An Outline of the Meche Language
—grammar, text and glossary—

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Acknowledgement

It was almost six years ago that the paper on Newar classifier written by Weidert made me curious about Meche. At that time I was working on the numeral classifier system in Kathmandu Newar and came across his paper. Weidert (1984) mentions that in Nepal there are only two languages that have full-fledged system of numeral classifiers: one is Newar and the other is Meche. Just out of curiosity, and since I was lucky to find someone who was related to Meche people in Jhapa District, I ventured myself for a short field trip to Daijan, together with Yukihsa Matsueda, who was quite fluent in Nepali helped me understand Meche by the medium of Nepali. Without his help, I would not have started doing research into the Meche language.

Since then, I have kept on working on the language time to time. My main consultant is Santa Lal Meche. He has helped me in various occasions and linked me to a lot of Meche people so that I could collect enough data. His father, Dmbar Bhandur Meche, also taught me a lot of vocabulary.

I visited some villages in Jhapa District, such as Dangaphara, Gaivari, Ainavali, Meche Mill (all in Jolthal VDC), and Ghodjamara (Cakacaki VDC), and stayed in a few houses of the local people to collect Meche data and to learn the language. Other important helpers are Chaudari Meche, Krishna Lal Meche, who were the first villagers taught me the language at the primary stage of the fieldwork. Vishnu Meche helped me transcribe and annotate the long story, Dutbir and Dudubir, vigorously and patiently. Dombru Meche also taught me many Meche vocabulary while I was staying at his house.

I also visited Guwahati and Kokrajhar, Assam for a short research into Boro. Chandaman Goswami helped me find a various materials on Boro. Sansuma Khungur Bwisumwthiari MP taught me Boro language while I was with him for a few days.

There are a number of people to whom I own a lot, but I cannot list here all the rest of the names of the people who helped me in learning the language, taking care of me while I was staying their homes and villages. I extend my same sincere gratitude to all of them as well.

I would also like to thank Sueyoshi Toba for providing me some materials on the language at the primary stage.

Kazuyuki Kiryu, March 30, 2008
## Abbreviations

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1 Introduction

This is a report of my three year research into the Meche language, which includes a grammatical outline, an annotated text and a list of vocabulary. The grammatical outline is based on my analysis of narrated texts and elicited data. The annotated text is one of the narratives which I collected and is the only one long story—but the shortest of all—that I have finished annotating. The vocabulary section accommodates roughly 1400 head words.

The story and the vocabulary are stored in multilingual XML databases. The XML database of the story is a single file, in which each line has a transcription in Meche with glosses, an English and a Japanese translation. Nepali translation is planned to be added later. The data structure and transliteration are so designed that it can be transformed into a \LaTeX data for publication in the language(s) chosen. I used Perl and MSXSL programs to do the job. The entire compiling system also deals with devanagari transformation from the transliteration. However, due to the lack of space and consensus with my consultants about the spelling convention, I did not include the devanagari transcription in this report.

1.1 Context of the current study

My first research into the language started in 2002, when I got to go to Dhaijan for four days, because I was inspired by the passage in Weidert 1984, which deals with the numeral classifiers in Newar, noting that Meche is one of the two languages in Nepal with a full-fledged system of numeral classifiers. On the visit in Dhaijan, I collected a few dozens of vocabulary, some basic sentences and numeral classifiers. I also made a recording of a casual conversation between two male Meches in their thirties and seventies. At this time, I found a Meche consultant living in Kathmandu, Mr. Santa Lal Meche (Basmatari), and had several sessions with him. Subsequently in the following two years, I visited a few Meche villages, such as Dāngāphārā (Jalthal VDC, Ward 4) and Āināvārī (Jalthal VDC, Ward 4), and collected basic data.

The current project then started in 2005, based on those research I had done. The data of the current study mainly collected from the above villages and Gaivārī (Jalthal VDC). My main consultants are Mr. Santa Lal Meche (35) (from Gaivārī), Mr. Chaudari Meche and Mr. Krishna Lal Meche (from Dāngāphārā). Other consultants are Mr. Dombru Meche and Mr. Bishunu Meche from Meche Mill.

\hspace*{1cm}

\textit{Plotted on a map taken from Google Map}
1.2 Linguistic type and the people

The Meche language is a Tibeto-Burman language spoken in Jhāpā District, Nepal. According to the 2001 Census, the total number of population of the people is 3763 and the number of speakers is 3301.\footnote{Statistical Pocket Book, Nepal, 2002. His Majesty’s Government National Planning Commision Secretariat, Central Bureau of Statistics, Ramsham Path, Thapathali, Kathmandu, Nepal.}

The language is recognized as Meche in Nepal, but outside of Nepal it has been recognized as Mech, Mechi, or Mes. The language belongs to the Boro-Garo branch of the Tibeto-Burman subgroup of the Sino-Tibetan family. Bodo peoples used to be recognized as the Kachari races who live in the state of Assam, West Bengal and Megalaya.

In Linguistic Survey of India, ‘Mes’ or ‘Mech’ is classified under Bārā. Endle 1911 is a book on the Kachari people. He classifies the Kachari races into two groups, Northern and Southern groups, whose dividing line is the Brahmaputra river. He mentions the name Mech (Mes) in Northern group, and identifies their chief habitat as Goalpara.

There are a few discussions about the origin of the name, Meche. One explanation for the origin of the name comes from the name of the river near which Meches reside. Meches are settled near the Mechi river, for which reason the people are called Meche (Narjinari, 1985). Many scholars assume that the word Mech is originated from a Sanskrit word Mleccha, which refers to “an outcast from the Brahmin point of view, a non-observer of cast regulation” (Endle 1911:81). Machāhāri 2003 further notes that Meche consists of the word Mech and a Nepali suffix -e. Even though the people are recognized as Meche in Nepal, the people call themselves bodo [bo:do], and the self-denomination of the language is bodo-ni rau ‘Bodo-GEN language’.\footnote{Joseph and Burling (2006) calls the particular language spoken in Assam as Boro, which reflects the pronunciation in the language, [b@Ro]. As far as I am noticed, the pronunciation in Meche contains a retroflex [zd] instead of a flap [r].} In Assam, Mech is pronounced as [mets] while it is pronounced as [mets] in West Bengal. Some Meches in West Bengal area are called Saivo.

In March 2006, I got to visit two Meche villages in West Bengal, India: Naxalbari and Solkhaphara, recognizing that although there is a certain degree of variation in vocabulary, the dialects there are quite similar to the dialect spoken in Nepal. Linguistically speaking, Meche in Nepal may be regarded as a western dialect of Bodo. Although there are some differences in pronunciation, vocabulary and grammar, a Bodo person from Assam and a Meche person from Nepal will never fail to make themselves understood in their local dialects, although the mutual intelligibility is, according to some villagers, between fifty to seventy percent. Other languages that belong to the Bodo-Garo group, such as Tiwa, Garo, Rabha, Kokborok, Dhimasa, are not mutually intelligible, although they show similarities in vocabulary. Joseph and Burling 2006 is a good comparative study of four varieties in Bodo-Garo languages, Tiwa, Boro (=Bodo), Garo and Rabha.

![Bodo dialects diagram](image)

Some major differences between Bodo and Meches except vocabulary are summarized as follows.

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• The dental affricate [tsʰ] in Meche corresponds to [s] or [s] in Bodo in some words. For example, ‘one’ in Meche is /che/ [tsʰe] but it is /se/ [ce] in Bodo.

• The bilabial stop [b] in Meche corresponds to [pʰ] in Bodo in some words. ex. bithai (Meche) vs. phithai (Bodo) ‘fruit’; bisa (Meche) vs. phisa (Bodo).

• A syllable initial /n/ in Meche drops in Bodo in some words. ex. nokha [nokʰa] (Meche) vs. okha [okʰa] (Bodo) ‘rain’.

• Day-man means a past progressive in Meche while it means a simple past form in Bodo.

• In interrogative, Meche makes more use of rising intonation alone while Bodo makes more use of rising intonation and na ‘or’ as a question marker.

• Meche numerals are up to five while Bodo counterparts are full-fledged.

• Bodos often use sabaihkor to mean ‘Thank you’ while Meche has no native expression for ‘Thank you’ at all.

Apart from the above items, there are a lot of words and phrases that the two dialects do not share, and this fact sometimes makes it difficult for people from the two areas to understand each other.

As discussed in Sanyal 1973, Meche is spoken in North Bengal, and the major residential area is Jalpaiguri district. According to the census in 1961, the population in this district was 13,178 (Sanyal 1973:20). Meches are also found in Bankura, Midnapore, West Dinajpur, Darjeeling and Coach- Behar, although the numbers of people there were much less. In Nepal, Meches live in Jhapa District and the three most inhabited VDCs are Jalthal (957 people), Dhaijan (689), and Mechi Nagar (598).

1.3 Previous descriptions on Meche

Hodgson 1880 is a study on the Kocch, Bódó, and Dhimal tries, with comparative list of vocabulary, grammar and ethnological information. He uses the name Meches as well, but he regards it as “a name imposed by strangers”, mentioning that “this people call themselves Bodo, which, of course, is the proper designation (72).” Hodgson regards Meche as a subgroup of ‘Bódo’, “who are now viewed as embracing only the Méches of the west and the Kácharis of the east and south (115).”

Although Hodgson does not identify where the data was collected, it seems to be the case that his data was taken from the Meches in West Bengal. As noted in the previous subsection, the western dialect of Bodo has an affricate /ch/ while the eastern dialect of Bodo has /s/ for it. The list of vocabulary in Hodgson 1880 has a lot of words that have /ch/ and identical to those in Meche of Nepal.

Endle 1911 is another comprehensive study of the Kachári people. It includes information on the society, culture, people and language. Endle, as noted above, identifies Meches in the western part of Bengal. His book has a map and the name of Meche is found somewhere near Jalpaiguri and Nothern part of Megalaya.

van Driem (2001) sets up a linguistic group, Brahmaputran, which consists of Konyak, Bodo-Koch, Dhimalish and Kachinic. Meche then belongs to the Bodo subgroup of Bodo-Koch. van Driem 2001 cites a number of descriptions of the Meches in West Bengal written in the British colonial time. He points out that the name Mech/Meche has been used to refer to the people living from Goalpara in the east to Jalpaiguri in the west, although the Meches in Jalpaiguri is regarded to be different from those in Goalpara. He identifies the original Meche territory as the area “from what today is Jhápā district in the eastern Nepalese Terai all the way across the Bhutanese duars in the east, from the Kosí river to the Brahmaputra’(2001: 520). He also notes that the linguistic situation of the Meches is

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3See footnote 1 for the reference.
difficult for a future documentation unless it is now done since the villages are scattered in Jalpaiguri district.

Another note on Meches is found in Bhattacharya 1977, which is a descriptive grammar of Boro in Darrang District. Bhattacharya mentions that “The neighbouring (Indic) Assamese speakers call these people and their speech ‘Kachari’ (pronounced in Assamese as Kosari). The western sections of the Boros who live in adjoining areas of Goalpara (Assam) and Jalpaiguri (West Bengal) are known to their neighbours as Mech (pronounced mrs).(25)”

1.4 Bodos in Assam

Bodo in Assam, India, has been studied by many scholars since the 19th Century. Hodgson 1880 discusses Mech, Bodo and Dhimal languages. Endle 1911 also discusses Bodos and Meches under the name the Kacharis, mainly giving a detailed discussion of the Bodos. Bhattacharya 1967 and 1977 are the major descriptive studies of the Bodo language ever since. Baro 2001 is another, but short, descriptive study of the language.

According to the 2001 Census, the total number of speakers of Bodo is 1,350,478 in India. Since Bodo in Assam is recognized as one of the twenty-two official languages in India, the Bodo people are able to receive education in the medium of their mother tongue. It is used as a medium of education in some regional schools, from the primary to the secondary level, and a language preservation movement is active, by Bodo Sahitya Sabha (Bodo Literary Organization).

1.5 Meches in Nepal

On the contrary to the more academically fortunate situation of Bodo, Meche has been much less studied so far. Sanyal 1973 is a quite good discussion of the Meches living in North Bengal. The major habitat of the Meches of India is located in Jalpaiguri district. As for the Meches in Nepal and their language, there is much less study on them. Narjini 1985 is a historical and anthropological study of the Meche people, but it has no information on the language. Bhattacharya 1999 is a Nepali–Meche vocabulary, which seems to be the sole linguistic material available before the current author’s study. Toba provided me a copy of a vocabulary list compiled by Weidert. Kiryu 2004 , based on my preliminary study in Dhaijan and the following sessions with Santa Lal Meche in Kathmandu, is a grammatical sketch of a Meche dialect in Nepal. In 2005, I came to know that a research team at Tribhuvan University had conducted a linguistic survey of Meche, supported by Nepal Federation of Indigenous Nationalities, and submitted a full report for publication. Unfortunately, up until today, the report has not been published, and I have not gotten to obtain even a draft version of the report. However, one of the research members, Mr. Bhatta, provided me his M.A. thesis, which proposes an educational primer in Meche. Machähãri 2003, written in Nepali, is a good introduction of the Meche people in the district of Jhapa. It partially discusses some vocabulary and grammatical characteristics of Meche.

1.6 Linguistic situation in Jhapa

The Meches in Nepal live in a multilingual situation. Basically they are bilinguals in Nepali and Meche, but I recognized not a few number of young children do not speak Meche at all, and some of them has a poor understanding of it too. This is due to the current sociological and pedagogical situation of the country. In the areas where the Meches live, there are other peoples such as Nepali speaking Brahmans and Chetris, Rais, Limbus, Rajbansis and Santali. Those peoples live near the villages of the Meches, and they communicate with each other in Nepali. Furthermore, public schools are available upto 9th grade in most of the villages, and even private bording schools are also available in a few areas. Therefore, many Meche children go to school and are educated in Nepali. Adult Meches
are fluent in Nepali and some people talk to their children only in Nepali, which results in nurturing Nepali monolingual children.

Due to the Nepali linguistic situation, Meche has a lot of borrowings from Nepali. Nepali is not a single source of borrowings. As far as I have noticed, Rajbansi and Satali words are also borrowed into Meche. For example, the narrator of the story which is included in this report often uses Rajbansi words, according to one of my consultants.
2 Phonology

The phonological analysis here is still at the primary stage and is far from satisfactory. A further study is necessary to provide a complete analysis of the Meche phonology, especially the tonal system.

Meches do not have a tradition of writing, much less their own scripts. Nowadays some Meches write in Meche with a use of Devanāgarī, following the spelling convention of Nepali.4

Major syllables are structurally composed of (C1)(C2)V(C3). C1 is an initial consonant, C2 is a second consonant cluster, V is a vowel and C3 is a final consonant.

2.1 Vowels

Meche has five vowels: /a/, /i/, /u/, /e/, /o/ and /@/. The most controversial vowel is /@/, which ranges from [a] to [i]. Many of the vowels tend to be reduced to /@/ when a stress does not fall on it.

(2) /a/~/a/ boi ‘grandmother’ bai ‘to buy’
/a/~/a/ bo ‘too’ bi ‘that’
/a/~/a/ ho ‘to give’ hu ‘to worship’
/a/~le/ bo ‘too’ be ‘this’
/a/~lo/ ho ‘to pull’ bo ‘to hit, strike’

(3) /i/~/i/ kha ‘to tie’ khi ‘stool’
/i/~/i/ kha ‘to tie’ khi ‘fog’
/i/~e/ naŋ ‘to need’ neŋ ‘present perfect’
/i/~lo/ na? ‘fish’ no? ‘house’

(4) /i/~/u/ khi ‘to defecate’ khu ‘to fog’
/i/~e/ bi ‘that’ be ‘this’
/i/~o/ gi ‘to be afraid’ go ‘to come off’

(5) /u/~le/ gun ‘rice worm’ gen ‘to spread’
/u/~lo/ nu ‘to see’ no ‘house’

2.1.1 Diphthongs

There are diphthongs: /ai/, /ai/, /au/, /au/, /ui/, /eu/ and /oi/.

(6) /aɪ/ phoi ‘to come’ /ai/ mai ‘grain of rice’
/ɔi/ jau ‘liquor’ /au/ hinjau ‘woman’
/ʊi/ chui ‘to arrive’ /eu/ kheu ‘to open’
/oɪ/ goi ‘betel nut’

4Bodo in Assam, which used to be written in Assamese and Bengali scripts, is nowadays written in the devanāgarī script. Although both Meche and Bodo make use of the same script, the spelling conventions are different in a minor way but to a significant extent for precise pronunciation. The same vowel letters are assigned with different vowels, which makes it difficult for Meches to read written Bodo unless they know such difference. For example, the vowel letter of o is used for /ə/ in Meche but /ou/ in Bodo. Bodo, in turn, uses the letter of a for /ə/, which is phonetically [a]. The vowel /u/ in Bodo corresponds to /a/ in Meche, for which reason it is spelled with the letter a in Meche. Therefore, bo in the devanāgarī is read as /bə/ in Bodo but /bo/ in Meche and ha is read as /hə/ in Bodo but /ha/ in Meche.
Stops  ph  th  (th)  kh
       b  d  (zd)  g
Nasals  m  n  nj
Fricative  s  j  h
Affricate  ch
Tap  r
Approximant  w  y

| Table 1: Phonemic inventory of consonants |

2.2 Consonants

In Meche, a variety of consonant sounds occur but some of them are not contrastive. Voiceless stops are usually pronounced with aspiration, especially in the lexeme initial position. Aspiration, however, does not count for phonemic distinction in Meche. Although retroflex stop sounds are heard, they do not contrast with non-retroflex stops except one word. Since Meches are in bilingual situation with Nepali, which counts retroflex stop consonants as phoneme, it seems to be the case that younger generations are more sensitive to the difference between retroflex and non-retroflex consonants.

The second consonant of initial consonant clusters seem to be limited to /r/ and /l/, and the cases with approximant /w/ and /y/ seem to be limited to borrowings.

2.2.1 The labial series

There are four phonems in the labial series — /ph/, /bl/, /m/ and /w/.

2.2.1.1 Bilabial stops

There are two bilabial stops — /ph/ and /b/. In Meche, voiceless stops accompany aspiration, always in the word initial position, and mostly in the word internal position as well.

The voiceless aspirated bilabial stops persistently occur at the stem initial position. In the mid-syllable position they appear as a bilabial fricative [ɸ], unless the bilabial nasal /m/ precedes it.

The voiceless non-aspirated bilabial stop [p] also occurs at the stem final syllable that ends with the consonant.

The voiced bilabial /b/ also can be fricative [β] in the non-initial position.

(7) a. ph@i  [pʰ@i]  ‘to come’
b. ap ha  [aFaiʔ]  ‘my father’
c. dap-che  [dap-tceʔ]  ‘one place’

(8) a. bithai  [bijʰaiʔ]  ‘seed’
b. ph@i-bai  [pʰ@i-bai]  ‘have come’

2.2.1.2 The other bilabial phonemes

Here are examples of /m/ and the semivowel /w/.

---

*I make use of /ph/ as a phoneme instead of /p/ in this report, although it is linguistically plausible to employ /p/ as a phoneme, because the aspirated stops, including [tʰ] and [kʰ], only contrast with non-aspirated voiced stops. In authography in devanagari script, Meches consistently use the aspirated stop letters. This clearly indicates that they are psychologically aware of the distinction between aspirated voiceless stops and non-aspirated voiceless stops due to their bilingual situation of Meche and Nepali, the latter of which has such a distinction. When I asked some Meches how they take on the use of devanagari letters for non-aspirated voiceless stops, they all showed disagreement. The same thing goes with Bodo in Assam.

7
2.2.2 The dental and retroflex series

2.2.2.1 The dental stops

As observed in the bilabial stops, there are two series of dental stops, /th/ and /d/. The sound [t] also occurs in the non-stem-initial position without a stress on the following vowel and at the end of the syllable.

(11) /th/

a. thɔi [tʰɔi?] ‘blood’
b. bithɔi [bɪtʰɔi?̂] ‘blood (edible)’
c. bistibar [bɪstiβar] ‘Thursday’
d. khat [khat] ‘to run’

(12) /d/

a. daɪ [dɑɪ?] ‘water’
b. bidai [bɪdæi?] ‘curry soup’

2.2.2.2 Retroflex stops

There are two retroflex sounds that contrast with each other in terms of voice and aspiration — /r/ and /r/. The status of these sounds as phonemes still requires further study for confirmation, for the dental stops and the retroflex stops in many cases do not contrast with each other. My impression, which is the same as my main consultant’s is that younger generations use the retroflex more than the older generation. Therefore, the dental and retroflex stops can alternate in some words without giving rise to any semantic difference.

(13) a. bɔndɔŋ [bɔndɔŋ]—[bɔndɔŋ] ‘Bahun and Chetri people’
b. bat [bat]—[bat] ‘to jump, cross’

However, there is one case in which the dental and retroflex stops constitute a minimal pair in my data.

(14) /r/—/r/ hathai [hɑtʰai?] ‘tooth’

Interestingly, in Assam Bodo, the two words are all dental but different in terms of tone. The word for tooth is low tone and that for market is high tone.

2.2.2.3 The dental fricative and alveo-palatal fricative

There are two phonemes for dental fricatives in Meche — /s/ and /ʃ/. The voiceless fricative /s/ realizes as [s] before the vowels /ə/, /ə/, /u/ and /o/ while it realizes as [ʃ] before the vowels /u/ and /e/. These fricatives do not appear at the syllable final position.
The alveo-palatal fricative [c] often alternates with [s] in the non-typical environment as well.

The voiced dental phoneme /j/ realizes as different sounds depending on the environment it appears. At the morpheme initial position it appears as [dž] only before the vowel /a/ and otherwise as [dz]. At a morpheme internal position, it appears as [z] only before the vowel /a/ and /u/; otherwise it appears as [ʒ].

2.2.2.4 The dental affricate The dental affricates /ch/ occur as [tʃʰ] before the vowels /a/, /u/ and /o/ and as [tʃ] before /i/ and /e/.

---

6I employ the alphabet ‘j’ instead of ‘z’ for the phoneme because ‘j’ is usually used in the Nepali transliteration to represent the sounds that the phoneme is associated with.

7The alphabets ‘ch’ is employed for the phoneme, because of the same reason for /j/.
(19) /ch/
a. chaha [tsʰaːhə?] ‘north’
b. mocha [mɔtsʰá] ‘tiger’
c. chinai [teʰnai] ‘to be acquainted’
d. belachi [belatʰi] ‘evening’
e. chu [chu] ‘to wash’
f. bachur [baːtʰur] ‘calf’
g. che [teʰe] ‘one’
h. gachen [gaːtʰen] ‘all’
i. choN [tsʰoN] ‘to cook rice’
j. khanachoN [kʰanatʰoN] ‘to listen’

2.2.2.5 The dental nazal 

The dental nasal /n/ is quite simple. It can appear at any position in a syllable.

(20) /n/
a. na [naʔ] ‘fish’
b. man@ [man´ @i] ‘why’
c. dan [dan] ‘to chop, cut’

2.2.2.6 The dental lateral approximant and the alvelo-palatal flap

The phoneme /l/ occurs at the syllable initial position alone and contrasts with the alvelo-palatal tap /ɾ/.

(21) /l/
a. laN [laN] ‘to take away’
b. al@u [al´ @u] ‘spicy, hot’

(22) /ɾ/
a. raN [RaN] ‘to divide’
b. g@r@N [gəɾəN] ‘to be able’
c. gosor [gəsor] ‘to leak’

2.2.3 Velar series

There are three sounds that are articulated at the velar — /kh/, /g/ and /ŋ/.

2.2.3.1 Velar stops 
The velar stops /kh/ and /g/, as is the case with other stops, contrasts with each other in terms of voice and aspiration. The phoneme /kh/ always appear with aspiration at the morpheme initial position, and tend to occur as such even in the morpheme internal position, especially when there is a stress on the vowel of the syllable. It does not occur at the syllable final position.

(23) a. kheu [kheu] ‘to open (transitive)’
b. aŋkham [aŋkhám] ‘cooked rice’

The phoneme /g/ occurs as [g] at the morpheme initial position, while it occurs as [χ] at many morpheme internal positions. Even at the morpheme initial position it sometimes appears as [χ] especially when it is located in the middle of an utterance.

(24) /g/
a. geu [geu] ‘to open (intransitive)’
b. hagra [hayrɐʔ] ‘forest, woods’
c. hagra gejer-au [hayrɐ ɣeʃerwɐu] ‘in the middle of the forest’
2.2.3.2 Velar nasal  The velar nasal does not occur at the morpheme initial position, and often occurs at the syllable final position.

(25)  
a.  aŋkhat  [aŋkhat]  ‘to get out’
b.  khan  [khan]  ‘to finish’

2.2.4 The glottal series

There are two sounds that in the glottal series — the glottal stop and /h/. The glottal stop does not function as a morpheme but occurs after the vowel at the morpheme final position.

(26)  
a.  no  [no?]  ‘house’
b.  bidai  [biɗai?]  ‘egg’

However, words with the glottal check lose it when it is not a phrase final position.

(27)  
a.  no-ni  [no:n´i]  ‘house-GEN’
b.  bidai-ya  [biɗaijá]  ‘egg-NOM’

The glottal fricative /h/ occurs at the morpheme initial position or at a morpheme internal position.

(28)  /h/  
a.  ha  [haij]  ‘ground, soil’
b.  simaha  [Ciｍaîtrej]  ‘dream’

2.2.5 Semivowels

The semivowels /w/ and /y/ occurs at the syllable initial position but not at the syllable final position.\(^8\) In the database, the phoneme /w/ occurs only before the vowel /a/ and /y/ occurs before the vowels /i/, /u/ and /e/.

(29)  /w/ and /y/  
a.  wa  [wa?]  ‘bamboo’
b.  yi:  [ji:]  a past negative suffix
c.  yeu  [jeu]  ‘to roast’
d.  yunnau  [junn´au]  ‘later’

2.2.6 Consonant clusters

The followings are the possible consonant clusters in Meche. More than one consonant occur only at the syllable initial. The initial clusters found in my data are r-clusters and l-clusters. Those consonant clusters do not tend to occur in the word initial position but are more common in the word-mid positions. There are a number of suffixes that start with a consonant clusters.

(30)  r-clusters

a.  ph  phra  ‘from’
b.  br  bra  a particle enforcing the speaker’s idea to the listeners
c.  thr  throphi  ‘a cap’
d.  dr  ha-dri  ‘dust’
e.  khr  makhra  ‘monkey’
f.  gr  gra  a relative clause marker
g.  sr  sra  a particle that expresses the speaker’s surprise
h.  jr  bajarom  ‘to jump off’

---

\(^8\)The alphabet ‘y’ is chosen to represent the phoneme for the sound [j] since the alphabet ‘j’ is already chosen for the phoneme for the voiced dental fricative and affricate and the voiced alvelo-palatal fricative and affricate.
2.2.7 Phonological change in Nepali borrowings

Since most of the Meches are bilingual in Meche and Nepali, their mother tongue has borrowed not a few number of words from Nepali. The degree of borrowing seems to be divided into two levels. The first level is a simple borrowing: Nepali words are just used with the pronunciation intact. The other level of borrowing is incorporation of the words in the lexical system of the Meche language. When this happens, the word undergoes a phonological change so that the pronunciation is in accord to the phonological system of Meche.\footnote{The Meche transliteration is different from that of Nepali. For the Nepali transliteration, I follow the conventional Devanāgari transliteration. Therefore, the phonological values of \( a \) and \( \hat{a} \) in Nepali are \( /a/ \) and \( /\hat{a}/ \) respectively.}

2.2.7.1 Aspiration In Meche, the voiceless stops is pronounced with aspiration when the vowel of the syllable where the consonant belongs has a stress, even in the word internal position. This rule applies to some borrowings that seem to have stemmed in the language for some generations. Here are some examples.

<table>
<thead>
<tr>
<th>Meche</th>
<th>Nepali</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>achoran</td>
<td>ācaran</td>
<td>‘character’</td>
</tr>
<tr>
<td>bekhar</td>
<td>bekār</td>
<td>‘worthless’</td>
</tr>
<tr>
<td>phul</td>
<td>pul</td>
<td>‘bridge’</td>
</tr>
</tbody>
</table>

2.3 Tones

The analysis of the suprasegmental features in Meche is still far from satisfactory at this stage. Although the listener to the language will easily recognize some kind of pitch difference, perhaps that of high and low tones, it is quite difficult to identify the tonal difference in minimal pairs. Some people say that there is a difference between the two words of a minimal pair, while others say they are not different at all in pronunciation.

Bodo in Assam is said to have a tonal distinction. Bhattacharia (1977) claims that Bodo has four tones, high, mid, low and neutral tones. What he calls the neutral tone is “dependent on either the preceding or the following non-neutral toned syllable and as such may be left unmarked if it is not felt useful or necessary (Bhattacharya, 1977).” According to Bhattacharia, the high tone is level or rising, the mid tone is level or falling and the low tone is falling. Baro (2001) discusses the two tone system, rising and falling tones. Both Bhattacharia and Baro characterize the high or rising tone with a glottal stop.

Joseph and Burling (2006) also find that the tones in Bodo are not as clear as other tonal Bodo-Garo languages, and conclude in comparison to Tiwa, previously known as Lalung, that it has a two way tone contrast, high and low, found on single syllable words, which is similar to the tone contrast in Tiwa and Rabha. Their analysis is based on samples of monosyllabic words. The first tone they have identified is high tone. Words with high tones are pronounced relatively short and end with a glottal
stop in isolation. They characterize the second tone they have identified simply as low, without less falling nature than Tiwa.

My impression of the tones in Bodo and that in Meche is that they are quite similar to a great extent. The two way tonal distinction in Bodo seems to be psychologically clear among the Bodo speakers I consulted. However, the tone distinction described for Bodo may not work with the Meche people. At least, my major informant do not recognize the tonal distinction, although some people in the village hinted there must be some distinction.

At least, it may be plausible to conclude that Meche also has a two way tonal distinction, high tone with rising contour and glottal stop, and low tone with flat contour and vowel lengthening, although the tonal distinction is becoming less clear what it was a long time ago.

One interesting feature is the glottal stop associated with the high tone. As pointed out by other scholars who studied Bodo tones, the glottal stop is clear when the word is pronounced in isolation. Yet it disappears completely when it is followed by another morpheme. For example, na ‘fish’ is a word with the high tone, and is pronounced as [na⁴⁴] in isolation. The vowel is pronounced quite short, followed by a glottal stop. However, when it is followed by a case marker, the glottal stop does not appear at all and the vowel is pronounced a little longer, as in [nə₂²k₇υ⁴²].

Another feature is that even if Meche is claimed to be a tone language, the tonal nature is not fixed at the word level. In a running speech, it seems to be the case that what is regarded as high tone occurs in a certain pattern, independent of the word level, but the high pitch falls on the last or the second last syllable of a phrase.

In Bodo, ja for ‘to eat’ and ja for ‘to become, happen’ are said to have different tone, high and low respectively. In Meche as well, the two words seem to have different pitch quality. Analyzing pair of words in the same syntagmatic environment, it is obvious they are different.

### 2.3.1 Case study

Based on the recorded sound file of a narrative, I analyzed two words that are assumed to be different in tone, that is, ja for ‘to become’ and ja for ‘to eat’. The former is supposed to have a low tone while the latter is supposed to have a high tone. I contrasted the words in two-syllable environments, in the future and habitual forms, and three-syllable environment, in the past form followed by a change of situation marker.

(33) Habitual

\[
\begin{array}{c}
\text{ja-yə ‘become-HAB’} \\
\end{array}
\]

(34) Future

\[
\begin{array}{c}
\text{ja-yə ‘eat-HAB’} \\
\end{array}
\]
The tonal difference between the word for ‘to become’ and the one for ‘to eat’ does not appear on the verb stem, but it clearly appears on the following syllables. In the case of two syllable word, what is assumed to be a low tone realizes as a flat pitch, even as a slight rising at the end, while what is assumed to be a high tone realizes as a sharp falling tone. In (34), however, the falling pitch is not as sharp as the one in the habitual, but this is because the word is followed by the postposed subject pronoun bi ‘3sg’ and is not at the end of an utterance.

In the case of three syllable word, although the pitch of the verb stem in ‘to eat’ starts much higher than that in ‘to become’, the change of state marker choi has a contrastive pitch in each. As in the two-syllable patterns, the pitch is flat when the verb is ‘to become’ while it is a sharp falling pitch when the verb is ‘to eat’.

Based on the analysis above, Meche may be claimed to be a tone language and distinguish two types of tones, level and falling tones. The characteristic of a tone does not appear on the core stem itself, but appears on the final morpheme, constituting a tonal pattern as a word with a different tone.

Since the analysis here is only done with a minimal pair of verbs, the conclusion above cannot be more than just a simple generalization. It is necessary to extend the analysis to noun phrases with case markers, di-syllabic words. Nevertheless, my impression is that the tonal features observed in Meche do not seem to be far from the above generalization.
3 Word Classes and morphology

Meche is basically an agglutinative language. Only exception is found in negation, some expressions of which is fusional with tense/aspect morpheme. Meche has major word classes such as noun, verb, adjective that are found in many languages of the world.

3.1 Nouns

Noun is one of the large open class. One of the interesting feature of Meche is that several basic concepts are expressed by compounding.

3.1.1 Word derivation

3.1.1.1 Kinship terms Like other languages in the Indian subcontinent, the kinship terms are complex in Meche.

<table>
<thead>
<tr>
<th>(36)</th>
<th>MALE</th>
<th>FEMALE</th>
</tr>
</thead>
<tbody>
<tr>
<td>ab@u/b@u</td>
<td>‘grandfather’</td>
<td>ab@i/b@i</td>
</tr>
<tr>
<td>apha/bipha/pha</td>
<td>‘father’</td>
<td>ama/bima/y@i</td>
</tr>
<tr>
<td>ada/bida/da</td>
<td>‘elder brother’</td>
<td>abo/bibo</td>
</tr>
<tr>
<td>phoNbai</td>
<td>‘younger brother’</td>
<td>binanau</td>
</tr>
</tbody>
</table>

The terms referring to elder kins have two kinds. Those that start with a- are used to refer to one’s own kin while the others are used to refer to someone else’s kin. The a-series are also used to address one’s own family. The terms for brothers and sisters are also used to refer to cousins. Meche does not have a word for ‘cousin’. In addressing one’s own father and mother, pha and y@i/ay@i are also used respectively.

<table>
<thead>
<tr>
<th>(37)</th>
<th>UNCLE</th>
<th>AUNT</th>
</tr>
</thead>
<tbody>
<tr>
<td>ayoN (h@uwa)</td>
<td>‘father’s elder brother’</td>
<td>an@i</td>
</tr>
<tr>
<td>ad@i (h@uwa)</td>
<td>‘father’s younger brother’</td>
<td>ayoN (hinj@u)</td>
</tr>
<tr>
<td>amai</td>
<td>‘mother’s elder brother’</td>
<td>ad@i (hinj@u)</td>
</tr>
<tr>
<td>amai</td>
<td>‘mother’s younger brother’</td>
<td>amai</td>
</tr>
<tr>
<td>UNCLE-IN-LAW</td>
<td>AUNT-IN-LAW</td>
<td></td>
</tr>
<tr>
<td>amai</td>
<td>‘father’s sister’s husband’</td>
<td>ad@i hinjau</td>
</tr>
</tbody>
</table>

In vocative, ma:mai is also used to refer to an uncle who is amai. This indicates more affection to him.

<table>
<thead>
<tr>
<th>(38)</th>
<th>Brothers- and sisters-in-law</th>
</tr>
</thead>
<tbody>
<tr>
<td>MALE</td>
<td>FEMALE</td>
</tr>
<tr>
<td>gum@i</td>
<td>‘elder brother-in-law’</td>
</tr>
<tr>
<td>bibon@h@uwa</td>
<td>‘younger brother-in-law’</td>
</tr>
</tbody>
</table>

A younger sister-in-law may be addressed ag@i in an affectionate manner.

<table>
<thead>
<tr>
<th>(39)</th>
<th>Nephews</th>
</tr>
</thead>
<tbody>
<tr>
<td>MALE</td>
<td>FEMALE</td>
</tr>
<tr>
<td>biyadoi</td>
<td>‘elder brother’s son’</td>
</tr>
<tr>
<td>banaich@</td>
<td>‘elder sister’s son’</td>
</tr>
</tbody>
</table>

In vocative, ma:ma@i is also used affectionately to address one’s sister’s daughter.
(40) **Wife’s family**

<table>
<thead>
<tr>
<th>MALE</th>
<th>FEMALE</th>
</tr>
</thead>
<tbody>
<tr>
<td>bihau</td>
<td>bikhuɲɲɔ</td>
</tr>
<tr>
<td>gumai</td>
<td>ɣaɾaŋɲɔ</td>
</tr>
<tr>
<td>bibonaŋ hauwa</td>
<td>bibonaŋ hinjau</td>
</tr>
</tbody>
</table>

(41) **Husband’s family**

<table>
<thead>
<tr>
<th>MALE</th>
<th>FEMALE</th>
</tr>
</thead>
<tbody>
<tr>
<td>bihau</td>
<td>bikhuɲɲɔ</td>
</tr>
<tr>
<td>bichɔ</td>
<td>bibajɔi</td>
</tr>
<tr>
<td>bibonaŋ hauwa</td>
<td>bibonaŋ hinjau</td>
</tr>
</tbody>
</table>

3.1.1.2 **Bird terms**  
A general term referring to birds in Meche is *dauchen*. However, this word is a compound noun that consists of a word *dau* ‘chicken’. Some bird terms morphologically are compound nouns that include this word.

(42) a. daukhɔ ‘crow’

   b. dauתח ‘dove’

   c. daujeŋ ‘a kind of white bird’

3.1.1.3 **Compound nouns with adjective**  
In Meche modifier precedes the modified word. However, in a few cases an adjective follows the noun that it modifies. This case may be regarded as a compounding.

(43) a. dai gusu ‘cold water’

   b. dai gudun ‘hot water’

3.1.2 **Number marking**

The suffix *-phɔr* indicate plurality.

(44) a. hinjau-phɔr ‘women’

   b. ɣaɬɔi-phɔr ‘babys and toddlers’

   c. gothɔ-phɔr ‘children’

3.1.3 **Sex distinction**

There are two suffixes that distinguish the sexes of child—*jɔʔ* and *jɔla*.

(45) a. bisajɔ ‘daughter’

   b. bisajɔla ‘son’

   c. daujɔ ‘hen’

   d. daujɔla ‘rooster’
### 3.1.4 Spatial orientation

Meche has different nouns for the concepts ‘top’ and ‘bottom’ depending on the target of the spatial orientation.

<table>
<thead>
<tr>
<th>I. tree, mountain</th>
<th>TOP</th>
<th>BOTTOM</th>
</tr>
</thead>
<tbody>
<tr>
<td>bijou</td>
<td></td>
<td>gudoi</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>II. CONTAINER</th>
<th>TOP</th>
<th>BOTTOM</th>
</tr>
</thead>
<tbody>
<tr>
<td>makañ</td>
<td></td>
<td>khibou</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>III. house</th>
<th>TOP</th>
<th>BOTTOM</th>
</tr>
</thead>
<tbody>
<tr>
<td>gojau</td>
<td></td>
<td>gohai</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>IV. animals, man</th>
<th>TOP</th>
<th>BOTTOM</th>
</tr>
</thead>
<tbody>
<tr>
<td>khoró</td>
<td></td>
<td>khibou</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>V. line of men</th>
<th>TOP</th>
<th>BOTTOM</th>
</tr>
</thead>
<tbody>
<tr>
<td>sīqañ</td>
<td></td>
<td>khibou/yun</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>VI. river</th>
<th>TOP</th>
<th>BOTTOM</th>
</tr>
</thead>
<tbody>
<tr>
<td>khoró</td>
<td></td>
<td>lānjai</td>
</tr>
</tbody>
</table>

### 3.2 Classifiers

#### 3.2.1 Numeral classifier

As Weidert (1984) suggested, Meche is another language in Nepal which has a full-fledged system of classifiers. The types of classifiers in Meche are i) true classifiers, ii) echo-classifiers, iii) unit counters.

#### 3.2.1.1 True classifiers

True classifiers function to categorize nouns in terms of the characteristics of certain types of object.

(46) a. man a generic classifier  
    b. tha a generic classifier originated from Nepali  
    c. sa human beings  
    d. ma animals  
    e. tho cylindrical objects such as bamboo, whole corn  
    f. gañ flat objects such as shirt, plate, paper, sheet  
    g. goñ arrow, bow, bamboo trap for catching fish (khokha, buruñ)  
    h. dão an object with a string or rope: rope, string, garland, necklace  
    i. go:t grains, small seeds  
    j. dap place  
    k. khuñ river  
    l. phañ direction  
    m. khoñ song

#### 3.2.1.2 Echo classifiers

(47) a. no? house  
    b. phañ plants  
    c. thai large seed, stomach, eye

The word referring to a house in Meche is no?, and it can be used as a classifier. The other two echo classifiers are not independent words. Phañ constitute words that refer to trees, such as biñphañ ‘a tree that bear fruit’, doñphañ ‘a tree that do not bear fruit’ and lañphañ ‘a banana tree’. The classifier thai is also used to form a word that means ‘a seed’, bithai.
3.2.1.3 measure words

(48) part of a whole
   a. dot a piece of meat
   b. duma a piece of fish meat
   c. gandrai a cut piece of wood (about 20cm)
   d. pet a piece of garlic, tangerin
   e. thukura a broken piece
   f. jor a pair of (Nepali origin)
   g. phan a division, part

(49) group
   a. mutha a bundle of hay, a grab of something long
   b. boja a heap of bundled hay
   c. jap a small bunch of bananas, a bunch of grapes, a pile of plates, books
   d. dan a whole bunch of bananas just cut out of a banana tree

(50) time
   a. san day
   b. khuN week
   c. dan month
   d. bach@r year

(51) container
   a. lo:tha a small pot of
   b. khap a cup of
   c. khausa a measure cup made of cane (about a quarter kilogram)
   d. khatha a bowl of (about 3-5 kg.)

(52) money
   a. thai Rupee

The actual use of the numeral classifier is decreasing. Younger generation tend to know only basic classifiers.

3.2.1.4 numerals  Native Meche numerals are found upto five. After six the numerals originated in Nepal is used together with a generic classifier jor for human and tha for non-human, both of which are originated Nepali janâ and wâta. The classifier that refers to pair jor is also replaced with juri. Juri is also originated from Nepali, jor

(53) Native numerals
   che ‘one’ noi ‘two’ tham ‘three’
   br@i ‘four’ ba ‘five’

(54) Numerals of Nepali origin
   choi ‘six’ sat ‘seven’ at ‘eight’
   noi ‘nine’ das ‘ten’

In Meche the classifier precedes the native numerals and follows the numerals of Nepali origin. Here is an example.
3.2.2 Verbal classifier

Meche has classifiers that counts the number of times of a certain action.

(56) ga — a generic counter
   a. ga-che ‘once’
      CL-one

(57) phon — counting acts of saying
   a. phon-ba ‘(saying) five times’
      CL-five

(58) khep — counting acts of going and coming
   a. khep-che khep-nai thaN-bai.
      CL-one CL-one go-PFCT
      ‘I went a couple of times.’

3.3 Pronouns

3.3.1 Personal pronouns

The personal pronouns in Meche are distinguished in terms of person and number (singular and plural).

(59)   SINGULAR    PLURAL
   1ST PERSON  an  j@n
   2ND PERSON  n@n n@n-ch@r
   3RD PERSON  bi  bi-ch@r

There is another second person pronoun n@nth@n. This is more polite form of n@n. However, this form is actually often used in Assamese Bodo, not in the villages of the Meche people in Nepal, although a few people who seem to have contact with Assamia Bodos tend to use this form.

3.3.1.1 Reflexive pronoun The reflexive pronoun in Meche is gau. The pronoun is used regardless of person and number, but may not appear in the subject position.

(60)  gau-n@ ‘by oneself’  gau hasiN baN ‘by oneself’
3.3.2 Interrogative pronouns

Some of the interrogative pronouns in Meche are morphologically complex. The interrogative pronouns of time, place, manner, and reason are formed with the interrogative pronoun ma ‘what’.

(61) a. ma ‘what’
b. char ‘who’
c. mala ‘when’ ma+la ‘if, when’
d. mabla ‘when’ ma+bla ‘when (conjunction)’
e. ma khali ‘on which day’
f. mahai ‘where’ ma+hai ‘toward’
g. mabro ‘how’ ma+broi ‘four?’
h. maroi ‘how’ ma+broi ‘four?’
i. majep ‘by which way, by what’ ma+jep ‘PATH’
j. man ‘why’ ma+n ‘DAT’
k. bebe/bobe/mabe ‘which’
l. beche ‘how much’

There is another type of interrogative pronouns in Meche. In Meche, when asking the number of a counted object, the interrogative pronoun is formed with the classifier that is used to count it and the suffix -p plus che ‘one’. Here are some examples.

(62) ‘How many’
   a. sa-p-che ‘people’
   b. ma-p-che ‘animal’
   c. man-p-che ‘general object’
   d. gan-p-che ‘flat object’
   e. dot-p-che ‘small piece’
   f. san-p-che ‘days’

The interrogative pronouns often takes a question particle thə.

(63) a. ma-thə khachom-nai?
   what-Q do-FUT
   ‘What do I do?’
   b. mala-thə phoi-nai?
   when-Q come-FUT
   ‘Where are you going to come?’

3.3.3 Positive indefinite pronouns

Positive indefinite pronouns functions as a universal quantifier. They are used with a particle bo ‘too’.

(64) a. boi bo ‘anyone, everyone’
   b. je bo ‘anything, everything’
   c. jerokhiya ‘anywhere, everywhere’
   d. jeblai bo ‘any time’
   e. jerikhiya ‘any way’
3.3.4 Negative indefinite pronouns

Negative indefinite pronouns are negative polarity items. Here are some examples. All of them take a particle *bɔ* ‘too’. Some of them are the same as the interrogative pronoun while others are different.

(65) a. *rau bɔ* ‘no one, (not) anyone’
b. *mɔŋ bɔ* ‘nothing, (not) anything’
c. *mɔnche bɔ* ‘none, either of them’
d. *mablɔ bɔ* ‘never’
e. *mahai bɔ* ‘nowhere’
f. *bɔrɔm bɔ* ‘nowhere’

(66) a. *məkhrai bɔ nay-le, mɔn bɔ nay-le, be dudu-nan ja-nai-choi, jay*
curry too need-NEG nothing too need-NEG this milk-ACC eat-FUT-CS we
‘We will not need any curry. We will not need anything. We will eat this very milk.’
b. *no hai rau bɔ gai-ya.*
house toward no.one too exist-NEG.PRES
‘There is no one at the house.’

3.3.5 Demonstrative pronouns

There are two demonstrative pronouns in Meche, *be* ‘this’ and *bi* ‘that’ and they are deictic. They can modify a following noun.

3.4 Verbs

Verb is the word class that takes tense, aspect and modality suffixes.

3.4.1 Semantic classes of verbs

In this section, I take up a few verbs classes in terms of semantics which are characteristic morphologically.

3.4.1.1 Verbs of killing

The default killing verb in Meche is *sithat*, but the stem *that* takes another verb that expresses an action so that the two forms a compound verb. Here are some examples.

(67) a. *sithat* ‘kill’
b. *wat-that* ‘kill by biting’
c. *bu-that* ‘kill by hitting’
d. *de-that* ‘kill by pounding’
e. *su-that* ‘kill by stabbing’
f. *dan-that* ‘kill by chopping with an ax’
g. *lu-that* ‘kill by cutting’
h. *khat-that* ‘kill by tying’
i. *ja-that* ‘kill by trampling’
3.4.1.2 **Verbs of cutting**  Meche has a various verbs of cutting.

(68) a. ha ‘cut or shave with an instrument such as knife’
    b. hacho ‘cut a string/rope with an instrument such as knife’
    c. dan ‘cut by chopping’
    d. chij ‘cut by an ax’
    e. g@:da ‘cut (of meat)’

3.4.1.3 **Verbs of dressing**  Meche has three verbs of dressing.

(69) a. gan ‘wear/put on shirts, dresses, pants’
    b. thu ‘wear/put on a vermilion mark’

The verb *thu* originally is ‘to pick at’.

3.4.2 **Verbal morphology**

3.4.2.1 **Verb constituency**  The constituency of a verb is represented as in the following schema.

(70) MANNER—STEM—SUFFIXES—TEMPORAL/NEGATIONAL

The concepts that follow the stems are expressed by either a verb or a verbal suffix. The morphemes that express the concepts here are bound morphemes, but some of those that express aktionsart are independent verbs. Those bound morphemes are called verbal suffixes. Here is an example of the full schema.

(71) su-that-laN-kha-bai
    pierce-kill-go-EMPH-PFCT
    “have definitely killed by piercing and gone”

Those items will be discussed in the following subsections. See Section 3.4.8 for various kinds of verbal suffixes. See Section 5 for temporal/negational suffixes.

3.4.2.2 **Verbs of Nepali origin**  Due to the bilingual situation, Meche bollows quite a few verbs from Nepali. When a verb is borrowed, it will undergo a morpho-phonemic chage. A non-aspirated voiceless stop will be aspirated in all cases. If the original verb stem ends with a consonant, a suffix *-i* will be added to it.

(72) Nepali  Meche  Sense
    pāl-nu    phali    ‘to throw away’
    rok-nu    rokhi    ‘to place, stop’

If the original verb stem ends with *-āu*, then the *u* alternates with *-i*.

(73) Nepali  Meche  Sense
    kamāu-nu  khāmai  ‘to earn’
    banāu-nu  bonai    ‘to make’
3.4.3 Transitivity and causative

3.4.3.1 Intransitive-transitive verb pairs  In many languages, there is a morphological distinction between intransitive verbs and transitive verbs. In Meche, some inchoative/causative verb pairs are morpho-phonemically related with each other. Many change of state verbs are unmarkedly intransitive, and the transitive pair is derived by either phonological alternation or suffixation of a causative marker $h\bar{a}$.

(74) Phonological pairs

<table>
<thead>
<tr>
<th>INTRANSITIVE</th>
<th>TRANSITIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>geu  ‘to open’</td>
<td>kheu  ‘to open’</td>
</tr>
<tr>
<td>g@lai  ‘to fall (down)’</td>
<td>kho-kh@lai  ‘to fell (down)’</td>
</tr>
<tr>
<td>bai  ‘to break (of a long object)’</td>
<td>chi-phai  ‘to break’</td>
</tr>
<tr>
<td>ji  ‘to get torn’</td>
<td>bichi  ‘to tear’</td>
</tr>
<tr>
<td>g@m@t  ‘to fall off, come out’</td>
<td>chi-kh@m@t  ‘to turn off, put out’</td>
</tr>
<tr>
<td>gu  ‘to hide, be lost’</td>
<td>bu-khu  ‘to pull out’</td>
</tr>
<tr>
<td>gama  ‘to hide’</td>
<td>si-kh@ma  ‘to hide’</td>
</tr>
<tr>
<td>go  ‘to come off (of shoes)’</td>
<td>bokho  ‘to take off’</td>
</tr>
</tbody>
</table>

Except the verb geu, the initial consonants of all the other intransitive verbs undergo devoicing and aspiration and an extra syllable is added to the stem.\(^{10}\)

(75) Prefixial pairs

<table>
<thead>
<tr>
<th>INTRANSITIVE</th>
<th>TRANSITIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>job  ‘to be finished’</td>
<td>pho-job  ‘to finish’</td>
</tr>
<tr>
<td>mau  ‘to move ’</td>
<td>chi-mau  ‘to move ’</td>
</tr>
<tr>
<td>chi  ‘to get wet’</td>
<td>phi-chi  ‘to wet’</td>
</tr>
<tr>
<td>det  ‘to become big’</td>
<td>phedet  ‘to make big’</td>
</tr>
<tr>
<td>loi  ‘to become small’</td>
<td>phol@i  ‘to make small’</td>
</tr>
</tbody>
</table>

The derived transitive verbs that start with $ph$ undergoes a vowel harmony with the following vowel and the stem vowel. The transitivity prefix, therefore, can be extracted as $phV^\bar{a}$.

(76) Phonological-alternation pairs

<table>
<thead>
<tr>
<th>INTRANSITIVE</th>
<th>TRANSITIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>jikhaN  ‘to get up’</td>
<td>dikhaN  ‘to make stand’</td>
</tr>
<tr>
<td>gidiN  ‘to turn around’</td>
<td>phidiN  ‘to rotate’</td>
</tr>
<tr>
<td>gan  ‘to be dry’</td>
<td>ran  ‘to dry’</td>
</tr>
</tbody>
</table>

(77) Ambitransitive pairs

<table>
<thead>
<tr>
<th>INTRANSITIVE/TRANSITIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>silai  ‘to change’</td>
</tr>
<tr>
<td>golai  ‘to mix, be mixed’</td>
</tr>
<tr>
<td>:thon  ‘to roll up’</td>
</tr>
</tbody>
</table>

\(^{10}\)This kind of phonological pairing with an alternation between voiced/non-aspirated and voiceless/non-aspirated is also found in Kathmandu Newar. Malla (1985) argues that the voiceless/aspirated feature of such transitive transitive verb results from affixation of the proto-causative prefix $*s$-.
### 3.4.3.2 Amibitransitive verbal noun and light verb pairs

Meche has an intransitive light verb and a transitive light verb which form an intransitive and transitive verb respectively with a verbal noun. The intransitive light verb is an inchoative copular `ja` ‘to become’ and the transitive light verb is `kh@cham` ‘to do’. Since the construction is a borrowing from Nepali, the verbal nouns are mostly Nepali. The two light verbs corresponds to `hunu` and `garnu` in Nepali respectively.

<table>
<thead>
<tr>
<th>Verbal Noun</th>
<th>Intransitive Light Verb</th>
<th>Transitive Light Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>pura</td>
<td>‘completion’</td>
<td>‘to be fulfilled’</td>
</tr>
<tr>
<td>kh@th@m</td>
<td>‘destruction’</td>
<td>‘to be destroyed’</td>
</tr>
<tr>
<td>dh@rm@</td>
<td>‘virtue’</td>
<td>‘to be a virtue’</td>
</tr>
</tbody>
</table>

### 3.4.4 Imperative

The imperative form is identical with the root form of a verb, but when the verb ends with a vowel, it is followed by a glottal stop, creating a sharp closure of breath.

*bi* `dudu-wa-khou churut-nanoi phan-nanoi thau-s@Nkhr@i bo ja`?

that milk-DEF-ACC milk-CP sell-CP oil-salt too eat.IMP

‘Eat oil and salt too by milking the cow and selling it.’

### 3.4.5 Imperative particles

Depending on the degree of politeness and affection, one of the following imperative marker can follow the verb.

(a) *do* for polite request
b. *chai*  intimate order, often used from an elder to a younger person

c. *de*  casual order

When the imperative verb is followed by one of these imperative markers, the glottal check, which follows a vowel ending verb, will disappear.

### 3.4.6 Prohibitive

Prohibition is expressed by a negative imperative prefix *da-*.

(83) *cinta da-khochem.*

worry NEG.IMP-do.IMP

‘Don’t worry.’

### 3.4.7 Hortative

Meche has a hortative suffix -*dini*.

(84) *soman-iŋ thaŋ-dini.*

together-EMPH go-HOR

‘Let’s go together.’

### 3.4.8 Verbal suffixes

Meche is abundant with verbal suffixes that express various verb related concepts, such as Aktionsart, reciprocity, plurality, aspect, etc. Some of the suffixes are bound morphemes and others are independent verbs.

#### 3.4.8.1 Aktionsart

◁ *bau*  ‘again, once more, still more’

(85) a. *ŋʰaŋ phai-bau-nai.*

1SG come-again-FUT

‘I’m going to come again.’

b. *m@n-che doŋ-bau.*

CL-one exist-again

‘There is still one more.’

#### 3.4.8.2 Motions

◁ *bai*  ‘do the action of the verb in different places consecutively’

(86) *ŋʰaŋ ŋʰkham ja-jret-bai-yə.*

1SG cooked.rice eat-little-around-HAB

‘I take some rice around at different places.’
<bo ‘and come (movement toward the hearer)’

(87) a. lekha-khâu bau-bo-bai
    book-ACC forget-leave-PFCT
    ‘I’ve left my book behind.’
b. borne-ya khat-bo-dây.
    goat-NOM run-come-PROG
    ‘A goat is running toward me.’
c. aîa hasthai-yau omabidot bai-bo-bai.
    1SG market-LOC pork buy-come-PFCT
    ‘I bought some pork at the market and came back.’

This suffix, bo originally means ‘to drag’, and can be attached to both intransitive and transitive verbs. The sense of the suffix is quite literal: it actually means sequential actions of \( V_1 \) and \( V_2 \). The above example can be paraphrased with a converb construction.

(88) aîa hasthai-yau omabidot bai-nâi phi-bai.
    1SG market-LOC pork buy-CP come-PFCT
    ‘I bought some pork at the market and come.’

The verbal suffix bo expresses only the movement of the subject, (87c) does not mean that the agent brought back the meat. The interpretation of (87c) by the native speakers unanimously is such that the pork is not with the agent but at the place where he bought it. This is quite interesting, considering the fact that in Japanese katte-kita ‘buy-came’ implies the thing the agent has bought is brought along with him. On the other hand, (88), which is more structurally similar to the Japanese phrase, is ambiguous about the location of the pork. To express the same situation, the verb labo ‘to bring’ must be explicitly used, as in (89).

(89) aîa hasthai-yau omabidot bai-nâi labo-bai.
    1SG market-LOC pork buy-CP bring-PFCT
    ‘I bought some pork at the market and brought it along.’

Morphologically speaking, the verb labo consists of two morphemes: la ‘to take, pick up’ and the verbal suffix bo. The location of the pork suggested by this sentence is, of course, is where the speaker is at the time of utterance.

<i/i> ‘at a different place’ This is a distal suffix that indicates the main verb action takes place at a different place from the place set in the discourse.

(90) a. ja-i-nai-choi.
    eat-DIST-FUT-CS
    ‘I’ll go and eat.’
b. biji-khîu gar-nanâi, gai-yaî-bai.
    needle-ACC throw-CP be.stuck-DIST-PFCT
    ‘I throw the needle and it got stuck (over there.)’
c. aîa bai-yaî-nai-choi.
    1SG buy-DIST-FUT-CS
    ‘I’m going to buy things.’
d. aîa laî-nanâi ha-i-nai?
    1SG take-CP give-DIST-FUT
    ‘Shall I take it and give it to them?’
\textit{\textasciitilde{\textfragile{lay}}} ‘~ and go away (movement away from the speaker)’

\begin{enumerate}[\textnormal{(}91\textnormal{)}]
\item \textit{barna-ya \textasciitilde{\textfragile{khat-lay-d\textperiodcentered{}}}}.
\begin{tabular}{l}
\textit{goat-NOM run-away-PROG}
\end{tabular}
\begin{tabular}{l}
‘A goat is going away running.’
\end{tabular}
\item \textit{\textasciitilde{\textfragile{ajkham ja-lay-nai}}.}
\begin{tabular}{l}
\textit{rice eat-away-FUT}
\end{tabular}
\begin{tabular}{l}
‘I’ll eat rice and then leave.’
\end{tabular}
\item \textit{\textasciitilde{\textfragile{nokha ha-lay-d\textperiodcentered{}}}}.
\begin{tabular}{l}
\textit{The rain}
\end{tabular}
\item \textit{\textasciitilde{\textfragile{j@u \textasciitilde{\textfragile{la@y-lay-nai}}}}?}
\begin{tabular}{l}
\textit{liquor drink-away-FUT}
\end{tabular}
\begin{tabular}{l}
‘Would you like to have some wine before you leave?’
\end{tabular}
\item \textit{\textasciitilde{\textfragile{behai tha-lay-d\textperiodcentered{}}}}.
\begin{tabular}{l}
\textit{here stay-away-please}
\end{tabular}
\begin{tabular}{l}
‘Why don’t you stay overnight here and then go?’
\end{tabular}
\end{enumerate}

\textit{\textasciitilde{\textfragile{lay}}} ‘keep doing’ Another use of \textit{lay} is aspectual and it means ‘keep ~ing’.

\begin{enumerate}[\textnormal{(}92\textnormal{)}]
\item \textit{n@N \textasciitilde{\textfragile{buN-lay}}, \textasciitilde{\textfragile{aj \textasciitilde{\textfragile{khanach@n-lay-nai}}}}.}
\begin{tabular}{l}
\textit{2SG.NOM say-CONT 1SG.NOM listen-CONT-nai.}
\end{tabular}
\begin{tabular}{l}
‘You keep talking, and I’ll keep listening.’
\end{tabular}
\end{enumerate}

\textit{\textasciitilde{\textfragile{phin}}} ‘returning action’

\begin{enumerate}[\textnormal{(}93\textnormal{)}]
\item \textit{\textasciitilde{\textfragile{ph@i-phin}}}.
\begin{tabular}{l}
\textit{back-come}
\end{tabular}
\begin{tabular}{l}
‘to come back’
\end{tabular}
\end{enumerate}

\textit{\textasciitilde{\textfragile{ho:t}}} ‘\textit{a suffix that a movement of the object; and send ~}’ The suffix \textit{ho:t} is cognate with the verb \textit{ho:t} ‘to give’. When it follows a verb, it implies a movement of the object from one place to another. For example, a verb \textit{lin} ‘to invite’ may take \textit{ho:t} to mean ‘to call somebody’.

\begin{enumerate}[\textnormal{(}94\textnormal{)}]
\item \textit{\textasciitilde{\textfragile{bi-kh@u \textasciitilde{\textfragile{b@ too \textasciitilde{\textfragile{lin-nai}}}}?}}
\begin{tabular}{l}
\textit{3SG-ACC too invite-FUT}
\end{tabular}
\begin{tabular}{l}
‘Shall I ask him to come too?’
\end{tabular}
\item \textit{\textasciitilde{\textfragile{bi-kh@u \textasciitilde{\textfragile{b@ too \textasciitilde{\textfragile{lin-\textasciitilde{\textfragile{ho:t-nai}}}}}}?}}
\begin{tabular}{l}
\textit{3SG-ACC too invite-give-FUT}
\end{tabular}
\begin{tabular}{l}
‘Shall I ask him to come too?’
\end{tabular}
\end{enumerate}

The English translations for \textit{lin-nai} and \textit{lin-\textasciitilde{\textfragile{ho:t-nai}}} will be the same, but the situations in which the two phrases are used are different. In the situation where \textit{lin-nai} is used, the person to be asked to come is close to the speaker and the hearer, while in the situation where \textit{lin-\textasciitilde{\textfragile{ho:t-nai}}} is used, the person is not present.

The following examples illustrate the cases in which \textit{ho:t} may be translated into ‘and send’.

\begin{enumerate}[\textnormal{(}95\textnormal{)}]
\item \textit{\textasciitilde{\textfragile{aj \textasciitilde{\textfragile{lago-\textasciitilde{\textfragile{n@}}} \textasciitilde{\textfragile{cit@hi \textasciitilde{\textfragile{lit-\textasciitilde{\textfragile{ho:t-bai}}}}}}}}.}
\begin{tabular}{l}
\textit{1SG friend-DAT letter write-send-PFCT}
\end{tabular}
\begin{tabular}{l}
“I wrote a letter and sent it to my friend.”
\end{tabular}
\end{enumerate}
Furthermore, the phrase *buŋ-hot-bai* may be literally translated into ‘have said and sent (my word)’. It is appropriate as long as the speaker and Santa Lal are not at the same place. If they are at the same place, *buŋ-bai* is more appropriate.

(96) *aŋ* *santo* *lal-kh@u* *ap-na* *recaŋ* *namb@r* *hot* *hon-nan@i* *buŋ-hot-bai*.  
1SG Santa Lal-ACC 1SG-DAT recharge number give.IMP say-CP say-send-PFCT  
‘I’ve asked Santa Lal to send me the recharge number.’

The movement is not always an away-motion. The following example illustrates an ‘over-here’ motion.

(97) *bi* *aŋ-kh@u* *rai-hot-bai*.  
3SG 1SG-ACC scold-send-PFCT  
‘He scolded me (there and I came here).’

### 3.4.8.3 Experience

 dhe  ‘a suffix expressing one’s experience’

(98) *l@g@-ni* *no-wau* *ajkham* *ja-beŋ*.  
friend-GEN house-LOC rice eat-EXP  
‘I have ever eaten at my friends house.’

*aŋ* *kathmandu-wau* *hai* *boc@r-che* *haba* *mau-nan@i* *tha-beŋ*.  
1SG Kathmandu-LOC toward year-one work do-CP live-EXP  
‘I have lived in Kathmandu, working there for one year.’

### 3.4.8.4 Degree

 dhe  ‘too much, over-’

(99) *bi* *phe-br’e-bai*.  
3SG get.drunk-over-PFCT  
‘He’s got drunken too much.’

dhi  ‘too a great extent, here and there’  This suffix has two meanings. It seems to be the case that the choice of the meaning depends on the meaning of a verb.

(100) a. *phe-gli-bai*.  
drunk-too.much-PFCT  
‘He’s got drunken.’

b. *ud@i-ya* *cha-gli-d@N*.  
stomach-NOM ache-all.over-PROG  
‘I have have pain here and there on my stomach.’

dhe  ‘too much’  This suffix expresses a degree of great extent, but unlike gli above, it seems to be the case that it is used only with non-volitional verb.

(101) *ud@i-ya* *cha-khraŋ-d@N*.  
stomach-NOM ache-too.much-PROG  
‘I have a very strong stomachache.’
‘to a large extent’

(102) mana tho mini-garaj-dog, nay-char lai?
why Q laugh-very-PROG you-PL PART
‘What are you laughing so much for?’

‘completely’

(103) a. phe-gli-kha-bai.
get.drunk-excessively-completely-PFCT
‘He has drunken too much.’
b. ja-kha-yə da.
become-completely-HAB PART
‘It is indeed.’

‘to a good/great extent’ The suffix cha is originally a verb that means ‘to pack, cram’. The suffix denotes the density or extent of the root verb action.

(104) a. dɔnə haba ma-n-cha-bai, meŋ-bai.
today work do-hard-PFCT be.tired-PFCT
‘I worked very hard and got tired.’
b. phɔrəŋ-cha-gra
teach-excellent-NL
‘a distinguished teacher’

3.4.8.5 Voice Voice is also expressed by a verbal suffix in Meche. The voice categories expressed are passive, causative and reciprocal.

‘causative’

(105) aŋ bi ɡɔəi-khəʊ undu-hə-bai.
1SG that child-ACC sleep-CAUS-PFCT
‘I made the child sleep.’

‘permissive causative’ The suffix thəŋ expresses permissive causation with a speaker’s intention.

(106) bi dudu-wa-khou phan-nanəi hai ja-thəŋ-choi, ne.
that milk-DEF-ACC sell-CP toward eat-let-CS INT
‘We’ll let him eat by selling the milk’

‘passive’

(107) aŋ-ni thaijou-wa ram-jəŋ ja-ja-bai.
1SG-GEN mango-NOM Ram-COM eat-PASS-PFCT
‘My mango was eated by Ram.’
‘plural and reciprocal marker’

(108) bichər-ə bə-jlai-dəŋ.
3PL-NOM hit-RECP-PROG
“They are hitting each other.”

Raijlai ‘to talk’ is also morphologically has this suffix: rai ‘to shout, scold’ and the suffix jlai.

3.4.8.6 Temporal Some verbal suffixes expresses temporal notions. Here are some examples. The suffixes illustrated here are treated differently from the regular tense/aspeсtual suffixes. For those, see Section 5.

‘to stop ←ing’

(109) a. bilai-ya galai-ga-bai.
leaf-NOM fall-stop-PFCT
“The leaves stopped falling off.”

b. chima-ya gidii-ga-bai.
dog-NOM turn-stop-PFCT
“The dog stopped running around.”

c. aŋ meŋ-bai phəəi-ga-bai. 1SG be.tired-PFCT study-stop-PFCT
“I got tired and I stopped studying.”

‘do something for a short time’

(110) undu-glaŋ-nai-chi.
sleep-a.while-FUT-CS
“I’ll take a nap.”

‘to express continuation’

(111) a. nokha ha-iŋ-dəŋ
rain fall-CONT-PROG
“It’s still raining.”

b. bi ja-iŋ-dəŋ
3SG eat-CONT-PROG
“He’s still eating.”

‘to an end, completely, totally’

(112) bau-job-bai.
forget-completely-PFCT
“I’ve forgotten it completely.”

‘finishing doing’

(113) a. aŋ haba mau-khaŋ-bai.
1SG work do-finish-PFCT
“I’ve finished doing my work.”

b. nokha ha-khaŋ-bai.
rain fall-finish-PFCT
“It finished raining.”

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3.4.8.7 Evidential I found an evidential verbal suffix in the database. The suffix *mat* expresses the event is actually developing in front of the speaker. A certain unexpectation on the side of the speaker is implied.

<mat> ‘really’

(116) *ph@i-mat-bai bra.*

come-really-PFCT PART

‘They have really come!’

3.4.8.8 Other concepts

<la> ‘expressing plural action’

(117) *ma haba-ni ph@i-la-kho?*

what errand-GEN come-PL-Q

‘What errand have you (guys) come for?’

<phonaj> ‘suddenly, unexpectedly’

(118) *banjut wat-phonaj-bai.*

chilli bite-suddenly-PFCT

‘I bit chilli suddenly (in my mouth).’

<son> ‘unknowingly’

(119) *jou-wau emphou hap-son-bai.*

liquor insect enter-unknowingly-PFCT

‘An insect has come into the liquor without realizing it.’

3.4.9 Verb compounding and derivational suffixes

3.5 Auxiliary verbs

Some verbs are grammaticalized into auxiliary verbs. Auxiliary verbs take the main verb followed by a subordinator *na* or a converb marker *nan@i*. 
3.6 Benefactive auxiliary verb

The verb which means ‘to give’, hɔ, functions as a benefactive auxiliary verb. The main verb appears in a converb form --nɑnɔi.

(120) a. xhudsuŋŋ-ŋa watcho-nanɔi hɔ!
   rope-DEF bite.cut-CP give.IMP
   ‘Bite and cut the rope for them.’

b. wan-nanɔi hɔ-ɗag-bla jay bo loŋ-bai, ham-bai.
   love-CP give-PROG-when 1PL too drink-PFCT be.enough-PFCT
   ‘If you love us, we have drunk and loved you (Thank you, said after a meal to the host.)’

c. aŋ bi-ni no-wa-khɔu nai-nanɔi hɔ-bai.
   1SG 3SG-GEN house-DEF-ACC see-CP give-PFCT
   ‘I inspected his house for him (for evaluation).’

The verb is not limited to transitive verbs. An intransitive verb may occur in this construction.

(121) bi aŋ-ni bodol hɔ-thai-yau thay-nanɔi ho-a moŋ.
   3SG 1SG-GEN instead market-LOC go-CP give-PAST TMP
   ‘He went to the market for me.’

The expression V-nanɔi hɔ is not always interpreted as a benefactive construction, and hɔ can be interpreted as a verb.

(122) bi-aŋ bo isan khocham-nanɔi, hɔ-phai-bai.
   3SG-DAT too such do-CP give-come-PFCT
   ‘She did the same and gave some water to the other one too.’

3.7 Adjectives

Meche has a distinct class of adjectives. One type of adjectives is morphologically distinct in that they take gV- prefix. Most of these adjectives are derived from verb.

3.7.1 gV-adjectives

There is a morphological class of adjectives that take the suffix gV-. V here represents a vowel that is harmonious with the vowel in the stem. Here are some examples from the database.

(123) a. /ŋa-/ type (harmonious):
   gɔchɔm ‘black’
   gɔdoŋ ‘sweet’
   gɔjɔu ‘high, tall’
   gɔjaŋ ‘joyful’
   gɔkhɔi ‘sour’
   gɔkhrɔi ‘fast’
   gɔlɔi ‘small’
   gɔrɔŋ ‘able’

b. /ŋa-/ type (non-harmonious):
   gɔkha ‘bitter’
   gɔsai ‘not attractive, not tasty’
   gɔbab ‘salty’
   gɔbaiŋ ‘many, much’
   gɔbrab ‘strong (of degree), to a great extent’
   gɔdan ‘new’
   gɔja ‘red, reddish’
   gɔjam ‘old, tasty (of liquor)’
   gɔjan ‘far, distant’
   gɔlau ‘long’
(124) /ga-/ type:  
    gahai ‘low’  

(125) /gi-/ type:  
    gilli ‘heavy’    gichi ‘wet’  

(126) /ge-/ type:  
    gedet ‘big, large’    gechep ‘narrow’  

(127) /gu-/ type:  
    gubun ‘other, different’    guchum ‘short’  
    guchum ‘short’    guduj ‘hot, warm, cosy’  
    gumi ‘yellow’    guphoj ‘fat’  
    guwar ‘wide, spacious’  

(128) /go-/ type:  
    gophot ‘white’  

3.7.2 Comparative and superative  
A comparative sense is expressed by the suffix sin. The comparand is expressed by the postposition nisthai ‘than’.  

(129) be si bi-nisthai m@jan-sin.  
this garment that-than good-more  
‘This garment is better than that.’  

A superative sense is also expressed by this comparative construction, with the comparand operator nisthai taking sap ‘whole, all’, to forme b@i-nisthai.  

(130) be b@i-nisthai m@jaN-sin.  
this any-than good-more  
‘This is the best of all.’  

The comparative suffix sin is not peculiar to adjectives. Verbs that carry the sense of degree may take it.  

(131) oma-ya det-nij-d@N. yunnau hai det-sin-nai.  
pig-NOM become.big-CONT-PROG later EMPH become.big-more-FUT  
“The pig is growing big. It will be bigger later.”  

3.7.3 Noun modification  
One of the functions of adjectives is modification of noun. In Meche, a noun-modifying adjective can appear either before the noun or after the noun. In the following examples, taken from a story, the adjective gedet ‘big’, in reduplication, appears before the modified noun xdu@u ‘rope’ in one case and after it in the other.  

(132) a. amla lai, gab@n n@ phu@u hai xdu@u gedet gedet la-nanoi hagra-u  
if.so PART tomorrow EMPH morning-LOC toward rope big big take-Cp forest-LOC  
khan-n@N don-oi-kha.  
tie-Cp put-DIST-surely  
‘If so, I’ll take a very thick rope and tie the cows behind in the forest tomorrow morning.’
Based on the discourse factor in these parts of the story, it seems to be that the N-A order is preferred when the noun is new information in the discourse. On the other hand, the A-N order is preferred when the noun is old information. The two examples appear in this order. The first utterance is uttered when an old man and old woman are discussing what they are going to do with the cow they got. Then they decided to take it to the forest and leave it behind after tying it up with a very thick rope there. The item of rope is first introduced into the scene here, hence it is new information. The second utterance is said by the old man after he leaves the cow behind in the forest and comes back home. In this context, the rope is already known to both of the old man and old woman.

When the adjective that follows the modified noun syntactically constitute a single NP. Any case marker will follow the entire NP.

(133) o, ho, da lai hagra-gedet-nau chuph@i-bai.
Oh ho now PART forest-big-LOC arrive-PFCT
‘Oh, now I have arrived in a big forest.’

3.7.4 Negation of adjectives

Adjectives in the predicate position may take a copula no in affirmative. They are negated by aŋŋa.

(134) a. j@N-ne phara-ya g@nd@g@l aŋŋa.
1PL-GEN village-NOM noisy NEG.COP
‘Our village is not noisy.’

b. be khothia-ya s@raN aŋŋa.
this room-NOM bright NEG.COP
‘This room isn’t bright.’

3.7.5 Showing inchoation of adjectival sense

Adjectives carry a stative sense. When they are followed by the inchoative verb ja, it shows an change of state meaning.

(135) a. sala, dajen goj@n ja-bai.
INT now peaceful become-PFCT
‘Oh, now it’s peaceful.’

b. b@s gennau ja-bai.
bus slow become-PFCT
‘The bus slowed down.’

Many of the adjectives that start with gV- prefix are derived from verbs, and the verbs express inchoation. Many of these verbs, therefore, have two patterns of inchoative expressions: the original verb form and the ja-inchoative form.

(136) a. oma-ya det-bai/gedet ja-bai.
pig-NOM become.big-PFCT/big become-PFCT
‘The pig became big.’
When you put some masara, the curry will be tasty.

In most of the cases, there seems to be no difference between the two patterns. However, difference may be observed in some cases. For example, the adjective *gusu* has a corresponding verb form *su*. The forms *su-bai* [become.cold-PFCT] and *gusu ja-bai* [cold become-PFCT] both mean the same thing when it comes to the temperature of liquid and food. However, when a temperature is discussed, it is odd to say *su-bai*. Also, it is odd to say *su-bai* in the context that the refrigerator becomes cool enough. Only *gusu ja-bai* is acceptable in this case. On the other hand, it is better to say *su-nai-choi* [become.cold-FUT-CS] ‘is going to become cold’ when talking about a cup of tea.

*Gichi* shows difference in the two patterns as well.

(137) a. *nokha ha-d@N. buchula-ya chi-nai.*
   rain fall-PROG shirt-NOM get.wet-FUT
   ‘It is raining. The shirts are going to get wet.’

b. *gichi jigap-mau buchla da-d@n. gichi ja-nai.*
   wet hay-LOC shirt NEG.IMP-put wet become-FUT
   ‘Don’t place the shirt on the wet hay. It will get wet.’

In these contexts, the forms shown are better than the other. The difference between the two lies in that when the subject becomes wet in its entirety, it is better to use the verb form while when the subject becomes wet partially it is better to use the adjective with the inchoative verb.

3.7.6 Adjective class

In some languages adjectives may be regarded as a subclass of verb or noun (Dixon, 2004). It is not difficult to identify adjectives as an independent word class, although some of the criteria alone may not distinguish adjectives from nouns and verbs.

The morpho-syntactic criterias for adjectives are as follows: adjectives

1. are negated by *@NNa* (Nouns too)
2. take *n@* as an affirmative copula (Peculiar to adjectives)
3. do not take tense/aspect suffixes (Nouns either)
4. modify noun directly (Some nouns too)

Words that fulfill all the three criteria may be identified as adjectives.

A few adjectives such as *rejeN* ‘light’ and *s@raN* ‘bright’ can be used like a verb; they may take the inchoative verb *ja* or take the tense-aspect suffixes to indicate an inchoative sense. These words fulfill the above criteria but may function like verbs.

Some concepts that are encoded as adjective in English are expressed by verbs in Meche. They are *golam* ‘hot’, *gojaj* and *abou* ‘spicy’. They are all verbs and can take tense-aspect suffixes. They do not fulfill the above criteria at all.

3.8 Adverbs

3.8.1 Adverbs of manner

Some adjectives can be used as adverbs of manner.
3.8.2 Adverbs of time

(139) da:    ‘now’        da:s@    ‘just now’
dohoine ‘earlier of the day’ dahai    ‘later of the day’
agort    ‘before, earlier’ yunnau    ‘later’
danai    ‘today’       mia       ‘yesterday’
gaban    ‘tomorrow’    somphor    ‘the day after tomorrow’
simon    ‘last year’   osimon    ‘two years ago’

Temporal nouns can have an adverbial function when it takes a locative marker -au.

(140) phuN-Nau    ‘in the morning’ san-nau    ‘during the day’
hor-rau    ‘at night’

3.8.3 Adverbs of location

Here are the deictic adverbs of location.

(141) behai    ‘here’        hobhai    ‘there’
erai    ‘this way’       orai    ‘that way’
ejai    ‘this place’      ojai    ‘that place’

3.9 Particles

3.9.1 Emphatic particles

There are three emphatic particles in Meche, nə, tho and hai.

The emphatic particle nə functions as an exclusive emphasis. It may be translated as ‘the very’, ‘It is ∼ that’, etc.

(142) nə

a. bi məcha nə həchə-hot-kha-yə, mənəsi-yə-khəu.
   that tiger EMPH drive.away-give-really-HAB man-DEF-ACC
   ‘It was the tiger that drove the men away.’

b. ki ay nə thəi-nə hə-gəu.
   or 1SG EMPH die-SUB can-should
   ‘Or it may be I who will die too.’

c. ou, lau;thi nə ləkhwəl-pləra, arki, ham-ja-dəy.
   INT stick EMPH herdsman-PL INT’ favorite-become-RESULT
   ‘Yes, the herdsmen came to like the very bamboo sticks.’

Tho, or tho, is an assertive emphatic particle and it means ‘really, definitely’.

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If I really don’t beg around, it won’t be fine.’

Oh, if it is really the case, how happy I will definitely be!’

‘Then, the very poor boys, they could not kill the monster anymore at all.’

There are a few particles that expresses the speaker’s attitude. The particle expresses that the proposition asserted is a new information the speaker and he or she is surprised to know that it is the case.

‘They have cursed us, my God!’

The particle bra or ra expresses the speaker’s strong assertion. It often follows the statement that the speaker believes that the hearer does not know or understand the information well.

‘They have gone.’

‘It is NOT sangkhi.’

‘Let’s get a horse, OK.”'

When it is used in speaking to oneself, it expresses the speaker’s unexpectation toward the situation expressed by the utterance.
In passing, *bra* is used by both male and female speakers, but it is said that female speakers do not use it when they speak to men.

### 3.9.2.3 Da

The particle *da* has two functions. One is an affirmative function: the speaker wants to confirm what he is saying is correct. The particle is pronounced with a short falling tone with a pause that follows it, and often induces the hearer’s agreement backchanneling. In the following example, taken from the story *dudbir dudubir*, one of the villagers suggests how to keep away the cow that eat their rice. The particle *da* is similar to the utterance final *you know* with a rising intonation.

(149) *da*: affirmative

```
 da: affirmative
 a. nuli labo-nanai sat-nan hə-i-da bra ləi, mai-ya-khəu hai. ənbla medicine bring-CP scatter-CP drive.away-DIST-please PART PART rice-DEF-ACC toward if.so thai-kha-nai da, bi bachur-a. die-really-FUT PART that calf-NOM ‘Let’s bring some medicine and scatter it on the rice. Then the calf will die, you know.’
```

Another function is an extension of the first use. It serves as a question marker, but it functions more like a tag question. In Meche, YES-NO questions is marked with a sharp falling tone at the end of the utterance, and usually no question particle follows the sentence. This function is similar to the tag question in English.

(150) *da*: confirmative

### 3.9.3 Other utterance-final particles

#### 3.9.3.1 Ləi

*Ləi* is an informative particle that functions as reminding the uttered proposition is actually true.

(151) a. ənjou. chəlai-nanai labo-a-khəi ləi, nəj həi! true cheat-CP bring-PAST-NEG PART you INT ‘Of course. I actually didn’t cheat and bring it, you know.’

b. sorry ləi. əŋ bən-daŋ-mən. sorry PART 1SG forget-RESLT-TMP ‘I’m sorry. I forgot about it.’

c. əŋ bə thəŋ-nai ləi. 1SG too go-FUT PART ‘I’ll go too.’
4 Case marking

The case marking pattern of Meche is that of nomitative-accusative type. The core case markers recognized in the database are nominative, accusative and dative. Pronouns and nouns take different nominative markers. The peripheral case markers in Meches are locative, commitative, possessive-locative, ablative, instrumental, allative and genitive.

Among the core case markers, the nominative and accusative do not always appear on the noun. Although it requires further detailed investigation, the case marking on nouns seems to be dependent on specificity and discourse. I treat a morphologically zero-marked noun as marked as nominative or accusative when it may be marked as such in the context otherwise.

4.1 Core case markers

Core case markers are those that are used to mark arguments of a predicate. The case markers in Meche are diagramed as follows. The capital \( C \) represents a consonant that assimilates with the preceding sound.

(152) NOM ACC DAT

NOUN -\( C \)a -\( kh@u \) -\( n@ \)
PRONOUN -\( C \) -\( k@h\@u \) -\( n@ \)

The core case markers are not obligatory. The marking of nouns with these case markers depends on discourse factors such as definiteness and contextual contrast.

The peripheral case markers are as follows.

(153) GEN LOC POSS COM/INST/DIR

-\( ni \) -(a)\( u \) -\( h@ \) -\( j@ \)

4.2 Case marking on pronouns

Meche has personal pronouns. In many instances, pronouns are not overtly case-marked with nominative.

(154) 1SG 1PL 2SG 2PL 3SG 3PL

UNMARKED a\( n \) j\( a\)ŋ n\( a\)ŋ n\( a\)ŋ\( h\@u \) bi bich\( a\)ŋ
NOM a\( n\)ŋ-\( e\)ŋ j\( a\)ŋ-\( e\)ŋ n\( a\)ŋ-\( e\)ŋ n\( a\)ŋ\( h\@u \)-\( e\)ŋ bi-\( e\)ŋ bich\( a\)ŋ-\( e\)ŋ
DAT a\( n\)ŋ-\( n\)ŋ j\( a\)ŋ-\( n\)ŋ n\( a\)ŋ-\( n\)ŋ n\( a\)ŋ\( h\@u \)-\( n\)ŋ bi-\( n\)ŋ bich\( a\)ŋ-\( n\)ŋ
ACC a\( n\)ŋ\( h\@u \) j\( a\)ŋ\( h\@u \) n\( a\)ŋ\( h\@u \) n\( a\)ŋ\( h\@u \)-\( h\@u \) bi-\( h\@u \) bich\( a\)ŋ-\( h\@u \)

(155) Nominative in Honorific 2nd and 3rd personal pronouns

2SG.HON 2PL.HON 3SG.HON 3PL.HON

UNMARKED a\( n\)ŋ\( a\)ŋ a\( n\)ŋ\( a\)ŋ\( h\@u \) bith\( a\)ŋ bith\( a\)ŋ\( h\@u \)
NOM a\( n\)ŋ\( a\)ŋ\( e\)ŋ a\( n\)ŋ\( a\)ŋ\( h\@u \)-\( e\)ŋ bith\( a\)ŋ\( e\)ŋ bith\( a\)ŋ\( h\@u \)-\( e\)ŋ

In many instances, pronouns appear without the nominative marker. The number of instances of pronouns with the nominative marker is limited in the database. In the story of Dutbir and Dudubir, there is one instance of a\( n\)ŋ\( a\)ŋ [1SG.NOM], two instances of j\( a\)ŋ\( a\)ŋ [1PL.NOM], and one instance of bi-\( y\@u \). There is no instance of the second person pronouns overtly marked nominative. The bare nominative pronouns occur much more frequently: a\( n\)ŋ occurs 23 times, j\( a\)ŋ 27, and bi 33. There seems to be a tendency regarding the position of the overtly marked nominative pronouns: they occur at the end of an utterance. When they appear at the end of an utterance, it is as if they are right-dislocated.
(156) a. e, ba'rai, na-ja, ba'rai, bisa ba goiya, INT old.man 2SG-GEN old.man child.NOM too NEG.exist.NONPAST bisu ba goiya hon-nani khana-yo an-yo. REDUP.NOM too NEG.exist.NONPAST say-CP hear-HAB 1SG-NOM
   ‘Listen, old man. I hear that you don’t have any children.’

b. bima-khau waT-that-bai, bi-ya, mocha-ya. mother-ACC bite-kill-PFCT 3SG-NOM child-NOM
   ‘The cub killed his mother by biting her.’

c. luccha gun-da bay hon-nan buN-ja-nai, jaj-yo. mobster rascal only say-CP say-PASS-FUT 1PL-NOM
   ‘We will only be called mobsters and gangsters.’"

There is only one instance of jaj that is not righ-dislocated.

(157) tara jaj-yo dhorthi matha-niphra bet-gau-nanoi hai mansi ja-naini. but 1PL-NOM earth mother-from pop.out-open-CP toward man become-REL
   ‘But we popped out of the mother earth and became humans.’"

In this case, judging from the context, the first person plural undergoes a contrastive emphasis, indicating that the way they were born was a very special case, unlike other people.

4.3 Nomitive

The nomitative case marker is -a, which is preceded by a zero-consonant that assimilates with the preceding sound in the place of articulation. When a vowel precedes the nominative marker, the zero-consonant realizes as a glide, either /w/ or /y/. The /w/ may sometimes not be clearly heard, depending on speakers. When a consonant comes, the zero-consonant appears basically in the nasal of the same place of articulation. Therefore, the zero-consonant realizes as /w/, /y/, /n/ or /N/ depending on the preceding syllable. However, when the consonants are /m/, /l/ and /r/, the zero-consonant does not appear and the nominative -a directly follows them.

Here are some example realizations of the zero-consonant.

(158) Preceding sound Realization of the nomitative Example
   /a/, /i/, /e/ -ya haba-ya ‘work’
   /a/, /u/, /o/ -(w)a j@u-(w)a ‘liquor’
   /k/, /N/ -Na atheN-Na ‘foot’
   /p/ -ma jigap-ma ‘straw’
   /t/, /n/ -na enjut-na ‘mouse’

The cases of /y/ and /w/ may be regarded as glide insertion: when the preceding vowels are front vowels, /y/ is inserted; otherwise /w/ is inserted. However, the glides, especiall /w/ sometimes is not so much clear, compared to the glide /w/ that comes at the beginning of a word, such as wa:t ‘to bite’ [wa:tt].

When the preceding vowels are /m/, /l/ or /l/, the assimilative consonant does not appear and the nominative suffix directly attaches to the preceding consonant.

(159) /m/ ajkham-a ‘cooked rice’
   /r/ bibar-a ‘flower’
   /l/ makhal-a ‘village headman’
(160) a. be bisa-ya, mäch-a ni bisa-ya buŋ-bai.
   this child-NOM tiger-GEN child-NOM say-PFCT
   ‘This child, the tiger’s child said.’

   b. däi-ya tha-wa sar-a bo dog
   water-NOM suffice-PAST fertilizer-NOM too exist
   ‘There was enough water, there was fertilizer too.’

   The nominative marker does not always appear on S/A nouns.

   (161) a. bi gara buŋ-bai, sädagari-ya
   that rich.man say-PFCT merchant-NOM

   b. bi-ne bisa bisu gaiya, niputriya.
   3SG-GEN child REDUP.NOM NEG.exist.NONPAST childress
   ‘He didn’t have any children. They were childress.’

   c. hajaj mäch-a hudum-dag, ejai muphra hudum-dag.
   thither tiger roar-PROG hither bear roar-PROG
   ‘There tigers are roaring, here bears are roaring.’

4.4 Accusative

The accusative marker is khou. The accusative case marking, like the nominative, is not always obligatory. The marking is decided by a semantic/discourse factor like the nominative.

4.4.1 Marking O NPs

When an O NP is not overtly marked, it seems to be the case that it is not specific or a newly introduced information into the discourse.

   (162) a. ay-ne china-khou khibugaja-ya bu-hot-bai.
   1SG-GEN dog-ACC polic-NOM hit-give.away-PFCT
   ‘The police officer drove my dog away by hitting.’

   b. ay buŋ-nai-ni kotha-khou khou-bai?
   1SG say-FUT-GEN story-ACC hear-PFCT
   ‘Did you hear what I have said?’

   c. sarita-khou behai linhot.
   Sarita-ACC here call.IMP
   ‘Call Sarita here.’

The accusative khou is also used to mark a target, which is often marked with dative in other Tibeto-Burman languages in the Himalayan region. The accusative marker khou in Meche extends to the region where goal and recipient are often marked with dative.

(163) a. be-khou ma han-nanai buŋ-ga?
   that-ACC what say-CP say-HAB
   ‘What do you call this?’

   b. ma tha buŋ-ga, bi-khou lai?
   what Q say-HAB that-ACC EMPH
   ‘What do you call it?’

41
c. ichi inmau ɲaŋthɑŋ-khou lɑŋmɑn-nɑ chɔi.
   a.little later you.HON-ACC meet-PAST SEP
   ‘Then, after a little while, I met you.’

d. ɲɑŋ-khou hai mɑph hɔ.
   1SG-ACC way pardon give.IMP
   ‘Forgive me.’

It is interesting to note that the example in (163d) has a benefactive verb that takes a dative beneficiary otherwise but takes an accusative recipient.

Furthermore, the agent of potential is expressed in the accusative.

(164) ɲɑŋ-khou bodo-ni rau ɲɑŋ-ɔŋ.
   1SG-ACC Bodo-GEN language know.how.to-HAB
   ‘I am capable of Meche.’

4.5 Marking experiencer

Some Tibeto-Burman languages, such as Newari, have a dative subject construction, where experiencer is coded as dative. In Meche, on the other hand, dative is not used in this function but rather accusative comes in play of this role.

The subject of some verbs appear in the accusative form. Those verbs are verbs of sensation and physiological reaction.

(165) a. ɲɑŋ-khou gɑlom-bai
   1SG-ACC hot-PFCT
   ‘I feel hot.’

b. ɲɑŋ-khou khorɔ cha-dɔŋ.
   1SG-ACC head ache-PROG
   ‘I have a headache.’

c. bishɑ-(yɑ)-khou sɔpma mɔn-dɔŋ.
   child-(NOM)-ACC bad feel-PROG
   ‘The child is feeling bad.’

d. tibetan-phɑx-ni gumi-n boro-ni rau-wau ɡoïya baidin ɲɑŋ-khau
   Tibetan-PL-GEN sake-EMPH Meche-GEN language-LOC NEG.exist.NONPAST like 1SG-ACC mɑn-nɑ.
   feel-HAB
   ‘I think there is no word referring to Tibetan people in Meche.’

(166) a. ɲɑŋ-(khou) æŋkhui-dɔŋ.
   1SG(-ACC) be.hungry-CONT
   ‘I am hungry.’

b. ɲɑŋ-khou undu-nɔ æŋkhɑt-bai.
   1SG-ACC sleep-SUB rise-PFCT
   ‘I feel sleepy now.’

---

11Noonan (2003) shows that the dative subject construction, which is a prominent feature of Nepali, is found in some TB languages in the Nepal Himalaya because of the influence of Nepali.
It appears that the subject appears in the accusative when it is an experiencer. However, some verbs of physiological reaction take a nominative subject.

(167) **Verbs of physiological reaction**
  
  a. \(\text{aŋ} \) hakchiiN-bai.
      1SG) sneeze-PFCT
      ‘I sneezed.’
  
  b. bi siyai-daj.
      3SG) yawn-PROG
      ‘He is yawning.’

Verbs *ham* ‘to like’ and *gi* ‘to be scared’ also take a nominative subject, not an accusative subject. The cause of the emotion appears in the accusative instead.

(168) a. \(\text{aŋ} \) chima-kh@u gi-y@.
      1SG dog-ACC be.scared-HAB
      ‘I am afraid of dogs.’ (*The dog is afraid of me.)
  
  b. \(\text{aŋ-kh@u} \) sita ham-ja-y@.
      1SG-ACC Sita liking-become-HAB
      ‘Sita likes me. (*I like Sita.)’

What makes the difference between the two groups of verbs? One possible interpretation of the distribution of nominative and accusative experiencer subjects is such that there is a distinction between two types of experiencers, externally affected experiencer and internally affected experiencer. States such as ‘hungry’ and ‘sleepy’ are typically caused within the experiencer, hence the experiencer is internally affected. On the other hand, the emotions like likes and dislikes or a scary feeling are caused by an external stimulant, hence the experiencer is externally caused.

This generalization may explain out the following contrast within the same verb. The verb *m@n* ‘to feel’ seems to be versatile in the choice for the case marking of the experiencer.

(169) a. \(\text{aŋ-kh@u} \) oma bidot gothau m@n-nd@
      1SG-ACC pig meat tasty feel-HAB
      “Pork is tasty to me.”
  
  b. \(\text{aŋ} \) oma bidot-na-kh@u gothau m@n-nd@
      1SG pig meat-DEF-ACC tasty feel-HAB
      “The pork is tasty to me.”

The difference between the two lies in that the former sentence is used as a general remark on pork in general whereas the latter is used as a remark on a particular piece of pork that the experiencer is eating. A general remark is based on the experiencer’s past experience, mostly on his memory, and the liking feeling as a general remark may be regarded as resulting from an internal introspection. On the other hand, such a remark as in (169b) is based on the actual experience of eating the pork at the time of utterance, hence, the remark is externally motivated.

One problem to this generalizations comes from the examples in (167). Sneezing and yawning may not be externally caused, but rather internally caused. Nevertheless, the verbs in Meche take a nominative subject. However, these verbs are different from the verbs of physical reaction such as ‘be hungry’ and ‘be sleepy’ in that the former are not emotional but the latter are. Therefore, the verbs of sneezing and yawning are understood more like an activity, and the subjects are actors and marked nominative. Treating these verbs as activity verb is not anomalous from a typological point of view. Lakhota regards physiological reaction such as ‘to cough’ and ‘to hiccups’ more like activity, where the subject is marked as agent.

Another example that illustrate the generalization is as follows.
I am thinking of getting up at eight tomorrow morning.

The expression g@N-wau d@N 'to have an idea of' takes the cognizer in the accusative case. In this example, as well, the idea of getting up at eight tomorrow morning is not externally caused, but internally caused.

The above generalization is only tentative. I found a clear counterexample to it from a story.

What has made them depressed?

The feeling of depression is definitely, not internally, but externally caused, but the experiencer here is marked accusative.

4.6 The function of -a marking on non-S/A NPs

As discussed above, the nominative marker is -a, but the database contains quite a few instances of -a attached to NPs that are not S/A NPs. The most prevalent pattern is such that the marker is attached to O NPs, with or without the accusative marker -kh@u.

Cut it. Bite and cut the rope for them.

Eat oil and salt too by milking the cow and selling it.

After collecting, yes, he collected some firewood.

In this example, the context does not allow the word bon ‘firewood’ to be intrepreted as definite nor specific, but it is marked with an -a. In this case, the status of NP is old information in the discourse, therefore, I here only suggested a possibility that it might be regarded as functioning as an information marker.

The number of instances are quite limited, but the database shows that the marker may be attached to a dative NP and a time adverb.
‘It [Rice wine] is good to our acquaintances.’

‘These days, some (rice) got ripen and others did not.’

The dative marker is \( n_o \) and the semantic role of the NP marked dative is recipient and beneficiary.

The dative marker may be replaced with the accusative marker in the case of the recipient of ditransitive clauses. See 6.5.

The locative is -Cau. As is the case with the nominative, there is a zero-consonant before the marker. Here are some examples.

The dative marker may be replaced with the accusative marker in the case of the recipient of ditransitive clauses. See 6.5.

In Meche, there are two genitive markers, \( n_i \) and \( n_e \). The difference between the two is yet to be clear, but it seems to be the case that when the possessor is a personal pronoun, the genitive marker \( n_e \) is chosen. In the story of Dutbir and Dudubir, there are 24 instances of \( n_e \) and out of them, there are 20 instances where the possessor is a personal pronoun. On the other hand, there are 80 instances of the genitive \( n_i \), and there are only 14 instances of personal pronoun possessor.
a. bi mācha-ni bisha bug-bai.
   that tiger-GEN child say-PFCT
   ‘The the cub of the tiger said.’

b. jā-ni bisha-phra sīthat-ja-bai na ma?
   1PL-GEN child-PL kill-PASS-PFCT or what
   ‘I wonder if our children have been killed.’

As is the case with Nepali, the genitive marks the possessor in the existential possession construction.

(179) a. jā-ni poisa gāiya.
   1PL-GEN money not.exist
   ‘We don’t have money.’

b. ram-ni bida ara bibo doy.
   Ram-GEN brother and sister exist
   ‘Ram has brothers and sisters.

A locative marker ha also marks the possessor in the possession construction. This locative is only used with an animate possessor.

(180) jā-ha poisa gāiya.
   1PL-LOC money not.exist
   ‘We don’t have money with us.’

The difference between (179a) and (180) lies in that the former describes a property of the possessor, that is, here the possessor’s financial state, while the latter describes his possession of money at the time of reference.

It is possible that the head noun does not appear.

(181) sai, ayya. de, be gai-ya aq-ne laj.
   INT NEG.COP OK this cow 1SG-GEN take
   ‘No, that’s not the way. All right, take this cow of mine.’

In this example, the cow is preceeded by a demonstrative be ‘this’, forming an NP be gai ‘this cow’. The NP is then followed by a possessor aq-ne whose head is omitted.

The genitive marker is also used as an adnominal suffix, as is often found in other TB languages.

(182) bai-nai-ni kitab
   buy-INF-GEN book
   ‘the book I bought’

I found an extended use of the genitive in the possessor construction.

(183) aq-ne innau undu-nai-ni bani dā-ṃaṃ.
   1SG-GEN late sleep-FUT-GEN habit exist-PAST
   ‘I have a habit of staying up late.’

The genitive marked pronoun is understood to be the possessor of the habit described. There is another genitive found in this sentence on the verb undu-nai [sleep-INF]. The function of ni here may be understood to be that of a nominalizer.

The genitive serves as a stem formative. Ni-phrai means ‘from’, and ni-sthai means ‘than’.

46
a. alasi-ya japan-ni-phrai phai-daŋ
   guest-NOM Japan-GEN-from come-CONT
   ‘A guest has come from Japan.’

b. be sap-ni-sthai majan-sin.
   this all-GEN-than good-more
   ‘This is better than any other.’

4.10 Commitative/instrumental/directional

Jaŋ is multifunctional. It marks a commitative, instrumental and directional.

(185) a. chɔr-jaŋ kho thə-yə? (Commitative)
   who-with Q live-HAB
   ‘Who do you live with?’

b. gedet gedet duxdup-jaŋ kha-kha-daŋ, ay. (Instrumental)
   big big rope-INST tie-surely-RESLT 1SG
   ‘I did tie them with very thick ropes.’

c. ay be lama-jaŋ thəj-gə mən. (Direction/Path)
   1SG this way-along go-PST PST
   ‘I went along this road.’

Another function of jaŋ is a coordinator. The phrase, jaŋ NP jaŋ NP, expresses NP and NP.

4.11 Postpositional expressions

Some postpositional expressions are formed with the genitive marker and a postpositional nouns.

(187) ‘from’ ‘for’ ‘instead of’

| ni phra | ni ʐuni | ni bɔdəl |
| ni phran | ni phrai |

4.11.1 Allative

There are three forms that mean ‘from’. The difference among the three is not confirmed, but based on the distribution in the story Dutbir Dudubir, phra is decided to be the unmarked form. Phran may be morphologically complex with phra and what I assume to be an emphatic ending -n.12 Phrai seems to consist of phra and a distal suffix -i, which also functions as a distal verbal suffix to indicate the main verb action takes place somewhere different from the place set in the discourse (See 3.4.8). As in the following example, phrai is used in the context where some kind of movement of a theme from one place to another is implied.

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12 Baidi ‘like, as if’ may as well be followed by -n, as in baidin. This -n may be considered to be the same suffix indicating some sort of emphasis.
(188) a. əjəŋ-niphra bala ho-daŋ na.
there-from force give-PROG EVD
‘The cow gave force from the other side.’

b. bi-niphraŋ bi borai-ya-khøu burøi-ya,
that-from that old.man-DEF-ACC old.woman-NOM
‘After that, the old woman said to the old man.’

c. e, majay-oi susa-nanai hai doi gothar døikhor-niphrai labø-nanai ho-phøi.
INT well-EMP wipe-CP toward water pure well-from bring-CP give-come.IMP
‘Now, clean up a pot and bring some pure water from the well to give it to them.’

4.11.2 Reason and purpose

The particle guni is used to express a reason or purpose.

(189) a. hait, bi-ni-guni ay dog da, ma thø?
INT that-GEN-for 1SG exist.PRES PART what Q
‘Neigh, that’s why I am here.’

b. tibetan-phø-ri guni-n sake-EMPH boro-ni rau-wau gøiya baidin ay-khøu
feel-HAB
‘I think there is no word for Tibetan people in Meche.’

4.11.3 Alternative

Here is an example of ni bodø.

(190) de, de, de, niøchí-ni bodø ʃaŋ thø-ʃai.
OK OK OK 2PL-GEN instead 1PL go-FUT
‘All right, we will go instead of you.’

4.11.4 Particles taking no genitive

I found two postpositional expression that do not require a stem formative genitive marker and takes a noun directly. It means `except’.

(191) a. bi-ne no-chara møø bø gøiya.
3SG-GEN house-except anything too NEG.exist.NONPAST
‘He has nothing but a house.’

b. aʃ khatø sa-tham doŋ.
1SG including CL-three exist
‘There are three people including me.’

4.12 Locational expressions

Locational expressions are formed with the genitive and a locational noun, followed by the locative -(a)u.
<table>
<thead>
<tr>
<th>(192)</th>
<th>‘on’</th>
<th>‘under’</th>
<th>‘before/in front of’</th>
<th>‘after/behind’</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ni cha-u</td>
<td>ni gahai-yau</td>
<td>ni sigaj-ŋau</td>
<td>ni khibou-wau</td>
</tr>
<tr>
<td>in/inside/beneath</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>ni siŋ-ŋau</td>
<td>ni ɡəjau-wau</td>
<td>ni gejer-au</td>
<td>ni sakhathi-yau</td>
</tr>
</tbody>
</table>
5 Tense and aspect

Like other languages, Meche distinguishes tense and aspect on verb. One character peculiar to this language is that the negation is not expressed by an independent affix, but is merged in tense and aspect suffixes.

5.1 Morphological tense distinction

The basic tense distinction is marked by suffixes which are divided into the affirmative and negative series.

(193) | AFFIRMATIVE | NEGATIVE |
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>FUTURE</td>
<td>-nai</td>
</tr>
<tr>
<td>PRESENT (HABITUAL)</td>
<td>-Ca</td>
</tr>
<tr>
<td>PAST</td>
<td>-Ca(9)</td>
</tr>
</tbody>
</table>

The tense distinction is binary. In the affirmative series, the tense distinction is tripartite. On the other hand, in the negative series the future and present are expressed by the same suffix, therefore it is based on a past/non-past distinction.

Like the nominative marker discussed in §4.3, the vowel suffixes are considered to have an assimilative consonant. The actual realization of the consonants are little different from that of the nominative. Here is an illustration of the pattern, based on the non-past negative -a.

(194) | Preceding sound | Realization of the nominative | Example |
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>/a/, /i/, /e/</td>
<td>-ya</td>
<td>ja-ya ‘do not eat’</td>
</tr>
<tr>
<td>/a/, /u/, /o/</td>
<td>-(w)a</td>
<td>la-(w)a ‘do not give’</td>
</tr>
<tr>
<td>/k/, /N/</td>
<td>-ŋa</td>
<td>lŋ-ŋa ‘do not drink’</td>
</tr>
<tr>
<td>/p/, /b/, /m/</td>
<td>-ma</td>
<td>gum-ma ‘do not graze’</td>
</tr>
<tr>
<td>/t/, /t/, /n/</td>
<td>-na</td>
<td>injut-na ‘mouse’</td>
</tr>
</tbody>
</table>

5.2 Past

The past affirmative suffix is -a’ and the negative one is -yi:.

(195) a. m@s@u gun-gra-ya ma-che m@cha mu-wa’.
cow graze-who-NOM CL-one tiger see-PAST
‘The cowherd saw a tiger.’

b. aŋ m@n-che ba jaraŋ bibar mu-yi:.
1SG CL-one too red flower see-NEG.PAST
‘I didn’t see any red flowers.’

Phonetically speaking, the past affirmative -a’ is followed by a glottal check when nothing else follows it. However, when it is followed by another morpheme or lexeme, the glottal check disappears and sounds exactly the same as the non-past negative -a.

(196) ja-ya da.
eat-PAST PART
‘You ate, right?’
5.2.1 Currently relevant past -bai

A past event is often expressed by the suffix -bai when it is close to or relevant to the reference time. In this sense, it is similar to a perfect marker.

(197) a. udai-ya buy-bai.
   stomach-NOM be.full-PFCT
   ‘I’m full now.’

   b. ciya laq-bai da, gumaia.
   tea drink-PFCT PART uncle-in-law
   “Uncle, you have finished drinking tea, right?”

However, unlike perfect, it is used in a narrative to indicate sequential events.\(^{13}\)

(198) kha-nanai hot-bai loi, gai-bachur. gai-bachur hot-bai. khusi ja-laq-bai.
   tie-CP give-PFCT PART cow-calf.ACC cow-calf.ACC give-PFCT happy beome-go-PFCT
   ‘The rich man tied the cow and calf and gave them to him. He gave the old man the cow and calf. He became happy and left.’

5.3 Present

The present affirmative suffix is -@ and the negative one is -a. The interpretation of ‘present’ with -@ is different according to the aspectual type of verbs. Activity verbs in the present form are always interpreted as present habitual. Although there are actually few, stative verbs will be interpreted as denoting a current state.

(199) a. mabr@i tha wat-n@ nay lai?
   how Q bite-HAB 2SG PART
   ‘How do you kill (cows)?’

   b. j@N-ne lo?on doy-kha-y@.
   1PL-GEN many exist-surely-HAB
   ‘We do have a lot of cows.’

5.4 Future

The future meaning is expressed by -nai in affirmative and -a in negative.

(200) a. den@y det-bla ay bo isan wat-nai.
   future be.big-when 1SG too such bite-FUT
   ‘When I grow up, I’ll bite like that.’

   b. dan-le, phasi-ya, j@y.
   keep-NEG.FUT.CS feed-NEG.FUT 1PL
   ‘We won’t keep the cows anymore, we won’t feed them.’

Le is another non-past negative marker which indicates a change of situation. In the above example, the speaker was going to keep the cow, but after believing it was cursing, he expresses his decision not to keep the cow anymore, which is expressed by day-le.

When the negative sense is emphasised, -iŋ-ŋa [EMPH-NEG.NONPAST] is used.

\(^{13}\) Although bai may not be regarded as a typical perfect marker, I label it PFCT ‘perfect’ in the gloss for a temporal resolution.
5.5 Irregular verb

The existential verb *doN* has a suppletive negative form: *g@iya*. It’s difficult to assign a gloss to the stem *g@i* itself, but the suffix -*ya* is the negative non-past suffix and *g@iya* in its entirety means [not.exist.*].

The affirmative *doN* may be used in any tense, but the past context is more clearly expressed by the addition of the temporal marker *m@n*. Also, the current existence may be expressed by the form *doNgo*, which I presume *go* is the present tense marker.

The negative verb stem *g@i* may be followed by the negative non-past suffix that indicates a change of situation, *le*.

(202) *a@n-ha p@isa g@ile.*
1SG-COM money not.exist.CS
‘I don’t have any more money.’

5.6 The function of the remote temporal marker *m@n*

The function of the marker *m@n* seems to have a function as a remote temporal marker. However, the marker is not always obligatory in a past context and it can also follow the future marker. The function of the marker, as far as I have recognized, is to set the situation as remote from the current temporal setting. The marker can follow all the tense suffixes and the interpretations are different depending on the the temporal value of the verb.

5.6.1 *m@n* with present habitual

When the marker follows a verb with the present habitual suffix, it expresses a past habitual situation and implies that it is not the case anymore at the moment of utterance. In this sense, it is similar to the English past habitual auxiliary verb *used to*.

(203) a. *a@j j@u l@N-N@-m@n*
1SG liquor drink-HAB-PAST
‘I used to drink liquor.’

b. *a@j j@u l@N-Na-m@n*
1SG liquor drink-HAB-PAST
‘I didn’t use to drink liquor.’

5.6.2 *m@n* with past

The temporal marker *m@n* is not obligatory. There must be a pragmatic or discourse constraint, but at this stage of analysis, it is not clear. In telling an experience, the marker does not often appear. Rather another different marker *ch@i* is used to describe temporally sequential events in the past.

One instance in which the function of the marker in the past context is clear is found in a narrative. The following portion of the narrative is about growing rice in the past. One person talked about his growing rice last year, and then the other person says the followings.
'Ours grew a little. Was it because we planted them earlier? We actually gave enough water too. Because of that, the rice grew very well.'

There are two instances of *thai-ya* ‘grew’. The utterance is uttered after the other person talked about his rice growing. The first instance is followed by the temporal marker *m@n* but the second one is not. The difference between the two is that the first utterance sets a new scene into the discourse. Following the other person’s utterance, the speaker introduces his case here. Therefore, it is necessary to clarify the temporal setting. On the other hand, the second instance is a simple description about what happened in the end regarding the portion of the story whose temporal setting is already clear. My impression is that the temporal marker is used to introduce a past event into the discourse as a new topic or setting.

### 5.6.3 *m@n* with future

When the temporal marker follows a verb in the future, it means it is remote from the reality, functioning like a subjunctive mood marker. Here are examples from the folktale in Appendix A.

(205) a. *d@i* water *iche* a.little *lo:tha-che* pot-one *l@N-h@-la* drink-CAUS-if *dh@rm@* virtue *ja-nai* become-FUT *m@n.* TEMP

’If you have us drink a pot of water, that would be your virtue.’

b. *n@ithe* otherwise *n@Nch@r-kh@u* you-ACC *b@* too *dan-that-nai* slash-kill-FUT *m@n.* TEMP

’Otherwise we had killed you by slashing you.’

The first example expresses a future subjunctive while the other expresses a past subjunctive. Unlike English subjunctive, tense distinction is observed.

### 5.6.4 *m@n* with the habitual

When the temporal marker *m@n* follows the habitual form of a verb, the entire verb phrase expresses a past habitual sense.

(206) *g@:d@g@:da* long.ago *cah˜ı* EMPH *b@rai-bur@i-phr@* old.man-old.woman-PL COREL.how *j@isa* do-HAB-TEMP *m@u-w@@m@n,* isa *mau-nam@* do-CP recently

‘It is nowadays difficult to take harvest from the paddy by doing the way the people a long time ago did.’

### 5.6.5 *m@n* with the change of situation marker

When *m@n* follows the change of situation marker *ch@i*, it refers to a subjunctive event in the past.

(207) *mansi* bo *dan-nai-ch@i* man. too cut-FUT-CS TEMP

‘They would have slashed humans too.’
5.6.6 Man with noun

The remote temporal marker man may be used with a copular clause. As discussed in 6.2, equational clauses do not have an overt copula. When the tense of such clauses is the past, the past marker man directly follows them.

(208) ma-thɔ maʔhrɔi man?
what-Q curry TMP
‘What curry was it?’

5.7 Aspect

Meche has various aspectual verbal suffixes which are in complementary distribution of the tense suffixes. The aspectual markers are a continuative suffix d@N, a perfect suffix bai, an imperfect suffix kʰɔ.

5.7.1 The meanings of dəŋ

Dəŋ is a verbal suffix that expresses progressive, and resultative meanings. It is obviously grammaticalized from the existential verb doŋ with a vowel weakening.

5.7.1.1 Progressive

When dəŋ is attached to an activity verb, it means progressive.

(209) a. hinjau gibī-ya chitra sip-ɗəŋ.
wife eldest-NOM court sweep-PROG
‘The eldest wife was sweeping the courtyard.’

(210) a. nɔŋ-thəŋ-ya bi hajə khɔu nǔ-hōt-ɗəŋ?
2SG-HON-NOM that mount-ACC see-give-PROG
‘Do you see that mountain?’

b. nɔŋ-thəŋ-ya ma-thɔ khana-dəŋ?
2SG-HON-NOM what-Q hear-PROG
‘What do you hear?’

As illustrated in the two examples in 210, the verbs of cognition nʉ ‘to see’ and hə ‘to hear’ may be followed by dəŋ to mean a temporal state. In English it is not appropriate to use the progressive form in this context, but it is natural in Meche.

When dəŋ is combined with achievement verbs, it expresses a continuous repetitive change.

(211) samprɔmbɔ gandai-jəŋ dau-wa ma-che thoʔ-ɗəŋ.
every.day SARS-INST chicken-NOM CL-one die-CONT
‘Due to the SARS, chickens are dying one by one everyday.’

5.7.1.2 Result of previous situation

Dəŋ is also used to express a result of a previous situation which still holds true at the reference time. Dəŋ functions as a resultative marker with any type of verb, regardless of transitivity. The use corresponds to either resultative and perfect of result (Nejalkov 1988, Dahl 1985).

(212) Intransitive verbs
a. *bana than-daj.*
   flood go-PROG
   ‘It is flooded.’

b. *japan-ni mansi bohai phoi-daj.*
   Japan-GEN man here come-RESLT
   ‘A Japanese has been here.’

c. *dou-wa tho-i-daj.*
   chicken-NOM die-RESLT
   ‘The chicken is dead.’

(213) **Transitive verbs**

   big big rope-INST tie-surely-RESLT 1SG
   ‘I did tie them with very thick ropes.’ (explaining what the speaker has done)

   sleep-definitely-PROG PART INT kill-finish-definitely-RESLT PART
   ‘They ARE sleeping, you see. They HAVE killed all, you know.’

In (213b), there are two instances of *daj.* The context of the utterance is such that the old man and old woman are talking about their adopted sons, Dutbir and Dudubir, who has gone to fight against the demons and has asked them to come to wake them up after the fight is done. The first instance illustrates a progressive use and the other one a perfect of resultative use.

5.7.1.3 **Past experience**  *Daj* is also used to express one’s own past experience. The use of *daj,* however, is restricted to a past experience which is related to the current situation.

(214) a. *behai phoi-daj?*
   here come-EXP
   ‘Have you come here?’

b. *ga-nuai phoi-daj, aaj.*
   times-two come-EXP 1SG
   ‘I’ve come here twice.’

Meche has another suffix that expresses a past experience, *beN.* See §3.4.8.3. The difference between the two is yet to be clarified, but some native speakers say that *beN* is not used.\(^{14}\)

5.8 **Change of situation marker chói**

Meche has a sentence final particle, *chói,* which I call a change of situation marker (henceforth CS marker). It has two functions in discourse. One is to signal that a new situation has taken place, and the other is to mark sequence of events. The interpretation of the particle is decided by the tense/aspect of the predicate verb.

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\(^{14}\) I elicited *beN* from my main consultant.
5.8.1 Imminent future

In combination with the CS marker, the future form $V$-nai expresses an imminent future.

(215) a. $aN$ than-nai.
    1SG go-FUT
    ‘I’m going to go/I’ll go.’

b. $aN$ than-nai choi.
    1SG go-FUT CS
    ‘I’m leaving now.’

(215a) is a simple future, which expresses the speaker’s plan or intention to go somewhere at the moment of utterance. On the other hand, (215b) with the change of situation marker choi is typically uttered when the speaker is about to leave, announcing the fact to the people there.

In a different context, (215b) can actually be interpreted as a future intension which does not occur immediately, as in the following example.

(216) yunnau hai $aN$ ja-nai choi.
    later EMPH 1SG eat-FUT CS
    ‘I’ll eat it later.’

This utterance indicates that the action of eating will take place sometime later. It is appropriately used in the context where the speaker is offered something to eat but he turn down the offer for the time being. The CS marker here expresses that the speaker’s intension is contrary to what is expected by the offerer, presenting his intension as a newly established situation by uttering this sentence.

5.8.2 New habitual situation

When the CS marker follows a verb in the present form, it indicates a newly acquired habitual situation.

(217) jou laŋ-na l@N-n@, ha-ya -choi.
    wine drink-SUB can-HAB -CS
    ‘I can drink wine (nowadays).’

5.8.3 Imminent past

When the CS marker follows the durative $dəŋ$, it refers to a new situation that has just happened.

(218) nokha ha-ɗəŋ -choi.
    rain fall-CONT CS
    ‘It’s just started raining.’

5.8.4 With imperative

When the CS marker follows the imperative form of a verb, it adds ‘anymore’ sense to it.

(219) da-khat -choi.
    NEG.IMP-run CS
    “Don’t run away anymore.”

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5.8.5  Chói with non-tensed elements

The CS marker can follow not only verbs but also other words. In this case as well, it indicates a new situation.

(220) a. behai day choi.
       here exist CS
     ‘It’s here. (Implied: it’s not here before.)’

b. bi :daktar choi.
     3SG doctor CS
     ‘He’s a doctor (nowadays).’

In the above examples, the CS marker signals that the current situation is newly established. Without the CS marker, the two sentences would express simple current situations.

5.8.6  In negative contexts

Although the CS marker does not co-occur with the perfect -bai, the imperfect suffix -kha takes it to form khöchöi with a verb in the past negative form. Consider the following three different negations.

(221) a. aijkham ja-ya-kha.
       rice eat-NEG.PAST-IMPFCT
     ‘I haven’t eaten rice yet.’

b. aijkham ja-ya-khai.
       rice eat-NEG.PAST
     ‘I didn’t/haven’t eaten rice.’

c. aijkham ja-ya-kha -choi.
       rice eat-NEG.PAST CS
     ‘I didn’t/haven’t eaten rice (after all).’

The situation negated by khöchöi indicates that there is no possibility of a further occurrence of the situation. On the other hand, (221a) indicates such a possibility clearly and (221b) does not exclude such a possibility.

5.8.7  Indicating sequential events

As an extended use of signaling a change of situation, the CS marker is used to signal event sequence. When it is used in a narrative talking about what happened in the past, or in a procedural discourse, which explicate how to do something.

5.8.7.1  Sequential events in the past  In this use, the CS marker may be attached to utterances that tell events in a chronological order. It may not be attached to an introductory remark or an utterance that summarizes the entire events. The following is an example from a narrative about what the speaker did in sightseeing at Dakshinkali.

(222) mändir-yau that-ga. mändir hai gidin-bai-ya choi. dacchinkhali hai that-nanai bãŋdaŋ
temple-LOC go-PAST temple toward turn-around-PAST CS Dakshinkali toward go-CP Nepali
      hînjau jaŋ that-ga. gãŋmœi sa-nai, gãlí sa-che bi, aŋ. sa-nai that-nanai-gãŋmœi, mändir
      woman with go-PAST then CL-two child CL-one 3SG 1SG CL-two go-CP-then
      temple
hai bi bandor hinjau midai lu-a chai. midai lu-nanai ay khulum-bai-ya chai.
toward that Nepali woman god pray-PAST CS god pray-CP 1SG greet-around-PAST CS

grapnoi bi ari gidiu-bai-ya chai.
then 3SG well turn-around-PAST CS

‘(I went) to Dashinkali. I went to the temple. I looked around the temple. I went to Dakshinkali, went with the Nepali woman too. Two of us..., one child, and she and I, two of us, went, and the Nepali woman prayed at the temple. I prayed for the gods and then greeted around to the gods. Then, well, I looked around there.’

5.8.7.2 Procedural discourse The other type of discourse in which the suffix is sequentially used is procedural discourse. In procedural discourse, the narrator explains procedures of something. The tense marker used in this type of discourse is the future marker nai. As discussed in §5.8.1, the CS marker expresses an imminent future eventuality with the future marker. However, as the procedural discourse is somewhat detached from the actual world, the form -nai chai is not interpreted as denoting an imminent future event.\textsuperscript{15} In this type of discourse as well, the CS marker is often used to the utterances that are in the chronological sequence because procedures constitute a chain of situational changes. The following part of a narrative on how the process of marriage agreement proceeds illustrates this.

(223) aiәthi-hirath la-nanai bÊniiban la-nan phoi-nai chai da bi. phoi-nan bi dohoi bridegroom.followers take-CP betrothal.gift take-CP come-FUT CS PART 3SG come-CP 3SG earlier buy-ne-lai goithau-mathau kho nama la-nan bichor phoi-nai chai. phoi-nanai say-DAT-DIR beetle.nut-REDUP bamboo.basket what take-CP 3PL come-FUT CS come-CP b@ch@ bathou-wau don-phoi-nai ch@i. don-phoi-nanai b@ch@ ar@ki grim-jirai-nai ch@i. OK sacred.cactus-LOC place-come-FUT CS place-come-CP well then together-sit-FUT CS than-nai, ch@i “de; kheu-o do naychor.” kheu-nai ch@i. don-nai ch@i. don-nanai hai order-FUT CS OK open-DIST please 2PL open-FUT CS place-FUT CS place-CP then b@ch@ ar@ki raijla-nai ch@i. raijla-phramai b@ch@ ar@ki bas. sim-nai chai ar@ki. ma-ma OK well talk-FUT CS talk-after OK well stay agree.marriage-FUT CS well what-what bi-y@. demand-HAB

‘Taking some followers of the bridegroom, he takes the betrothal gift and comes. He comes, and as said earlier, beatle nuts and bamboo baskets, and what, they come with them. They come and, OK, they come to place it at the sacred cactus. They come to put them and they sit together. They order them, “OK. Please go and open them.” They open them. They place them. They put the gift there, then, right, they talk. After talking, right, they stay there overnight. They come to agreement for the marriage, you know. On what they are expected to give the bride’s.’

In this procedural discourse, the CS marker is used all the way through with every utterance in chronological order, which is clearly shown by the tail-head linkage by means of the converb clauses that repeat the previous event.

5.9 Imperfect marker kho

Kho expresses that the situation expressed is yet to be accomplished.

\textsuperscript{15}To express a generic eventuality, Newar also uses future tense form. This kind of use of future marker may be considered to be based on irrealis conceptualization of generic events: generic events are not factual at the moment of speech. This idea may be supported by the fact that Meche does not use the future marker -nai to express a habitual situation, which instead is expressed by the habitual suffix -\.\textsuperscript{3}
(224) rok-ŋa hom-ŋa kho.
disease-DEF catch-NEG.NONPAST IMPFCT
‘The rice haven’t got any disease yet.’

(225) bi mahai than-khɔ?
3Sg where go-IMPFCT
“Where has he gone?”
6 Basic clauses

The basic word orders in Meche are SV and AOV. The head follows the dependent and there is no instance of the reverse order. Unlike English, the core arguments may be omitted at the surface form when they are understood by the context.

6.1 Word order

The word order of elements in a clause is rather free except for the predicate, which almost always comes to the clause-final position. The basic word order of arguments is SV and AOV. Dependents precede the heads, hence GN, AN, RelN. However, the order of adjective and noun may be reversed.

6.1.1 Numeral and noun

In Meche, the numeral phrase consisting of numeral plus classifier may precede or follow the head noun. The order is decided according to the function of the numeral phrase. When the number is an important piece of information, the numeral phrase follows the noun.

(226) NNum order

a. bima bisa ma-n@i phai-bai ma.
   mother child CL-two come-PFCT PART
   ‘The mother and child, the two of them came, you know.’

b. borai burai sa-n@i baj no.
   old.man old.woman CL-two.NOM only EVD
   ‘There was no one but the two of them.’

On the other hand, when the number is not important, or it is old information, the numeral phrase tend to be placed before the noun.

(227) NumN order

a. be ma-che gai-ya-khou dan hot dini, be borai-no.
   this CL-one cow-DEF-ACC donation give HOR this old.man-DAT
   ‘Let’s give this cow to the old man.’

b. m@cha ma-n@i, m@s@u ma-n@i, gum-bai-y@ no, gum-bai-y@.
   tiger CL-two cow CL-two graze-around-HAB EVD graze-around-HAB
   ‘The two tigers grazed the two cows.’

Furthermore, especially when the numeral is one, the numeral phrase functions as indicating the sense of ‘a certain’; the order of numeral phrase with respect to noun is NumN.

(228) dap-che jaiga-u hai-ni gara-ya bi borai-khou majen wan-bai.
   CL-one place-LOC toward-GEN rich.man-NOM that old.man-ACC very like-PFCT
   ‘A rich man living in a region came to like the old man very much.’

6.2 Copular constructions

There are four kinds of copulas in Meche, equative, existential, locational and inchoative.
6.2.1 Equative clauses

The equative copular is identified as \( \text{a} \). However, in an affirmative clause, it does not appear at all, unless it is followed by a different verbal suffix.

(229) a. \( \text{a} \) \text{bozo} \).
   1SG Meche
   ‘I am a Meche.’

b. \( \text{b} \) \text{daktar a} \text{-mat-gou} \).
   3SG doctor COP-really-should
   ‘He is really a doctor. (by seeing it)’

c. \( \text{b} \) \text{daktar a} \text{kha-gou} \text{ na}?
   3SG doctor COP-EMPH-should or
   ‘Is he a doctor?’

The negative form of the copula is \( \text{a} \text{a} \).

(230) a. \( \text{be} \) \text{dxtpen a} \text{-ni} \text{ a} \text{-ya} \).
   this ball.point.pen 1SG-GEN COP-NEG
   ‘This ball point pen isn’t mine.’

b. \( \text{bima} \) \text{bhipa-ya} \text{ jag-ne} \text{ borai} \text{ ya} \text{ burai} \text{ be a} \text{-ya} \).
   mother father-NOM 1PL-GEN old.man and old.woman too COP-NEG
   ‘Our mother and father are not our old man and old woman either.’

The form \( \text{a} \text{gou} \) and \( \text{a} \text{ya} \) are used as a positive and negative answers respectively. Adjectives appear without any copulas in an affirmative clause. Adjective are negated by the negative copula \( \text{a} \text{ya} \).

(231) \( \text{be} \) \text{banjut gbrab a} \text{ya} \).
   this chilli spicy NEG.COP
   “This chili is not hot.”

In some cases, however, an adjective may be followed by \( \text{n} \).

(232) \( \text{be} \) \text{gotho-wa} \text{ majay na} \).
   this child-NOM good COP
   “This child is cute.”

The status of \( \text{n} \) is not yet clear. It is possible to say the same thing without the word. The function of \( \text{n} \) is not limited to one. It functions as an evidential marker for hearsay information and also as an emphatic particle and dative marker. The \( \text{n} \) above may be interpreted as an evidential marker to mean ‘I hear that’, but the example is an elicited form for the English translation. Another similar example is found in a recorded story.

(233) \( \text{e} \), \text{thikya na}, \text{ blalo, noi} \text{ nqchii-ni dusman-na} \text{ gqi-le} \).
   INT OK COP good INT 2PL-GEN enemy-NOM NEG.exist-CS.NONPAST
   “‘Well, that’s all right. That’s good. See, your enemies are all gone.’

In this example, the adjective \( \text{thikya} \) is followed by a \( \text{na} \). This utterance is a response to the explanation why the other persons came here, so that it is difficult to interpret it as an evidential marker. Actually the adjective \( \text{thikya} \) is also used in the form \( \text{thiik} \), which is an adjective borrowed from Nepali. The meaning of the suffix -\( \text{ya} \) is not clear, but my consultant says that if the \( \text{na} \) is taken, the adjective is interpreted as a negative of \( \text{thiik} \), i.e., ‘not be good’. A further analysis is definitely required to figure out the status of the \( \text{na} \) following an adjective.

Adjective may take an existential copular \( \text{do} \).
This child is fine.

6.2.2 Existential copular clauses

The existential copula in Meche is *doŋ*. Another form *doŋgo* is also used. When negated, a suppletive form *gai-ya* is used. These forms are non-past forms and can be used to express a present or future state.

(235) a. *lekha-ya no siŋ-yau doŋ.*
    book-NOM house inside-LOC exist.NONPAST
    ‘The book is in the house.’

b. *jɑː-yə gai doŋgo.*
    1PL-GEN cow exist.NONPAST
    ‘We have cows.’

c. *dɑːj jɑː-bla gaboŋ gɑiyə.*
    today eat-if tomorrow NEG.exist.NONPAST
    ‘If we eat it today, we will not have it tomorrow.’

When the affirmative existential copula is emphasized with an emphatic verbal suffix *kha*, a non-past inflectional suffix appears after the verbal suffix. The negative existential copula takes another emphatic verbal suffix *khi*.

(236) a. *jɑː-yə lo²on doŋ-kha-yə.*
    1PL-GEN many exist-surely-HAB
    ‘We do have a lot (of cows).’

    1PL for.nothing NEG.exist-surely-NEG.NON.PAST 1PL-GEN poor-surely
    ‘We don’t have anything without any reasons, we are surely poor.’

The existential copulas can also be used in a past context, where they are followed by the temporal marker *mən*.

(237) a. *isa tho doŋ-klə haʔ-θə* *
    like.that EMPH before PART bamboo NEG.EXIST-NONPAST TMP*
    ‘There were not any bamboos there before like that.’

b. *bərəi bərzj saj-nai doŋ mən.*
    old.man old.woman CL-two exist.NONPAST TMP
    ‘There were an old man and old woman.’

6.2.3 Inchoative copular clauses

Meche has an inchoative copula *ja*. This inflects fully like other verbs. In this sense, it is different from the other two types of copula.

(238) a. *jɑː-yə dhɑɾmə jɑː-nai.*
    1PL-GEN virtue become-FUT
    ‘That will be our virtue.’

b. *daː aŋ hasiŋ baŋ jɑː-bai.*
    now 1SG alone only become-PFCT
    ‘Now I became all alone.’
In the case of time expression, the subject is not expressed at all.

(239) a. dui bojo ja-bai.
    two o’clock become-PFCT
    ‘It is two o’clock.’

b. hor ja-bai.
    night become-PFCT
    ‘It became night.’

The complement position of the inchoative copular is filled not only by a noun but also by an adjective or a verb with a subordinator na.

(240) a. gojan ja-bai.
    cold become-PFCT
    ‘I feel cold.’

b. erai bo dan-no ja-ya, orai bo dan-no
    this.way too slash-SUB become-NEG.NONPAST that.way too cut-SUB
    ja-ya, erai bo dan-no ja-ya.
    become-NEG.NONPAST this.way too slash-SUB become-NEG.NONPAST
    ‘They slashed this way but in vain, they slashed that way but in vain, and they slashed this way but in vain.’

The inchoative copula in the present perfect form can be used in non-inchoative sense. In this case, the function of the inchoative copula is to emphasize the identification of the subject.

(241) a. helo, ay santo lal ja-bai.
    Hello 1SG Santa Lal become-PFCT
    ‘Hello, I’m Santa Lal.’

b. boudon ja-bai da, bi.
    Nepali become-PFCT PART that
    ‘That’s Nepali, you know.’ (Someone said a Nepali word where it should be a Meche word.)

The inchoative copula is also used as a light verb to constitute an intransitive verb with an ambitransitive verbal noun, which is mostly borrowed from nepali. See Section 3.4.3.2.

### 6.3 Intransitive clauses

Typologically, intransitive verbs can be devided into two types: the intransitive verbs whose subject acts like an agent and those whose subject acts like a patient. In Meche, there is no particular marking on a verb that distinguish the two, but in some cases, the experiencer subject is marked in the accusative case; otherwise the subject appears in the nominative or unmarked. Also the subject is not always overtly case-marked as discussed in Section 4.

(242) a. bisa-ya undu-day.
    child-NOM sleep-PROG
    ‘The child is sleeping.’

b. nokha nai-bai.
    sky see-PFCT
    ‘The morning came.’
Verbs of motions take a locative phrase as an extended argument.

(243) a. bi haat-thai-yau thay-bai.
   3SG market-LOC go-PFCT
   ‘He’s gone to the market.’

b. erai phoi.
   hither come
   ‘Come here.’

Some verbs of feelings take an accusative subject. It is interesting typologically that the dative is not used to mark an experiencer in Meche.

(244) a. aŋ(-kh@u) meŋ-bai.
   1SG-ACC be.tired-PFCT
   ‘I’m tired.’

6.4 Two-place predicate clauses

The two-place predicates are those that take two arguments. In Meche, two-place predicates can be divided into types in terms of the case frame they take: NOM(A)–ACC(O), NOM(A)–NOM(A), and ACC(A)–NOM. As discussed in Section 4, the nominative and accusative markers do not always appear, but bare NPs are regarded as case-marked as such.

6.4.1 NOM-ACC

This is the most typical pattern of two-place predicate, especially transitive verbs.

(245) a. nɔŋ-kh@u jaŋ sithat-na.
   2SG-ACC 1PL kill-NEG.NONPAST
   ‘We won’t kill you.’

b. bi mɔcha-ya bon-na-kh@u waθ-waθ-ŋai labɔ-yə.
   that tiger-NOM firewood-DEF-ACC bite-bite-continuously bring-HAB
   ‘The tiger kept the firewood in his mouth and brought them back.’

6.4.2 NOM-NOM

The verb that takes this pattern is ja ‘become’.

(246) bɔrai-ya raŋŋa ja-naï-chai.
   old.man-NOM widower become-FUT-CS
   ‘The old man will be a widower.’

6.4.3 ACC-NOM

Some verbs that take an experiencer subject and encode it in the accusative.

(247) a. aŋ-khou khorɔ cha-d@ŋ.
   1SG-ACC head ache-PROG
   ‘I have a headache.’
b. aŋ(-khə) boro-ni rau raijlaɪ-nə rəŋ-ŋə.
1SG(-ACC) Meche-GEN language speak-SUB be.able-HAB
‘I can speak in Meche.’

6.5 Ditransitive clauses

The ditransitive verbs that expresses a transfer from the subject to another, such as buŋ ‘to say’, thonhot ‘to send’, phəŋ ‘to teach’, ha/hot ‘to give’, take a case pattern in which the subject is in the nominative, the theme is in the accusative, and the recipient is in the dative. However, the recipient can be marked with the accusative as well. The verbs of giving such as ha and hot ‘to give’ takes a dative recipient argument, while the verb of saying buŋ takes an accusative recipient argument.

(248) a. bi mansi-ya bi bərai-nə gai-ya-ku hot-bai.
that man-NOM that old.man-DAT cow-DEF-ACC give-PFCT
‘The man gave the old man the cow.’
məcha-ni bİsa-ya bima-khu buŋ-bai.
tiger-GEN child-NOM mother-ACC say-PFCT
‘The cob said to his mother.’

The verb phəŋ ‘to teach’ may take a dative or accusative recipient. Here are examples from the story.

(249) a. de, əmbla bə aŋ-khə phəŋ-ləŋ.
OK if.so too 1SG-ACC teach-go.IMP
‘Ok, even if it will be like that, teach me how.’
b. be-khu aŋ-nə phəŋ-ləŋ.
this-ACC 1SG-DAT teach-go
‘Teach this to me.’

6.6 Benefactive dative clauses

In Meche, a beneficiary can be newly introduced into a mono-transitive clause by means of marking it with the dative marker nə. A compound postpositional expression ni gunai also expresses a beneficiary, but the two are different in semantics. The dative beneficiary plays more central role to the predicate and it marks an actual receiver of an object, while the postposition means more like ‘for the sake of’ and does not entail that the beneficiary is a receiver. For this reason, the dative use is restricted to verbs that can imply a transfer of the object which is subject to the action of them.

(250) a. aŋ bi-nə dudu bai-bai.
1SG 3SG-DAT milk buy-PFCT
‘I bought him some milk.’
b. aŋ bi-ni gunoi dudu bai-bai.
1SG 3SG-GEN for milk buy-PFCT
‘I bought some milk for the sake of him.’

(251) a.∗aŋ bi-nə mai gai-bai.
1SG 3SG-DAT shirt sew-PFCT
‘I planted him rice.’
b.∗aŋ bi-nə həthai-yau thəŋ-bai.
1SG 3SG-DAT market go-PFCT
‘I went him to the market.’
6.7 Causative clauses

There are two types of causative clauses in Meche. One is formed with a causative verbal suffix -h@ directly attached to a verb (simplex causative). The other with a V-na h@ construction (complex causative). The causative formed with the verbal suffix indicates a direct causation, either by manipulation or order, while the other causative in a complex structure indicates a permissive causation.

6.7.1 Direct causation

Direct causation is expressed by the simplex causative. With an unaccusative verb (SO), the causative h@ introduces an agent to cause the event. The entire verb phrase is interpreted as kind of a transitive verb.

(252) a. thalit-na lo?on thai-ya?.
   banana-NOM many be.born-PAST
   ‘A lot of bananas grew (on the tree).’

b. thalit-kh@u lo?on thai-h@-ya?.
   banana-ACC many be.born-CUAS-PAST
   ‘They grew a lot of bananas.’

With an unergative verb (S,A) or transitive verb, the causative h@ introduces a causer and the event is induced by an order of the causer. When the causee is in the accusative, a strong coercion is implied while when it is in the dative, no such conotation holds.

(253) a. bi jirai-bai.
   3SG sit.down-PFCT
   ‘He sat down.’

b. a? bi-kh@u/na jirai-h@-bai.
   1SG 3-ACC/DA T sit-CAUS-PFCT
   ‘I made him sit down.’

6.7.2 Indirect causatives

Indirect causation such as permissive causative

Here are examples of permissive causation.

(254) a. a?j-khou sinema nai-na h@.
   1SG-ACC movie watch-SUB CAUS.IMP
   ‘Let me watch a movie.’

b. “oho, jirai, babu, jirai, jirai, dandaiche jirai.” jirai-na h@-bai, bi burai-ya.
   INT sit baby sit.IMP sit.IMP a.while sit.IMP sit-SUB give-PFCT that old.woman-NOM
   ‘Oh, sit down, boys, sit down. Sit for a while.’ The old woman let them sit.’

In many instances, the case maker that the causee takes is typically the accusative case. However, I found one instance where the causee is marked in the dative.

(255) aya?, n@j, de, maitsa wat-nanai budru-nanai, a?j-na ja-h@-phi-y@.
   mother 2SG OK buffalo bite-CP drag-CP 1SG-DAT eat-CAUS-come-HAB
   ‘Mother, you kill a buffalo and drag it here so that you feed it to me.’
A possible explanation for the dative case is such that although the verb complex ja-ho is morphologically analyzed as an instance of causative, the causative verb ho may retain its original meaning as a main verb ‘to give’ and the causee is reinterpreted as a recipient.

6.7.3 Syntactic difference between the simplex and complex causatives

The simplex causative is mono-clausal while the complex causative is bi-clausal one of which is embedded. The difference is illustrated by the interpretation of reflexive pronoun.

(256) a. aŋ bisa-kh@u gau-ni kho:tha-yau hai gele-h@-bai.
   1SG child-ACC self-GEN room-LOC PART play-CAUS-PFCT
   ‘I made my child play in my/*his room.’

b. aŋ bisa-kh@u gau-ni kho:tha-yau hai gele-h@-bai.
   1SG child-ACC self-GEN room-LOC PART play-SUB CAUS-PFCT
   ‘I made my child play in my/his room.’

In the simplex causative, only the causer servers as the antecedent of the reflexive pronoun. In the complex causative, either of the causer or causee may serve as the antecedent of the reflexive pronoun.

6.7.4 Non-intentional causation

As discussed in 3.4.3, some intransitive verbs have a corresponding morpho-phonetically derived transitive verb. When those intransitive verbs are followed by the causative marker, they have a different interpretation from the morpho-phonetically derived transitive verbs. The entire verb complex of V_intr + ha apparently corresponds to the English analytic causative cause to V, and shows that the intransitive clause event is unintentionally caused by the agent.

(257) a. bi aŋ-ni kələm khoma-bai.
   3SG 1SG-GEN pen lose-PFCT
   ‘He lost my pen (intentionally).’

b. aŋ-ni kələm goma-bai.
   1SG-GEN pen be.lost-PFCT
   ‘My pen is lost.’

c. bi aŋ-ni kələm goma-h@-bai.
   3SG 1SG-GEN pen be.lost-CAUS-PFCT
   ‘He lost my pen (unintentionally).’

6.8 Passive clauses

A passive clause in Meche is formed with a passive verb ja, which is obviously grammaticalized from the verb ja ‘to happen, become’.16

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16 The verb which means ‘to eat’ also has the same form, ja, but it is different in tone from the passive verb. See 2.3.1 for an illustration of this point. Although the tone of the passive verb is low tone, there is an interesting fact about it. When a Meche speaker translate a Meche passive clause into Nepali, they tend to translate it into khām ‘to eat’. So break-ja-bai [break-PASS-PFCT] ‘has been broken’ is translated into bachi khayo in Nepali. A Nepali native speaker in the Meche village told me that such a translation was not correct in Nepali but that Meche people often said so. I’m not sure why they put the passive verb into the verb khām in Nepali. The correct passive in Nepali is khainthiyo in this case.

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The original subject in the active is demoted and followed by an instrumental postposition j@ŋ.

6.8.1 Non-passive interpretation of ja

In some cases, the verb complex of V plus ja does not constitute a passive sense. In elicitation, a consultant provided me with the following examples of intransitive verbs followed by ja.

In these examples, it is difficult to translate the verb ja as a passive verb, but rather it is more plausible to translate it into a verb which means ‘to happen’ with a sense of adversativity. Since it expresses an adversative event which has some kind of strong influence on the subject, it is not plausible to use the construction to an event that does not give strong influence on the subject.

In the second example, the first person is in the nominative case. Therefore, it may be well considered that the suffix introduced a new participant to the event. In the following example, the agent may not be expressed.

In the example, the first person is in the nominative case. Therefore, it may be well considered that the suffix introduced a new participant to the event. In the following example, the agent may not be expressed.
6.9 Interrogative clauses

6.9.1 Yes-No questions

In Meche, an interrogative utterance often accompany with a sharp falling intonation at the end of the utterance.

(264) jou  laŋ-gai?
    rice.wine dring-FUT
    ‘Will you drink some wine?’

Some kind of unsureness is signaled by na ma at the end of yes-no questions.

(265) choucho-nan  phoi-nai  na ma,  dahai?]  
    break.by.pulling-CP come-FUT or what later
    ‘I wonder if they later will pull and break the rope and come back?’

Na alone is used to express such unsureness.

(266) ma  bo,  ariman,  boɗo-wa  san.,  ariman,  ghurgure  na?  be-khow  na  hɔn-nanɔi  buŋ-gə?
    what too well  Meche-NOM think well or this-ACC what say-CP say-HAB
    ‘Well, what does Meche think..., well, is it ghurgure? What do we call it?’

6.9.2 Wh-questions

Wh-questions accompany a sharp falling intonation signals as well. Furthermore, interrogative pronouns will be followed by a question particle th@, as in the following example.

(267) godoi  gai-ne-ya  lai  ma  tha  ja-nai?
    later  plant-NL-NOM PART what  be.tasty-NEG.NONPAST
    ‘What will become of the one planted later?’

6.9.3 Alternative questions

Alternative questions are expressed by coordinating alternatives with na. In the frame of A na B, when B is a verb, it appears in the negative form.

(268) mansi  laŋ-ya  na  laŋ-ya?
    man  take-HAB or take-NEG.NONPAST
    ‘Do they take people or not?’

When an gV-adjectives (§3.7.1) is the target of alternative question, B is in the negative form without the adjectival prefix gV, as long as the adjective may function as a verb. If not, ....

(269) gathau  na  thau-wa?
    tasty  or  be.tasty-NEG.NONPAST
    ‘Is it tasty or not?’

Na can coordinate two clauses too.

(270) sa-che  nɔŋ-niphra,  bɔrai  thŋ-nai  na  buɾoi  thŋ-nai?]  
    CL-one 2SG-from  old.man go-FUT or old.woman go-FUT
    ‘One of you must. Is the old man going or is the old woman going?’

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7 Subordinate clauses

7.1 Verb complement clauses

There are two types of verb complement clauses in Meche. One is a complement clause that is followed by a subordinator n@. The other is a quotative complement clause that is introduced by a complementizer-like expression h@nnan or h@nnanai.

7.1.1 Quotative complement clauses

Unlike English, which distinguishes affirmative and interrogative complementizers, Meche has only two quotative complementizers. The two complementizers, h@nnan and h@nnanai are morphologically analizable into a verb ‘to say’ and connective particles nan and nan@i.

(271) a. bi d@k:t@r h@n-nanai ay mithi-γo.
   3SG doctor say-CP 1SG know-HAB
   ‘I know that he is a doctor.’

b. bi d@k:t@r na ma h@n-nan ay soγ-bai.
   3SG doctor or what say-CP 1SG ask-PFCT
   ‘I asked if he is a doctor.’

Another similar expression is V-naini g@s@-wau la ‘to guess/imagine that’.

(272) ojai ng@thong-phar bo majangin dong h@n-nai-ni g@s@-wau la-nai ja-d@ng.
   there 2.HON-PL too fine COP say-GEN mind-LOC take-INF become-RESLT
   ‘I guess all of you are fine there.’

7.2 n@ subordination

The subordinator n@ is multifunctional. It is obvious that it is cognate with the dative marker n@. In one way, the subordinator is used to introduce a purpose clause. In many respects, the functions that the subordinator n@ represent are similar to the English infinitive marker to.

7.2.1 Purpose clause

(273) j@N dh@nm@ kh@cham-n@ ph@i-d@N, n@γ-kh@u.
   1PL virtue do-PURP come-PFCT 2SG-ACC
   ‘We have come to do some virtue to you.’

7.3 Nominalization

The n@ subordinator is also used to form a nominalized clause.

(274) a. phara-u hai th@-n@ maj@y.
   village-LOC PART live-SUB good
   ‘It is good to live in the village.’

b. be dailam-au santri-n@ gi-thauthau
   this river-LOC swim-SUB fear-worth
   ‘It is dangerous to swim in this river.’
7.3.1 Verb complement clause

Some verbs take another verb as their complement, when the subordinate verb is followed by *na*. Such verbs are listed as follows.

(275) **Potential verbs**

*ray* ‘to know how, to be able’, *ha* ‘can, to be possible’

**Cognition verbs**

*bau* ‘to forget’.

**Other verbs**

*nagar* ‘to give up’, *abai* ‘to try’.

A noun *gaso* ‘mind’ forms a variety of idiomatic verbal expressions, and takes a *na* verb complement.

(276) *gaso*-wau *doj* ‘to have a memory of, remember’

*gaso* *khaN* ‘to recall, remember’

*gaso* *tha* ‘to want to’

Desire is expressed by *majan mon* and this expression takes an accusative subject.

(277) a. *aj-ku* *thai*-no *majan mon*-no *mon*.
   1SG-ACC stay-SUB fine feel-SUB DIST
   ‘I felt like staying.’

b. *aj-ku* *phara*-u *hai gidin*-no *majan mon*-bai.
   1SG-ACC village-LOC DIR turn-SUB fine feel-PFCT
   ‘I want to take a walk in the village.’

The verbs *ham* ‘to start’ and *nagar* ‘to quit’ also take the main verb in the *na* form.

(278) a. *aj* *hapa mau*-no *hom*-bai.
   1SG.NOM work do-SUB start-PFCT
   ‘I’ve started to do my job.’

b. *bi* *pada*-no *nagar*-bai.
   3SG.NOM study-SUB quit-PFCT
   ‘He stopped studying.’

7.4 Clause chaining

Many Asian languages have what is traditionally called a ‘conjunctive participial’ form, such as *-era* in Nepali for clause chaining. Meche has two types of conjunctive participle suffixes: *nan@i* and *nan*. So far no semantic difference has been clear between the two, but *nan* seems more emphatic.

The conjunctive participle forms have functions to indicate 1) a sequential event happening before the main verb, 2) an event that occurs with the main verb event, 3) a reason for the main verb event, 4) a manner.

(279) **Sequential**
a. *dugui-nan@i saraŋ mən-bai.*
   bathe-CP refreshed feel-PFCT
   ‘I bathed myself and I feel refreshed.’

b. *sikhau-wa məs@u khau-nan laŋ-bai.*
   thief-NOM cow steal-CP take-PFCT
   ‘A thief stole a cow and took it away.’

(280) *Simultaneous*

a. *thibi: nai-nan@i da-ph@rai.*
   TV watch-CP NEG.IMP-study
   ‘Don’t study watching TV.’

(281) *Reason*

a. *banjur ja-nan@i al@u-bai da?*
   pepper eat-CP hot-PFCT PART
   ‘Did feel hot, eating the chilli pepper?’

(282) *Manner beche maqi-nan ja-nai?*
   how.much beg-CP eat-FUT
   ‘How much should we eat by begging?’

7.5 *Adverbial surbordination*

Meche has some subordinators that constitute an adverbial clauses.

7.5.1 *Time subordination -bla*

The time subordinator *-bla* functions like the English subordinate conjunction *when*.

(283) a. *yunnau hai, joŋ gejer naŋ-bla ekdan gau-wai bo, məcha bisa ba bat-sou-na-chäu*
   later toward flame center befall-when totally self? too tiger child too jump-unconsciously-PAST-CS bi.
   3SG
   ‘Later, when the flame reached the center, the tiger child also jumped into the flame.’

b. *ran@i ja-nai-chäi, karai-ya thai-yai-bla.*
   widow become-FUT-CS old.man-NOM die-DIST-if
   ‘The old woman will be a widow, if the old man dies.’

7.5.2 *-la*

The subordinator *-la* is a conditional subordinator.

(284) a. “*həst-nai-la han-gou mən.*” laŋ-nan@i buŋ-bai.
   give-FUT-if be.good.enough-should PAST say-CP say-PFCT
   ‘If you gave it to me, that would be good enough.” said the old man.’

b. *mən-la thau ja-yə.*
   ripen-when tasty become-HAB
   ‘When it is ripen, it becomes tasty.’
7.5.3 -guni

The subordinator -guni introduces a reason.

(285) *limbu-phar-a imbu ja-yo-guni imbu-ja-gra buy-ya.*
Limbu-PL-NOM frog eat-HAB-because frog-eat-ADN say-HAB
‘Since they eat frogs, Limbus are called frog-eaters.’

In reality, two clauses that are in a reason-and-consequence relation are much more often correlated by an adverbial phrase expressing reason, *biniguni*, which is decomposed into *bi* ‘that’, *-ni* ‘a genitive marker’ and *guni*. Also *guni* can take an NP with the genitive *ni*.17

(286) *thei, na@ch@r aphni-phra ph@r@-ya isa isa. biriguni jaŋ waŋ galau dan-nani hichri INT 2PL such such therefore 1PL bamboo long cut-CP rag ch@n-nani aphni-phar-ni j@rba-ŋ hai kh@phai-pha@-daŋ.
soak-CP 2SG-PL-GEN chest-LOC toward fell-come-RESLT
‘Well, you taught us such and such, so we cut a long bamboo, soak a piece of rag, and came here to drip the water on your chest.’

7.6 Relative clauses

Meche does not have markers that are exclusively used as relative clause markers, but the expressions that function as relative clause markers are *naini* and *gra*. The difference between the two is based on tense. In the case of future or negation, there is no relative clause marker and the verb forms in future and past negation directly precede the head noun.

*Naini* is morphologically composed of a future marker *nai* and the genitive marker *ni*. This marker is used when the event depicted in the relative clause is a past situation.

(287) a. *miya th@n-naini lama-ya naibe.*
yesterday go-REL way-NOM this.way
‘The road we went yesterday was this way.’

b. *ga@n th@n-nai lama-ya honaibe.*
tomorrow go-FUT road-NOM that.way
‘The way we go tomorrow is that way.’

c. *c@ni g@i-yi ciya*
sugar no.exist-NEG.REL tea
‘tea without sugar’

*Gra* is used in the non-past context.

(288) a. *ja-gra. mansi*
et-REL man
‘something to eat (with)/someone to eat (it)’

b. *b@dr@pur-au th@n-gra lama*
Bhadrapur-LOC go-REL road
‘the way to Bhadrapur’

c. *m@su g@n-gra, m@ssa g@n-gra lokhwal-phar dop-m@n.*
cow graze-REL buffalo graze-REL herdsman-PL exist-TEMP
‘There were some cow and buffalo herdsmen.’

17See §4.11.2
7.7 **Correlative clauses**

In the data collected, I found one instance of a correlative clause.

(289) *je-che-khəo jəŋ nu-nə ha-naï, o-che-khəo kichi-nə ha-naï.*

any-CL-ACC 1PL see-SUB CAUS-FUT that-CL-ACC photograph-SUB can-FUT

“Whatever I let you see, you can take a photo of it.”

7.7.1 **WH ~ V-ə V ~ V**

This expression is a rhetorical expression, used to complain about the action expressed by the verb.

(290) *bibai-nən jəŋ ja-xa-yə-bla, ma gai labo-ŋə ma gai labo-dəŋ.*

beg-CP 1PL eat-surely-HAB-when what cow bring-PURP what cow bring-RESLT

‘When we do eat by begging, what cows you have brought.’

(Implication: Considering our poor situation, if you bring a cow, you should have brought an appropriate cow, not such a bad cow.)

7.8 **Nə propositional complement clauses**

Verbs of saying takes nə subordinate clause to express the intension of the subordinate subject.

(291) *nəŋhər-khəo jəŋ phəsi-nə han-nəni jəŋ phəi-dəŋ-bla, az, ma-ni cinta behai laï?*

2PL-ACC 1PL supprt-PURP say-CP 1PL come-RESLT-when INT what-GEN worry here PAR

“‘We came here to support you. Then, what kind of sorrow do you have here?’”

7.9 **Other constructions**

7.9.1 **hə reduplication**

When the V-ə phrase is reduplicated, the entire phrase expresses an accompanying activity.

(292) *bon khon-hə khon-hə thəŋ-bai.*

firewood pick.up-SUB pick.up-SUB go-PFCT

‘Picking up firewood, I went.’
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Appendix A

Text: Dutbir and Dudubir

The following is a transliterated story called dutbir dudubir ‘Dudubir and Dutbir’. The story was told by Taransing Meche in Ghodämära. The length of the story is about forty-five minutes. The storyteller is said to be in his early seventies, and as far as I am concerned, he is the only person who can tell a variety of Meche folktales. I recorded three more stories, but they are longer than an hour and at this stage, I have not finished transcribing any of them to a satisfactory extent, so I picked up this shortest story for this report.

One of the interesting features of this story, from a linguistic point of view, is that the vocabulary contains non-Meche words non-trivially and reflects the multilingual situation where the Meche people live. Many of such words are Nepali, which is not surprising considering the fact that Meches are bilingual in Nepali. Some words seem to be from Rajbansi and Satali. Also, even some Hindi-like expressions are observed.

(1) slok-ni  manya ma h@n-bla,  dudbir
   story-GEN name what say-when Dudbir
   dudubir
   The name of the story is “Dudbir Dudubir” so to say.

(2) ph@ila ja^y-ne be b@rai ya bur@i
   first 1PL-GEN this old.man and old.woman
   EVD
   First, there were an old man and old woman.

(3) bi-ne bisa bisu g@iya,
   3SG-GEN child REDUP.NOM NEG.exist.NONPAST
   niputriya.
   childress
   He didn’t have any children. They were childress.

(4) go^nai bi borai-ya isan dese
   then that old.man-NON such country
   dese bibai-bai-ya.
   country beg-around-HAB
   Then the old man begged around in the country like that.

(5) bibai-bai-nan^ai hai,  arki,  bur@i-na
   beg-around-CP EMPH INT old.woman-DAT
   ja-ha-p@oi-y@.
   eat-CAUS-come-HAB
   He begged around and by doing so he fed the old woman.

(6) bisa g@iya bisu
   child.NOM NEG.exist.NONPAST REDUP.NOM g@iya.
   NEG.exist.NONPAST
   They had no children.

(7) shibai,  b@rai  bur@i  sa-n@i  ba^n.
   poor,  old.man old.woman CL-two only
   Poor men, there were only two of them, the old man and the old woman.

(8) don^ai bo  isan maq^i-nan ja-ha-p@oi-y@
   today too such beg-CP eat-CAUS-come-HAB
   EVD
   He begged like that to feed the old woman today too.

(9) gabon  bo  isan maq^i-nan ja-ha-p@oi-y@.
   tomorrow too such beg-CP eat-CAUS-come-HAB
   He begged like that to feed her tomorrow too.

(10) dap-che ja^iga-u hai-ni g@ra-ya
    CL-one place-LOC toward-GEN rich.man-NOM
    bi borai-khou majen wan-bai.
    that old.man-ACC very like-PFCT
    A rich man living in a region came to like the old man very much.

(11) “bh@hut dukhuthiya th@  bi-ch@r.
    much man.of.grief EMPH 3-PL
    They were such men of grief.
There was no one but the two of them.

They didn’t have any children.

He begged around and took some rice to feed the old woman.

He was supporting the old woman.

The rich man said.

“Let’s give the cow to him.

We have cows.

“That will be our virtue too.

How long will the poor old man beg around and eat?”

“How long do you beg and eat? How long will you beg and eat?”

“What shall I do, Sir.
If I don’t beg around, it won’t be fine.

I have my own stomach, and my wife’s too.

It is the case that I need to support the two stomachs.

It is the case that I need to feed her.

“No, that’s not the way. All right, take this cow of mine.

He gave the old man the cow and calf.

He became happy and left.

He got and take some rice too.

“OK, my woman. Cook some rice for me.

Now in the evening, we need to milk the cow and have the milk.
We don’t need curry or anything. We’re going to have nothing but the milk.”

“See, where on earth did you get the cow? Who on earth gave you the cow?

“See, someone over there, a rich man, gave it to me.”

Where on earth would I bring it?

He gave it to meet willingly under agreement.

He told me to take it to keep it.”

He should give the rice water to them later.”

“All right.” said the old woman.

Cows chew the cud, don’t they?

Yes, this cow was chewing the cud, you know.
In the mouth.

The old woman saw it chewing.

"Oh, no. Look, my man."

"Did you say what? Like this we ARE only two of us, an old man and an old woman.

If we eat it tomorrow, we will not have it today.

Their curse befalls on us, we will be more ruined.

Laksimi’s curse is wicked.

You have brought a worthless thing, this!

Yeah, it really is!

The mouth moves to regurgitate, right?

Does a cow chew the cud of grass or not? Oh, no.

It really is. This is really cursing us.
What should we do now!

If so, I’ll take a very thick rope and tie the cows behind in the forest tomorrow morning.

We won’t keep the cows anymore, we won’t feed them.

We don’t have anything without any reasons, we are surely poor.

Is this cursing or it didn’t?”

Damm it. I’ll definitely take the bastard!

Today the poor old man took both the cow and calf, pulling them away to the forest.

The poor old man took both the cow and calf, pulling them away to the forest.

He pulled them away, and away and away and away.
They arrived in a big denth forest.

They arrived at the center of the forest.

Very very deep in the forest, you see.

Oh, now I have arrived in a big forest.

At the place where a crow or eagle cannot fly smoothly.

No man lives, silence prevails.

There tigers are roaring, here bears are roaring.

He tied them to a very big tree.

He tied the cow and the calf too to the tree and left them behind.

He tied both of the two and came to his house.

He tied them and left behind the rope and come back?

Neigh, they will never come.

I did tie them with very thick ropes.
(126) “de, ham-bai.”
OK be.enough-PFCT
OK, that’s all.

(127) erai tha-yai, tha-yai, tha-yai.
here stay-CP stay-CP stay-CP
Then they kept staying there.

(128) san-na hap-bai.
sun-NOM enter-PFCT
The sun set.

(129) mɔcha, arki, bi bo mɔcha bo bima bisa.
tiger INT that too tiger too mother child
Well, tigers, there came a mother tiger and
a child tiger too.

(130) bima bisa ma-nai phai-bai ma.
mother child CL-two come-PFCT PART
The mother and child, the two of them
came, you know.

(131) bi mɔs@u-wa-kh@u wat-ŋo.
3SG cow-DEF-ACC bite-PURP
To bite the cow.

(132) gai-ya-kh@u wat-ŋo.
cow-DEF-ACC bite-PURP
To bite the cow.

(133) erai nai-bai na.
hither look-PFCT EVD
They looked this way.

(134) “oho, bahut dukha-yau khɔkhlai-dŋ.”
INT many distress-LOC fell-RESLT
Oh, somebody has trapped the cows in a
great distress.

(135) kha-nan so dɔn-dŋ, hɔnɔi.”
tie-CP PART put-RESLT INT
They tied and left them, Look.

(136) ari-ya, be bisa-ya mɔcha-ni
PRO-NOM this child-NOM tiger-GEN
bisa-ya buŋ-bai.
child-NOM say-PFCT
Well, that one said, the child, the tiger’s
child said so.

(137) “yɔi, yɔi, da-wat, da-wat,
mother mother NEG.IMP-bit NEG.IMP-bit
da-wat, da-wat.
NEG.IMP-bit NEG.IMP-bit
“Mother, don’t bite and kill the cows,
don’t bite and kill the cows.

(138) pap nɔŋ-nai jɔŋ-ha.
sin befall-FUT 1PL-COM
A sin will befall on us.

(139) nɔchəi hɔnɔi, kha-nan dɔn-dŋ, bo be
INT INT tie-CP put-RESLT which
sala mansi be lai isa lai.
bastard man this PART such PART
Look here, they have tied and left them.
Which bastard did do such a thing?

(140) khɔbhɔgya mansi bi.”
bad.luck man 3SG
How unlucky the man is!”

(141) “hɔtteri, da: lai ma thɔ
INT now PART what Q
khɔcham-nai-choi?” hɔnɔ.
do-FUT-CS EVD
“Damm. What should we do now?

(142) “ma thɔ khɔcham-nai?
what Q do-FUT
“What shall we do?

(143) :du:duŋ watcho-nan hɔ-dini.
rope bite.cut-CP give-HOR
Let’s bite and cut the rope for them.

(144) jɔŋ gum-bai-dini.
1PL graze-around-HOR
Let’s graze the cows.

(145) tha-thɔŋ.
stay-OPT
Let them stay with us.

(146) be bisa bo det-thɔŋ.
this child too grow-OPT
Let the calf grow.

(147) be bisa bo thaba-bai-thɔŋ.
this child too walk-around-OPT
Let the calf walk around too.
(148) əŋgou lai?"
      right PART
      Is that OK?"
(149) “əŋgou."
      right
      “That’s OK.”
(150) “de, de, əmbla.”
      OK OK if.so
      “All right, all right, if so.”
(151) gənai ədənuŋ-na-khəu  bəlo-ə-dəŋ
      then rope-DEF-ACC force-give-PROG
      EVD PART
      Then
(152) əjəŋ-niphra  bəlo  ə-dəŋ  nə.
      there-from force give-PROG EVD
      The cow gave force from the other side.
(153) durum əgəlai-dəŋ  nə.
      thud fall-RESLT EVD
      The tiger fell down.
(154) əjəŋ-niphra  bəlo  ə-dəŋ,  durum
      there-from force give-RESLT thud
      əgəlai-dəŋ,  fall-RESLT
      Since it gave force from the other side, the
tiger fell down.
      INT NEG.IMP-force give NEG.IMP-force give
      Don’t give force to it, don’t give force to it.
(156) nəʔ-khəu  wət-na.
      2SG-ACC bite-NEG.NONPAST
      We won’t bite you.
(157) nəʔ-khəu  jəj  sitət-na.
      2SG-ACC IPL kill-NEG.NONPAST
      We won’t kill you.
(158) nəʔ-khəu  jəj  pəi-ə-yə-khəi.
      2SG-ACC IPL eat-PURP come-PAST-NEG
      We didn’t come to eat you.
(159) sitat-ə  pəi-ə-yə-khəi.
      kill-PURP come-PAST-NEG
      We didn’t come to kill you.
(160) jəj  dəhəmə  khəcham-ə  pəi-ə-dəŋ,
      1PL virtue do-PURP come-PFCT
      nəʔ-khəu.
      2SG-ACC
      We have come to do some virtue to you.
(161) baχəi-nə  pəi-ə-dəŋ.”
      save-PURP come-PFCT
      We’ve come to save you.
(162) “de, əmbla, əŋchi-ni  dəhəmə  əmbla,  chai,
      OK if.so  2PL-GEN virtue if.so INT
      wətədə,  chai, ən-də,  əŋchi-ni
      kill.by.biting-IMP INT keep-IMP 2PL-GEN
      dəhəmə.”
      virtue
      If it is the case, that’s all right. Now bite
and kill us or leave us, do as you like.
(163) gənai, ədənuŋ-na  wət-cho-nən
      then rope-DEF bite=break-CP
      əhə-ə-cha.
      give-PAST-CS
      And then the tigers bit and broke the rope
for the cows.
(164) ha-cho-nənə,  bəs  arki,  isən  jə-bəi
      cut-break-CP INT INT such become-PFCT
      nə.
      EVD
      They cut the rope, well, it went like that.
(165) gum-bəi-bəi-ə,  bichər-ə.
      graze-around-around-HAB
      The tigers grazed around the cow.
(166) be  bima-bisə  məcha  nə
      this mother-child tiger EMPH
      gum-bəi-bəi-ə,  ma.
      graze-around-around-HAB what
      The mother and child tigers grazed them
around, you know.
(167) gum-bəi,  gum-bəi,  ajə  bə
      graze-around graze-around today too
      gum-mə,  khəi  bə  gum-mə.
      graze-HAB tomorrow too graze-HAB
The tigers grazed the cows around today, and so did they tomorrow.

(168) *uriŋ uriŋ san-che bela-che-yə, san-che* such such day-one time-one-DEF day-one *bela-che bisa bun-bai na ma,* time-one child say-PFCT EVD what *bina-khau.* mother-ACC

So it went on and on, then one day, the child tiger said to his mother.

(169) "*ay@i, mother n@N, de,* OK *m@is@ buffalo wat-nan@i* bite-CP

"Mother, you kill a buffalo and drag it here so that you feed it to me."

(170) *m@s@u cow b@ too lab@-nan@i* bring-CP

"You also bring a cow, you drag and kill it and bring it to feed me."

(171) *mabr@i how th@Q wat-n@* bite-HAB

"How do you kill?"

(172) *mabr@i how bachin-n@, attack-HAB mabr@i how wat-n@, bite-HAB mabr@i how budru-nan@i labo-nan@i ja-ha-phai-ya?* drag-CP bring-CP eat-CAUS-come-HAB

"How do you attack? How do you bite? How do you drag and bring to feed me?"

(173) *dechai, an-khau dinthi-chai.* "show-IMP

"Please, show it to me."

(174) "*nai, ma-khau thə dinthi-nai-chai, ay well what-ACC Q show-FUT-CS 1SG lai?*" PART

Well, what do I show to you?

(175) "*be gai-ya-khau wat.* buŋ-bai this cow-DEF-ACC bite-IMP say-PFCT bisa-yə, maka-ni bisa-yə. child-NOM tiger-GEN child-NOM

"Bite this cow." said the tiger child.
(186) *isan buug-yaa-choi.*
such say-PAST-CS
He said like that.

(187) “*de, aambla. nahot do, dahai.*”
OK if.so see.far PART later
“If you say so, that’ll be fine. Observe me, later.

(188) *san-che bela-che gun-daay gun-daay,*
day-one time-one graze-PROG graze-PROG
*ja-bai-bai-doay.*
eat-around-around-PROG
One day, the cows were grazing, they were grazing here and there.

(189) *g@nai hai,*  “*erai nahot-do dai.*
then toward here see.far-IMP PART
And then, “Look this way.

(190) *hobbe gai-yau hai nahot-do dai,*
toward cow-LOC see.far-IMP PART
*naahot-de.*
see.far-IMP
Look at the cow there. Look at it.

(191) *an-kh@n 1SG-ACC nahot.*
look-far
*bi-kh@u 3SG-ACC da-nai.*
NEG.IMP-look
Look at me. Don’t look at her.

(192) *jyapsi-yau hai, erai tha-nan@i*
bush-LOC toward hither stay-CP
*tha-i-bai, bi.*
stay-DIST-PFCT 3SG
The mother tiger moved here to the bush and stayed there.

(193) *macha-ya bi gai-ya-khou wat-na.*
tiger-NOM that cow-DEF-ACC bite-PURP
The tiger did so to bite the cow.

(194) *jommai tha-daay bi.*
ambush stay-PROG 3SG
She stayed there in ambush.

(195) *jommai tha-nan@i, sikhathi-yau phai-bla,*
ambush stay-CP nearby-LOC come-when
*daram bachin-hot-na-choi.*
ONOM attack-give-PAST-CS
Staying in ambush, when the cow came nearby, the tiger attacked it in a leap.

(196) *daram bachin-hot-nan@i g@dana-u*
INT attack-give-CP neck-LOC
*khep-wat-bai, gai-ya-khou.*
interpose-bite-PFCT cow-DEF-ACC
The mother tiger attacked in a single leap and bit its neck.

(197) *wat-nan@i thoi-ya chop-nan@i daram*
bite-CP blood-NOM suck-CP thud
kh@khlai-bai.
fell-PFCT
It sucked the blood and knocked it down.

(198) kh@khlai-nan@i, bas arki, thoi-ya-choi,
fell-CP INT INT die-PAST-CS
what
Knocked down, it died, you know.

(199) *thai-bai da, gai-ya.*
die-PFCT PART cow-NOM
Now the cow died.

(200) *ampaane wat-nan@i budru-bai.*
then bite-CP drag-PFCT
Then the tiger bit the cow and dragged it.

(201) *na, isa baidi kh@cham-ma-choi,*
INT such like do-PAST-CS
phara-choi.
learn-PFCT
See, the mother tiger did like this and the cub learnt how.

(202) “*e, dajen raay-bai ay ba.*”
INT now be.able-PFCT 1SG too
“Now I can do that too.”

(203) “*de, de, ham-bai.*”
OK OK sufficient-PFCT
“OK, OK, that’s all.”

(204) *aambla, bachur-a gap-bai-bai-bai.*
then calf-NOM cry-around-around-PFCT
Then the calf cried around here and there.

(205) “*o, ha, babba, bohut pap tho*
INT INT INT many sin EMPH
nay-nai-choi, ay-ne.
befall-FUT-CS 1SG-GEN
“Oh, my, much sin will befall on me.
Then they grazed the calf.

They grazed it.

The calf didn’t eat the grass at all.

It cried here and there.

The calf missed his mother and cried here and there.

Well, if so, I’ll kill my mother too.” he said, the cub of the tiger will kill his own mother.

He hid himself like that.

The cub bite his mother in a single leap and she died.

The cub killed his mother by biting her.

Then there were only two of them.

Yes, the tiger and the calf.

Then they lived by and that’s all.

The tiger started grazing the cow.

Then the cub took the calf to a field of crops.

Rice was planted.

Rice was planted, and the rice had grown thickly.

The paddy was full of newly grown rice.

He took the calf here and drove it there.

“All right, eat here.”
(225) *bi isan gum-mə wə, ja-yə wə.*
3SG such graze-HAB EVD eat-HAB EVD
The calf ate the graze like that.

(226) *bithaŋ mana-nanoi hai bọrna wu-t-nan? be-night-CP toward goat bite-CP
labo-yə wə.*
When it was dark, the tiger killed a goat and brought it.

(227) *bi-khua ja-yə, bachur wu-t-nan*
3SG-ACC eat-HAB calf bite-CP
labo-yə wə, ja-yə, gau.*
He ate the goat, and he killed calves, brought them and eat them, by himself.

(228) *ar, be wə isan obe-ni mai*
INT this EMPH such here-GEN rice
hobe-ni mai, isa arki gum-nanoi
there-GEN rice such PART graze-CP
ja-hə-yə, arki.*
etat-CAUS-HAB PART
Well, he himself grazed the calf and had it eat the rice here and there.

(229) *ja-hə-yə.*
etat-CAUS-HAB
He fed the calf.

(230) *phuy-phut-bai, bachur-a bə.*
be.fat-?-PFCT calf-NOM too
The calf became fat too.

(231) *ma-ne, bi mai-ni boiguma-phra*
INT that rice-GEN owner-PL
hə-nə phai-yə wə.*
drive.away-PURP come-HAB EVD
Well, the owners of that rice came to drive the calf away.

(232) *‘haıt, sala, mahai-ni tho bachur*
INT bastard where-GEN Q calf
phai-dəŋ, behai lai? isa tho
come-RESULT here PART such EMPH
*guphuŋ-thar.*
fat-extremely
“Shit, the bastard, where is that calf from?

(233) *isa tho guphuŋ-thar.*
such EMPH fat-extremely
That’s really fat!

(234) *ari gachen mai-ya ja-job-bai, nəi.*
PRO all rice-DEF eat-finish-PFCT look
EVD
Well it ate up all the rice, see.

(235) *lauṭhi lay-nanoi phai-bai.*
stick take-CP come-PFCT
They came with sticks.

(236) *mocha həchə-yə wə.*
tiger drive.away-HAB EVD
The tiger drove them away.

(237) “nəi, ma-thə?
look what-Q
“Look, what’s that?

(238) *mocha sə doŋ lai, behai.*
tiger PART exist.NONPAST PART here
There’s a tiger here!

(239) *ekdam həraŋ-hətaŋ khat-bai.*
very.much in.a.panic run-PFCT
They ran away in a great panic.

(240) *bi bachur-a jahai thac-ya.*
that tiger-NOM exactly stay-HAB
It was the tiger that was staying there.

(241) *uriŋ uriŋ uriŋ boi bo*
like.that like.that like.that everyone too
hə-nə thap-yə nə.*
drive.away-PURP go-HAB EVD
As such, everyone went to drive the calf away.

(242) *bi mocha-mə həchə-hot-kha-ya,*
that tiger EMPH drive.away-give-really-HAB
mansi-ya-khau.
man-DEF-ACC
It was the tiger that drove the men away.

(243) *hə-nə hə-kha-ya.*
drive.away-SUB give-really-NEG.NONPAST
They didn’t actually drive the calf away.
"e, isa that-go-tho, be ja-ya-ya
INT such like EMPH this 1PL-GEN
mai-ya-khou dan-nyaingle.
rice-DEF-ACC put-NEG.FUT.CS
“Well, if it does like this way, the calf will
never leave us any rice.

isa ja-nyaingle."
such become-NEG.FUT.CS
We won’t let it happen anymore.

be phara-u-ni mansi-phra
this village-LOC-GEN man-PL
buŋ-bai əŋ.
say-PFCT EVD
The villagers said.

“muli labo-nanai sat-nan hə-i-ya
medicine bring-CP scatter-CP drive-away-DIST-please
bra lai, mai-ya-khou hai.
PART PART rice-DEF-ACC toward
“Let’s bring some medicine and scatter it
on the rice.

if.so die-really-FUT PART that calf-NOM
Then the calf will die.

bi mocha lai ma-thə laðai?
that tiger PART what-Q penis
What is that stupid tiger?

bi bachur goiya-la, bi
that calf NEG.exist.NONPAST-if that
that calf NEG.exist.NONPAST-if that
hagra-u thən-kha-nai-chai.”
forest-LOC go-really-FUT-CS
If the calf doesn’t exist, the tiger will go to
the forest."

Isan əŋ, buŋ-nanai hai.
such EVD say-CP PART
They said something like that.

“san-che bela-che, əŋ-mat-gou,
day-one time-one COP-really-should
əŋ-daŋ.” hon-nanai, phara-u-ni
COP-maybe say-CP village-LOC-GEN
mansi-phra buŋ-bai-blə, mai-ya hə
man-PL say-PFCT-when rice-NOM too
ja-ya qh�-thar-nai-chai.
eat-finish-extremely-FUT-CS
“One day, it really will, it may.” said the
villagers and at that time, the rice was
about to be eaten up.

ganai san-che bela-che muli-ya
then day-one time-one medicine-DEF
lən-nanai hai, arki, bi mai-ya hai
take-CP toward INT that rice-DEF toward
sap-nan hə-i-bai.
scatter-CP give-DIST-PFCT
Then one day, the villagers took the
medicine and scattered on the rice.

sat-nan hə-i-ya-chai.
scatter-CP give-DIST-PAST-CS
They scattered it on the rice.

hə-i-nanai. bas arki.
give-DIST-CP INT INT
They gave the medicine there.

âmbla be mocha-ya, nokhanai-ya-chai
thereupon this tiger-NOM be.dawn-PAST-CS
da, arbau laŋ-bau hə-ləŋ-bai.
PART again take-again give.take-PFCT
And then the tiger, on the following day,
took the calf there again.

gorap bi muli sat-nai jaiga-u
exactly that medicine scatter-REL place-LOC
hai əŋ, gorap qəkhat-nai-bai
COP-maybe come.out-DIST-PFCT
bi, bachur-a, mocha-ya.
3SG calf-NOM tiger-NOM
The calf and the tiger got to exactly where
the medicine had been scattered.

amphane ja-daŋ.
then eat-PROG
The the calf was eating the rice.

ja-yəi, ja-yəi, ja-yəi.
eat-continuously eat-continuously eat-continuously
It kept on eating and eating.
(261) jhok mon-che-jø nisha naï-bai
    ? CL-one-COM drunken befall-PFCT
da.
    PART
    After a while the calf got drunken.

(262) muli-ya ja-phraN-bai.
    medicine-DEF eat-unknowingly-PFCT
It ate the medicine without noticing it.

(263) e, gidiN-bai-bai n@.
    INT turn-around-PFCT EVD
Well, it turned around.

(264) nai, ma-thø ja-khø, bi lai?
    look what-Q become-Q 3SG PART
Look, what’s happening to him?

(265) “mhe mhe mhe mhe” hon-nan,
    moo moo moo say-CP
    gab-bai-bai-bai, bachur-a.
    cry-around-PFCT calf-NOM
“Moo, moo, moo” said the calf and cried walking around.

(266) “høit, ma-thø ja-khø?” nø.
    INT what-Q become-Q EVD
“Oh, no, what happened?”

(267) uriŋ uriŋ jur:dup thøi-ya-chøi.
    like.that like.that sudden.death die-PAST-CS
The calf died on the spot.

(268) “dane bi-ni bima bø goï-le,
    now 3SG-GEN mother too NEG.exist-NEG-CS
    ay-ne bima bø goï-le.
    1SG-GEN mother too NEG.exist-NEG-CS
“Now his mother has gone, my mother has gone too.

(269) da: be bø so thøi-bai. da: ay hasiŋ
    now this too PART die-PFCT now 1SG alone
    bay ja-bai.
    only become-PFCT
Now this calf has died too and now I am all alone.

(270) ma khøacham-kho?
    what do-Q
What do I do?

(271) høtteri ka, laï-nai-chøi, aŋ
    INT PART take-FUT-CS 1SG
Shit, I’ll take the calf away.

(272) be-khøu tho ambla bo tho
    this-ACC PART if.so too PART
    søtøø khøacham-thar-naïgøu” hon-nan,
    cremation do-definitely-must say-CP
    budru-nan laï-ya-chøi nø, bi.
    drag-CP take-PAST-CS EVD 3SG
I definitely must burn this body into ashes anyway.” said he and took the calf away by dragging it.

(273) mon-che chøuri gedet doy nø.
    CL-one meadow big exist EVD
There was a spacious meadow.

(274) jottho lokhwal-phra møisø møaso
    all herdsman-PL buffalo cow
    gum-phøi-øø, behai.
graze-come-HAB here
All herdsmen came to graze buffalos and cows here.

(275) øø, bi chøuri gedet-ni sikhasti-yau
    yes that meadow big-GEN nearby-LOC
    hai bon phøthum-na-chøi nø
toward firewood collect-PAST-CS EVD
    løi, bi møcha-ya.
    PART that tiger-NOM
Yes, the tiger collected firewood near the big meadow.

(276) wart-wart-nai labø-øø nø,
    bite-bite-continuously bring-HAB EVD
    bon-na-khø.
firewood-DEF-ACC
It brought the firewood keeping it in the mouth.

(277) wart-wart-nai labø-øø, bi
    bite-bite-continuously bring-HAB that
    møcha-ya bon-na-khø.
tiger-NOM firewood-DEF-ACC
The tiger kept the firewood in his mouth and brought them back.
Seven car full of firewood, seven car full of firewood, totally fourteen car full of firewood by guess.

It had collected firewood.

After collecting, yes, it collected firewood.

I’ll get some fire.

I’ll go.

There are the old man and the woman.

The tiger put a few sticks of buring firewood and brought them back.

It brought them back and put them down.

It collected all the dead leaves and pushed them there.
(296) bi bon-nau hai, thuchu-iphramoi
that firewood-LOC toward push.into-after
jaj-bai da.
burn-PFCT PART
It pushed the dead leaves into the firewood.

(297) nari har har har jaj-bai.
ONOM ONOM ONOM burn-PFCT
The firewood started burning in a flame.

(298) bi-khøu, arki, masou-wa-khøu gejer-au
3SG-ACC INT cow-DEF-ACC center-LOC
don-day.
put-PROG
He put the cow in the center.

(299) bon-na-khøu oriphori jap-day,
firewood-DEF-ACC surrounding heap.up-RESLT
3SG burn-PROG
Having made heaps of wood around the
cow, the tiger was burning the firewood.

(300) “sau-nai-chi bi.”
burn-PFCT CS 3SG
“I’ll burn him.”

(301) bi-niphra, gim gim gim
that-from ONOM ONOM ONOM
wat-na jaj-bai no.
firewood-NOM burn-PFCT EVD
After that, the firewood burnt silently.

(302) kham-bai no.
burn-PFCT EVD
It burnt the cow.

(303) bi bo phyau bat-nanai bajlo-son-nai-chi,
3SG too ONOM jump-CP jump-unconsciously-FUT-CS
wa’:t-nau hai no.
firewood-LOC toward EVD
He also will leap and jump unintentionally
onto the fire.

(304) maz-nai bo tho-i-bai.
CL-two too die-PFCT
Both of the two died.

(305) wa’:t-nau no bi bat-son-nanai
fire-LOC EMPH 3SG jump.on-unconsciously-CP
thøi-ya-chi, macha bo.
die-PAST-CS tiger too
The tiger got onto the fire unconsciously
and died too.

(306) thøi-ya thøi y mamm
stay-continuously stay-continuously later
hai, lathem-au hai, ma
 toward last.time-LOC toward what
ja-a-chi?
become-PAST-CS
And then later, eventually, what had hap-
pened?

(307) wà? mon-nai akhat-bai.
bamboo CL-two come.out-PFCT
Two bamboos came out.

(308) laurthi no emo majay no, bi
stick EVD EX good EVD that
wà?-ya akhat-nai-ya.
bamboo-NOM come.out-REL-NOM
How good they were for making sticks, the
bamboos that came out!

(309) serep.
two
Two bamboos.

(310) sau-nai jaiga-u-ni rojo-bai.
burn-REL place-LOC-GEN grow?-PFCT
They grew where they were burnt.

(311) gønai sanprambo lôkhwal-la mù-yø
then always herdsman-NOM see-HAB
no.
EVD
Then, there herdsmen were always seen.

(312) “mahai tho, u.”
where Q that
“Where did they come from?”

(313) isa tho dakhal lai wà?
such EMPH before PART bamboo
gøi-ya mon.
NEG.exist-NEG.NONPAST TEMP
There didn’t use to be any bamboos like
them before.
Today bamboos have grown here like that.

We like them, the sticks.

This stick are extremely good.

Let the bamboos grow fully as they do.

When they grow up fully, I’ll cut and take them away.”

In such a way that he cut the bamboo, Dudbir and Dudubir originated.

They were born as humans.

One is Dudbir and the other is Dudubir.

The one whose name was Dudbir was the tiger, and the one whose name was Dudubir was the cow.
The cow turned into a human.

The tiger also became a human.

Dudbir and Dudubir became brothers.

Duduir and Dudubir, they became the boys’ names.

They were born.

“Oh no, my God, where should we go now?”

The Dudbir said, “Hey, brother, you are Dudbir, and I am Dudubir.

You became Duduir, and I became Dudubir.

Well, let’s go to the village.

I’m thirsty too.

I’m hungry for rice too.

Perhaps they will give us something definitely.

A handful of rice.”

“I don’t know. Without anyone whom we know, where do we enter?”

We will only be called mobsters and gangsters.”

“No, if they say, they will say, you know, which is their virtue.” he said.

Then they went.

They went to the old man and old woman.
(351) bi wa?t la-i-neu hai. that fire take-DIST-LOC toward To the place where he took the fire.

(352) bi bhabi tha-dañ, bichar. 3SG depression stay-PROG 3PL They were depressed.

(353) “ma khæchæn-nai?” what do-FUT “What should we do?”

(354) jhar jængöl sokæthi-yau bø thæ-øo weed jungle nearby-LOC too live-PURP bø isan na, mæchæ-ya dakah too such COP tiger-NOM the.other.day mʊ-kha, mæchæ bæ watthat-nai-chøi see-de-finitely tiger too kill.by.biting-FUT-CS man na. TEMP

Living near the jungle is like this, and we saw a tiger the other day, and it could have bit and killed us too.

(355) khat-læñ-yu na. run-carry-PAST EVD I ran away.

(356) isa ja-bæi. such become-PFCT It happened like that.

(357) beche maqi-nan ja-nai?” how.much beg-CP eat-FUT How much should we eat by begging?”

(358) bhabi tha-dañ. depression stay-PROG They were depressed.

(359) amphane bisa boraï-burœ, ar be then child old.man=old.woman INT this dudbir dudubit-a garap chuphaï-bai. Dudbir Dudubir-NOM timely arrive-PFCT Then the children arrived at the old man and old woman just at this time.

(360) “oho, ayoï, apha, jøj dœi gæy-niŋ INT mother father 1PL water dry-EMPH phœi-dañ, apha-ñi phara-yau come-RESLTLT father-GEN village-LOC hai. toward.

My mother and father, we have come to your village because we are thirsty.

(361) dœi iche lotha-che láy-ha-la water a.little CL-one drink-CAUS-if dhæma ja-nœi man.” høn-bai. virtue become-FUT TEMP say-PFCT It would be your virtue, if you had us drink a pot of water.

(362) “oho, jirai, babu, jirai, jirai, dandaïche INT sit baby sit.IMP sit.IMP a.while jirai.” sit.IMP “Oh, sit down, boys, sit down. Sit for a while.”

(363) jirai-nœ hœ-bœi, bi burœi-ya. sit-SUB give-PFCT that old.woman-NOM The old woman let them sit.

(364) “e, mæjæ-yœi susa-nanai hai INT well-EMPH wipe-CP toward dœi gøthar døikhør-niphrœi labœ-næœi water pure well-from bring-CP hœ-phi. give-come.IMP “Now, clean up a pot and bring pure water from the well to give it to them.

(365) san-pche-niphrœ de bichœ de bukha day-Q-from PART 3PL PART hunger ja-nœi phœi-dañ. become-CP come-RESLTLT How many days have they been hungry before they came here?

(366) dœi, rosa naŋ-nœi phœi-dañ. water starvation befall-CP come-RESLTLT erœi khæchæ, dakah-nœi chøp-ne here do.IMP the.other.day-GEN cook-GEN lai dœŋ-dan. PART exist-maybe They have come here, thirsty and hungry. Do this way. There may be something that we cooked the other day.
(367) iche khantha-ya.  a little earthen pot.
The earthen pot.

(368) (au, jau-wa.) yes liquor-NOM (Yes, that for liquor)

(369) “ajja, be-khou ha-a. no this-ACC give-NEG.NONPAST
“No, we won’t give it to them.

(370) da-n golophe-nan thai-nai, bichar.” now-EMPH drunk-CP die-FUT 3PL
They will get drunk and die.”

(371) “nai, isa-la, isa khacham-dɔ.” look such-if such do-IMP
“Well, if so, please do like this.”

(372) “mane bi hathar hathar laŋ-nai INT 3SG hurry hurry drink-FUT
bichar. 3PL “Well, they will drink it in a hurry.

(373) godo thaptha-nai be, ukhum-ni be, throat block-FUT this roof-GEN this
ari-ya, jįgap-ma iche chigli-nanɔi PRO-DEF straw-DEF a little ball.up-CP
hɔ-det, dɔi-ya hai. give-together.IMP water-LOC toward
The water will choke them. Ball up a straw of the roof and give it to them together
with the water.

(374) ambla, hathai wajap-nanɔi laŋ-nai da, if.so tooth chew.on-CP drink-CP PART
bichar. 3PL Then they will bite it up between the teeth and drink the water.

(375) ambla godo thaptha-naiŋ-ŋa.” if.so throat block-FUT.EMPH-NEG
If so, they will not be choked.”

(376) bɔrai-ya buoy-bai. old.man-NOM say-PFCT
The old man said.

(377) “isa ɔŋ-ya ma-thɔ-čhɔi?” such COP-NEG what-Q-CS
“Now I know how I should do.” (lit. If it is not like that, what would it be then?)

(378) dɔi-ya la-i-bai bi, water-DEF take-DIST-PFCT 3SG
burai-ya.
old.woman-NOM
The old woman fetch some water.

(379) la-i-nanɔi hai, bas arki take-DIST-CP toward INT INT
įjap-ma-khou iche chigli-nanɔi.
straw-DEF-ACC a little ball.up-CP
She went to take it. She balled up the straw.

(380) bĩ-niphra “hɔ, laŋ-dɔ. dɔi-ya.” that-from INT drink-IMP water-DEF
Then she said “Now, drink the water.”

(381) hɔ-phai-bai, burai-ya
give-come-PFCT old.woman-NOM
bichar-ŋo, hɔ-a-chɔi nɔ, hɔi isa, 3PL-DAT give-PAST-CS EVD INT such
įjap sɔ.
straw PART
The old woman came to give it to them. She gave it to them, the straw.

(382) hɔıt, hathai wajap-nanɔi, laŋ-ŋa-chɔi.
INT tooth chew.on-CP drink-PAST-CS
Oh, no, they chewed on the straw between the teeth and drank the water.

(383) “nɔi, arbau hɔbbai hɔ-phai-bau-dɔ.” INT again there give-come-again-IMP
“Now, come again to give some water to the other one.”

(384) bĩ-ŋo bɔ isan khɔcham-nanɔi, 3SG-DAT too such do-CP
hɔ-phai-bai.
give-come-PFCT
She did the same and gave some water to the other one too.
"accha, oche lai nāyakār dharmāv INT such PART 2PL virtue khačham-bai. do-PFCT
"Oh, you have done a good deed like that.

"arbau dhormā khačham-bau." again virtue do-again.IMP
Do another good deed again."

"mañā?" why
"What?"

"nā-ne bisa gāiya, "2SG-GEN child NEG.exist.NONPAST bishu gāiya. child NEG.exist.NONPAST
"You have no children.

"jā ny ja-nai bisa. 1PL EMPH become-FUT child. We will be your children.

"jā phāsi-nai nāyakār-khaū. 1PL support-FUT 2PL-ACC
We’ll support you.

nāyakār horai burāi-ya-khaū. 2PL old-man old-woman-DEF-ACC
You, the old man and old woman.

sa-nāi-khaū jā phāsi-nai.” CL-two-ACC 1PL support-FUT
We will support two of you."

"oru, bi dudbir dudubir-a buŋ-bai. yes that Dudbir dudubir-NOM say-PFCT
Yes, Dudbir and Dudubir day.

"nāyakār hhab da-bhābi. "2PL feeling NEG-be.depressed.IMP
"Don’t be depressed.

cinta da-khačham. worry NEG.IMP-do.IMP
Don’t worry.

nāyakār-khaū bibai-bhai-ha-a 2PL-ACC beg-around-CAUS-NEG.NONPAST
bho, u, horai-khaū bho bibai-ha-a, too yes old-man-ACC too beg-CAUS-NEG.NONPAST
burāi-khaū bho bibai-ha-a. old.woman-ACC too beg-CAUS-NEG.NONPAST
We won’t make you beg around, either you old man or you old woman.

jā ny khomai-nan jā ny 1PL EMPH earn-CP 1PL EMPH ja-hā-nai, nāy-khaū.” eat-CAUS-FUT 2SG-ACC
We will earn and feed you."

"jīraī, gachen ja, nāyakār” sit.IMP all eat.IMP 2PL
"Sit down and eat all.” said the old woman.

"de, ṣambla, babu. nāyči-ni dhormā OK if.so baby 2PL-GEN virtue hā-nan.”
give-CP
“All right, boys. We’ll give your virtue and…”

"de, de, de, de, ṣambla dohoin ṣiche OK OK OK if.so sometime.ago a.little
dō-gou-dā. exist-sholud-maybe
“OK, OK, OK, if you say so. There should be some rice that was there sometime ago.

ichē khausa-che, bi-khaun a.little CL-one that-ACC.EMPH
chou-nāi ja-hā-do.” cook-CP eat-CAUS-IMP
Cook a little, a cup of rice and feed them.

"de.” hokhor-dokhor, arki, dāi OK in.a.hurry-REDUP INT water
la-i-brop-ma-chāi. take-DIST-hurriedly-PAST-CS
“All right.” said she, and she went to fetch the water in a hurry.
The old woman fetched some more water in a hurry, and cooked rice, scooped it up, and then.

"I'll do what I was told to do."

"OK, now,"

Boys, pick up a handful of rice, the grain, for each.

Why did you come here, being hungry?

You have come here, being thirsty.

You have come here, being hungry.

They ate and ate and ate and lived there.

They ate it.

They ate it.

They ate and ate and ate and lived there.

The two boys worked at home, they worked here and there.

Well, they were feeding the old man and old woman sufficiently.

The two of them, Dudbir and Dudubir, were feeding them.

Then, at that place, there occurred a war every year.
Talking about how a war happened, they asked for donation.

Yes, they asked for donation.

Just at the time of donation, they had arrived.

Then the old man and old woman were being depressed.

"Don’t worry."

We are here.

"All right, I’ll tell you a story, boys. Don’t get angry."

"That’s the way."

Therefore, they come to ask for donation.

They asked for donation and take one person from each house.

A war is happening there at a certain place.

Yes a war is taking place.

What does the war kill?

When you win, I will be killed, and when I win, you will be killed.

Do they take people or not?

Therefore, they come to ask for donation.

They take people.
(441) (au, isan arki.)
yes such INT
(Yes, that’s like that.)

(442) gənai bichər borai-burai-ya
then 3PL old.man=old.woman-NOM
bhabi-daŋ ma.
be.depressed-PROG what
Then the old man and old woman were
depressed.

(443) borai-khəu laŋ-la burai-ya hasîŋ
old.man-ACC take-if old.woman-NOM alone
baŋ ja-nai-chai.
only become-FUT-CS
If the old man is taken away, the old
woman will be alone.

(444) ran:dî ja-nai-chai, borai-ya
widow become-FUT-CS old.man-NOM
thɔi-yai-bla.
die-DIST-if
The old woman will be a widow, if the old
man dies.

(445) a:r, burai-khəu laŋ-nai?
INT old.woman-ACC take-FUT
Well, will they take the old woman?

(446) borai-ya ran:dा ja-nai-chai.
old.man-NOM widow become-FUT-CS
The old man will be a widower.

(447) sa-nai-kaŋ yajə laŋ-kha-ya,
CL-two-ACC if take-definitely-NEG.NONPAST
əu.
yes
They won’t take two of them together.

(448) sa-phə baŋ laŋ-kha-ya.
CL-each only take-definitely-HAB
They take only one from each house.

(449) isan bhabi thəc-dəŋ,
such depression stay-PROG
They were depressed like that.

(450) “de, de, de, niyə-chi ni bodəl jəŋ thəŋ-nai.
OK OK 2PL-GEN instead 1PL go-FUT
“All right, we will go instead of you.

(451) da-bhabi.”
han-nanə bi
NEG.IMP-be.depressed.IMP say-CP that
dudbîr dudubîr-a buŋ-bai.
Dudbir Dudubir-NOM say-PFCT
Don’t be depressed.” said Dudbir and
Dudubir.

(452) “həitəte, phai-mat-bai bra.
INT come-EVD-PFCT PART
“Oh, no, they actually have come.

(453) canda buŋ-hə buŋ-hə no,
donation say-while say-while EMPH
transport khaŋ-no phoi-bai.
donation take.care-PURP come-PFCT
They have come, saying ‘donation’.

(454) “de, gabən də həji-yəu nəŋchaŋ
OK tomorrow ten o’clock-LOC 2PL
hajir ja-nəŋ-gou.
attendance become-need-should
“OK, tomorrow at ten o’clock, you must
turn yourself in.

(455) sa-che nəŋ-niphra, borai thəŋ-nai na
CL-one 2SG-from old.man go-FUT or
burai thəŋ-nai?”
old.woman go-FUT
One of you must. Is the old man going or
is the old woman going?”

(456) “de, prəbu, borai-yan
OK god old.man-NOM.EMPH
thəŋ-thəŋ.”
go-OPT
“OK, sir, let the old man go.”

(457) “na, na, na.
no no no
“No, no, no.

(458) mani, borai thəŋ-nai na burai
why old.man go-FUT or old.woman
thəŋ-nai, bi lai?
go-FUT that PART
Why will the old man or old woman go?

(459) sa-che-ni bodəl jəŋ sa-nəŋ thəŋ-nai.
CL-one-GEN instead 1PL CL-two go-FUT
Instead of one, we two will go.
(460) *Jay sa-noi thay-nai.*
1PL CL-two go-FUT
We two will go.”

(461) *isan buŋ-bai no.*
such say-PFCT EVD
They said so.

(462) “*au, sa-noi thay-nai jay.*”
yes CL-two go-FUT 1PL
“Yes, we two of us will go.”

(463) “*oho, de, de, de.*”
INT OK OK OK
“Uh-hu, all right.”

(464) *ganai is* buŋ-nan, tha-a-chi.
then such say-CP go-PAST-CS
Then they said so and went away.

(465) *ganai buddi khɔcham-nəŋ-gou nəbəi*
then idea do-need-should how
*han-bla,*
say-when
Then they should have a good idea and how was the idea?

(466) “*da: lai ma-thə khɔcham-nəŋ-chəi?*
now PARTICQ do-FUT-CS
“Now what shall we do?”

(467) *lorai thə thay-nəŋ-gou ja-bai.*
war PARTIC go-need-should become-PFCT
We now have to go to the war.”

(468) “*erai khɔcham-dini, ada.*
this.way do-HOR borther
“Let’s do this way, my brother.

(469) *gorai ma-che la-i-dini, bra.*
horse CL-one take-DIST-HOR PARTIC
Let’s get a horse, OK?”

(470) “*au?*”
yes
“Uh-hu.”

(471) “*au, gorai.*”
yes horse
“Yes, a horse.”

(472) “*əŋgou lai?*”
right PARTIC
“Is that right?”

(473) “*əŋgou.*”
right
“Yes, that’s right.”

(474) *ganai thay-nəŋai phara-u hai*
then go-CP village-LOC toward
*nagri-bai-nəŋai hai gorai gopχɔt*
search-around-CP toward horse white
*ma-che bai-nai lai-bai, bichɔr.*
CL-one buy-CP fetch-PFCT 3PL
Then they went to the village, looked for a white horse and took it.

(475) “*de, be gorai-yə jəŋ-ua hət-χai*
OK this horse-DEF 1PL-DAT give-IMP
ra, hət-χai.*”
PART give-IMP
“Ok, give us this horse, give us this horse.”

(476) “*hət, ma khɔcham-nai, naŋcor lai?*
“INT what do-FUT 2PL PARTIC
“Hey, what are you going to do?”

(477) *hət, jəŋ ga-bai-bai-nai ra.*”
INT 1PL ride-around-FUT PARTIC
“Hey, we’re going to ride a horse and go here and there.”

(478) “*nəi, arki, gorai-ya loʔon doŋ no.*”
INT INT horse-NOM many exist EVD
“Loo, there are a lot of horses.”

(479) *əmχane, “be gopχɔt gorai-ya-kəu*
then this white horse-DEF-ACC
*hət-χai.*”
give-IMP
Then, “Give us this white horse.”

(480) “*de, de, de, de, laŋ-do.*”
OK OK OK OK take.away-IMP
“All right, take this away.”

(481) *əmbla bichɔr labɔ-bai ləi.*
when.so 3PL bring-PFCT PARTIC
Then they brought the horse.
(482) *labö-nan dän-phoi-bai.*
*bring-CP keep-come-PFCT*
They brought and came to keep the horse.

(483) *gönaï bi gorai-ya-khöu labö-nanöi, bi.*
*then that horse-DEF-ACC bring-CP 3SG camp *
exist PART this war happen-FUT-CS
*da, chouri-yau hai.*
*PART ground-LOC toward*
Then they brought the horse, you know, there was a camp, for there’s a war going to take place, to the field.

(484) *eri-ni dapha behai that-däy.*
*this.side-GEN troop here stay-PROG*
The troop this side was staying here.

(485) *ori-ni dapha, bichi-ni dapha-ya,*
*that.side-GEN troop 3PL-GEN troop-NOM*
*orai that-däy,*
*there stay-PROG*
The troop of the other side were staying there.

(486) *bi-niphra, arki, ejai, bi ari-ya*
*that-from INT this.way 3SG PRO-NOM*
*raja-ya be lorai khocham-gra*
*king-NOM this war do-REL*
*mansi-ya dusmön-na lihört-nai-chäi,*
*man-NOM enemy-DEF call-FUT-CS*
*arki.*
*INT*
And then, here the king, who fight the war, called the enemy.

(487) *gönaï “hei, kai kai jaiëgê? hön-nan buy-bla,*
*then INT who who say-CP*
*buë-bla, dudbir dudbir jaiëgê hön-nan*
*say-when Dudbir Dudibir go say-CP*
*dë-buë laëi.”*
*NEG.IMP-say.IMP PART*
Then “Hey, when they say ‘Who’s going’?, don’t say ‘Dudbir and Dudibir are going.’

(488) *bhaï-ya, “ma-thë buë-nay-gou?”*
*brother-NOM what-Q say-need-should*
The younger brother said, “So what should I say?”

(489) “*kai kai jaiëgê? hön-nan buy-bla,*
*who who go say-CP say-when*
*kai kai jaiëgê?, bagdulduma jaiëge,*
*who who Bagdulduma go bagdulduma jaiëge.”*
Bagdulduma go
“When they say, ‘Who is going?’, say ‘Who is going? Bagdulduma is going. Bagdulduma is going.’”

(490) “*bha:ba.*”
*how.brave*
“How brave he is!”

(491) *isan buë-bai nö.*
*such say-PFCT EVD*
He said like this.

(492) “*de, gëkhroï thiïyari ja-do.*”
*OK quickly preparation become-IMP*
“OK, get ready quickly.”

(493) “*kun kun jaiëgê?*
*which which go*
“How is going?”

(494) “*ye ye dëra-ka adëmi.*
*this this house-GEN man*
The man of this house
“The man of this house

(495) *a-re ja –rëhr, ham-lok*
*come-CONV go-PROG 1PL-man*
*bagdulduma.”*
Bagdulduma
“We, Bagdulduma, are coming and going.”

(496) “*ja –rëhr, bagdulduma?*
*go-PROG Bagdulduma*
“Is Bagdulduma going?”

(497) “*ji: hâ.*”
*yes COP*
“Yes.”

(498) “*accha.*”
*OK*
“All right.”
Running, running, running, they ran around. Surprise!

"Oh, no, we cannot fight against them!"

Well, they went back.

And they came back again.

"Who is going?"

To ‘Who is going?’, the brother said ‘Dudbir and Dudubir are going’.

“Are Dudbir and Dudubir going?”

“Come quickly.”

“Come quickly.”

Just after that, they came.

"Yah, war, war, war!"

“Oh, no, we cannot fight anymore.”

Heavens!
erai bo dan-na ja-ya,
that.way too cut-SUB work-NEG.NONPAST
orai bo dan-na ja-ya,
this.way too cut-SUB work-NEG.NONPAST
erai bo dan-na ja-ya.
this.way too cut-SUB work-NEG.NONPAST
Slashing this way, but in vain, slashing that
way, but in vain, and slashing this way, but
in vain.

g@nai, oho, be chengra-ya tho
then INT this boy-NOM EMPH
ha-nai-le tho, be raches-a-khou
can-FUT-NEG.CS EMPH this monster-DEF-ACC
kill-SUB
Then, poor boys, they could not kill the
monster anymore.

be, ari-ya be ja-ya phereNga
this PRO-NOM this IPL black.drongo
kan-nai bu-g@-go.
say-CP say-HAB.
We call this bird ‘black drongo,’ or black
crow.

hobbe “dechepchep, dechepchep,
there ONOM ONOM
dechepchu, dechepchu.” bu-g@ da.
ONOM ONOM say-HAB PART
There it says ‘Dechep chep, dechep chep,
dechepchu, dechepchu.’

"@u, bi bu-g@ no.
yes that say-PAST EVD
Yes, it said,

“dechen dan-na, ochen ban-glaj-ya.
REL cut-HAB COREL be.more-PL-HAB
raches-phra.”
monster-PL
The more you cut, the more the monsters
become.

gonai bi phax-e-pa-hi-bai, phereNga-ya.
then 3SG teach-come-PFCT black.drongo-NOM
Then the black bird came to teach it to
them.
If so, like this, we cut with our right hand and lick our left hand.

(538) nakchi-jay dan-no, nagda-jay chala-yo. left-INST cut-HAB right-INST lick-HAB
We cut with our left hand and lick our right hand.

(539) dañ hatet dan-bla no, bañ hatet right hand cut-when EMPH left hand chala-yo.
lick-HAB
When we cut with right hand, we lick our left hand.

(540) thlip, bañ hatet thlip no. slash.IMP left hand slash.IMP EVD
Slash with the left hand.

(541) dañ hatet chala-yc. right hand lick-HAB
You lick with your right hand.

(542) urig urig, urig jay-ma-choi loi, such such such finish-PAST-CS PART jay-lay-bai.
finish-take-PFCT
In such a way, they did away with the monsters.

(543) ekdam masi-ya-chai no. totally exterminate-PAST-CS EVD
They totally exterminated them.

(544) jay-bai, bichor qai-le. finish-PFCT 3PL NEG.exist-NEG-CS
They were finished, there was none of them left.

(545) gonai gachen phthum-jay-bai ma. then all collect-finish-PFCT what
Then they collected all the dead bodies.

(546) gonai buy-lay-bai no. then say-take-PFCT EVD
Then they had said and left (the old man and old woman before the war).

(547) agot be behai eche batcho-bai no. before this here a.little cross-PFCT EVD
bi borai-burai-yay khao. that old.man=old.woman-DEF-ACC
Here the story goes a back a little, they said to the old man and old woman before.

(548) “bichor-khao gachen ay mari-jay-bla 3PL-ACC all 1SG kill-finish-when
jay sitthat-jay-bla, dan-that-jay-bla, 1PL kill-finish-when cut-kill-finish-when
bi-ni cha-u jay undu-nai. 3SG-GEN top-LOC 1PL sleep-FUT
“When we have killed all the enemies, we will sleep on top of them.

(549) nagchor akhai-jay tha-nan jay-khau 2PL hand-INST go-CP 1PL-ACC
daphaja. NEG.IMP-wake.up.IMP
Don’t go and wake us up with your hands.

(550) akhai-jay daphaja-i. hand-INST NEG.IMP-wake.up.DIST
Don’t wake us up with your hands there.

(551) nothe nagchor-khau bo dan-nai. otherwise 2PL-ACC too cut-FUT
Otherwise we will slash you.

(552) mane mahrai phaja, han-nan INT how wake.up.IMP say-CP
buy-bla, wa? bobo galau no, say-when bamboo COREL long COP
hobi wa? galau-wa-khau dan-nani, COREL bamboo long-DEF-ACC cut-CP
hichiri cham. rag soak.IMP
Well, to say how you should wake us up, cut a long bamboo and soak a piece of rag.

(553) hichiri cham-nani bi jay-ni rag soak-CP 3SG 1PL-GEN
jerba-u hai, erai phusor. chest-LOC toward this.way drip.IMP
Soak a rag and drip its water on our chest like this.

(554) amla, jay jikhat-nai. then 1PL wake.up-FUT
Then we will wake up.
Don’t wake us up either with your words or with your hands.

Otherwise we will slash you to death.

Namely, there is anger.

Look, have them come again?

They said so.

They had collected all that they slashed to death.

After collecting and collecting the dead bodies, like collecting firewood,

On top of the pile.
They may be sleeping.

They said so and went.

Yes, they cut a long bamboo, wrap a rag on the tip of it, and carried it.

They took it away.

"Look!" they said.

"They ARE sleeping, you see. They HAVE killed all, you know.

They dripped the water onto the chest.

Otherwise, we would have killed you too.”

Well, you taught us such and such.

They dripped the water onto the chest.

They would have slashed humans too.

Anyhow, your idea has been fulfilled.

Otherwise, we would have killed you too.”

Well, you taught us such and such.
Therefore, we cut a long bamboo, soak a piece of rag, and came here to drip the water on your chest."

(594) “e, :thikga na, bhalo, nae naeychi-ni INT OK COP good INT 2PL-GEN dusman-ni goi-le. enemy-NOM NEG.exist-CS.NONPAST

“Well, that’s all right. That’s good. See, your enemies are all gone.

(595) khøtøm khocham-jop-bai ja’ø. destruction do-finish-PFCT 1PL We have destroyed all of them.”

(596) “øngou bøi?” true PART

“Yes, it is.”

(597) “øngou.” true

(598) isa høn-nan buø-bai. such say-CP say-PFCT

Dudbir and Dudubir said so.

(599) khøtøm ja’ø-bai. destruction become-PFCT They were all destroyed.

(600) de, ømbla, thø-yø-chøi. INT then go-PAST-CS OK, then they left there.

(601) thø-yø-nanøi, bas arki. go-CP INT INT

They left there and, you know.

(602) “e, ømbla øø, e, ja.” ja-a-chøi. INT then PART INT eat.IMP eat-PAST-CS “Well, then eat.” They ate.

(603) bi-niphran bi børøi-ya-khøu that-from that old.man-DEF-ACC børøi-ya, “øho, bab, bab dharma old.woman-NOM INT INT virtue

khøcham-bai tho. do-PFCT PART

After that, the old woman said to the old man, “Oh, they have done a good deed.

(604) da mabørai ja’ø lai be bi now how 1PL PART this that bisa-phra-nø lai ja’ø lai bihabari child-PL-DAT PART 1PL PART marriage khøcham-nø hø-nai-chøi? do-SUB can-FUT-CS

Now how can we get them to get married?

(605) phøsø-bai bo bìcøør bìpha baidi, bìpha support-PFCT too 3PL father like father mani-yø. respect-HAB

They support and respect you as if you were their father.

(606) bìma baidi bìma mani-yø. mother like mother respect-HAB

They respect me as if I were their mother.

(607) ja’ø bo bisa høn-nan mani-nø-yøu 1PL too child say-CP respect-need-should ja-yø, bìcøør-khøu.” work-HAB 3PL-ACC

It is good that we too must regard them as our own children.”

(608) “de, ma-thø khøcham-nai? OK what-Q do-FUT

“All right, what do we do?

(609) bihasadi khøcham-nø-yøu ja-yø. marriage do-CP-should work-HAB

It will be good to get them to marry.

(610) khørca bo thø-nø-yøu.” expense too enough-need-should

We should have enough money to spend.”

(611) amphanøi isa bhø-bøi-yaø thø-døø. then such depressed-CONT stay-PROG

They they kept on being depressed, thinking that way.

(612) gønøi, dudbir-a buø-bai øø. then Dudbir-NOM say-PFCT EVD

Then Dudubir said.
“Hey, my brother, what are Father and Mother discussing?

What are they saying?

What has made them depressed?”

“I don’t know.”

“Dad, Mom!

I sometimes see your face bright, laughing out loud.

I sometimes see you in depression and anxiety. Why?

That is, when those who are minors become adults, it is not simply OK to have been born.

They must do a good deed too, you know.

Well, what we call ‘fate’ is the matter of your own, boys. We cannot give you a fate.
Namely, when we give birth to children, we should be able to do a good deed to them.

For this, right?

This is fine too.

It was as if you had given birth to us, right.

You gave birth to us, as if you actually did.

But you didn’t give birth to us in reality.

But we popped out of the mother earth and became humans.

Oh, my."

"accha.

"Oh, my."

"accha, man-che khotha naychor

INT CL-one story 2PL
da-chalsi.

NEG.IMP-tell.lie

Oh, my, don’t tell us a lie.

"oho, probhu, ma: buy-nai, naychow-khou,

INT INT what say-FUT 2PL-ACC

ma khotha-nai?

what tell-FUT

"Oh, my God. What should we say to you, what should we tell you?
be, ari-ya, dubibir-a maka-ya.
This PRO-NOM Dubbir-NOM tiger-NOM
This said so, Dubbir, the tiger.

“aw, de, khatha-nai-ya ham-nai na
INT INT tell-REL-NOM fine-FUT or
khatha-yi-ya ham-nai?”
tell-NEG.REL-NOM fine-FUT
“OK, is it fine to tell you the story or is it
fine not to tell you the story?”

“ayoi, nachar ba phothai-nai ba
mother 2PL believe-FUT or
phothai-ya?”
better-NEG.NONPAST
“Mom, will you believe us or won’t you
believe us?”

“hei, mano tho phothai-ya?
INT why Q believe-NEG.NONPAST
phothai-nai.”
better-FUT
“Oh, why won’t I believe you. I’ll be-
lieve you.”

bi gai lauj-nan kha-i-nai borai
that cow take-CP tie-DIST-REL old.man
borai-ya so, bi.
old.woman-NOM PART 3SG
They are the very old man and old woman
who tied the cows there.

“ganai, ma khocham-nai, ayoi?”
then what do-FUT mother
“So, what do we do, Mom?”

“erai, erai, ja-ya noi.
this.way this.way become-PAST PART
“It happened like this.”

jay-ne,” a, ari-ya dubibir-ni,
1PL-GEN INT PRO-NOM Dubbir-GEN
dubibir-a buj-nai-chai, bi gai-ni
Dubbir-NOM say-FUT-CS that cow-GEN
bisa.
child
We,” said Dubbir, the child of the cow.

“joj-ne erai hanai, bima biphu-ya
1PL-GEN this.way INT mother fater-NOM
jaj-ne borai-ya burai bo
1PL-GEN old.man-and old.woman too
nego.
NEG.COP
“Our mother and father are not our old
man and old woman.

borai burai sa-nai don-man.
old.man old.woman CL-two exist-TEMP
There were an old man and old woman.

bichar-ao arki, isan bikhari magi-bai-nanai,
3PL-NOM INT such begger beg-around-CP
ja-yo-man, bichar, sa-nai-jo.
eat-HAB-TEMP 3PL CL-two-COM
They were so poor and begged around to
eat. The two of them.

isan ja-yo.
such eat-HAB
They ate by doing so.

donai ojai bibai-lai-bai, labo-lai-bai,
today there beg-fetch-PFCT bring-fetch-PFCT
ja-lai-bai.
eat-fetch-PFCT
Today they beg there and bring what they
get and eat it.

gaban ojai bibai-lai-bai, labo-lai-bai,
tomorrow there beg-fetch-PFCT bring-fetch-PFCT
ja-bo-lai-bai.
eat-come-fetch-PFCT
Tomorrow they beg there, bring what they
get and come back to eat it.

urių urių sac-che gara-ya
such such CL-one rich.man-NOM
sadagiri-ya gai dan hot-nta, y.
rich.man-NOM cow donation give-PAST INT
And then, a rich man gave a cow to them
for charity.

borai-nai dan hot-bai, gai.
old.man-DAT donation give-PFCT cow
He gave a cow to the old man for charity.
He gave charity, and then he said to the old man, the rich man said to him.

“Go. Take this cow with you.

Milk the cow and eat the milk.

Sell the milk.

The cow was moving its mouth, chewing grass.

Seeing the cow regurgitating, the old woman avoided them.

Dear, look at that. Come, come over here. Here.”

The old man brough the cows back.

They are cursing us, you see.
(680) *uriŋ ki ǰaŋ garib-kha.*
  such or 1PL poor-definitely
  We are poor like this or not?

(681) *han:tho-wa thinthu, sa:-nai-ya*
  knee-NOM REDUP CL-two-NOM
  We have no one to support, only two of us.
  We have no children.

(682) *arbau saphi-ǰraN-bau-nai-ch@i, h@n@i,*
  again curse-more-again-FUT-CS INT
  jhan ǰaŋ khaN:om ja-nai-chai.
  more 1PL ruined become-FUT-CS
  Again they will curse us more, you see.
  Our life will be more devastated.

(683) *bi isa āgya.*
  that such NEG.COP
  That’s not the way.

(684) *laŋ-nan@i hagra-u kha-nan dan-ñoi-do.*
  take-CP forest-LOC tie-CP put-DIST-IMP
  Take the cows, tie them in the forest and leave them there.”

(685) *“hagra-u laŋ-nan kha-nai?”*
  forest-LOC take-CP tie-FUT
  "Will I take them to the forest and tie them there?"

(686) *“jŋ, da-ðaŋ. dan-na,*
  INT NEG.IMP keep keep-NEG.NONPAST
  nánŋ-a, ǰaŋ-ŋa dud-sut.”
  need-NEG.NONPAST 1PL-DAT milk-REDUP
  “Yes. Don’t keep them. We won’t keep them.
  We won’t need any milk.”

(687) *isa bum-nan@i, gai-ya-ķhau kha-nan*
  such say-CP cow-DEF-ACC tie-CP
  dan-ći-bai.
  put-DIST-PFCT
  Saying so, they tied up the cow and left them there.

(688) *hagra, oran:daN:dali hagra-u hai.*
  forest Orandandali forest-LOC toward
  In the forest, Orandandali forest.

(689) *“mansî chetnai, kauer bednai.”*
  man ? ? ?
  They tied and left the cows in the forest
  where crows and eagles cannot fly high.

(690) *daukha chilla bir-ŋa, bir-cho-ŋa*
  crow eagle fly-SUB fly-through-SUB
  ha-ya jaŋa-u hai, kha-nan
  can-NEG.REL place-LOC toward tie-CP
dan-ci-yu-čai.
  pput-DIST-PAST-CS
  They tied and left the cows in the forest
  where crows and eagles cannot fly high.

(691) *bi gai-ya-ķhau bacur-ći-khau.*
  that cow-DEF-ACC calf-DEF-ACC
  They left the cow and the calf there.

(692) *gai-bacur-ći-khau dan-ci-bai.*
  cow-calf-DEF-ACC put-DIST-PFCT
  They left the cow and the calf there.

(693) *dan-ci-nan@i hai, bas arki, bi lai*
  put-DIST-CP toward INT INT that PART
  phoi-phin-bai.
  come-return-PFCT
  The old man left them there, and then he
  came back home.

(694) *phoi-nan@i tha-bai.*
  come-CP stay-PFCT
  He came back and live as such.

(695) *san hap-chi hap-chi bela, bi mocha-yu*
  sun set-little set-little time that tiger-NOM
  bima bisa phoi-bai.
  mother child come-PFCT
  When the sun was about to set, the tigers,
  a mother and a child, came.

(696) *h@, bima bisa phoi-bai, arki.*
  INT mother child come-PFCT INT
  Yes, the mother tiger and cub came.

(697) *jŋ-ţhau ja-ŋa.*
  1PL-ACC eat-PURP
  To eat us.

(698) *au, bi, bi gai-ya-ķhau ja-ŋa.*
  yes that that cow-DEF-ACC eat-PURP
  Yes, they came to eat the cows.
They came to eat the cow and the calf.

Then the cow pull the rope with force. Putting effort, they were scared, and they weren’t able to escape.

“No, no, don’t run away, don’t run away, don’t run away.”

Don’t pull the rope in strength.

We have come to save you.

Who has come to do such a sinful thing to you?

Let the child grow up, so that it grow up.”

“All right, all right.”

And they went.

The poor cows kept on crying.

To cut the rope.

“I’ll cut the rope.” said the tiger, with the cow scared.
(720) gənai watcho-wa-chai, watcho-nan
then bite.cut-PAST-CS bite.cut-CP
ha-nana, bas arki.
give-CP INT INT
The the tiger bit and cut the rope, and after cutting the rope for them,

(721) mabrəi ja-bai.
how happen-PFCT
What happened?

(722) məcha ma-əi, məsəu ma-əi,
tiger CL-two cow CL-two
gun-bai-ə nə, gun-bai-ə.
graze-around-HAB EVD graze-around-HAB
The two tigers grazed the two cows.

(723) dənai bo gum-əə, gabən bo
today too graze-HAB tomorrow too
gum-əə.
graze-HAB
Today they grazed them, and so did they tomorrow.

(724) uriŋ, uriŋ, uriŋ, san-che bela-che, bi
such such such day-one time-one that
məcha-ni bisa-ən buy-əai.
tiger-GEN child-EMPH say-PFCT
It went on like that, and one day, the tiger’s child said,

(725) “yəi, yəi, accha.
mother mother OK
“Mom,

(726) nəə əə de, jəə ay-əə məiəə
2SG EMPH PART 1PL 1SG-DAT buffalo
wat-nan labə-ən ha-phəi-əə.
bite-CP bring-CP give-come-HAB
You bite a buffalo and bring it to me.

(727) məsəu labə-nan ha-phəi-əə, bərəma
cow bring-CP give-come-HAB goat
labə-nan ha-phəi-əə.
bring-CP give-come-HAB
You bring a cow to me, you bring a goat to me.

(728) mabrəi tho wat-əə nəə əai?
who Q bite-HAB 2SG PART
How do you bite them?

(729) mabrəi wat-that-əə, mabrəi labə-əə.
how bite-kill-HAB how bring-HAB
How do you bite and kill them, and how do you bring them?

(730) de, chai.
OK IMP
Here.

(731) ay-khən bo dinthi-chai.
1SG-ACC too show-IMP
Show it to me too.

(732) ay bo chələŋ-ni.
1SG too learn-HOR
Let me learn it too.

(733) nəə jəisa wat-əə, thəiəsa ay bo
2SG COREL bite-HAB COREL 1SG too
chələŋ-ni.”
learn-HOR
I’ll learn how you bite too.”

(734) “oho, char-khən tho ay əai
INT who-ACC Q 1SG PART
dinthi-nai-chai, nəə-khən əai?
show-FUT-CS 2SG-ACC PART
“Oh, well, who am I going to show it to, to you?

(735) phərəŋ-nai-chai.”
teach-FUT-CS
I’ll teach it to you.”

(736) “nəə, be gai-ya-khən wat-chai!
INT this cow-DEF-ACC bite-IMP
Look, bite this cow.”

(737) de, be gai-ya-khən wat-nan dinthi.”
OK this cow-DEF-ACC bite-CP show.IMP
EVD
Yes, show it to me by biting this cow.” said he.

(738) “be bisa gap-ma əai?”
this child cry-NEG.NONPAST PART
“Won’t this cow cry?”

115
hei, bisa-khou aŋ gum-bai-bai-nai
INT child-ACC 1SG graze-around-around-FUT da."
PART
“No, no, I’ll graze the child here and there.”

“de, de, de, owbla, naí dái!”
OK OK OK if.so see PART
“All right, if you say so. Watch me.

ganai, bas arki, gai-ya ja-daŋ, then
INT INT cow-NOM eat-PROG ja-bai-bai-ðay,
eat-around-around-PROG
Then after a while, the cows were eating,
they were eating here and there.

“de, naí dái, owbla dái.
OK see PART then PART
“OK, now you see.”

au, aŋ mabroi mabroi khəcam-ø, isan
OK 1SG how how do-HAB such
isan naïj ba khəcam.”
such 2SG too do.IMP
Now you see how I do. You also do in that way.

“de.”
OK
“OK.”

bi nai-bai-æi tha-daŋ na, 3SG watch-CONT stay-PROG EVD mọcha-ni bisa.
tiger-GEN child
The cub was watching.

bi, erai jom-lay-bai na, 3SG hither ambush-go-PFCT EVD jom-lay-bai.
ambush-go-PFCT
The mother tiger went there and stayed in ambush.

garæp, bi gai sakhathi-yau chúi-la, timely that cow nearby-LOC arrive-when
ekdom badlogdau-nan ëxram bacin-kha-chai fully assault-CP ONOM attack-definitely-CS
na, arki.
EVD INT
Just in time when she got near the cow, she assaulted the cow, she attacked it.

bachin-nan gurum.
attack-CP ONOM
She attacked and the cow fell down.

godëna-u wat-naøi thai-ya chop-bai.
neck-LOC bite-CP blood-DEF suck-PFCT
She bit it at the neck and sucked the blood.

“îla, thoi-bai.
death die-PFCT
It was killed.

thoi-naøi hai, bachur-a gap-bai-bai-bai.
die-CP toward calf-NOM cry-around-around-PFCT
His mother dying, the calf cried here and there.

hatteri ka, danøi bo gum-ø, gap-ø, INT INT today too graze-HAB cry-HAB
gabø bo gap-ø, gum-ø,
tomorrow too cry-HAB graze-HAB
Good grief, the calf ate grass and cried to-day, and cried and ate grass.

gäsø-aŋ ja-le.
grass-ACC.EMPH eat-NEG.NONPAST.CS
The calf didn’t eat grass anymore.

“œ, isa-la thø ja-naïqq-le thø.”
INT such-if EMPH eat-FUT-NEG.CS EMPH høn-naøi,
say-CP
“Yes, if it is like that, it will not be fine at all.” said the cub.

bi-ni mọcha bisa na, bi-ni
3SG-GEN tiger child EMPH 3SG-GEN
bithay-ni bima-khou bo wat-that-naï-chai.
3SG.HON-GEN mother-NOM too bite-kill-FUT-CS
The child of the tiger was going to bite and kill his mother.
As his mother killed the cow, the cub also was going to kill his own mother.

(757) wat-that-nan@i, bas kottom, th@i-ya-ch@i. bite-kill-CP INT INT die-PAST-CS
He bit her, and then, she died.

(758) g@nai bi jaiga- u th@-a-khoch@i. then that place-LOC stay-PAST-NEG.CS
Then they didn’t live in that place anymore.

(759) gubun jaiga- u than-ya-choi. different place-LOC go-PAST-CS
They went to a different place.

(760) bi bachur-a-kh@u la-nan@i. that calf-DEF-ACC take-CP
Taking the calf with him.

(761) au, bi bachur-a- kh@u gum-bai-bai-y@, INT that calf-DEF-ACC graze-around-around-HAB
bi m@cha- ni bisa-y@. that tiger-GEN child-NOM
The cub grazed the calf here and there.

(762) gum-bai, gum-bai, gum-bai. graze-around graze-around graze-around
He grazed it around.

(763) bi maibari hai gum- ja-bla that rice.paddy toward graze-PASS-when
lai be lai ha-n@. PART this PART drive.away-PURP
than-kha-nai da. go-definitely-FUT PART
When the rice paddy was eaten, they will come to drive the cow away, right?

(764) “sala, h@n@i, m@s@u bachur ja-bai, h@i. bastard, look cow calf eat-PFCT INT
“Shit. Look at that. A calf has eaten the rice!

(765) bachur ja-d@N h@n@i.” calf eat-PROG INT
The calf is eating, you see.”

(766) than-bla bi m@cha-ya n@ go-when that tiger-NOM EMPH
hocha-hot-n@. drive.away-give-HAB
When the people went to drive the cow away, the tiger drove them away.

(767) ha-n@ ha-a. drive.away-SUB CAUSE-NEG.NONPAST
He didn’t have them drive the cow away.

(768) e, donai bo isan n@ khocham-m@. INT today too such EMPH do-HAB n@, gaban bo isan khocham-m@.
EVD tomorrow too such do-HAB
They did the same way today too, and so did they tomorrow.

(769) dik khocham-bai. nuisance do-PFCT
E:

(770) gachen ja-job-thar-nai-choi tho. all eat-finish-EMPH-FUT-CS PART
It’s going to eat up all.

(771) g@nai phara- u-ni mansi-ya then village-LOC-GEN man-NOM
bu- bai. say-PFCT
Then the villagers said.

(772) “h@it, ja-job-thar-nai-choi na ma INT eat-finish-EMPH-FUT-CS or what tha?
PART
“Oh, no, isn’t it going to eat up all?

(773) grai khocham-do ra lai. this.way do-IMP PART PART
Please do this way.

(774) kh@bajen th@i-y@ kho@na. probably die-HAB probably
Perhaps, it will die.

(775) muli s@ labo-nan sat-nan medicine PART bring-CP scatter-CP ha, ropha hai. give.IMP paddy.with.rice toward
They brought medicine and scattered over the rice paddy.
Now the rice paddy was all green.

It will come and eat.

Then the calf went there and eat the rice.

Some medicine had been scattered on that.

The calf ate it, fell down and died.

A while after the cow died, "oh my god, he also died.

He had no fire, so he went to fetch a fire.

Then the old woman was actually making a fire.

Then the old man had gone out for begging.

The old woman was cooking rice.

She was cooking rice.

Seven loads of firewood and seven loads of firewood makes fourteen loads of firewood, the tiger child collected firewood.

Collecting the firewood, he pushed dead leaves and so on into them.

He had no fire, so he went to fetch a fire.

To the house of the old man and old woman.

Then the old woman was actually making a fire.
(793) aŋkham chon-na.
    rice cook-PURP
So as to cook rice.

(794) ambla bi than-bla, mača-khaŋ му-nanqi
    then 3SG go-when tiger-ACC see-CP
burqi-ya khat-bai.
    old.woman-NOM run-PFCT
Then when the tiger went there, the old
woman saw it and ran away.

(795) o, khat-lay-bai.
    yes run-when
Yes, she ran away.

(796) ganai bi waʔt-na-khou wat-nanqi
    then that fire-DEF-ACC bite-CP
labɔ-hai, bi
    bring-PFCT 3SG
Then he put the fire in the mouth and
brought it back.

(797) bi achunda-khɔu wat-nan labɔ-bai.
    that burning.wood-ACC bite-CP
He put the burning wood in the mouth and
brought it back.

(798) be laigran chɔ-kha-dɔŋ.
    this dead.leaf push.in-definitely-PROG
The dead leaves had been pushed into the
firewood.

(799) amphɔinɔi chu-wa-chɔi.
    then set.fire-PAST-CS
Then he set a fire.

(800) chu-nanqi, bas arki, gim, gim,
    set.fire-CP INT INT ONOM ONOM
ONOM jɔŋ-ya-chɔi.
ONOM burn-PAST-CS
He set a fire and it burnt in a flame.

(801) jɔŋ-bla bachur-a-khɔu gejer-au
    burn-when calf-DEF-ACC center-LOC
dɔŋ-kha-dɔŋ bi
    put-definitely-PROG 3SG
When it was burning, he put the calf in the
center of the fire.

(802) yunnaŋ hai, jɔŋ gejer nay-bla
    later toward flame center befall-when
ekdɔm gau-wɔi ba, mača bisa bo
    totally self-? too tiger child too
bat-son-na-chɔi bi,
    jump-unconsciously-PAST-CS 3SG
Later, when the flame reached the center,
the tiger child also jumped into the flame.

(803) waʔt-na hai no bat-son-na-chɔi.
    fire-DEF toward EMPH jump-unconsciouslyPAST-CS
He jumped into the fire.

(804) mʌ:nɔi ba thi-bai.
    CL-two too die-PFCT
Both of them died.

(805) ganai tha-yaʔi tha-yaʔi tha-yaʔi,
    then stay-CONT stay-CONT stay-CONT
yunnaŋ hai, lasthaim-au.
    later toward last.time-LOC
Then after a long time, at last,

(806) ganai mʌn-che chauri.
    then CL-one ground
The at a certain place.

(807) mʌsɔ gum-gra, mʌisɔ gum-gra
cow graze-REL buffalo graze-REL
lokhwal-phɔr don-man.
    herdsman-PL exist-TEMP
There were herdsmen that graze cows and
buffalos.

(808) o, bi hai nɔ arki.
    INT that toward EMPH INT
Right, there, you know.

(809) bi :θʌŋŋɔi bi sau-nai :θʌŋŋɔi
    3SG same.place 3SG burn-REL same.place
hai, waʔ mʌn-ai aŋkhat-bai,
    toward bamboo CL-oi aŋkhat-bai,
toward bamboo CL-two come.out-PFCT
lauthi.
    stick
At the same place where he burnt, two
bamboos had came out. A long stick.

(810) o, lauthi nɔ lokhwal-phra, arki,
    INT stick EMPH herdsman-PL INT
ham ja-dɔŋ.
favorite-become-RESLT

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Yes, the herdsmen came to like the bamboo sticks.

(811) mala det-ra-nai, be-khou dan-nan when be.big-ripen-FUT this-ACC cut-CP lai-nai, jaj. take-FUT 1PL
When they grow up sufficiently, we will cut and take them.

(812) urig, urig, san-che bela-che, bi lokhwal such day-one time-one that herdsman phai-nanai hai, au, man-nai ho come-CP toward INT CL-two too thaslip-ma-chai.
cut-PAST-CS
Time passed by, and one day, the herdsman came and cut both of the bamboos.

(813) dudbir-a-khau agot thaslip-gra-a-chai. Dudbir-DEF-ACC before cut-first-PAST-CS
First he cut Dudbir.

(814) dudibir-a-khau thaslip-ma-chai. Dudubir-DEF-ACC cut-PAST-CS
Then he cut Dudubir.

(815) ambla sa-nan mansi ankhat-na-chai.
then CL-two man come.out-PAST-CS
Then two men came out.

(816) dudbir dudubir-ni nam ja-a-chai. Dudbir Dudubir-GEN name become-PAST-CS
Their names became Dudbir and Dudubir.

(817) au, bi dudbir dudubir han-naini, jaj INT that Dudbir Dudubir say-CP 1PL no.
EMPH
Yes, we are called Dudbir and Dudubir.

(818) ag gai-ni bisa, be macha-ni bisa. 1SG cow-GEN child this tiger-GEN child
I am the child of the cow, and he is the child of the tiger.

(819) jaj-ne bima bipha, be no. 1PL-GEN mother father this EMPH
Our mother and father are this.

(820) ar gubun khotha gaiya. again different story NEG.exist.NONPAST
There is no other story.

(821) jaj-khau beha-bondan, khocham-nag-ya. 1PL-ACC marriage do-need-NEG.NONPAST nyachar.
2PL
You don’t have to have us married.

(822) khoon khocham-nag-ya. nothing do-need-NEG.NONPAST
You don’t have to do anything.

(823) jaj-ni asik-ya asik. 1PL-GEN bless-NOM bless
Our bless goes to you.

(824) noi jajoi ja-bai thay nyachar. 2PL well.being eat-around go.IMP 2PL
jajoi laj-bai thay. well.being drink-around stay.IMP
May you eat for well-being, may you drink for well-being.

(825) jaj bojoi thay-nai-chai. 1PL somewhere go-FUT-CS
We are going somewhere.

(826) bas arki, bichar bo gauqa-gauqi INT INT 3PL too seperately thay-ya-chai. go-PAST-CS
After a while, they went their separate ways.

(827) da, bi macha, macha-ni bisa, phat-che now the tiger tiger-GEN child CL-one thay-ya-chai. go-PAST-CS
Now the child of the tiger went one way.

(828) maa-ni bisa phat-che thay-ya-chai, noi cow-GEN child CL-one go-PAST-CS INT arki. INT
The child of the cow went another way.

(829) isa ja-a-chai. such happen-PAST-CS
It happened like that.

(830) jaj-bai, be khotha-ya. finish-PFCT this story-NOM
That’s all for the story.
Appendix B
Meche Glossary

This glossary contains about 1400 entries, all taken from the vocabulary in the story, Dutbir and Dudubir and most of the words and phrases that I collected during my fieldwork.

Each entry consists of the head word in Meche transliteration, the pronunciation, the part of speech, meanings, and information of usage of the entry word, if any. Some entries are provided with example sentences, which are followed by the glosses in parentheses and a translation. I provided classifiers for as many nouns as I could identify. If an entry is a word borrowed from another language, the name of the language is given in abbreviation. Some meanings of words are further explicated by information on the usage, words compared, etc., which starts with ‡.

The vocabulary database is a multilingual XML database in English, Japanese and Nepali. Each entry is accommodated in a single XML file with annotations in the three languages. In this report, only the English portion is compiled.

The abbreviations used in this glossary are as follows:

- a: adjective
- adv: adverb
- cl: classifier
- col: collocation
- conj: conjunction
- conv: converb
- dem: demonstrative
- EN: English
- int: interjection
- n: noun
- nl: nominalizer
- num: numeral
- NP: Nepali
- onom: onomatopoeia
- part: particle
- pp: phrasal particle
- pro: pronoun
- q: question word
- qt: quantifier
- RJ: Rajbansi
- rel: relativizer
- sf: suffix
- vi: intransitive verb
- vp: verbal prefix
- vs: verbal suffix
- vt: transitive verb
- var: variation
- a: adjective
- adv: adverb
- cl: classifier
- col: collocation
- conj: conjunction
- conv: converb
- dem: demonstrative
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- vs: verbal suffix
- vt: transitive verb
- var: variation

The glosses used in the examples are the same listed on p.ii.
day. (come-PURP try-PROG) He’s trying to come.
‡V1-n.3.
abat [abat] n. crop field.
achoran [atsb:ran] n. character, nature.
achunda [atsb:nda] n. buring wood.
ada [ada] n. borther.
agot [agot] ad. forward, front, farther to the front. / gadi-khóu ici aqóti rókhi dái. (car-ACC a.little forward stop.IMP imp.HON) Please stop the car a little farther.
agraj [agraj] n. ankle.
aisa [aisa] n. fish scales.
aja [aza] n. (NP:आजः ) today.
aji [azi] n. today (reduplicated form of aja).
akhai [akbih] n. (món-) hand. akahi hantlu n. elbow.
akhanthi [akbh:thi] n. upper arm.
akhtham [akbh:am] n. (goý-) ring (ornament).
aklunthi [akbh:ndi] n. arm.
alou [alou] v. 1. spicy, hot, pungent. / be alou(-daj). (this spicy(-CONT)) This is spicy. banjur ja-nansí alou-bai? (pepper eat-COP hot-PFCT) I ate pepper and feel hot in my mouth. 2. get hurt by scratching, burn in one’s throat. / saiduy-jay kham-la alou-wá. (sunlight-with burn-when hurt-HAB) When you have a sunburnt, you will feel sharp stinging pain.
alasi [alasi] n. (sa-) guest.
alsi [alsi] a. lazy.
alsiya [alsija] n. lazy person.
amakha [amakha] pro. someone (male).
amakhi [amakhi] pro. someone (female).
aug [aug] pro. I (first person pronoun singular).
apha [apha] n. father.
aphadoudai [aphadoudai] n. heel.
aphu [aphu] pro. you (polite).
ar [ar] adv. again.
arbau [arbau] adv. again.
arothai [arothai] n. hail.
asi [aci] n. finger. asi gedet n. thumb. asi gálo n. little finger.
asigau [asigau] v. to repel (by finger).
asigur [asigur] n. claw, talon.
asik [asik] n. bless.
athen [atbh:n] n. (man-) foot.

athiya [atbh:ija] n. a kind of banana that is used to stop loose stool. atiya laiphan n. banana tree of this kind.
aulai [aulai] v. to destroy, break.
ayaj [aj] n. own’s own mother.
ba [ba] pp. too, also, as well. / way ba thay-nai?
bhacchar [bhacs:ar] cl. a classifier for year. / bhacchar-nai agot (year-two ago) two years ago be bocchar (this year) this year
bocchar [bats:ar] n. 1. year. 2. a classifier for counting year.
bocchar [bats:are] adv. yearly.
bodalap [bodalap] v. to graze, skin .
bodlai [bodlai] v. to change (A from B), replace. / bodlai job-bai. (replace complete-PFCT) They finished replacing.
bolut [bolut] . (NP) many, much. / bolut phap (much sin) much sin
boi [boi] n. grandmother. ‡Also used as vocative..
boigri [boigri] n. jujube, jujube pickles.
boiguma [boiguma] n. owner.
boirangi [boirangi] n. pilgrim.
boi [boi] pro. whoever, anyone. / boi bo milai-yi. (whoever too suit-HAB) He goes well with anyone. boi nisthai the most ~ of all. boi nisthai maja-yi. (any than good-more) It is the best.
bojai [bozai] adv. somewhere.
boje [boze] cl. (NP:दे ) o’clock. / das boje (ten o’clock) 10 o’clock
boji [bozi] n. o’clock.
bola [bola] n. force. / bola ho-nai (force give-INF) to give force, put effort man-no bola ho-nayou (do-PURP force give-need) It is necessary to make effort to do it.
bonai [bonai] v. to make, build.
bonendoj [bonendoj] n. the Khas people (Bahuns and Chetris).
bongan [bongan] v. a talk.
borai [borai] n. old man.
boraiburai [borai burai] n. old man and old woman.
bach [bāch] v. be angry.

borma [bōrmā] n. goat.

boru [bōru] adv. rather.

boslai [bōslai] v. 1. to move, transfer. 2. to change.

botki [botki] n. scythe.

bou [bōu] n. grandfather. ➤ Also used as vocative.

bo [bə] v. pull.

ba [bā] num. five.

babu [bābū] n. baby.

bachai [bāchtai] v. rescue, save.

bacham [bāchtām] v. to dive (into water).

bachin [bāchtin] v. attack.

baclur [bāchtur] n. calf.

baddau [bāddāu] v. to be surprised. / pātēkā bēt-hā-nāiṁ khaṁ-nānōī ay baddāu-bāi. (fire-cracker blast-CAUSE-ADN hear-CP 1SG be.surprised) On hearing the blast of a fire-cracker, I got surprised.

badel [bādel] n. garlic.

badlogdau [bādlogdāu] v. to assault.

bai [bāi] v. 1. do the action of the verb in different places consecutively. / ayy āyḵhāṁ jā-jērb-bāi-yā. (1SG cooked. rice eat-little-around-HAB) I take some rice around at different places. 2. a present perfect marker.

bai [bāi] v. to buy.

bai [bāi] v. to be snapped, break into two (of a long object).

baidi [bādi] p. like, as if. / bi gōlā-baidi gākhirā khat-na ha-yā. (3SG horse-like fast run-PURP can-HAB) He can run fast like a horse. raubo goyā baidi mān-dāy. (nobody not.exist like think-CONT) There seems to be nobody.

bairo [bāiro] n. outside.

bajo [bāzo] n. elder’s brother’s wife.

bajedoutau [bāzedōtuau] n. falcon.

bajlo [bāzlo] v. to dance, jump.

bajrom [bāzram] v. to jump down.

bajyo [bājo] v. to defecate, have a bowel movement. / ayy bajyo-nāi-chāi. (1SG defecate-FUT-CONT) I’m going to empy my bowel.

bale [bāle] adv. anyhow.

baj [bāj] a. many. / baj-sin (many-more) more

baj-lan v. to increase (vi). bāj-hō-lan-baū v. to increase (vt).

bana [bānā] n. flood. / bāna thāy-dāy. (flood go-PROG) It is flooding.

bando [bandō] cl. a classifier for bathau cactus god. / bathau-wa bandō-ba. (bathau-NOM cl-five) Bathau has five rails on the fence.

bandari [bandāri] n. a person who serves betel nuts or liquor at wedding. / gāl bandari n. a person who serves pan.. jau bandari n. a person who serves liquor.

baqdārī [baqdārī] adv. much more than this. / baqdārī laγ-nā ha-ya. (much.more drink-PURP can-NEG.NONPST) I can’t drink more than this.

banjut [banjut] n. chilli pepper.

baśsin [baśsin] a. more.

bar [bār] n. wind, air. / bar bar-day. (wind blow-CONT) The wind is blowing.

bar [bār] v. 1. to blow (of wind). 2. to bloom. / bībār bar-day. (flower bloom-PROG) There are some flowers in bloom.

barma [bārma] n. (ma-) goat.

basa [bāsa] n. camp.

basur [bāsur] n. long type of turo.

bat [bāt] v. 1. to cross, go across. / maχe maɪs-wa doilam baːt-dān-mān. (CL-one buffalo-NOM river cross-PROG-PAST) A buffalo was crossing the river. 2. jump.

bata [bāta] n. (NP:बटा) a large serving bowl.

bachel [bātelo] v. cross.

bathan [bāθan] n. pickles.

bathā [bāθa] n. (NP) a metal bowl.

bathi [bāθi] n. (NP) oil lamp.

bathul [bāθul] n. (gon-) a bamboo bow.

bathwa [bāθwā] n. servant.

baur [bāur] v. again, once more, still more. / ayy phīi-baʊ-nāi-chāi. (1SG come-again-FUT-CONT) I’m going to come again. maːn-che doy-bāu. (CL-one exist-again) There is still one more. ichi phedet-baʊ-dā. (a.little make.big-again-please) Please turn up the volume a little more.

bau [bāu] v. to forget. / labā-ːna baʊ-bāi. (bring-sub forget-PFCT) I’ve forgot to bring it.

bāu [bāu] n. left.

ba [bā] conj. or.

be [be] dem. this.

beche [bēche] q. how much, how many. / beche thakhu nay-nai? (how.much money need-FUT) How much (money) is needed? beche niphrai beche gānta nay-go? (here-from how.many hours need-HAB) How many hours does it take from here? beche bārso ja-bāi? (how.many year become-PFCT) How old are you? bechebay pro.
how much, how many (predicative use only). mæusi-phra bechebay don? (man-pl. how many exist) How many people are there? beche-jän q. how many (of people).

beha bandon [beha bandon] n. marriage.

behai [behai] adv. here.

bekhar [bekʰar] n. worthless thing.

bela [bela] n. (NP) time.

belachi [belakʰi] n. evening.

belenchí [belenkʰi] n. table.

bej [bej] vs. a suffix expressing one’s experience. / loga-nil no-wau šykhañ ja-bej. (friend-GEN house-LOC rice eat-??) aj kathmandu-wau hai boechar-che haba nau-nanəi tha-bej. (1SG kathmandu-LOC toward year-one work do-CP live-??) I have lived in Kathmandu, working there for one year.

bet [bet] v. pop out.

bhabut [bhobut] adv. much.

bab [bab] n. feeling.

babana [bhabana] n. depression.

babhi [babhi] n. (NP: di-vaca) sentiment, depressed feeling. babhi tha v. to be depressed.

bhag [bhag] n. (NP) part.

bhai [bhai] n. (NP) brother.

bhalo [bhalo] a. good.


bí [bi] pro. 1. he/she (third person pronoun singular). 2. that.

bi [bi] v. beg, ask for. / boirággi-yā bi-bai-nə phəi-bai. (pilgrim-NOM beg-around-PURP come-PFCT) A pilgrim came to beg around. nay-la aji bī-nanai ja-naai. (need-if 1SG ask.for-CP eat-FUT) If I need anything, I’ll ask for it and eat it.

bi [bi] dem. that.

bibai [bibai] v. beg.

bibar [bibár] n. flower.

bibo [bibo] n. elder sister.

bibobinanau [bibobinanau] n. sisters.

bichan [bichən] n. seedling.

bichər [bichər] pro. they (third person plural non-honoficic).

bichi [bichí] v. to tear.

bidai [bidai] n. egg.

bidai [bidai] n. soup of curry.

bida [bida] n. brother.

bida phoŋbai [bida pʰoŋbai] n. brothers.

bidot [bidot] n. meat.

bigot [bɪgət] n. grain. / bisor-bigot millet ‡This word refers to all kinds of rain except for rice..

bigrai [bigrai] v. to break (vi).

bihabar [bihabar] n. marriage.

bihai [bihai] adv. there (middle range).

bihasadi [bihasadi] n. marriage.

bihau [bihau] n. father-in-law.

bijou [bisou] n. tip.

bijji [bizi] n. needle.

bijit [bizit] v. to remove, tear off, pluck off, peel, pair, skin.

bijou [bizon] n. tip.

bikhari [bikʰari] n. begger.

bikhum [bikʰum] n. back, dorsal area.


bilai [bilai] n. leaf.

bili [bili] n. night.

bina [bina] n. mother.

binanau [binanau] n. younger sister.

bingur [bingur] n. peel, pear (of fruit).

biniguñoi [biniguñoi] adv. therefore.

biniguñoi [biniguñoi] adv. thus, therefore, so that.

bipha [bipʰa] n. a tree or stem that bear fruits. / thajja bipha (mango tree) a mango tree ‡cf. duonghay, laiphay.

biph [biph] n. faster.

bir [bir] v. to fly. bir-cho to soar, fly up.

bisa [bica] cl. a unit of 20 rupee. / bica-che (rupee-one) 20 rupees ‡The number appearing after this classifier is multiplied by 20, hence bista-tham become 60 rupees..

bisa [bisá] n. 1. child. 2. sprout, shoot, seedling.

bisadala [bisadala] n. (sa-) son.

bisajo [bisaža] n. (sa-) daughter.

bisigi [bicigi] n. best friend.

bishu [bicu] n. child (reduplicated form of bisa).

bisi [bisi] n. (sa-) wife. bisi hinjau n. mistress, concubine. bisi-hagra n. a male lover. bisa-bisi n. husband and wife.

bistibar [bistibar] n. Thursday.

bithal [bithal] n. blood of animals.

bithal [bithal] n. fruit, nut, seed.

bithaq [bithəq] pro. he/she (third person pronoun singular non-honoficic).

bithop [bithop] n. bundle, bunch. khanaí bithop kha v. to tie hair up in a bundle.

bithurai [bithúrai] n. newly grown plant stem.
bittha [bitthə] n. land, area (where one lives).
bla [bla] n. (mon-) arrow.
bla [bla] conj. 1. when. / akhham ja-bla dai nay-ga. (rice eat-when water need-HAB) When you eat rice, you need some water. / akhham ja-nai-bla ayt-ni no-wau phai. (rice eat-FUT-when 1SG-GEN house-LOC come.IMP) When you have a meal, come to my house. 2. if. / nokha ha-yə-bla buchula chu-neg. (rain fall-NEG.NONPST-if shirt wash-VOL) If it doesn’t rain, I’m going to wash the shirt.
blot [blot] adv. imperceptively.
bo [bo] v. to drag, draw, pull.
bo [bo] vs. ~ and come. / borma-yə khat-bodaj. (goat-NOM run-come-PROG) A goat is running toward me. / lekha-khau bau-bə-bai (book-ACC forget-come-PFCT) I’ve left my book behind. ‡This suffix expresses the movement of the speaker only. cf. lay for expressing a movement away from the speaker.
boara [boara] v. to become older, aged.
bob [bob] q. which.
bdolo [bdolo] n. Bodos, self-denomination of the Mechens. / bodo-phra (bodo-PL) Bodos, Meches bodo-ni rau (bodo-GEN language) the Meche language, the Bodo language
bokho [bokho] v. 1. to take out smt by knocking or tapping. 2. to take out.
bokra [bokra] n. a peel, skin (of plants), rind.
bon [bon] n. wood, firewood. / bon-ni waʔt (wood-GEN fire) made on wood
bonanai [bonanai] adv. fluently, smoothly. / bi aytcho bonanai lit-ni ha-yə. (3SG letter write-PFCT can-HAB) He can write fluently.
bonsauthi [bondsauthi] n. piece of wood.
botom [botom] n. beam (of a house).
brai [brai] num. four.
bra [bra] part. a particle that a man uses to urge someone to do something or make an assertion in a intimate manner. / jau lay-bra. (liquor drink-PFCT) Drink the wine, man.
brap [brap] v. to get angry. / da-brap. (IMP.NEG-get.angry.) Don’t be angry.
bre [bre] vs. too much, over-. / bi phe-bró-bai. (3SG get.drunk-over-PFCT) He’s got drunken too much.
brop [brop] vs. hurriedly.
bu [bu] v. 1. to strike, hit. 2. to thresh by beating. / mai bu-doŋ. (rice strike-PROG) They’re threshing ears of rice. 3. to become swollen.
buchula [butchula] n. shirt.
buddi [buddi] n. (NP) idea.
budru [budru] v. to drag.
bukha [bukha] n. hunger.
bukhali [bukhali] v. to shed something by hitting it against something.
bukhu [bukhu] v. to pull out (of plants).
bun [bun] v. to become full. / da-yə bumbai. (water-NOM be.full-PFCT) It is full of water. / udai-yə bumbai. (stomach-NOM be.full-PFCT) I’m full.
by [by] v. to say, call smith NAME. / aʔ-ha poisa gaiya na bung-bai da, bi. (1SG-with money not.exist quot say-PFCT PART 3SG “I don’t have any money.”) said he. / be na-yə-khau magur bung-ga. (this fish-DEF-ACC catfish say-HAB) We call this fish ‘catfish’.
bur [bur] v. to let off (urine or feces). / bi khi bur-bai. (3SG feces let.off-PFCT) He let off some feces.
bura [bur] n. old woman.
bubbar [bubbar] n. Wednesday.
canda [tsanda] n. donation.
cha [chə] v. to put in, push in.
chaima [chəimid] n. dog. ‡var. chima..
chasia [chəisa] n. (ma-) puppy.
chalai [chalai] v. tell lie.
chalaj [chalaj] v. to learn. / aʔ bodo-ni rau chalaj-na phaʔ-nai. (1SG meche-GEN language learn-PFCT come-RLT) I’ve been here to learn the Meche language.
chalal [chalal] v. lick.
chalalai [chalalai] v. 1. cheat. 2. to believe.
cham [cham] v. soak.
chanbaram [chambaram] a. blue.
chongrai [chongrai] n. winnow (made of bamboo for separating grain from dust and winnow).
chap [chap] v. to suck.
char [char] pro. who.
chau [chau] v. 1. to strike, hit, thresh. 2. to thresh (rice). 3. to give a headpad, to attach from the head (of cow).
chooda [chouda] n. (NP) fourteen.
chaurai [chaurai] n. beaten rice.
chauri [chauri] n. ground.
cha [cha] vs. to a great extent. / danai haba mau-cha-bai, meŋ-bai. (today work do-hard-PFCT
be.tired-PFCT) I worked very hard today and got tired. ja-če-yau ja-če-dày.

mauchagra n. a hard worker.

pharācāghara n. a distinguished teacher.

cha [tʃʰa] n. 1. north. cha-la n. to the north. 2. top. / cha-u (top-LOC) on the top
cha [tʃʰa] v. to feel pain, ache. / khībou-wa cha-bai. (buttocks-NOM painful-PFCT) I feel pain in my buttocks.

chābi [tʃʰabi] n. key, lock. / no-wa chābi logaï-dày. (house-NOM key lock-RESLT) The house is locked.

chādar [tʃʰadər] n. shawl.

chālahari [tʃʰahari] n. people living in the north.

chāi [tʃʰai] part. an imperative particle with affection. / buj-chāi. (tell-IMP) Say to me. §SEEdoa.

chālai [tʃʰalai] n. tongue.

chāli [tʃʰali] n. 1. veranda, porch. 2. skim (of milk).

chāndrai [tʃʰdr̥ai] n. sieve.

chāngra [tʃʰŋr̥a] n. floor.

chāṅgrāsin [tʃʰŋr̥ásin] n. the ground under a house.

chāp [tʃʰap] adv. anyway.

chāra [tʃʰara] p. except, except for. / bi mandir-au hindu-čhara raubo siŋ-gaut hap-na ha-ya. (this temple-LOC hindu-except anybody inside-LOC enter-PURP can-NEG.PRESS) No body is allowed to enter the temple, except Hindus. bi-ne no-čhara maŋ bo gaiya. (3SG-GEN house-except anything too NEG.exist.NONPAST) He has nothing but a house.

chārchālān [tʃʰartsʰalən] n. habit, custom, trait, characteristic.

chāu [tʃʰau] p. to the top side. / khoro-chāu (head-top-side) to the top side of the head (when lying down)
che [tʃʰe] n. one.

cheṅgra [tʃʰengra] n. boy.

cher [tʃʰer] v. to drip. / dəi cher-dày. (water drip-PROG) The water is dripping.

cheu [tʃʰeu] v. to get rotten.


chīgli [tʃʰigli] v. 1. ball up. 2. break into pieces (vt).

chīkhamat [tʃʰikʰamət] v. to extinguish, put out.

chīkhalabri [tʃʰikʰalabri] n. vegetables.

chilla [tʃʰilla] n. hawk.

chīmā [tʃʰimə] n. dog. ¼ var. chōina. chīma seems to be used by young children..


chīn [tʃʰin] v. 1. to cuy by ax. 2. to cuy hair.

chīna [tʃʰina] n. knowing.

chīnai [tʃʰina] v. to know smb., to get acquainted with. / bi mansi-ya-khou chīnai-yə? (that man-DEF-ACC know-NEG.HAB) Do you know that man? bi-khau aŋ chīnai-yə. (3SG-ACC 1SG know-NEG.NONPAST) I don’t know him. bi chōina-yə ajkham ha-wa-la chīna-yə. (that dog-NOM rice give-NEG.NONPAST-when know-NEG.NONPAST) The dog will not be friendly if you don’t give any food to it.

chīndlap [tʃʰindlap] v. to shave (with an ax).

chīngra [tʃʰingra] n. boy.

chīŋri [tʃʰir̥i] n. girl.

chīni [tʃʰini] n. (NP:चिनी) sugar.

chīphai [tʃʰipʰai] v. to snap, break into two.

chīphuŋ [tʃʰipʰuŋ] v. to blow (of fire).

chīūla [tʃʰitla] n. yard, courtyard.

chī [tʃʰi] vs. little.

chō [tʃʰo] vs. 1. a transitive verb base for breaking rope, string, etc.. §SEE watcho, choucho. 2. through. / bīr-cho (fly-through) fly through (a region)

chō [tʃʰo] v. to reach. / be-jay thāipou-khou chō-ya. (this-with mango-ACC reach-HAB) This reaches the mangos.


chōi [tʃʰoi] n. six. / chōi-jān (six-CL) six people

chōj [tʃʰoŋ] v. to cook rice, soup or curry..

chōrai [tʃʰorai] n. beaten rice.

chōu [tʃʰou] v. 1. to strike, hit. 2. to attack with the head (of animal).

choucho [tʃʰoukʰo] v. break by pulling.
day (many movie watch-RESULT) I’ve seen a lot of movies.

daŋ [daŋ] cf. a classifier for nouns denoting circular objects such as necklace, garland.

dan [dan] v. 1. to put, place. / behai don-naini kitab bodo? (here put-REL,RESULT book where) I wonder where the book which was here is gone? biskut-na mahai don-daj? (bisket-DEF where place-RESULT) Where is the bisket placed?

dan-jap v. to pile up, heap up. 2. to keep. 3. to be sold.

danoi [danoi] adv. today.

daram [daram] adv. thud.

das [das] n. (NP) ten.


daubo [daubo] n. heron.

dausaramai [dausaramai] n. turban.

daulthou [daulthou] n. (ma-) dove.

da [dac] adv. 1. now. 2. a little later. / da log. (later drink.IMP) Drink it a little later.

da [da] v. to weave, manufacture. / da khat. (IMP.NEG-run.IMP) Don’t run away. 2. a hortative prefix used with ni which follows a verb. / da-lag-ni. (HOR-drink-PART) Now let’s drink.

dabi [dabi] n. kukuri.

dabiyā [dabija] n. (gon-) a khukuri sword.

dachikhali [dakikhal] adv. recently, these days.

dagālo [dagālo] a. confusing, confused, difficult to follow. / ay-khau dagalogo ja-bai. (1SG-ACC confused become-PFCT) I’ve got confused. mau-naini haba dagalogo ha-yo. (do-REL work confusing give-HAB)

dahai [dahai] adv. later (not remote from the moment of speech, usually within the same day.).

daigon [daigon] n. stalk, stem.

daī [daī] n. right.

dajen [dzen] adv. now (after something has occurred). / dajen ay bo raj-bai. (now i too be.able-PFCT) Now I can do that too.

dakh [dakha] n. lump, mass (of yoghurt, rice, etc.).
dakhal [dakʰal] n. before.
dakhali [dakʰali] adv. the other day.
dakh [dakʰi] n. bamboo basket.
dalouj [dalouj] n. basket with feet.
dan [dan] v. to chop.
dan [dan] cl. month. / dan-tham (cl.-three) three months
day [dan] vs. may, will, can (inference). / bichar-o undu-day-day. (3PL-NOM sleep-PROG-maybe) They perhaps will be sleeping. hoi, agya-day. (INT COP.NEG-maybe) No, it won’t be true.
dana [dana] n. monster.
dandiche [danditʰe] adv. just a moment. / dandiche that-da (a.moment stay-IMP.HON)
Please wait for a while.
dankhomsi [dankʰomsi] n. a night without the moonlight.
danslip [danslip] v. cut.
dansraj [dansraj] n. a night with the moonlight. †SEE dankhomsi.
dapha [dápʰa] n. troop.
darim [darim] n. (thai-) pomegranate.
daso [dasa] adv. just now. / ay daso phoi-day. (1SG just.now come-RESLT) I’ve just come.
dau [dau] n. chicken.
daudap [dauḍap] n. oven (made of clay).
daudja [dauḍa] n. (mac-) hen.
daudjala [dauḍalá] n. (mac-) rooster.
daudjen [dauḍen] n. a white kind of bird.
daukha [daukʰá] n. (mac-) crow.
daukho [daukʰo] n. chicken farm.
dausa [dausa] n. chick.
dausari [dau̯saɾi] n. .
dautilhi [dau̯tʰili] n. turkey.
dauthou [dau̯thʰou] n. dove.
de [deː] int. okay. †Expressing agreement or marking a farewell.
degau [deɣau] n. money, a broken piece of earthen pot. †This word is used to refer to money in a secretive way so that non-Bodo people will not understand.
deglaIso [deɣlaIso] adv. for the first time. / deglaIso ay nepal-ao chuphi-day. (first.time 1SG nepal-LOC visit-CONT) I’ve come to Nepal for the first time.
dela [deha] v. win.
dekhāu [dekhʰāu] v. 1. to lift up. 2. to wake up. make stand. 3. to answer the phone. / rau bo phon dekhāu-ya. (anyone too phone answer-NEG.NONPAST) No one answers the phone.
denaŋ [denaŋ] n. future.
dera [dera] n. (NP:ढेरा ) camp.
dese [dese] n. country.
dehat [dehath] v. to kill by pounding.
dewari [dewari] n. small clay saucer for burning oil.
dhāoma [d̪ʰōma] n. virtue.
dhārthi matha [d̪ʰartʰi maːr[a] n. mother earth.
dholā [dhola] n. a basin, a low land.
dig [digi] n. (RJ) pond, reservoir.
dik [dik] n. nuisance.
dikhaŋ [dikʰan] v. 1. to raise, make stand . 2. to answer the phone. / rau bo dikhaŋ-ya kho. (anyone too answer-NEG.NONPAST Yet) No one has answered the phone.
dikhar [dikʰar] n. surprise. / ag-ko dikhar naj-bai. (1SG-ACC surprise befall-PFCT) I was surprised
dikhura [dikʰura] n. middle sized chick.
dilā [dila] a. delayed. / dila ja-bai. (delayed become-PFCT) We’ve got late.
dilli [dilli] n. a large bamboo basket for keeping rice.
dindikkhana [dindikʰanã] n. a small slim fish, eaten dried.
dini [dini] vs. Let’s ~. / thay-dini. (go-let’s) Let’s go.
dinkyabailai [dinkjabailai] n. fern, royal fern, bracken.
dinhi [dinh[i] v. to show, indicate. / photo dinhi-nai? (photo show-FUT) Shall I show you some photos? bi: biy dinhi-yo (busy only indicate-HAB) It is only indicated that the line is busy.


gañgaña [gañgaña] n. a long time ago.
/gañgaña-niphrāi isan buñ-nanō phoi-doy. (long.time.ago-from such say-CP come-CONT) It has been said like that since a long time ago.

godoi [godā] a. sweet.
godana [godana] n. neck.
godanakhōn [godanakhoṇ] n. the back of the neck, the scruff of the neck.
godou [godō] v. to boil (vi).
goda [godā] v. to cut (meat).
godan [godan] a. new, fresh.
godau [godau] v. 1. to be confused. / aŋ goi-ya-bla bi godau-na ha-gou. (1SG no.exist-PAST-if 3SG be.confused-SUB possible-should) If I am not with him, he’ll be confused. 2. to miss.
godausara [godausara] a. helpless.
gogla [gogla] v. fall.
gogli [gogli] v. to be spilt.

goi [goi] n. paan, betelnut.
gol [gol] v. to be non-existent. / goiya ‘do not exist’, goile ‘do not exist anymore’.
gojaraqi [gojaraqi] n. (sa-) a poor person.
gōjan [gōjan] n. happy, glad, peaceful. / gojan mon-bai. (happy feel-PFCT) I’m glad. aphiik-khou laga mon-nanai gojan-bai. (happy-PFCT) I’m happy to meet you.
gōjau [gōjau] a. 1. high, tall. 2. top.
gōja [gōja] a. red, reddish. gōja ja v. to be sunburnt.
gōjam [gōjam] a. 1. old. 2. tasty (of liquor). / jechebaj gōjam ja-nai. (more tasty become-FUT) The liquor will be more tasty.
gōjan [gōjan] a. far, distant.
gōjan [gōjan] v. cool. / ba phoi-nanai gojan-bai. (wind come-COP cool-PFCT) Since the wind blew, it became cool. gojan mant v. to feel relieved.
gōkhi [gōkhī] a. sour.
gōkha [gōkha] a. bitter.
gōkham [gōkham] n. crispy rice left at the bottom of a pot in which rice is cooked.
gōkhrōi [gōkhrōi] a. fast, quickly. / gōkhrōi thanbāi-na ha-le. (fast walk-PURP can-NOT,CS) I cannot walk fast anymore.

galai [galai] a. small.
galai [galai] a. infant, baby, child. / galai-phar (child-PL) children galaisin n. the youngest child.
galaiibabar [galaiibabar] n. baby.
galaiigalam [galaiigalam] n. children under the age of ten.

galondai [galondai] n. sweat.
galai [galai] v. 1. to fall (down). galai-ha v. to drop, fell. 2. to peel (of banana). / thalit-na galai-bai. (banana-NOM peel-PFCT) 3. to be located. / aŋ-ni no-wa sahar-ni sikhathiyau galai-ya. (1SG-GEN house-NOM city-GEN neighborhood-LOC be.located-HAB) My house is located near the city.
galau [galau] a. long.
gomān [gomān] a. ripen.
gomāt [gomāt] v. to die (of fire).
gōma [gōma] v. 1. to be lost. / phoiśā-ya gōma-bāi. (money-NOM be.lost-PFCT) I lost my money. gōma-ha v. to lose. 2. to lose one’s way, get lost. / lama-yau gōma-bāi. (road-LOC get.lost-PFCT) I lost my way.
gainai [gainai] adv. then.

gainaj [gainaj] a. owing. / no gainaj mansi (house owing man) one who has a house

gainathar [gainathar] a. a rich person.
ganda [ganda] n. shoulder.
garām [garām] n. black pepper.
garāp [garāp] v. to fit, match. / In West Bengal, gərəmpə means ‘the same’.
garōt [garōt] v. to hiccup.
gəra [gəra] a. 1. hard, stiff. 2. strong. / gəra jəu (strong liquor) strong liquor 3. rich.
garaj [garaj] vs. to a large extent. / many tho mini-garaj-doy, many-chor lai? (why q laugh-ver-PROG you-PL part) What are you laughing so much for?
garēl [garēl] n. (ma-) crocodile.
garib [garib] a. (NP) poor.
gāsa [gāsa] n. mind, thought. / many gāsa-wau ma bo, bi-kihōu labo. (2SG-GEN mind-LOC what too that-ACC bring) Whatever you have in your mind, bring it. gāsa-au doj v. to remember. aŋ bi mansi-ya-kliu gāsa-au doj. (1SG that
The cat climbed up on the tree.

I’ve have my children wear pants.

House pillars have been set up.

I’m thirsty.

There are shirts scattered here.
gar [gar] v. 1. to throw. 2. to throw away.
garam [garam] n. a hut of the house god.
garambi [garamb@] n. throat.
garambaĩthĩtoĩ [garambaĩ-it:b@ui] n. Adam’s apple.
garbagathou [garbagolb@au] n. ladle.
gari [gari] n. (NP) car.
garot [garot] v. to throw away, dump.
gar [gar] vs. in spite of oneself. / phoisa goma-gar-bai. (money be.lost-VS-PFCT) I’ve lost my money. chikhmat-nai-khou bi mu-gar-bai. (hide-NL-ACC 3SG see-VS-PFCT) He saw what I had hidden, which I didn’t expect.
gathau [gatholb@u] a. tasty, delicious. / gathau na :thau-wa? (tasty or become.tasty-NEG.NONPST)
  Is it tasty or not?
gau [gau] v. 1. to shoot (of a gun, slingshot). 2. to peel. ৎcf. galai for banana’s peeling.. 3. to dry up.
gaugagaungi [gaugaugangi] adv. seperately.
gauna [gauna] adv. by oneself. / bi gauna chu-daj. (3SG by.oneself wash-PROG) He’s washing by himself.
gauthat [gautholb@] v. to kill by gun. / sikhar-ći maixi gauthat-bai. (hunter-NOM buffalo kill.by.gun-PFCT) The hunter killed buffalos by gun.
gayen [gajen] n. mortar (for pounding grain).
gechep [gechep] a. narrow.
gedet [gedet] a. 1. big, large. 2. high ranking, seniro. / gedet monsi (big man) senior official, someone in high rank
gejer [gejer] n. 1. interval. / gejer-au (interval-LOC) among ~ najchar gejer-au (you.PL interval-LOC) among you guys 2. center, middle. 3. middle (of brothers and sisters).
gele [gele] v. to play, engage in a game. / ma-khou gele-nai-ni? (what-ACC play-PFUT-HOR) What do we play?
gen [gen] v. to spread.
gephet [gephot] a. watery.
gesen [gesen] a. transparent, thin.
gegu [geu] v. 1. to open (vi). 2. to get punctured. / bar gen-bai. (air be.punctured-PFCT) It got punctured.
gi [gi] v. to be scared.
gibi [gibi] n. 1. the first. 2. the eldest.
gidin [gidin] v. 1. to turn around. 2. to take a walk, to do sightseeing. gidibaiagra n. a traveler.
gili [gili] v. 1. to break into pieces. 2. to melt (vi).
giliha [giliha] v. to melt (vt).
gillit [gillit] a. heavy.
galaj [galaj] vs. do something for a short time. / undu-galaj-nai-ch@i. (sleep-a.while-FUT-CS) I’ll take a nap. ja-galaj ja-che bo thag-bai, alasi-ya. (eat-a.while become.so.that too go-PRFCT guest-NOM) The guest staying here a while and went.
plap [plap] adv. enough.
go [go] v. 1. to fall out (of hair). 2. to come off. 3. to hatch, incubate.
go [go]? cl. a classifier for nouns denoting granular objects.
gobai [gobai] v. to vomit, throw up.
 gobro [gobro] v. to be drown.
gochon [gotaŋ] v. to keep one’s standing posture. ৎcf. jikhaŋ.
godo [godə] n. throat.
godoi [godoi] a. 1. the last. / godoi gai-ne-ya lai ma-tho ja-nai? (last plant-GEN-NOM EMPH what-Q become-FUT) What will happen to the one we will plant? 2. the youngest.
gogra [gogra] n. a hut or place to keep chickens.
gojiya [gojiya] n. pocket.
golai [golai] v. 1. to be mixed. 2. to mix, blend.
golgor [golgor] a. round.
gom [gom] n. wheat.
gon [gon] cl. a classifier for counting containers, bicycle.
gon [gon] cl. a classifier for arrows and a cylindical bamboo-made instrument to catch fish. ৎkhobai ‘a bamboo basket to keep fish in’, jikhai ‘a bamboo basket to catch fish’.
gon [gon] n. lumber, timber, wood.
gondagol [gondagol] a. noisy.
gonsi [gonsi] n. toothpick.
gophai [gopai:] v. to give birth to. / gai-ya bisa gophai-bai. (cow-NOM child bear-PFCT) The cow gave birth to a calf.
gophot [gopʰot] a. white.
gorai [goraɪ] n. horse.
gorchikha [gorcʰikʰa] n. sparrow.
gorsi [gorṣi] n. french bean.
gosai [gosai] n. god.
gosor [gosor] v. to leak. / dauchen-ni gaN gu-bai. (water leak-PROG) The water is leaking.
got [got] cl. a classifier for denoting round objects, grains, small seeds. 
got-pche pro. how many.
gou [gou] vs. should, ought to. / nokha ha-gou. (rain fall-should) It should rain. 
goun [goun] a. yellow.
gunai [gunai] p. for, the sake of, due to. / haba-ni-gunai (work-GEN-for) for work. 
guna [guna] n. locust.
gungra [gungra] v. to herd.
gunu [gunu] a. yellow.
gunga [gunga] n. rice. 
guhrai [gurum] cl. a classifier for counting the point of cactus. / sijum-a gunum-ba. (cactus-NOM cl-five) There are five points with a cactus.
gushu [gusu] n. pig’s lips.
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You should learn from the deep, and then you will understand it just after that.
gudun [gudun] n. hole.
guduN [gudun] a. hot, warm, cozy. / be dai guduN-dai. (this water hot-CONT) This water is hot. buchula ga-nanai ay-ku guduN ja-bai. (shirt put.on-CP 1SG-ACC warm become-PFCT) Putting on a shirt, I became warm.
guduN [guduN] cl. a classifier for counting holes on a flute. / chiruN-yi guduN-ba. (flute-NOM cl-five) There are five holes on a flute.
gujuN [guzuzu] v. to cough.
gun [gun] v. graze.
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give back, return. / aŋ nay-nil lekhā ha-ho-ne. (1SG 2SG-GEN book give-CAUS-VOL) I’ll have your book (which I have borrowed) returned (by someone). 3. to put into smth. / dōi ha-nai? (water put-FUT) Shall I put some water (into a bowl)? 4. to drive away. 5. to drive. / gari ho-daŋ. (car drive-FUT) He’s driving a car.

hā [ha] aux. 1. a causative marker. / aŋ golai-khōu aŋkham-ja-ho-bai. (1SG child-ACC rice-eat-CAUS-PFCT) I made/had my children eat. golai-phār jutta go-ho-bai. (child-PL shoes come-off-CAUS-PFCT) Children got there shoes off (unintentionally). 2. while ~ing. / ja-ho ja-ho (eat-while eat-while) while eating bi jau lāŋ-ho lāŋ-ha thāi-bai. (3SG liquor drink-while drink-while die-PFCT) He died while he was drinking liquor.

hō [ha] v. to drive away.

hōhōi [hōhāi] v. to run after, chase.

hōi [hai] int. See!.

hōjan [hōzan] n. jinger.

hōit [hōit] int. Damm!, Darn!.

hōjāy [hazōj] adv. thither.

hōlāy [holāj] conj. while ~ing. / aŋkham ja-holāy raijlai-dini (rice eat-while talk-let’s) Let’s eat and talk.

hon [hon] v. say.

honoi [honai] int. Hey, Look, See. / honoi, khōnachoŋ. (Hey listen.) HeY, listen to me. honoi [honai] int. See!.

hōnnai [hōnnai] conj. a quotative complimentizer. / aŋ rams-khōu “nabrai dok?” hōnnai ni sōǫya. (1SG ram-ACC how be QUOT ask-PST) I asked ram, “How are you?”

hōrlaŋ hōtaŋ [hōrlaŋ hōtaŋ] adv. in a panic.

hot [hāt] v. give.


ha [ha] v. 1. to fall (of rain). / nokhā ha-bāi. (rain fall-PFCT) It rained. 2. to cut with a saw.

ha [ha] n. soil, ground, clay, dirt. / dukhuli ha-jāj da-nāi. (earthen, pot clay-with make-REL-PFCT) The dukhuli pot is made of clay.

hā [ha] p. 1. with (alienable possession). / aŋ-ha piśa gāi-ya. (1SG money not-exist-NEG:NONPST) I don’t have money with me. 2. toward. / aŋ-ha ho. (1SG-toward give,IMP) Give it to me. sanja-ha (east-toward) to the east

hā [ha] aux. can. be able to. / thay-na ha-nai? (go-PURP can-FUT) Can you go? / aŋ-nil dōni hāba gāi-ya. isokhaŋ aŋ thay-na ha-nai. (1SG-GEN today work not-exist-NONPST so 1SG go-PURP can-FUT) Since I don’t have work to do today, I can go. The preceding verb takes -na. This expresses a possibility. cf. rāy for ability.


hachin [hakʰin] v. to sneeze.

hacho [hakʰo] v. cut.

hachum [hachum] n. (gon-) blowing stick. / hachum-jaŋ wāt chiphuy-doŋ. (blowing stick-with fire blow-PFCT) He’s blowing fire with a blowing stick.

hadlap [hadlap] v. to peel, sharpen, shave.

hadri [hadri] n. dust, soil. / hadri nay-bāi. (dust be.covered-PFCT) It become dusty.

hagor [hagor] v. to wipe.

hagra [hagra] n. woods, jungle, forest.

hail [hai] adv. toward, to.


hajou [hajou] n. mountain.

hajir [hazir] n. attendance.

hakhor [hakʰor] n. hole in the ground. / lama-ya sapnā. hakhor doŋ. (road-NOM bad bump exist) The road is terrible. There are bumps.

hakhor-hakhor n. bumps.

hal [hal] n. a plow (plough). / hal yeu (plow cultivate) to plow with a plow.

haldai [haldai] n. turmeric.

ham [ham] v. 1. to be sufficient. / ham-bai. (suffice-PFCT) I’ve had enough (at a meal time). 2. be good enough, fine. / ham-bāi. (be.fine-PFCT) That’s fine. (‘Cut it out!’ to mediate quarreling people) ham ja v. to like. bi choima-khōu hant+jā-ya. (3SG dog-ACC like-HAB) He likes dogs.
iN-doN saik@l-j@N th@N-bai.

~iN ~iN conv. while doing ~. kh@tha kh@n@-iN kh@n@-iN undu-@N ajkhat-bai. (story listen-CONT listen-CONT sleep-PURP come.out-PFCT) I felt sleepy while I was listening to the story.

inju [inzut] n. rat.

insu [insu] n. caterpillar.

insur [insur] n. caterpillar.

iphrana1 [iph@rana1] con. after.

irai [irai] adv. this way.

iriN [iriN] adv. as such, as it is. / iriN j@gra (as.such eat-REL) something to eat as it is uncooked j@q iriN gai-khi-ya j@q-ne g@rib-kha. (1PL such NEG.exist-surely-NEG.NONPAST 1PL-GEN poor-surely) We don’t have anything without any reasons, we are surely poor.

isokhaN [isok`an] adv. if so, then.

isa [isa] adv. such.

isan [isan] a. be like that. / isan-ch@i. (like.that-CS) Just like that. bi isan-kha. (3SG like.that-at.all) He is such a person.

iskhanaN [isk`anan] adv. therefore.

ja [za] v. to trample on.

jobra [zabra] n. disease, sickness.

jaijai [zaizai] a. well being.

jalai [zaloj] n. 1. seed. 2. caste.


jaloNdaNbra [zaloudambra] n. a bachelor, unmarried man who is older than 35 years old..

jalmo [zalma] n. birth.

jamo [zama] n. cloud.

jamoN [zama] n. clouds. / jamoN nay-d@j. (cloud spread-RESL) It is cloudy.

jan [zan] pro. we (first person plural).

jaj [zaj] p. 1. with, by (instrumental case). / saikal-jaj than-bai. (bicycle-by go-PFCT) He’s gone along by bicycle. 2. along, toward. / aj be lama-jaj th@nya man. (1SG this way-along go-PST PST) I went this way. be-jaj jira@-da. (this-toward sit-please) Please seat yourself over here.

jaN-jay th@? (whatoward q) Which way?

jaN [zan] v. to burn. 3cf. jaN-ho ‘to burn (vt).’

jaN [zan] cl. (NP:जन ) a classifier for nouns denoting people. ‡This classifier is used with a Nepali number larger than five, ex. sat-jan ‘seven people’. 

jhaN[maN] [janam] n. birth. / g@lo-ya janam ja-bai. (child-NOM birth become-PFCT) A child was born.

janga [zangal] n. jungle.

jop [zop] v. finish.

joram [zoram] a. dark red.

jou [zou] v. to be high. / n@y majjen jou-dr@i-bai. (2SG very be.high-much-PFCT) You are very tall (in the context that something has happened due to the height, such as hitting one’s head at the beam)

jou [zou] n. rice spirit, distilled liquor. / jou sauN@i (liquor distill-FUT) to make liquor by distilling jou galaN n. first distilled liquor.

ja [za] v. 1. to become. / bi daktar ja-bai. (3SG doctor become-PFCT) He became a doctor. nay-khou ma ja-kha? (2SG-ACC what become-Q) What happened to you? 2. to be (copulative). / bi bi-Ni ada ja-bai. (3SG 3SG-GEN elder.brother become-PFCT) He is his brother. ‡This verb functions as a copulative in the perfect form ja-bai especially when indicating one’s relationship to another.. 3. to be okay. / ja-bai? (be.okay-PFCT) Is it okay? 4. to be born, have (a baby). / g@loj ja-bai. (child have-PFCT) I have a baby (in pregnancy or after birth). 5. to happen, take place, occur. / borai ja-y@. (war happen-HAB) There occurs a war.

ja [za] aux. passive auxiliary. / a@-ni a@khham-a be chengra-j@aj ja-j@ai. (1SG-GEN cooked.rice that boy-with eat-PASS-PFCT) My rice was eaten by the boy. phoisa la-j@ai-bai. (money take-PASS-PFCT) My money was taken. ja@-ne bisha-phra sitthat-ja-bai na ma? (1PL-GEN child-PL kill-PASS-PFCT or what) I wonder if our children have been killed.

jabra [zabra] n. jungle.

Jache [zach`e] con. 1. so that, like. / sa-br@i phoi-jache ich@ erai-niphran. (CL-four come-so.that a.little this.way-from) From this side so that the four of you come together (when taking
a photo). 2. as much as, until. / bi joi lay-giir lay-giir phegli-jache lay-bai. (3SG liquor drink-cont drink-cont be.drunk-until drink-PFCT)
He drank and drank liquor until he got drunken.

jaiqa [zaiga] n. place, area.
jakha [zlak]a n. stairs.
alna [zalna] n. window.
jan [zan] v. be over fire. / daudap hai ciya jandag. (oven toward tea be.on.fire-PROG) A pot of tea is on the fire

jana [zana] n. knowing.
janji [zanzi] n. waist, hips.
jap [zap] v. heap up.
jarou [zarou] a. red.
jarej [zarej] a. chestnut/henna color.
jaroslam [zaroslam] a. brown.

jatra [ztra] n. Dasain festival in October.

ju [zau] v. to dig.
juala [zual]a (NP:zrooni) bag, sack.
jauri [zauri] v. regurgitate.

jeblaba [zeblaba] adv. always.
jeblai [zeblai] q. anytime. / jeblai bo ja-nai. (whenever too become-FUT) It will be okay anytime.

jebra [zebra] n. chest, breast.
jerba [zerba] n. chest.

jetchbej [sethej] adv. much more.

jhain [zhan] adv. (NP) more.

jhanda [zhand]a n (NP) flag.

ji [zi] v. to get torn.

jibou [zibou] n. snake.

jigap [ziqap] n. rice hay, straw. jigap phujii n. a heap of hay.

jikhai [zik]ai n. (go-) a bamboo basket to catch fish.

jikhaaj [zik]aj v. 1. to get up (out of bed). / dasii jikhaaj-bai? (just.now get.up-PFCT) Did you get up just now? 2. to stand up. / aaj jikhaaj-nai-chai. nay lasiyoi ja do. (1SG stand.up-PFCT-CS 2SG slowly eat.IMP please) (the spaker has finished eating first) I'm finished, please take your time. 3. run for election. / aaj jikhat-daaj. (1SG ) jikhat [zik]at v. wake up.

jilit [zilit] n. (gon-) arrow.

jinekooy [zinekooy] n. bivalve.

juinji [ziizin] adv. peripheral.

jikha [zik]a n. angled gourd (Luffa ocu-
tangula). jikhabijji washing sponge made of sponge cucumber.

jirai [zirai] v. 1. to sit, be seated. 2. to visit (to have a talk). / be no-wau bo jirai-nai? (this house-LOC too visit-FUT) Will you visit this house too?

jit [zit] v. to remove (pieces of corn).

job [zob] v. 1. to finish (vi), come to an end. / haba-ya job-bai. (work-NOM finish-PFCT) The work is finished. 2. to be consumed, be spent. / poisa job-bai. (money be.spent-PFCT) I've spent all the money.

job vs. 1. to an end, completely, totally. / bau-job-bai. (forget-completely-PFCT) I've forgotten it completely. 2. to a full extent. / don-job-ma. (exist-fully-HAB) They have everything.

jobra [zobra] n. illness. / bi jobra ja-bai. (3SG illness become-PFCT) He became ill.

jok [zok] n. pitcher.

jolouja [zolouja] n. cradle.

jom [zom] v. ambush.

jommai [zommai] v. ambush.

jopjob [zopjob] a. less watery, of little juice. / jopjob mokhrai (less.water curry) curry without much juice dai ran-nanai digi-ya jopjob ja-bai. (water dry-CP pond-NOM less.water become-PFCT) The water dried up and there is less water in the pond.

jora [zora] cl. a pair of. / jora-che (pair-one) a pair


jottho [zottho] a. all.

jraaj [zraaj] vs. more.

jumai [zumai] n. rice in broken pieces for making wine.

jurdup [zurdup] n. sudden death.

jyapsi [zapsi] n. bush.


karma [korma] n. (NP) fate.

kauler [kauler] n. (?) crow.

kha [kh]a vs. yet (imperfect marker). / ajkham ja-ya-kha. (rice eat-NEG-yet) I’ve eaten a meal yet. ichi don-kha. (a.little exist-yet) There is still a little left.

khabar [khbar] n. (NP) news. / khabar hort-nai (news give-INF) to go to inform

khochoi [khchoi] vs. 1. past negative suffix: did not ~ (after all). / miia ayi than-ga khochoi (yesterday 1SG go-PST NEG) Yesterday I didn’t go after all. 2. Present perfect negation. / mithi-
yá khóchání (understand-PST NEG) I don’t/didn’t understand. (After listening to an explanation)
khócham [kʰaŋ]<am] v. to do.
khói [kʰaŋ] vs. 1. a past negative suffix. / cholai-nan, laho-a-khó iai, nay hót! (cheat-CP bring-PAST-NEG.PAST you IN) I didn’t cheat and bring it, you know. ✠The verb appears in the past affirmative form.. 2. a negative suffix for past experience. / ay be ja-ya-khói. (1SG this eat-PST-NEG.PAST) I’ve not eat this (before).
thái [kʰaŋzán] a. uncertain, unsure. / khoi ján the. (uncertain PAST) I’m not sure.
thái [kʰaŋjan] a. bitter, having an acrid taste.
thákhai [kʰakʰlai] v. fell.
thákham [kʰakʰlā] v. hide.
thál [kʰal] n. south. thál-ha adv. to the south.
thálahi [kʰalhari] n. (sa-) people living in the south.
thálam [kʰalám] v. to use.
thám [kʰam] . hair of animals. / oma khám phu-nái (pig hair pull-out-FUT) to pull out the hair of a pig
thám [kʰama] vs. secretly, without being noticed. / bi ay-ni bedlani ai ja-khóma-bái. (3SG 1SG GEN money eat-secretly-PFCT) He embezzled my money.
thám [kʰama] v. hear.
thár [kʰarab] a. wicked.
thárai [kʰaron] n. a small bowl for food.
tharn [kʰarats[a] n. (NP:нет ) expense.
tharáno [kʰarino] v. to finish quickly (vt).
tháríro [kʰarínzob] v. to be finished, finish quickly.
thát [kʰato] p. including. / ay kató sa-tham dog. (1SG including cl-three exist) There are three people including me.
thátha [kʰáth[a] n. story, talk, speech.
tháu [kʰau] p. 1. accusative marker. 2. referring to a referent. / be-kháu ma-tha (bun-ga)? (this-ACC what-Q (say-HAB)) What is this called?
khá [kʰa] vs. completely. / phe-gri-kha-bái. (get.drunk-too.much-completely-PFCT) He has gotten drunk too much completely. ja-khá-yá da. (become-complete-HAB PAST) It is indeed. ✠Emphatic in function. This is often observed in repeating what another person says as as to make the statement emphatic..
khái [kʰai] v. 1. to arrest by tying with a rope. 2. to tie. 3. to take, pick up (of fruits). / aygur manche mon-che khán-nai ja. (grape cl.-one cl.-one pick-CP eat.PFCT) Eat the grapes by picking one by one.
tháchi [kʰach[i] n. scythe.
thádou [kʰadou] n. ladle, long spoon for cooking.
thái [kʰai] v. to tie up.
thájian [kʰaizan] adv. not sure.
thái [kʰail] v. to clean up (of ear). / khoma khái-bái. (ear clean-PFCT) I’ve cleaned my ears.
thákhlou [kʰakʰláu] n. sponge cucumber.
thákhlou [kʰakʰlá] n. pumpkin.
thál [kʰali] n. day. / bisthibar thál (Thursday day) on Thursday ✠follows mainly after a day of the week.
thálmasi [kʰalmasi] n. next year.
thám [kʰan] v. burn.
thám [kʰamani] n. work. / nabin-na khám ma-tha bái. (Nabin-NOM work do-finish-PFCT) Nabin has finished doing his work.
thám [kʰam] a. a place where to thresh rice.
thándrop [kʰamdróp] v. to get burnt.
thamplá [kʰampʰái] n. a low wooden stool.
tháj [kʰaj] vs. finishing doing. / ay haba mau-khaj-bái. (1SG work do-finish-PFCT) I’ve finished doing my work. nokha ha-khaj-bái. (rain fall-finish-PFCT) It finished raining.
thám [kʰan] v. to comb. / khanjón-jón khánai khan-nái. (comb-with hair comb-FUT) I’ll comb my hair with a comb.
tháj [kʰaj] v. to take care of, raise. / bisa khaj-ya. (child raise-HAB) They raise children.
thamal [kʰamal] n. hair.
thamal [kʰan] n. comb.
thákhraí [kʰankʰrai] n. crab.
khantha [khantha] n. (NP) a big mouthed metal vessel to boil water or cook rice.
khāthāl [khāthāl] n. (thai-) jack fruit.
khāp [khāp] cl. (EN: cup) a cup of ~.
khapal [khapal] n. forehead.
khara [khara] n. (man-) frying pan.
kharau [khara] n. (NP) frying pan.
ganra v. soldier.
khata [khata] v. 1. to run. / gari khat-na. (car run-HAB) Cars go by. 2. to run away. khata-bai v. run around.
kathi [kat] a. nearby.
kather [kather] v. wrap up.
kha [kha] cl. half. / khau (CL-one) half.
khap [khap] v. to steal. / sikha-wa masun khaun lay-bai. (thief-NOM cow steal-CP take-PFCT) A thief stole a cow and took it away.
khauche [khauche] adv. half. / khau che bay jana ha-nai. (half only eat-PURP can-FUT) I’ll be able to eat half only of that.
khachena [khauchena] adv. in cooperation.
khauchiq [khauchiq] a. disheveled, dowdy (of man).
khaudailai [khaudailai] v. to tease.
khaula [khula] n. cheek.
khuphāi [khuphāi] n. dandruff.
khep [khep] v. 1. interpose, place between. 2. to pinch, squeeze between a finger and the thumb. 3. to take photos. / bi photo khep-da. (3SG photo take-PFCT) He’s taking photographs.
khep [khep] cl. a classifier for counting times of coming and going.
kheu [kheu] cl. 1. to open (VT). 2. to spread.
khī [khī] n. feces, excrement, shit. / khī phī v. to pass gass. khigra no n. a toilet.
khī [khī] v. to shit, defecate. / if. baijyo, an euphemistic expression.
khibon [khibon] n. buttocks, bottom, downstream.
khibajen [khibajen] adv. perhaps.
khiGrama [khiGrama] n. 
khithil [khithil] n. (90-) kettle.
khitr [khitr] vi. vs. surely.
khilai [khilai] vi. vs. a transitive verb base for the action of falling.. /SEE bokhlai, khokhlai, natkhlai, chouthlai. 
kholai [khola] . (gōy-) a bamboo basket to keep fish in.
khodal [khodal] n. (NP) hoe.
khoga [khoga] n. mouth.
kokha [ko-kha] n. (gōy-) an instrument catching fish made of bamboo (A bamboo, with the bottom joint left, is cut into strings from the top to the bottom joint and then the cut strings are tied with cords).
kokhle [kokhle] n. a purplish red pod of peas which looks like a snow pea.
khol [khol] n. snare (for trapping small animals).
khoms [khons] a. dark. khons a dark.
khon [khon] v. 1. to pick up. 2. to sing. / thar khoN-nai-chi. (song sing-FUT-CS) I’ll sing a song.
khon [khon] cl. a classifier for counting songs.
khud [khud] v. 1. to come (of mist, haze). / khuwa khu-da. (fog come-RESLT) It is foggy. khuwa khu-da. (fog come-stop-PROG-CS) The fog has started to clear. 2. to skin, strip off.
kubhagy [kubhagi] n. bad luck.
kujra [kujra] n. small change.
kuula [kuula] a. light.
kulum [kulum] v. to great. kulumai. int. Hello..
kumai [kumai] n. bed bugs, mites.
dakumai n. mites on chicken.
kuja [kuja] cl. 1. a classifier for counting week.
/ lu-tha khoj-che (week cl-one) a week. / After six, the Nepali haptaa is used. 2. a classifier for counting rivers.
kumthiy [kumthiy] n. (gon-) pillar.
kuwu [kuwu] pro. (RJ) nothing.
kup [kup] adv. (NP) extremely.
kuupi [kuupi] n. candle.
kur [kur] vi. to scratch.
kuursi [kuursi] n. chair.
kuuser [kuuser] n. sugar cane.
kusirai [kusirai] n. agreement.
kuwa [kuwa] n. fog, mist, haze. / kwa kuwa (fog spread-RESLT) It is foggy.
ki [ki] con. or.
Isn't that tiger just nothing but a prick.

I met a kind of shellfish. (EN) last time. (NP:adv) some. (NP:adv) some. I'm writing a letter.

I feel the firewood on my shoulder is heavy. I cannot carry it anymore.

I'll eat rice and then leave.

2. express (enm) change of state. / yunnai gathau ja-laj-ya. (later tasty become-CONT-HAB) It becomes more tasty later.

It's no good deal.

Don't be humble. Take (eat) it.

I want to make love.

2. to collect. / sabda-phar la:-bai. (firewood take-go-FUT) I was collecting words.

I feel the firewood on my shoulder is heavy. I cannot carry it anymore.
lok [lok] n. man.
lokho [lokʰo] v. to drain out (of a container).
lokhwal [lokʰwal] n. herdsman.
lokhwali [lokʰwali] n. herding.
loʔon [loʔon] a. many, much. ‡Only used with inanimate nouns.
lop [lop] v. to wash by applying soap. / khoro-au sabun lop-bai. ‡The theme is in the locative and the instrument is in the accusative.
lotha [loʔha] n. a brass water pot. jhari lotha n. water pot.
lu [lu] v. 1. to pour. 2. to build a house.
luccha [lucʰha] n. mobster.
lum [lum] n. fever. / lum jaw-bai. (fever become-PFCT) I have a fever. / lum ja-nai ga-bai. (fever occur-REL stop-PFCT) The fever has gone down.
lusum [lusum] v. to pour into.
machai [maʦʰai] n. male deer.
maḍam [maḍom] n. 1. body. 2. meat (boneless). maḍam thakha n. betrothal money.
maḍam [maḍom] v. to smell good.
mañ [mañ] n. femal deer.
maigôn thaign [maigôn theigon] n. vegetable (reduplicated form of maigôn).
maikhum [maikʰum] n. 1. mashroom. 2. a banana stamen.
maila [maila] a. dirty, filthy. / bi-ni buchula-yay maila na. (3SG-GEN shirt-NOM dirty cop) His shirt is dirty.
maila [maila] n. dirt, grime, muck. / bi-ni buchula-yau maila doy. (3SG-GEN shirt-LOC uncleanliness exist) His shirt has some grime substance.
maiphunji [maipʰunzi] n. a heap of rice stalks.
mais [mais] n. buffalo.
majjen [maʃzen] adv. 1. very. / majjen alou (very spicy) It’s very spicy. 2. strongly, loudly. / majjen raijai-doy. (loudly talk-PROG) They are talking loudly.
makhañ [makʰan] n. top (of a container). ‡cf. khibou ‘bottom’.
makhrai [makʰrai] n. curry. makhra-daukhrai n. a variety of sidedishes. makhra jagra n. Rai people.
makhraʔ [makʰraʔ] n. (sa-) monkey.
makhrai [makʰrai] n. curry.
mañ [mañ] v. 1. to get ripen. / mañ-la thàu ja-yà. (ripen-when tasty become-HAB) When it is ripen, it becomes tasty. 2. to be ready (of food), be cooked. / ciya mañ-bai. (tea be-ready-PFCT) The tea is ready. ‡col: aŋkham, ciya. 3. to get, obtain. / haba mañ-bai. (work get-PFCT) I’ve got a job. 4. to feel. / gaŋjai mañ-bai. (cold feel-PFCT) I feel cold. khusi mañ-daŋ. (happy feel-PROG) I feel happy. maibra-ni jau baidi mañ-bai. (rice-GEN liquor like feel-PFCT) It tasted like the liquor made from the best rice. 5. to be found.
man [man] cl. a generic classifier. manche maŋga one of them. manche ba not a single one, none. mañ-che ba naŋ-ya. (CL-one too need-NEG.NONPAST) I need none of them.
man [man] part. a past marker. / aŋ ojai ga-che thayya mañ. (1SG there CL-one go-PST PST) I have been/went to Pokhara once. ‡man can appear any form of verbs except the bai perfect form. When it follows a verb in the past form, it can be omitted, depending on the context.
mana [mana] v. to become dark.
manchean [maun-tean] a. the same.
maŋga [maŋga] a. expensive.
maŋga [maŋga] n. 1. thing. 2. name.
maŋglabar [maŋglabar] n. Tuesday.
maŋ [maŋ] pro. anything.
maŋhau [maŋʰaŋu] n. (ma-) alligator, crocodile.
masou [masou] n. (mas-) cow, ox.
masram [masram] n. eye brow.
maṭhan [maṭʰan] a. green.
mabrai [mafrai] q. how.
magi [maği] v. beg.
magur [maŋgur] n. catfish.
aqursali [maŋqursali] n. gray.
mahai [mahai] q. where.
mai [mai] n. rice (plant).
maibari [maibari] n. rice paddy.
maibra [maibra] n. one of the best kinds of rice.
mailani [mailani] n. chatterbox, talkative person.
mairoŋ [mairoŋ] n. rice (grain).
maistori [maistori] n. (sa-) teacher.
majen [mazen] adv. very.
makhal [makha] n. the head of the village.
mala [mala] q. when. / mala-tha phai-nai? (when-Q come-FUT) When will you come? mala bo adv. whenever. mala bo ag samae man-tno, mała phai-nai. I’ll come when I have time.
phothemal [ptʰothemal] n. (NP:पोथेमाला ) necklace (worn by a married woman).
mala mala [malá mala] ad. now and then.
amblemá [amblemá] n. gecko.
man [mán] v. to be itchy. / ga-ta man-day. (cure-SUB be.itchy-PROG) It is itching because the wound is getting better.
mano [mano] q. why.
mándali [mandali] n. beam (of a house). / mandali kha-nai (beam tie-FUT) to place a beam
mane [mane] adv. namely.
mani [mani] n. respect.
maná [maná] n. human.
maromara [maromara] adv. talking fast.
mariya [marija] n. happiness.
marsobai [marsobai] n. beaten rice.
maruwa [maruwa] n. millet.
mas [mas] n. (mas-) month.
masi [masi] v. exterminate.
mat [mat] vs. really. ǂThis suffix indicates speaker’s feeling of confirmation of the event as true by actually seeing it in front of him/her.
mattan [mattan] adv. really.
mau [mau] v. 1. to move, work (vi). / kvamera haba mau-le. (camera work work-NEG.CS) The camera doesn’t work anymore. 2. to shake, swing, tremble (vi). / sigan jirai-do, baik-a mau-wə. (front be.seated-please motorbike-NOM tremble) Please seat yourself to the front. The motorbike will tremble. mau-phur v. to shiver. 3. to do. / ma-tha mau-nai-ni ra? (what-Q do-
FUT-HOR PART) What do we do now? haba mau-day. (work do-PROG) He is working.
mankhabisi [mankʰabisi] n. a tiny fish.
mau [mau] q. where.
mejem [mezém] n. fat.
mejeu [mejeu] v. to become numb, go to sleep (of body parts).
melem [melem] n. brain.
meŋ [meŋ] v. be tired.
meŋwa? [meŋwa?] n. bamboo shoot.
meuwa [meuwa] n. bamboo shoot.
mhe [mhe] onom. moo.
midai [midai] n. god. ǂvar. mədai.
miktha [mikθa] n. some kind of pickles with seeds and leaves.
mini [mini] v. to laugh. minislaŋ v. to laugh out loud, cackle. minislu v. to giggle, titter, chuckle.
minislaŋ [minislan] v. laugh loud.
mithi [mitʰi] v. 1. to understand. / mithi-yə. (understand-HAB) I know it. mithi-yə. (understand-NEG.PRES) I don’t konw it. mithi-baəi? (understand-PFCT) Did you understand it? mithi-yə khochāi. (understand-PST NEG.CS) I didn’t get the point/I didn’t understand it after all. mithi-yə-khāi. (understand-PST-NEG.PST) I didn’t understand it. mithiya jache adv. unrecogizable. 2. to mean. / isə buŋ-la ma-tha mithi-yə? (such say-if what-Q mean-HAB) What does it mean if I say like this?
mithiya mithiya [mitʰijo mithijo] ad. intentionally.
miya [mija] n. yesterday.
mogon [mogon] n. eye.
monbathi [monbati] n. candle.
muda [muda] n. roof.
mugui [mugui] v. to hate.
muli [muli] n. medicine, medication.
muphra [mupʰra] n. bear.
muskhiil [muskʰil] a. (?) difficult.
musukhi [musukʰi] n. cow dung.
mushi [mushi] el. a scoop of rice with fingers.
ño [ña] part. 1. . 2. a sentence final particle for hearsay. / bi lān ja-bai nə. (3SG fever become-PFCT PART) I heard he got ill.
ño [ña] pp. emphatic. / dohón nō ja-bai. (before EMPH eat-PFCT) I have eaten it before.
na [na] con. (P) in order to. / dugui-na phai-bai. (bathe-PURP come-PFCT) He’s come to bathe himself.

noi [nai] num. two.

noithe [noithe] cont. otherwise.

nai vs. continuously.

naj [naj] pro. you (second person pronoun singular).

najchor [najchor] pro. you (PL) (Second person plural non-honorific).

najthau [najthau] pro. you (second person pronoun singular honorific).

norikhol [norikhol] n. coconut.

na [na] conj. or. / than-nai na thana? (go-FUT or go-NEG.NONPST) Are you going or not? gathau na thau-wa? (tasty or be.tasty-NEG) Is it tasty or not? na ma? part. I wonder. bi miti-ya na ma? (3SG understand-HAB or what) I wonder if he knows it.

na [na] n. fish.

nabalok [nabalok] a. minor.

nadoi [nadoi] n. calf of leg.

nada [nada] n. right side.

nagar [nagar] v. 1. to let go of, release. / judi ay rakjay-bai, wag-kaug ay nagar-a. (if 1SG get.angry-PFCT 2SG-ACC 1SG let.go.of.NEG.NONPST) If I were angry, I would not let go of you. 2. to give up, quit. / phrai da-nagar. (study NEG.IMP-quit.IMP) Don’t quit studying.

nagchi [nagchi] n. left.

nagda [nagda] n. right hand side. ǂvar. agda.

nagri [nagri] v. to search, look for. / phuy-yau-niphrai nagri-nig-day, mon-na-ko. (morning-LOC-from search-CONT-PROG get-NEG.NONPAST-IMPF) I have been looking for it since morning, but I haven’t found it.

nahon [nahon] v. to remove.

naham [naham] v. to take snt out.

nahan [nahan] v. 1. to lower, take down. 2. take out.

nahot [nahot] v. to see (in a distance). / erai nahot do dai. (here see.far)

nai [nai] v. 1. to watch, look. 2. be dawn. / nokha nai-bai. (sky be.dawn-PFCT) The dawn came.

naibai [naibai] v. watch.

naibe [naibe] adv. hither.

naigar [naigar] v. to go and see (what happens).

naina [naina] n. view, scenery.

naîgga [naîgga] vs. emphatic future negation for non-first person.

naini [naini] con. 1. a perfect relative marker. / aî bai-naini kitab mahai dog? (1SG buy-REL book where exist) Where is the book I bought? 2. a resultative perfect marker. / bi aî-ni no-wau phoi-naini. (3SG 1SG-GEN house-LOC come-RESLT) He’s been in my house.

najou [najou] v. 1. to catch, receive. 2. to dip up. / doî naino phoi-day. (water dip.up-SUB come-PROG) People have come to dip up some water.

nakchi [nakt-hi] n. left hand side. ǂvar. akchi.

naklai [naklai] v. to shove, push (by hands).

nam [nam] n. name. nam dan v. to name. bisa-khao anil nam dan-bai He named his child Anil.

naq [naq] aux. need to. / aî than-nây-ga. (1SG go-need-NEG.FUT) I don’t need to go.

naq [naq] v. 1. to need. 2. to take (time). 3. to take (time). 4. to come (of month name). / phagun nay-bai. (Phagun become-PFCT) Phagun has come. 5. to spread (of clouds). 6. to take out. 7. to befall. / phap nay-nai jay-ha. (sin befall-FUT IPL-COM) A sin will befall on us. 8. to take (pictures). / nokhor-ni photo nay-day. (family-GEN photo take-PROG) They’re taking pictures of their family.

nanai [nanoi] con. do something and (then). / onî bizDET bai-nanôi phoi-bai. (big meat buy-CP come-PFCT) I bought some pork and came back.


naîgou [naîgou] vs. must.

napham [napham] n. dried fish. ǂIn Assam Bodo, it means fermented fish paste. See naphamladu.

naphamladu [napham] n. fish paste fermented with chilli peppers.

nara [nara] n. a remaining stem portion of straws, grain stalks. ǂcf. jîgap.

nasi [nasi] n. 1. root. / basur-nî nasî (taro-GEN root) 2. left side.

nasigur [nasigur] n. fingernail.

nat [nat] v. to press, push (with a finger).

nathaki [nathaki] n. a regular fish around 10cm in size.

nathu [nathu] n. ship.
nepal [nepal] v. to wait for smb. / bajai-ya nowau hai nepal-tha-da. (sister-NOM house-LOC toward wait-stay-PROG) Your elder brother’s wife is waiting at the house.

neu [neu] p. at the place of. / bi borai-borai, sa-way-neu thay-bai bi. (that old.man=old.woman CL-two-LOC go-PFCT 3SG) They went to the old man and woman. ~neu ja v. to start to ~.

neulaite [neulaite] n. (ma-) mongoose.


nitha [nitha] n. begger.

nigr [nigr] n. rice wine (before distilled).

nipphrai [nipphrai] p. from.

niphrai [nipphrai] p. 1. from, since. / bi-niphrai phoii-a-khochoi. (that-from come-PAST-NEG.CS) He hasn’t come anymore since then.

niphrai adv. then, after that. 2. for (duration). / ganthe mon-che-niphrai undu-day-bai, bi. (hour CL-one-for sleep-CONT-PROG 3SG) He has been sleeping for an hour.

nipphran [nipphran] p. from.

niphutrija [niphutrija] a. childress.

nisha [nica] a. drunken.

nistan [nistan] p. than.

no* [no?] n. house.

nokha [nokha] n. rain. / nokha ha-loyd. (rain fall-PROG) It is raining. nokha noi v. to become dwan. nokhanai adv. on the following day.

nokhanai [nokhanai] n. be dawn.

nokhor [nokhor] n. family.

mu [mu] v. 1. to see. 2. to know (knowledge acquired by vision).

nuniya [nuniya] n. aromatic rice.

obe [obe] adv. here.

ochhe [ochhe] pro. such.

ojai [ojai] n. there, other side, that way.

oma [oma] n. (ma-) pig.

omaduri [omaduri] n. (ma-) a mother pig.

orai [orai] adv. that way.

orandandali [orandandali] n. depth forest.

ori [ori] adv. that side.

oriphori [oriphori] n. surrounding.

osa [osa] n. (ma-) piglet.

oupharai [oupharai] n. fermented rice.

pachekha [pachekha] n. (NP) fire-cracker.

pap [pap] n. (NP:पाप ) sin.

pattiya [pattiya] n. sitting sheet.

pche [pche] q. a suffix that follows a classifier to form a quantificational interrogative word. / sa-pche how many people ma-pche how many (of animals) mon-pche how many (of items, things)

phadoi [phadoi] v. to study.

phai [phai] v. to come.

phokhana [phokhana] n. lavatory, toilet. / phun-gaui jikhan-nanai phokhanna thay-bai. (morning-LOC get.up-CP toilet go-PFCT) In the morning, I got up and went to the toilet.

phokhe [phokhe] n. to encrypt, use jargons. / phokhe-nanai buj-loyd (encrypt-CP say-PROG) They are saying using jargons.

phokharp [phokharp] v. to blink. / noqon phokharp-nanai lon-hoct-bai. (eye blink-CP sign?-give-PFCT) He blinked his eye and sent me a signal.


phuphiphinj [phuphiphinj] v. to come back, return. / bi hathai chui-ya-ka. phui-phui-loyd. (3SG market reach-PST-NEG back-come-PFCT) He didn’t reach the market and came back.

phaja [phaja] v. to wake up. / bi chinigri undu-naini-khou phoja. (3SG girl sleep-REL-ACC wake.up) Wake up the sleeping girl.


phalla [phalla] n. sponge cucumber, dishcloth gourd. phaila bijit n. sponge made of sponge cucumber.

phalna [phalna] a. a certain. / phalna jaiga-loyd (a.certain place-LOC) to a certain place.


phonaaj [phonaaj] vs. unexpectedly, suddenly. / banjut ja-phonaaj-loyd. (chilli eat-suddenly-PFCT) I’ve suddenly ate a chilli.

pharai [pharai] n. small snaked gourd.

pharaj [pharaj] v. learn.

pharai [pharai] v. (NP:पहराई ) 1. to study, learn. 2. to read.

pharla [pharla] n. snaked gourd.

phasaap [phasaap] v. to fix, mend, repair.

phasi [phasi] v. 1. to keep, rear, raise (of animals). *var. phisi. 2. support. 3. to scrub.

phathai [phathai] v. believe.

phathan [phathan] v. rescue.

pha [pha] q. each. / sa-pha sa-pha (CL-each CL-each) one by one nonvasti-pha munthi-pha aynkham
The rice are getting dry.

The fish are being dried.

I trapped a mouse with a bamboo snare.

We must cross the river with a vehicle.

The curry was not tasty.

They are looking amusingly.

He is sunbathing.

I'm enjoying the sunlight with sunbathe-

The wind became strong.

The rice are getting dry.

The fish are being dried.

The wind became strong.

We must cross the river with a vehicle.

We must cross the river with a vehicle.

We must cross the river with a vehicle.

We must cross the river with a vehicle.

We must cross the river with a vehicle.

They are looking amusingly.

I trapped a mouse with a bamboo snare.

The curry was not tasty.

They are looking amusingly.

I trapped a mouse with a bamboo snare.

The curry was not tasty.

I trapped a mouse with a bamboo snare.

The curry was not tasty.
saji [sazí] v. to be ready. / sají-bai? (be.ready-PFCT) Are you ready?
sal [sal] n. (NP:शाल) the sal tree, Shorea Bo-bustá.
sala [sala] n. 1. a wife’s younger brother. 2. a bastard (swear word).
sambram [sambram] n. (dot-) garlic.
sambrambadel [sambrambadel] n. onion.
san [san] cl. for counting days. / san-nói (CL-two) two days sanche maní adv. all day long.
samnau hai adv. during the day time.
san [san] n. the sun.
san [san] v. 1. to think. / aŋ bo ısán san-nó. (1SG too much think-HAB) I think so too. 2. to count, calculate. / be-khò mara tho san-nó? (this-ACC how q count-HAB) How do you count this?
sanja [sanaza] n. east. sanja-ha adv. to the east.
sanjahari [sanzahari] n. people living in the east.
sanprambo [sanprambo] adv. always.
santri [santri] v. to swim.
sap [sap] v. scatter.
saphi [sápʰi] v. curse.
sapma [sapma] a. bad.
sat [sat] v. scatter.
sau [sau] v. 1. to burn, light. / báthí sau-do. (candle burn-please) Please light the candles. 2. to distill (liquor). / jou sau-nái (liquor distill-FUT) to distill rice liquor
sereñ [sereñ] nm. two.
sikhar [cíkʰar] n. hunter.
sibai [cíbai] int. What a pity! (referring to a person who looks miserable). ˣThis word function as a noun, referring to a miserable person...
sidi man [sidi man] v. to be awake. / gau-nó sidi mun-nání jikhay-bái. (self-EMP awake feel-CP get.up-PFCT) He woke up by himself and got up.
sigan [sigan] ad. 1. before, forward. / ichí sigan phíi. (little forward come.IMP) Move forward a little.(Telling the person sitting on the back of a motorbike) 2. first.
sikar [cíkar] n. hunting. / bičhar-a sikar gele-vá. (3PL-NOM hunting play-HAB) They go hunting.
sikhathi [síkʰa:bʰi] n. nearby, close, near. / phara-ní sikhathi-yau (village-GEN near-LOC) near the village.
sikhau [cíkʰáw] n. thief.
sikhlá ađúggari [síkʰla ađúggari] n. an unmarried woman older than 35 years old.
sikhlagabur [síkʰlağabur] n. an unmarried woman older than 35 years old.
sikhma [cíkʰá] v. to hide.
silai [sílá] n. (ma:n-) gun.
silai [sílá] v. to exchange, change.
simaña [simáña] n. dream. / simáña mu-nái (dream see-FUT) to dream a dream
sin [sín] part. more (comparative marker). / war-sín-dáy. (wide-more-RESLT) It is wider. be bi-nísthai maja-n-sín. (this that-than good-more) This is better than that.
sinahari [sinahari] n. (sa-) people living in the west.
sinap [cináp] n. west. sinap-ha adv. to the west.
sinat [sinat] v. to lean.
sindur [síndur] n. a vermilion mark.
sip [cip] v. to sweep. / bi chítla sip-dáy. (3SG yard sweep-PROG) She’s sweeping the yard.
siri [síri] n. 1. to be quiet. 2. to be awake.
sirasí [sírisí] adv. in a whisper. / bičhar-a sírisí buų-dlái-áday. (3PL-NOM in.whisper say-RECIP-PROG) They are talking in a whisper.
sithap [sítʰap] v. to stick, cling.
sithat [sítʰat] v. kill.
sithau [sítʰau] n. flat dry bread made of rice.
slab [sláb] v. to be free, available. / dání slap-má. (today free-NEG.NONPAST) I’m not available today. dání slap-le. (today free-NEG.NONPAST.CS) I’m not available anymore today.
slok [slık] n. story.
sobador [sobador] n. kidnapping. / bi-khó sobador mun-wá mun. (3SG-ACC kidnapping do-PAST IMP) He was kidnapped.
sobai [sobá] n. peas, beans.
sobaibima [soaibíma] n. black-eyed pea.
soman [soman] a. 1. the same. 2. together. / soman ja-nai (together become-CP) together, at once
somanunj [somanunj] a. 1. the same. 2. together.
sen [son] vs. 1. unknowingly. / jau-wau emphou hap-son-bai. (liquit insect enter-unknowningly-PPCT) An insect has come into the liquor without realizing it. / doy-son-bai (exist- unknowingly-PPCT) It is mistakenly here.
sombohat [songbhor] n. the day after tomorrow.
sot [sot] vs. unknowingly.
sr [sro] vs. 1. in a little amount/degree. / doi sat-sro. (water sprinkle-a.little) Sprinkle a little water (by moving a cupped hand with a little amount of water in it). 2. rarely. / aq hathai-yau thay-sro-yo. (1SG market-LOC go-rarely-HAB) I rarely go to the market.
su [su] v. 1. to become cold. / makhrai-yu su-bai. (curry-NOM be.cold-PPCT) The curry became cold.
sugli [sugli] v. become very much. 2. to pierce, stab, prick, sting.
sukurbar [sukurbar] n. Friday.
sunibar [sunibar] n. Saturday.
susa [susa] v. wipe.
tara [tara] adv. (NP:तरा ) but.
tha [tha] v. to become. / dai-ya tha-ya, sara bo dog. (water-NOM be.sufficient-PAST fertilizer too exist) There was enough water, and we also had fertilizer. “aikhun?” “tha-bai.” (rice be.sufficient-PPCT) “More rice?” “This is enough.”
thachai [thačai] int. go.
thai [thai] v. to die.
thai [thai] n. blood (of humans).
thay [thay] vs. let.
thayjai [thaijai] adv. straight.
thayjapi [thayjapi] n. same place.
thau [thau] n. oil.
tha [thā] aux. keep on doing. / thā-nai tha-daij. (die-CP remain-PROG) It is dead. bgrai-nan tha-daij sa. (break-CP remain-PROG PART) It’s broken.
thababai [thābabai] v. walk around.
thabai [thābāi] v. to walk. / thabai-nai thay-neg. (walk-CP go-VOL) I’ll go on foot.
thađdu [thađdu] n. taro. dđmane :thađdu n. a kind of taro.
thaquala [thaquala] n. sweet potato.
thai [thāi] part. an imperative particle with friendliness. / dandsiche khanächhyp-thai. (a.moment listen-IMP) Listen to me, friend. \SEE da..
thai [thāi] v. to berry, grow (of fruit) . / thaijou wa thai-daij. (mango-NOM grow-PROG) Mangos are growing.
thaijau [thaijau] n. (thai,phang-) mango.
thaikhon [thaihon] n. 20 rupees.
thaihoçhep [thaihoçhep] n. mulberry.
thai [thāi] cl. a classifier for fruits and stomach. / thaijou thai-tham (mango ct.-three) three mangos udai thai-che (stomach ct.-one) a stomach.
thali [thāli] n. tile.
thalit [thālit] n. banana. -- maikhun n. banana peal.
tham [thām] num. three.
tham [thām] n. guava.
thami [thāmi] v. to stop (of movement). \cf. a verbal suffix ga..
thaŋ [thaŋ] v. 1. to go. / ay thaŋ-ai-chai. (1SG go-FUT-CS) I’ve got to go now. than-khama v. flee, escape. 2. to pass away. / roja-ya dasa than-bai. (priest) The priest passed away before a great while. 3. to be ~ inappropriately . / bandan than-bai da, bi. (Nepali go-PPCT PART that) That’s Nepali, you know. \Often used to point out that what someone has just said is not what is expected..
thađdu [thađdu] n. aroid.
thaŋkhu [thāŋkhu] n. tobacco.
thaphaq [thapāq] v. to go back, return.
thaptha [thaptha] v. block.
tha [thā] n. song.
tha [thā] vs. definitely.
thasi [tʰəsi] v. to attach, stick.
thaslip [tʰəslip] v. chip.
that [tʰat] v. kill (bound stem of verbs of killing).
thata [tʰatʰə] v. to wait.
thati [tʰatʰi] n. a bamboo fence surrounding a bathau cactus.
thau [tʰau] v. to become tasty.
thauthau [tʰautʰau] sf. worth ~ing. / jathauthau (eat-worth) worth eating
tha [tʰa] n. yam.
theman [tʰemən] adv. that way.
themai [tʰema] n. louse.
thilip [tʰilip] v. slash.
thinglip [tʰinglip] v. soaking wet.
thiya [tʰija] n. parrot.
thilip [tʰilip] onom. onomatopea for slashing. / dan-thilip (chop-ONOM) chop with a chopping sound
tho [tʰo] v. 1. to break, bend, pleat. 2. to pick off, pluck.
tho [tʰo] cl. a classifier for counting bamboos and stalks of taro.
thon [tʰon] v. to roll (vt), to be rolled.
thonhot [tʰonhot] v. to send (a person). / ojaini gedetansi-ya thonhot-dag? (there-GEN big man-NOM send-CONT) Has someone in power over there sent you (here)?
thopla [tʰpla] n. package, bale. thopla yuunai v. to pack, wrap.
that [tʰot] cl. a classifier for denoting potatoes. / alu thot-che (potato cl.-one) one potato
thropli [tʰropʰi] n. woolen cap.
thu [tʰu] v. to put (of vermilion mark). / sindur thu-nai. (vermilion.mark put-FUT) to put a vermilion mark
thuchu [tʰuːtʰu] v. push into.
thuk [tʰuk] n. (thai-) a kind of red berry that is born on a tree.
thukra [tʰukra] n/cl. (NP: thukra) piece, a piece of.
thulum [tʰulum] n. (thai-) papaya.
thursi [tʰursi] n. a copper plate.
ubja [ubза] n. origination.
udai [udai] n. stomach, belly. / uđi-ya bunbái. (stomach-NOM be.full-PFCT) I’m full. uđi cha-daŋ. (stomach ache-RESLT) I have a stomachache.
udur [udur] adv. thither.
ukhum [ukʰum] n. roof.
uklus [ukʰus] n. kite (a bird).
unduglan [unduglan] v. to take a nap, lay oneself (to take a rest).
unjhui [unjhui] v. be hungry.
uranjaha [uranzahaz] n. (mon-) airplane.
urau [urau] n. bed bugs.
urig [urig] adv. like that.
uthmai [utʰmaj] n. navel, belly button.
wa [wa?] n. bamboo.
wa[i] [wai] v. to plow (plough).
waja [waza] v. to be no problem. / waja-a-khai da? (problematic-PAST-NEG PART) Were you all right? waja-ya (problematic-NEG) It’s no problem. †Used in negative form only..
wajap [wazap] v. chew on.
wal [wa] n. pestle.
wan [wan] v. like.
war [war] a. wide. / ichi war-doy. (a.little wide-RESLT) It is a little wide.
waṭ [waʔt] n. fire.
watcho [waṭʰo] v. break by biting.
waṭhat [waṭʰat] v. kill by biting.
waṭthat [waṭʰat] v. kill by biting.
waṭ [waʔt] v. bite.
yo [ja] conj. and.
yeu [jeu] v. 1. to fry on a pan. 2. to plow (plough).
yi [ji] vs. 1. the past negative suffix. / thap-yi man. (go-NEG.PST PST) I didn’t go. 2. past negative relative clause marker. / bidot ja-yi mansi (meat eat-PAST.REL man) the man who didn’t eat the meat
yun [jun] n. later time. / ay phoi-no dandoičhe yun ja-nai. (1SG come-DAT a.little later become-
FUT) I’ll be coming a little later.  **yunnau** *adv.* later.

**yuğli** [yügli] *v.* to grate.

**yunmai** [yunmai] *adj.* backward.

**yunnau** [yunnau] *adv.* later.