).

(24)   a.   *pʰirli əlgə həkʰəi*

                pʰirli   əlgə   həkʰə-i

                Phili   tall   COP.NPST-3SG

                'Phirli is tall.'

      b.   *kono həkʰəi dzẹtʰa*

                kono   həkʰə-i   dzẹtʰa

                who   COP.NPST-3SG   eldest

                '(The hermit said), "Who is the elder one ?' (KaQ.SLD.138)

      c.   *dərəisəb sodzʰə həkʰəsəb*

                dərəi-səb   sodzʰə   həkʰə-səb

                Darai-PL   simple   be-NPST-3PL

                'Darais are simple.'

In (24a), *pʰirli* is the copular subject, *həkʰəi* is the copula and *əlgə* 'tall' is the adjective.

iii. Predicate locatives

Locational clauses (predicate locatives) do not have a second NP as we see in equative clauses but copula is followed by a locative adverb or postposition (25c). Examples are given in (25).

(25)   a.   *ucʰin bạtəi dzogi*

                ucʰi-n   bạtə-i   dzogi

                there-EMPH   COP.NPST-3SG   hermit

                'The hermit is right there…' (KaQ.SLD.026)

b.   *ucʰin bʰai baṭəi*

   ucʰi-n   bʰai   baṭə-i

   there-EMPH   brother COP.NPST-3.SG

   'Her brother is right there.' (IMM.SU.051)

c.   *pidranijə̃ dərəi ɡaũ rəhəi*

   pidrani-jə̃   dərəi   ɡaũ   rəhə-i

   Pidrani-LOC   Darai   village   COP.PST-3SG

   'There was a Darai village in Pidrahani.'

In example (25a) *dzoɡi* 'hermit' is the copular subject, *baṭəi* is the copula and
ucʰin 'right there' is an adverb. We find similar construction in (25b).

iv. Possessive clauses

   Possessive clauses assert that a particular thing is in possession of something.
Therefore, the subjects in (26a-b) are possessors of 'army' and 'soul' respectively.
Payne (1997:126) notes, "Languages usually employ existential and/or locational
structures to express the notion of possession." Darai uses *baṭə-/ aṭə-* for possessive
clauses.

(26)   a.   *kokʰrə pʰəudz dʰerei baṭəi*

   kono-rə   pʰəudz   dʰerei   baṭə-i

   who-GEN   army   many   COP.NPST-3.SG

   'Whose army is greater in number?' (GaLK.PD.002)

   b.   *oho terə həŋsə kəcʰi aṭir*

   oho toi-rə   həŋsə kəcʰi aṭi-r

   oh ! you-[OBL]GEN soul   where COP.NPST-2SG

   'Well, where is your soul ? ' (SQ.BLD.300)

   c.   *isəb tə radzakə səntan həkʰəsəb*

   i-səb tə   radzakə   səntan   həkʰə-səb

   he-PL PART kind-GEN   children   COP.NPST-PL

   'These are the king's children….' (In.UN.051)

   Copular verbs also serve as linkers between possessor and possessed noun.
The nature of possession may comprise all types of possession. Summary of copular
clauses is given in Table (10.2).

TABLE 10.2 Summary of copular construction

	həkʰə-	*ạtə-/ bạtə-*
Predicate nominals	✓	×
Predicate adjectives	✓	×
Possessive clauses	×	✓
Locatives	×	✓

10.2.2 Intransitve, transitive and ditransitive clauses

Clauses with lexical verbs can have one, two or three core arguments based on the valence of a verb. They may also contain peripheral arguments. They are described below.

i. Intransitve clauses

Intransitive clauses have one argument. Subjects are usually in the nominative case. The subject of an intransitive clause does not encode case markers. Oblique noun phrases and adverbials also occur in these clauses. A number of intransitive clauses are given in (27). The arguments are not overtly expressed if its referent is obvious in the context as in (27b).

(27) a. *bʰut bʰaglə*

bʰut   bʰag-lə

ghost   run away-PST

'The ghost ran away.' (KK.SLD.045)

   b. *bəllə əḍlə*

bəllə   əḍ-lə

finally   stop-PST

'Finally (it) stopped.' (PtP.CND.054)

(28) a. *toi kəte dzəilə rəhəs*

toi   kəte   dza-lə   rəhə-s

you   where go-PFV   AUX.PST-2SG

'Where had you gone ?' (SQ.BLD.055)

b. *bəllə hawa pʰeri boslə*

bəllə hawa pʰeri bos-lə

finally wind again sit-PST

'Finally the wind also stopped.' (SQ.BLD.086)

As can be seen in (27-28), the basic clause structure is noun phrase followed by an intransitive verb. Other elements of the noun phrase, like adverbials also occur in the intransitive clause as in (28b).

ii. Transitive clauses

Transitive clauses are formed of transitive verbs. The transitive subject also carries an ergative case or may be unmarked. In discourse data the arguments may be omitted if the referents are clear in the context. Both the subject and object are not obligatorily present in all transitive clauses in the discourse data.[5] Transitive clauses have been illustrated in the preceding sections. Some examples are given in (29) through (31).

(29) a. *pəcʰi kone radzje calait*

pəcʰi kono-i radzje cəl-a-i-t

later who-ERG rule move-CAUS-3SG-NPST

'Who will rule the country later ?' (KaQ.SLD.021)

b. *məi hor dzottəm*

məi hor dzot-tə-m

I plough plough-NPST-1SG

'I plough the field (lit. I plough the plough).' (BF.SLD.109)

c. *məi lestəm kəluwa bʰat*

məi les-tə-m kəluwa bʰat

I take-NPST-1SG snacks rice

'… I bring the rice.' (BF.SLD.092)

(30) a. *dukṭa əmrit dzʰarlə*

duk-ṭa əmrit dzʰar-lə

two-CLF nectar fall-PST

'(He) brought down two nectars.' (KaQ.SLD.042)

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[5] See section (4.1.3) for details of case marking.

b.　　　*dekʰlə macʰə eḳta gaḍəjə̃*

dekʰ-lə　　　macʰə ek-ṭa　　　gaḍ-jə̃

see-PST　　　fish　one-CLF　　small flood-LOC

'(He) saw a fish in a small flood.' (SQ.BLD.034)

(31)　　　*kʰəilə*

kʰa-lə

eat-PST

'(He) ate (the beaten rice).' (SQ.BLD.138)

b.　　　*osin kərikun anlə*

osin　　　kər-ikun　　　an-lə

like that　do-SEQ　　　bring-PST

'Having done like that (he) brought (it).' (SQ.BLD.371)

Examples (29a-c) contain subjects, verbs and objects whereas examples (30) contain only verb and object. On the other hand, examples (31a-b) neither contain subject nor object. The normal word order of a transitive clause is SOV if both subject and object are present.

iii. Ditransitive clauses

Ditransitive verbs have three core arguments: agent like subject (S), patient like object (O) and indirect object (O_I). Among these elements S is the grammatical subject whereas O_I and O are grammatical objects. The unmarked order of the elements is SO_IOV. The ditransitive clauses are illustrated in (32). The subject is either in nominative (32) or ergative case. Some examples with the ditransitive verb 'give' are given in (32-35).

(32)　　　*məi bʰaike ṭaŋgi delə*

məi　bʰai-ke　　ṭaŋgi　　　de-lə

I　　brother-DAT　axe　　　give-PST

'I gave an axe to my brother.'

(33)   *harte kʰəna tə ranikə cʰawa delə*

    har-te   kʰəna tə rani-kə

    lose-SIM while PART queen-GEN

    cʰawa   de-lə

    child   give-PST

    'While looking at it, (as the king lost the competition, the king),

    offered (him) his daughter to marry.' (BF.SLD.235)

(34) a. *ciura delə*

    ciura   delə

    beaten rice give-PST

    '(She) gave beaten rice to him.' (SQ.BLD.137)

   b. *cʰawa delə*

    cʰawa de-lə

    child give-PST

    '(He) gives the child (to him).' (DP.CND.070)

(35)   *dene kʰəibo naidene bʰicʰcʰa maŋbo kəhikun əilə*

    de-ne   kʰa-bo   nai-de-ne   bʰicʰcʰa

    give-COND eat-POSB NEG-give-COND alm

    maŋ-bo kəh-ikun a-lə

    ask-POSB say-SEQ come-PST

    'They came saying that if (he) gave they would eat, (but) if he would

    not they would beg alms.' (SQ.BLD.344)

   Example (32) contains both subject and object whereas examples (33) contain only object. On the other hand, examples (34a-b) have neither the subject nor the indirect object. Example (35) even lacks the direct object. The direct object of the argument comes closest to the verbs preceding the verb as in (32). The subject comes to the first position. However, three arguments are hardly present in the discourse data.

10.3 Sentence modifications

   The sentence modifications presented in this section are: question formation and negation.

10.3.1 Question formation and answer

Interrogative sentences can be classified into two major types: content question and Yes/no question.

i. Content questions

The preferred mode of expression of the content question is the normal word order. They may be termed *k-* questions as they all begin with *k-* words. The question words normally remain *in situ.* Examples are given in (36) through (37) to illustrate content questions and answers.

(36) a. *paukə kətka bərsə bʰəilə*

   pau-kə   kətka   bərsə bʰəi-lə

   you.HON-GEN   how much   year   become-PST

   'How old are you ? ' (In.UN.001)

   b. *saṭʰi bərsə bʰəilə*

   saṭʰi   bərsə   bʰəi-lə

   sixty   years   become-PST

   '(I) am sixty years old.' (In.UN.002)

(37) a. *kon ṭʰaũjə̃*

   kon   ṭʰaũ-jə̃

   which   place-LOC

   'Which place ? ' (In.UN.033)

   b. *kʰəi i uwə ṭʰaũ tə nidzə pətta*

   kʰəi   i   uwə   ṭʰaũ   tə   nidzə-pətta

   PART this   that   place   PART NEG-knowledge

   'I do not know whether this or that place.' (In.UN.034)

Example (36) shows that question is related to quantity (age) and (37) is about place. The constituents that can be questioned using a set of question forms are subject, object (direct and indirect) and adverbials. Let's examine the statement in (38) and possible questions in (39a-d).

(38)   *məi kalu gurəuke pʰula delə*

   məi   kalu   gurəu-ke   pʰula   de-lə

   I   yesterday   priest-DAT   flower   give-PST

   'I gave a flower to the priest yesterday.'

(39) a. *kone kalu gurəuke pʰula delə*

kono-i   kalu   gurəu-ke   pʰula de-lə

who-ERG   yesterday   priest-DAT   flower give-PST

'Who gave the flower to the priest yesterday?'

b. *məi kalu gurəuke kiti delə*

məi   kalu   gurəu-ke   kiti   de-lə

I   yesterday   priest-DAT   what   give-PST

'What did I give to the priest yesterday ? '

c. *məi kalu kokʰrake pʰula delə*

məi   kalu   kono-ke   pʰula   de-lə

I   yesterday   who-[OBL]DAT   flower   give-PST

'Whom did I give the flower yesterday ? '

d. *məi kəhjã gurəuke pʰula delə*

məi   kəhjã   gurəu-ke   pʰula   de-lə

I   when   priest-DAT   flower   give-PST

'When did I give the flower to the priest? '

We see that the subject is questioned in (39a), direct object in (39b), indirect object in (39c) and adverb in (39d). Some questions from discourse data are given in (40).

(40) a. *əre toi tə bʰotʰi kəske dzotbər hor*

əre   toi   tə   bʰotʰi   kəske dzot-bə-r

then   you   PART Bhothi fish   how   plough-POSS-2SG

hor

plough

'(He said), "You are a Bhothi fish, how might you plough the field?' (BF.SLD.111)

b. *e toi kike ḍarate baṭəs*

e   toi   kike   ḍəra-te   baṭə-s

VOC   you   why   become frightened-HAB   AUX.NPST-2SG

'(The hermit says), "Why are you frightened?' (KaQ.SLD.152)

c.   *kəsnə a̠təi*

    kəsnə a̠tə-i

    how   COP.NPST-3SG

    'How is (she)?' (SQ.BLD.195)

d.   *toi kəte dzəite*

    toi   kəte   dza-te

    you   where go-HAB

    '(He inquired), "Where (will you) go ?"' (DaF.CND.074)

Following examples further show the questions in discourse.

(41) a.   *kalu kiti kʰaike*

    kalu   kiti   kʰa-ike

    tomorrow   what   eat-INF

    'What (shall) we eat tomorrow ?' (BF.SLD.003)

   b.   *cʰahor kəhjă əilə*

    cʰaho-r   kəhjă   a-lə

    son-2SG.POSS   when   come-PST

    'When did your son come ?' (BF.SLD.003)

Sometimes, the interrogatives are reduplicated. *kiti kiti* 'what what' is possible whenever the presupposed answer in the plural form or the speaker assumes that the answer must be a list of items, persons, activities etc. The same processes may be repeated to question person, place, manner etc. Examples are given in (42) through (43).

(42) a.   *kalu kon kon əilə*

    kalu   kon   kon   a -lə

    yesterday   who   REDU come-PST

    'Who came yesterday ?'

   b.   *kalu dʰidzuwai rə cʰahim əilə*

    kalu   dʰidzuwai   rə   cʰahi-m   a-lə

    yesterday   son-in-law   and   daughter-1SG.POSS come-PST

    'Son-in-law and daughter came yesterday.'

(43) a. *terake kiti kiti cahit*

toi-ke   kiti   kiti   cah-i-t

you-[OBL]DAT   what   REDU   need-3SG-NPST

'What do you need ?'

b. *məi kiti kiti kəhətəm*

məi   kiti   kiti   kəhə-tə-m

I   what   REDU   say-NPST-1SG

'What (things) I tell …' (KK.SLD.221)

In (42) and (43) the question words are reduplicated taking granted that the answer is plural. Thus the reduplicated interrogatives imply plurality.

ii. Yes-no question

Yes/no questions are formed with the use of rising intonation, which is sometimes accompanied by the interrogative particle *tou* as in (46b). Question particle *tou* occurs in clause-final position if it is present. The basic constituent order of question does not change. Sadock and Zwicky (1985:179) note, "They are used to seek consent on the degree of truth of the questioned proposition."

(44)   *lə bʰəine ki abe*

lə   bʰəi-ne   ki   abe

PART become-COND   PART   now

'If it is done now ? ' (BF.SLD.156)

(45) a. *hamrə dərəikə tʰər bʰəit ki nai*

hame-rə   dərəi-kə   tʰər   bʰə-i-t   ki   nai

we-GEN   Darai-GEN   caste become-3SG-NPST   or   NEG

'Do we Darais have any caste or not ? ' (In.UN.110)

b. *kʰəi babu nihidzə tʰaha*

kʰəi   babu   nihidzə   tʰaha

PART   dear son   NEG   knowledge

'Well, my dear, (I) do not know.' (In.UN.111)

Disjunctive questions are used to display a choice of usually two alternatives with *hə̃/aṭə-* 'yes' or *nidzə* 'no'.[6] Examples of conjoined alternate clauses are given in (46).

(46) a. *mura cʰiulə həwai ki nidzə tou*

mura	cʰi-lə	həwai	ki	nidzə
radish	touch-PST	POSB	or	NEG

'Did he touch the radish or not ? ' (IMM.SU.087)

b. *u pucʰlə ki nidzə*

u	pucʰ-lə	ki	nidzə
he	ask-PST	or	NEG

'Did he ask or not…?' (SQ.BLD.158)

c. *tohẽ icʰi bəstəs ki dzəitəs*

tohẽ	icʰi	bəs-tə-s	ki	dza-tə-s*s*
you	here	sit-NPST-2SG	or	go-NPST-2SG

'Do you stay here or go ?'

d. *toi dzəitəs ki naidzas*

toi	dza-tə-s	ki	nai-dza-s
you	go-NPST-2SG	or	NEG-go-2SG

'Do you go or not ?'

As can be seen in (46), alternative questions are formed by appending a disjunctive question word *ki* 'or' to the right of the statement. The word *ki* serves as a disjunctive coordinator. This particle functions whether to agree or deny the proposed statements. Examples are in (47).

(47) a. *toi masu kʰəitəs ki nidzə*

toi	masu	kʰa-tə-s	ki	nai
you	meat	eat-NPST-2SG	or	NEG

'Do you eat meat or not ?'

b. *beṭasəb dzəilə ki nidzə dzəilə*

beṭa-səb	dzəi-lə	ki	nidzə	dzəi-lə
son.PL	go-PST	or	NEG	go-NPST

'Did the boys go or not ?'

---

[6] They are also called 'utterance response unit' (Zwicky 1985:303).

c.   *ijə murder merake kʰaike detəs ni nai*

ijə   murder   məi-ke   kʰa-ike

this   corpse   I-[OBL]DAT   eat-INF

de-tə-s   ki   nai

give-NPST-2SG   or   NEG

'Do you give me this corpse to eat or not ? ' (KK.SLD.038)

Answers to yes/no questions are either positive or negative. Positive answers contain the positive particle *hə̃* 'yes' (51b), whereas a negative answer contains a negative particle *nidzə* 'no' (48b). Sometimes the particles are followed by the clause (49b). The particle *hə̃* 'yes' is used to agree with the proposition uttered whereas *nidzə* 'no' is used with the negated sentences. It is illustrated in (48) through (51).

(48) a.   *kəhətahəsəb etese əilə*

kəhə-tahə-səb   ete-se   a-lə

tell-NPST-PL   here-ABL   come-PST

'Do they say (they) came from this place (side) ?' (In.UN.036)

b.   *nidzə*

nidzə

NEG

'No.' (In.UN.037)

(49) a.   *pau ucʰin dzərmələ*

pau   ucʰi-n   dzərm-lə

you.HON   there-EMPH   born-PST

'Were you born right there ? ' (In.UN.066)

b.   *nihidzə buba dzərmələ*

nihidzə   buba   dzərm-lə

NEG   father   born-PST

'No. (My) father was born there.' (In.UN.067)

(50) *kon ˌtʰaujə̃*

kon   ˌtʰau-jə̃

which   place-LOC

'In which place ? ' (In.UN.033)

(51) a. *lə toi cʰawakə ləgi əilə*

        lə   toi   cʰawa-kə   ləgi   a-lə

        PART you   son-GEN   for   come-PST

        'Well, did you come for a son ? ' (KaQ.SLD.034)

b. *hə̃*

        hə̃

        yes

        '(The king said), 'Yes".' (KaQ.SLD.035)

10.3.2 Negation

There are three main negative markers in Darai, viz. *nidzə, nai-* and *dzʰun-*. *nidzə* is also pronounced as *nihidzə* in slow and careful speech.[7] They all precede the verbs in all tenses, aspects and moods whenever they occur. They have distinct distributional restrictions. The ways to form negative imperatives negation in copular verbs, negative prohibitive and distribution of negative markers in terms of tense and aspect are discussed in the following paragraphs.

Firstly, the negative morpheme *nai-*, also realized as *na-,* is confined to the non-past tense.[8] Non-past tense marker is deleted upon the prefixation of negative marker to the stem. In all examples (52b) and (53b), tense marker is absent. Instead, the negative marker is followed by person marker.

(52) a. *dzəitəm gʰərə*

        dza-tə-m   gʰərə

        NEG-go-1SG house

        '(I) shall go home.'

b. *naidzam gʰərə*

        nai-dza-m   gʰərə

        NEG-go-1SG house

        'I shall not go home.' (IMM.SU.045)

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[7] Unlike other negative prefixes *nidzə* is a negative particle because it can stand independent of other elements in sentences.
[8] Payne (1985b:223) discusses the languages where the variation (of negative markers) according to tense, aspect is common in the languages of the world.

(53)　a.　*hame cahĩ bahun lagatahĩ*

　　　　　hame　　　　cahĩ　　　　bahun　　　　lag-a-ta-hĩ

　　　　　we　　　　particularly　Brahmin　　　call-CAUS-NPST-1PL

　　　　　'We call Brahmin as priest.'

　　b.　*hame cahĩ bahun nailagahĩ*

　　　　　hame　　　　cahĩ　　　　bahun　　　　nai-lag-a-hĩ

　　　　　we　　　　particularly　Brahmin　　　NEG-call-CAUS-1PL

　　　　　'We do not call Brahmin as priest.' (DP.CND.051)

The tense markers are absorbed (deleted) due to the prefixing of negative morphemes (55). Although the tense distinction is neutralized or there is a total loss of tense marking, it is compensated by the person marking on the verbs. The negative prefix *nidzə* is used in the past tense.

(54)　a.　*u bʰothi morlə*

　　　　　u　　　　bʰothi　　　mor-lə

　　　　　that　　Bhothi fish　die-PST

　　　　　'(That) the Bhothi fish died.'

　　b.　*u bʰothi nidzə morlə*

　　　　　u　　　　bʰothi　　　nidzə　mor-lə

　　　　　that　　Bhothi fish　NEG　die-PST

　　　　　'(That) the Bhothi fish did not die.' (BF.SLD.230)

All aspects of verbs take negative prefix *nidzə* 'not'. Examples (55) and (56) show the negation of habitual (past) and example (57) shows the negation of progressive aspect.

(55)　a.　*pʰeri sukʰə paute rəhəm*

　　　　　pʰeri　sukʰə　　　pa-te　　　rəhə-m

　　　　　again　happiness　get-HAB　　COP.PST-1SG

　　　　　'I used to have happiness.'

　　b.　*pʰeri sukʰə nidzə paute rəhəm*

　　　　　pʰeri　sukʰə　　　nidzə pa-te　　　rəhə-m

　　　　　again　happiness　NEG get-HAB　　AUX.PST-1SG

　　　　　'I did not use to have any happiness.' (EI.CND.007)

(56) a. *məi kam kərlə rəhəm*

    məi   kam   kər-lə   rəhə-m

    I   work   do-PFV   AUX.PST-1SG

    'I had done work.'

  b. *məi kam nidzə kərlə rəhəm*

    məi   kam   nidzə kər-lə   rəhə-m

    I   work   NEG   do-PFV   AUX.PST-1SG

    'I had not done work.'

(57) a. *məi kam kərtihin rəhəm*

    məi   kam   kər-tihin   rəhə-m

    I   work   do-PROG   AUX.PST-1SG

    'I was doing work.'

  b. *məi kam nidzə kərtihin rəhəm*

    məi   kam   nidzə kər-tihin   rəhə-m

    I   work   NEG do-PROG   AUX.PST-1SG

    'I was doing work.'

Secondly, prohibitives are expressed by placing a negative morpheme *dzʰun-* before the verb. The morpheme *dzʰun-* is confined only with the imperative and optative sentences. Examples are given in (58).

(58) a. *toi attikun dzʰunbos*

    toi   att-ikun   dzʰun-bos

    you   frighten-SEQ   PROH-live

    'Don't live by getting confused.' (PtP.CND.078)

  b. *dzʰunmaruk merake*

    dzʰun-mar-uk   məi-ke

    PROH-kill-IMP   I-[OBL]DAT

    '(The king said), "Don't kill me." (GaLK.PD.029)

  c. *merake dzʰunmarəu*

    məi-ke   dzʰun-mar-əu

    I-[OBL]   PROH-kill-IMP.HON

    'Don't kill me.' (IMM.SU.046)

(59)　　　*budʰe gʰərə dzʰundzaus*

　　　　　budʰe gʰərə　　　dzʰun-dza-us

　　　　　Budhe house　　　NEG-go-OPT.3SG

　　　　　'May Budhe not go home.'

Desiderative mood is negated with the negative particle *nidzə*. Examples are given in (60).[9]

(60)　a.　*merake padas*

　　　　　məi-ke　　　pad-as

　　　　　I-[OBL]DAT　fart-DESID

　　　　　'I want to fart.'

　　b.　*merake nidzə padas*

　　　　　məi-ke　　　nidzə pad-as

　　　　　I-[OBL]DAT　NEG　fart-DESID

　　　　　'I do not want to fart.'

The real and hypothetical conditional take *nai-* and *nidzə* respectively. Following are examples:

(61)　a.　*pani naipərne sit hame dzəitahĩ*

　　　　　pani　nai-pər-ne　　　　sit　　　hame dza-ta-hĩ

　　　　　water　NEG-fall-COND　　PART　　we　go-NPST-1PL

　　　　　'If it does not rain, we will go.'

　　b.　*pani nidzə porlə bʰəine hame dzəilaharĩ*

　　　　　pani　nidzə-por-lə　　　　bʰəine

　　　　　water　NEG-fall-PST　　　PART

　　　　　hame　　　dza-lahar-hĩ

　　　　　we　　　　go-HYP-1PL

　　　　　'If it had not rained, we would have gone.'

Thirdly, all copular verbs take negative particle *nidzə*. It may or may not be followed by copular verbs. Since *nidzə* 'not' can stand independent of the copular verb, this is regarded to be a particle rather than a prefix.

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[9] Negative prefixes in imperative are distinct in some languages. It is *dzin-* in Bote (Poudel 1999:78), *dzun-* in Majhi (Dhakal 2008:114) and *dzun-* in Danuwar (Timilsina (2009:83)).

(62) a. *tərə məi dekʰlə kura tə nidzə*

      tərə   məi   dekʰ-lə   kura   tə   nidzə

      but   I   see-PST   thing   PART NEG

      'But this is not the thing I saw.' (DaF.CND.005)

b. *i prəsnəkə kura abə sodʰpucʰ nidzə*

      i   prəsnə-kə   kura   abə   sodʰpucʰ   nidzə

      this   question-GENthing   now   inquire   NEG

      '…there is no inquiry of this question.' (DP.CND.092)

c. *ukʰrakə ramrə bicʰəuna punu nidzə*

      u-kə   ramrə   bicʰəuna   punu nidzə

      he-[OBL]GEN   good   bed   also   NEG

      'He did not even have a good bed.' (OK.JD.012)

Copulas are sometimes deleted when they occur in negative sentences. Examples are mentioned in (63).

(63) a. *adzu kʰas kərikun bãsi hamrə dərəi dzatikə nidzə*

      adzu kʰas   kər-ikun   bãsi   hame-rə

      today particular   do-SEQ   flute   we-GEN

      dərəi   dzati-kə   nidzə

      Darai   caste-GEN   NEG

      'Today, the flute in particular is not of the Darai people.' (DaF.CND.004)

b. *tərə hamrə sə̃skritijə̃ bãsi pəhile nidzə*

      tərə   hame-rə   sə̃skriti-jə̃   bãsi   pəhile nidzə

      but   we-GEN   culture-LOC   flute   early NEG

      'But there was no flute in our culture then.' (DaF.CND.007)

c. *nanijə̃ tʰaha nidzə*

      nani-jə̃   tʰaha   nidzə

      young-LOC   knowledge   NEG

      'I did not know when I was small.' (PtP.CND.001)

d. *merə tʰaha nidzə*

      məi-rə   tʰaha   nidzə

      I-[OBL]GEN   knowledge   NEG

      'I did not know.' (PtP.CND.003)

e.   *koi saŋgʰati nidzə ukʰrə*

koi   saŋgʰati   nidzə u-rə

some   friend   NEG   he-[OBL] GEN

'... he did not have any friends.' (SQ.BLD.002)

Sequential converbs and infinitives are negated with *nai-*. They are given in (64). On the other hand, prospective form is negated with *nidzə*. This is illustrated in (65).

(64)   a.   *ram bʰat naikʰaikun rampur dzəilə*

ram   bʰat   nai-kʰa-ikun   rampur   dza-lə

Ram   rice   NEG-eat-SEQ   Rampur   go-PST

'Having eaten rice, Ram went to Rampur.'

       b.   *naisunaike naisunaike kəhələ*

nai-sun-a-ike   nai-sun-a-ike   kəhə-lə

NEG-hear-CAUS-INF   NEG-hear-CAUS-INF   say-PST

'…(he) said, '(We) do not tell (to father), we do not tell (to father).' (EI.CND.066)

(65)   a.   *kʰəilarə bʰat*

kʰa-larə   bʰat

eat-PROS   rice

'the rice to eat'

       b.   *nidzə kʰəilarə bʰat*

nidzə kʰa-larə   bʰat

NEG   eat-PROS   rice

'the rice not to eat'

Finally, Darai has a suffix which is suffixed to the verb when two verbs are juxtaposed to convey an emphatic reading. In this type of construction, the negative clause is preceded by a verb with the suffix *-be*. The suffix *-be* always collocates with the negative prefixes preceding the negative markers *nai-* and *nidzə*. Examples are illustrated in (66). Additionally in prohibitive emphatic sentences the suffix *-be* occurs as in (66e-f).

(66) a. *məi dzəibe nidzə*

      məi   dza-be   nidzə

      I   go-NEG.EMPH   NEG

      'I will not definitely go.'

    b. *u dzəibe nidzə kərlə*

      u   dza-be   nidzə kər-lə

      he   go-NEG.EMPH   NEG   do-PST

      'I did not definitely do (it).'

    c. *hame puc^{h}be naikərihĩ*

      hame puc^h-be   nai kər-ihĩ

      we   ask-NEG.EMPH   NEG-do-1PL

      '… We do not call (lit. ask) Brahmins.' (DP.CND.064)

    d. *məi debe nakərəm*

      məi   de-be   na-kər-m

      I   give-NEG.EMPH   NEG-do-1SG

      'I will not definitely give.' (KK.SLD.043)

    e. *toi dz^{h}unbe dz^{h}unbora*

      toi   dz^{h}un-be   dz^{h}un-bora

      you   PROH-NEG.EMPH PROH-speak

      'Don't speak.'

    f. *dz^{h}unbe dz^{h}un sunuk*

      dz^{h}un-be   dz^{h}un-sun-uk

      PROH-NEG.EMPH   PROH-listen-IMP

      'Don't listen.'

10.4 Displacement

Masica (1991:394) notes, "Violations of normal word order in the form of meaningful displacements…are important syntactic features." Darai has several constructions that give a noun phrase or a verb phrase marked position. The noun phrases or verb phrases can be right-dislocated or fronted within a clause. These concepts are presented by (Payne 1997:275) as in (67):

(67)   Fronting: Beans I like.

         Left-dislocation: Beans, I like them.

         Clefts: Beans are what I like.

                                What I like is beans.

                                The one I like are beans.

Payne (1997:273) further notes:

> **Dislocation** (left and right) refers to the placing of a clause element outside
> the syntactic boundaries of the clause. Sometimes dislocation is referred to as
> **extraposition**. Left-dislocation is sometimes referred to as **preposing** and
> right-dislocation as **postposing**. The term **topicalization** refers to left-
> dislocation in the tradition of generative grammar and other autonomous
> approaches to syntax. Right-dislocation is sometimes referred to as
> **afterthought topicalization**.

Some elements of a clause can be fronted within a clause in Darai. Generally they are
left-dislocated (topicalized). They are discussed in the following paragraphs.

10.4.1 Fronting[10]

Neutral clauses in Darai are SOV. However, we find that verbs are fronted
before NPs in our corpus. In (68a-d) we see the fronting of verbs in intransitive
clauses and fronting of verbs in transitive clauses in (69).

(68)   a.   *morlə rakcʰes*

              mor-lə   rakcʰes

              die-PST   demon

              'The demon died.' (SQ.BLD.171)

        b.   *pʰeri əilə rakcʰes*

              pʰeri   a-lə   rakcʰes

              again   come-PST   demon

              'The demon came again.' (SQ.BLD.111)

---

[10] Masica (1991:394) describes the same phenomenon as topicalization. He further adds, "Various
clausal constituents but most commonly the object may be topicalized by displacement leftward to the
topic (initial) position."

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c.   *gəbsələ məi adzu*

gəbsə-lə   məi   adzu

bury in mud-PST   I   today

'I was buried (it) in the mud today.' (DaF.CND.064)

(69)   *kʰai delə cəram curum ek mən*

kʰa-i   de-lə   cəram curum ek   mən

eat-ABS   give-PST   ONO   ONO   one   equal to forty kilo

'(He) ate one Mon (forty kilo) of beaten rice quickly.' (SQ.BLD.091)

The verb, which usually follows the NP, is moved to the clause-initial position as shown in (68a). Verbs are found to have been fronted in our corpus. The fronted element is topicalized.

10.4.2 Scrambling

Scrambling involves the "reorderings" (Masica 1991:394). We find a few instances of scrambling in Darai as illustrated in (70).[11]

(70)   a.   *uchika dzəgətpur dzəilə rəlahai hamrə badze*

uchika   dzəgətpur   dzəi-lə   rəla-h-ai

there   Jagatpur   go-PST   COP.PST-3-INFR

hame-rə   badze

we-[OBL]GEN   grandfather

'Then our grandfather went to Jagatpur (I infer).' (PtP.CND.024)

b.   *morlə nidzə bʰothi*

mor-lə   nidzə   bʰothi

die-PST   NEG   Bhothi

'The Bhothi fish did not die.' (BF.SLD.231)

NP and VP are scrambled but the constituents within it are not scrambled.

(71)   a.   *dekʰlə macʰə ekṭa gaḍəjə̃*

dekʰ-lə   macʰə ek-ṭa   gaḍ-jə̃

see-PST   fish   one-CLF   small flood-LOC

'(I) saw a fish in a small flood.' (BF.SLD.034)

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[11] More examples can be found in section (10.1).

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b.   *aikun rakcʰes boslə bʰitrə*

　　　a-ikun　　　　rakcʰes　　　bos-lə　　　　bʰitrə

　　　come-SEQ　　demon　　　sit-PST　　　inside

　　　'Having come, the demon stayed in.' (SQ.BLD.085)

10.5 Valence adjusting operations

　　　This section explores the valence adjusting operations. We discuss causative and passive in this section.

10.5.1 Causative

　　　Causative constructions are devices of increasing valence in Darai. There are two distinct means of causative constructions in Darai: morphological and periphrastic. Morphological causative is more productive than periphrastic.

i. Morphological causative

　　　Causatives are formed upon the suffixation of **-a** or **-wa**.[12] An intransitive verb becomes transitive and a transitive verb becomes bitransitive when a causative suffix is added. Regular valence addition is shown in (72). We see the verbs which take the causative suffix **-a** in (72a), the causative suffix triggers vowel harmony as in (72b) and use of **-wa** as in (72c).

(72)　a.　　*gʰumike*　　'to wander'　　*gʰumaike*　　'make someone wander'

　　　　　　lokike　　　'to hide'　　　*lokaike*　　　'to make something hide'

　　　　　　sukʰike　　　'to dry'　　　*sukʰaike*　　'to make something dry'

　　　　　　bʰidzike　　 'to soak'　　　*bʰidzaike*　　'to make something soak'

　　　b.　　*bəsike*　　　'sit'　　　　*basaike*　　　'make someone sit'

　　　　　　cəḍike　　　'climb'　　　*caḍaike*　　　'make someone climb'

　　　　　　həllike　　　'shake'　　　*hallaike*　　　'make someone shake'

---

[12]　**-a** as a causative marker is found in several IA languages (see Masica 1991:320)

	c.	*kʰaike*	'eat'	*kʰawaike*	'make someone eat'
		dʰoike	'wash'	*dʰowaike*	'make someone wash'
		cʰiike	'touch'	*cʰiwaike*	'make someone touch'
		roike	'weep'	*rowaike*	'make someone weep'

As a result of the causative suffix certain morphophonemic result takes place. When a suffix *-a* is bound to a verb stem which ends in *-a* the glide *-w* is inserted. Thus there is a glide insertion.[13] All verbs in (72a-b) are intransitive. When the causative suffix is added to them, they become transitive verbs.

(73) a.   *gai cərlə*

gai   cər-lə

cow   graze-PST

'The cow grazed.'

  b.   *məi gai caralə*

məi   gai   cər-a-lə

I   cow   graze-CAUS-PST

'I grazed the cows.'

(74) a.   *məi gokʰrikʰe pərit*

məi   gokʰr-ike   pər-i-t

I   bathe-PST   happen-3SG-NPST

'I should bathe.'

  b.   *cʰawake punu gokʰraike pərit*

cʰawak-ke   punu gokʰr-a-ike   pər-i-t

son-3SG   -also   bathe-CAUS-INF   happen-3SG-NPST

'(We) should bathe (his) child.' (MtU.SD.020)

(75) a.   *sara dzəntaĩ bʰodz kʰəilə*

sara   dzəntaĩ   bʰodz kʰa-lə

all   people-ERG   feast   eat-PST

'All people ate in the feast.' (DP.CND.012)

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[13] Also see section (3.5.4) for details.

b. *uhĩ sara dzəntake bʰodz kʰawalə*

u-hĩ	sara	dzənta-ke	bʰodz	kʰa-wa-lə
he-ERG	all	people-DAT	feast	eat-CAUS-PST

'He fed all the people in the feast.'

(76) a. *cʰahom roulə*

cʰaho-m	ro-lə
son-1SG.POSS	weep-PST

'My son wept.'

b. *məi cʰahomke rowalə*

məi	cʰaho-m-ke	ro-a-lə
I	son-1SG.POSS-DAT	weep-CAUS-PST

'I made my son weep.'

Example (73a) is a sentence with an intransitive verb *cər* 'graze'. It can be contrasted with (73b) which is the causative verb with the verb root *car* 'cause to graze'. The verb in (74b) becomes transitive and the subject of the verb *gokʰra* 'cause to bathe' is 'we'. The intransitive verb thus becomes a transitive verb. Similarly in (75) the transitive verb 'eat' becomes ditransitive upon the suffixation of the causative marker. Thus, transitive verbs become ditransitive verbs when the causative suffixes are added to the verb stems.

ii. Periphrastic causative

Causatives can also be made by analytical means using the 'vector verb' *lagaike* 'to apply/attach'. The periphrastic causative consists of the main verb followed by the vector verb with finite morphology. However, it is not very productive. Periphrastic causative does not frequently occur in natural discourse but is attested. Here are some examples (77).

(77) a. *aiteĩ merake ciṭʰi lekʰlə*

aite-ĩ	məi-ke	ciṭʰi	lekʰ-lə
Aite-ERG	I-[OBL]DAT	letter	write-PST

'Aite wrote me a letter.'

b. *pʰirliĩ aitese merake ciṭʰi lekʰike lagalə*

pʰirli-ĩ   aite-se   məi-ke   ciṭʰi

Philie-ERG   Aite-ABL   I-[OBL]DAT   letter

lekʰ-ike   lagalə

write-INF   apply-PST

'Phirli made Aite write me a letter.'

(78) a. *uhĩ kuṭuni budʰike git gaike lagalə*

u-hĩ   kuṭuni budʰi-ke   git   ga-ike

he-ERG   Kutuni Budhi-DAT   song   sing-INF

lag-a-lə

apply-CAUS-PST

'He made Kutuni Budhi sing a song.' (SQ.BLD.376)

b. *udʰeike lagalə*

udʰe-ike   lag-a-lə

fly-INF   apply-CAUS-PST

'(They caused her) to fly.' (HoF.SLD.025)

c. *əse coke kaṭikun cʰahokke dabike lagalə*

əse   coke   kaṭ-ikun   cʰaho-k-ke

then   Y-shaped stickcut-SEQ   son-POSS.3SG- DAT

dab-ike   lag-a-lə

press down-INF   apply-CAUS-PST

'Having cut the Y-shaped stick, he made his son dive.' (HoF.SLD.025)

10.5.2 Passive

Verb morphology, case marking, word order etc are the major features to describe the passive constructions (see Keenan 1985b; Shibatani 1985; Manninen and Nelson 2004; Murphy 2004).

We find two types of passive constructions in Darai. Firstly, there is a morphological passive marked with -*inuhuk.* The suffix -*inuhuk* can only passivize the sentences in the past tense. Unlike in the past tense, the same suffix can not be used to mark a passive in the non-past tense. Consider examples (79-81).

(79) a. *mə̃i sor marlə*

mə̃i   sor   mar-lə

I   pig   kill-PST

'I killed a pig.'

b. *sor marinuhuk*

sor   mar-inuhuk

pig   kill-PASS

'The pig was killed.'

(80) a. *mə̃i birəu lillə*

mə̃i   birəu   lil-lə

I   medicine   swallow-PST

'I swallowed the medicine.'

b. *birəu lilinuhuk*

birəu   lil-inuhuk

medicine   swallow-PASS

'The medicine was swallowed.'

(81) a. *mə̃i boslə*

mə̃i   bos-lə

I   sit-PST

'I sat.'

b. *bosinuhuk*

bos-inuhuk

sit-PASS

'The act of sitting was done/(I) sat (PASS).'

(82) a. *mə̃i dzəilə*

mə̃i   dza-lə

I   go-PST

'I went.'

b. *dzainuhuk*

dza-inuhuk

go-PASS

'The act of going was done/(I) went (passive).'

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(83) a. *məĩ bʰat kʰəitəm*

      məĩ   bʰat   kʰa-tə-m

      I   rice   eat-NPST-1SG

      'I eat rice.'

*b. *bʰat kʰaiinuhuk*

      bʰat   kʰa-inuhuk

      rice   eat-PASS

      'Rice is eaten.'

Sentences (79b) and (80b) are the passive transformations of (79a) and (80a) respectively. They are grammatical and acceptable. In these sentences, the objects of the sentences are promoted to the subject positions and subjects are demoted. Aside from this, the suffix *-inuhuk* is added to the verb. Even an intransive verb is used in the passive construction as in (81b). Conversely, example (83b) is not a passive transformation of (83a) because the sentence in (80b) is in the non-past tense.[14]

Secondly, impersonal passive sentences are found in corpus. They are close to functional passive constructions.[15] There are a large number of sentences with the demotion of the subject but the verb forms remain unchanged. Such impersonal sentences either agree with the first person plural (84a-d) or the third person singular (85a-b).[16] These are the functional equivalents of basic passives in the non-past tense.

(84) a. *ote gʰər banatahĩ*

      ote   gʰər   ban-a-ta-hĩ

      that side   house   make-CAUS-NPST-1PL

      'The house is made there.'

---

[14] Keenan (1985b:272) notes, "Language without passives have somewhat more grammaticalized means for expressing functional equivalents of basic passives."

[15] Payne (2006:254) states, "Personal passives impersonal passives downplay the centrality of AGENT-like participants. The downplayed participant is not specific individual. It is usually non-identifiable, unknown and/or vague entity."

[16] Keenan (1985b) discusses personal and impersonal passive. Impersonal subject typically lacks a specified overt subject and finite verb shows default agreement.

b.	*pəhaḍkə bʰasajə̃ krija hamrə bʰasajə̃ kədzija kəhətahĩ*

pəhaḍ-kə	bʰasa-jə̃ krija hame-rə	bʰasa-jə̃

hill-GEN	language-LOC we-[OBL]GEN	language-LOC

kədzija	kəhə-ta-hĩ

Kajiya	tell-NPST-1PL

'(The death ritual) is called Kriya in Pahade language but Kajiya in our
language.' (DR.CND.001)

c.	*əse bəllə nun kʰəitahĩ rə morlə dinse dawa kərtahĩ*

əse	bəllə	nun	kʰa-ta-hĩ	rə	mor-lə	din-se

then	only	salt	eat-NPST-1PL and	die-PFV	day-ABL

dawa	kər-ta-hĩ

a ritual after death	do-NPST-1PL

'Then, only salt is eaten and Dawa is performed from the day of the
death.' (DR.CND.008)

d.	*piṇḍo partahĩ*

piṇḍo	par-ta-hĩ

a ball of rice for offering	make-NPST-1PL

'Pindo (a ball of rice for offering) is made.' (DR.CND.017)

(85)	a.	*dzeṭʰa cʰahit*

dzeṭʰa	cʰah-i-t

first	need-3SG-NPST

'The first son is needed.' (KaQ.SLD.139)

b.	*mod ənek kaməjə̃səb cahit*

mod	ənek	kamsəbəjə̃

home made beer	several	work-PL-LOC

cʰah-i-t

need-3SG-NPST

'The home made beer is needed in all (religious works).'
(HtMW.SD.020)

Examples (84a-d) show that the agents are deleted whereas the objects are
taken to the subject positions. There is no change in verb morphology in these
sentences. The sentences in (84-85) are like passive because of the deletion of
subjects and promotion of objects to the subject positions.

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A few arguments may be made regarding the passive constructions in Darai. First of all, morphologically marked passive in Darai is restricted to the past tense. Secondly, Darai does not allow periphrastic construction to change a sentence into passive. Finally, in many places, passive meaning is achieved simply by demoting the agent and promoting the patient to the subject position without altering verb morphology in the non-past tense. It may be called the 'functional equivalent of passive' (Keenan 1985b:247).

10.6 Speech act distinction in syntax

Following Dryer (2007b) and Saddock and Zwicky (1985:165) we briefly outline the major and sentence types in Darai. Saddock and Zwicky (1985:155) note:

> The speakers of any language can accomplish a great many communicative tasks with the sentences of their language: they can start a conversation order someone to do something, narrate a tale, ask for information, promise to do something at some future time, report what they know or have heard, express surprise or dismay at what is going on about them, suggest a joint action, give permission for someone to do something, make a bet, offer something to someone and so on.

Declarative sentences in Darai are most natural. Although we have not discussed declarative sentence as special types of sentences, they are the most basic and occur frequently in texts (27-35). Major sentences include declarative, imperative and interrogative. Different sections where these sentence types are discussed are referred to in Table (10.3).

TABLE 10.3 Sentence types in Darai

Sentence types	Sections
Imperatives	6.2.3
Interrogative	10.3
Vocative	4.1.3
Exclamatory	8.3

In addition to these, some minor types include exclamative and vocative sentences as in (86).

(86) a. *e abəi məi heralə*

      e   abəi   məi   hera-lə

      oh   mother   I   become tired-PST

      'Mother, I am very tired.' (KaQ.SLD.082)

    b. *e baba merə pəran kəkʰnə dzait*

      e   baba məi-rə   pəran kəkʰnə   dza-i-t

      oh   father I-[OBL]GEN life   how   go-3SG-NPST

      'My father, how can I die ?' (IMM.SU.075)

10.7 Summary

This chapter discussed the simple sentence and its modifications. Darai is an SOV language. Darai has postpositions and genitive precedes the noun. Some elements do not follow the normal constituent order for some pragmatic reasons. In terms of subject, object, adjunct there are seven clause types in Darai. This chapter discussed copular clauses, such as equational, attributive, predicative and possessive clauses which are formed with two copulas *həkʰə-* and *aṭə-* as well as their suppletive past form *rəhə-*. The copula *həkʰə-* is used in nominal predicative and predicative adjective while the latter in predicative locative and possessive clauses. There are two types of questions, viz. content question and yes/no question. Various elements such as subject, direct object, indirect object and adverb can be questioned. Yes/no questions are formed with a rising intonation without changing other elements in the sentence. The verb in a sentence can be fronted to emphasize it. Negation is morphologically coded. There are three main negative markers mainly affixing with non-past tense, past tense and imperative as well as optative sentences. Causative is formed morphologically and periphrastically. The former is more productive than the latter. Morphologically passive transformation is restricted to the past tense but functional passive is possible in both tenses.

CHAPTER 11
CLAUSE COMBINING

11.0 Outline

This chapter deals with clause combining in Darai. This chapter is organized into six sections. A framework for clause combining is given in section 11.1. Section 11.2 discusses the coordination. We analyze the subordination in section 11.3. Section 11.4 presents the tail-head linkage. We outline the direct and indirect speech in section 11.5. We summarize the findings of this chapter in section 11.6.

11.1 Framework for clause combining

Clause combining normally involves two basic concepts: coordination and subordination.[1] Lehmann (1988:221) mentions that subordination is related to dependency. By contrast, the units in question are syntactically equivalent in coordination. Blühdorn (2008:59) notes that they are also called "hierarchical and non-hierarchical connection in language." There is no sharp dichotomic distinction between these two types of connections. Givón (2001b:328) notes, "binary distinction between subordinate and coordination is untenable." Thus, teasing them apart is difficult. Blühdorn (2008:61) further notes, "Clause combining can be studied from the point of view of syntax, semantics and discourse." However, we will limit the scope of our discussion within syntax and semantics.

The typological studies place the strategies of clause combining in a continuum (see Payne 2006; Lehmann 1988). Givón (2001b:329) states, "…syntactic devices… that signal the stronger dependence of subordinate/ adverbial and coordinate/chained clauses- but to a smaller degree in different ratios." He explains the continuum of clause combining through Figure 11.1. We find similar view articulated in Payne (2006). Payne (2006) further notes, "There is a single clause with a high degree of grammatical integration in one extreme while there are two separate clauses with no grammatical integration in the other."

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[1] Foley and Van Valin (1984:241-242) on the other hand proposes following three kinds of logical possibilities in clause combining:
a. Coordination: - embedded   -dependent
b. Subordination: + embedded   +dependent
c. Cosubordination: -embedded   +dependence

_____

<u>**- most dependent ('semantic')**</u>

- Verbal complements

- Subordinate/adverbial clauses

- Coordinate/chained clauses

_____

- least dependent ('pragmatic')

_____

FIGURE 11.1 A continuum of interclausal dependency (Givón 2001b:328)

Languages have various kinds of sentences between these two extremes. Some clauses are dependent whereas other clauses are least dependent. The notions of 'coordination' and different topics which come under 'subordination' such as relative clauses, adverbial clauses and complement clauses have their distinct position in the continuum in terms of their dependency.

As shown in Figure 11.1 coordinate clauses in Darai are fully inflected. Such clauses will be discussed under coordination in this chapter. As shown in Figure 11.1 complement clauses are dependent compared to the coordinate clauses. We will focus on two features such as 'hierarchical downgrading' and 'desententialization' discussed by Lehmann (1988) in the following paragraphs.

Firstly, let's examine 'hierarchical downgrading' of clauses. A subordinate construction is a part of higher construction. Lehmann (1988:184) notes, "A subordinate clause is downgraded to a particular constituent within a main clause." Subordinating conjunctions may join two clauses and this is the beginning of subordination. Lehmann (1988) explains that the examples of relative clauses (correlative dispatch) are halfway between parataxis and hypotaxis. Lehmann (1988:184) again notes, "In medial clauses, the last verb in the sentence is the main verb while all the preceding clauses are subordinate to the main verb."

This is expressed in the Figure 11.2 and illustrated in examples (1) through (3). All examples are from Lehmann (1988:183-184).

Parataxis	←			→	Embedding
Independent	adjoined	correlative	medial	conjunct	Governed
clauses	clauses	dispatch	clause	participle	clauses

FIGURE 11.2 Hierarchical downgrading (Lehmann 1988:189)

(1)   I was trimming a boomerang, there you came up.

(2)   The sun was hot when they arrived in Bamako.

(3)   He orders the Teleboans to give their opinion.

On the one hand, independent clauses are combined as in (1). They are both independent and syntactically equal. Each of them is a full clause. They are linked by juxtaposition. On the other hand, there is a subordinate clause as in (2). This is a subordinate clause. As Figure (11.2) shows, when we move from 'independent clauses' to 'governed clauses' they are gradually inclined towards the subordination. Thus, the distinction between 'subordination' and 'coordination' is a relative concept rather than a clear dichotomy. Lehmann calls this feature 'hierarchical downgrading'. If a clause is not affected by this downgrading, it is not a subordinate clause. There is no hierarchical relation between two clauses at one end whereas there is a clear hierarchy at the next end. Example (3) is at somewhere middle in the continuum.

Secondly, a clause may vary in syntactic relation to the main clause. Lehmann (1988:189) notes that the syntactic level is lower "the more tightly the subordinate clause is integrated into the main clause." Sentences in example (1) are independent clauses while the clause in (3) is at the verb phrase level. Lehmann (1988:191) again notes, "The advanced hierarchical downgrading of the subordinate clause implies a low syntactic level for it."

Thirdly, a subordinate clause may lose the properties of a clause to different degrees. Lehmann (1988:197) again notes, "When it is reduced to a maximum degree, it increasingly acquires nominal properties, both internally and in its distribution." The finite verb becomes non-finite with the loss of personal inflection. The verb is in the finite form 'to give' as in (3) instead of a inflected verb as in (1). Thus, the clause does not retain the verb agreement if there is nominalization.

Sententiality ←————————————————————→ **Nominality**

Clause   Nonfinite construction   Verbal noun

FIGURE 11.3 Desententialization (Lehmann 1988:200)

Subordination is related to interlacing. Lehmann (1988:204) notes, "The semantic aspect of interlacing is that the two propositions share some elements of meaning." Lehmann (1988:204) further remarks, "The linked propositions may share any bit of meaning such as the sharing of predicate, of tense and aspect and of actants." The two propositions may share their predicate or there may be the ellipsis of the elements. Consider the example (4). (Example (4) is from Lehmann 1988:204).

(4)   As a field can not be fertile without cultivation, so the mind (can not be fruitful) without instruction.

In (4) the verb of the main clause is deleted which may be similar to the preceding clause. Aside from this, sharing of tense and aspect is another feature related to interlacing. Subordinate clauses share the tense and aspect of the main clause.

In addition to the traditional notions coordination and subordination, clauses should also be analyzed by means of semantic features. This is why we have also employed Dixon (2009) in the course of analyzing the clause combining in Darai. Dixon (2009) presents the summary of clause combining in Table 11.1.

TABLE 11.1 Semantic types of clause linking (Dixon 2009:2)

	Linking type	Exemplified in English
I	TEMPORAL	
	Temporal succession	and, then, and then
	Relative time	after, before, when, since, until, while
	Conditional	If (then…)
II	CONSEQUENCE	
	Cause	because, therefore
	Result	and so
	Purpose	in order that, (in order, for) to
III	POSSIBLE	
	CONSEQUENCE	in case, lest
IV	ADDITION	
	Unordered addition	and
	Same event addition	and, moreover
	Elaboration	apposition
	Contrast	but, although
V	ALTERNATIVES	
	Disjunction	or
	Rejection	instead of
	Suggestion	rather than
VI	MANNER	
	Real	like, in the way that
	Hypothetical	as if (like)

11.2 Coordination

In Darai free constituents are conjoined at phrase and clause levels. Darai permits the following three logical possibilities of coordination.[2]

i. Conjunction

ii. Disjunction

iii. Rejection

11.2.1 Conjunction

Some types of coordination which Darai permits are discussed in the following paragraphs.

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[2] We follow Payne (1985a:4) for discussing the types of coordination Darai permits, namely conjunction (p and q); disjunction (p or q); and rejection (not p and not q). Although Payne proposes five logical possibilities, postsection (p and not q) such as 'John is not rich, and happy', and presection (not p and q) such as 'He wanted to do so and I don't blame him' are not natural in Darai. Even the elicited sentences do not sound natural and we have not discussed them here.

i. Conjunction with a coordinator

Coordination is accomplished by juxtaposing two independent clauses. Coordination between the two constituents of a sentence is possible with the coordinator *rə* 'and'.

A co-ordinate sentence in Darai is a construction consisting of two or more members. They are noun phrases or verb phrases which are equivalent in grammatical functions. Brackets are used to show coordinated constituents in this section.

(5) a. *lə [dzeṭ ʰi dulhirke] rə [kancʰi dulhirke] ijə kəhikun kəhələ*

lə   dzeṭ ʰi   dulhi-r-ke   rə   kancʰi

PART elder   wife-2SGPOSS-DAT and   young

dulhi-r-ke   ijə   kəh-ikun   kəhə-lə

wife-2POSS-DAT   this   say-SEQ   say-PST

'Well, (the hermit) said that that was for his elder wife and another (that) for his younger wife.' (KaQ.SLD.043)

b. *[sutkeri] rə [cʰawake] her bicar kəri rəhit*

sutkeri   rə   cʰawa-ke herbicar

child-delivered woman and   child-DAT care

kər-i   rəh-i-t

do-ABS   remain-3SG-NPST

'…takes care of the child-delivered woman and the child.' (UT.SD.005)

c. *[məncinde kaṭʰkə ḍoŋga] rə[hũkari kaṭʰkə bahana]*

məncinde   kaṭʰ-kə   ḍoŋga rə   hũkari

Manchinde   wood-GEN   boat   and   Hunkari

kaṭʰ-kə   bahana

wood-GEN   oar

'…the boat of Manchinde wood and oar of Hunkari wood.' (SQ.BLD.370)

As can be seen in (5), the coordinator connects two NPs. Similarly, the conjunction also connects the verb phrases in (6a) and adjectives as in (6b-c).

(6) a. *[poslə] rə [pəḷṭələ]*

pos-lə   rə   pəḷtə-lə

enter-PST   and   fall-PST

'(He) entered and fell down.' (SQ.BLD.170)

b. *gʰõuka [bəḍkə] rə [lamə] aṭəi*

gʰõuka	bəḍkə	rə	lamə	aṭə-i
net	big	and	long	COP.NPST-3SG

'The net is big and long.'

c. *cʰə̃uḍ [modelə] rə [dzʰəgrehə] aṭəi*

cʰə̃uəḍ	modelə	rə	dzʰəgrehə	aṭə-i
son	sick	and	quarrelsome	COP.NPST-3SG

'The boy is sick and quarrelsome.'

Sentential coordination is also possible between the clauses although we have a few examples in our discourse data. An example is illustrated in (7).[3]

(7)   *[uhĩ guleliĩ cərəike hanlə] rə [cərəi morlə]*

u-hĩ	guleli-ĩ	cərəi-ke	han-lə	rə
he-ERG	catapult-INST	bird-DAT	hit-PST	and

cərəi	mor-lə
bird	die-PST

'He hit the bird with a catapult and the bird died.'

ii. Juxtaposition

More than two noun phrases or verb phrases are often juxtaposed without any coordinator. This process has been described as 'zero strategy' (Payne 1985a:25). [4] Additionally, the use of adverbial *punu* 'also' functions as a connector when the sentences are juxtaposed in Darai. The constituents can be repeated many times (9c). Examples in (8-12) illustrate various cases of juxtaposition.

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[3] The conjunction *rə* 'and' is seemingly a Nepali loan.

[4] Haiman (1988:xi) mentions, "Coordinating conjunction, both between phrases and between clauses, is absent in many languages, and, where it exists, is often derived from a hesitation marker, a perfective aspect marker or a word meaning originally 'with' or 'also'." Coordinating conjunction is absent in most cases in Darai (also see Masica 1991:398).

(8) a. *[məntinne kaṭʰkə ḍoŋga] [hukari kaṭʰkə bəhana] banalə*

   məntinne   kaṭʰ-kə   ḍoŋga

   Mantinne   wood-GEN   boat

   hukari   kaṭʰ-kə   bəhana   bana-lə

   Hukari   wood-GEN   oar   make-PST

   ' (He) made the boat of Hunkari wood and oar of Hunkari wood.'
   (SQ.BLD.253)

   b. *[bubaik] [amaik] gout kʰaike pərit*

   buba-k   ama-k   gout   kʰa-ike

   father-3SG.POSS   mother-3SG.POSS   urine of cow eat-INF

   pər-i-t

   AUX-3SG-NPST

   'The father and mother should drink (lit. eat) sacred urine of cow.'
   (MtU.SD.021)

(9) a. *u hattʰikə uprə piṭʰihĩ [sutlə] [nidalə]*

   u   hattʰi-kə   uprə   piṭʰi-hĩ

   he   elephant-LOC   above back-LOC

   sut-lə   nida-lə

   sleep-PST   fall asleep-PST

   'He slept right at the back of the elephant and fell asleep.'
   (SQ.BLD.038)

   b. *əite kʰəni səbei bʰai [nidalə] [sutlə]*

   a-te   kʰəni səbei bʰai   nida-lə   sut-lə

   a-SIM   while all   brother fall asleep-PST   sleep-PST

   'While coming all brothers fell asleep and slept.' (SQ.BLD.023)

   c. *səbəi [tʰoklarə] [dʰuslarə] [gari sərap delarə]*

   səbəi-i   ṭʰok-larə   dʰus-larə   garisərap   de-larə

   all-ERG   hit-PROS   beat-PROS   accusations   give-PROS

   'All used to hit him, beat and curse (him).' (OK.BLD.170)

We see various elements being juxtaposed in examples (8-9). For instance, NPs are juxtaposed in (8a-b), the verb phrases are juxtaposed in (9a-b) and non-finite forms of the verbs are juxtaposed in (9c). Sometimes a long list of items occurs

without a coordinator. In example (10) three NPs are simply coordinated by juxtaposition.

(10) a. *radzaɨ̃ toi [ek muri ɕaur] [nun] [tel] deike səktəs*

radza-ɨ̃   toi   ek   muri   ɕaur   nun

king-ERG   you   one   twenty pathis   rice   salt

tel   de-ike   sək-tə-s

oil   give-INF   finish-NPST-2SG

'You may give one muri of rice, salt, (and) oil…' (KaQ.SLD.123)

Particle *punu* 'also' coordinates the sentences as can be seen in (11). It is also used for the same subject coordination (11a).

(11) a. *məi [pəɖtəm punu] [lekʰtəm punu]*

məi   pəɖ-tə-m   punu lekʰ-tə-m   punu

I   read-NPST-1SG   also   write-NPST-1SG   also

'I read, (and) I also write.'

b. *batas punu əilə pani punu porlə*

batas punu a-lə   pani   punu por-lə

wind   also come-PST   water also fall-PST

'The wind blew, (and) it rained.'

Conjoining of two clauses in Darai is often accomplished by juxtaposition. Numerals are juxtaposed, normally of two numerals such as 'four' or 'five' in example (12b). When numerals precede a noun in juxtaposition, this means the approximate amount or quantity. For example in (12a) the crops will ripen or would be ready to reap in nearly ten or twelve days. Examples are shown in (12a-c).

(12) a. *[dəs] [barə] dinəjõ̃ dzəite tə paklə*

dəs   barə   din-jõ̃   dza-te   tə   pak-lə

ten   twelve day-LOC   go-SIM   PART   ripen-PST

'While going (there), the crops were ready to reap in (around) ten or twelve days.' (KaQ.SLD.092)

b. *ḍʰĩḍ [car] [pãc] məhinajə̃ dekʰa pori tʰalit*

ḍʰĩḍ		car pãc məhina-jə̃	dekʰa
abdomen		four fivemonth-LOC	look
por-i		tʰal-i-t	
fall-ABS		begin-3SG-NPST	

'The abdomen is bigger (lit. begins to appear) within four or five months.' (MtU.SD.004)

c. *ota ota [pãc bigʰa] [cʰə bigʰakə] hamrə kʰandansəb*

ota	ota	pãc	bigʰa	cʰə
that side	that side	five	bigha	six
bigʰa-kə	hame-rə		kʰandan-səb	
bighas-GEN	we-[OBL] GEN		relative-PL	

'Our relatives of that side, (who have) about five bighas or six bighas of land…' (PtP.CND.070)

11.3.2 Disjunction

Payne (1985a:39) states, "Disjunction is possible by means of simple juxtaposition or by use of an identical coordinator." Darai allows both of these strategies.

The disjunctive coordinators are *tərə* 'but', *ehã̃be* 'but', *ətʰəwa* 'or' and *ki* 'or'.[5] The disjunction occurs at the beginning of the second clause.

(13) *mod dʰerei ənnəsəbkə bʰəit [tərə mod kʰas kərikun makaike banatahĩ]*

mod	dʰerei	ənnə-səb-kə	bʰə-i-t	tərə
beer	many	grain-PL-DAT	become-3SG-NPST	but
mod	kʰas	kər-ikun	makai-kə	bana-ta-hĩ
beer	particular	do-SEQ	maize-GEN	make-NPST-1SG

'The home made beer is made from several grains but it is mainly made from the maize grains.' (HtMW.SD.023)

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[5] There are two coordinators for 'but', i.e. *tərə* and *ehã̃be* 'but'. Of these two, the former is more frequent in the corpus but is seemingly a Nepali loan. The native disjunctive coordinator is *ehã̃be* 'but'.

(14) a. *dinbʰəri bon gʰumlə [ehãbe paṭao nidzə paulə]*

din   bʰəri   bon   gʰum-lə   ehãbe paṭao

day   all   jungle walk around-PST   but   mushroom

nidzə pa-lə

NEG   get-PST

'I roamed the jungle the whole day but I did not find mushroom.'

b. *kʰoŋga lagalə pãc din bʰəilə [ehãbe macʰə badzʰlə nidzə]*

kʰoŋga   laga-lə   pãc   din   bʰəi-lə

trap   make-PST   five   day   become-PST

ehãbe macʰə badzʰlə   nidzə

but   fish   be trap-PST   NEG

'(I) set the trap five days back but the fish were not trapped.'

(15) a. *bʰicʰcʰa magike [ətʰəwa kʰaike]*

bʰicʰcʰa   mag-ike   ətʰəwa   kʰa-ike

alms   beg-INF   or   eat-INF

'To beg alms or to eat.' (SQ.BLD.343)

b. *aŋgare idar [ətʰəwa dʰarake ṭikike pərit]*

aŋgare   idar   ətʰəwa dʰara-ke   ṭik-ike

charcoal well   or   tap-ACC/DAT to put Tike

pər-i-t

AUX-3SG-NPST

'We should put Tike on to the well or the tap.' (MtU.SD.019)

(16) a. *hatʰtʰi aṭəi [ki gãiḍa]*

hatʰtʰi   aṭə-i   ki   gãiḍa

elephant   COP.NPST-3SG   or   rhino

'Is it an elephant or rhino…?' (SQ.BLD.029)

b. *rəhəreĩ [ki kəreĩ]*

rəhər-ĩ   ki   kər-ĩ

interest-INST or   compulsion-INST

'Whether by interest or compulsion?'

c. *uhĩ rintihin aṭəi [ki suttihin aṭəi]*

  u-hĩ   rin-tihin   aṭə-i   ki

  he-ERG   cook-PROG   AUX.NPST-3SG   or

  sut-tihin   aṭə-i

  sleep-PROG   AUX.NPST-3SG

  'Is he cooking or sleeping ?'

In (13) the disjunctive marker *tərə* 'but' is used to connect the sentences. Similarly, sentences are connected with the native coordinator *ehãbe* 'but' in (14a-b). Two NPs are combined with *ətʰəwa* 'or' in (15a) and *ki* 'or' is used to coordinate the NPs or verb phrases (16a-c). When conjoining clauses *ki* 'or' indicates that one clause is true. It has a disjunctive meaning.

In Darai, *ki … ki* 'either…or' is used as the discontinuous disjunctive marker. The disjunct particle precedes each noun it occurs with. Examples with the disjunct particles in the discourse are infrequent.

(17) a. *ki bubam ki amam ait*

  ki   buba-m   ki   ama-m   a-i-t

  Either father-1SG or   mother-1SG come-3SG-NPST

  'Either (my) mother or father will come.'

  b. *ki tohe auk ki bəinike paṭʰauk*

  ki   tohe   a-uk   ki   bəini-ke   paṭʰa-uk

  Either you   come-IMP   sister-DAT   send-IMP

  'Either (you) come or send your sister.'

Disjunctive meaning is found with the juxtaposed clauses in the discourse data. Examples are illustrated in (18).

(18) a. *[pəhaḍke nuwarən kəhətahat][hame kəhətahĩ uṭʰəuni]*

  pəhaḍ-ke   nuwarən   kəhə-ta-hat

  hill-hill   Nwaran (naming ceremony)   say-NPST-3PL

  hame   kəhə-ta-hĩ   uṭʰəuni

  we   say-NPST-1PLUthauni   (naming ceremony)

  'The people from the hill call it Nwaran whereas we call it Uthauni.'
  (DP.CND.101)

b. *[məntinne kaṭʰ tə ijə bʰəinei][hukari kaṭʰ kono bʰəit]*

məntinne   kaṭʰ   tə   ijə   bʰə-inei   hukari

Mantinne   wood   PART this   become-MIR Hukari

kaṭʰ   kono   bʰə-i-t

wood   who   become-3SG-NPST

'This is the Mantinne wood (but) which is the Hukari wood…'

(SQ.BLD.250)

11.3.3 Rejection

Payne (1985b:40) mentions, "Strategies for rejection consist of standard conjunction and negation or iterated particles." In Darai the rejection consist of negative particles *nə … nə* 'neither… nor'. Examples are given in (19).

(19) a. *herte kʰəna tə [nə pucʰihik][nə muhek]*

her-te   kʰəna tə   nə   pucʰihi-k

look-SIM   while PART NEG   tail-3SG.POSS

nə   muhe-k

NEG   mouth-3SG.POSS

'While seeing it, it (had) neither tail nor mouth.' (DaF.CND.054)

b. *adzuse [nə badza bʰəibək] [nə badzabək]*

adzu-se   nə   badza bʰəi-bə-k

toady-ABL   NEG   drum become-POSB-3SG

nə   badza-bə-k

NEG   play-POSB-3SG

'From today onwards there may be neither any (musical) instrument nor (they) might be played.' (DaF.CND.054)

c. *merə [nə sor][nə cʰegri] aṭəi*

məi-rə   nə   sor   nə   cʰegri   aṭə-i

I-[OBL] GEN NEG   pig   NEG   goat   COP.NPST-3SG

'I have neither a pig nor a goat.'

11.2.4 Ellipsis in coordination

Coordination allows deletion (see Haspelmath 2004:31). Consider example (20). The cases of ellipsis sites are referred to by 'Ø '.

(20) a. *budʰiniī [pihini kəhəli] rə [Ø meskəri   kərli]*

budʰini-ī   pihini kəhə-l-i   rə   meskəri   kər-l-i

Budhini-ERG riddle tell-PST-F   and   joke   do-PST-F

'Budhini told the riddles and made jokes.'

  b. *əite kʰəni səbei bʰai [nidalə] [Ø sutlə]*

a-te   kʰəni səbei bʰai nida-lə   sut-lə

a-SIM while   all   brother fall asleep-PST   sleep-PST

'While coming, all brothers fell asleep and slept.' (SQ.BLD.023)

(21) *[məntinne kaṭʰkə ḍoŋga Ø] [hukari kaṭʰkə bəhana] banalə*

məntinne   kaṭʰ-kə   ḍoŋga

Mantinne   wood-GEN   boat

hukari   kaṭʰ-kə   bəhana   bana-lə

Hukari   wood-GEN   oar   make-PST

'The boat of Hunkari wood and oar of Hunkari wood were made.'
(SQ.BLD.253)

In example (20a-b) the subject is deleted and the verb is deleted in (21). In (20a) the second part (conjunct) shows the ellipsis and the identical material is 'Budhini'. Similarly in (20b) the identical element is 'all brothers'. It is a case of catalipsis. The identical element in (21) is 'made'.

11.3 Subordination

Longacre (1985:237) notes, "The subordination functions as noun phrases, modifiers of nouns and as modifiers of verb phrases or entire proposition." Subordination involves three kinds of clauses: complement clauses, relative clauses and adverbial clauses.[6] All subordinated clauses are given in brackets in this section.

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[6] See Kroeger (2005:219).

11.3.1 Complement clauses

Noonan (1985:42) mentions, "Complementation refers to the syntactic situation that arises when a notional sentence or predication is an argument of a predicate." We will briefly discuss about complementation strategies, complementation types and the distribution of the complements.

Complement in Darai is formed mainly by complement taking verbs. Some complements carry a formal marking of subordination whereas others do not. Complement in Darai is formed either like sentences (22-23) or non-finite forms of the verbs (24). The former of these is finite and independent whereas non-finite complements are dependent on the main clause. Examples are illustrated (22) through (24).

(22) *[ḍʰuŋrojə̃ aṭəi] kəhələ*

ḍʰuŋro-jə̃   aṭə-i   kəhə-lə

bamboo pot-LOC   COP.NPST-3SG   say-PST

'(He) said, "It is in the bamboo pot.' (SQ.BLD.159)

(23) *[hamrake punu pəskuk] kəhikun kəhələ*

hame-ke   punu pəsk-uk

we-[OBL] DAT   also   serve food-IMP

kəh-ikun   kəhə-lə

COMP   say-PST

'(The husband) said, "Serve the food also for us."(IMM.SU.099)

(24) *[bihanəjə̃ gʰumike] ramrə həkʰəi*

bihanə-jə̃   gʰum-ike   ramrə   həkʰə-i

morning-LOC roam-INF   good   COP.NPST-3SG

'It is good to walk in the morning.'

In (22) and (24) the entire sentences are complements of the matrix clauses. There are not any changes in tenses and pronoun references.[9] There is no formal marking of the complement clauses in (22 and 24). By contrast, example (23) is connected by converb *kəhikun* 'say-SEQ' as a complementizer.

As presented in (22) through (24), we see different strategies when a sentence or non-finite form of the verb serves as complements. Darai employs mainly two

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[9] Masica (1991:401) mentions, "NIA clauses with final subordinators are normally found to the left of the main sentence".

strategies for complementation: (a) A direct quote occurs before a complement taking predicate without any complementizer; (b) the verb *kəhikun* 'say-SEQ' occurs as a complementizer after statement or question.[10]

Thus, the sequential converb *kəhikun* 'say-SEQ' is also a complementizer in Darai. Genetti (2007:415) notes, "It represents the speech that the characters would use if they were living out of the story." The verb *kəhikun* shows what is actually uttered. Examples with the complementizer *kəhikun* 'say-SEQ' are given in (25).

(25) a.   *[bistarei bora] kəhikun kəhələ*

        bistarei   bora kəhikun   kəhə-lə

        slowly   speak COMP   say-PST

        '(She) told them to speak softly.(JaH.SLD.058)

    b.   *[məi məhə kaḍtəm] kəhikun kəhələ*

        məi   məhə kaṭ-tə-m   kəh-ikun   kəhə-lə

        I   honey cut-NPST-1SG   COMP   say-PST

        "I will take out honey, he said."(HoF.SLD.023)

    c.   *[kon ait] kəhikun rameĩ pucʰlə*

        kon   a-i-t   kəh-ikun   ram-eĩ

        who   come-3SG.NPST   COMP   Ram-ERG

        pucʰ-lə

        ask-PST.3.SG

        'Ram asked who would come.'

i. Complement types

Complement clauses may precede or follow the matrix verb. They are finite or non-finite (see Kroeger 2005:220). Thus, the forms of the complementizer may vary.

a. Full sentence complementation

Direct quotes do not take any complementizers. This structure is mainly used in utterance predicates like *kəhə* 'say, tell, call', *pucʰ* 'ask'. Examples are in (26-31).

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[10] Genetti (2005:46) notes that quotative complement in South Asian languages often involves the participial construction.

(26)   *[adzu pəscimkə kodʰorəjə̃ ḍʰuktəm] kəhələ*

    adzu   pəscim-kə   kodʰor-jə̃   ḍʰuk-tə-m

    today   west-GEN   corner-LOC   wait-NPST-1SG

    kəhə-lə

    say-PST

    '(He) said, "I would wait in the west corner.' (JaH.SLD.026)

(27)   *[məi purei gʰər purike] kəhələ*

    məi   purei   gʰər   pur-ike   kəhə-lə

    I   all   house   fill-INF   say-PST

    '(He) said, "I will fill up the whole house.' (SoaO.JD.016)

(29)   *[dzəitəm] kəhələ babuĩ*

    dza-tə-m   kəhə-lə   babu-ĩ

    go-NPST-1SG COMP   father-ERG

    'Father said, "(I) go."'

(30)   *amake pucʰlə [anlə abe kohoḍokə bija]*

    ama-ke   pucʰ-lə   an-lə   abe

    mother-DAT   ask-PST   bring-PST   mother

    kohoḍo-kə   bija

    pumpkin-GEN   seed

    '(He) asked his mother, "Did you bring the seed of pumpkin ?'

    (KaQ.SLD.087)

(31)   a.   *pʰeri dinəjə̃ aikunu pucʰlə [toi kucʰika sutli adzu]*

    pʰeri   din-jə̃   a-ikunu   pucʰ-lə   toi

    again   day-LOC   come-SEQ   ask-PST   you

    kucʰika   sut-l-i   adzu

    where   sleep-PST-F   today

    '… Again next day, having come, he asked, "Where did you sleep

    today… ?' (JaH.SLD.033)

b.   *məi [terake kam kərirəte] dekʰlə*

    məi   toi-ke   kam   kər-i   rəhə-te

    I   you-DAT   work   do-ABS   remain-SIM

    dekʰ-lə

    see-PST

    'I saw you working.'

b. Participial complement

Noonan (1985:62) notes, "Participles are not the heads of constructions but rather modify some nouns which function as heads; i.e. in complementation." They occur with immediate perception predicates such as *see, hear, watch and feel* in English as Noonan (1985) points out. Participial complement is possible in Darai as presented in (32-33).

(32)   *məi [cʰegri dugʰritihin] dekʰlə*

    məi   cʰegri dugʰr-tihin   dekʰ-lə

    I   goat   run-PROG   see-PST

    'I saw a goat running.'

(33)   *məi [merə saŋgʰatisəbke kaʈʰi barte kərtihin] dekʰlə*

    məi   məi-rə   saŋgʰati-səb-ke   kaʈʰi

    I   I - [OBL] GEN   friend-PL-DAT   wood

    bar-te   kər-tihin   dekʰ-lə

    burn-SIM   do-PROG   see-PST

    'I saw my all friends burning the wood.'

ii. Distribution

Complements clauses generally occur as subject or object of the matrix clause (Payne 1997:313). We present below the distribution of the complement clause as subject and object. Examples are illustrated in (34) and (35) where they function as subject and object complements respectively.

(34) Subject complement

                    Subject   Verb

a.   *bihanəjə̃*   *gʰumuke*   *ramrə*   *bʰəit*

← complement →

← Matrix clause →

b.   *[bihanəjə̃ gʰumuke] ramrə bʰəit*

bihan-jə̃   gʰum-ike   ramrə bʰə-i-t

morning-LOC walk-INF   good   become-3SG-NPST

'It is good to walk in the morning.'

(35) Object complement

a.   *məi*   *ṭaŋgii*   *rukʰ*   *kạttihin*   *sunlə*

← complement →

← Matrix clause →

c.   *məi [ṭaŋgii rukʰ kạttihin] sunlə*

məi   ṭaŋgi-i   rukʰ   kạt-tihin   sun-lə

I   axe-INST   tree   cut-PROG   hear-PST

'I heard (someone) cutting down (felling) tree with an axe.'

11.3.2 Relative clauses

Masica (1991:408) notes:

Apart from the genitival modifiers noted above, NIA languages generally have
available two more salient means of embedding sentences as modifiers of
nouns: the relative clause and the adjectival participle.

Payne (1997:326) points out there are several parameters related to the relative
clauses. Following general types of relative clauses discussed in the literature (Keenan
1985b) Darai has prenominal and relative-correlative clauses. Relative clauses are in
brackets in this chapter.

i. Prenominal relative clause[11]

A participial clause is a more common relative clause in Darai which exhibits the non-finite forms. Like Nepali, Darai also uses a technique of relativization through participial phrases. It employs three non-finite forms, the participle *-lə* for past constructions, *-larə* for prospective and *-tihin* for 'progressive' clauses. The relative clauses precede the head of NP. In (36), there is the relativization through the participial phrases *pʰoḍlə bʰatise* 'crush-PFV fermented rice-COM'.

(36)   *[pʰoḍlə bʰatise] mocʰike*

        pʰoḍ-lə   bʰati-se   mocʰ-ike

        crush-PFV   fermented rice-COM mix-INF

        'Mix with the rice which is fermented.' (HtMW.SD.032)

Although this kind of relative clause is also described as 'adjectival clause' or 'participial clause', functionally this is a relative clause. We would cite example from Payne (1997:326) where he describes the same phenomenon as prenominal relative clause.

(37)   Eser   [uyuy-na]   kadin-I   tanyor

        Eser   sleep-PART   woman-ACC knows

        'Eser knows the woman who is sleeping.'

In Darai 'mango eating children have stomach pain' in Darai is equivalent to 'The children who ate mango have stomach pain' in English (38a). Similarly, 'the man who came yesterday' has equivalent to 'yesterday come-PFV man' in Darai as its literal translation as in (38b). Examples are given in (38).[12]

(38)   a.   *[am kʰəilə beṭakə peṭ] botʰlə aṭəi*

           am   kʰəi-lə beṭa-kə   peṭ   botʰ-lə

           mango eat-PST boy-GEN   stomach   ache-PST

           aṭə-i

           AUX.NPST-3SG

           'The children who ate mango have stomach ache.'

---

[11] Although the participial forms do not have any relativizing words, they are taken as relative clauses functionally. Ricardi (2003:631) notes, "Nepali shows a marked-preference for relativization through adjectival phrases." We find similar analysis in Regmi (1978:21). Kroeger (2005:233) notes that participial relative clauses are common in other languages as well.
[12] Despite examples obtained through elicitation, postnominal relative clauses do not occur in the corpus.

b.　　　*[kalu əilə manus] dzəilə aṭəi*

kalu　　　　　a-lə　　　　manus dza-lə　　　aṭə-i

yesterday　　come-PFV　　man　go-PST　　　AUX.NPST-3SG

'The man who came yesterday has gone.'

ii. Relative-correlative clauses

Darai has an inventory of relative-correlative pronouns, adjectives and adverbs. Relative-correlative clauses are formed using these pronouns, adjectives and adverbs. Masica (1991:410) mentions:

> Relative clauses present a much more complicated picture. For one thing they involve the characteristic Indo-Aryan (Old as well as New) relative-correlative construction, where the modifying clause, marked by a member of the "J" set of relative pronouns, adverbs and other words is "represented" correlative in its role slot (i.e. basically that of Modifier in the NP) in the main clause.

Correlative words occur in place of a noun. The head noun appears in the main clause. In this way the relative word *dzətka* 'this much' is a correlative word in example (39) and the second clause comments on the preceding entity *otkai* 'that much' in a relative-correlative construction (see Kroeger 2005:234). This is illustrated in (39).

(39)　　　*[dzətka dherei pacʰu kʰaike suru kərlə][otkai mod sawad bʰəit]*

dzətka　　　　dherei pacʰu　　　kʰa-ike　　　suru

this much　　much later　　　　eat-INF　　　begin　kər-lə

otkai　　　　　　mod　　　　　　sawad

do-PST that much　　home made beer　　tasty

bʰə-i-t

become-3SG-NPST

'The latter you begin drinking (it), the tastier it becomes.'

(HwMW.SD.043)

The sets of relative-correlative forms are summarized in Table (11.2).

TABLE 11. 2 Relative correlatives in Darai

Correlative constituent	Pronouns/ adjectives/ adverbs in antecedent proposition	Pronouns/ adjectives/ adverbs in main proposition
Time	*dzəbə* 'when'	*təbə* 'then'
Size	*dzəbḍə* 'how big'	*obḍə* 'that much big'
Location	*dzucʰi* 'where'	*ucʰi* 'there'
Amount	*dzətka* 'how much'	*otka* 'that much'
Person/ object	*dzono* 'who' *dze* 'what'	*uwə* 'he' *uhəi* 'that'
Manner	*dzəsnə* 'how'	*osnə* 'like that'

Examples (40) illustrate relative-correlative constructions formed with pronouns, adjectives and adverbs respectively.

(40)　a.　*dzono hə̃suwa tohẽ lelə ạtəs uwə ləgahə ạtəi*

　　　　dzono hə̃suwa　　tohẽ　le-lə　　　　ạtə-s

　　　　which　sickle　　　you　bring-PFV　　AUX.NPST-2SG

　　　　uwə　　ləgahə　　　ạtə-i

　　　　that　　sharp　　　　COP.NPST-3SG

　　　　'The sickle which you have taken is sharp.'

　　b.　*dzono əili rəhəi uwə gahẽ ramri rəhəi*

　　　　dzono　　　a-l-i　　　　　　rəhə-i

　　　　who　　　　come-NPST-F　　　AUX.PST-3SG

　　　　uwə　　　　gahẽ　　　　ramri　　　　rəhə-i

　　　　that　　　　very　　　　beautiful-F　COP.PST-3SG

　　　　'Whoever had come was beautiful.'

c.   *dzəsin dzəsin məi piŋri calatəm osin osin*

    muhujə̃ lagaikun toi piŋri calaisai

dzəsin	dzəsin	məi	piŋri	cal-a-tə-m
what manner	what manner	I	finger	move-CAUS-NPST-1SG

osin	osin	toi	piŋri	cala-isai
that way	that way	you	finger	move-IMP.FUT

'You move the fingers… as I move mine.' (DaF.CND.087)

Some further examples of relative-correlative clauses are illustrated in (41).

(41)   a.   *uwə dzətkai magit otkai detəm*

uwə	dzətkai	mag-i-t	wətkai
that	as much as	ask-3SG.NPST	that much

de-tə-m
give-NPST-SG

'I will give him as much as he asks.'

    b.   *tohe dzəsnə cʰegri kʰostəs osnei cʰegri atəi*

tohe	dzəsnə	cʰegri	kʰos-tə-s
you	kind of	goat	search-NPST.2SG

osnei	cʰegri	aṭə-i
like that	goat	COP.NPST-3SG

'We've got the kind of goat you look for.'

    c.   *dzəhãsəmmə uṭʰəuni nakərəi wəhãsəmmə dzaike namiləi*

dzəhãsəmmə	uṭʰəuni	na-kər-əi
as far as	Uthauni	NEG-do-3SG

wəhãsəmmə	dza-ike	na-mil-əi
that far	go-INF	NEG-agree.3SG

'As long as Uthauni is not done, he is not allowed to go (there).'
(MtU.SD.012)

    d.   *dzəbə pani pərit təbə beŋgo basit*

dzəbə	pani	pər-i-t	təbə	beŋgo	bas-i-t
when	water	fall-3SG-NPST	then	frog	cry-3SG-NPST

'When it rains, then the frog cries.'

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e. *dzono cʰə̃uḍ əilə rəhəi usəb merə sahãti həkʰəi*

    dzono   cʰə̃ud   a-lə   rəhə-i

    who   son   come-PFV   AUX.PST.3SG

    u-səb məi-rə   sahãti   həkʰə-i

    they   I-[OBL]GEN friends   COP.NPST-3SG

    'The boys who had come are my friends.'

f. *dzəsin dzəsin kəhəte dzəite osin osin sosrehike ṭəkraike dzəite*

    dzəsin   dzəsin   kəhə-te   dza-te

    what manner what manner say-SIM   go-SIM

    osin   osin   sosreh-ike   ṭəkra-ike dza-te

    that way   that way   father-in-law give-SIM go-SIM

    'As (one) says, give the father-in-law in the same manner.'

    (DP.CND.093)

g. *dzəcʰike hame goli cʰaḍlə ucʰin bər pipəl rəhəi*

    dzəcʰke   hame goli   cʰaḍ-lə   ucʰi-n

    where   we   bullet leave-PST   there-EMPH

    bər   pipəl   rəhə-i

    Bar tree   Peeple tree COP.PST-3SG

    'The Bar and Peeple trees were right there where we shot.'

ii. Headless relative clauses

    There is a head which is modified by a clause in all types of relative clauses. There are instances where relative clauses occur without head nouns (see Kroeger 2005:238; Payne 1997:328). Examples mentioned in (42) illustrate headless relative clauses. The head NP in these sentences are missing. Instead, the generic words such as *dzitisukei* 'whatever' serves this purpose.

(42) a.   *terake [dzitisukei mən pərit] kʰauk*

        tera-ke   dziti-sukei   mən   pər-i-t

        you-[OBL]DAT   whatever   soul fall-3SG-NPST

        kʰa-uk

        eat-IMP

        'Eat whatever you want.'

b. *dziti bʰəine punu məi nadzam*

dziti   bʰə-ne   punu   məi

whatever   become-COND   also   I

na-dza-m

NEG-go-NPST-1SG

'I won't go whatever the case is.'

In (42a-b) the relative clauses are without any head nouns. They are therefore headless relative clauses.

11.3.3 Adverbial clauses

Thompson and Longacre (1985:172) note that the devices found for marking subordinate clauses are subordinating morpheme, special verb forms and word order. Adverbial clauses discussed here are purposive, causal, reason, substitute, conditional, concessive, possible consequence, converb and time clauses.[13]

i. Purposive clause

Thompson and Longacre (1985:184) mention, "Purposive clauses express a motivating event." There are two ways of coding purposive clauses in Darai. Firstly, purposive clause is coded by infinite which is optionally followed by the postposition *lagi* 'for the sake of' as in (43). Secondly, purposive clause is morphologically coded by the suffix *-e*. Although the language consultants say these two can be used interchangeably to encode a purposive clause, the former is more frequent than the latter in the corpus. The purposive *-e* clause rarely occurs in our corpus. Purpose clauses generally precede the main clause.

(43) a. *[ote dzaike] nidzə səklə*

ote   dza-ike   nidzə   sək-lə

there   go-INF   NEG   finish-PST

'(I) could not go there.' (PtP.CND.048)

---

[13] Diessel (2001) discusses the ordering of adverbial clauses in typological perspective. He concludes that adverbial clauses may precede or follow the main clause with the languages with flexible constituent order.

b. *u dzəilə [cəri kʰərike]*

u　　dza-lə　　　　cəri kʰər-ike

he　　go-PST　　　graze-INF

'He (the demon) went to graze.' (SQ.BLD.153)

c. *[gokʰrike] dzəilə*

gokʰr-ike　　　　　dza-lə

bathe-INF　　　　　go-PST

'(She) went to bathe.' (KaQ.SLD.134)

d. *[terake leike] əilə*

toi-ke　　　　　　le-ike　　　　a-lə

you-[OBL]DAT　　bring-INF　　come-PST

'(I) came to bring you.' (KaQ.SLD.121)

(44) a. *[macʰə mare] dzau*

macʰə　　　　mar-e　　　　dza-u

fish　　　　kill-PURP　　go-HOR

'Let's go to catch fish.' (BF.SLD.007)

b. *[kʰet dzote] dzau*

kʰet　　　　dzot-e　　　　dza-u

field　　　plough-PURP go-HOR

'Let's go to plough the field.'

c. *[pani kʰae] dzəilə*

pani　　　　kʰa-e　　　　dza-lə

water　　　eat-PURP　　go-PST

'(He) went to drink water.'

d. *[auk kʰae] kəhəte*

a-uk　　　　kʰa-e　　　　kəhə-te

come-IMP　eat-PURP　　say-SIM

'Come to eat, (he) said.' (BF.SLD.103)

ii. Causal clause

Cause is most commonly expressed by means of the adverb *gunei* 'therefore' (46c) or *uhəigunei* 'therefore' (46a-b). The words simply stand for 'reason'. *uhəigunei* 'therefore' originates from the two words, *uhəi* 'that' *gunei* 'reason'. Among these two, the former clause shows the cause and the following clause shows the effect (see Bhatia 2005:75). Causal clauses are finite and follow the main clause.

(45)   a.   *dzeţʰi dulhik tə pacʰese kʰəili*

[uhəigunei uhĩ sorkə cʰawa paulə]

dzeţʰi duli-k   tə   pacʰese   kʰa-l-i

elder   wife-3SG.POSS   PART later-ABL   eat-PST-F

uhəigunei uhĩ   sor-kə   cʰawa pa-lə

therefore   he-ERG   pig-GEN   child   give birth-PST

'The elder wife ate (it) later.' 'Therefore, she gave birth to a pig son.' (KaQ.SLD.066-67)

        b.   *pidrənijə̃ dʰerei piḍarkə rukʰ rəhələhun*

 [uhəigunei pidrəni rəhələhun]

pidrəni-jə̃   dʰerei piḍar-kə   rukʰ   rəhə-lə-hun

Pidrani-LOC   more   Pidar-GEN   tree   COP.PST-HS

uhəigunei   pidrəni   rəhə-lə-hun

therefore   Pidrahani   remain-PST-HS

'Perhaps there were several trees of Pidar (trees). Therefore, the place was called Pidrahani.' (In.UN.015)

        c.   *dʰerei ḍaralarə gunei dərai*

dʰerei   ḍara-larə   gunei dərai

much   become frightened-PROS   reason Darai

'They were much frightened, (and) therefore (named) Darai.' (In.SU.019)

iii. Reason clause

Thompson and Longacre (1985:185) state, "An adverbial clause has a reason if the event coded by the adverbial clause can be realized ." Thompson and Longacre (1985:185) further mention, "The events are 'unrealized' in purposive clauses whereas the events may be realized in reason clauses." The reason clause is coded by *kikekəte*

'because'. This conjunction originates from two words *kike* 'why' and *kətə* 'say-SIM'. *kəhəte* is also pronounced as *kəte* and the reason marker is pronounced as *kikekəte* 'because (lit why saying)'.

(46) a. *mod hamrə dərəikə nabʰəi naibʰəi*
          [kikekəte kʰəna mod ənek kaməjə̃səb cahit]

mod	hame-rə	dərəi-kə
home made beer	we-[OBL] GEN	Darai-GEN

nai-bʰə-i	nai-bʰə-	kikekə-te	kʰəna
NEG-become-3SG	NEG-become-3SG	because	while

mod	ənek	kamə-jə̃-səb	cah-i-t
home made beer	several	work-LOC-PL	need-3SG-NPST

          'The home made beer is indispensable thing for us because this is required in several (religious) occasions (lit. works).' (HtMW.SD.020)

      b. *am tə dzʰərte nidzə*

am	tə	dzʰər-te	nidzə
mango	PART	fall-SIM	NEG

          '(He said), 'The mango does not fall down.' (KaQ.SLD.049)
          [kikəte tiṇta am lob kərlə]

kikəte	tin-ṭa	am	lob	kər-lə
because	three-CLF	mango	greed	do-PST

          'The mango does not fall because he (showed) greed for three mangoes.' (KaQ.SLD.050)

iv. Temporal clause

Thompson and Longacre (1985:180) note:

The morphemes signaling succession or temporal sequence relationships between clauses are typically either independent morphemes on the order of the English *when, before, after* etc. or verbal affixes.

The conjunction *əse* or *həse* , 'then' or 'and then' which are free variations is used to link sequential events. It also shows chronological sequences of clauses in natural discourse. The time marker *əse* 'then' appears clause initially. For example in (47) the time relation is indicated by the conjunction *əse* 'then'. Examples (47a-b) are

illustrations. The events are in 'temporal succession' (see Dixon 2009:9) in temporal clauses.

(47)   a.   *doŋga roklə*

             doŋga   rok-lə

             boat   stop-PST

             'The boat stopped.' (SQ.BLD.332)

             [əse kʰəbər kərikun ogʰəri radzake kʰəbər kərlə]

             əse   kʰəbər   kər-ikun   ogʰəri radza-ke kʰəbər   kər-lə

             and thenmessage   do-SEQ   Oghari king-DAT message do-PST

             'Then, having informed, he informed Oghari King.' (SQ.BLD.333)

      b.   *ḍʰeluwajə̃ dzʰulaike pərit*

             dʰeluwa-jə̃   dzʰula-ike   pər-i-t

             cradle-LOC   swing-INF   AUX-3SG-NPST

             '(We) should swing the child in the cradle.' (MtU.SD.029)

             [əse bəllə cʰawake sutaike]

             əse   bəllə   cʰawa-ke   sut-a-ike

             and then   only   son-DAT   sleep-CAUS-INF

             'Then only we make the child sleep.' (MtU.SD.030)

Another temporal clause in Darai shows the relative time (see Dixon 2009:10). The clause refers to the whole length of time (see Watters 2009:108) indicated by *-ilaləi* 'during' or 'as long age' as in (48).

(48)   a.   *məi [khailaləi] bəsuk*

             məi   kha-ilaləi   bəs-uk

             boat   eat-till   sit-IMP

             'Sit as long as I eat.'

      b.   *məi [khailaləi] uhĩ kʰet roplə*

             məi   kha-ilaləi   u-hĩ   kʰet   rop-lə

             I   eat-till   he-ERG   field   plant-PST

             'While I was eating, he planted the field.'

      c.   *uhĩ [cʰadilaləi] kʰəilə*

             u-hĩ   cʰad-ilaləi   kʰa-lə

             he   vomit-till   eat-PST

             'He ate until he vomited.'

d.   *[ijə cʰopra banate kəte agʰu] bʰərenjə̃ boslə*

  ijə   cʰopra   bana-te   kəte   agʰu

  this   small house   make-SIM   than   before

  bʰəren-jə̃   bos-lə

  jungle-LOC   sit-PST

  'I lived in the forest before I built the house.'

e.   *[bʰat paknepar] məi terake bolatəm*

  bʰat   pak-ne-par   məi   toi-ke

  rice   cook-COND-later   I   you-[OBL]DAT

  bola-tə-m

  call-NPST-1SG

  'I will call you after the rice is cooked.'

The example (48d) signals that the act of 'sitting' continues during 'eating'. Similar meaning is expressed in (48e). In example (48d) the adverbial 'before' is used to mark the adverbial clause. Similarly in (48e) we find the use of the adverb 'later'.

v. Substitutive clause

Thompson and Longacre 1985:199) say, "Substitutive clauses are those in which subordinating markers for signaling the replacing of an expected event by an unexpected one." They again state that the conjunctions such as 'instead of ' or 'rather than' are used for this purpose in English. *'Harry decided to eat the salad rather than send it back to the kitchen*' is a substitutive clause because the second clause substitutes the first one (ibid). We have only a few examples of the substitutive clause in Darai expressed through *bəru* 'instead'. Examples are provided in (49a-b).[14]

(49)   a.   *morlə manus dziikun naiabi*

  mor-lə   manus dzi-ikun   nai-a-bə-i

  die-PST   man   live-SEQ   NEG-come-POSB-3SG

   'The dead man may not come becoming alive.' (SQ.BLD.312)

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[14] Dixon (2009:23) notes that semantically this type of clauses may be termed 'alternative suggestion'. In this case, one of the alternatives suggested is more suitable than others (see Watters 2009:111).

[bəru dzaũ cokʰo bʰəike]

bəru	dza-ũ	cokʰo	bʰə-ike
instead	go-HOR.1PL	pure	become-INF

'Instead, let's go to be pure (sacred).' (SQ.BLD.313)

b.   *məi naidzam abe pahaḍ*

məi	nai-dza-m	abe	pahaḍ
I	NEG-go-1SG	now	hill

'I shall not go to the hill now.' (IMM.SU.135)

[bəru məi mədesəjə̃ dzaikun bostəm]

bəru	məi	mədes-jə̃	dza-ikun	bos-tə-m
instead	I	plain-LOC	go-SEQ	sit-NPST-1SG

'Instead, I will go to the plains (Terai) and sit there.' (IMM.SU.135)

In both of these examples, the second part of the clause appears as an alternative to the main clause. In (49a) 'Instead, let's go to be pure.' shows a contrast with the preceding clauses. Such clauses are also related to preference.[15]

vi. Conditional clauses

Conditional adverbial clauses are morphologically coded in Darai. Protasis or 'if' clause is marked with *-ne* or *-le* in Darai. Conditional is thus marked by morphological element. Subordinator (subordinating conjunction or particle) *par* or *sit* optionally occurs in conjunction with the conditional marker. In (50) the conditional clause codes a real situation if the season is hot and it (the thing) should be kept in thick layer.

(50)   a.   *[gərəm məhina bʰəine] patro rakʰike*

gərəm	məhina	bʰəi-ne	patro	rakʰ-ike
hot	time	become-COND	thin	keep-INF

'Keep in a thin layer, if the season is hot.' (HtMW.SD.010)

---

[15] This kind of clause is mentioned as 'rejected alternative' (Leech and Svartvik 1975: 139). Dixon (2009:30) on the other hand states that it is a subtype of alternatives.

b.   *[toi səti dzəine] məi punu dzəitəm səti*

toi   səti   dzəi-ne   məi punu

you   immolation   go-COND   I   also

dza-tə-m   səti

go-NPST-1SG immolation

'If you immolate, I will also immolate.' (IMM.SU.003)

The clauses presented in (50) are simple conditional clauses. Distinction should be made between simple and hypothetical conditional. Hypothetical conditionals are distinguished from simple conditional because there is the presence of past tense marker which is further accompanied by *par bʰəine* in the protasis and *laharəi* (verb inflection) in the apodosis (then clause). Verb inflection in detail is given in Appendix (3d).

(51)   a.   *ukʰraike bolalə bʰəine par u ramalaharəi*

ukʰrai-ke   bola-lə   bʰəi-ne   par

he-[OBL]DAT call-PST   become-COND   COND.PART

u   rama-lahar-əi

he   become happy-COND-3SG

'He would have been happy if he had been called.'

b.   *cʰahim əili bʰəine məi ciŋni kaṭlarəm*

cʰahi-m   a-l-i   bʰəi-ne   məi

daughter-1SG come-PST-F   become-COND   I

ciŋni   kaṭ-larə-m

chicken   cut-HYP-1SG

'I would have killed the chicken if my daughter had come.'

Hypothetical conditional constructions with past tense and *bʰəine* clause describe the situation that can not be fulfilled. They refer to the past, i.e. hypothetical conditions. With hypothetical conditions, as in example (51), the verb in the main clause occurs with *bʰəine* 'become-COND'.

vii. Concessive clauses

Thompson and Longacre (1985:198) note, "'Concessive' is a general term for a clause which makes a concession, against which the proposition in the main clause is contrasted." Darai has a concessive subordinator such as 'although' or 'though' in

English.[16] This follows the main verb. The clause with *mare/mahũ* 'though' signals the 'counter expectation' given in the main clause. The language consultants say that these two concessive particles can be used interchangeably. Concessive clauses typically precede the main clauses.

(53)   a.   *uhĩ cinlə mare nidzə bʰẹtlə*

u-hĩ   cin-lə   mare   nidzə-bʰẹt-lə

he-ERG   recognize-PST   CONC NEG-meet-PST

'Although he recognized, he did not meet me.'

b.   *osnə mare kʰəpikun boslə ḍadʰa bʰat kʰaikun*

osnə   mare   kʰəp-ikun   bos-lə

like that   although   bear-SEQ   live

ḍadʰa   bʰat   kʰa-ikun

burned   rice   eat-SEQ

'Although I had to eat burned rice, I lived by resisting all the things.' (OK.JD.018)

c.   *uhĩ nidzə paulə mahũ delə*

u-hĩ   nidzə pa-lə   mahũ   de-lə

he-ERG   NEG   get-PST   CONC   give-PST

'Although he did not get (money), he gave (it to me).'

viii. Possible consequence

Possible consequence is not well-conventionalized in Darai. Possible consequence can not be expressed morphologically. It is possible periphrastically with the word *nətrə* 'otherwise'. Dixon (2009:6) states that possible consequence shows the action 'to avoid possible consequence'.

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[16] Givón (2001a) states, "Concessive clause involves a presupposed contrast or counter expectancy with the ADV (adverb) clause supplying the ground for the counter-expectation and the main clause supplying the less-likely event or state."

(54) a. *məi lokatəm toi*

[*nətrə merə bubahim kʰait terake*]

məi	loka-tə-m	toi
I	hide-NPST-1SG	you

'I will hide you.' (SQ.BLD.071)

nətrə	məi-rə	buba-m	kʰa-i-t
otherwise	I-[OBL]GEN	father-1SG	eat-3SG-NPST

toi-ke

you-[OBL]GEN

'Otherwise my father will eat you. (SQ.BLD.072)

b. *suḍʰernikə rə bahunke ramrəse babaike pərit*

 [*nətrə bʰara rəhit*]

suuḍʰerni-kə rə	bahun-ke	ramrə-se	baba-ike
midwife-GEN and	priest-GEN	good-ABL	sprinkle-NF

pər-i-t	nətrə	bʰara	rəhə-i
fall-3SG-NPST	otherwise	debt	COP.PST-3SG

'The priest and the midwife should be sprinkled with water. Otherwise, he is (will be) in debt. (MtU.SD.024)

ix. Converb clauses[17]

Clauses connected by converbs are very common in Darai. Following the general literature on converbs in the context of the languages of Nepal (Noonan 1999; Peterson 2002; Genetti 2005; Yadava 2005), we present the converb clause in the following sections. Based on Peterson (2002), we can point out three non-finite forms of verbs in Darai: *-ikun, -te , -tihin* . Among these forms, *-ikun* is a sequential converb and *-te* is a simultaneous converb. On the other hand, *-tihin,* which is basically a progressive form, is also used as a 'continuous converb'.

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[17] Masica (1991:399) remarks that conjunctive participle is a unique way of chaining sentences.

a. Sequential converb

In the clauses where the simultaneous converb connects the sentences, this has a temporal relation to a main clause. The converb is the primary means to indicate a sequence of events in Darai. Genetti (2005:51) mentions, "A converb construction is used to link two clauses denoting sequential relationship." They are found densely in narrative and procedural texts.

(55) a. *dzʰunuṭʰəsai ḍaratəs kəhikun bʰəjabʰərkə sor anikun kʰaḷta*

   kʰənikun kəḍəriˑnkə ḍã̄tʰ bicʰaikun bʰəjabʰərkə kohoḍo anikun

   rati rati dzʰapikun puri delə

   dzʰun-uṭʰə-sai   ḍara-tə-s   kəh-ikun

   NEG-stand-IMP.FUT frighten-NPST-2SG   say-SEQ

   bʰəjabʰərkə   sor   anikun   kʰaḷta kʰən-ikun

   all   pig   bring-SEQ   ditch   dig-SEQ

   kəḍəriŋ-kə   ḍã̄tʰ   bicʰa-ikun   bʰəjabʰərkə

   plant-GEN   stem   spread-SEQ   all

   kohoḍo   an-ikun   rati   rati

   pumpkin   bring-SEQ   night   night

   dzʰap-ikun   puri   de-lə

   cover-SEQ   cover-ABS   give-PST

   '"Don't get up, you will be frightened," having told this, having brought all the pigs, having dug the ditch, having brought all the pumpkin seed, he planted (lit. covered) all of it. ' (KaQ.SLD.098)

   b. *[goli hanikun] morlə*

   goli   han-ikun   dza-lə

   bullet   shoot-SEQ   go-PST

   'Having been shot (it) died.'(SQ.BLD.034)

   c. *[dui tin hã̄ga dʰərikun] boslə*

   dui   tin   hã̄ga   dʰər-ikun   bos-lə

   two   three branch   hold-SEQ   sit-PST

   'Having held two or three branches, (he) stayed (there).'(SQ.BLD.114)

In (55b-c) the converbs contain sequences of events. 'The demon did like that and went' and 'He held the branches of the trees and sat.' Converb clauses also have

the meaning of manner in Indo-Aryan languages (see Peterson 2002: 106; Yadava 2005:444) as shown in (56).

(56) a. *[osin kərikun] car bʰai bʰəilə*

  osin　　　　kər-ikun　　car　bʰai　　　　bʰəi-lə

  that way　　do-SEQ　　four　brother　　become-PST

  'Having done like that they became four (in number).'(SQ.BLD.006)

  b. *uĩ hãsikun bollə*

  u-ĩ　　　　hãs-ikun　　kəhə-lə

  he-ERG　　laugh-SEQ　　tell-PST

  'He tell (us something) laughing.'

b. Simultaneous converb[18]

Thompson and Longacre (1985:188) note, "Simultaneity clauses code the relationship called 'overlap'". This refers to a co-temporal clause. The situation referred by the suffix *-te* indicates this simultaneous action to that of the main clause. An example is provided in (57).

(57) *uhĩ suga bʰeṭte kʰənajã anlə*

  u-hĩ　　　　suga　parrot bʰeṭ-te　　kʰəna-jã　　an-lə

  he-ERG　　parrot meet-SIM　　while-LOC　bring-PST

  'He brought the parrot while he found (it).' (HP.BLD.003)

Two sentences in (57) are combined as presented earlier. For example, in the example (58) 'while' clause denotes the overlapping actions.

(58) *route route route u ucʰin sutlə*

  ro-te　　　　ro-te　　　　ro-te

  weep-SIM　　weep-SIM　　weep-SIM

  u　　　ucʰin　　　sut-lə

  he　　there　　　sleep-PST

  'While crying, he slept right there.' (SQ.BLD.037)

In the clauses where the simultaneous converb connects the sentences, this has a temporal relation to a main clause. This is further illustrated in (59).

---

[18] Peterson (2002:102) shows that the simultaneous converb may not show total simultaneity whereas the continuous converb refers to total simultaneity.

(59)   *məi dugʰrəte dugʰrəte gʰər ai puglə*

məi   dugʰrə-te   dugʰrə-te   gʰər   a-i   pug-lə

I   run-SIM   run-SIM   house   come-ABS   reach-PST

"I arrived home as I kept running."(HoF.SLD.023)

c. Continuous converb

      The progressive form of the verb, when used as a converb, shows a complete simultaneity. It is also used to give the simultaneous meaning as in simultaneous converb. The continuous converb is also used to mark the 'total simultaneity' (Peterson 2002:112). Examples (61) shows that the action 'speaking' and 'laughing' occur together in the same time frame. Similarly we find total simultaneity between 'ploughing' and 'looking' in (61b). Example (61a) gives the manner reading.[19]

(60)   *məi əina hertihin bar costəm*

məi   əina   her-tihin   bar   cos-tə-m

I   mirror   look-PROG   hair   comb-NPST-1SG

'I comb my hair looking at mirror.'

(61)   a.   *uhĩ hostihin borait*

u-hĩ   hos-tihin   bora-i-t

he-ERG   laugh-PROG   speak-3SG-NPST

'He speaks smiling.'

     b.   *hertihin hertihin car pãc kə̣tʰt̥ʰa dzoti səklə*

her-tihin   her-tihin   car   pãc   kə̣tʰt̥ʰa

look-PROG   look-PROG   four   five   piece of land

dzot-i   sək-lə

plough-ABS   finish-PST

'He ploughed instantly four or five Kaththas (unit of land) while looking.'(BF.SLD.125)

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[19] Noonan (2000:404-405) shows that 'progressive form' when used as a converb shows 'simultaneity', 'temporally overlapping' action or 'expression of manner'.

c.   *ek kan dui kan bʰəitihin radzakə ləgi pugləhun*

ek   kan   dui   kan   bʰəi-tihin   radza-kə

one   ear   two   ear   become-PROG   king-GEN

ləgi   pug-lə-hun

near   reach-PST-HS

'…the (message) reached the king while it was spreading from one to another.'(In.SU.008)

Note that the continuous converbs are used in elicited examples (60, 61a) and it is also found in the discourse data (61b-c).

x. Manner clauses

Dixon (2009:35) notes, "The action described by the focal clause is done in the manner described by the supporting clause." Following is an example of manner clause in Darai.

(62)   *u [morbok dzəhin] kəlkəlalə*

u   mor-bo-k   dzəhin   kəlkəla-lə

he   die-POSB-3SG   like   cry loud-PST

'He cried as if he would die.'

11.4 Tail-head linkage[20]

Ebert (1997:156) mentions that the tail-head linkage is a typical means of connecting clauses. She further notes:

A typical means of connecting two sentences in a narraive is tail-head linkage. The finite verb or sometimes the verb with a complement (its "tail") is repeated at the beginning of the sentence that relates a new, temporally subsequent event.

The tail-head linkage is seen in several places in various kinds of texts. Consider the examples in (63).

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[20] This sort of clause combining in narrative technique is also referred to as 'recapitulation' in (Genetti 2007:438, Craine 1992:43).

(63)　a.　*dui din pacʰu bʰatise dzʰor bohit*

　　　　dui　　din　　pacʰu　bʰati-se　　　　　　dzʰor　boh-i-t

　　　　two　　day　　later　fermented rice-ABL　liquid　flow-3SG-NPST

　　　　'The liquid starts to flow after two or three days.' (HtMW.SD.039)

　　　　[dzʰor bohone par mod sawat bʰəit]

　　　　dzʰor　boho-ne　　　　par　　mod

　　　　liquid　flow-COND　PART　home made beer

　　　　sawad　　　　　bʰəit

　　　　tasty　　　　　become-3SG-NPST

　　　　'If the liquid flows, the home made beer becomes tasty.'

　　　　(HtMW.SD.040)

　　b.　*suga bʰe̥tlə*

　　　　suga　　　　　bʰe̥t-lə

　　　　parrot　　　　meet-PST

　　　　'…(he) found (lit. met) a parrot.' (HP.BLD.002)

　　　　[bʰe̥tte kʰənaj ə̃ anlə]

　　　　bʰe̥t-te　　　kʰəna-j ə̃　　　　an-lə

　　　　meet-SIM　　while-LOC　　bring-PST

　　　　'While getting (lit. finding it), they brought (it) home.' (HP.BLD.003)

　　　　As can be seen in pairs of the sentence (63), the tail-head linkage occurs at the beginning of the second sentence. This consists of recapitulation of the final clause of the previous sentence. Genetti (2007:438) notes, "In this kind of recapitulation the participial construction; it makes a transition between preceeding and following events across a major syntactic (sentence) boundary."

11.5 Direct and indirect speech[21]

　　　　Darai prefers the 'direct speech' in the natural conversation. All sentences mentioned in (64) from discourse data are in direct speech. The first and second person pronouns refer to the subject and object of the main clause. The verbs *pucʰ* 'ask', *kəhə* 'say', *sun* 'hear', *cah* 'want' are used as verbs of quotation.

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[21] Marked preference for direct quotation can be taken as an areal feature (see Genetti 2007, Ricardi 2003).

(64)   a.   *sunkesri rani kəhələ icʰin bos toi*

sunkesri   rani   kəhə-lə   icʰi-n   bos   toi

Sunkesri   queen   say-tell here-EMPH   live-IMP   you

'Sunkesri queen said,' Sit right here'. (SQ.BLD.068-69)

        b.   *ḍʰuŋrojə̃ aʈəi kəhələ*

dʰuŋro-jə̃   aʈə-i   kəhə-lə

bamboo pot-LOC   COP.NPST-3SG   say-PST

'He said, "It is in the bamboo pot.' (SQ.BLD.159)

        c.   *ḍʰilo anisai kəhələ*

dʰilo   an-isai   kəhə-lə

slow   bring-IMP.FUT   say-PST

'(He) said, "Bring it slowly.' (OK.JD.010)

        d.   *amake pucʰlə anlə abe kohoḍokḍə bija*

ama-ke   pucʰ-lə   an-lə   abe

mother-DAT   ask-PST   bring-PST   now

kohoḍo-kə   bija

pumpkin-GEN seed

'(He) said to his mother, "Did you bring the seeds of pumpkins ?'
(KaQ.SLD.087)

For example in (65) the first person singular refers to the narrator and the
second person pronoun to the addressee.

(65)   a.   *məi terə dzogikə pakalə bʰat naikʰam kəhikun kəhələ*

məi   toi-rə   dzogi-kə   paka-lə   bʰat

I   you-[OBL]GEN   hermit-GEN   cook-PST   rice

nai-kʰa-m   kəh-ikun   kəhə-lə

NEG-eat-1SG say-SEQ   say-PST

'(The man) told him that he would not eat rice cooked by a hermit like
him.' (KaQ.SLD.174)

        b.   *dzəitəm kəhələ bubaĩ*

dza-tə-m   kəhə-lə   buba-ĩ

go-NPST-1SG   say-PST   father-ERG

'Father said that he would go.'

However, one strategy often employed in indirect reports is the use of sequential converb *-ikun* followed by the finite verb of saying like *kəhə* 'tell/ask' and *puc^h* 'ask'. Consider the examples mentioned in (66).

(66) a. *duḳta d^hərisai tinṭa d^hərisai kəhikun kəhələ*

duk-ṭa   d^hər-isai   tin-ṭa

two-CLF   hold-IMP.FUT   three-CLF

d^hər-isai   kəh-ikun   kəhə-lə

hold-IMP.HON   say-SEQ   say-PST

'(He) requested them to hold two or three root.' (SQ.BLD.109)

b. *hamrake punu pəskun kəhikun kəhələ*

hame-ke   punu pəs-kuk   kəh-ikun   kəhə-lə

we-[OBL]DAT also   serve-IMP   say-SEQ   say-PST

'The husband told her to serve (the food) also for them." (IMM.SU.099)

11.6 Summary

We discussed clause combining in this chapter. The discussion shows that the clause combining techniques known as 'subordination' and 'coordination' can be analyzed by placing them in a continuum. There is a subordination in one extreme whereas in the next extreme lies coordination. In terms of the dependency, converb clauses can be placed next to coordination, whereas complement clauses and adverbial clauses are close to subordination.

Some topics covered in our discussion are coordination with conjunction and juxtaposition. In a similar manner, disjunction is also possible with coordinators and simply by juxtaposition. We discussed complement types such as full sentence complementation, infinitive complementation and participial complementation. They can be used as subject and object. Darai distinguishes the relative clauses such as pronominal relative, relative-correlative and headless relative clauses. Adverbial clauses discussed are purposive clause, causal clause, reason clause, time clause, substitutive clause, conditional clause, concessive clause and converb clauses. We find the use of the tail-head linkage, which is also known as recapitulation. Darai prefers 'direct speech' in natural conversation.

CHAPTER 12
DISCOURSE

12.0 Outline

Different genres were recorded, transcribed and interlinearized while building the corpus of this study. It is therefore relevant to characterize the kinds of texts vis-à-vis the grammar. This chapter analyzes the discourse in Darai. This chapter consists of three parts. Section 12.1 discusses proverbs, riddles and other text types. We present an elaborate discourse analysis of a text entitled 'Jackal and Hen' in section 12.2. The findings of this chapter are presented in section 12.3.

12.1 Text types

Our corpus comprises short narratives, procedural texts, conversations and interviews. Details related to types of texts are found in Appendix (5).

12.1.1 Proverbs

Proverbs are a great repository of every society. They are transmitted though generations orally. They help drive home the message effectively. A few proverbs widely used in Darai are listed in (1).

(1)   a.   *əilem dzəilem tato pina kʰəilem*

         a-le-m   dza-le-m   tato   pina

         come-PST-1SG   go-PST-1SG   hot   oil-cake

         kʰa-le-m

         eat-PST-1SG

         'I came, I went and I ate oil-cake.'

         'I was indecisive.' (IMM.SU.055)

b. *dzokʰin hərnikə dugʰras okʰin kukurkə mutas*

dzokʰin   hərni-kə   dugʰr-as   okʰin

where   deer-GEN   run-DESID   there

kukur-kə   mut-as

dog-GEN   urinate-DESID

'When a deer wants to run, the dog wants to urinate.'

'To be engaged in some trivial things when it is time for urgent work.'

c. *nə cərikə cit nə mənewakə hit*

nə   cəri-kə   cit   nə   mənewa-kə   hit

neither   bird-GEN   cit   nor   bird-GEN   benefit

'A silent place attracts neither the birds to live nor are there settlements of the people.'

d. *dzəsnə dzəsnə cərəi osnei osnei boli*

dzəsnə   dzəsnə   cərəi   osnei   osnei   boli

like   like   bird   like   like   speech

'There are languages (intentions) according to the types of people.'

e. *t̺ʰaũ nə t̺ʰəhər budʰikə rəhər*

t̺ʰaũ   nə   t̺ʰəhər   budʰi-kə   rəhər

place   not   decision   old woman-GEN   wish

'The situation when one has only wishes but lacks knowledge.'

f. *pəḍʰlə gunlə kjahau nidzə kam hor dzotne mamei mam*

pəḍʰ-lə   gun-lə   kiti-hau   nidzə   kam

read-PST   read-PST   what-INDEF   NEG   work

hor   dzot-ne   mam-ei   mam

plough   plough-COND   rice-EMP   rice

'There is not work if one reads (studies) but gets the foods if he ploughs (the field).'

12.1.2 Riddle

The riddle, '*pihini'* in Darai, has also has been the subject of interest for the linguists as it is characterized by certain structural pattern. The riddles in Darai are rather brief. The first part generally supplies the background information and the second part asks the question. Deinhart (1998:96) mentions:

A riddle can be viewed as a discourse type involving a two-part structure: an initial 'text' (the 'precedent') in which the riddler supplies a series of clues (generally sufficient or misleading) from which a second 'text' (the 'sequent') is to be surmised by the riddlee. The precedent is often but not necessarily, expressed in the form of a question. Together, the precedent and the sequent make up the riddling text a whole.[1]

There are two parts in all the riddles in Darai. The first part supplies the background whereas the second part poses a question as a rule.

(2) a. *brindabənəjə̃ kədzaḍə dadzu kəhit kiti hək^həi*

brinda bən-jə̃   kədzaḍə   dadzu   kəh-i-t

dense jungle-LOC   black   brother   speak-3SG-NPST

kiti   hək^hə-i

what   COP.NPST-3SG

'A black brother speaks in a dense forest. What is this?'

"The solution is: Falling down the tree with an axe in the jungle."

b. *nani nani pok^hərajə̃ dzəlt^həl pani uc^hin g^humit cəmpa rani kiti hək^həi*

nani   nani   pok^həra-jə̃   dzəlt^həl   pani

small   small   pond-LOC   full   water

uc^hi-n   g^hum-i-t   cəmpa rani

there-EMPH   roam-3SG-NPST   Champaqueen

kiti   hək^hə-i

what   be-NPST-3SG

'In a small pond, there is water and in it swims Champarani. What is it ?'

"The solution is: A fishing net spreading for catching fish."

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[1] Deinhart (1998:99) notes that a riddle is brief question and answer exchange between two people.

c. *cʰəttis kʰamo bəttis dwar ucʰin dzʰulit balkuwar kiti həkʰəi*

cʰəttis   kʰamo bəttis   dwar ucʰi-n

thirty six   pillar thirty two   door there-EMPH

dzʰul-i-t   balkuwar   kiti həkʰə-i

flow-3SG-NPST   Balkuwar   what COP.NPST-3SG

'About thirty six pillars and thirty two doors and Balkuwar spreads right there. What is it ?'

"The solution is: A trap for catching birds."

12.1.3 Procedural texts and narratives

Our corpus contains some procedural texts. Payne (1997:360) mentions, "Procedural discourses, like narratives, are usually organized according to time." They tell us how something is done. Several sentences of procedural texts have either passive constructions or the infinitive form of verb. Consider the following examples from 'how death ritual is performed', in which a majority of sentences are passive-like. A repeated pattern in this kind of clauses is 'Do this and this' or 'Having done this, do this'. Let's examine the examples in (3).

(3) a. *ucʰise pʰeri dzəitahĩ gʰạtəjə̃*

ucʰise   pʰeri dza-ta-hĩ   gʰạt-jə̃

now onwards   again go-NPST-1PL   cremation ground

'Then (we) go to the cremation grounds.' (DR.CND.016)

b. *piṇḍo partahĩ*

piṇḍo   par-ta-hĩ

ball of rice for offering   make-NPST-1PL

'Then Pindo (a ball of rice to offer) is made.' (DR.CND.017)

Such texts maintain thematic continuity. Payne (1997:344) notes, "The thematic continuity refers to the fact that discourse tends to revolve around recurring "themes"." Similar kinds of constructions are available in the texts. Following are some further illustrations:

(4) a. *u ek din rakʰtahĩ uṭʰatahĩ*

u   ek   din   rakʰ-ta-hĩ   uṭʰ-a-ta-hĩ

that   one   day   put-NPST-1PL   raise-CAUS-NPST-1PL

'That is kept one day (and) it is ended (lit. raised).' (DR.CND.025)

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b.　*gʰərəikə dzəhin murti banaikun ukʰrake selai detahĩ*

gʰər-əi-kə　　　　　dzəhin　　　murti　　　　bən-a-ikun

house-EMPH-GEN　　like　　　　idol　　　　make-CAUS-SEQ

u-ke　　　　　　　sela-i　　　　de-ta-hĩ

he-[OBL] DAT　　　creemate-ABS give-NPST-1PL

'Having made a statue like idol at home, (it) is cremated.'
(DR.CND.033)

c.　*ucʰise aikunu pʰulpati kʰostahĩ*

ucʰise　　　　a-ikunu　　　pʰulpati　　　kʰos-ta-hĩ

now onwards　come-SEQ　　Phulpati　　　search-NPST-1PL

'Having come from there, Phulpati is searched.' (DR.CND.034)

As can be seen in (4) the sentences are predominantly in the functional passive. In addition, we also see the use of sequential converb as a technique of 'chronological linkage' maintaining the sequences of events. Procedural texts are also characterized by the use of infinitive form of verbs. Following are some examples:

(5)　a.　*pəhila gʰaməjə̃ sukʰaike əse kuṭike*

pəhila gʰam-jə̃　　sukʰ-a-ike　　　　əse　　kuṭ-ike

first　 sun-LOC　 dry-CAUS-INF　　then　 pound-INF

'First, dry in the sun and then pound (bush and rice).' (HtMW.SD.003)

b.　*bʰidzalə caur kuṭikunu piṭʰa banaike*

bʰidza-lə　　caur　kuṭ-ikunu　　piṭʰa　ban-a-ike

moisten-PRF　rice　pound-SEQ　　flour　make-CAUS-INF

'Make flour after beating the moistened rice.' (HtMW.SD.004)

c.　*əse piṭʰa banaikunu uwə piṭʰa kuṭlə dzʰã̃gise misaike*

əse　piṭʰa　　　bana-ikunu　uwə　piṭʰa

then　flour　　　make-SEQ　　that　flour

kuṭ-lə　　　dzʰã̃gi-se　　misa-ike

pound-PFV　bush-ABL　　mix-INF

'Then, having made the flour, mix the flour with the bush and rice which had been pounded' (HtMW.SD.005)

Narratives are more common texts we collected and available in our corpus followed by procedural texts. Let's see some of the features shared by these different kinds of texts based on Longacre and Levinsohn (1978:133).

TABLE 12.1 Classification of discourse genres

(Longacre and Levinsohn 1978:104)

	Text type	
Features↓	**Narrative**	**Procedural**
Chronological linkage	√	√
Agent orientation	√	×
Projected time	×	√
Tension	√	√ (×)

Table (12.1) reveals that both narratives and procedural texts have 'chronological linkage'. In the narratives, the characters are involved in the development of the story. The narratives have thus agent-orientation. Longacre and Levinsohn (1978:104) note that the ordinary stories do not have projected time whereas prophetic stories have. On the other hand, procedural texts have chronological linkage but do not have agent orientation. They have projected time as well because this provides instructions how one would do it. There are some procedural texts which may not have tension but some of them have tension as well (Longacre and Levinsohn 1978:104).

12.1.4 Tense, aspect and mood in discourse

This part deals with the frequency of tense, aspect and mood (TAM) marking in a narrative and a procedural text. These TAM features were fully analyzed in Chapter 6. Table (12.2) presents the token frequency of different TAM markers.

TABLE 12.2 Number of TAM markers in texts

Narrative			Procedural texts		
TAM categories	**Occurrence**	**Percentage**	**TAM categories**	**Occurrence**	**Percentage**
Past tense	62	44.92	Infinitive	32	30.47
Sequential converb	18	13.04	Sequential converb	25	23.80
SIM	22	15.94	Non-past	22	20.95
Non-past	4	2.89	Conditional	13	12.38
Desiderative	8	5.79	Simultaneous converb	2	1.904
Infinitive	4	2.89	Prospective	4	3.80
Imperative	3	2.17	Perfect	6	5.71
Perfect	7	5.07	Habitual	1	0.95
Copula (Past)	2	1.44			
Absolutive	4	2.89			
Inferential	1	0.72			
Possibility	1	0.72			
Frustrative	1	0.72			
Absence of copula due to negative	1	0.72			

Table (12.2) and figure (12.1) show TAM markers on verbs.[2] We find the ample use of infinitive in the procedural texts. This is followed by sequential converb. We find the use of non-past tense in the procedural texts because the present habit is also expressed by the non-past tense. It is followed by the perfect aspect of the verb.
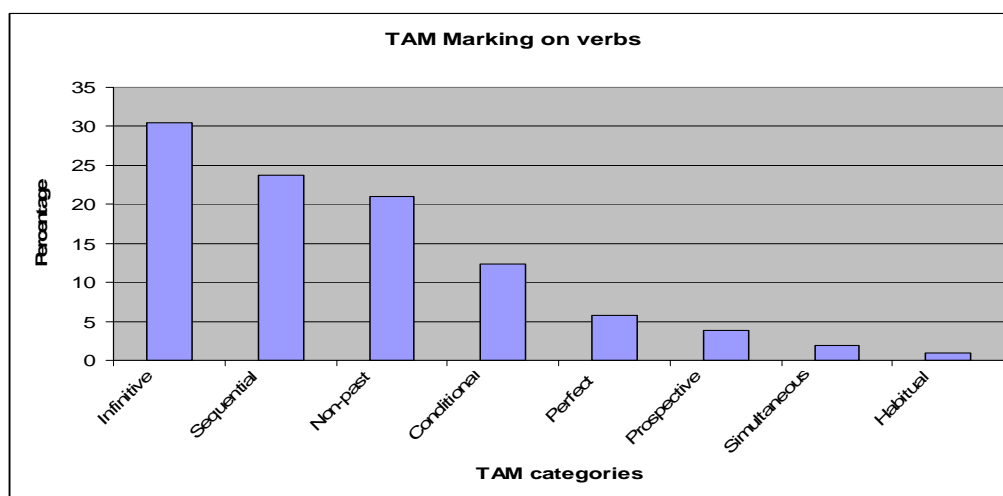
FIGURE 12.1 TAM markers in a procedural text

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[2] The text count for this analysis is based on two texts, i.e. 'How to make wine' and 'Jackal and hen'. Both of them are included in the appendix.

Figure 12.1 shows that the procedural texts have fixed kinds of structures. It is natural because sentences used in procedural texts have repetitive patterns (or structures). Procedural texts can be compared with the narratives. Now, let's examine the narrative.

When we look at the features of narrative in terms of TAM encoding, we find a contrasting picture. The past tense prevails in the narrative. This is followed by simultaneous and sequential converbs. We can also see other aspect and mood markers in the narratives. This is shown in Figure (12.2).
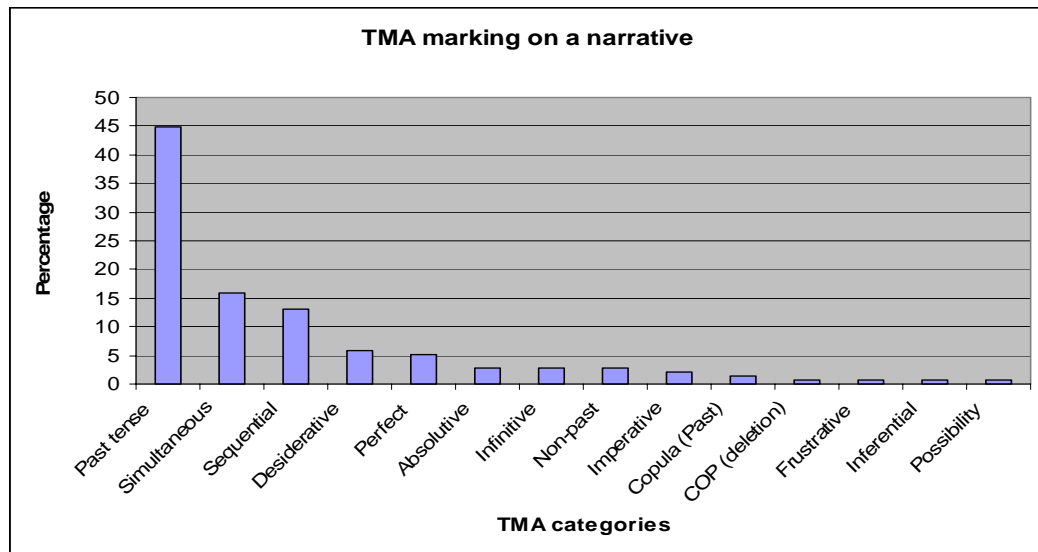
FIGURE 12.2 TAM markers in a narrative

These two kinds of texts have some similarities but they are distinct. First of all, they are characterized by chronological linkage. We find the use of the sequential converb in both kinds of texts although the precise percentage differs. Secondly, they also differ in 'agent orientation'. Thus, we find the sentences which contain agents in narrative texts but the sentences in procedural texts lack them. Thirdly, narratives have more diverse aspect and modality markers than the procedural texts. A comparative picture of a narrative and a procedural text on the basis of the tense, aspect and mood markers is shown in Figure (12.3).

TAM markings on different discourse genres
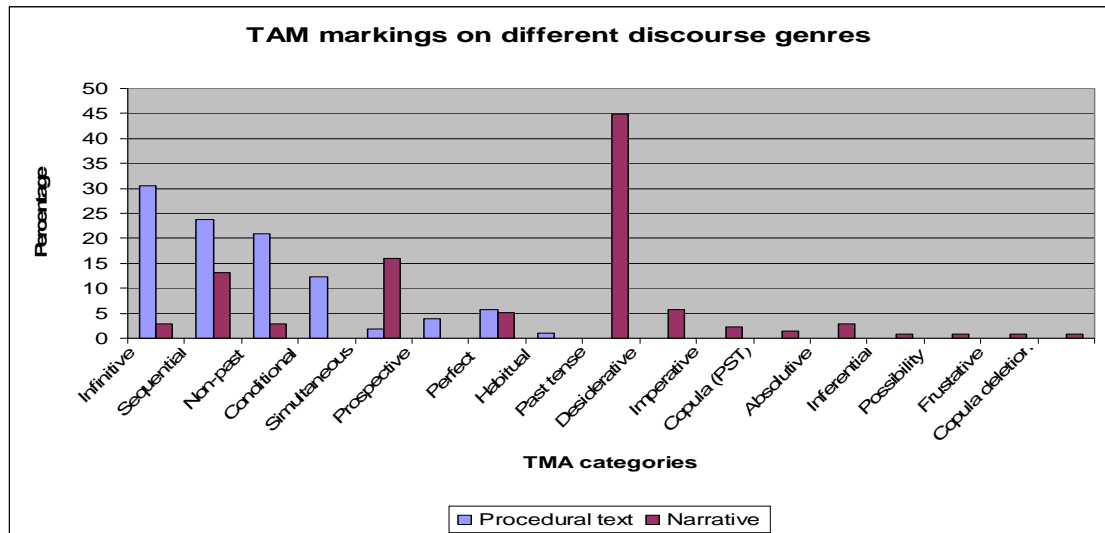
FIGURE 12.3 Comparative TAM marking in different discourse genres

The differences between these different texts were found. The most evident structure is the past tense in the narrative texts whereas the infinitive in the procedural texts. It shows that each type of text characterizes a distinct structure. They both have chronological linkage. Chronological linkage in both sorts of texts is expressed by the sequential converb. These tendencies will further help analyze the other text types as well. Use of non-past tense, perfect aspect and simultaneous converb are also found in both kinds of texts. Conditional mood, prospective and habitual aspects are present only in the procedural text. Some TAM categories observed only in the narrative are imperative, inferential, possibilitive, frustrative and so on.

12.2 Discourse analysis

We use 'discourse' as language in use (see Kärkkäinen, Sorjonen and Helasvuo 2007). Longacre and Levinsohn (1978:103) note that different sorts of texts are characterized by different sorts of analytical problems:

> In selecting the beginning text for field analysis, one likes to find as strategic a place to begin as possible. If one sort of text bristles with problems while another is simpler, it is wiser to begin with the latter and gain background for approaching the former. In many parts of the world, it proves useful to use narrative discourse for beginning discourse analysis.

Narratives have some common features. Payne (1997:351) notes, "Narrative discourse is normally organized according to time." Events are related sequentially in narratives. The events in a story fall in event-line whereas the description, evaluation and non-sequential information fall within 'non-event' line. The text we have chosen for discourse analysis is a narrative. As listed in Table (11.1) a narrative has chronological linkage. A story develops through time and has agent orientation. Narratives are episodic. Talking about the field analysis of discourse Longrace and Levinsohn (1978:103) further highlight:

> A formulaic beginning may be termed *aperture*. A formulaic ending may be
> termed *finis*. If such a formulaic beginning is present, the discourse is most
> likely gets going in a section found in the following slot, which can be termed
> *stage* for narrative discourse and *introduction* for other types. Closure, which
> precedes *finis*, is a wrap-up of a discourse in a manner which is specific to the
> content of that discourse.

This text entitled "Jackal and Hen" was narrated by Mr. Som Lal Darai, a resident of Kathar VDC of eastern Chitwan.

11.2.1 Beginning (*aperture*)

A narrative may begin in a number of ways but Darai has formulaic way of beginning a story. This is a common device to mark a narrative. The following is the beginning of a narration or *aperture*.

(6)   a.   *eka desəjə̃ eḳta gaŭ rəhəi*

eka   des-jə̃   ek-ṭa   gaŭ   rəhə-i

one   country   one-CLF   village   COP.PST-3SG

'Once upon a time there was a village in a country.' (JaH.SLD.001)

b.   *bəsti boslə*

bəsti   bos-lə

settlement   sit-PST

'People settled there. (lit. The settlements sat there).' (JaH.SLD.002)

Other narratives also have the same method of beginning stories as can be seen in (7). The first sentence contains a copular verb. The verb is stative copula *rəhə* 'COP.PST'.

(7)   *eka desəjə̃ buḍʰa buḍʰi rəhəi*

eka   des-jə̃   buḍʰa   buḍʰi   rəhə-i

one   country   old man   old woman   COP.PST-3SG

'Once upon a time there were an elderly couple in a country.'

(HP.BLD.001)

(8)   *eka desəjə̃ ekṭa radza rəhəi*

eka   des-jə̃   ek-ṭa   radza rəhə-i

one   country-LOC one-CLF   king   COP.PST-3SG

'Once upon a time there was a king in a country.' (KaQ.SLD.001)

As can be seen in (6) through (8), the stories have the formulaic beginning. Although the major character(s) are presented in the beginning of the narrative, some other participants are introduced to set the scene. The beginning of a narrative provides location where the story takes place. The location of this story is a house in the vicinity of a forest. All actions take place in the same location. The story gradually develops. There are a few characters: hen, jackal and chicken. Among these, the jackal and hen are the major characters whereas chickens may be regarded as the minor ones. Background of the story consists of chain of events or the episodes related to the central characters. The initial paragraphs contain the complication and the later part contains the resolution.

The first 13 sentences of the story convey the setting with the use of the past tense. They constitute a good example of a narrative setting.[3] The story upto this point provides background information. As the story progresses, there is a shift from the past to the non-past tense. Thus, there is a shift from narration to the direct discourse. This process repeats in the story as the story progresses towards the peak. The jackal is motivated by dishonest intention. He makes the hen his religiously bonded friend. Let's consider the following examples which reveal the intention of the jackal.

(9)   *ukʰrə cʰawake kʰaike kosis kərlə*

u-rə   cʰawa-ke   kʰa-ike kosis   kər-lə

he-[OBL]GEN   son-DAT   eat-INF attempt   do-PST

'He made an attempt to eat its chickens (lit. children).' (JaH.SLD.013)

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[3] Bieri, Schulze and Hale (1973:401) note that event-focused backbones are characterized by clause chaining across paragraph boundaries.

Longacre and Levinsohn (1978:107) note, "Each discourse type has its favoured tense/aspect for the mainline of its development and other tense/aspects for other functions." The story employs past tense for narrating the story except in a few places where non-past tense is employed. The non-past tense is mainly employed in the direct discourse or conversation. We find the use of non-past tense only in a few places (8 places). The whole narrative is told in the past tense. As presented in examples (6), this story begins and ends with the past tense. As the discourse shifts from indirect narration to the direct discourse we find the use of the non-past tense.

(10)　a.　*uhĩ pucʰte kʰəni ciŋnike toi kəcʰi ḍʰuktəs*

　　　　　u-hĩ　　　　pucʰ-te　　　kʰəni　ciŋni-ke

　　　　　he-ERG　　　inquiry-SIM　while　hen-DAT

　　　　　toi　　　　　kəcʰi　　　　ḍʰuk-tə-s

　　　　　you　　　　　where　　　　wait-NPST-2SG

　　　　　'While inquiring (he said to) the hen, "Where do you wait ?'
　　　　　(JaH.BLD.014)

　　　b.　*ciŋnĩ kəhələ dze ijə kodʰorojəjə̃ məi ḍʰuktəm*

　　　　　ciŋnĩ　　　　kəhə-lə　　　dze　ijə　kodʰor-jə̃

　　　　　hen-ERG　　　say-PST　　　PART　this　corner-LOC

　　　　　məi　ḍʰuk-tə-m

　　　　　I　　wait-NPST-1SG

　　　　　'The hen said, 'I will wait in this corner.' (JaH.SLD.015)

Most of the sentences are declarative and affirmative. There is a shift from the past to non-past tense. Consider the incident when the jackal returns to forest as he fails to meet the chicken in the night. This is narrated in the past tense followed by the use of non-past tense in the direct discourse (as in 11g).

(11)　a.　*osin kərte kərte behan bʰailə*

　　　　　osin　kər-te　　　kər-te　behan　　bʰəi-lə

　　　　　that way do-SIM　　do-SIM　morning　become-PST

　　　　　'The morning approached (lit. became) while (he was) continuing
　　　　　doing it.' (JaH.SLD.019)

b. *sjar gʰərə dzəilə behaudo*

sjar | gʰərə | dza-lə | behaudo
jackal | house | go-PST | towards the evening

 'The jackal went to the forest (lit. home) at the daybreak.'
(JaH.SLD.020)

c. *ərkən din hə̃ uhəi din aikun pʰeri pucʰlə*

ərkən din | hə̃ | uhəi | din
next day | yes | the same | day

a-ikun | pʰeri | pucʰ-lə
come-SEQ | again | ask-PST

 'Having come the next day, no the same day, he asked (the hen).'
(JaH.SLD.021)

d. *adzu tə nidzə bʰętlə məi terake kucʰi ḍʰuklə rəhəs*
    kəhikun kəhələ

adzu | tə | nidzə | bʰęt-lə | məi | toi-ke
today | PART | NEG | meet-PST | I | you-[OBL]DAT

kucʰi | ḍʰuk-lə | rəhə-s | kəh-ikun | kəhə-lə
where | wait-PST | COP.PST-2SG | say-SEQ | say-PST

 'The jackal said he had not met him that night and asked where he had
waited.' (JaH.SLD.022)

e. *tə ciŋni kəhələ dze məi purwəkə kodʰorəjə̃ dʰuklə rəhəm*

tə | ciŋni | kəhə-lə | dze | məi | purwə-kə
PART | chicken | say-PST | PART | I | east-GEN

kodʰorə-jə̃ | dʰuk-lə | rəhə-m
corner-LOC | wait-PST | COP.PST-1SG

'The chicken said, "I had waited in the eastern corner."' (JaH.SLD.023)

f. *toi tə nidzə əilə kʰodzike icʰi herlə kəhikun*

toi | tə | nidzə | a-lə | kʰodz-ike
you | PART | NEG | come-PST | search-INF

icʰi | her-lə | kəh-ikun
there | look-PST | say-SEQ

'You did not come to search, to look for, he said.' (JaH.SLD.024)

g.   *i oskəne adzu kəcʰi ḍʰuktəs təu kəhələ*

    i   oskəne   adzu   kəcʰi

    this   in that case   today   where

    ḍʰuk-tə-s   təu   kəhə-lə

    wait-NPST-2SG   PART   say-PST

    'He said , "Where will you wait tonight? ' (JaH.SLD.025)

The jackal asks the hen where they live each day in order to kill and devour the chicken. Being aware of the intention of the jackal, the hen changes the places to stay in each night. They live in the eastern corner one day whereas in the western corner on the other day. After four days, the hen moves to the creeper of the beans. Next day, they hide in the pot of gourd in order to keep themselves safe from the jackal.

(12)   *simikə dzʰaləjə̃ ḍʰukte kʰəni sjar əilə rati*

    simi-kə   dzʰal-jə̃   ḍʰuk-te   kʰəni sjar

    bean-GEN   creeper-LOC   wait-SIM   while jackal

    a-lə   rati

    come-PST   night

    'While hiding in the bean creeper, the jackal came in the night.'
    (JaH.SLD.038)

12.2.2 Marking of peak

The 'peak' refers to the high points in the story. Longrace and Levinsohn (1978:109) note that the peak is marked by the following devices: (a) by rhetorical underlining; (b) by a concentration of participants; (c) hightened vividness attained through tense shifts (e.g. from past to historical present); (d) by change of pace through variation in size of units; and (e) by a change of vantage point or orientation-including role reversal.

This narrative virtually contains above-mentioned characteristics for attaining the peak. Firstly, there is rhetorical underlining. In other words, there have been repetitions in the structures of the sentences when the story progresses towards the peak. Consider examples (11) through (13). The text exhibits the repetition of structures. Repetitions are used show the main events in the narratives.

(13)　a.　*eḳtaĩ kəhəte abei merə hagas*

       ek-ṭa-ĩ　　　　　kəhə-te　　　abei　　məi-rə hag-as

       one-CLF-ERG　　　tell-SIM　　mother I-GEN defecate-DESID

       'One said, "Mother, I want to defecate.' (JaH.SLD.052)

   b.　*arkohĩ kəhəte abei merə padas*

       arko-hĩ　　　　　kəhə-te　　　abei　　məi-rə pad-as

       another-ERG　　　tell-SIM　　mother I-GEN fart-DESID

       'One said, "Mother, I want to fart.' (JaH.SLD.053)

   c.　*arkohĩ kəhəte abei merə mutas*

       arko-ĩ　　　kəhə-te　　　abei　　məi-rə　　　　mut-as

       next-ERG　　tell-SIM　　mother I-GEN　　　urinate-DESID

       'One said, "Mother, I want to pass urine.' (JaH.SLD.054)

   d.　*amahĩ kəhələ dze bistari kəhə*

       ama-ĩ　　　kəhə-lə　　　dze　　bistari kəhə

       next-ERG　　tell-PST　　PART　slowly　speak.IMP

       'Mother said, "Speak softly (in a low voice).' (JaH.SLD.055)

   e.　*sjar əilə aṭəi*

       sjar　　　　a-lə　　　　aṭə-i

       jackal　　　come-PST　　AUX.NPST-3SG

       'The jackal has come.' (JaH.SLD.056)

    In addition to this, all characters gather at the stage at this time. Despite the use of past tense in the major sections of the story, we find the use of non-past tense. There is also the use of dialogue instead of narration and shift from narration to direct discourse.

12.2.3 Resolution

As the story progresses, the story moves towards resolution.

(14) a. *əse tə sjar ḍərei bʰagte kʰəni kʰabʰojə̃ muḍʰek*

   bədzraikunu pəkləkkei muḍek pʰuṭlə

əse	tə	sjar	ḍəre-i	bʰag-te		kʰəni	kʰabʰo-jə̃
then	PART	jackal	fear-INST	run away-SIM		while	pillar-LOC

muḍʰe-k	bədzra-ikunu	pəkləkkei
head-POSS.3SG	hit-SEQ	ONO

muḍ-k	pʰuṭ-lə
head-POSS.3SG	break-PST

'While running away, the jackal hitting against the wooden pillar, (its) head broke all of a sudden.' (JaH.SLD.062)

 b. *sjar morlə*

sjar	mor-lə
jackal	die-PST

'The jackal died.' (JaH.SLD.063)

The story ends when the jackal dies. In this way, the jackal's plan to kill the chickens fails but he dies at the end of the story. This is also the resolution of the story.

12.2.4 Some discourse features

We describe a few discourse features such as recapitulation, use of conversation, emphatic clitic, discourse particles and word order.

i. Recapitulation and sequencing

Recapitulation (or tail-head linkage) is a device in narrating stories in Darai discourse. This should be contrasted with -*ikun* which shows the sequence of events.[4] This also shows that time sequencing is linear in Darai.

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[4] See section tail-head linkage (11.4) for details.

(15)   a.   *ciŋni rati sãdzʰə pʰeri simikə dzʰaləjə̃ ḍʰukli*

ciŋni   rati   sãdzʰə pʰeri simi-kə   dzʰal-jə̃

hen   night evening again bean-GEN   creeper-LOC

ḍʰuk-l-i

wait-PST-F

'Then in the night, the hen waited in the bean creeper.' (JaH.SLD.037)

b.   *simikə dzʰaləjə̃ ḍʰukte kʰəni sjar əilə rati*

simi-kə   dzʰal-jə̃   ḍʰuk-te   kʰəni

bean-GEN   creeper-LOC wait-SIM   while

sjar   a-lə   rati

jackal   come-PST   night

'As the hen waited in the bean plant, the jackal came in the night.'
(JaH.SLD.038)

The word *əse* 'then' provides a temporal link for sentences.

(16)   a.   *pəscimkə koḍʰorəjə̃ ḍʰukli əse rati sjar aikunu kʰodzi laləi*

pəscim-kə   koḍʰorə-jə̃   ḍʰuk-l-i   əse   rati   sjar

west-GEN   corner-LOC   wait-PST-F   then   night jackal

a-ikunu   kʰodz-i   laləi

come-SEQ   search-ABS   INSTAN

'(The hen) waited in the western corner (and) then arriving there in the
night, the jackal began to search.' (JaH.SLD.017)

b.   *pʰeri u bʰã̄ṭakə dzəri dʰərikun boslə əse sãdzʰ əilə*

pʰeri u   bʰã̄ta-kə   dzəri dʰər-ikun   bos-lə

again he   eggplant-GEN root   hold-SEQ   sit-PST

'He sat there by holding the root of the eggplant.' (SQ.BLD.132)

əse   sãdzʰ   a-lə

then   evening   come-PST

'Then the evening came.' (SQ.BLD.133)

Thus tail-head linkage and use of *əse* 'then' are main ways of giving the
passage of time in Darai texts.

Discourse is made up of several conversations. Kärkkäinen, Sorjonen and Helasvuo (2007:302) mention, "Spoken interaction is not monolithic whole but is made up of many types such as conversation among people." Language also differs from one genre to another. We will analyze a short conversation as a part of discourse and its role in the development of the narrative.

This conversation is taken from almost towards the end of this narrative. This occurs around the climax of the story and this leads to the denouement.[5]

(17) Child 1:   Mother, I want to defecate.

      Child 2:   Mother, I want to fart.

      Child 3:   Mother, I want to urinate.

      Mother: Tell me slowly (in low voice). The jackal has come. He (your father *(in derogatory sense)*) will eat you. Speak in low pitch. (JaH.SLD.052-56).

In the story, this conversation is among the hen and chickens. Firstly, the participants in this conversation take turns while speaking. The turn taking forms coherent sequence of actions. The turns in this conversation often switch from one participant to another. The jackal comes there to kill and devour the chickens if he knows the places they stay. However, the jackal does not know where they live. The jackal has already come to the place and the children (chickens of the hen) manage to tell him lies. The mother therefore tells them not to speak loudly so that the jackal could not hear their conversation.

Dialogue is used to advance the event-line of the narrative. There are a very few place where dialogue is used. As mentioned earlier, often peak of the discourse contains dialogue. In this narrative the conversation begins only in the fourteenth sentence where the jackal asks the chicken where they live during the night.

(18) a.   *uhĩ pucʰlə toi kəcʰi ḍʰuktəs*

             u-hĩ   pucʰ-lə   toi   kəcʰi   ḍʰuk-tə-s

             he-ERG   ask-PST   you   where   wait-NPST-2SG

             'He asked, "Where do you wait... ?' (JaH.SLD.014)

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[5] This is the literal translation of the texts.

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b. *ciŋniĩ kəhələ dze ijə pʰəlna kodʰorojə̃ məi ḍʰuktəm*

ciŋni-ĩ   kəhə-lə   dze ijə   pʰəlna

chicken-ERG say-PST   PART this   this

kodʰoro-jə̃   məi   ḍʰuk-tə-m

corner-LOC   I   wait-NPST-1SG

'The chicken said, "I will wait in this very corner.' (JaH.SLD.015)

iii. Particles[6]

We find only two discourse particles used in the texts. They are given in (19).

(19) a.   *adzu tə nidzə bʰeṭlə*

adzu tə   nidzə   bʰeṭ-lə

today PART NEG   meet-PST

'As for today, I did not meet him....' (JaH.SLD.022)

b.   *ciŋni kəhələ dze məi purwəkə kodʰorəjə̃ ḍʰuklə rəhəm*

ciŋni kəhə-lə   dze məi   purwə-kə   kodʰorə-jə̃

hen   say-PST   PART I   east-GEN   corner-LOC

ḍʰuk-lə   rəhə-m

wait-PST   AUX.PST-1SG

'The chicken said, I had waited in the east corner.' (JaH.SLD.023)

iv. Emphatic clitic

We find the use of emphatic clitic in Darai texts.[7] Following are some instances where the emphatic clitics are used in this narrative.

(20) a.   *gʰərei cʰaḍlə*

gʰər-ei   cʰaḍ-lə

house-EMPH leave-PST

'(They also) left the house.' (JaH.SLD.005)

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[6] Particles have been analyzed in (8.2).
[7] Emphatic clitic is discussed in (8.1).

b.   *uhəi din aikun pʰeri pucʰlə*

u-həi   din   a-ikun   pʰeri   pucʰ-lə

that-EMPH   day   come-SEQ   again   ask-PST

'Having come (to the same place) right in the same day he inquired.'
(JaH.SLD.021)

v. Word order and clause order

Unmarked word order in Darai is SOV. In a few places in the text, deviations from unmarked word order are attested. There are examples in which a noun phrase follows the verbs in a few places as can be seen in (21).

(21)   a.   *bon dzəilə sjar*

bon   dza-lə   sjar

forest   go-PST   jackal

'The jackal went to the forest.' (JaH.SLD.041)

b.   *pʰeri əilə sjar*

pʰeri   a-lə   sjar

again   come-PST   jackal

'The jackal came again.' (JaH.SLD.044)

c.   *tumbajə̃ ḍʰukli ciŋni*

tumba-jə̃   ḍʰuk-l-i   ciŋni

pot-LOC   wait-PST-F   hen

'The hen waited in the gourd pot.' (JaH.SLD.049)

A purposive clause precedes the clause on which it depends. In the natural texts there are contexts where deviations from the unmarked order are common. A postposed purpose clause is found in (22).

(22)   *ciŋni pʰeri niskələ cərike*

ciŋni   pʰeri niskə-lə   cər-ike

hen   again come out-PST graze-INF

'The chicken again came out to graze (roam).' (JaH.SLD.043)

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12.3 Summary

We presented texts and discourse in this chapter. There are proverbs and riddles in the Darai language. There are two parts in the riddles. The first part supplies the background whereas the second part poses a question. The different kinds of texts such as narratives and procedural texts have characteristic patterns. In the procedural texts, the verb forms are either in impersonal passive or end in infinitive. They resolve around certain themes. Time sequencing is linear. The segmentation of the discourse in the narratives reads like 'Do this. Having done this, do this.' The next sentence generally begins with 'Having (finished) …' repeating the last verb. On the other hand, narratives have chronological linkage such as beginning, middle and end. Different sorts of texts have distinct TAM markers. The beginning has certain pattern. Peak is marked with the repetitions of structures. Tail-head linkage (recapitulation) is a device in narratives.

CHAPTER 13

CONCLUSION AND TYPOLOGICAL IMPLICATIONS

13.1 Conclusion

This dissertation is a grammatical description of the Darai language. We try to focus on findings of the preceeding chapters as well as the typological implications of the study. Finally, we propose a subclassification of the Darai language.

In Chapter two we presented the socio-cultural as well as sociolinguistic situation of the Darai language. The sociolinguistic survey reveals that language variation is attested at lexical and grammatical levels between the language varieties spoken in Chitwan and Tanahun. The Darai language is being well used in all domestic domains. Bilingualism in Nepali seems to be increasing in all locations. The level of language endangerment may vary from one village to another. Attitudes towards the continuance of the Darai language are very positive. These characteristics place Darai as a 'definitely endangered language'.

In Chapter three we summarized phonological features of Darai. Darai has six vowels. Length is not contrastive in vowels. Nasal vowels occur only with a few lexical items. A brief acoustic analysis of vowels exhibits that the mid vowels /o/ and /e/ are near to high vowels. Low vowels /ə/ and /a/ are very close. Darai has a total of 29 consonants. There are bilabial, dental, alveolar, palatal, velar and glottal sounds in terms of places of articulation. Voicing and aspiration are contrastive in the plosives and affricates. Aside from this, aspiration (or breathiness) attested in nasals (/m^h/, /n^h/), lateral /l^h/ and trill /r^h/, occurs only in intervocalic position. Initial consonant cluster is mainly limited to C + glides (C*j* or C*w*) as well as C + *r*. Many NIA languages share this feature (Masica 1991:125).

Five chapters (4 to 8) were devoted to analyzing the morphology of Darai. We analyzed nouns and noun morphology in Chapter four. Nouns inflect for number, pronominal marking, indefinite marking and cases. The pronominal possessive suffixes are used to mark the kinship relations and ownership. Morphologically-encoded indefiniteness is also attested in Darai nouns. Additionally, nominal-based split ergativity is attested in Darai (see section 4.1.3.6). There is no formal distinction of gender in pronouns. The third person pronouns are based on remote

demonstratives. Darai pronouns are characterized by three and two levels of honorificity in the second and third person pronouns respectively.

We discussed adjectives in Chapter five. Phonologically, most of the Darai adjectives are polysyllabic. Compared to noun and verb, adjectives form a smaller class in size. The semantic categories of adjectives and their functions are analyzed in this chapter. Darai also allows adjectives without noun constructions. Some -*o* ending adjectives in Hodgson's (1857) list are -*ə* ending at present.

We examined verbs and verb morphology in Chapter six. Verbs exhibit a contrast of past and non-past tenses. Morphological aspects in Darai are habitual, progressive, perfect and imminent. The imperative mood also evidences a distinction between present and delayed (future) imperatives. Desiderative, imperative, prohibitive, hortative, optative and conditional moods are morphologically realized. Different modalities which are morphologically encoded are possibility, obligation, inference, mirativity, frustative and dubitative. Bound morphemes to denote frustative and dubitative markers are typologically interesting features among Indo-Aryan languages. Additionally, mirativity and hearsay are the features attested in verb morphology. The verb agreement is triggered by person, number, gender and honorificity. Moreover, verb agreement triggered by cases (genitive and dative) and referential hierarchy are evident in Darai. In a few instances the language consultants claim that there are speech variations of old and new generations. It suggests language change. Further investigation will shade light on this aspect.

We discussed adverbs in Chapter seven. In addition to free lexical items, adverbs in Darai are derived from other categories, largely from adjectives. In Chapter nine, emphatic clitic, discourse particles, interjections, onomatopoeia and echo words are analyzed. Despite the influences of neighbouring languages, Darai has retained a number of native discourse particles which frequently occur in discourse.

We presented the structure of the noun phrase in Chapter nine. Noun phrases in Darai are left-branching. All modifiers occur in pre-nominal position. Movement and replacement tests were conducted to see whether a group of words is a phrase. We presented various modifiers vis-à-vis the noun as well as their possibility of combinations. The number of modifiers in a noun phrase is normally limited in corpus despite several possibilities of combination.

We looked at the simple sentence and its modifications in Chapter ten. Unmarked constituent order is SOV. Possessor precedes the possessed, numerals and demonstratives precede the noun and an auxiliary verb follows the main verb. There are intransitive, transitive and ditransitive clauses. The indirect object precedes the direct object in a ditransitive clause. There are two types of questions, viz. content and yes/no question. Negation is morphologically coded. There are three negative markers mainly affixing with non-past tense, past tense, imperative and optative sentences. The negative markers in Darai are determined by tense and moods. Interestingly, there is a presence of a bound morpheme which always collocates with a negative construction. Between the two types of causatives, viz. morphological and periphrastic, the former is more productive than the latter in corpus data. Morphologically passive transformation is confined to the past tense.

In Chapter eleven we discussed two main methods of clause combining: coordination and subordination. In addition to the use of coordinators, coordination is possible simply by juxtaposing the items without any coordinators. It is common in many other IA languages (see Masica 1991:398). Some topics covered in coordination are conjunction, disjunction and rejection. We presented that subordination involved three kinds of clauses: complement clauses, relative clauses and adverbial clauses. Darai relative clauses are predominantly prenominal followed by relative-correlative and headless relative clauses. The categories of adverbial clauses discussed are purposive, causal, reason, substitutive, conditional, concessive, possible consequence, converb and time clauses. Purposive clauses are formed by two ways, with the help of an infinitive and with a purposive marker -*e*. Darai discourse is characterized by the head-tail linkage. The suffix -*ikun* serves two functions: sequential converb and complementation. The clause combining is productive. In this way, Chapters (9-11) describe the major parts of syntax.

In Chaper twelve we presented discourse analysis. Proverbs and riddles are analyzed in the beginning. The discourse analysis shows that the narratives and procedural texts have distinct features. In the procedural texts, for example, the segmentation of the discourse pattern can be seen where the verb forms are either in functional passive or end in infinitive. The segmentation of the discourse in the narratives reads like 'Do this. Having done this, do this.' In addition to this, recapitulation is a connecting device in narratives. A comparative examination of

different sorts of texts (such as narratives and procedural texts) displays distinct sorts of tense, aspect and mood markers.

13.2 Typological implications

Areally, Darai is located in the central and western Nepal along with Bote, Kumal and Chitwania Tharu.[1] The following paragraphs include a typological profile of Darai with an emphasis on its similarities and differences, especially from the viewpoint of areal typology.

13.2.1 Phonology

The area of the phonological study in this section includes consonants, vowels and nasalisation of some IA languages. Many languages have 29 consonant phonemes, viz. Darai, Nepali, Bote and Danuwar. The largest number of consonants is found in Rajbanshi and Chitwania Tharu (viz. 34). Thus, Darai shares a consonant phoneme inventory with its close neighbors.

All the languages under consideration are characterized by phonological traits such as aspiration and voicing (also see Michailovsky 1988; Masica 1991; Ohala 1991; Neukom 1999; Abbi 2001). Aspiration is characterized in stops (or plosives) and affricates in all languages, viz. Darai, Nepali, Maithili, Bote, Danuwar, Rajbanshi and Kumal. It is worthwhile to mention that breathiness in nasals, lateral and trill occurs only in intervocalic position in Darai. There is the presence of breathiness in the Chitwania Tharu, one of the direct neighbours of Darai in Chitwan (see Leal 1972). On the other hand, the aspiration is robust in nasals, laterals, flap and glide in Bhojpuri (Shukla 1981) and Rajbanshi (Wilde 2008). The languages with breathiness in nasal, lateral and trill are mainly located to the east of Darai territory.

This survey has revealed that the most widespread system is the six vowel system. There are parallel front and back vowels and height contrast in the central vowels. This phonological feature is shared by other languages, viz. Bote, Danuwar and Kumal (see Poudel 1999:13; Bhandari 2001:19; Gautam, Parajuli and Thokar 2006). Darai distinguishes vowels on the scale of height and fronting rather than on length. The largest number of vowels is found in Maithili (viz. eight vowels). The status of the nasal vowels is not the same in all languages. We find a handful of

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[1] We based on our secondary sources for the purpose of this section.

examples with nasal vowels in Darai. Contrastive nasal vowels are difficult to find in Rajbanshi (Wilde 2008:31). Chitwania Tharu has nasal vowels except the vowel /ə/ (Leal 1972:28). The comparison of phoneme inventories shows that close neighbours of Darai, viz. Kumal and Bote share more traits than distant ones. Thus, Darai shares a number of phonological characteristics that are shared by several IA languages.

13.2.2 Morphology

The area of the morphological study in this discussion includes pronoun systems, pronominal possessive suffixes and tense systems.

i. Pronoun system

The shapes of the personal pronouns show some striking similarities. This is shown in Table 13.1.

TABLE 13.1 Pronouns

Pronouns	1SG	1PL	2SG	2PL	3SG	3PL
Darai	məi	hame	toi	toisəb	u	usəb
Nepali	mə	hami	timi	timihəru	u/uni	u/unihəru
Kumal	mor	ham	tor	təruhəru	u	unihəru
Bote	məi	hami	təi	tahan	i/u	inhan/unhan
Majhi	muĩ	haĩ	tui	toralə	hoi	holə
Danuwar	mui	haməi	tui	torlok	u	olok
Maithili	həm	həmsəb	tõ	tõsəb	u	usəb
Rajbanshi	mui	hama	tui	tʌmʰha	uhã	ʌmʰa

All the languages have the first person initial *m-* except Maithili in which it begins with *h-*. Similarly, all the first person plural pronouns begin with *h-*. In the same way, all the second person pronouns begin with *t-* . Majhi is distinct in the third person singular pronoun which begins with *h-*. The pronouns in all other languages begin with vowels, viz. *o-*, *u- i-* or *ʌ-*. As shown in Table 13.1 all languages normally have similarity in the structure of the pronouns. Many similarities are found in the shapes, number and person distinctions despite the differences in the degree of honorificity.

ii. Pronominal possessive suffixes

Darai and Majhi stand out among others in characterizing pronominal possessive suffixes. The pronominal possessive suffix is considered to be a typologically interesting feature among IA languages. This shared trait occurs in at least two IA languages, viz. Darai and Majhi. This feature is shared by Tibeto-Burman languages and a language isolate.[2] Several languages are typologically dependent marking but Darai has both dependent-marking as well as head-marking following Nichols (1986). It is a typologically uncommon feature among IA languages.

iii. Tenses

Masica (1991:279) observes, "The real tenses are past and present in IA languages to which future tense may be added." Some languages distinguish the categories of two tenses (past and non-past) whereas some others have three categories (past, present and future). The former group includes Darai, Kumal, Danuwar, Majhi and Nepali whereas the latter includes Bote, Rajbanshi and Maithili. Tense markers are shown in Table 13.2.

The past tense marker *-l* is seen in some languages, viz. Darai, Danuwar and Maithili. Similarly, the past tense marker *-l* and/or *-k* occur in some languages, viz. Kumal, Majhi, Rajbanshi and Maithili. Thus, Darai shares the actual form of the past tense marker *-l* with several IA languages, particularly with its easterly neighbours.

Darai and Bote have the non-past tense marker *-t* whereas Kumal has *-l~n*. Darai and Bote stand out among other languages in this respect. Many languages viz. Nepali, Majhi, Danuwar and Maithili share the same tense suffix *-c^h* for present (non-past tense) and Rajbanshi employs the suffix *-c*. Darai and Bote stand out among others in actual non-past tense marker (see Bandhu et. al 1999:110). Despite this, Darai shares similar tense marker and tense categories with several IA languages.

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[2] Limbu (A Kiranti language of Sino-Tibetan language family) and Kusunda (a language isolate in Nepal) also exhibit this trait in addition to Indo-Aryan Darai and Majhi. Pokharel (2006:152) notes that with respect to the 'head-marking' or 'dependent-marking' this is a striking feature.

TABLE 13.2 Tense suffixes

	Past tense			Present (non-past)			Future
	-l	*-l~n*	*-j*	*-cʰ*	*-t*	*-l~n*	*-b*
Darai	√	-	-	-	√	-	
Nepali	-	-	√	√	-	-	
Kumal	-	√	-	-	-	√	
Bote			(√)		√		√
Majhi	-	√	-	√	-	-	
Danuwar	√	-	-	√	-	-	
Maithili	√	-	-	√	-	-	
Rajbanshi	-	√	-	*-c*	-	-	√

13.2.3 Syntax

The discussion is limited to gender, negative affixes and verb agreement.

i. Gender

Gender opposition (masculine vs. feminine) is found in Darai. Gender is a property of nouns, adjectives and certain verb forms in Darai. The feminine suffix *-i* (developed from Sanskrit Feminine extension *-ika* (Masica 1991:222)), is shared by several languages, viz. Darai, Nepali, Kumal, Majhi, Danuwar, and Maithili. Darai verb agreement because of gender is discussed in (see 6.3.1). An inflection of adjective is discussed in (4.1.3). Unlike Bote (see Poudel 1999) and Danuwar (see Timilsina and Das 2008: 41) in which adjectives do not inflect for gender, Darai adjectives inflect for gender sharing this features with the rest of IA languages, viz. Nepali, Maithili and Majhi.

ii. Negation

The negative affixes in these IA languages are very similar and include mainly negative prefixes despite a few cases of suffixes. The negative marker mainly contains *n-* except in Majhi and Danuwar which also possess the negative prefix *b-*. Additionally, noticeable is the presence of a marker in some languages which begin

with *dz-/ dz^h-* in prohibitive (negative imperative). They include Darai, Majhi, Danuwar and Bote. This is shown in Table 13.3.

TABLE 13.3 Negative affixes

	Prefix	Suffix	Separate prohibitive Prefix
Darai	nai/nidzə	-	dz^hun
Nepali	nə-	-nə	-
Bote	na-	-	dz^hin
Majhi	bəi-	-nai	dzun
Danuwar	-nəi	-bəi	dz^hun
Maithili	nəi-	-	-
Rajbanshi	ni ~ na	-	-
Kumal	nə-	-	-

Thus, the first difference is that the negative affix is placed before or after the negated constituent. Darai has preverbal negative prefix or particle. Darai, Bote, Majhi and Danuwar stand out among IA languages in that they employ a distinct negative prefix in prohibitive sentences. The comparison shows that *dz^hin/ dz^hun /dzun* are areal prohibitive prefixes. Furthermore, selection of a negative marker is also determined by tense in Darai. This trait is also shared by Danuwar and Majhi. Nepali and Kumal have both prefix and suffix (see Gautam, Parajuli and Thokar 2006: X) in negating the constituents. Several IA languages make a distinction between imperative and non-imperative negation (Abbi 2001:180). Additionally, it should be noted that the variations of negative affixes according to tenses and aspects are also possible.

iii. Verb agreement

The available literature exhibits that verbs agree to number, person, gender and honorificity in several IA languages (see Poudel 1999; Bhandari 2001; Parajuli

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2000; Dhakal 2008; Banjade 2002).[3] Genitive agreement is also characterized in Darai. Darai shares this feature with easterly neighbours, viz. Rajbanshi (Wilde 2008:153), Magahi (Verma 1991:140) and Maithili (Yadav 1996:114). Dative subject agreement is found in Darai including its eastern neighbors, viz. Maithili and Rajbanshi (Yadava 1996:111; Wilde 2008:172).

Agreement on both subject and object is also a typical feature of Tibeto-Burman languages (see DeLancey 1989; Bauman 1974; van Driem 1993). A Darai verb can code agent and patient (1b), or it can code subject, object, honorificity, and number (1a). Verbs in Darai may compose of three or four morphemes. Examples from chapter 6 are repeated here for further illustrations.

(1)   a.   *detahĩkansəb*

            de-ta-hĩ-kan-səb

            give-NPST-1PL-3SG.H-PL

            'We give (it) to them.'

    b.   *anhalmis*

            an-hal-mi-s

            bring-PST-1SG-2SG

            'I brought you.'

Some IA languages, viz. Darai, Maithili, Rajbanshi, Magahi can cross-reference both subject and object. Masica (2005:86) notes that simultaneous subject-object marking is a characteristic feature of Munda languages of Bihar and further notes (1991:344) that it is of 'recent origin' in IA languages. The IA languages have elaborate inflectional morphology. They mainly include tense/mood, aspect, person, and gender markers. Despite similarities in inflectional categories, there are also differences in the subcategories and actual functions of the affixes.

Furthermore, Darai has dative subject construction which is a feature of both IA and other languages of this region (Masica 1991:346). IA languages typically have relative-correlative constructions (Masica 1991: 410; Abbi 2001: 29) which are discussed in detail in (11.3.2).

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[3] Since all these works are based on elicited data there are possibilities that more features related to verb agreement may come up when corpus data from each language will be analyzed.

13.2.4 Typological profile

This brief discussion includes a typological profile of Darai. Darai phonemic inventory shares the features of minor IA languages with 29 consonants and 6 vowels. The language has the characteristics of both head-marking and dependent marking types. The language is predominantly SOV in terms of its word order correlations. Numerals, quantifiers, classifiers, demonstratives and adjectives precede the head noun within the noun phrase.

The language also has a grammatical gender. Grammatical relations are expressed by case markers and case-marking postpositions. Agents of the transitive clauses may be marked with ergative case because Darai characterizes a split ergative system. In general, Darai is mainly suffixing but negative markers are prefixed. Verbs are marked for tense, aspect, mood and modality. Darai thus encodes the information such as subject, object, gender, number and honorificity in its verbs.

13.2.5 Proposed classification

Following Grierson (1903a; 1903b; 1903c; 1904) and Masica (1991; 2005) the subclassification of Darai is proposed in the following paragraphs: (a) Grierson (1903a:6) notes, "Eastern languages do not tolerate an initial *j* or *w*." There are only a few examples of words which begin with these sounds in Darai. (b) Eastern languages are characterized by 'inflectonal synthesis' compared to western languages. Several agreement features are suffixed to the verbs (Grierson 1903a:7). As we noted earlier in this section, Darai verb can code both the subject and object. Darai thus characterizes this feature. (c) 'Dative-accusative' marker in the 'eastern' languages is *ke-* (Grierson 1904:4). The same morpheme marks the dative-accusative case in Darai. (d) Grierson (1903a:8) states, "The typical letter of genitive case is *r* in eastern languages." Darai only retains the genitive case marker *r* in the first person as well as second and third person singular in addition to some interrogative pronouns. The second and third person plural pronouns and other nouns take the genitive case *k*. (e) 'Eastern' languages are characterized by the past tense suffix *l-* with Marathi (Grierson 1903a:8; Masica 1991:270; Masica 2005:86). Darai characterizes this trait as it contains *l-* to mark past tense as well as perfect aspect. (f) Grierson (1903b:3) states, "Distinction of gender is slightly observed in 'Bihari' languages." Grammatical gender distinction is evident in Darai in noun, adjectives and certain verb forms. (g) The

copula (or auxiliary) *baṭi* is common in some eastern IA languages (Grierson 1903a:8). Darai possesses copula *baṭə*. (h) Masica (1991:271) notes that the plural suffix -*səb* is characterized in 'eastern languages' such as Magahi, Bhojpuri and Maithili. This is a plural marker suffixed not only to the nouns but also to the verbs for the same function. (i) Future *b* is another prominent feature of eastern languages (Grierson 1903a:8). The suffix simply marks possibility in Darai, however.

However, the following features of Darai are found in non-eastern IA languages: (a) Grierson (1903a:8) mentions that vowel of genitive singular is *o* in the east and *e* in the west e.g. in 'Bihari' 'my' is *mor*, Oriya *mora*, Hindi *mera*. Darai does not share this feature with 'eastern' languages as Darai genitive pronouns retain *e* with the genitive pronouns in the middle. Grierson (1903a:8) again states, "The relative and the connected pronouns end in *e* in the east, but usually *o* in the west." Darai does not share feature with the 'eastern group' because Darai contains the pronouns with *o*, e.g. *kono* 'who'.

The genetic classification of Darai is not determined in the recent linguistic literature (see Yadava 2003; Asher and Moseley 2007; Lewis 2009). The grammatical features discussed in the preceding chapters and the typological profile of Darai, Darai may be subclassified as an 'eastern' IA language, closely related to Bhojpuri, Maithili as well as Majhi as shown in Figure 13.1. It is to be noted that Darai is subclassified for the first time in terms of the detailed grammatical characteristics.

```
          Indo-European languages
          1. Indo-Iranian
                    a. Iranian
                    b. Indo-Aryan
                              i. North-Western
                              ii. Dardic
                              iii. Eastern
                                        -Rajbanshi
                                        -Maithili
                                        -Majhi
                                        -Darai
                                        -Magahi
                                        -Bhojpuri
                                        ……
                              iv. Dardic
                              v. Central
                                        -Tharu
                                        -Urdu
                                        -Hindi
                                        …….
                              vi. Sinhalese
                              vii. Southern
                              viii. East-Central
                                        -Awadhi
                              ix. Northern
                                        -Nepali
          2. Celtic
          3. Italic
          4. Slavic
          5. Armenian
          6. Albanian
          7. Greek
          8. Baltic
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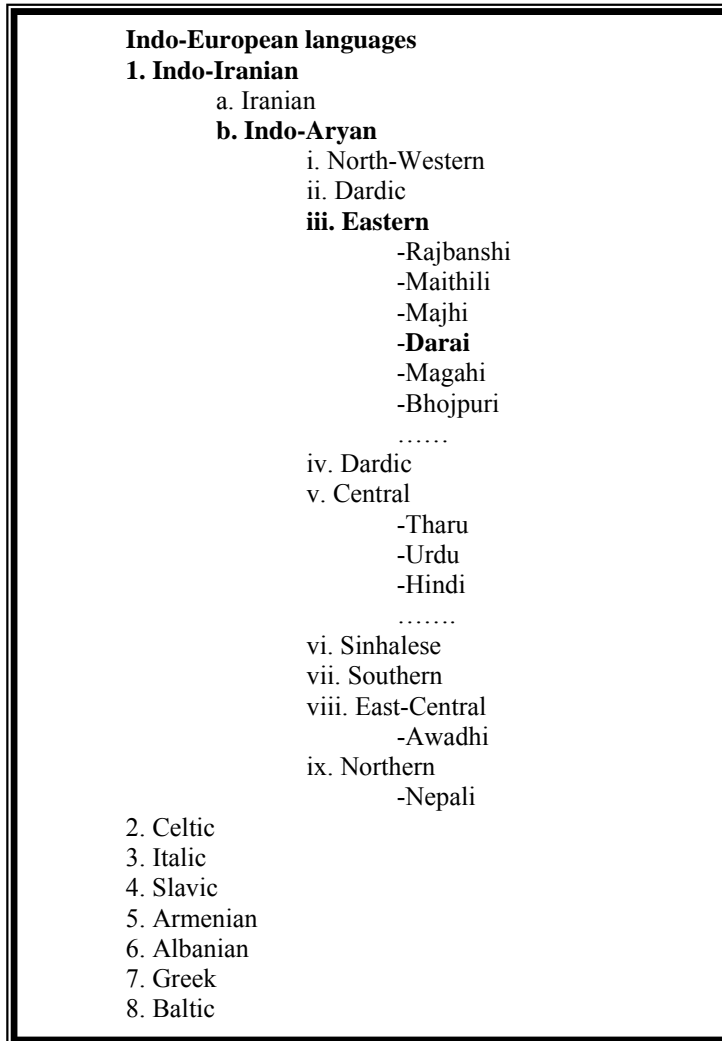
Figure 13.1 Proposed classification of Darai
(Adapted from Yadava 2003:145)

13.3 Suggestions for the further research

A comparison of Darai grammar with the grammar of other Indo-Aryan languages of Nepal is not within the scope of this dissertation. Further investigation on typological-comparative work within Indo-Aryan languages in Nepal is necessary to analyze some features attested in this study. Thus, the following research topics are suggested for further research:

(1) Darai in areal-typological perspective

(2) Comparative study of verb morphology of Darai and other Indo-Aryan languages of Nepal.

QUESTIONNAIRE FOR

SOCIOLINGUISTIC SURVEY

(Please answer the following questions either by writing or by ticking as the case may be.)

I. BACKGROUND INFORMATION

1. Name and surname ………..   2. Age   ………..

3. Age groupings

(a)	15-24	(b)	25-34
(c)	35-44	(d)	45-54
(e)	55-64	(f)	65 above

4. Sex: Male / Female   5. Marital Status ………..   6. Religion ………..

7. Occupation ……….

8. Address:District ………. VDC/Municipality: ………. Village: ……….

9. Educational Background:

        ☐illiterate

        ☐literate

        ☐……..………class/grade

II. DIALECT SITUATION

10. Is the name the same or different in the other places where Darai is spoken?

    (a) Same   (b) Different

11. If there are differences, what differences do you find in these regions?

Lexical differences	☐Yes	☐No
Differences in accent	☐Yes	☐No
Differences in grammar	☐Yes	☐No

12. Do people speak this language so differently that it is difficult to understand them?

        ☐Yes   ☐No

13. Are there the places where only Darai language is spoken?

    VDCs   ☐Yes   ☐No

    Villages   ☐Yes   ☐No

    Toles   ☐Yes   ☐No

III.   BILINGUALISM/MULTILINGUALISM

14.   How many languages do you know?

  (a) One   (b)Two   (c)Three   (d) Four

15. Can a small Darai child understand everything his Nepali-speaking teacher says

    when he first goes to school?

    ☐Yes   ☐No

IV.   INTERGENERATIONAL LANGUAGE TRANSMISSION AND MARRIAGE

16.   What is your grandparent's mother tongue?

          ☐ Darai   ☐ Nepali

          ☐ English   ☐ Others

17.   What is your parent's mother tongue?

          ☐ Darai   ☐ Nepali

          ☐ English   ☐ Others

18.   What is your mother tongue?

          ☐ Darai   ☐ Nepali

          ☐ English   ☐ Others

19.   What is your children's mother tongue?

          ☐ Darai   ☐ Nepali

          ☐ English   ☐ Others

20.   Are there restrictions that the Darais youths should necessarily marry a Darai?

    ☐Yes   ☐No

21.   Are there certain groups with which you don't intermarry?

    ☐Yes   ☐No

<u>V. RESPONSE TO NEW DOMAINS</u>

22.   Has anything ever been written in Darai language? If yes, please give names.

<u>Give the names if they have any.</u>

(a)   Books   ☐Yes   ☐No   …………………………

(b)   Newspapers   ☐Yes   ☐No   …………………………

(c)   Pamphlets   ☐Yes   ☐No   …………………………

23. Have you ever listened to the radio/television programme or on television about

Darai   language?   <u>Give the names if they have any.</u>

(a) Radio programme   ☐ Yes   ☐ No   ………………..

(b) Television programme   ☐ Yes   ☐ No   ………………..

(c) Others, if any   ☐ Yes   ☐ No   ………………..

………………..

<u>VI.   TRENDS IN EXISTING LANGUAGE DOMAINS</u>

24.   Which language do you use most frequently ?   ………………

25.   Which is the second most frequently language ?   ………………

26.   What language do you use ?

with parents?   ☐Darai   ☐Nepali   ☐English   ☐Other

with brothers ?   ☐Darai   ☐Nepali   ☐English   ☐Other

with sisters ?   ☐Darai   ☐Nepali   ☐English   ☐Other

27. What language do you use to…..

think ?   ☐Darai   ☐Nepali   ☐English   ☐Other

play ?   ☐Darai   ☐Nepali   ☐English   ☐Other

28.   What language do you use with neighbors who are:

linguistically similar?   ☐Darai   ☐Nepali   ☐English   ☐Other

linguistically dissimilar?   ☐Darai   ☐Nepali   ☐English   ☐Other

29.   What is the medium of instructions of the school Darai children go to?

☐Darai   ☐Nepali   ☐Other

30.   What is the language generally used in community gatherings?

☐Darai   ☐Nepali   ☐English   ☐Others

31. What language do Darai children use when they play together?

☐Darai   ☐Nepali   ☐English   ☐Others

32. Compared to the Nepali language, how would you rate your own mother tongue?

    rich   ☐Yes   ☐No

    sweet   ☐Yes   ☐No

33. Do you think that Darai language will be spoken when the children who are now young grow up and become old ?

   ☐Yes   ☐No

34. How do you feel when you hear Darai young people speaking other languages instead of Darai?

   (a) good   (b) bad

VIII. MISCELLENEOUS

35. Where do people speak Darai the most purely?

  ☐ Tanahun   ☐ Chitwan   ☐ Nawalparasi   ☐ Gorkha

36. Do you recognize a Darai who has stopped speaking Darai language?

   ☐Yes   ☐No

37. Is there any organization or body of responsible for cultural and linguistic policy and planning with respect to this language?

   ☐ Yes   ☐ No

38. Please give some names of organization if you know any.

 …………………………………………..

 …………………………………………..

RESPONDENTS' BACKGROUND INFORMATION[1]

S.N.	Name	Age	Age Group	Sex	Marital Position	Dist-ricts	VDCs and Municipa-lities.	Villages
1	Manamaya Darai	19	15-24	F	Unm	Chit.	Kathar	Pidrahani
2	Rupa Darai	39	35-44	F	Married	Chit.	Bharatpur	Krishnapur
3	Sikhkhani Darai	40	45-54	F	Married	Chit.	Bharatpur	Bhojad
4	Mayaram Darai	63	55-64	M	Married	Chit.	Bharatpur	Pidrahani
5	Somlal Darai	71	65above	M	Married	Chit.	Bharatpur	Pidrahani
6	Nome Darai	34	25-34	M	Married	Chit.	Bharatpur	Pidrahani
7	Siraba Darai	65	65 above	M	Married	Chit-	Kathar	Pidrahani
8	Ratani Darai	70	65 above	F	Married	Chit.	Kathar	Pidrahani
9	Santu Darai	36	35-44	M	Married	Chit.	Kathar	Pidrahani
10	Sanchari Darai	65	65 above	F	Married	Chit.	Kathar	Pidrahani
11	Sanche Darai	40	35-44	M	Married	Chit.	Kathar	Pidrahani
12	Budhdhilal Darai	54	50-59	M	Married	Chit.	Kathar	Pidrahani
13	Nathuram Darai	61	55-64	M	Married	Chit.	Kathar	Pidrahani
14	Bishnu Maya Darai	32	25-34	F	Married	Chit.	Kathar	Pidrahani
15	Phirala Darai	61	55-64	M	Married	Chit.	Kathar	Pidrahani
16	Bharat Darai	21	15-24	M	Married	Chit.	Kathar	Pidrahani
17	Prakash Darai	21	15-24	M	Unm	Chit.	Kumroj	Kapiya
18	Rajendra Darai	24	15-24	M	Married	Chit.	Bharatpur	Bhojad
19	Buddhi Sindh Darai	36	35-39	M	Married	Chit.	Ratnanagar	Tandi
20	Santa Ram Darai	17	15-24	M	Married	Chit.	Ratnanagar	Tandi
21	Budhi Ram Darai	39	35-44	M	Married	Chit.	Ratnanagar	Tandi
22	Aita Ram Darai	45	35-44	M	Married	Chit.	Ratnanagar	Tikauli baz.
23	Garmi Darai	58	50-59	F	Married	Chit.	Ratnanagar	Tikauli baz.
24	Nathu Ram Darai	60	60 above	M	Married	Chit.	Ratnanagar	Beltandi
25	Bimala Darai	50	50-59	F	Married	Chit.	Ratnanagar	Amelia
26	Shyani Darai	60	50-59	F	Married	Chit.	Ratnanagar	Beltandi
27	Urmila Darai	16	15-24	F	Married	Chit.	Ratnanagar	Bhojad
28	Jena Darai	55	50-59	F	Married	Chit.	Ratnanagar	Dhikuwa
29	Mani Ram Darai	44	35-44	M	Married	Chit.	Bharatpur	Naurange
30	Phul Maya Darai	35	35-44	F	Married	Chit.	Ratnanagar	Naurange
31	Mangal Ram Darai	42	35-44	M	Married	Chit.	Bharatpur	Naurange
32	Sam Lal Darai	43	35-44	M	Married	Chit.	Bharatpur	Naurange
33	Kalpu Ram Darai	45	45-54	M	Married	Chit.	Chainpur	Una Tole
34	Tej Kumar Darai	40	35-44	M	Married	Chit.	Chainpur	Una Tole
35	Sita Ram Darai	44	35-44	M	Married	Chit.	Jagatpur	Una Tole
36	Dhani Ram Darai	61	55-64	M	Married	Chit.	Chainpur	Una Tole
37	Shambhu Darai	37	35-44	M	Married	Chit.	Chainpur	Una Tole
38	Kaman Singh Darai	55	55-64	M	Married	Chit.	Chainpur	Una Tole
39	Sarita Darai	34	25-34	F	Married	Chit.	Chainpur	Una Tole
40	Jiban Darai	50	45-54	M	Married	Chit.	Chainpur	Una Tole
41	Ganesh Darai	55	45-54	M	Married	Chit.	Chainpur	Una Tole
42	Ajita Darai	18	15-24	F	Unm	Chit.	Kathar	Sundi

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[1] In order to accommodate data, we have used following abbreviation convention particular to this table: Unm. = Unmarried, Chit. = Chitwan district, Naw.= Nawalparasi district. Among the Village Development Committee and Municipalities, Bharatpur Municipality and Ratnanagar Municipality are in Chitwan district whereas Vyas Municipality is in Tanahun. All remaining places are the Village Development Committees. The rest of the abbreviations are consistent throughout this study.

43	Dukhi Ram Darai	42	35-44	M	Married	Chit.	Chainpur	Una Tole
44	Channu Darai	55	55-64	M	Married	Chit.	Kathar	Sundi
45	Sunita Darai	25	25-34	F	Married	Chit.	Chainpur	Chainpur
46	Nathu Darai	75	65 above	M	Married	Chit.	Kathar	Sundi
47	Aita Maya Darai	30	25-34	F	Married	Chit.	Kathar	Pidrahani
48	Somiya Darai	65	65 above	F	Married	Chit.	Kathar	Sundi
49	Dipendra Kumar Darai	25	25-34	M	Married	Chit.	Kathar	Sundi
50	Guni Ram Darai	80	65 above	M	Married	Chit.	Kathar	Sundi
51	Kamala Darai	17	25-34	M	Married	Chit.	Kathar	Pidrahani
52	Sajita Darai	19	15-24	F	Unm	Chit.	Kathar	Sundi
53	Hira Darai	30	25-34	F	Unm	Chit.	Chainpur	Kansigaun
54	Budhini Darai	49	45-54	F	Unm	Chit.	Chainpur	Kansigaun
55	Bimala Darai	23	15-24	F	Married	Chit.	Chainpur	Kansigaun
56	Chatra Bahadur Darai	53	45-54	F	Married	Chit.	Chainpur	Kansigaun
57	Aitaram Darai	57	44-54	M	Married	Chit.	Chainpur	Kansigaun
58	Buddhi Darai	44	35-44	M	Married	Chit.	Chainpur	Ramkola
59	Amrit Darai	22	15-24	M	Unm	Chit.	Chainpur	Ramkola
60	Pradip Kumar Darai	39	35-44	M	Unm	Chit.	Chainpur	Ramkola
61	Ramji Darai	50	44-55	M	Unm	Chit.	Chainpur	Ramkola
62	Somala Darai	38	35-44	F	Married	Chit.	Chainpur	Ramkola
63	Dik Bahadur Darai	51	44-55	M	Unm	Tan.	Vyas	Bhadgaun
64	Sabi Maya Darai	75	65 above	F	Married	Tan.	Vyas	Bhadgaun
65	Jamuna Darai	31	25-34	F	Married	Tan.	Vyas	Bhadgaun
66	Netra Bahadur Darai	37	35-44	M	Married	Tan.	Vyas	Bhadgaun
67	Chij Bahadur Darai	37	35-44	M	Married	Tan.	Vyas	Bhadgaun
68	Yam Bahadur Darai	30	25-34	M	Married	Tan.	Vyas	Bhadgaun
69	Sunita Darai	25	25-34	F	Married	Tan.	Vyas	Bhadgaun
70	Jamuna Darai	30	25-34	F	Married	Tan.	Vyas	Bhadgaun
71	Dhan Bahadur	71	65 above	M	Married	Tan.	Vyas	Pateni
72	Durga Darai	40	35-44	F	Married	Tan.	Vyas	Pateni
73	Laxmi Darai	60	55-64	F	Married	Tan.	Vyas	Pateni
74	Bal Bahadur Darai	58	-59	M	Married	Tan.	Vyas	Pateni
75	Hemlal Darai	48	45-54	M	Married	Tan.	Vyas	Pateni
76	Dhanimaya Darai	45	45-54	F	Married	Tan.	Vyas	Pateni
77	Punam Darai	24	25-34	F	Married	Tan.	Vyas	Pateni
78	Durga Maya Darai	55	55-64	F	Married	Tan.	Vyas	Pateni
79	Som Bahadur Darai	62	55-64	F	Married	Tan.	Vyas	Pateni
80	Prem Darai	49	45-54	M	Married	Chit.	Jagatpur	Khadgauli
81	Suraj Darai	20	15-24	M	Married	Chit.	Jagatpur	Khadgauli
82	Bimala Darai	42	35-44	M	Unm	Chit.	Jagatpur	Khadgauli
83	Krishna Darai	20	15-24	M	Unm	Chit.	Jagatpur	Khadgauli
84	Bal Bahadur Darai	30	25-34	M	Married	Chit.	Jagatpur	Khadgauli
85	Buddhi Ram Darai	36	35-44	M	Married	Chit.	Jagatpur	Khadgauli
86	Dinesh Darai	18	15-24	M	Unm	Chit.	Jagatpur	Khadgauli
87	Yam Kumari Darai	26	25-34	F	Married	Chit.	Jagatpur	Khadgauli
88	Buddhi Maya Darai	38	35-44	F	Married	Chit.	Jagatpur	Khadgauli
89	Aita Ram Darai	67	65 above	M	Married	Chit.	Jagatpur	Khadgauli
90	Tul Bahadur Darai	50	45-54	M	Married	Chit.	Jagatpur	Khadgauli
91	Bikram Darai	46	45-54	M	Married	Chit.	Jagatpur	Khadgauli
92	Uma Darai	22	15-24	F	Married	Naw.	Dibyapuri	Paranpur
93	Bhim Bahadur Darai	42	35-44	M	Married	Naw.	Dibyapuri	Paranpur
94	Shanti Darai	33	25-34	F	Married	Naw.	Dibyapuri	Paranpur
95	Ek Bahadur Darai	38	35-44	M	Married	Naw.	Dibyapuri	Paranpur
96	Chirkanti Darai	28	25-34	F	Married	Naw.	Dibyapuri	Paranpur

97	Khagisara Darai	55	45-54	F	Married	Naw.	Dibyapuri	Paranpur
98	Jamuna Darai	28	25-34	F	Married	Naw.	Dibyapuri	Paranpur
99	Aisore Darai	30	25-34	F	Married	Naw.	Gaindakot	Pipaltar
100	Sitamaya	51	45-54	F	Married	Naw.	Gaindakot	Pipaltar
101	Shakti Darai	28	25-34	M	Unm	Naw.	Gaindakot	Pipaltar
102	Sagar Darai	30	25-34	M	Unm	Naw.	Gaindakot	Pipaltar
103	Harsa Darai	30	25-34	M	Married	Naw.	Gaindakot	Pipaltar
104	Suka Bahadur Darai	47	45-54	F	Married	Naw.	Gaindakot	Pipaltar
105	Sunil Darai	26	25-34	M	Unm	Naw.	Gaindakot	Pipaltar

APPENDIX 3:
VERB PARADIGMS

Appendix 3(a)

1. Verb inflections for habitual, progressive, past/perfect, prospective, conditional.

		Habitual	Progressive	Past/perfect	Prospective	Conditional
Verb type 1a		**-te**	**-tihin**	**-lə**	**-larə**	**-ne**
	laha-'bathe'	laha-te	laha-tihin	laha-lə	laha-larə	laha-ne
	nida-'sleep'	nida-te	nida-tihin	nida-lə	nida-larə	nida-ne
	de-'give'	de-te	de-tihin	de-lə	de-larə	de-ne
	uḍʰe-'fly'	uḍʰe-te	uḍʰe-tihin	uḍʰe-lə	uḍʰe-larə	uḍʰe-ne
	bohə/buhə-'float'	bohə-te	bohə-tihin	bohə-lə	bohə-larə	bohə-ne
	rəhə-'remain'	rəhə-te	rəhə-tihin	rəhə-lə	rəhə-larə	rəhə-ne
Verb type 1b	kʰor-'bathe'	kʰor-te	kʰor-tihin	kʰor-lə	kʰor-larə	kʰor-ne
	pucʰ-'ask'	pucʰ-te	pucʰ-tihin	pucʰ-lə	pucʰ-larə	pucʰ-ne
Verb type 2	a-'come'	əi-te	əi-tihin	əi-lə	əi-larə	əi-ne
	dza-'go'	dzəi-te	dzəi-tihin	dzəi-lə	dzəi-larə	dzəi-ne
Verb type 3	cʰi-'touch'	cʰiu-te	cʰiu-tihin	cʰiu-lə	cʰiu-larə	cʰiu-ne
	pi-'drink'	piu-te	piu-tihin	piu-lə	piu-larə	piu-ne
	dʰo-'wash'	dʰou-te	dʰou-tihin	dʰou-lə	dʰou-larə	dʰou-ne
	ro-'cry'	rou-te	rou-tihin	rou-lə	ro-larə	rou-ne
Verb type 4	kʰəs-'fall down'	kʰəs-te	kʰəs-tihin	kʰəs-lə	kʰəs-larə	kʰəs-ne
	kʰasa -'make one fall down'	kʰasa-te	kʰasa-tihin	kʰasa-lə	kʰasa-larə	kʰasa-ne
Verb type 5	gokʰr-'bathe'	gokʰrə-te	gokʰrə-tihin	gokʰrə-lə	gokʰrə-larə	gokʰrə-ne
	gəbs-'bury in the mud'	gəbsə-te	gəbsə-tihin	gəbsə-lə	gəbsə-larə	gəbsə-ne

Appendix 3(b)

2. Verb inflections in non-past tense

Verb type		1SG	1PL	2SG	2SG.H	2PL	2PL.H	3SG	3SG.H	3PL	3PL.H
1a	laha-'bathe'	laha-tə-m	laha-ta-hĭ	laha-tə-s	laha-ta-u	laha-tahə-səb	laha-ta-u-səb	laha-i-t	laha-ta-hat	laha-tahə-səb	laha-ta-hat (-səb)
	nida-'sleep'	nida-tə-m	nida-ta-hĭ	nida-tə-s	nida-ta-u	nida-tahə-səb	nida-ta-u-səb	nida-i-t	nida-ta-hat	nida-tahə-səb	nida-ta-hat (-səb)
	ud̪ʰe-'fly'	ud̪ʰe-tə-m	ud̪ʰe-ta-hĭ	ud̪ʰe-tə-s	ud̪ʰe-ta-u	ud̪ʰe-tahə-səb	ud̪ʰe-ta-u-səb	ud̪ʰe-i-t	ud̪ʰe-ta-hat	ud̪ʰe-tahə-səb	ud̪ʰe-ta-hat (-səb)
	bohə/buhə-'float'	bohə-tə-m	bohə-ta-hĭ	bohə-tə-s	bohə-ta-u	bohə-tahə-səb	bohə-ta-u-səb	boh-i-t	bohə-ta-hat	bohə-tahə-səb	bohə-ta-hat (-səb)
	rəhə-'remain'	rəhə-tə-m	rəhə-ta-hĭ	rəhə-tə-s	rəhə-ta-u	rəhə-tahə-səb	rəhə-ta-u-səb	rəh-i-t	rəhə-ta-hat	rəhə-tahə-səb	rəhə-ta-hat (-səb)
1b	kʰor-'bathe'	kʰor-tə-m	kʰor-ta-hĭ	kʰor-tə-s	kʰor-ta-u	kʰor-tahə-səb	kʰor-ta-u-səb	kʰor-i-t	kʰor-ta-hat	kʰor-tahə-səb	kʰor-ta-hat (-səb)
	pucʰ-'ask'	pucʰ-tə-m	pucʰ-ta-hĭ	pucʰ-tə-s	pucʰ-ta-u	pucʰ-tahə-səb	pucʰ-ta-u-səb	pucʰ-i-t	pucʰ-ta-hat	pucʰ-tahə-səb	pucʰ-ta-hat (-səb)
2	a-'come'	əi-tə-m	əi-ta-hĭ	əi-tə-s	əi-ta-u	əi-tahə-səb	əi-ta-u-səb	a-i-t	əi-ta-hat	əi-tahə-səb	əi-ta-hat (-səb)
	dza-'go'	dzəi-tə-m	dzəi-ta-hĭ	dzəi-tə-s	dzəi-ta-u	dzəi-tahə-səb	dzəi-ta-u-səb	dza-i-t	dzəi-ta-hat	dzəi-tahə-səb	dzəi-ta-hat (-səb)
3	cʰi-'touch'	cʰiu-tə-m	cʰiu-ta-hĭ	cʰiu-tə-s	cʰiu-ta-u	cʰiu-tahə-səb	cʰiu-ta-u-səb	cʰi-i-t	cʰiu-ta-hat	cʰiu-tahə-səb	cʰiu-ta-hat (-səb)
	pi-'drink'	piu-tə-m	piu-ta-hĭ	piu-tə-s	piu-ta-u	piu-tahə-səb	piu-ta-u-səb	pi-i-t	piu-ta-hat	piu-tahə-səb	piu-ta-hat (-səb)
	d̪ʰo-'wash'	d̪ʰou-tə-m	d̪ʰou-ta-hĭ	d̪ʰou-tə-s	d̪ʰou-ta-u	d̪ʰou-tahə-səb	d̪ʰou-ta-u-səb	d̪ʰo-i-t	d̪ʰou-ta-hat	d̪ʰou-tahə-səb	d̪ʰou-ta-hat (-səb)
	ro-'wash'	rou-tə-m	rou-ta-hĭ	rou-tə-s	rou-ta-u	rou-tahə-səb	rou-ta-u-səb	ro-i-t	rou-ta-hat	rou-tahə-səb	rou-ta-hat (-səb)
4	kʰəs-'fall down'	kʰəs-tə-m	kʰəs-ta-hĭ	kʰəs-tə-s	kʰəs-ta-u	kʰəs-tahə-səb	kʰəs-ta-u-səb	kʰəs-i-t	kʰəs-ta-hat	kʰəs-tahə-səb	kʰəs-ta-hat (-səb)
	kʰasa -'mak	kʰasa-tə	kʰasa-ta	kʰasa-	kʰasa-ta	kʰasa-tahə	kʰasa-ta	kʰasa-i	kʰasa	kʰasa-tahə-	kʰasa

	e one fall down'	-m	-hĩ	tə-s	-u	-səb	-u-səb	-t	-ta-hat	səb	-ta-hat (-səb)
5	gokʰr-'bathe'	gokʰrə-tə-m	gokʰrə-ta-hĩ	gokʰrə-tə-s	gokʰrə-ta-u	gokʰrə-tahə-səb	gokʰrə-ta-u-səb	gokʰr-i-t	gokʰrə-ta-hat	gokʰrə-tahə-səb	gokʰrə-ta-hat (-səb)
	gəbs-'bury in the mud'	gəbsə-tə-m	gəbsə-ta-hĩ	gəbsə-tə-s	gəbsə-ta-u	gəbsə-tahə-səb	gəbsə-ta-u-səb	gəbs-i-t	gəbsə-ta-hat	gəbsə-tahə-səb	gəbsə-ta-hat(-səb)

Inflections of verb *de-* 'give' in past and non-past tense. Description can be found in (6.3.4).

subject agreement			Object agreement								
			1SG	1PL	2SG	2SG.H	2PL	3SG	3SG.H	3PL	3PL.H
	1SG	NPST	-	-	de-ta-mi-r(s)	de-ta-mi-u	-	de-ta-mi-k	de-ta-mi-kan	-	de-ta-mi-kan-səb
		PST	-	-	de-hal-mi-r(s)	de-hal-mi-u	-	de-hal-mi-k	de-hal-mi-kan	-	de-hal-mi-kan-səb
	1PL	NPST	-	-	-	-	-	de-ta-hi-k	de-ta-hi-kan	-	de-ta-hi-kan-səb
		PST	-	-	-	-	-	de-hal-hi-k	de-hal-hi-kan	-	de-hal-hi-kan-səb
	2SG	NPST	-	-	-	-	-	de-ta-si-k	de-ta-si-kan	-	de-ta-si-kan-səb
		PST	-	-	-	-	-	de-hal-si-k	de-hal-si-kan	-	de-hal-si-kan-səb
	2SG.H	NPST	-	-	-	-	-	de-ta-u-k	de-ta-u-kan	-	de-ta-u-kan-səb
		PST	-	-	-	-	-	de-hale-u-k	de-hale-u-kan	-	de-hale-u-kan-səb
	2PL	NPST	-	-	-	-	-	-	-	-	-
		PST	-	-	-	-	-	-	-	-	-
	3SG	NPST	-	-	de-tai-r(s)	de-ta-u	-	de-tai-k	de-tai-kan	-	de-tai-kan-səb
		PST	-	-	de-hali-r(s)	de-hal-u	-	de-hali-k	de-hali-kan	-	de-hali-kan-səb
	3PL	NPST	-	-	de-tai-r(s)	de-ta-u-səb	-	de-tai-k	de-tai-kan	-	de-tai-kan-səb
		PST	-	-	de-hali-r(s)	de-hal-u-səb	-	de-hali-k	de-hali-kan	-	de-hali-kan-səb

Reflexives are not included in the table. In addition, the blank slots show that the verbs agree only with the subject.

(1)   a.   *məi dehalmis*

             məi   de-hal-mi-s

             I   give-PST-1SG-2SG

             'I gave you.'

    b.   *terake dehalmir*

             toi-ke   de-hal-mi-r

             you-[OBL] DAT   give-PST-1SG-2SG

             'I gave you.'

    c.   *məi dehalmiu*

             məi   de-hal-mi-u

             I   give-PST-1SG-2SG.H

             'I gave you (SG.H).'

    d.   *məi dehalmik*

             məi   de-hal-mi-k

             I   give-PST-1SG-3SG

             'I gave him.'

    e.   *məi dehalmikan*

             məi   de-hal-mi-kan

             I   give-PST-1SG-3SG.H

             'I gave him (H).'

    f.   *məi dehalmikansəb*

             məi   de-hal-mi-kan-səb

             I   give-PST-1SG-3SG.H-PL

             'I gave them (H).'

(2)   a.   *hame dehalhik*

             hame   de-hal-hi-k

             we   give-PST-1PL-3SG

             'We gave him.'

b. *hame dehalhikan*

hame   de-hal-hi-kan

we   give-PST-1PL-3SG.H

'We gave him (H).'

c. *hame dehalhikansəb*

hame   de-hal-hi-kan-səb

we   give-PST-1PL-3SG.H-PL

'We gave them (H).'

(3)   a.   *toi dehalsik*

toi   de-hal-si-k

you   give-PST-2SG-3SG

'You gave him.'

b.   *toi dehalsikan*

toi   de-hal-si-kan

you   give-PST-2SG-3SG.H

'You gave him (H).'

c.   *toi dehalsikansəb*

toi   de-hal-si-kan-*səb*

you   give-PST-2SG-3SG.H-PL

'You gave them (H).'

(4)   a.   *tohe dehaleuk*

tohe   de-hale-u-k

you   give-PST-2SG.H-3SG

'You (H) gave him.'

b.   *tohe dehaleukan*

tohe   de-hal-u-kan

you   give-PST-2SG.H-3SG.H

'You (H) gave him (H).'

c.	*tohe dehaleukansəb*

tohe		de-hal-u-kan-səb

you		give-PST-2SG.H-3SG.H-PL

'You (H) gave them (H).'

(5)	a.	*uhĩ dehalis*

u-hĩ		de-hali-s

he-ERG		give-PST-2SG

'He gave you.'

b.	*terake uhĩ dehalir*

toi-ke			u-hĩ		de-hali-r

you-[OBL] DAT		he-ERG		give-PST-1SG-2SG

'He gave you.'

c.	*uhĩ dehaliu*

u-hĩ		de-hali-u

he-ERG		give-PST-2SG.H

'He gave you (SG.H).'

d.	*uhĩ dehalik*

u-hĩ		de-hali-k

he-ERG		give-PST-3SG

'He gave him.'

e.	*uhĩ dehalikan*

u-hĩ		de-hali-kan

he-ERG		give-PST-3SG.H

'He gave him (H).'

g.	*uhĩ dehalikansəb*

u-hĩ		de-hali-kan-səb

he-ERG		give-PST-3SG.H-PL

'He gave them (H).'

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Appendix 3(c2)
Inflection of verb *mar-* 'kill' in past and non-past tense. Description can be found in (6.3.4).

subject agreement			Object agreement								
			1SG	1PL	2SG	2SG.H	2PL	3SG	3SG.H	3PL	3PL.H
1SG	NPST		-	-	mar-ta -mi-r(s)	mar-ta -mi-u	-	mar-ta -mi-k	mar-ta -mi-kan	-	mar-ta-mi -kan-səb
	PST		-	-	mar-hal -mi-r(s)	mar-hal -mi-u	-	mar-hal -mi-k	mar-hal -mi-kan	-	mar-hal -mi-kan-səb
1PL	NPST		-	-	-	-	-	mar-ta -hi-k	mar-ta -hi-kan	-	mar-ta-hĭ -kan-səb
	PST		-	-	-	-	-	mar-hal -hi-k	mar-hal -hi-kan	-	mar-hal-hi -kan-səb
2SG	NPST		-	-	-	-	-	mar-ta -si-k	mar-ta -si-kan	-	mar-ta-si -kan-səb
	PST		-	-	-	-	-	mar-hal -si-k	mar-hal -si-kan	-	mar-hal-si -kan-səb
2SG.H	NPST		-	-	-	-	-	mar-ta -u-k	mar-ta -u-kan	-	mar-ta-u -kan-səb
	PST		-	-	-	-	-	mar-hale -u-k	mar-hale -u-kan	-	mar-hale -u-kan-səb
2PL	NPST		-	-	-	-	-	-	-	-	-
	PST		-	-	-	-	-	-	-	-	-
3SG	NPST		-	-	mar-tai -r(s)	mar-ta -u	-	mar-tai -k	mar-tai -kan	-	mar-tai -kan-səb
	PST		-	-	mar-hali -r(s)	mar-hal -u	-	mar-hali -k	mar-hali -kan	-	mar-hali -kan-səb
3PL	NPST		-	-	mar-tai -r(s)	mar-ta -u-səb	-	mar-tai -k	mar-tai -kan	-	mar-tai -kan-səb
	PST		-	-	mar-hali -r(s)	mar-hal -u-səb	-	mar-hali -k	mar-hali -kan	-	mar-hali -kan-səb

Appendix 3(c3)

Verb agreement in ditransitive verbs
(Kotapish and Kotapish 1975: 140-141)

		'Receptor referents'					
		1SG	**1PL**	**2SG**	**2PL**	**3SG**	**3PL**
Subject referent	**1SG**	-	-	-mi-s	mi-u	-mi-k	-mi-kan
	1PL	-	-	Only subject agreement	Only subject agreement	Only subject agreement	Only subject agreement
	2SG	Only subject agreement	Only subject agreement	-	-	-si-k	-si-kan
	2PL	Only subject agreement	Only subject agreement	-	-	-uøk	-uøkan
	3SG	Only subject agreement	Only subject agreement	-is	-ø-iu	-ø-ik	-ø-ikan
	3PL	Only subject agreement	Only subject agreement	-ø-is	-ø-iu	-ø-ik	-ø-ikan

Appendix 3(d)

Verb agreement in possibility (6.3.3), counterfactual (6.2.3.6), and inferential (6.2.4.3) and optative (6.2.3.5) sentences.

Verb	Moods	1SG	1PL	2SG	2SG.H	2PL	2PL.H	3SG	3SG.H	3PL	3PL.H
dza- 'go'	**Counterfactual**	dzəi -larə-m	dzəi -lahari-hi	dzəi- larə-s	dzəi- larə-u	dzəi-lahar -u-səb	dzəi-larə -u-səb	dzəi-larə- i	dzəi-lara -hat	dzəi-larə -səb	dzəi-lara -hat-səb
kər- 'do'	**Possibility**	kər -bo-m	kər -bo-i	kər -bo-s	kər -bo-u	kər-bo -səb	kər-bo -u-səb	kər-bo- kan-səb	kər-bo -kan	kər-bo -kan-səb	kər-bo -kan-səb
kər- 'do'	**Inference1**	kər-lə -m-ai	kər -lə-h-ai	kər-lə -s-ai	kər-lə -hw-ai	kər-lə -s-ai	kər-lə -hw-ai-səb	kər-lə-h- ai/kʰ-ai	kər-lə -kʰən-ai	kər-lə -hai/kʰ-ai-s əb	kər-lə -kʰə-nai -səb
	Inference2	rəli -m-ai	rəli -h-ai	rəli -r-ai	-	rəli-s-ai	-	rəli-h-ai/ kʰai	-	rəli-kʰ -ai-səb	-
pədʰə 'read'	**Optative**	-	-	-	-	-	-	pədʰu-s	-	pədʰu-s	-

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Appendix 3 (e)
Inflections of copula (and auxiliaries) for nominative and genitive/dative.

Verb	Agreement types	1SG	1PL	2SG	2SG.H	2PL	2PL.H	3SG	3SG.H	3PL	3PL.H
həkʰə- COP.NPST	**NOM/ERG**	həkʰə -m	həkʰi -hĭ	həkʰə -s	həkʰə-u	həkʰə -səb	həkʰə -u-səb	həkʰə -i	həkʰə -t	həkʰə -səb	həkʰə -t-səb
	Dative/GEN	həkʰə -m	həkʰə -hĭ	həkʰi -r	həkʰi-u	həkʰə -səb	həkʰi -u-səb	həkʰi -k	həkʰi -kan	həkʰə -səb	həkʰə -səb
ạtə- COP.NPST	**NOM/ERG**	ạtə -m	ạtə -i	ạtə -s	ạtə-u	ạtə -səb	ạtə -u-səb	ạtə -i	ạtə -t	ạtə -səb	ạtə -səb
	Dative/GEN	ạti -m	ạti -hĭ	ạti -r	ạti-u	ạtə -səb	ạti -u-səb	ạti -k	ạti -kan	ạti -kan	ạti -kan
rəhə- 'COP.PST'	**NOM/ERG**	rəhə -m	rəhə -i	rəhə -s	rəhə-u	rəhə -səb	rəhə -u-səb	rəhə -i	rəhə -t	rəhə -səb	rəhə -səb
	Dative/GEN	rəhi -m	rəhə -i	rəhi -r	rəhi-u	rəhə -səb	rəhi -u-səb	rəhi k	rəhi -kan	rəhi -kan	rəhi -kan

(1) Copular clauses

    a.   *məi gurəu həkhəm*

          məi   gurəu   həkhə-m

          I   priest   COP.NPST-1SG

          'I am a (Darai) priest.'

    b.   *tohe gurəu həkhəu*

          məi   gurəu   həkhə-u

          I   priest   COP.NPST-2SG.H

          'You are a (Darai) priest (H.SG).'

    c.   *u gurəu həkhəi*

          u   gurəu həkhə-i

          he   priest COP.NPST-3SG

          'He is a (Darai) priest.'

    d.   *unhen gurəu həkhət*

          unhen   gurəu həkhə-t

          he   priest COP.NPST-3SG.H

          'He is a (Darai) priest (H.SG).'

(2) Possessive clauses

    a.   *ijə merə cʰegri həkhim*

          ijə   məi-rə   cʰegri   həkhə-m

          this   I-[OBL]GEN goat   COP.NPST-1SG

          'This is my goat.'

    b.   *ijə terə cʰegri həkhir*

          ijə   toi-rə cʰegri   həkhə-r

          this   I-[OBL]GEN goat   COP.NPST-2SG

          'This is your goat.'

c. *ijə unhenkə cʰegri həkhikan*

ijə	unhen-kə	cʰegri	həkhi-kan
this	he-GEN	goat	COP.NPST-3SG.H

'This is his goat (H).'

d. *ijə unhensəbkə cʰegri həkhikansəb*

ijə	unhen-səb-kə	cʰegri	həkhi-kan-səb
this	he-GEN	goat	COP.NPST-3SG.H-PL

'This is their priest (H).'

(3) Locative clauses

a. *məi gʰərəjə̃ aṭim*

məi	gʰərə-jə̃	aṭə-m
I	house-LOC	COP.NPST-1SG

'I am at home.'

b. *tohe gʰərəjə̃ aṭiu*

tohe	gʰərə-jə̃	aṭə-u
I	house-LOC	COP.NPST-2SG.H

'You are at home (SG.H).'

c. *unhen gʰərəjə̃ aṭət*

unhen	gʰərə-jə̃	aṭə-t
he	house-LOC	COP.NPST-3SG.H

'He (H) is at home.'

d. *usəb gʰərəjə̃ aṭəsəb*

usəb	gʰərə-jə̃	aṭə-səb
they	house-LOC	COP.NPST-3SG.H

'They are at home.'

(4) Auxiliary *ạtə-* in dative clauses

a.　*merake bʰuk laglə ạtəm*

　　məi-ke　　　bʰuk　lag-lə　　　　ạtə-m

　　I-[OBL]DAT　hunger apply-PRF　　COP.NPST-1SG

　　'I am hungry.'

b.　*terake bʰuk laglə ạtir*

　　toi-ke　bʰuk　　　　lag-lə　　　ạtə-r

　　you-[OBL]DAT　　　hunger apply-PRF　COP.NPST-2SG

　　'You are hungry.'

c.　*toherəke bʰuk laglə ạtiu*

　　tohe-ke　　　　　　bʰuk　lag-lə　　　ạtə-u

　　you-[OBL]DAT　　　hunger apply-PRF　COP.NPST-2SG.H

　　'You are hungry(H.SG).'

d.　*unhenke bʰuk laglə ạtikan*

　　unhen-ke　　　　　bʰuk　lag-lə　　　ạti-kan

　　you-[OBL]DAT　　　hunger apply-PRF　COP.NPST-3SG.H

　　'He is hungry (H).'

(5) Possessive clauses

a.　*merə cʰegri morlə rəhəm*

　　məi-rə　　　　　cʰegri　　　mor-lə　　　rəhə-m

　　I-[OBL]GEN　　　goat　　　　die-PRF　　AUX.PST-1SG

　　'My goat had died.'

b.　*terə cʰegri morlə rəhir*

　　toi-rə　　　　　cʰegri　　　mor-lə　　　rəhi-r

　　you-[OBL]GEN　　goat　　　　die-PRF　　AUX.PST-2SG

　　'Your goat had died.'

c. *ukʰrə cʰegri morlə rəhik*

u-rə	cʰegri	mor-lə	rəhi-k
he-[OBL]GEN	goat	die-PRF	AUX.PST-3SG

'His goat had died.'

d. *unhekə cʰegri morlə rəhikan*

unhen-kə	cʰegri	mor-lə	rəhi-kan
he (H)-GEN	goat	die-PRF	AUX.PST-3SG.H

'His goat had died.'

Appendix 3 (f)

Inflection of verbs for nominative/ergative and genitive/dative and in (focused) past tense.

Verb	Agreement types	1SG	1PL	2SG	2SG.H	2PL	2PL.H	3SG	3SG.H	3PL/3PL.H
cahə- 'want'	Dative/ GEN(NPST)	caha -ti-m	cah-i-t	caha- ti-r	caha- ti-u	caha- ti-u-səb	caha-ti -u-səb	caha-t- i-k	caha-t-i -kan	caha-ti -kan-səb
	Dative/ GEN (PST)	cahi -le-m	caha-lə	cahi -le-r	cahi -le-u	cahi- le-u-səb	cahi-le -u-səb	cahi-le -k	cahi-le -kan	cahi-le -kan-səb
uṭʰ- 'stand'	Dative/GEN (NPST)	uṭʰ-ta -hi-m	uṭʰ-i-t	uṭʰ -tahi-r	uṭʰ -tahi-u	uṭʰ -tai-u-səb	uṭʰ-tai -u-səb	uṭʰ-ta-hi -k	uṭʰ-ta-hi -kan	uṭʰ-ta-hi kan-səb
	Dative/GEN (PST)	uṭʰi- le-m	uṭʰ-lə	uṭʰi -le-r	uṭʰi -le-u	uṭʰi -le-u-səb	uṭʰi-le -u-səb	uṭʰi-le -k	uṭʰi-le -kan	uṭʰa-le -kan-səb
boṭʰ- 'ache'	Dative/GEN (NPST)	boṭʰ- tai-m	boṭʰ -tai-t	boṭʰ-ta hi-r	boṭʰ -tahi-u	boṭʰ-tai -u-səb	boṭʰ-tai -u-səb	boṭʰ-ta -hi-k	boṭʰ-ta -hi-kan	boṭʰ-ta -hikan-səb
	Dative/GEN (PST)	boṭʰi -le-m	boṭʰ-lə	boṭʰi -le-r	boṭʰi -le-u	boṭʰi-le -u-səb	boṭʰi-le -u-səb	boṭʰi- le-k	boṭʰi-le -kan	boṭʰi-le -kan-səb
kəkə- 'say'	Focus PST	kəha -le-m	kəha -li-hĩ	kəha -le-r	kəha -le-u	kəha -le-u	kəha-le -u-səb	kəha- le-k	kəha-le -kan	kəha -le-kan
bos- 'sit'	Focus PST	bos-hal e-m	bosha-l i-hĩ	bos- hale-r	bos -hale-u	bos -hale-u	bos-hale -u-səb	bos- hale-k	bos-hale -kan	bos-hale-kan

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(1) Dative agreement

    a.   *merake cʰegri cahatim*

        məi-ke   cʰegri   caha-ti-m

        I-[OBL]DAT   goat   need-NPST-1SG

        'I need a goat.'

    b.   *teurake cʰegri cahatiu*

        tohe-ke   cʰegri   caha-ti-u

        you-[OBL]DAT   goat   need-NPST-2SG.H

        'You need a goat.'

(2) Dative agreement

    a.   *merake ris uṭʰtaim*

        məi-ke   ris   uṭʰ-tai-m

        I-[OBL]DAT   anger   stand-NPST-1SG

        'I am angry.'

    b.   *unhenke ris uṭʰilekan*

        unhen-ke   ris   uṭʰ-tai-kan

        he-DAT   anger   stand-NPST-3SG.H

        'He is angry.'

INDEX OF GRAMMATICAL MORPHEMES

Morpheme	Gloss	Use
-hĩ	1PL	first person, plural
-m	1SG	first person singular
-m	1SG.POSS	first person singular, pronominal
-r	2SG	second person singular
-s	2SG	second person singular
-u	2SG.H	second person singular, honorific
-r	2SG.POSS	second person singular, pronominal
-kan	3SG.H	third person plural, third person singular honorific
-t	3PL.H	third person, plural, honorific
-h	3SG	third person singular
-i	3SG	third person singular
-k/-kʰ	3SG	third person singular
-hat	3SG.H	third person singular honorific
-k	3SG.POSS	third singular pronominal
-se	ABL	ablative case
-i	ABS	absolutive
-e	ADJV	adjectivizer
-se	ADVZ	adverbializer
-a	CAUS	causative
-dzena	CLF	classifier
-.ta	CLF	classifier (non-human)
-se	COM	comitative
-ne	COND	conditional
-ke	DAT/ACC	dative/accusative
-as	DESID	desiderative
-isin	DUB	dubitative
-ei	EMPH	emphatic
-n	EMPH	emphatic
-be	EMPH.NEG	emphatic negation
-ĩ/-i/-hĩ	ERG	ergative marker
-i	F	feminine

-kə	GEN	genitive marker
-rə	GEN	genitive case
-te	HAB	habitual
-u	HON	honorific
-u/-əũ	HOR	hortative
-hun	HS	hearsay
-əu	IMI	imminent
-uk	IMP	imperative
-o	IMP.HON	imperative, honorific
-isai	IMP.FUT	imperative, future
-hun	INDEF	indefinite
-ike	INF	infinitive
-ai	INFR	inferential
-jə̃	LOC	locative case
-hĩ	LOC (EMPH)	locative, emphtaic
-inei	MIR	mirative
nai-	NEG	Negative
dzʰun-	PROH	prohibitive
-ai	NOML	nominalizer
-tə/-ta/-tahə	NPST	non-past
-nei	OBLIG	obligation in the past tense
-səb	PL	plural
-bə/bi	POSB	possibility
-tin/tihin	PROG	progressive
-larə	PROS	prospective
-hal/hale	PST	past
-lə	PST/PRF	past tense/perfect
-e	PURP	purposive
-ikun	SEQ	sequential converb
-te	SIM	simultaneous converb

APPENDIX 5:
SAMPLE TEXTS

The texts presented in the appendix consist of narratives, personal memories, conversations and procedural texts. The first is a procedural text (death ritual) told by Cham Narayan Darai, and this was recorded in Kathar VDC of the Chitwan district. The second is also a procedural text contributed by Samita Darai. This text was recorded in Kathmandu. The third text is a conversation between Mangal Ram Darai and a woman recorded by Nepal Darai Development Society in order to prepare an ethnographic sketch of the Darai ethnic group. The fourth text was narrated by Som Lal Darai and recorded in Kathar VDC of Chitwan district. The last text (a personal narrative) included in the text is told by Cham Narayan Darai, and this was recorded in Mangalpur VDC of Chitwan district.

The texts have been minimally edited by removing repetition and false starts. Places where materials have been omitted are marked with ellipsis […] in the translation. Within each text, Darai sentences are numbered with abbreviated title and speakers. The first line contains the Darai utterances in their natural form. The second sentence (line) contains the Darai forms divided into morphemes. The corresponding English glosses and grammatical abbreviations immediately follow in the third line. Literal English translation is in the fourth line. The texts are presented in the same layout as Darai examples in the examples. The examples from the texts have been thoroughly mentioned in the texts. Following texts are included in appendix 5:

(a) Death Ritual

(b) How to make wine

(c) Interview

(d) Jackal and Hen

(e) Past to Present

In addition to the texts mentioned in the appendix, various texts were collected, and interlinearized in Toolbox, computer software, while building the corpus. The examples from the following texts have been used in the dissertation:

SN	Texts	Speakers and age	Abbreviation of texts and speakers
1	Bhothi fish	Som Lal Darai-53	BF.SLD
2	Darai and flute	Cham Narayan Darai-60	DaF.CND
3	Darai priest	Cham Narayan Darai-60	DP.CND
4	Death ritual	Cham Narayan Darai-60	DR.CND
5	Exciting incidents	Cham Narayan Darai-60	EI.CND
6	Marriage to Uthauni	Samita Darai -25	MtU.SD
7	Immolation	recorded by Nepal Darai Development Society	IMM.SU
8	Gorkhali and Lunge King	Phirla Darai -61	GaLK.PD
9	Harmaniya parrot	Buddhi Lal Darai-55	HP.BD
10	Honey or faeces ?	Som Lal Darai-53	HoF.SLD
11	How to make wine	Samita Darai -25	HtMW.SD
12	How we came to Pidrahani	Phirla Darai -61	HwCtP.PD
13	Interview	recorded by Nepal Darai Development Society	In.UN
14	Jackal and hen	SomLal Darai-53	JaH.SLD
15	Karbire King	SomLal Darai-53	KK.SLD
16	King and queen	SomLal Darai-53	KaQ.SLD
18	Marriage to Uthauni	Samita Darai -25	MtU.SD
19	Orphan king	Jivan Darai-50	OK.JD
20	Past to Present	Cham Narayan Darai-60	PtP.CND
21	Sunkesri queen	Buddhi Darai-55	SQ.BD
22	Uthauni	Samita Darai -25	UT.SD

(a) Death Ritual

DR.CND.001

pəhaḍkə		*bʰasajə̃*		*krija*
pəhaḍ-kə		bʰasa	-jə̃	krija
hill	-GEN	language	-LOC	mourning

hamrə		*bʰasajə̃*		*kədzija*	*kəhətahĩ.*		
hame	-rə	bʰasa	-jə̃	kədzija	kəhə	-ta	-hĩ
we	-GEN	language	-LOC	mourning	say	-NPST	-1PL

(The death ritual) is called 'kriya' in Pahade language (Nepali language) but 'kajiya' in ours.

DR.CND.002

ə̃	*pəhile*	*morne sit*			*sətigəti*	*kərike*
ə̃	pəhile	mor -ne	sit		sətigəti	kər -ike
yes	firstly	die -COND	COND.PART		mourning	do -INF

kʰənijə̃		*beṭa*	*cʰawa*	*bʰəine*	*sit*		*dui*
kʰəna	-jə̃	beṭa	cʰawa	bʰəi	-ne	sit	dui
while	-LOC	son	son	become	-COND	COND.PART	two

bʰai	*tin*	*bʰai*	*ek*	*bʰai*	*dzəmmei*	*ṭikike*	
bʰai	tin	bʰai	ek	bʰai	dzəmmei	ṭik	-ike
brother	three	brother	one	brother	all	place	Tika -INF

bar	*gʰugʰatahĩ*			*muḍʰ*	*kʰurtahĩ*		
bar	gʰugʰa	-ta	-hĩ	muḍʰ	kʰur	-ta	-hĩ
abstain	throw	-NPST	-ERG	head	shave	-NPST	-1PL

gʰaṭəjə̃	
gʰa ṭ	-jə̃
river-bank	-LOC

Yes, if (someone) dies, in doing death ritual, if one has sons, they receive Tika (mark on the forehead) and shave the heads right in the cremation grounds.

DR.CND.003

ucʰise		*əitahĩ*			*gʰər.*
ucʰi	-se	a	-ta	-hĩ	gʰər
there	-ABL	come	-NPST	-1PL	house

Then, (they) come back home.

DR.CND.004

gʰər	*aikunu*	*ekṭa*	*pahaḍe*		*cʰep*	*ekṭa*
gʰər	a -ikunu	ek - ṭa	pahaḍ	-e	cʰep	ek - ṭa
house	come -SEQ	one -CLF	hill	-ADJZ	way	one -CLF

mədʰese		*cʰep.*
mədʰes	-e	cʰep
terai	-ADJZ	way

Having come home, (there are two ways of death rituals), one Pahade Chep, another Madhesi Chep.

DR.CND.005

pahaḍe		cʰep	kərne	sit		gʰər
pahaḍ	-e	cʰep	kər	-ne	sit	gʰər
hill	-ADJZ	way	do	-COND	COND.PART	house

aikunu		sag	bʰat	nun	kʰəitahĩ.		
a	-ikunu	sag	bʰat	nun	kʰa	-ta	-hĩ
come	-SEQ	curry	rice	salt	eat	-NPST	-1PL

If the ritual is perfomed according to Pahade Chep, (the men in mourning) eat rice and curry with salt after they come home.

DR.CND.006

mədʰese		cʰep	kərne	sit		dudʰse	bʰat
mədʰes	-e	cʰep	kər	-ne	sit	dudʰ	-se bʰat
terai	-ADJZ	way	do	-COND	COND.PART	milk	-with rice

kʰəitahĩ			begər	nunkə.	
kʰa	-ta	-hĩ	begər	nun	-kə
eat	-NPST	-1PL	without	salt	-GEN

If the ritual is perfomed according to Madhesi Chep, (the man in mourning) eat rice and milk without salt.

DR.CND.007

tin	din	səmmə	hame	nun	cʰaḍtahĩ.		
tin	din	səmmə	hame	nun	cʰaḍ	-ta	-hĩ
three	day	till	we	salt	leave	-NPST	-1PL

We do not eat (lit. leave) salt for three days.

DR.CND.008

əse	bəllə		nun	kʰəitahĩ			rə	morlə
əse	bəllə		nun	kʰa	-ta	-hĩ	rə	mor -lə
then	after	a while	salt	eat	-NPST	-1PL	and	die -PFV

dinse		dawa			kərtahĩ.		
din	-se	dawa			kər	-ta	-hĩ
day	-ABL	a ritual	after	death	do	-NPST	-1PL

Then only salt is eaten and Dawa is performed from the day of death.

DR.CND.009

morlə	din	ek	dawa			arkon	din	dui
mor -lə	din	ek	dawa			arkon	din	dui
die -PFV	day	one	a ritual	after	death	another	day	two

dawa			tisrən	din	tin	dawa.	
dawa			tisrən	din	tin	dawa	
a ritual	after	death	third	day	three	a ritual	after death

One Dawa on the day (a man) died, two Dawa on the next day and three Dawa on the third day.

DR.CND.010

tə	dawa			meṭit			bəllə	
tə	dawa			meṭ	-i	-t	bəllə	
PART	a ritual	after	death	end	-3SG	-NPST	after	a while

əse	nunse	bʰat	kʰəitahĩ.		
əse	nun	-se	bʰat	kʰa	-ta	-hĩ
then	salt	-with	rice	eat	-NPST	-1PL

As Dawa ends, the rice is eaten with salt.

DR.CND.011

pʰeri	uhəi		rəhəi		abe	u	tə
pʰeri	u	-həi	rəhə	-i	abe	u	tə
again	that	-EMPH	COP.PST	-3SG	now	that	PART

kədzija	kərike.	
kədzija	kər	-ike
mourning	do	-INF

There he is, now he has to do kajiya (death ritual).

DR.CND.012

apʰnə	mənkə	kura	abe	pʰeri	dui	məhinajə̃		pʰeri
apʰnə	mən-kə	kura	abe	pʰeri	dui	məhina	-jə̃	pʰeri
self	soul-GEN	thing	now	also	two	month	-LOC	also

kərtahĩ			tin	məhinajə̃		pʰeri	kərtahĩ		
kər	-ta	-hĩ	tin	məhina	-jə̃	pʰeri	kər	-ta	-hĩ
do	-NPST	-1PL	three	time	-LOC	also	do	-NPST	-1PL

turuntei		pʰeri	kərtahĩ.		
turuntei		pʰeri	kər	-ta	-hĩ
immediately		again	do	-NPST	-1PL

The things you wish may be done within two months, three months (or) immediately.

DR.CND.013

ucʰise		kədzija	tʰalne		sit
ucʰi	-se	kədzija	tʰal	-ne	sit
there	-ABL	mourning	begin	-COND	COND.PART

gəḍuwa			dʰərlə		kəhətahĩ.		
gəḍuwa			dʰər	-lə	kəhə	-ta	-hĩ
beginningn	of Kajiya	hold	-PST	say	-NPST	-1PL

Then if the kajiya begins, (that) is called gaduwa holding.

DR.CND.014

gəḍuwa			dʰərne sit				səmcar
gəḍuwa			dʰər	-ne	sit		səmcar
beginningn	of Kajiya	hold	-COND	COND.PART		message

puretahĩ.

pure -ta -hĩ
take things-NPST-1PL
If the death ritual begins, (we'll) send message (to relatives).

DR.CND.015

celibeṭi	*pʰupucela*			*mamacela*		
celibeṭi	pʰupu	-	cela	mama	-	cela
female kins	father's		sister - relative	maternal	uncle -	relative

car	*cʰak*	*nun*	*barike*		*pərit.*	
car	cʰak	nun	bar	-ike	pər -i	-t
four	time	salt	abstain	-INF	AUX -3SG	-NPST

The sisters and aunt (father's sisters), the relatives on their side and maternal uncle's side should not eat salt (lit. leave salt) for four times (two days).

DR.CND.016

ucʰise	*pʰeri*	*dzəitahĩ*			*gʰaṭəjə̃.*	
ucʰise	pʰeri	dza	-ta	-hĩ	gʰaṭ	-jə̃
now onwards	again	go	-NPST	-1PL	cremation	grounds -LOC

Then (we) go to the cremation grounds.

DR.CND.017

pinḍo		*partahĩ.*		
pinḍo		par	-ta	-hĩ
ball of rice for offering		make	-NPST	-1PL

Then Pindo (a ball of rice to offer) is made.

DR.CND.018

tə	*pinḍo*			*parikunu*	*ucʰika*
tə	pinḍo			par -ikunu	ucʰika
PART	ball of rice	for	offering	make -SEQ	there

kərtahĩ			*hamrə*	
kər	-ta	-hĩ	hame	-rə
do	-NPST	-1PL	we	-GEN

kəhideũ				*tin*	*kisimkə*	*aṭəi.*	
kəhə	-i	- de	-ũ	tin	kisim -kə	aṭə	-i
say	-3SG	- give	-HOR.1PL	three	type -GEN	COP.NPST	-3SG

Having made Pindo, it is done there. Let me say, there are three ways (kinds) of doing this.

DR.CND.019

gʰaṭihi			*nei*	*kaṭmeṭ*	
gʰaṭ		-ihi	nei	kaṭmeṭ	
cremation	grounds	-LOC.EMPH	PART	ending of	Kajiya

kərtahĩ.		
kər	-ta	-hĩ
do	-NPST	-1PL

The ritual (ending of Kajiya) is finished on the cremation grounds.

DR.CND.020

gʰaṭihĩ		marmeṭ	bʰəi	kədzija	din
gʰaṭ	-hĩ	marmeṭ	bʰəi	kədzija	din
river-bank	-LOC.EMPH	end of Kajiya	become	mourning	day

The cleansing is done on the cremation grounds.

DR.CND.021

ekṭa	ciŋni	ek	dzor	pərewa	ledzikun
ek	-ṭa	ciŋni	ek	dzor	pərewa	ledz	-ikun
one	-CLF	hen	one	pair	pigeon	take	-SEQ

caḍʰane		sit	oralə.	
caḍʰa	-ne	sit	ora	-lə
offer	-COND	COND.PART	finish	-PST

If you leave a hen and a pair of pigeon, it (the ritual) is finished.

DR.CND.022

u	gʰaṭihĩ		marmeṭ	bʰəilə.	
u	gʰaṭ	-hĩ	marmeṭ	bʰəi	-lə
that	river-bank	-LOC (EMPH)	end of Kajiya	become	-PST

End of Kajiya is done right in the cremation ground.

DR.CND.023

tə	arkon	tərikə	koi	ijə	dzəbəre	ə̃usi		
tə	arkon	tərikə	koi	ijə	dzəbəre	ə̃usi		
PART	another	method	some	this	Jamare	the	new	moon

kəhətahĩ			pahaḍe		bʰasajə̃	
kəhə	-ta	-hĩ	pahaḍ	-e	bʰasa	-jə̃
say	-NPST	-1PL	hill	-ADJZ	language	-LOC

hame	əməusa		kəhətahĩ.		
hame	əməusa		kəhə	-ta	-hĩ
we	the new moon		say	-NPST	-1PL

The next (type of mourning ritual) is on the day which is called Aunsi (the new moon) in Nepali language, and Amausa in our language.

DR.CND.024

uhəi		dinse		gʰərəjə̃		hame	pʰuləu
u	-həi	din	-se	gʰər	-jə̃	hame	pʰuləu
that	-EMPH	day	-ABL	house	-LOC	we	Phulau

rakʰtahĩ			morlə		manuskə		naũjə̃.	
rakʰ	-ta	-hĩ	mor	-lə	manus	-kə	naũ	-jə̃
put	-NPST	-1PL	die	-PFV	man	-GEN	name	-LOC

We keep Phulau from the same day on the name of the dead person (recalling the dead).

DR.CND.025

u   ek   din   rak^htahĩ   ut̺^hatahĩ.

u	ek	din	rak^h	-ta	-hĩ	ut̺^h	-a	-ta	-hĩ
that	one	day	put	-NPST	-1PL	raise	-CAUS	-NPST	-1PL

That is kept one day and then ended.

DR.CND.026

p^heri   arko   dəsəhĩkə   car   pãc   dinəjə̃

p^heri	arko	dəsəhĩ		-kə	car	pãc	din	-jə̃
again	next	Dashain	(festival)	-GEN	four	five	day	-LOC

b^həit   bəɖkə   b^hat   kəhətahĩ.

bhə	-i	-t	bəɖkə	b^hat	kəhə	-ta	-hĩ
become	-3SG	-NPST	big	rice	say	-NPST	-1PL

The day in the next four or five days is called Badka Bhat (lit. big rice).

DR.CND.027

uhəujə̃   p^heri   p^huləu   rak^htahĩ.

u	-həu	-jə̃	p^heri	p^huləu	rak^h	-ta	-hĩ
that	-EMPH	-LOC	again	Phulau	put	-NPST	-ERG

Then Phulou is kept.

DR.CND.028

uhəi   ut̺^haikun   t̺angtahĩ   rə

u	-həi	ut̺^h	-a	-ikun	t̺ang	-ta	-hĩ	rə
that	-EMPH	raise	-CAUS	-SEQ	spread	-NPST	-ERG	and

ekei   coti   aguhi   bihibar   pəilete   rəhəi

ek	-ei	coti	aguhi	bihibar	pəile	-te	rəhə	-i
one	-EMPH	times	before	Thursday	find	-HAB	AUX.PST	-3SG

The ceremony may be extended till Thursday if it (the death) is on Thursday.

DR.CND.029

abe   tə   uhəi   sohoraikə

abe	tə	u	-həi	sohorai		-kə
now	PART	that	-EMPH	Sohorai	festival	-GEN

aũsi   pəiletahat.

aũsi	pəile	-ta	-hat
half	moon	find	-NPST	-3PL

The half moon with the approaching of Sohorai approaches (lit. is found).

DR.CND.030

aũsijə̃		murti	rakʰikunu		tin	din	səmmən
aũsi	-jə̃	murti	rakʰ	-ikunu	tin	din	səmmən
half	moon -LOC	idol	put	-SEQ	three	day	as long as

rakʰtahĩ.		
rakʰ	-ta	-hĩ
put	-NPST	-1PL

Having kept the idol for three days on the day of half moon, it is done (the process continued) for three days.

DR.CND.031

tin	din	pugte		car	bədze	pãc	bədze	gʰərse	
tin	din	pug	-te	car	bədze	pãc	bədze	gʰər	-se
three	day	reach	-SIM	four	o'clock	five	o'clock	house	-ABL

pʰuləu	utʰatahĩ				selatahĩ.		
pʰuləu	utʰ	-a	-ta	-hĩ	sela	-ta	-hĩ
Phulau	get up	-CAUS	-NPST	-1PL	end	-NPST	-1PL

The Phoulou is picked up, and cremated finally from the house from four to five o'clock when the three days are over.

DR.CND.032

arko	nidzə	səklaharə		gʰərəjə̃		rakʰike	
arko	nidzə	sək	-laharə	gʰər	-jə̃	rakʰ	-ike
next	NEG	finish	-PROS	house	-LOC	put	-INF

gʰatihĩ		nei	səbʰaitʰok		
gʰat	-hĩ	nei	səbʰəi	-	tʰok
cremation grounds	-LOC	PART	all	-	thing

səman	ledzikun	ek	cʰin		gʰatəjə̃	
səman	ledz	-ikun	ek	cʰin	gʰat	-jə̃
goods	take	-SEQ	one	short time	cremation grounds	-LOC

rakʰtahĩ.		
rakʰ	-ta	-hĩ
put	-NPST	-1PL

After completing the next day from home, taking all things from home, this is placed there for some time.

DR.CND.033

gʰəreikə			dzəhin	murti	banaikunu		
gʰər	-ei	-kə	dzəhin	murti	bən	-a	-ikunu
house	-EMPH	-GEN	like	idol	make	-CAUS	-SEQ

ukʰrake		selai	detahĩ.			
u	-ke	sela	-i	de	-ta	-hĩ
he	-[OBL]	DAT end	-ABS	give	-NPST	-1PL

Having made the statue like idol at home, they cremate it.

DR.CND.034

ucʰise   aikunu   pʰulpati   kʰostahĩ.

ucʰi	-se	a	-ikunu	pʰulpati	kʰos	-ta	-hĩ
there	-ABL	come	-SEQ	Phulpati	search	-NPST	-1PL

Having come from there, Phulpati (flower) is searched.

DR.CND.035

ukrə   dzon   morlaharəkə

u	-rə		dzon	mor	-laharə	-kə
that	-[OBL]	GEN	whoever	die	-PROS	-GEN

cʰahok   cʰahik   baṭik

cʰaho	-k	cʰahi	-k	baṭi	-k
son	-3SG.POSS	daughter	-3SG.POSS	COP.NPST.	-3SG

ukrake   gaũkə   manuseĩ   gaũ

u	-ke		gaũ	-kə	manus	-ĩ	gaũ
it	-[OBL]	DAT	village	-GEN	man	-INST	village

səmadz   milikun   ṭopi   goro   perikun   bərkʰi   bartahĩ.

səmadz	mil	-ikun	ṭopi	goro	per	-ikun	bərkʰi		bar	-ta	-hĩ
society	agree	-SEQ	cap	white	dress	-SEQ	white	turban	abstain	-	

NPST   -1PL

All people gathering from neighbourhood, the white dress is worn (to him), the sons of the the dead man.

DR.CND.036

bərkʰi   pʰerike   pərit.

bərkʰi		pʰer	-ike	pər	-i	-tə
white	turban	change	-INF	AUX	-3SG	-NPST

(One) should change the turban.

DR.CND.037

rəŋgin   luga   dzʰula   gone   ləgai

rəŋgin	luga	dzʰula	gone	ləg	-a	-i
colourful	cloth	blouse	saree	put	-CAUS	-ABS

detahĩkansəb.

de	-ta	-hĩ	-kan	-səb
give	-NPST	-ERG	-3SG.H	-PL

We dress them the colourful clothes such as blouses and sarees.

DR.CND.038

ukʰrake   gaũsəbeĩ   rəŋgin   gone

u	-ke		gaũ	-səb	-ĩ	rəŋgin	gone
he	-[OBL]	DAT	village	-PL	-ERG	colourful	saree

peratahĩhun.

per	-a	-ta	-hĩ	-hun
wear	-CAUS	-NPST	-1PL	-HS

We give them the colourful clothes, blouse and are worn to them.

DR.CND.039

hamrə		sə̃skriti	ihəi		baṭəi	
hame	-rə	sə̃skriti	i	-həi	baṭə	-i
we	-GEN	culture	this	-EMPH	COP.NPST	-3SG

dərəikə	mərənkə.		
dərəi	-kə	mərən	-kə
Darai	-GEN	death	-GEN

This is our culture, the rituals of the death of Darai.

(b) How To Make Wine

HtMW.SD.001

mərca	ek	kisimkə	dzʰã̄gise		banatahĩ		
mərca	ek	kisim	-kə	dzʰã̄gi	-se	bən	-a	-ta	-hĩ
yeast	one	type	-GEN	bush	-ABL	become	-CAUS	-NPST	-1PL

Yeast is made from a kind of bush (plant).

HtMW.SD.002

surujə̃		caur	bʰidzaikun			dzʰã̄gi
suru	-jə̃	caur	bʰidz	-a	-ikun	dzʰã̄gi
beginning	-LOC	rice	moisten	-CAUS	-SEQ	bush

bonse		anikun		sukʰaikun			kuṭike		pərit.
bon	-se	an	-ikun	sukʰ	-a	-ikun	kuṭ	-ike	pər-i-t
jungle	-ABL	bring	-SEQ	ECHO.	-CAUS	-SEQ	pound	-INF	AUX-3SG-NPST

In the beginning having drenched rice, having dried the (leaves of medicinal) bushes from jungle, (we) should pound them.

HtMW.SD.003

pəhila	gʰaməjə̃		sukʰaike			əse	kuṭike.	
pəhila	gʰam	-jə̃	sukʰ	-a	-ike	əse	kuṭ	-ike
first	sun	-LOC	dry	-CAUS	-INF	then	pound	-INF

Dry in the sun first, and then pound (bush and rice).

HtMW.SD.004

bʰidzalə			caur	kuṭikunu		piṭʰa	banaike.		
bʰidz	-a	-lə	caur	kuṭ	-ikunu	piṭʰa	bən	-a	-ike
moisten	-CAUS	-PFV	rice	pound	-SEQ	flour	become	-CAUS	-INF

Make flour (after) beating the moistened rice.

HtMW.SD.005

əse	piṭʰa	banaikunu			uwə	piṭʰa
əse	piṭʰa	bən	-a	-ikunu	uwə	piṭʰa
then	flour	become	-CAUS	-SEQ	that	flour

kuṭlə   dzʰã̃gise   misaike.

kuṭ	-lə	dzʰãgi		-se	misa	-ike
pound	-PFV	bush		-with	mix	-INF

Then having made the flour, mix it with the bush and the rice which have been pounded.

HtMW.SD.006

uwə   misaikunu   cukti   cukti   pani   gʰalike.

uwə	misa	-ikunu	cukti	cukti	pani	gʰal	-ike
that	mix	-SEQ	little	little	water	pour	-INF

Having mixed (the flour) add (lit. pour) a little water.

HtMW.SD.007

pani   ṭʰik   matra   gʰalikun   ḍəlla   pərne

pani	ṭʰik	matra	gʰal	-ikun	ḍəlla	pər	-ne
water	right	quantity	pour	-SEQ	ball	fall	-COND

dzəsnə   bʰəine par   ḍəlla   parike.

dzəsnə	bʰəi	-ne	par	ḍəlla	par	-ike
like	become	-COND	COND.PART	ball	make	-INF

When (flour) is likely to be shaped into balls after having added appropriate quantity of water, turn them into balls.

HtMW.SD.008

ḍəlla   parikunu   supajə̃   rakʰikunu   sutaike.

ḍəlla	par	-ikunu	supa	-jə̃	rakʰ	-ikunu	suta	-ike
ball	make	-SEQ	flat	basket	-LOC	put	-SEQ	spread	-INF

After having made the balls and kept them in the basket, spread (it) in the basket.

HtMW.SD.009

sutate   dzaḍa   məhina   bhəine   par

suta	-te	dzaḍa	məhina	bhə	-ne	par
spread	-SIM	cold	time	become	-COND	COND.PART

puwar   əlik   baklo   rakʰike   pərit.

puwar	əlik	baklo	rakʰ	-ike	pər	-i	-t
straw	a bit	thick	put	-INF	AUX	-3SG	-NPST

While spreading, if the season is cold, (we) should spread it in the thick straw.

HtMW.SD.010

tərə   gərəm   məhina   bhəine   patro   patro   rakʰike.

tərə	gərəm	məhina	bhə	-ne	patro	patro	rakʰ	-ike
but	hot	time	become	-COND	thin	thin	put	-INF

Keep in a thin (layer) if the season is hot.

HtMW.SD.011

ərkə	dinəjə̃		mərca	gorə	bʰəit.		
ərkə	din	-jə̃	mərca	gorə	bhə	-i	-t
other	day	-LOC	yeast	white	become	-3SG	-NPST

Next day the yeast becomes white.

HtMW.SD.012

əse	ərkə	dinəjə̃		patsəb		puwar	haṭaikun			rakʰike.	
əse	ərkə	din	-jə̃	pat	-səb	puwar	haṭ	-a	-ikun	rakʰ	-ike
then	next	day	-LOC	leaf	-PL	straw	remove	-CAUS	-SEQ	put	-INF

Then, keep (it) by (having) removed the leaves and straw next day.

HtMW.SD.013

rakʰne	par		uwə	mərca	əli	həlka	rə	gorə
rakʰ	-ne	par	uwə	mərca	əli	həlka	rə	gorə
put	-COND	COND.PART	that	yeast	more	light	and	white

bənit.		
bən	-i	-t
become	-3SG	-NPST

If the yeast is kept separate, it becomes a bit light and white.

HtMW.SD.014

uwə	mərcakə		basna	gurija	basait.		
uwə	mərca	-kə	basna	gurija	basa	-i	-tə
that	yeast	-GEN	smell	sweet	smell sweet	-3SG	-NPST

That yeast smells sweet.

HtMW.SD.015

uwə	mərca	uṭʰaikunu			ekṭa	
uwə	mərca	uṭʰ	-a	-ikunu	ek	-ṭa
that	yeast	raise	-CAUS	-SEQ	one	-CLF

bʰə̃ḍija		deli	kʰendʰri		
bʰə̃ḍija		deli	kʰendʰri		
pot for	making beer	basket	pot (of	bamboo	strips)

ətʰəwa	kjahau	sukʰkʰa	bʰə̃ḍijajə̃				rakʰike.	
ətʰəwa	kjahau	sukʰkʰa	bʰə̃ḍija			-jə̃	rakʰ	-ike
or	any	dried up	pot	for	making beer	-LOC	put	-INF

Keep the yeast in any pot like Deli, Khendhri, or in some other dry pots after lifting the yeast.

HtMW.SD.016

osekəri		bənlə		mərcake	
osekəri		bən	-lə	mərca	-ke
that way		become	-PFV	yeast	-DAT

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hame	cʰuṭṭəi		agikə		rapʰkə		nədzik
hame	cʰuṭṭəi		agi	-kə	rapʰ	-kə	nədzik
we	separate		fire	-GEN	heat	-GEN	near

dzʰunḍaikun		rakʰtahĩ.		
dzʰunḍa	-ikun	rakʰ	-ta	-hĩ
hang	-SEQ	put	-NPST	-1PL

We hang the yeast made in this way in a separate place near the fire.

HtMW.SD.017

ijə	mərca	ek	dekʰi	dui	həpta	bʰitrə	gʰalike		bʰəit.		
ijə	mərca	ek	dekʰi	dui	həpta	bʰitrə	gʰal	-ike	bhə	-i	-t
this	yeast	one	from	two	week	in	pour	-INF	become	-3SG	-NPST

The yeast should be poured (into a pot) within one to two weeks.

HtMW.SD.018

uwə	mərca	bəni		səklə		pəcʰi
uwə	mərca	bən	-i	sək	-lə	pəcʰi
that	yeast	become	-ABS	finish	-PFV	after

bʰatijə̃			haltahĩ.		
bʰati		-jə̃	hal	-ta	-hĩ
fermented	rice	-LOC	pour	-NPST	-1PL

The fermented rice is mixed (put with yeast) after the yeast is ready.

HtMW.SD.019

mod	hamrə		ekdəm	məhətwəpurnə	cidz	həkʰəi.	
mod	hame	-rə	ekdəm	məhətwəpurnə	cidz	həkʰə	-i
beer	we	-GEN	very	important	thing	COP.NPST	-3SG

Mod (a type of home made beer) is a very important thing of us.

HtMW.SD.020

mod	hamrə		dərəikə		nəbʰəi	
mod	hame	-rə	dərəi	-kə	nə -	bʰə	-i
beer	we	-GEN	Darai	-GEN	NEG -	become	-3SG

naibʰəi				kikekəte			kʰəna	mod
nai -	bʰə	-i	kike	-kə	-te	kʰəna	mod
NEG -	become	-3SG	why	-GEN	-SIM	while	beer

ənek	kaməjə̃səb			cahit.		
ənek	kam	-jə̃	-səb	cah	-i	-t
several	work	-LOC	-PL	need	-3SG	-NPST

The beer is an indispensable thing for us because this is required in several (religious) occasions (lit. works).

HtMW.SD.021

dərəisəbeĩ   mod   banatahĩ.

dərəi	-səb	-ĩ	mod	bən	-a	-ta	-hĩ
Darai	-PL	-ERG	beer	become	-CAUS	-NPST	-ERG

All Darais make (home made) beer.

HtMW.SD.022

uwə mod kəske   banaike   kəhi   məi kəhəte

uwə	mod	kəske	bən	-a	-ike	kəhə	-i	məi	kəhə	-te
that	beer	how	become	-CAUS	-INF	say	-ABS	I	say	-HAB

aţə-m.
AUX.NPST   -1SG

I tell (you) how the beer is made.

HtMW.SD.023

mod dʰerei   ənnəsəbkə   bʰəit

mod	dʰerei	ənnə	-səb	-kə	bhə	-i	-t
beer	several	grain	-PL	-GEN	become	-3SG	-NPST

tərə   mod kʰas   kərikun   makaikə   banatahĩ.

tərə	mod	kʰas	kər	-ikun	makai	-kə	bən	-a	-ta	-hĩ
but	beer	especially	do	-SEQ	maize	-GEN	become	-CAUS	-NPST	-ERG

The beer is made from several grains but it is mainly made from maize grains.

HtMW.SD.024

makaike   sukʰaikunu   əlik kʰəsrə   kʰəsrə   kərikun pisike.

makai	-ke	sukʰ	-a	-ikunu	əlik	kʰəsrə	kʰəsrə	kər	-ikun
		pis	-ike						
maize	-DAT	ECHO	-CAUS	-SEQ	a bit	coarsely	coarsely	do	-SEQ
		grind	-INF						

Having made the maize grain, dry in the hot son (and) grind the maize grains rather coarsely.

HtMW.SD.025

kʰəsrə   kʰəsrə   kərikun   pisike

kʰəsrə	kʰəsrə	kər	-ikun	pis	-ike
coarsely	coarsely	do	-SEQ	grind	-INF

səkne par   uţʰaikun

sək	-ne	par	uţʰ	-a	-ikun
finish	-COND	COND.PART	raise	-CAUS	-SEQ

pʰəḍkikun   dʰoikun   ţʰikkə   parike.

pʰəḍk	-ikun	dʰo	-ikun	ţʰikkə	par	-ike
winnow	-SEQ	wash	-SEQ	exact	make	-INF

Make ready the grains after the grains are ground coarsely, and lifted (it), purified and washed.

HtMW.SD.026

ekṭa	bʰədijajə̃		odʰən			tataike.

ek	- ṭa	bʰədija	-jə̃	odʰən			tata	-ike
one	-CLF	pot	-LOC	pot	for	boiling	water	heat	-INF

Heat water in a big boiling pot.

HtMW.SD.027

odʰən		dʰikne	par		dʰoulə	caur	gʰalike.

odʰən			dʰik	-ne	par	dʰo	-lə	caur	gʰal	-ike
pot	for	boiling	water	heat	-COND	COND.PART	wash	-PFV	rice	pour	-INF

If the boiling pot is hot, add the rice which is washed.

HtMW.SD.028

agi	gʰəmkate	kərike.

agi	gʰəmka	-te	kər	-ike
fire	burn	-SIM	do	-INF

Keep on burnng fire.

HtMW.SD.029

bʰat	dzəhin	cʰəḍkike		suru	bʰəit.

bʰat	dzəhin	cʰəḍk	-ike	suru	bhə	-i	-t
rice	like	boil	-INF	beginning	become	-3SG	-NPST

cʰəḍkəne par		səbdzʰaike.

cʰəḍk	-ne	par	səbdzʰ				-a	-ike
boil	-COND	COND.PART	leave	cook	by	heat	-CAUS	-INF

The rice-like things begin boiling. If it boils, leave it to be boiling.

HtMW.SD.030

bʰati	səbdzʰisəkne par

bʰati		səbdzʰ				-i	-sək	-ne	par
fermented	rice	leave	cook	by	heat	-3SG	-finish	-COND	COND.PART

bʰətehetijə̃		pəirike.

bʰəteheti	-jə̃	pəir	-ike
big	vessel	-LOC	spread	out	-INF

Mix (the powder) into the cooked rice (for a while).

HtMW.SD.031

gərəm	məhinajə̃	purei	ciso	banaikun

gərəm	məhina	-jə̃	purei	ciso	bən	-a	-ikun
hot	time	-LOC	compltely	cold	become	-CAUS	-SEQ

rə	dzaḍaun	məhina	bʰəine par

rə	dzaḍaun	məhina	bʰəi	-ne	par
and	cold	time	become	-COND	COND.PART

məntato	bʰəine	par		mətrei	sutaike	pərit.
məntato	bʰəi	-ne	par	mətrei	suta	-ike pər-i-t
hot (little)	become	-COND	COND.PART	only	spread-INFAUX-3SG-NPST

(It) should be spread only after getting cold if it is a hot season but if it is a cold season it should be spread only after it (becomes) a bit warm.

HtMW.SD.032

sutlarə		kəte		əgaḍi	bʰatike	
sut	-larə	kəhə	-te	əgaḍi	bʰati	-ke
sleep	-PROS	say	-SIM	before	fermented rice	-DAT

məsinəse	pʰoḍeike		rə	mərcakə		ḍəllakə	
məsinəse	pʰoḍe	-ike	rə	mərca	-kə	ḍəlla	-kə
finely	grind	-INF	and	yeast	-GEN	ball	-GEN

bʰatikə			matra	ənusar		dui	tin
bʰati		-kə	matra	ənusar		dui	tin
fermented	rice	-GEN	quantity	according	to	two	three

ḍəllake		məsinəse	maḍikun		dʰulo
ḍəlla	-ke	məsinəse	maḍ	-ikun	dʰulo
ball	-DAT	finely	massage	-SEQ	dust

banaikun			pʰoḍlə		bʰatise			mocʰike.
bən	-a	-ikun	pʰoḍ	-lə	bʰati		-se	mocʰ -ike
make	-CAUS	-SEQ	crush	-PFV	fermented	rice	-ABL	mix -INF

Earlier to spreading the brewed rice, mix them (fermented rice and yeast) with two or three balls of crushed yeast in relation to the quantity of fermented rice.

HtMW.SD.033

sutate		kʰəna	sutlarə	
suta	-te	kʰəna	sut	-larə
spread	-SIM	while	sleep	-PROS

bʰə̃ḍijajə̃					tərə	ek	pətrə	pat	ḍisaike	
bʰə̃ḍija			-jə̃	tərə	ek	pətrə	pat	ḍisa	-ike
pot	for	making	beer	-LOC	but	one	level	leaf	to spread	-INF

əse	mərca	rə	bʰati		misaike.
əse	mərca	rə	bʰati		misa -ike
then	yeast	and	fermented	rice	mix -INF

While spreading in the pot, there should be a pot of layer of leaves, and the mix the yeast and fermented rice.

HtMW.SD.034

bʰatike			uhəi		uprə	pəirike.	
bʰati		-ke	u	-həi	uprə	pəir	-ike
fermented	rice	-DAT	that	-EMPH	above	spread	out -INF

Spread the rice right above it.

HtMW.SD.035

pʰeri	ek	pətrə	pateĩ		ḍʰakike.
pʰeri	ek	pətrə	pat	-ĩ	ḍʰak	-ike
again	one	level	leaf	-INST	cover	-INF

Again cover it with a layer of leaves.

HtMW.SD.036

ḍʰaki		səkne par			uhəi
ḍʰak	-i	sək	-ne	par	u	-həi
cover	-ABS	finish	-COND	COND.PART	that	-EMPH

bʰati		ḍʰakikun	beske	kʰãdʰike		əse	keṭakeṭĩ	
bʰati		ḍʰak	-ikun	beske	kʰãdʰ	-ike	əse	keṭakeṭi	-ĩ
fermented	rice	cover	-SEQ	very much	press	-INF	then	children	-ERG

nidzə	bʰeṭlarə		ṭʰaũjə̃		rakʰike.	
nidzə	bʰeṭ	-larə	ṭʰaũ	-jə̃	rakʰ	-ike
NEG	find	-PROS	place	-LOC	put	-INF

When it begins boiling, you should sqeeze and keep it in the place where children do not reach it.

HtMW.SD.037

pat	kʰas	kərikun	bʰãṭikə		cahit.		
pat	kʰas	kər	-ikun	bʰãṭi	-kə	cah	-i	-t
leaf	especially	do	-SEQ	eggplant	-GEN	need	-3SG	-NPST

A Bhanti (leaf of a kind of plant) in particular is required.

HtMW.SD.038

bʰã̃ḍikə		naibʰəine			salkə		punu bʰəit.
bʰã̃ḍi	-kə	nai - bʰə	-i	-ne	sal	-kə	punu bhə
			-i	-t			
bhandi	tree -GEN	NEG - become	-ABS	-COND	sal	tree -GEN	also become-3SG -NPST

If Bhandi leaf is not available, saal leaves also work.

HtMW.SD.039

dui	din	pacʰu	bʰatise		dzʰor	bohit.	
dui	din	pacʰu	bʰati	-se	dzʰor	boh	-i	-t
two	day	later	fermented rice	-ABL	liquid	flow	-3SG	-NPST

The liquid starts to flow after two days.

HtMW.SD.040

dzʰor	bohone par			mod	sawad	bʰəit	
dzʰor	boh	-ne	par	mod	sawad	bhə	-i	-t
liquid	flow	-COND	COND.PART	beer	sweet	become	-3SG	-NPST

rə	*ijə*	*bela*	*uṭʰaike*			*pərit.*		
rə	ijə	bela	uṭʰ	-a	-ike	pər	-i	-t
and	this	time	raise	-CAUS	-INF	AUX	-3SG	-NPST

If liquid flows, the beer becomes sweet and this should be kept this time.

HtMW.SD.041

kũḍake		*dʰoikun*	*bərsijə̃*						
kũḍa	-ke	dʰo -ikun	bərsi					-jə̃	
water vessel	-DAT	wash -SEQ	fire	burned	from	smoke	husk	-LOC	

sukʰaike			*obane*	*par*		*bʰati*		
sukʰ	-a	-ike	oba	-ne	par	bʰati		
ECHO	-CAUS	-INF	become dry	-COND	COND.PART	fermented	rice	

uṭhaikun			*kũḍajə̃*			*gʰalike.*		
uṭh	-a	-ikun	kũḍa	-jə̃		gʰal	-ike	
rise	-CAUS	-SEQ	water vessel	-LOC		pour	-INF	

Having washed the pot (Kunda), it is kept dry near the fire (and) if it is hot it is lifted and kept in a water vessel.

HtMW.SD.042

əse	*uhəi*		*sutalə*			*patkə*		
əse	u	-həi	sut	-a	-lə	pat	-kə	
then	that	-EMPH	spread	-CAUS	-PFV	leaf	-GEN	

kũḍakə			*buckono*	*banaikun*			
kũḍa	-kə		buckono	bən	-a	-ikun	
water vessel	-GEN		lid of leaves	become	-CAUS	-SEQ	

ʈʰəmmə	*bʰəilarə*		*kərikun*		*kəsike.*		
ʈʰəmmə	bʰəi	-larə	kər	-ikun	kəs	-ike	
tightly	become	-PROS	do	-SEQ	tighten	-INF	

Tighten the neck of the pot, having tightened it with same leaves used for spreading.

HtMW.SD.043

eske		*rakʰlə*		*dzətka*	*dʰerei*	*pacʰu*		
eske		rakʰ	-lə	dzətka	dʰerei	pacʰu		
in this way		put	-PFV	that much	several	later		

kʰaike	*suru*	*kərlə*		*otkai*		*mod*	*sawad*	*bʰəit.*		
kʰa	-ike	suru	kər	-lə	otkai		mod	sawad	bhə	-i	-t
eat	-INF	beginning	do	-PRF	that much		beer	sweet	become	-3SG	-NPST

The later you begin drinking, the tastier it becomes after it is kept like this.

HtMW.SD.044

tərə	*koḍajə̃*		*gʰallə*	*dui*	*din*	*pacʰu*	*kʰaike*		*suru*
tərə	koḍa	-jə̃	gʰallə	dui	din	pacʰu	kʰa	-ike	suru
but	pot	-LOC	add	two	day	later	eat	-INF	beginning

kərtahĩ.

kər   -ta-hĩ

do   -NPST-1PL

But (beer) is started to be drunk after 2 days of keeping it in the pot.

(c) Interview

In.UN.001

paukə   kətka   bərsə   bʰəilə

pau   -kə   kətka   bərsə   bʰəi   -lə

you (HH) -GEN how much year   become   -PST

Q:How old are you ?

In.UN.002

saṭʰi   bərsə   bʰəilə.

saṭʰi   bərsə   bʰəi   -lə

sixty   year   become   -PST

A:(I) am sixty years old.

In.UN.003

hame dərəi   kitise   nam   rəhələhai

hame dərəi   kiti -se   nam rəhə   -lə   -h   -ai

we   Darai   what -ABL name COP.PST -PST -3   -INFR

Q: From what (how) were we named Darai ?

In.UN.004

e   pəhila   hamrə   radza nəbʰəi.

e   pəhila   hame -rə   radza nə - bʰə   -i

EXCL first   we   -GEN   king   NEG - become -3SG

A: Eh, First we did not have a king.

In.UN.005

tʰarukə   tʰaru   radza   rəhəi   guruŋ   guruŋ   məgər   məgər

tʰaru   -kə   tʰaru   radza   rəhə   -i   guruŋ   guruŋ   məgər   məgər

Tharu -GEN Tharu   king   COP.PST -3SG Gurung Gurung Magar   Magar

A: Tharu had a Tharu king, Gurung had a Gurung king and Magar had a Magar king.

In.UN.006

dzatei   bʰərikə   radzjə

dzat -ei   bʰəri   -kə   radzjə

caste -EMPH full   -GEN country

A: Each caste had a country.

In.UN.007

rəhəte   kʰənijə̃   hamrake   ləkʰəṭte   kʰəni   u.

rəhə -te   kʰəna   -jə̃   hame -ke   ləkʰəṭ   -te   kʰəna   u

remain -SIM while   -LOC we   -[OBL] DAT drive away -SIM while

            that

A: In such a case, they drove our king.

In.UN.008

pəhilese nei dərəi.

pəhile -se nei dərəi
firstly -ABL PRT Darai
Q: We were Darais from the beginning.

In.UN.009

ote pəhaḍkə məhətəuke midzar

ote pəhaḍ -kə məhətəu -ke midzar
there hill -GEN chief of village -DAT chief of village

kəhəte rəhəs.

kəhə -te rəhə -s
say -HAB AUX.PST -2SG
A: The chief (Mukhiya) of the hill used to be called Mijar.

In.UN.010

dəməulijə̃ ukrə naũ nei midzar

dəməuli -jə̃ u -rə naũ nei midzar
Damauli -LOC that -[OBL] GEN name PART chief of village

aṭikan ni.

aṭi -kan ni
COP.NPST -3SG.HPART
A:In Damauli his name is Mijhar, isn't it so ?

In.UN.011

aguhin pəhaḍəjə̃ pəhaḍke punu midzʰar

agu -hin pəhaḍ -jə̃ pəhaḍ -ke punu midzar
front -EMPH hill -LOC hill -DAT also chief of village

kəhəlarə cələn rəhəi.

kəhə -laharə cələn rəhə -i
say -PROS tradition AUX.PST -3SG
A:Then (long ago) in the hills, there was a tradition of calling the people living in the hills Mijhar.

In.UN.012

hame ete mohotəu cəutəre kəhələ dzəhin ote pahaḍəjə̃

hame ete mohotəu cəutəre kəhə -lə dzəhin ote pəhaḍ -jə̃
we here Mohotau Chautare say -PST like there hill -LOC

midzʰar.

midzar
chief of village
Q: As we call Mohotau, (and) Chautare, they call Mijhar (in the hills) that side.

In.UN.013

uwə   tə   u   bʰəinei.

uwə   tə   u   bʰə   -inei
that   PART that become -MIR
Q:He has to be like that !

In.UN.014

hame cãhi   dze   sunlə

hame cãhi   dze   sun   -lə
we   PART   PART   listen -PST
Q:We heard (that).

In.UN.015

pidrənijə̃   dʰerei   piḍarkə   rukʰ   rəhələhun

pidrəni   -jə̃   dʰerei   piḍar   -kə   rukʰ   rəhə   -lə   -hun
Pidrahani -LOC   several   tree   -GEN   tree   AUX.PST -PST -HS

uhəigunei   pidrəni   rəhələhun.

uhəigunei   pidrəni   rəhə   -lə   -hun
therefore   Pidrahani COP.PST -PST -HS
Q: Perhaps there were several trees of Pidar (trees) in Pidrahani. Therefore this place is called Pidrahani.

In.UN.016

həbəkʰai.

həbəkʰai
PROB
A: It might be so.

In.UN.017

hame dərəi   dzati   cãhi   kitise   rəhələ   hətahai.

hame dərəi   dzati   cãhi   kiti -se   rəhə   -lə   hətahai
we   Darai   caste   PART   what -ABL   AUX.PST -PST possibly
Q: How might have we Darai people been named Darai ?

In.UN.018

kəhəuti   aṭəi   ni

kəhə   -əuti   aṭə   -i   ni
say   -NMLN   COP.NPST -3SG PART
Q:There is a saying, you know.

In.UN.019

dʰerei   ḍaralaharə   gunei   dərəi.

dʰerei   ḍara   -laharə   gunei   dərəi
several   get frightened -PROS   reason   Darai
Q: (They) were much frightened and therefore (named) Darai.

In.UN.020

e

e
EXCL
A: Eh !

In.UN.021

pauke　　　　　abe　məi　umṭe　　　　　　　kura

pau　　-ke　abe　məi　umṭe　　　　　　　kura
you　(HH)　-DAT　now　I　　　from　the　other　side　thing

cʰinikun　　　　　kura　kərtəm　　　　hai.

cʰin　　-ikun　kura　kər　-tə　-m　hai
make　clear　-SEQ　thing　do　-NPST　-1SG　PART
A: I will now ask you one thing, having cleared the matter of other sides.

In.UN.022

pəhila　hamrə　　　　radza　nei　rəhəihun.

pəhila　hame　-rə　　radza　nei　rəhə　-i　-hun
first　we　-GEN　　king　PART　AUX.PST　-3SG　-HS
A: Long ago we had our king.

In.UN.023

dərəi　nei　radza

dərəi　nei　radza
Darai　PART　king
A: Darai king.

In.UN.024

aguhĩ　　　dərəikə　　　dərəi　nei　radza

agu　-hĩ　dərəi　-kə　dərəi　nei　radza
front　-EMPH　Darai　-GEN　Darai　PART　king

rəhəi　　　tʰarukə　　　tʰaru　nei

rəhə　-i　tʰaru　-kə　tʰaru　nei
COP.PST　-3SG　Tharu　-GEN　Tharu　PART

guruŋkə　　　guruŋ　nei　rəhəihun.

guruŋ　-kə　guruŋ　nei　rəhə　-i　-hun
Gurung　-GEN　Gurung　PART　COP.PST　-3SG　-HS
A: Long ago Darai had a Darai king, Tharu had a Tharu king, and Gurung had a Gurung king.

In.UN.025

eske　　　dzatei　　bʰərikə　　　radzjə

eske　　　dzat　-ei　bʰəri　-kə　radzjə
in　this　way　caste　-EMPH　each　-GEN　country

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bʰəite   *kʰəna*   *hamrakehun*   *ləkʰəṭlə*

bʰəi	-te	kʰəna	hame	-ke	-hun	ləkʰəṭ	-lə
become	-SIM	while	we	-DAT	-also	drive	away -PST

A:In this way, as there were kings of each caste, we were driven away.

In.UN.026

hə̃   *tə.*

hə̃	tə
yes	PART

A:Yes.

In.UN.027

lə   *həi*   *tʰər*   *punu dzʰun*   *kəhə*   *hai.*

lə	həi	tʰər	punu	dzʰun	kəhə	hai
PART	PART	caste	also	NEG.IMP	say	PART

A: "You know, don't tell your caste, okay ?"

In.UN.028

sodzʰəi   *dərəikə*   *dərəi*   *kəhə*   *hai*   *kəhikun*   *kəhələ.*

sodzʰəi	dərəi	-kə	dərəi	kəhə	hai	kəhə	-ikun	kəhə	-lə
straight	-EMPH	Darai	-GEN	Darai	say	PART	say	-SEQ	say -PST

A: He told (them) to say straightforwardly that the Darais were called Darai.

In.UN.029

icʰise   *bʰagikun*   *dzəilə*   *radzakə*   *kʰələksəb.*

icʰi	-se	bʰag	-ikun	dza	-lə	radza	-kə	kʰələk	-səb
here	-ABL	run away	-SEQ	go	-PST	king	-GEN	heir	-PL

A:Having run away from here, the offspring of the king went.

In.UN.030

hame cãhi   *ekṭa*   *dukṭa*   *cʰuṭlə*   *cãhi*

hame	cãhi	ek	-ṭa	dui	-ṭa	cʰuṭ		-lə	cãhi
we	PART	one	-CLF	two	-CLF	leave	behind	-PFV	PART

pəhaḍpəṭṭi   *dzəiləhun.*

pəhaḍ	- pəṭṭi	dza	-lə	-hun
hill	- towards	go	-PST	-HS

A: We are probably one or two who were left behind went towards the hills.

In.UN.031

citəwənhĩ   *radza*   *rəhəi.*

citəwən	-hĩ	radza	rəhə	-i
Chitwan	-LOC.EMPH	king	COP.PST	-3SG

Q: Was there also the king even in Chitwan ?

In.UN.032

hə̃ citəwənhĩ radza rəhəi.

hə̃	citəwən	-hĩ	radza	rəhə	-i	
yes	Chitwan	-LOC.EMPH	king	COP.PST	-3SG	

A: Yes, there was also a king even in Chitwan.

In.UN.033

kon ʈʰaũjə̃.

kon	ʈʰaũ	-jə̃
which	place	-LOC

Q: In which place ?

In.UN.034

kʰəi ijə uwə ʈʰaũ tə nidzə pətta.

kʰəi	ijə	uwə	ʈʰaũ	tə	nidzə	pətta
PART	this	that	place	PART	NEG	knowledge

A: I donot know whether this or that place.

In.UN.035

məkəi bʰuʈneĩ budʰo kəhəte rəhəi.

məkəi	bʰuʈne	-ĩ	budʰo	kəhə	-te	rəhə	-i
maize	Bhutne	-ERG	old man	say	-HAB	AUX.PST	-3SG

A:Makai Bhutne Budho used to say the matters (things) (he had) spoken and heard.

In.UN.036

kəhətahəsəb etese əilə.

kəhə	-tahə	-səb	ete	-se	a	-lə
say	-NPST.PL	-PL	here	-ABL	come	-PST

Q: Do they say they came from this side ?

In.UN.037

nidzə.

nidzə
NEG

A: No.

In.UN.038

pəhilehĩ dzəilə səmpəti cʰaɖikun.

pəhile	-hĩ	dza	-lə	səmpəti	cʰaɖ	-ikun
firstly	-EMPH	go	-PST	property	leave	-SEQ

A:(They) went earlier having left all the properties.

In.UN.039

dzjan tə dzogaike pərnei ni.

dzjan	tə	dzoga	-ike	pər	-nei	ni
body	PART	save	-INF	become	-OBLIG	PART

A: (One) had to save his life (lit. body), isn't it ?

In.UN.040

arkakə   nokəri   punu kərike   pərnei.

arka -kə   nokəri   punu kər   -ike pər   -nei
next -GEN service   also do   -INF AUX -OBLIG
A: (One) had to be loyal (lit. should do) to service of other people.

In.UN.041

kəi   bərsə   icʰi   radzje   calalə.

kəi   bərsə   icʰi   radzje   cəl   -a   -lə
how much year   here   country   move -CAUS -PST
Q: How long did he rule here ?

In.UN.042

kʰoi   kəi   bərsə   calalə.

kʰoi   kəi   bərsə   cəl   -a   -lə
PART   how much year   move -CAUS -PST
A: (I don't know) how long he ruled.

In.UN.043

kəi   bərsə   etka   otka   tə   nidzə   tʰaha.

kəi   bərsə   etka   otka   tə   nidzə   tʰaha
how much year   this   much that much PART NEG   knowledge
A: I don't know this much or that much (lit. this much long or that much long).

In.UN.044

hamrə   radzakə   naũ   kjahau   rəhəi

hame -rə   radza -kə   naũ   kjahau   rəhə   -i
we   -GEN   king -GEN name   something COP.PST -3SG

kəhit   nihidzə   kəhələ   herəu   babu.

kəhə -i   -t   nidzə   kəhə -lə   her   -əu   babu
say   -3SG -NPST NEG   say   -PST consult -OPT.1PL dear   son
A: I do not know how our king was named, let's see my dear (son).

In.UN.045

tərə   radzje   rəhəihun.

tərə   radzje   rəhə   -i   -hun
but   country   AUX.PST -3SG -HS
A: But people said there was a country.

In.UN.046

tʰarukə   tʰaru   radzje.

tʰaru   -kə   tʰaru   radzje
Tharu   -GEN Tharu   country
A: Tharu kingdom of Tharus.

In.UN.047

uhəihun   sətje   dzugəjə̃   kətka

u   -həi   -hun   sətje   dzugə -jə̃   kətka
that -EMPH -also   Satya   time   -LOC   how much

kətka	pəisa	gaḍlə			baṭikanhun.		
kətka	pəisa	gaḍ	-lə	baṭi	-kan	-hun	
how much	money	small	pond	-PFV	AUX.NPST.	-3SG.H	-HS

A: He had buried great amount of money (they say).

u	radzakə	cʰawak			tə	ekṭa
u	radza	-kə	cʰawa	-k	tə	ek	- ṭa
that	king	-GEN	son	-3SG.POSS	PART	one	-CLF

punu	cʰawa	nihidzəhun.	
punu	cʰawa	nidzə	-hun
also	child	NEG	-HS

A:He did not even have a child.

In.UN.048

niputri
niputri
childless

A: childless.

In.UN.049

kʰali	həruwa	cəruwakə		bʰəreĩ	
kʰali	həruwa	cəruwa	-kə	bʰər	-ĩ
only	worker	cowboy	-GEN	belief	-ERG

həruwaĩ		cəruwakə	səmpəti	kʰəine		punu	kətka
həruwa	-ĩ	cəruwa	-kə	səmpəti	kʰa	-ne	punu	kətka
worker	-ERG	cowboy	-GEN	property	eat	-COND	also	how much

ho	kətka	ho	ukʰrə		səmpəti.
ho	kətka	ho	u	-rə	səmpəti
PART	how much	PART	that	-[OBL]	GEN property

A:(He lived) Only by the supports of his servants and like, even when the servants inherited (lit. ate) all his properties, he had much properties (lit. how much properties he had ?).

In.UN.050

radzakə		səntansəb		icʰika	kucʰi	hamrə		citəwənjə̃	
radza	-kə	səntan	-səb	icʰika	kucʰi	hame	-rə	citəwən	-jə̃
king	-GEN	children	-PL	here	where	we	-[OBL]GEN	Chitwan	-LOC

Q: Where are the king's children in Chitwan ?

In.UN.051

isəb		tə	radzakə		səntan	həkʰətsəb		
i	-səb	tə	radza	-kə	səntan	həkʰə	-t	-səb
this	-PL	PART	king	-GEN	children	COP.NPST	-H	-PL

kəhikun		kəhəlaharə		aṭəsəb		ki	nihidzə.
kəhə	-ikun	kəhə	-laharə	aṭə	-səb	ki	nidzə
say	-SEQ	say	-PROS	AUX.NPST	-PL	or	NEG

Q: Do they say that these are the children of the king or not ?

In.UN.052

*kʰoi	u	tə	nihidzə	pətta.*

kʰoi	u	tə	nidzə	pətta
PART	that	PART	NEG	knowledge

A: Well, I don't know that.

In.UN.053

*sərkʰareĩ	pəkḍit	kəhikun	nai kəhəsəb.*

sərkʰar	-ĩ	pəkḍ	-i	-t	kəhə	-ikun	nai	kəhə	-səb
government	-INST	seize	-3SG	-NPST	say	-SEQ	NEG	say	-PL

A: Having thought (lit. said) that government would arrest (them), they do not say about this.

In.UN.054

*keni	tʰəkuri	tə	tʰəkuri	nei	hame hamrake*

keni	tʰəkuri	tə	tʰəkuri	nei	hame	hame	-ke
PART	Thakuri	PART	Thakuri	PART	we	we-[OBL]	-DAT

*kəhələ	aṭəi	ke	tə	aṭətsəbhun.*

kəhə	-lə	aṭə	-i	ke	tə	aṭə	-t	-səb	-hun
say	-PST	AUX.NPST	-3SG	what	PART	COP.NPST	-NPST	-PL	-HS

A: In fact we certainly are Thakuris, we are told so.

In.UN.055

*əru	tʰər	hãḍikale	bənpale	tʰulicəure	bədgʰəre	aṭəsəb.*

əru	tʰər	hãḍikale	bənpale	tʰulicəure	bədgʰəre	aṭə-səb
other	caste	Handikale	Banpale	Thulichaure	Badghare	COP.NPST-PL

A: Other castes (of Darais) are Handikale, Banpale, Thulichaure, (and) Badghare.

In.UN.056

*hamrake	tə	pəhilehĩse	ləmdzuŋe*

hame	-ke	tə	pəhile	-hĩ	-se	ləmdzuŋ	-e
we	-[OBL]	DAT PART	firstly	-EMPH	-ABL	Lamjung	-ADJZ

*kəhələ	kere.*

kəhə	-lə	kere
say	-PST	PART

A: We were called Lamjunge from the beginning.

In.UN.057

*koneĩ	kəhələ	i	kura	badze	terake*

kone	-ĩ	kəhə	-lə	i	kura	badze	təi	-ke
who	-ERG	say	-PST	this	thing	grandfather	you	-[OBL] DAT

Q: Grandfather, who told you these things ?

In.UN.058

*pəhilehise	tə	hamrake	ləmdzuŋe*

pəhile	-hi	-se	tə	hame	-ke	ləmdzuŋ	-e
firstly	-EMPH	-ABL	PART	we	-[OBL] DAT	Lamjung	-ADJZ

kəhəte   rəhəi.

kəhə   -te   rəhə   -i
say   -HAB   AUX.PST -3SG

A: (They) used to call us Lamjunge since long ago.

In.UN.059

dzimdar   leikun   pe   mohətou   kəhətahatsəb   tou.

dzimdar   le   -ikun   pe   mohətou   kəhə   -ta   -hat   -səb   tou
landlord   take -SEQ   PART chief   say   -NPST -3PL   -PL   PART

A: As he took Jimdar (they) call us Mohatau.

In.UN.060

i   kura   merake   bʰuṭne   buḍʰoi   kəhələ   həi.

i   kura   məi   -ke   bʰuṭne   buḍʰo   -i   kəhə   -lə   həi
this   thing   I   -[OBL]   DAT Bhutne old man -ERG   say   -PRF   PART

A: This thing was informed (told) to me by Bhutne Budho.

In.UN.061

ləmdzuŋse   cãhi   pau   kon   pustajə̃   əilə.

ləmdzuŋ   -se   cãhi   pau   kon   pusta   -jə̃   a   -lə
Lamjung   -ABL   PART   you (HH) which generation -LOC come   -PST

Q: (In) which generation did you come down from Lamjung ?

In.UN.062

dzidzu   badzekə   palajə̃   əilə.

dzidzu   badze   -kə   pala   -jə̃   a   -lə
great   grandfather   -GEN   time   -LOC   come   -PST

A: (We) migrated (lit. come) in great grandfather's time.

In.UN.063

ek   ḍoko   saman leikun   əilə.

ek   ḍoko   saman le   -ikun   a   -lə
one   basket thing take   -SEQ   come   -PST

A: (We) came down having taken a basketful of things.

In.UN.064

aikun   sərasər   kucʰi   boslə.

a   -ikun   sərasər   kucʰi   bos   -lə
CAUS   -SEQ   straightly   where   stop   -PST

Q: Having come here, where did you live (directly) ?

In.UN.065

madʰapurəjə̃   boslə.

madʰapurə   -jə̃   bos   -lə
Madhapura   -LOC   stop   -PST

A: (We) lived in Madhapura.

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In.UN.066

pau   uc^hin   dzərmələ.

pau   uc^hi   -n   dzərm   -lə
you (HH) there   -EMPH   sprout   -PST
Q: Were you born right there ?

In.UN.067

nihidzə   buba   dzərmələ.

nidzə   buba   dzərm   -lə
NEG   father sprout   -PST
A: No, (my) father was born there.

In.UN.068

məi   tə   ic^hiin   dzərmələ.

məi   tə   ic^hi   -n   dzərm   -lə
I   PART here   -EMPH   born   -PST
A: I was born right here.

In.UN.069

əse   kəi   bərsə   boslə   mad^hapurəjə̃

əse   kəi   bərsə   bos -lə   mad^hapurə   -jə̃
then how much   year   stop -PST   Madhapura   -LOC
Q: How long (many years) did you live in Madhapur ?

In.UN.070

k^hoi   kəi   bərsə   boslə.

k^hoi   kəi   bərsə   bos -lə
PART   how much   year   stop -PST
A: (I'm not sure) how long I lived.

In.UN.071

əse   pəc^hise   dzəilə   k^həndrəməli.

əse   pəc^hi   -se   dza -lə   k^həndrəməli
then after   -ABL   go -PST   Khandramali
A: Later (I) went to khandramali.

In.UN.072

uc^hise   hame piḍ^hrəni   əilə.

uc^hi-se   hame piḍ^hrəni   a   -lə
there-ABL   onwards   we   Pidrani   come -PST
A: We came to Pidrahani from there.

In.UN.073

səbse   ag^hu citəwənəjə̃   dərəisəb   kuc^hika   boslə.

səb   -se   ag^hu citəwən   -jə̃   dərəi -səb   kuc^hi -ka   bos -lə
all   -ABL early Chitwan   -LOC Darai -PL   where   -near stop -PST
Q: Which place did the Darais live very early in Chitwan ?

In.UN.074

səbse	agaḍi	madʰapur	piṭʰuwajə̃		bəsti	bosləhun.	
səb -se	agaḍi	madʰapur	piṭʰuwa	-jə̃	bəsti	bos -lə	-hun
all -ABL	early	Madhapur	Pithuwa	-LOC	settlement	sit -PST	-HS

A: In the earliest time, the settlement was in Madhapur, Pithuwa (they say).

In.UN.075

piṭʰuwajə̃		kəceheri	kərike	bolate	kʰəna
piṭʰuwa	-jə̃	kəceheri	kər -ike	bola -te	kʰəna
Pithuwa	-LOC	meeting	do -INF	call -SIM	while

badza		badzaikunu	bolate	rəhəsəb.
badza		badza -ikunu	bola -te	rəhə -səb
musical	instrument	play -SEQ	call -HAB	AUX.PST -PL

B:While calling to attend a meeting in Pithuwa they used to (call) people having played musical instruments.

In.UN.076

pəhile	citəwənkə		dərəike		bəndzare	radzaĩ
pəhile	citəwən	-kə	dərəi	-ke	bəndzare	radza -ĩ
firstly	Chitwan	-GEN	Darai	-DAT	Banjara	king -INST

ləkʰəṭlə.
ləkʰəṭ -lə
drive away -PST

B:Did Banjare king drive away Darais from Chitwan ?

In.UN.077

əse	pʰeri	əilihaĩ.			
əse	pʰeri	a	-lə	-h	-ai
then	again	CAUS	-PST	-3	-INFR

B:Again we came here.

In.UN.078

ucʰise	dʰereidzəso	piṭʰuwajə̃		boslə.	
ucʰise	dʰereidzəso	piṭʰuwa	-jə̃	bos	-lə
now onwards	mostly	Pithuwa	-LOC	sit	-PST

B:Then most of (we) lived in Pithuwa.

In.UN.079

pʰeri	pahaḍse	ərusəb	aikun	kəcpəcejə̃		boslə.	
pʰeri	pahaḍ -se	əru -səb	a -ikun	kəcpəce	-jə̃	bos	-lə
again	hill -ABL	other -PL	come -SEQ	Kachpache	-LOC	sit	-PST

B:Again having come from hills, others lived in Kachpache.

In.UN.080

dərəisəb	dzəmmei	pəhaḍse	əilə.	
dərəi -səb	dzəmmei	pəhaḍ -se	a	-lə
Darai -PL	all	hill -ABL	come	-PST

B: Did all Darais come from the hills ?

In.UN.081

hame səb nihidzə məd^hesse əilə.

hame	səb	nidzə	məd^hes	-se	a	-lə
we	all	NEG	terai	-ABL	come	-PST

B: We did not come from the plains.

In.UN.082

pausəb dəsə̃ĩ mantahəsəb ki nihidzə.

pau	-səb	dəsə̃ĩ	man	-tahə	-səb	ki	nidzə
you (HH)	-PL	Dashain	celebrate	-NPST.PL	-PL	or	NEG

A: Do you observe Dashain or not ?

In.UN.083

cəite dəsə̃ĩ aguhi bəɖkə dəsə̃ĩ rəhəi.

cəit	-e	dəsə̃ĩ	agu	-hi	bəɖkə	dəsə̃ĩ	rəhə	-i
Chaitra	-ADJZ	Dashain	front	-EMPH	big		Dashain	COP.PST	-3SG

B:Chaite Dashain was regarded as the main Dashain early.

In.UN.084

b^hə̃isi rãgo kaṭlarə cələn nihidzə kere.

b^hə̃isi	rãgo	ka ṭ	-larə	cələn	nidzə	kere
buffalo	he buffalo	pass	-PROS	tradition	NEG	PART

B:There was not a tradition of sacrificing buffaloes and he-buffaloes.

In.UN.085

k^hali sor hãs ciŋni pərewa etka k^həilaharə.

k^hali	sor	hãs	ciŋni	pərewa	etka		k^ha	-laharə
only	pig	duck	hen	pigeon	this	much	eat	-PROS

B: Pigs, ducks and chickens (were) to eat.

In.UN.086

sor k^həilarə tə abe səsto kere

sor	k^ha	-larə	tə	abe	səsto	kere
pig	eat	-PROS	PART	now	cheap	PART

d^harnikə suka mohor rəhəi.

d^harni	-kə	suka		mohor	rəhə	-i
two and a half kilo	-GEN	twenty five paisa	fifty paisa		COP.PST	-3SG

B:It was (lit. is) cheap to eat pork (lit. pig), only fifty paisa or twenty paisa for one dharne (equal to 2.5kg).

In.UN.087

k^hali sor hãs ciŋni pərewa etkai k^həilaharə.

k^hali	sor	hãs	ciŋni	pərewa	etka	-i	k^ha	-laharə
only	pig	duck	hen	pigeon	this	much -EMPH	eat	-PROS

B:We used to eat only pigs, ducks, pigeon, and all of this much to eat.

In.UN.088

sor kʰəilaharə   tə abe səsto   kere.

sor	kʰa	-laharə	tə	abe	səsto	kere
pig	eat	-PROS	PART	now	cheap	PART

B:To eat pork (lit. pig) was cheap.

In.UN.089

dʰarnikə   suka   mohor   rəhəi.

dʰarni	-kə	suka		mohor		rəhə	-i
two and a half kilo	-GEN	twenty	five paisa	fifty	paisa	COP.PST	-3SG

B:It cost only fifty paisa or twenty for one dharne.

In.UN.090

kərte   kərte   kərte   məgərkə

kər	-te	kər	-te	kər	-te	məgər	-kə
do	-SIM	do	-SIM	do	-SIM	Magar	-GEN

dzat   kəhəne   tə gahe   hagaha.

dzat	kəhə	-ne	tə	ga	-he	hag	-aha
caste	say	-COND	PART	sing	-FOC	defecate	-NMLZ

B:As there was the turn of Magar, a Magar is a man who defecates much.

In.UN.091

dzonoksuk pawəni   əine   punu sorəkə

dzonoksuk	pawəni	a	-ne	punu	sorə	-kə
whatever	festival	come	-COND	also	sixteen	-GEN

masu nabʰəikun   nihidzə   bʰəilaharəhun.

masu	na	- bʰə	-ikun	nidzə	bʰəi	-laharə	-hun
meat	NEG	- become	-SEQ	NEG	become	-PST.COND	-also

B:Whatever festival had approached, (they) would have needed pork.

In.UN.092

masu kʰawai   ərkə din kəhəlarəhun.

masu	kha	-ai	ərkə	din	kəhə	-larə	-hun
meat	eat	-NMLZ	next	day	say	-PROS	-HS

B:Eating the meat (he) is to say the next day...

In.UN.093

toi kətka   hat   həglə

toi	kətka	hat			həg	-lə
you	how much	measurement	unit	(hand)	pass faeces	-PST

kəte   kʰəna məi dəs hat

kəhə	-te	kʰəna	məi	dəs	hat		
say	-SIM	while	I	ten	measurement	unit	(hand)

həglə   kəhəlarə.

həg	-lə	kəhə	-larə
pass faeces	-PST	say	-PROS

B:While being asked, "how long have defeceated?", (the Magar said) he had defecated

(continuously) for five meters (lit. ten hands).

In.UN.094

ərkə	din	pəndrə	hat				həglaharə
ərkə	din	pəndrə	hat			həg	-laharə
next	day	fifteen	measurement	unit	(hand)	pass	faeces -PROS

kəhəlaharə.
kəhə -laharə
say -PROS

B:Next day he would say he defecated for seven and a half meter.

In.UN.095

osnə	tə	dzat	usəb.
osnə	tə	dzat	u -səb
like	that PART	caste	that -PL

B:They belong to a caste like that.

In.UN.096

osnə	cərko	gʰaməjə̃	rəksi	mod	cillo	masu kʰəite	tə
osnə	cərko	gʰam -jə̃	rəksi	mod	cillo	masu kʰa -te	tə
like that	hot	sun -LOC	wine	beer	oily	meat eat -SIM	PART

mori	laləisəbhun.
mor -i	laləi -səb -hun
die -ABS	INSTAN -PL -HS

B:Owing to eating the oily meat and (drinking) wine in the hot season like that they died (they say).

In.UN.097

ek	kan	dui	kan	bʰəitihin	radzakə	ləgʰi	pugləhun.
ek	kan	dui	kan	bʰəi -tihin	radza -kə	ləgʰi	pug -lə -hun
one	ear	two	ear	become -PROG	king -GEN	near	reach -PST -HS

B:As the message spread gradually (lit. spreading one ear, two ears and so on), it reached the king (they say).

In.UN.098

lə	abe	ijə	dəsəhĩ
lə	abe	ijə	dəsəhĩ
PART	now	this	Dashain (festival)

nai	manike		hai	kəhikun		kəhələ.
nai	man -ike	hai	kəhə -ikun	kəhə -lə
NEG	celebrate -INF	PART	say -SEQ	say -PST

B: He said that they would not observe that festival (Dashain).

In.UN.099

pəhile	tə	hame	uhi		cəite		dəsəĩke
pəhile	tə	hame	u -hi	cəit -e	dəsəĩ	-ke
firstly	PART	we	that -EMPH	Chaitra -ADJZ	Dashain	-DAT

419

ṭika	lagate			rəhəi		ni.
ṭika	lag	-a	-te	rəhə	-i	ni
Tika	make	-CAUS	-HAB	AUX.PST	-3SG	PART

B:Earlier we used to receive Tike in Chaitre Dashain.

In.UN.100

osnə	cərkələ			gʰaməjə̃			səsrali
osnə	cərk		-lə	gʰam	-jə̃		səsrali
like	that	shine	brightly	-PFV	sun	-LOC	wife's	parent's	home

mamauli			ṭika	lagaike			dzəite
mamauli			ṭika	lag	-a	-ike	dza	-te
maternal	uncle's	home	Tika	feel	-CAUS	-INF	go	-SIM

adʰa	pəiḍahĩ		morlahərəsəbhun.
adʰa	pəiḍa	-hĩ	mor	-lahərə	-səb	-hun
half	road	-LOC.EMPH	die	-PROS	-PL	-HS

B:While going to maternal uncle's home, and wife's parent's houses half way (to their destination) to receive Tika, while the sun was shining, they all died on the road (they say).

In.UN.101

cərkələ			gʰaməjə̃		kodokə		rəksi	sorkə
cərk		-lə	gʰam	-jə̃	kodo	-kə	rəksi	sor	-kə
shine	brightly	-PFV	sun	-LOC	millet	-GEN	wine	pig	-GEN

masu	ke	rə.
masu	ke	rə
meat	what	PART

B:The wine made from millet and pork in the hot sun.

In.UN.102

əse	tə	bʰəṭ	bʰəṭ	manus	morlahərəsəbhun.
əse	tə	bʰəṭ	bʰəṭ	manus	mor	-lahərə	-səb	-hun
then	PART	suddenly	suddenly	man	die	-PROS	-PL	-also

B:Then they died quickly one after another, (they said).

In.UN.103

pəhele	tə	məgərsəbeĩ			ṭopərajə̃
pəhele	tə	məgər	-səb	-ĩ	ṭopəra	-jə̃
firstly	PART	Magar	-PL	-ERG	leaves	plate	-LOC

masu	kʰəilahərəsəb.
masu	kʰa	-lahərə	-səb
meat	eat	-PROS	-PL

B:Long ago Magars ate (lit. to eat) the meat in the leaf plates.

In.UN.104

hatʰeĩ		dzʰikte		gʰigʰən		lagit
hatʰ	-ĩ	dzʰik	-te	gʰigʰən		lag	-i	-t
hand	-INST	take out	-HAB	hatred		make	-3SG	-NPST

kəhi		cimṭaĩ		dzʰikikun		kʰəilaharəsəb.		
kəhə	-i	cimṭa	-ĩ	dzʰik	-ikun	kʰa	-laharə	-səb
say	-ABS	pincer	-INST	take out	-SEQ	eat	-PROS	-PL

B:Saying it is not good taking out the meat by hands, they ate meat having taken it with pincers.

In.UN.105

məgər	kʰudra	bəḍək	bəḍkə	bʰəilarə.	
məgər	kʰudra	bəḍkə	bəḍkə	bʰəi	-larə
Magar	change	big	big	become	-PROS

B:The pieces of meat were larger.

In.UN.106

pəhile	tə	məgərkə	dzəbbəḍ	radza	ni.
pəhile	tə	məgər	-kə	dzəbbəḍ	radza	ni
firstly	PART	Magar	-GEN	big	king	PART

B:In the beginning, Magars had a great king, you know ?

In.UN.107

uhəi		səbei		kərte		tə	i	dəsəĩ
u	-həi	səb	-ei	kər	-te	tə	i	dəsəĩ
that	-EMPH	all	-EMPH	do	-HAB	PART	this	Dashain

kuwãrkə		sarlə.	
kuwãr	-kə	sar	-lə
Kuwanr	-GEN	move	-PST

B:This was shifted to Kuwar (Ashwin) due to them.

In.UN.108

gʰərtikə		pəhilehise			pani	nihidzə
gʰərti	-kə	pəhile	-hi	-se	pani	nidzə
caste	-GEN	firstly	-EMPH	-ABL	water	NEG

cəlte		rəhəi.	
cəl	-te	rəhə	-i
move	-HAB	AUX.PST	-3SG

B:We did not use to drink water touched by Gharti (Water touched by Ghatri (ethnic group) is not culturally accepted).

In.UN.109

adzkal		punu	tə	naicələi.		
adzkal		punu	tə	nai	-cəl	-i
these	days	also	PART	NEG	-move	-3SG

B:This is not even accepted today.

In.UN.110

hamrə   *dərəikə*   *tʰər*   *bʰəit*   *ki nai*

hame	-rə	dərəi	-kə	tʰər	bhə	-i	-t	ki	nai
we	-GEN	Darai	-GEN	caste	become	-3SG	-NPST	or	NEG

A: Do we Darais have any caste or not ?

In.UN.111

kʰəi   *babu*   *nihidzə*   *tʰaha.*

kʰəi	babu	nidzə	tʰaha
PART	dear son	NEG	knowledge

Well my dear son, (I) do not know.

(d) Jackal and Hen

JaH.SLD.001

eka desəjə̃   *ekṭa*   *gaũ*   *rəhəi.*

eka	des	-jə̃	ek	-ṭa	gaũ	rəhə	-i
one	country	-LOC	one	-CLF	village	COP.PST	-3SG

Once upon a time there was a village in a country.

JaH.SLD.002

bəsti   *boslə.*

bəsti	bos	-lə
settlement	stop	-PST

People settled there (lit. the settlements sat there).

JaH.SLD.003

uwə *gaũ*   *bəstike*   *uṭʰaikunu*   *arkə* *ṭʰaũ*   *sərlə.*

uwə	gaũ	bəsti	-ke	uṭʰ	-a	-ikunu	arkə	ṭʰaũ	sər	- lə

| that | village | settlement | -DAT | raise | -CAUS | -SEQ | next | place | move -PST |

The settlement was shifted and moved to the next place.

JaH.SLD.004

sərte   *kʰəni* *ukʰrə*   *ucʰika* *gʰərəjə̃*   *dzəmmei*

sər	-te	kʰəna	u	-rə	ucʰika	gʰər	-jə̃	dzəmmei
move	-SIM	while	it	-[OBL] GEN	there	house	-LOC	all

ucʰin   *cʰaḍikunu*   *arko* *ṭʰaũ*   *dzəilə.*

ucʰi-n	cʰaḍ	-ikunu	arko	ṭʰaũ	dza	-lə
there-EMPH	leave	-SEQ	next	place	go	-PST

As they moved, they moved to the another place having left their house and all other things in the house.

JaH.SLD.005

gʰərei cʰaḍlə.

gʰər	-ei	cʰaḍ	-lə
house	-EMPH.	leave	-PST

(They also) left house.

JaH.SLD.006

gʰər cʰaḍte kʰəni ucʰika kei nə

gʰər	cʰaḍ	-te	kʰəna	ucʰika	kei	nə
house	leave	-SIM	while	there	something	NEG

kei ekṭa dukṭa malsəb pʰeri

kei	ek	-ṭa	dui	-ṭa	mal	-səb	pʰeri
something	one	-CLF	two	-CLF	thing	-PL	again

cʰuṭlə palitrə cʰuṭlə.

cʰuṭ	-lə	palitrə	cʰuṭ	-lə
leave behind	-PST	domestic animals	leave behind	-PST

As they left the house, some of thier belongings were left, their cattles were also left.

JaH.SLD.007

pʰalpʰul cʰuṭlə.

pʰalpʰul	cʰuṭ	-lə
fruits	leave behind	-PST

The fruits were left.

JaH.SLD.008

cʰaḍikun dzəilə.

cʰaḍ	-ikun	dza	-lə
leave	-SEQ	go	-PST

Having left, (they) went.

JaH.SLD.009

ucʰika ekṭa cʰawaili ciŋna

ucʰika	ek	-ṭa	cʰawaili	ciŋna
there	one	-CLF	young (chicken)	chicken

cʰuṭlə rəlikʰai.

cʰuṭ	-lə	rəhələ	-kʰ	-ai
leave behind	-PFV	AUX.PST	-3SG	-INFR

A young chicken was also left there.

JaH.SLD.010

cʰawaili ciŋna cʰuṭte

cʰawaili	ciŋna	cʰuṭ	-te
young (chicken)	chicken	leave behind	-SIM

kʰənijə̃		*kucʰise*		*kucʰise*		*sjareĩ*
k^həna	-jə̃	kuc^hi	-se	kuc^hi	-se	sjar	-ĩ
while	-LOC	where	-ABL	where	-ABL	jackal	-ERG

tʰaha		*paulə.*	
t^haha		pa	-lə
knowledge		find	-PST

As a young chicken was left behind, a jackal knew this from somewhere.

JaH.SLD.011

kəcʰise		*kəcʰise*		*sjareĩ*		*tʰaha*
kəc^hi	-se	kəc^hi	-se	sjar	-ĩ	t^haha
where	-ABL	where	-ABL	jackal	-ERG	knowledge

paute		*kʰənijə̃*		*sjar*	*aikunu*		*ciŋnise*	
pa	-te	k^həna	-jə̃	sjar	a	-ikunu	ciŋni	-se
get	-SIM	while	-LOC	jackal	come	-SEQ	hen	-ABL

mit	*lagalə.*		
mit	lag	-a	-lə
friend	make	-CAUS	-PST

As the jackal knew this from somewhere, the jackal came there and made the chicken religiously bonded friend.

JaH.SLD.012

mit	*lagate*			*kʰəni*	*sjareĩ*	
mit	lag	-a	-te	k^həna	sjar	-ĩ
friend	make	-CAUS	-SIM	while	jackal	-ERG

əse	*pucʰi*	*laləi.*	
əse	puc^h	-i	-laləi
then	ask	ABS	INSTAN

The jackal began to inquire instantly as he became the friend of chicken.

JaH.SLD.013

ukʰrə		*cʰawake*		*kʰaike*		*kosis*	*kərlə.*	
u	-rə	c^hawa	-ke	k^ha	-ike	kosis	kər	-lə
he	-[OBL]	GEN son	-ACC	eat	-INF	attempt	do	-PST

(He) made an attempt to eat its chickens (lit. children).

JaH.SLD.014

uhĩ		*pucʰte*		*kʰəni*	*ciŋnike*	
u	-hĩ	puc^h	-te	k^həna	ciŋni	-ke
that	-ERG	ask	-SIM	while	hen	-DAT

toi	*kəcʰi*	*ḍʰuktəs*					*adzu*
toi	kəc^hi	ḍ^huk	-tə	-s	tə	-s	adzu
you	where	wait	-NPST	-2SG	NPST	-2SG	today

While enquiring he (the jackal) asked the chicken where he would wait in the night.

JaH.SLD.015

ciŋniĩ	*kəhələ*		*dze*	*ijə*	*pʰəlna*	
ciŋni	-ĩ	kəhə	-lə	dze	ijə	pʰəlna
hen	-ERG	say	-PST	PART	this	this or that

kodʰorəjə̃		*məi*	*dʰuktəm.*	
kodʰorə	-jə̃	məi	dʰuk	-tə	-m
corner	-LOC	I	wait	-NPST	-1SG

The hen said, "I will wait in this corner."

JaH.SLD.016

purwəkə		*kodʰorəjə̃*		*dʰukike*	
purwə	-kə	kodʰorə	-jə̃	dʰuk	-ike
east	-GEN	corner	-LOC	wait	-INF

cʰaḍikun		*pəscimkə*		*kodʰorəjə̃*	
cʰaḍ	-ikun	pəscim	-kə	kodʰorə	-jə̃
leave	-SEQ	west	-GEN	corner	-LOC

ḍʰukli		*ciŋni.*
ḍʰuk	-li	ciŋni
wait	-PST.F	hen

Instead of having waited in the eastern corner the chicken waited in the western corner.

JaH.SLD.017

pəscimkə		*kodʰorəjə̃*		*ḍʰukli*		*əse*	*rati*	*sjar*
pəscim	-kə	kodʰorə	-jə̃	ḍʰuk	-li	əse	rati	sjar
west	-GEN	corner	-LOC	wait	-PST.F	then	night	jackal

aikunu		*kʰodzi*	*laləi.*	
a	-ikunu	kʰodz	-i	-laləi
come	-SEQ	search	-ABS	INSTAN

The hen waited in the western corner (and), the jackal having arrived there began to search.

JaH.SLD.018

sjareĩ		*kʰodzte*		*ijə*	*kodʰor*	*kʰodzte*	
sjar	-ĩ	kʰodz	-te	ijə	kodʰor	kʰodz	-te
jackal	-ERG	search	-SIM	this	corner	search	-SIM

uwə	*kodʰor*	*kʰodzte*		*tərə*	*ciŋni*	*dʰuklə*	
uwə	kodʰor	kʰodz	-te	tərə	ciŋni	dʰuk	-lə
that	corner	search	-SIM	but	hen	wait	-PFV

kodʰor	*cãhi*	*nidzə*	*dzəilə*	*u*	*kʰodzike.*	
kodʰor	cãhi	nidzə	dza	-lə	u	kʰodz	-ike
corner	PART	NEG	go	-PST	he	search	-INF

The jackal began to search this and that corner but he did not go to the corner where the chicken had been waiting.

JaH.SLD.019

osin	kərte		kərte		behan	bʰəilə.	
osin	kər	-te	kər	-te	behan	bʰəi	-lə
that	way do	-SIM	do	-SIM	morning	become	-PST

The morning approached as he continued doing this.

JaH.SLD.020

sjar	gʰərə	dzəilə	behaudo.
sjar	gʰər	dza -lə	behaudo
jackal	house	go -PST	daybreak

The jackal went to the jungle (lit. home) at the daybreak.

JaH.SLD.021

ərkən	din	hə̃	uhəi		din
ərkən	din	hə̃	u	-həi	din
another	day	yes	that	-EMPH	day

aikun		pʰeri	pucʰlə.	
a	-ikun	pʰeri	pucʰ	-lə
CAUS	-SEQ	again	ask	-PST

Having coming the another day (no, the same day) he asked (the hen).

JaH.SLD.022

adzu	tə	nidzə	bʰeṭlə		məi	terake		kucʰi
adzu	tə	nidzə	bʰeṭ	-lə	məi	təi	-ke	kucʰi
today	PART	NEG	meet	-PST	I	you	-[OBL]DAT	where

ḍʰuklə		rəhəi		kəhikun		kəhələ.	
ḍʰuk	-lə	rəhə	-i	kəhə	-ikun	kəhə	-lə
wait	-PFV	AUX.PST	-3SG	say	-SEQ	say	-PST

The jackal said he had not met him that night and asked where he had waited.

JaH.SLD.023

tə	ciŋni	kəhələ		dze	məi	purwəkə	
tə	ciŋni	kəhə	-lə	dze	məi	purwə	-kə
PART	hen	say	-PST	PART	I	east	-GEN

kodʰorəjə̃		dʰuklə		rəhəm.	
kodʰorə	-jə̃	dʰuk	-lə	rəhə	-m
corner	-LOC	wait	-PFV	AUX.PST	-1SG

The chicken said, "I had waited in the eastern corner."

JaH.SLD.024

toi	tə	nidzə	əilə		kʰodzike		icʰi
toi	tə	nidzə	a	-lə	kʰodz	-ike	icʰi
you	PART	NEG	CAUS	-PST	search	-INF	here

You did not come to search here.

JaH.SLD.025

oskəne   adzu   kəcʰi   ḍʰuktəs

oskəne		adzu	kəcʰi	ḍʰuk	-tə	-s
in that	case	today	that much	wait	-NPST	-2SG

tə   təu   kəhələ.

tə	təu	kəhə	-lə
PART	PART	say	-PST

He said, "Where would you wait tonight ?"

JaH.SLD.026

adzu   pəscimkə   kodʰorəjə̃   ḍʰuktəm   kəhələ.

adzu	pəscim	-kə	kodʰorə	-jə̃	ḍʰuk	-tə	-m	kəhə	-lə
today	west	-GEN	corner	-LOC	wait	-NPST	-1SG	say	-PST

He said, "I would wait in the western corner".

JaH.SLD.027

pəscimkə   kodʰorəjə̃   ḍʰuktəm   kəhələ

pəscim	-kə	kodʰorə	-jə̃	ḍʰuk	-tə	-m	kəhə	-lə
west	-GEN	corner	-LOC	wait	-NPST	-1SG	say	-PST

akʰirəjə̃   uttər   pəṭṭikə   kodʰorəjə̃   ḍʰukli.

akʰir	-jə̃	uttər	pəṭṭi	-kə	kodʰorə	-jə̃	ḍʰuk	-li
lastly	-LOC	north	towards	-GEN	corner	-LOC	wait	-PST.F

He said I will wait in the wesern corner but in the end he waited in the northern corner.

JaH.SLD.028

akʰir   pʰeri   rati   əiles

akʰir	pʰeri	rati	a	-les
lastly	again	night	come	-FRUS

Again the night fell.

JaH.SLD.029

sjar   purwəkə   kodʰor   pəscʰimkə   kodʰor   kərikun

sjar	purwə	-kə	kodʰor	pəscʰim	-kə	kodʰor	kər	-ikun
jackal	east	-GEN	corner	west	-GEN	corner	do	-SEQ

ohordohor   kərte   kərte

ohordohor		kər	-te	kər	-te
coming	and going	do	-SIM	do	-SIM

uwə   behan   bʰilə.

uwə	behan	bʰi	-lə
that	morning	become	-PST

The jackal, having searched in the eastern corner and western corner, moved here and there, the morning fell.

JaH.SLD.030

behanə   bʰilə   kʰəni   uwə   uttərkə

behanə	bʰi	-lə	kʰəna	uwə	uttər	-kə
morning	become	-PST	while	that	north	-GEN

kodʰor   kʰodzike   nidzə   dzəilə   u.

kodʰor   kʰodz   -ike   nidzə   dza   -lə   u
corner   search   -INF   NEG   go   -PST   he

As the morning came, the jackal did not go to search in the northern corner.

JaH.SLD.031

nidzə   dzəilə   osin   kərikun   behanə   bʰəilə.

nidzə   dza   -lə   osin   kər   -ikun   behanə   bʰəi   -lə
NEG   go   -PST   that way do   -SEQ   morning   become -PST

He did not go. Having done like this the morning came.

JaH.SLD.032

tə   behanə   bʰəite   pʰeri   u

tə   behanə   bʰəi   -te   pʰeri   u
PART morning   become -SIM   again   he

bon   dzəilə.

bon   dza   -lə
jungle go   -PST

He went to the jungle when there was the daybreak.

JaH.SLD.033

pʰeri   dinəjə̃   aikunu   pucʰlə   toi

pʰeri   din   -jə̃   a   -ikunu   pucʰ -lə   toi
again   day   -LOC   come -SEQ   ask   -PST   you

kucʰi   sutli   adzu   nidzə

kucʰi   sut   -li   adzu   nidzə
where   sleep -PST.F today   NEG

bʰeṭlə   məi   tə   kəhikun   kəhələ.

bʰeṭ   -lə   məi   tə   kəhə   -ikun   kəhə -lə
meet   -PST   I   PART   say   -SEQ   say   -PST

Again next day, having come there he asked, "Where did you sleep today ? I did not meet you."

JaH.SLD.034

məi   uttərkə   kodʰorəjə̃   ḍʰuklə

məi   uttər   -kə   kodʰorə   -jə̃   ḍʰuk   -lə
I   north   -GEN corner   -LOC   wait   -PFV

rəhəm   toi   tə   nidzə   əilə

rəhə   -m   toi   tə   nidzə   a   -lə
AUX.PST   -1SG   you   PART   NEG   CAUS -PST

kʰodzike   kəhikun   kəhələ.

kʰodz -ike   kəhə   -ikun   kəhə -lə
search -INF   say   -SEQ   say   -PST

He said that he had slept in the northern corner and replied that he had not come to search him.

JaH.SLD.035

kəsnə   toi

kəsnə   toi
how   you
Oh, how you are.

JaH.SLD.036

nidzə   tʰaha   nidzə

nidzə   tʰaha   nidzə
NEG   knowledge   NEG

dekʰte   rəlisai   kəhələ

dekʰ   -te   rəhələ   -s   -ai   kəhə   -lə
see   -HAB AUX.PST   -2SG -INFR say   -PST
The hen said to the jackal 'I did not know (I infer).'

JaH.SLD.037

əse   pʰeri   u   aikunu   ciŋni   rati

əse   pʰeri   u   a   -ikunu   ciŋni   rati
then   again   he come -SEQ   hen   night

sãdzʰə   pʰeri   simikə   dzʰaləjə̃   dʰukli.

sãdzʰə   pʰeri   simi -kə   dzʰal   -jə̃   dʰuk   -li
evening   again   bean -GEN creeper -LOC   wait   -PST.F
Then in the night, having come there the hen waited in the bean creeper.

JaH.SLD.038

simikə   dzʰaləjə̃   ḍʰukte

simi -kə   dzʰal   -jə̃   ḍʰuk   -te
bean -GEN creeper -LOC   wait   -SIM

kʰəni   sjar   əilə   rati.

kʰəna   sjar   a   -lə   rati
while   jackal come -PST night
While hiding in the beam creeper, the jackal came in the night.

JaH.SLD.039

gʰərik   uttər   kodʰorə   gʰəri

gʰərik   uttər   kodʰorə   gʰəri
sometimes   north   corner   sometimes

pəscʰim   kodʰorə   gʰəri   purwəkə

pəscʰim   kodʰorə   gʰəri   purwə -kə
west   corner   sometimes   east   -GEN

kodʰoro   kərikunu   rat   bʰəri   kʰodzte

kodʰoro   kər   -ikunu   rat   bʰəri   kʰodz -te
corner   do   -SEQ   night   full   search   -SIM

429

kʰodzte   *pʰeri*   *behanə*   *bʰəilə.*

kʰodz -te   pʰeri   behanə   bʰəi   -lə

search -SIM again   morning become -PST

Having searched in the norhtern and western corner, and eastern corner, the jackal searched during the night, and then the morning came again.

JaH.SLD.040

behanə   *bʰəilə*   *pʰeri*   *bon*   *dzəilə.*

behanə bʰəi -lə   pʰeri   bon   dza -lə

morning become -PST again   jungle   go -PST

He went to the jungle as there was the daybreak.

JaH.SLD.041

bon   *dzəilə*   *sjar.*

bon   dza -lə   sjar

jungle go -PST jackal

The jackal went to the forest.

JaH.SLD.042

bon   *dzəite*   *kʰənijə̃*   *behanə*   *bʰəilə.*

bon   dza -te   kʰəna -jə̃   behanə   bʰəi   -lə

jungle go -SIM while   -LOC morning become -PST

The morning fell while (he was) going to the jungle.

JaH.SLD.043

ciŋni   *pʰeri*   *niskələ*   *cərike.*

ciŋni   pʰeri   nisk   -lə   cər   -ike

hen   again   appear -PST graze -INF

The chickens again came out to graze (roam).

JaH.SLD.044

pʰeri   *əilə*   *sjar.*

pʰeri   a   -lə   sjar

again   come -PST jackal

The jackal came again.

JaH.SLD.045

sjar   *əite*   *kʰəni*   *pʰeri*   *kəcʰi*   *ḍʰuklə*

sjar   a   -te   kʰəna   pʰeri   kəcʰi   ḍʰuk   -lə

jackal CAUS -SIM while   again   where   wait   -PFV

rəhəs   *kəhəter*   *simikə*   *dzʰelejə̃*

rəhə   -s   kəh -te   -r   simi -kə   dzʰel   -jə̃

AUX.PST -2SG say   -SIM -2SG bean -GEN creeper -LOC

ḍʰukli   *rəhəm.*

ḍʰuk   -l-i   rəhə   -m

wait   -PST-F AUX.PST -1SG

As the jackal came and said, 'Have you waited ?' (and) he said, 'I was in the bean creeper.'

JaH.SLD.046

kəsnə	tou	toi	osnə		nidzə	dekʰte		tou
kəsnə	tou	toi	osnə		nidzə	dekʰ	-te	tou
how	PART	you	like	that	NEG	see	-SIM	PART

osnə	pʰeri	kəhələ.
osnə	pʰeri	kəh	-lə
like	that	again	say	-PST

Oh, I did not see you there (although) you said you would stay there.

JaH.SLD.047

pʰeri	əilə		sjar.
pʰeri	a	-lə	sjar
again	come	-PST	jackal

The jackal came again.

JaH.SLD.048

əse	pʰeri	aikun		u	din	cahĩ	gʰər	bʰitrəhĩ
əse	pʰeri	a	-ikun	u	din	cahĩ	gʰər	bʰitrə	-hĩ
then	again	CAUS	-SEQ	that	day	PART.	house	in	-LOC.EMPH

ekṭa		tumba	rəhəi		loukakə
ek	- ṭa	tumba	rəhə	-i	louka	-kə
one	-CLF	pot	COP.PST	-3SG	gourd	-GEN

tumba
tumba
pot

As the jackal came there, there was also a pot of the gourd (where the chickens hid).

JaH.SLD.049

tumbajə̃		ḍʰukli		ciŋni.
tumba	-jə̃	ḍʰuk	-li	ciŋni
pot	-LOC	wait	-PST.F	hen

The hen waited in the gourd pot.

JaH.SLD.050

əse	sjar	aikunu		simikə		dzʰel
əse	sjar	a	-ikunu	simi	-kə	dzʰel
then	jackal	CAUS	-SEQ	bean	-GEN	creeper

gʰəri	uttər	koḍʰori	gʰəri		purwə	koḍʰori	gʰəri
gʰəri	uttər	koḍʰori	gʰəri		purwə	koḍʰori	gʰəri
sometimes	north	corner	sometimes		east	corner	sometimes

purwə	koḍʰori	gʰəri	pəscim	koḍʰori	kərikun
purwə	koḍʰori	gʰəri	pəscim	koḍʰori	kər	-ikun
east	corner	sometimes	west	corner	do	-SEQ

kʰodzi   rəte.

kʰodz	-i	rəhə	-te
search	-ABS	remain	-SIM

Then, having come there, the jackal sometimes searched the eastern corner, northern corner, and western corner.

JaH.SLD.051

uhəi   bəkʰətəjə̃   ciŋnikə   cʰawaik

u	-həi	bəkʰətə	-jə̃	ciŋni	-kə	cʰawa	-k
that	-EMPH	time	-LOC	hen	-GEN	son	-3SG

kokʰrəu   hagas   laglə

kokʰrəu	hag	-as	lag	-lə
any	defecate	-DESID	make	-PST

kokʰrəu   mutas   laglə.

kokʰrəu	mut	-as	lag	-lə
any	urinate	-DESID	make	-PST

At the same time, a young chicken said he felt like farting and another said he felt like defecating.

JaH.SLD.052

ekṭahĩ   kəhəte   abei

ek	- ṭa	-hĩ	kəhə	-te	abe
one	-CLF	-ERG	say	-SIM	mother

merə   hagas.

məi	-rə		hag	-as
I	-[OBL]	GEN	defecate	-DESID

One said, mother I want to defecate.

JaH.SLD.053

arkohĩ   kəhəte   abei   merə   padas.

arko	-hĩ	kəhə	-te	abe	məi	-rə		pad	-as
another	-ERG	say	-SIM	mother	I	-[OBL]	GEN	fart	-DESID

Another said, mother I want to fart.

JaH.SLD.054

arkohĩ   kəhəte   abei   merə   mutas.

arko	-hĩ	kəhə	-te	abe	məi	-rə		mut	-as
another	-ERG	say	-SIM	mother	I	-[OBL]	GEN	urinate	-DESID

Another said, mother I want to urinate.

JaH.SLD.055

amahĩ   kəhələ   dze bistari   kəhə.

ama	-hĩ	kəhə	-lə	dze	bistari	kəhə
mother	-ERG	say	-PST	PART	softly	say

Mother said, "Speak softly (in a low voice).

JaH.SLD.056

sjar   əilə   aṭəi.

sjar	a	-lə	aṭə		-i
jackal	come	-PFV	AUX.NPST		-3SG

The jackal has come.

JaH.SLD.057

bubahir   kʰəibir.

buba	-r	kʰa	-bi	-r
father	-2.POSS	eat	-POS	-2SG

He will eat you (lit. your father will eat you).

JaH.SLD.058

bistarei   bora   kəhikun   kəhələ.

bistarei	bora	kəhə	-ikun	kəh	-lə
slowly	speak	say	-SEQ	say	-PST

(She) told them to speak softly.

JaH.SLD.059

arkohĩ   kəhəte   abei   merə

arko	-hĩ	kəhə	-te	abe	məi	-rə	
another	-ERG	say	-SIM	mother	I	-[OBL]	GEN

padas   pʰeri   abei   merə

pad	-as	pʰeri	abe	məi	-rə	
fart	-DESID	again	mother	I	-[OBL]	GEN

hagas   arkohĩ

hag	-as	arko	-hĩ
defecate	-DESID	another	-ERG

kəte   abəi   merə   mutas.

kəhə	-te	abəi	məi	-rə		mut	-as
say	-SIM	mother	I	-[OBL]	GEN	urinate	-DESID

The next said, 'mother, I want to fart', again said, 'I want to defecate', and another said,
'mother I want to urinate'.

JaH.SLD.060

tə   ekṭahĩ

tə	ek	- ṭa	-hĩ
PART	one	-CLF	-ERG

amahĩ   kəhələ   bistarei   paduk

ama	-hĩ	kəhə	-lə	bistarei	pad	-uk
mother	-ERG	say	-PST	slowly	fart	-IMP.

kəhəte   kʰəni   tə   dərdərei   padi

kəhə	-te	kʰəna	tə	dərdərei	pad	-i
say	-SIM	while	PART	ONO	fart	-ABS

delə   beske.

de   -lə   beske
give -PST   very   much

And, (the mother) said to one to fart slowly, but he farted much loudly.

JaH.SLD.061

dərdərei   padte   kʰəni   tə   tumba pʰeri

dərdərei   pad -te   kʰəna   tə   tumba pʰeri
ONO.   fart -SIM   while   PART   pot   again

doŋraŋgei   pʰuṭlə.

doŋraŋgei   pʰuṭ   -lə
ONO.   break   -PST

The pot broke all of a sudden as he farted.

JaH.SLD.062

əse   tə   sjar   ḍərei   bʰagte

əse   tə   sjar   ḍər   -ei   bʰag   -te
then   PART jackal fear -EMPrun away -SIM

kʰəni   muḍek   bədzralə   ki

kʰəna   muḍ -k   bədzra   -lə   ki
while   head -3SG.POSS   hit   -PST   QPART

kʰabʰojə̃   muḍʰek   bədzraikunu   pəkləkkei

kʰabʰo   -jə̃   muḍʰ   -k   bədzra   -ikunu   pəkləkkei
pillar   -LOC   head   -3SG hit   -SEQ   ONO.

muḍʰek   pʰuṭlə.

muḍʰ   -k   pʰuṭ   -lə
head   -3SG break   -PST

As the jackal, while running away because of fear, hitting against the wooden pillar its head broke all of a sudden.

JaH.SLD.063

sjar   morlə.

sjar   mor -lə
jackal die -PST
The jackal died.

(e) Past to Present

PtP.CND.001

nanijə̃   tʰaha   nidzə.

nani	-jə̃	tʰaha	nidzə
young	-LOC	knowledge	NEG

I did not know when I was small.

PtP.CND.002

badzebodzekə   kəske   bʰəilə   kəske   nidzə.

badzebodze	-kə	kəske	bʰəi	-lə	kəske	nidzə
grandparents	-GEN	how	become	-PST	how	NEG

How my grandparents became so and like

PtP.CND.003

məi   nidzə   tʰaha.

məi	nidzə	tʰaha
I	NEG	knowledge

I did not know.

PtP.CND.004

nanihĩ   rəhəm

nani	-hĩ	rəhə	-m
young	-1PL	COP.PST	-1SG

I was small.

PtP.CND.005

abe   kəse   kəhi deike   merə

abe	kəse	kəhə	-i	de	-ike	məi	-rə	
now	how	say	-ABS	give	-INF	I	-[OBL]	GEN

sunlə   kura

sun	-lə	kura
listen	-PFV	thing

How to say the things I heard?

PtP.CND.006

məi   pʰeri   badzebodzeke   tə   dekʰlə

məi	pʰeri	badzebodze	-ke	tə	dekʰ	-lə
I	again	grandparents	-ACC	PART	see	-PST

tərə   merə   nidzə   tʰaha.

tərə	məi	-rə		nidzə	tʰaha
but	I	-[OBL]	GEN	NEG	knowledge

I saw my grandparents but I did not know (them).

PtP.CND.007

hame nanijə̃   ṭuhura   bʰəilə.

hame	nani	-jə̃	ṭuhura	bʰəi	-lə
we	young	-LOC	orphan	become	-PST

We became orphan when we were small.

PtP.CND.008

hame	*kʰas*		*kərikun*		*tənəhũse*			*dzʰərlə*	
hame	kʰas		kər	-ikun	tənəhũ	-se	dzʰər	-lə	
we	especially		do	-SEQ	Tanahu	-ABL	fall	down	-PFV

rəlihai.

rəhə	-lə	-h	-ai
AUX.PST	-PST	-3SG	-INFR

We came down from Tahanun in particular.

PtP.CND.009

hamrə		*badze*	*adzibadze*
hame	-rə	badze	adzibadze
we	-GEN	grandfather	great grandfather

tənəhũse			*aikunu*	*gʰempapʰorəjə̃*	
tənəhũ	-se	a	-ikunu	gʰempapʰorə	-jə̃
Tanahu	-ABL	CAUS	-SEQ	Ghempaphor	-LOC

boslə rəhələhai.

bos	-lə	rəhə	-lə	-h	-ai
sit	-PST	AUX.PST	-PST	-3SG	-INFR

Our grandfather and great grandfather settled down in Ghempaphor having come down from Tanahun.

PtP.CND.010

gʰempapʰor	*ḍəgrəuli*	*ucʰise*
gʰempapʰor	ḍəgrəuli	ucʰise
Ghempaphor	Dagrauli	now onwards

kəhi		*pərnei*	*ete*	*udzelinəgərkə*	
kəhə	-i	pər-nei	ete	udzelinəgər	-kə
say	-ABS	AUX-OBLIG	here	Ujelinagar	-GEN

ləgʰi	*əilə*		*aṭəi.*	
ləgʰi	a	-lə	aṭə	-i
near	come	-PST	COP.NPST	-3SG

We have come to Gemphaphor, Dagrauli, then from there to Ujelinagar.

PtP.CND.011

ekei		*coṭi*	*dzəilə*		*mədʰəbəni.*
ek	-ei	coṭi	dza	-lə	mədʰəbəni
one	-EMPH	times	go	-PST	Madhabani

At once (we) went to Madhubani.

PtP.CND.012

hamrə		*badze*	*bodzekə*	
hame	-rə	badze	bədz	-kə
we	-GEN	grandfather	play	-GEN

pʰeri   *bidʰuwa*   *biha*   *kərlə*   *rəlihai.*

pʰeri	bidʰuwa	biha	kər	-lə	rəhə	-lə	-h	-ai
again	widow	wedding	do	-PFV	AUX.PST	-PST	-3SG	-INFR

Our grandfather married a widow.

PtP.CND.013

kənja   *biha*   *nidzə*   *kərlə.*

kənja	biha	nidzə	kər	-lə
unmarried girl	wedding	NEG	do	-PST

He did not marry a girl.

PtP.CND.014

otehinkə   *bodzekə*   *agʰullə*

ote	-hin	-kə	bədz	-kə	agʰullə
there	-EMPH	-GEN	play	-GEN	former

gʰərpəṭṭikə   *cʰahik*

gʰər	- pəṭṭi	-kə	cʰahi	-k
house	- towards	-GEN	daughter	-3SG.POSS

anikunu   *dzəiməŋgəla*   *məhətəu*

an	-ikunu	dzəiməŋgəla	məhətəu
bring	-SEQ	Jayamangala	chief of village

gʰərəjə̃   *lagalə.*

gʰər	-jə̃	lag	-a	-lə
house	-LOC	make	-CAUS	-PST

Having taken (married) the child belonging to the former house owner, I was employed at the house of the man at Jayamangala.

PtP.CND.015

dzəiməŋgəla   *məhətəu*   *gʰərəjə̃*   *lagate*

dzəiməŋgəla	məhətəu		gʰər	-jə̃	lag	-a	-te
Jayamangala	chief of	village	house	-LOC	make	-come	-SIM

kʰəna   *hamrə*   *kəhi*   *pərnei*

kʰəna	hame	-rə	kəhə	-i	pər	-nei
while	we	-GEN	say	-ABS	AUX	-OBLIG

kuṭumbə   *bʰəilə.*

kuṭumbə	bʰəi	-lə
kith	become	-PST

As I was with the chief in Jayamangala we became kiths.

PtP.CND.016

kuṭumbə   *bʰəite*   *kʰəna*   *hamrə*

kuṭumbə	bʰəi	-te	kʰəna	hame	-rə
kith	become	-SIM	while	we	-GEN

bubakə   dzənmə   mədʰəwənijə̃   bʰəilə.

buba	-kə	dzənmə	mədʰəwəni	-jə̃	bʰəi	-lə
father	-GEN	birth	Madhawani	-LOC	become	-PST

As we became kiths, my father was born in Madhawani.

PtP.CND.017

icʰin   cəudʰərikə   gai

icʰi	-n	cəudʰəri	-kə	gai
here	-EMPH	Chaudhary	-GEN	cow

caralə   hamrə   badzeĩ

cər	-a	-lə	hame	-rə	badze	-ĩ
graze	-CAUS	-PST	we	-GEN	grandfather	-ERG

Our grandfather grazed the Chaudhari's cows right here.

PtP.CND.018

madʰəwənise   aikunu

madʰəwəni	-se	a	-ikunu
Madhawani	-ABL	CAUS	-SEQ

boslə   kəcʰi   dʰuruwa.

bos	-lə	kəcʰi	dʰuruwa
sit	-PST	where	Dhuruwa

Having come to Madhiwani, we came (and) lived in Dhuruwa.

PtP.CND.019

dʰuruwajə̃   pʰeri   gai   caralə.

dʰuruwa	-jə̃	pʰeri	gai	cər	-a	-lə
Dhuruwa	-LOC	again	cow	graze	-CAUS	-PST

(We) again grazed cows in Dhuruwa.

PtP.CND.020

pʰeri   ucʰise   aikunu

pʰeri	ucʰise	a	-ikunu
again	now onwards	CAUS	-SEQ

belhəṭṭa   ucʰi   pʰeri   gai   caralə.

belhəṭṭa	ucʰi	pʰeri	gai	cər	-a	-lə
Belhatta	there	again	cow	graze	-come	-PST

Then, having come Belha, then he again grazed cows.

PtP.CND.021

belhəṭṭase   dzaikunu   pərwanpur   gaũjə̃

belhəṭṭa	-se	dza	-ikunu	pərwanpur	gaũ	-jə̃
Belhatta	-ABL	go	-SEQ	Parwanpur	village	-LOC

kʰeti   kəri laləi.

kʰeti	kər	-i	laləi
farming	do	-ABS	INSTAN

Having gone from Belhatta to Parwanpur village, he started farming instantly.

PtP.CND.022

pərwanpur   gaũjə̃   kʰeti   kərte   kʰəna   ucʰi

pərwanpur	gaũ	-jə̃	kʰeti	kər	-te	kʰəna	ucʰi
Parwanpur	village	-LOC	farming	do	-SIM	while	there

kəcʰi   pərnei   dze.

kəcʰi	pər	-nei	dze
where	AUX	-OBLIG	PART

While we were farming in Paranpur village, (something) happened.

PtP.CND.023

kʰeti   kərte   kərte   dʰerei

kʰeti	kər	-te	kər	-te	dʰerei
farming	do	-SIM	do	-SIM	several

həidza   laglarə.

həidza	lag	-larə
cholera	feel	-PROS

While farming, the cholera spread (lit. to spread).

PtP.CND.024

ucʰise   dzəgətpur   dzəilə

ucʰi	-se	dzəgətpur	dza	-lə
there	-ABL	Jagatpur	go	-PFV

rəlahai   hamrə   badze.

rəhə	-lə	-h	-ai	hame	-rə	badze
AUX.PST	-PST	-3	-INFR	we	-GEN	grandfather

Then our grandfather went to Jagatpur (as I infer).

PtP.CND.025

dzəgətpur   dzəite   kʰəna   hamrə

dzəgətpur	dza	-te	kʰəna	hame	-rə
Jagatpur	go	-SIM	while	we	-GEN

badzekə   nam   cʰəndu   dərəi.

badze	-kə	nam	cʰəndu	dərəi
grandfather	-GEN	name	Chandu	Darai

As he went to Jagatpur, our grandfather's name was Chandu Darai.

PtP.CND.026

dzəbəḍe   tʰulo   rəhəi.

dzəbbəḍ	tʰulo	rəhə	-i
big	big	COP.PST	-3SG

He was very big.

PtP.CND.027

bərəbəri	*bərəbəri*	*kəte*	
bərəbəri	bərəbəri	kəhə	-te
Barabari	equal	say	-HAB

rəhikan		*ekʰni*	*bərəbəri*	*nəi*
rəhə	-kan	ekʰni	bərəbəri	nəi
COP.PST	-3.PL	now	Barabari	PART

naũ	*cəllə*	*aʈəi.*		
naũ	cəl	-lə	aʈə	-i
name	move	-PFV	AUX.NPST	-3SG

Since he always says 'equal' all the time, his name was Barabari.

PtP.CND.028

pacʰese		*kəsərali*	*kəsərali*
pacʰe	-se	kəsərali	kəsərali
later	-ABL	Kasarali	Kasarali

kəhətahat			*kəsərajə̃*	
kəh	-ta	-hat	kəsəra	-jə̃
say	-NPST	-3PL	Kasara	-LOC

boste		*kʰəna.*
bos	-te	kʰəna
sit	-SIM	while

Later on he was named Kasarali while staying in Kasara.

PtP.CND.029

ucʰise		*dzəgətpurəjə̃*		*hamrə*	
ucʰi	-se	dzəgətpur	-jə̃	hame	-rə
there	-ABL	Jagatpur	-LOC	we	-GEN

cəudʰə	*bigʰa*	*dzəga*	*badzekə*	
cəudʰə	bigʰa	dzəga	badze	-kə
fourteen	bigha	land	grandfather	-GEN

unnaissaje	*unansəttəri*	*saləjə̃*		*salkə*	
unnaissaje	unansəttəri	sal	-jə̃	sal	-kə
ninety nine	sixty nine	year	-LOC	year	-GEN

ləmmməri	*rəlahai.*			
ləmmməri	rəhə	-lə	-h	-ai
registered	AUX.PST	-PST	-3	-INFR

Later on in 1979, our grandfather got fourteen bighas of registered (Lambari) land.

PtP.CND.030

u	*dzagakə*	*pʰeri*	*merə*			*nidzə*	*tʰaha.*
u	dzaga	-kə	pʰeri	məi	-rə	nidzə	tʰaha
that	land	-GEN	again	I	-[OBL] GEN	NEG	knowledge

I do not know that land either.

PtP.CND.031

pacʰese   mətrəi   sunte.

pacʰe	-se	mətrəi	sun	-te
later	-ABL	only	listen	-SIM

(I) heard (lit. to hear) about (it).

PtP.CND.032

ucʰise   osin   kərte   kərte

ucʰise	osin		kər	-te	kər	-te
now onwards	that	way (CORR)	do	-SIM	do	-SIM

dui   tin   bərsə   kʰeti   kərlə   bubai   nanui.

dui	tin	bərsə	kʰeti	kər	-lə	buba	nanu	-i
two	three	year	farming	do	-PST	father	uncle	-ERG

Doing like that, father and uncle cultivated the land for two or three years.

PtP.CND.033

ucʰise   kʰeti   ṭuṭləhun.

ucʰise	kʰeti	ṭuṭ	-lə	-hun
now onwards	farming	stop	-PST	-HS

Then the farming stopped (they say).

PtP.CND.034

koi   arkakə   gʰərəjə̃   kadzalarə

koi	arka	-kə	gʰər	-jə̃	kadza		-larə
some	next	-GEN	house	-LOC	work	for others	-PROS

koi   gai   caralarə   ke   kərlarə.

koi	gai	cara	-larə	ke	kər	-larə
some	cow	hole	-PROS	what	do	-PROS

Some people doing work in other's home, some grazing the land, some doing some work.

PtP.CND.035

osin   kərte   kərte

osin		kər	-te	kər	-te
that	way	do	-SIM	do	-SIM

buba   dui   hədzdzar   egʰarə   saləjə̃   bitlə.

buba	dui	hədzdzar	egʰarə	sal	-jə̃	bit	-lə
father	two	thousand	eleven	year	-LOC	die	-PST

Doing like that, father died in two thousand eleven VS.

PtP.CND.036

ama   bitli   dui   hədzar   terə   saləjə̃.

ama	bit	-li	dui	hədzar	terə	sal	-jə̃
mother	die	-PST.F	two	thousand	thirteen	year	-LOC

Mother died in 2013.

PtP.CND.037

tə   ucʰise   məŋgəlpurəjə̃   kʰeti   kərlə.

tə   ucʰise   məŋgəlpur   -jə̃   kʰeti   kər   -lə
PART now onwards Mangalpur   -LOC   farming   do   -PST

Then (we) farmed in Mangalpur.

PtP.CND.038

ihəi   tə   abe   tʰaha.

i   -həi   tə   abe   tʰaha
this   -EMPH   PART   now   knowledge

This is in particular now (I) know.

PtP.CND.039

ucʰise   tə   cəltə   cəlte

ucʰise   tə   cəl   -tə   cəl   -te
now   onwards   PART   move   -NPST   move   -SIM

tʰahəi   tʰaha   aṭəi.

tʰaha   tʰaha   aṭə   -i
knowledge   knowledge   COP.NPST   -3SG

After that, I know all the things.

PtP.CND.040

merə   abe   nanihĩ   biha   bʰəilə.

məi   -rə   abe   nani   -hĩ   biha   bʰəi   -lə
I   -[OBL]   GEN   now   young   -LOC   wedding   become   -PST

I married when I was very small.

PtP.CND.041

nanihĩ   biha   bʰəite

nani   -hĩ   biha   bʰəi   -te
young   -EMPH   wedding   become   -SIM

kʰəna   məi   dui   hədzar   sətrə   saləjə̃

kʰəna   məi   dui   hədzar   sətrə   sal   -jə̃
while   I   two   thousand   seventeen   year   -LOC

anlə   bʰaudzeherke.

an   -lə   bʰaudzehe   -r   -ke
bring   -PST   sister   -2SG   -ACC

As my marriage took place in 2017, I brought (lit. married) your sister in law (elder brother's wife) again.

PtP.CND.042

dui   hədzar   sətrə   saləjə̃   ante   kʰəna

dui   hədzar   sətrə   sal   -jə̃   an   -te   kʰəna
two   thousand   seventeen   year   -LOC   bring   -SIM   while

dui   hədzar   əṭʰarə

dui   hədzar   əṭʰarə
two   thousand   eighteen

saləjə̃   *bəḍkə*   *cʰahom*   *budʰiram.*

sal	-jə̃	bəḍkə	cʰaho	-m	budʰiram
year	-LOC	big	son	-1SG	Budhiram

As I married in 2017 VS, Budhiram, my first son, was born in 2018 VS.

PtP.CND.043

ucʰise   *lədzələ*   *dʰijaputa.*

ucʰise	lədz	-lə	dʰijaputa
now onwards	take	-PST	children

Then I took my children.

PtP.CND.044

ucʰinse   *dukʰ*   *bʰag*   *bʰogte*

ucʰi-n	-se	dukʰ	bʰag	bʰog	-te
there-EMPH	-ABL	pain	destiny	experience	-SIM

bʰogte   *toi*   *pʰeri*   *arkakə*

bʰog	-te	toi	pʰeri	arka	-kə
experience	-SIM	you	again	next	-GEN

gʰərəjə̃   *kadzalə.*

gʰər	-jə̃	kadza	-lə
house	-LOC	work for others	-PST

Suffering the hardships from that time, again you worked for other's house.

PtP.CND.045

məi   *pʰeri*   *arkakə*   *gʰərəjə̃*   *kadzalə*

məi	pʰeri	adza	gʰər	-jə̃	kadza	-lə
I	again	ork for	othouse	-LOC	work for others	-PST

I worked for other's houses (lit. in other's houses).

PtP.CND.046

dzəgaha   *nidzə.*

dzəgaha	nidzə
land	NEG

(I) did not have land.

PtP.CND.047

dzəgaha   *nidzə*   *bʰəite*   *kʰəna*   *kəilali*   *kəncənpur*

dzəgaha	nidzə	bʰəi	-te	kʰəna	kəilali	kəncənpur
land	NEG	become	-SIM	while	Kailali	Kanchanpur

dzaike   *təjar*   *bʰəilə.*

dza	-ike	təjar	bʰəi	-lə
go	-INF	ready	become	-PST

While there was not my land (I) became ready to go to Kailali and Kanchanpur.

PtP.CND.048

ote	dzaike	nidzə	səklə.

ote	dza	-ike	nidzə	sək	-lə
there	go	-INF	NEG	finish	-PST

(I) could not go there.

PtP.CND.049

ucʰise	cʰəttis	saləjə̃	nagərikta

ucʰi	-se	cʰəttis		sal	-jə̃	nagərikta
there	-ABL	thirty	six	year	-LOC	citizenship

banaikunu			məi	sukumbasi

bən	-a	-ikunu	məi	sukumbasi
become	-CAUS	-SEQ	I	landless

uʈʰikunu	sə̃itis	saləjə̃	məi

uʈʰ	-ikunu	sə̃itis		sal	-jə̃	məi
raise	-SEQ	thirty	seven	year	-LOC	I

pərsa	dzilla	əilə.

pərsa	dzilla	a	-lə
Parsa	district	CAUS	-PST

Having made the citizenship card, having becoming a landless person, I came to Parsa in 2037 VS.

PtP.CND.050

pərsa	dzillajə̃		duhəi	bʰai

pərsa	dzilla	-jə̃	dui	-əi	bʰai
Parsa	district	-LOC	two	-EMPH	brother

əilihai.

a	-lə	-h	-ai
CAUS	-PST	-3	-INFR

Both of the brothers came to Parsa.

PtP.CND.051

ucʰi	rəhəte		boste	rəhəte

ucʰi	rəhə	-te	bos	-te	rəhə	-te
there	remain	-SIM	sit	-SIM	remain	-SIM

boste	toi	pʰeri	dzəiləsai

bos	-te	toi	pʰeri	dza	-lə	-s	-ai
sit	-SIM	you	again	go	-PST	-2SG	-INFR

citəwən.

citəwən
Chitwan

Staying and living there, staying and living there, you went to Chitwan.

PtP.CND.052

citwən	dzaikunu	pʰeri	terə

citwən	dza	-ikunu	pʰeri	toi	-rə
Chitwan	go	-SEQ	again	you	-[OBL]	GEN

kərmə	ramrə	nidzə	bʰəilə.

kərmə	ramrə	nidzə	bʰəi	-lə
fortune	good	NEG	become	-PST

Having gone to Chitwan, your fortune was not good.

PtP.CND.053

tin	tin	goṭa	milaikunu	caroṭi

tin	tin	goṭa	mil	-a	-ikunu	car	-	oṭi
three	three	CLF	agree	-CAUS	-SEQ	four	-	CLF

dulhi	bʰəilə.

dulhi	bʰəi	-lə
wife	become	-PST

(You) married three (wives), (and) became four including this one.

PtP.CND.054

bəllə	əḍlə.

bəllə	əḍ	-lə
after a while	stop	-PST

Now (it) stopped.

PtP.CND.055

məi	dukʰ	sukʰei	kaṭʰi	beci

məi	dukʰ	sukʰ	-ei	ka ṭʰi	bec	-i
I	pain	dry	-EMPH.	wood	sell	-ABS

beci	ete	ote	kərikun	bənbonehari

bec	-i	ete	ote	kər	-ikun	bənbonehari
sell	-ABS	here	there	do	-SEQ	working	in	jungle

kərikun	dukʰə	sukʰə	kərikunu

kər	-ikun	dukʰə	sukʰə	kər	-ikunu
do	-SEQ	suffering	happiness	do	-SEQ

cʰawake	məi	hurkalə

cʰawa	-ke	məi	hurk	-a	-lə
son	-ACC	I	bring	up	-CAUS	-PST

pʰurkalə	rə	səbʰəni	kəte	merake

pʰurkalə	rə	səbʰ	-	əni	kəhə	-te	məi	-ke
ONO	and	all	-	after	that	say	-SIM	I	-[OBL]	ACC

gahẽmane	dukʰə	bʰəilə	baṭik.

gahẽmane	dukʰə	bʰəi	-lə	baṭi	-k
very	suffering	become	-PFV	COP.NPST.	-3SG

I grow up (my) children having done the work of hardships and ease, going to jungle, I grew

up all of my children and in telling the truth, I got suffering and hardships.

PtP.CND.056

duhəi   bʰai   sər   səllahə   kərlə.

dui -əi   bʰai   sər   səllahə   kər   -lə
two -EMPH.   brother   move   advice   do   -PST
Both of (we) brothers consulted each other.

PtP.CND.057

anhalmis   icʰin   aṭəs

an   -lə   -m   -s   icʰi   -n   aṭə   -s
bring -PST -1SG -2SG here   -EMPH COP.NPST   -2SG

boslə.

bos -lə
sit -PST
I brought you here. You have lived here.

PtP.CND.058

ucʰise   cʰawa   dzəmmei   ote   dzainei

ucʰi   -se   cʰawa   dzəmmei   ote   dza -inei
there -ABL son   all   there go   -MIR

dzəgga   dzimin pʰeri   əleli   kamaike

dzəgga   dzimin pʰeri   əleli   kam -a   -ike
land   land   also   little work -CAUS -INF

delə   aṭəmis.

de   -lə   aṭə   -m   -s
give -PST AUX.NPST   -1SG -2SG
Then the children went there ! (They) bought some land (lit. collecting), they have given you land.

PtP.CND.059

abe ke   kərike   tou

abe ke   kər   -ike tou
now what do   -INF PART.
Now what to do ?

PtP.CND.060

hamrə   dukʰə   sukʰə   kəhəlak

hame -rə   dukʰə   sukʰə   kəhə -lə   -k
we   -GEN   suffering happiness say   -PST -3SG
I told him our pains (hardships) and happiness.

PtP.CND.061

esnei   rəlahai   kere.

esnei   rəhə   -lə   -h   -ai   kere
like this AUX.PST -PST -3   -INFR PART
This is the case.

PtP.CND.062

adzu   merə   dukʰə   həṭlə.

adzu   merə   dukʰə   həṭ   -lə
today   I.GEN   suffering   go   back   -PST
Today I do not have hardships.

PtP.CND.063

terə   dukʰ   aṭir.

terə   dui   aṭi   -r
thirteen   two   COP.NPST   -2SG
You have pain (hardships).

PtP.CND.064

terə   dukʰ   pʰunu   tə   məi

toi   -rə   dukʰ   pʰunu   tə   məi
you   -[OBL]   GEN   pain   also   PART   I

hertihin   baṭəm.

her   -tihin   baṭə   -m
look   -PROG   AUX.NPST   -1SG.POSS
I am also considering (lit. looking) your hardships.

PtP.CND.065

maja   nidzə   marlə   aṭim.

maja   nidzə   mar   -lə   aṭi   -m
love   NEG   kill   -PFV   AUX.NPST   -1SG
I have not given up love (to you).

PtP.CND.066

əite   dzəite   kərtihin

a   -te   dza   -te   kər   -tihin
CAUS   -HAB   go   -HAB   do   -PROG

baṭəm   kere.

baṭə   -m   kere
AUX.NPST   -1SG   PART
I have been coming and going.

PtP.CND.067

abe   ke   kərike   tou

abe   ke   kər   -ike   tou
now   what   do   -INF   PART.
Now what can I do ?

PtP.CND.068

hame   ṭuhura   pəilehĩse   hela   bʰəilə.

hame   ṭuhura   pəile   -hĩ   -se   hela   bʰəi   -lə
we   orphan   get   -EMPH   -ABL   hatred   become   -PST
We orphans were despised from those days.

PtP.CND.069

k^hoi	tou	abe	ek^{h}ni	p^{h}eri	dzəgaha
k^{h}oi	tou	abe	ek^{h}ni	p^{h}eri	dzəgaha
PART.	PART.	now	now	again	land

naib^{h}əinehun.			
nai	-b^{h}əi	-ne	-hun
NEG	-become	-COND	-HS

What happens, there is no land of yours.

PtP.CND.070

ota		ota		pãc	big^{h}a	c^{h}ə	big^{h}akə	
ota		ota		pãc	big^{h}a	c^{h}ə	big^{h}a	-kə
that	side	that	side	five	bigha	six	bigha	-GEN

hamrə		k^{h}andansəb		dadzub^{h}aisəb			
hame	-rə	k^{h}andan	-səb	dadzu	-	b^{h}ai	-səb
we	-GEN	relatives	-PL	elder	brother	- brother	-PL

nanusəb.	
nanu	-səb
uncle	-PL

Our relatives, uncles, brothers of that side (who have) about five bighas or six bighas of land.

PtP.CND.071

bəɖkəbakə				ek^{h}ni	hame	p^{h}eri	tə
bəɖkə	-	ba	-kə	ek^{h}ni	hame	p^{h}eri	tə
big	-	EXCL	-GEN	now	we	again	PART

bərabər	aṭihĩ		təu.
bərabər	aṭi	-hĩ	təu
frequently	COP.NPST	-1PL	PART.

We are now equal to our elder father.

PtP.CND.072

usəbkə			p^{h}eri	kəhələ		kok^{h}rahakə		
u	-səb	-kə	p^{h}eri	kəh	-lə	kon	-ha	-kə
that	-PL	-GEN	again	say	-PST	which	-EMPH	-GEN

ṭinkə		c^{h}ani	aṭikan.	
ṭin	-kə	c^{h}ani	aṭi	-kan
copper	-GEN	roof	COP.NPST	-3PL

They have said (that) some have the (houses) with roofs of copper.

PtP.CND.073

iṭakə		berha	aṭikan.	
iṭa	-kə	berha	aṭi	-kan
brick	-GEN	wall	COP.NPST	-3PL

(They have) walls (made of) bricks.

PtP.CND.074

kokrəu   pəkka   pəkka   aṭikan.

kokrəu   pəkka   pəkka   aṭi   -kan
some   certainly   certainly   COP.NPST   -3PL
Some have concrete walls.

PtP.CND.075

merei   cʰawakə   pʰeri

məi   -r   -ei   cʰawa   -kə   pʰeri
I   -2SG   -EMPH.   son   -GEN   again

pəkka   banahalekan   dui   bʰai.

pəkka   ban   -lə   -kan   dui   bʰai
certainly   tie   -PST   -3PL   two   brother
My two sons (lit. two brothers son) have also made concrete (buildings).

PtP.CND.076

osin   bistar   bistar   abe   bʰəibək   tə.

osin   bistar   bistar   abe   bʰəi   -bə   -k   tə
that   way slowly   slowly   now   become   -POSB   -3SG   PART
Perhaps things may improve gradually.

PtP.CND.077

uhəi   merə   kəhəlarə

u   -həi   məi   -rə   kəhə   -larə
that   -EMPH   I   -[OBL]   GEN   say   -PROS

kura   dze   babu.

kura   dze   babu
thing   PART   dear   brother
That is the thing I want to say, my brother.

PtP.CND.078

toi   attikun   dzʰunbos.

toi   att   -ikun   dzʰun-bos
you   irritate   -SEQ   PROH-sit
Don't live by getting confused.

PtP.CND.079

ijə   dzəgahake

ijə   dzəgaha   -ke
this   land   -ACC

rugikunu   bəsuk.

rug   -ikunu   bos   -uk
care   -SEQ   sit   -IMP.
Stay here caring this land.

PtP.CND.080

məi   əite   dzəite   kərtəm.

məi	a	-te	dza	-te	kər	-tə	-m
I	come	-HAB	go	-HAB	do	-NPST	-1SG

I come and go (regularly).

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