HAYA GRAMMATICAL STRUCTURE
PHONOLOGY, GRAMMAR, DISCOURSE

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PREFACE

The papers in this volume, save two, were all presented as part of a year-long field methods course on Haya directed by Prof. Larry M. Hyman at the University of Southern California. The two exceptions are the paper on conditionals (written for a seminar on Historical Bantu Syntax for Prof. Hyman) and the paper on greetings (written as a supplement to the preceding chapters. The table of contents of this volume begins with phonological alternations and ends with greetings and a word list. In between there is hardly a topic that has not been touched upon, at least in part, be it phonology, morphology, syntax, semantics, or discourse. Our interest has been to assemble these seminar papers which together give an overview of what it means to be a speaker of Haya.

We would like to acknowledge the following persons: Victoria Chen, Charles Randriamiaramanana, and Maurice Tadjou, who all participated in this project, as acknowledged in the chapter on preliminaries. We also gratefully acknowledge the support of N.S.F. grant no. SOC 76-16487 for support of parts of this work dealing with the interaction of phonology and grammar. We thank Dean David H. Malone of the Humanities Division, U.S.C., for providing travel funds for Ms. Dauer to speak to us on Haya greetings and kinship terminology. Finally, we thank the University of Dar es Salaam for making it possible (financially and otherwise) for Mr. E.R. Byarushengo to be at the University of Southern California.

E.R.B.
A.D.
L.M.H.
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PRELIMINARIES

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1. GENERAL BACKGROUND INFORMATION

Hayà is a Bantu language spoken in northwestern Tanzania to the west of Lake Victoria. The area in which it is spoken is what used to be the District of Bukoba in West Lake Region. It extends approximately from 1°00' to 2°30' S and from 30°30' to about 31°50' E. The population of Hayà country is estimated at about half a million people. The language is called Kitulya or Kitulya.

Guthrie (1971) classified Hayà as E.22, his E.20 group (including Hayà) being the Hayà-Jita group. The problem with this classification is that Zone E leaves out languages that are very closely related to Hayà. Zone J of Meeussen is more appropriate since it groups some languages of Guthrie's D and E zones, thus getting a more unified classification.

The languages most closely related to Hayà are Runyankore, Rukiga, Kinyarwanda, Kishubi, Kizinjja, Kirundi, Kiga, Luganda, Kinyoro, and the Luhya languages/dialects.

Internally, the dialects of Hayà are very highly mutually intelligible, with their boundaries normally running along the lines of former chiefdoms (see map next page). The dialect we are dealing with here is that of Kitulya, more specifically, as spoken in and around the villages of Katoke and Kinbugu. All papers except two in this volume are based on the speech of the present author. The paper on greetings (Dauer 1977) is based on fieldwork by that author in Kihànya in the villages around Lake Ikilima, while the paper on left- and right-dislocation (Tenenbaum 1977) is based on a taped telephone conversation between this author and two speakers from different dialects.

2. PHONOLOGY

The phonology of Hayà is documented in Byarushengo (1975) and an aspect of it in Byarushengo (1977). Thus, here we will only be concerned with those aspects which facilitate the reading and interpretation of the papers that follow.
2.1. Consonants.

(1) Inventory of consonant "phonemes".

<table>
<thead>
<tr>
<th>stoppables</th>
<th>/p/, /t/, /k/</th>
<th>/b/, /d/, /g/</th>
</tr>
</thead>
<tbody>
<tr>
<td>fricatives</td>
<td>/s/, /z/, /ʃ/</td>
<td>/h/</td>
</tr>
<tr>
<td>nasals</td>
<td>/m/, /n/, /n/</td>
<td></td>
</tr>
</tbody>
</table>

The table in (1) is self-explanatory, although the following comments are necessary. In this dialect /h/ is almost always silent. However, in the Igangiro dialect it is always pronounced, such that this is one of the distinguishing characteristics between this dialect and others. /c/ and /j/ are alveopalatal affricates, i.e., /ʧ/ and /ʤ/, respectively. The first is normally spelt ch in Haya orthography, but since o alone is not used for any other sound we have adopted it here instead of ch. Finally, ah is our orthographic representation of the alveopalatal fricative /ʃ/.

There are several consonant alternations in the language. First, /h/ and /j/ alternate, respectively, with /p/ and /t/ after a nasal, as seen in (2) below (cf. Byarushengo 1977).

(2) a. /n-lim-ʤ/ → [pɪˈma] 'I cultivate'
b. /n-hik-ʤ/ → [ŋɪˈka] 'I arrive'

Secondly, alveolar, alveopalatal, and palatal consonants (except nasals and /j/) become [s] (from voiceless) and [ʒ] (from voiced consonants) if followed by any of the following morphemes: (i) the agentive marker -i, (ii) the causative marker -i, and the P2 (yesterday past) tense marker -i-. Examples involving the agentive suffix are seen in (3).

(3) o-ku-kol-a 'to work' o-mu-kol-i 'a worker'
o-ku-gan-d-a 'to go' o-mu-gan-i 'a goer'
o-ku-fit-a 'to kill' o-mu-fit-i 'a killer'

For alternations involving the causative/instrumental marker, see Byarushengo (1975) and Trithart (1977a).

When nasals are immediately followed by a consonant they share the place of articulation of that consonant, i.e., there is homorganic nasal assimilation (cf. Byarushengo 1975, 1977), as illustrated in (4).

(4) /n-bon-ʤ/ → [ŋˈboːnə] 'I see'
/n-tom-ʤ/ → [ŋˈtɔmə] 'I guess'
/n-cum-ba/ → [ŋˈtʃum-ba] 'I cook'
/n-kul-ʤ/ → [ŋkʊlə] 'I grow'

In addition, the nasal becomes syllabic if directly following a word boundary.

2.2. Vowels. Haya has ten "phonemic" vowels, five short and five long, as seen in (5).
Examples are seen in (11).

(11) a + o \rightarrow oo  
    /祐-ma-祐a 祐-gu/  \rightarrow  [omawōn] 祐gu]  \text{`this child'}
    o + o \rightarrow oo  
    /祐a-祐a-祐a/  \rightarrow  [aay] 祐go]  \text{`should eat those'}
    o + o \rightarrow oo  
    /祐祐a祐a祐a/  \rightarrow  [omwōy] 祐zo]  \text{`those fingernails'}

There are exceptions to the two processes just discussed. First, although both the negative marker ti- and the present continuous marker ni- end in a high vowel, this vowel does not undergo glide formation; instead, it undergoes vowel elision:

(12) /祐ti祐e祐gɛ祐d/  \rightarrow  [tayónda]  \text{`he doesn't go'}
    /祐ni祐e祐gɛ祐d/  \rightarrow  [nayónda]  \text{`he is going'}

Secondly, although the class 4/9 subject marker a- and the second person singular subject marker o- are not high vowels, they undergo glide formation instead of vowel elision:

(13) /祐a祐祐e祐gɛ祐za祐/  \rightarrow  [yayónda]  \text{`it (class 9) went'}/they (class 4) went'
    /祐o祐祐e祐gɛ祐za祐/  \rightarrow  [yayónda]  \text{`you went'}

These markers derive historically from Proto-Bantu *l and *u, respectively, which explains their aberrant behavior.

The various vowel-vowel alterations which occur in the language are summarized in the table in (14).

(14) \( V_1 + V_2 \)

\begin{array}{cccccc}
   & i & t & y & a & o & u \\
\hline
   i & ti & yae & yae & yoo & & \\
   e & ti & aa & aa & oo & & \\
   o & ti & aa & aa & oo & & \\
   u & wee & wa & wa & & & \\
\end{array}

*this sequence and process are detected in the Ilangiro dialect only, e.g. Ilangiro ayet’ fwe vs. other dialects’ ayeté fwe ‘he should call you’.

2.3. Tone and accents. There are two underlying tones in Naya: high (H) and low (L).\(^8\) In addition there is a phrase-penultimate accent which causes a H-L sequence to become F-L (falling tone followed by low tone) and a L-H sequence to become H-L when occurring immediately before the % phrase boundary (cf. Byaruhugha, Rymon and Tenenbaum 1976). Underlying H is converted to L before pause. The surface tones are illustrated in (15) and should be compared with their underlying tonal forms given to the right.
A homorganic nasal (followed by a consonant but forming one syllable with the preceding vowel) carries the tone of the end point of the tone of the preceding vowel. Thus, in muhingo 'he is big/great', the nasal is low, since the preceding vowel has falling tone. However, in mulingi 'he is fine/good', the nasal carries high tone because that is the end point of the tone of the preceding vowel. When such a nasal is not preceded by a vowel, if it is not marked that means it has low tone, e.g. nde 'it's a cow'; cf. ndwe 'it's a dog'. (For more on Haya tone, see Byaruhengeru, Hyman, and Tenenbaum 1976.)

2.4 Surface syllable structure. A surface syllable is understood to be a segment or sequence of segments capable of carrying a tone of its own. A syllable may have one of the following shapes: (i) a vowel [V]; (ii) a nasal [N]; (iii) a vowel followed by a nasal [VN], where the nasal is followed by a consonant; (iv) a consonant and a vowel [CV]; (v) a consonant followed by a glide and a vowel [GCV]. These are all illustrated in (16).

(16) V: ñma 'one'
    VN: ñmwa 'it's a dog'
    CV: ñma 'a dog'
    GCV: ñmbwa 'a dog'
    CVN: kwâma 'give it [cl. 12] to me'
    CGVN: ñmbâma 'the dog is young'

The structure of the syllable can, therefore, be summarized as follows:

(C) (C) V (N)

3. MORPHOLOGY AND WORD STRUCTURE

The surface word in Haya always ends in a vowel. All noun stems have a vowel in final position in their underlying structure. Verb radicals, on the other hand, mostly end in consonants. Most verb extensions also end in consonants. However, there is always a final vowel that makes it possible for verbs too to end in a vowel. Thus there are no closed syllables in word-final position in Haya.

3.1 Nouns. As in all Bantu languages, nouns belong to paired noun class genders, normally the first being singular and the second plural. Each member of the gender is called a class, and each class has its own noun class prefix (a few are homonymous). A noun always occurs with its class prefix and may or may not occur with its preprefix vowel. Normally the absence of the preprefix gives the noun a predicative meaning. For example, 6-m-bwa means 'a dog', while 6-m-bwa means 'it's a dog'. The vowel of the preprefix depends on the vowel of the prefix. Only the non-mid vowels /i, u, a/ occur in prefixes. When the prefix is /i/, the preprefix is [i]; when the prefix is /u/, the preprefix is [u]; and when the prefix is /a/, the preprefix is [a], as illustrated in (18) below (cf. Chagas 1977).

(18) a-mi-kiìa 'tall'
    a-mu-kiìa 'a tall'
    a-mu-kiìa 'bride price'

3.1.1 noun tone. The possible surface tone sequences in nouns are given below (from Byaruhengeru, Hyman, and Tenenbaum 1976:185). These are given for bi-, tri-, and quadrisyllabic nouns.

(19) L-L : ente 'cow' 9/10
    L-H : ñmbwa 'dog' 9/10
    L-L-L : ente 'cow' 9/10
    L-M : omúzi 'root' 3/4
    L-H-L : empúnu 'pig' 9/10
    L-F-L : emjë 'snake' 9/10
    L-L-L-L : ñmbwú 'child' 9/10
    L-L-H-L : ñmbwú 'child' 15/6
    L-L-H-L : ñmbwú 'smell' 15/6
    L-L-F-L : ñmbwú 'arm/hand' 5/4
    L-L-H-L : ñmbwú 'car' 9/10

These patterns may be illustrated further with numerous other examples. The last pattern, L-H-L-L, is however composed largely of borrowings (cf. asdhone 'blood', from Luganda).

In all of the examples given so far (except ñmbwa 'dog'), the preprefix has surfaced with L tone. However, when these words are not in immediate post-pause position, the preprefix surfaces with a non-low tone, as in (20).

(20) yampi ñmbwí 'he gave me smell'
    yampi ente 'he gave me a cow/cows'

The fact that it surfaces H in the first and F in the second example suggests that the preprefix has underlying H tone and that it is lowered whenever it occurs utterance-initially. The H tone in ñmbwa is explained by positing underlying /6-m-bwa/. The preprefix in this word is able to surface H because of the final H tone (cf. Byaruhengeru, Hyman, and Tenenbaum 1976).

3.1.2 Primary and secondary prefixes. In addition to having a noun class prefix there are agreement prefixes which are assigned to words that are "subordinated" to the nouns, e.g. verbs, relative clauses, numerals, adjectives, associatives, etc. The sentences in (21) are an illustration of this phenomenon.


We see in (21a) that in all cases the prefix is ga-, which is the shape of the noun prefix for this class. However, in (21b), there are three different prefixes: n- for the noun, i- for the numeral 'two' (for some speakers it alternates with zi-), and zi- for the rest. The table in (22) shows the different realizations of prefixes according to grammatical category.

### (22) CLASS PREFIX PRONOUN RELATIVE NUMERALS ASSOCIATION

<table>
<thead>
<tr>
<th>Class</th>
<th>Prefix</th>
<th>Pronoun</th>
<th>Relative</th>
<th>Numerals</th>
<th>Association</th>
</tr>
</thead>
<tbody>
<tr>
<td>1/2</td>
<td>mu</td>
<td>n-</td>
<td>-e-</td>
<td>1-2</td>
<td>TIVE</td>
</tr>
<tr>
<td>3/4</td>
<td>ba</td>
<td>-</td>
<td>-</td>
<td>3-4</td>
<td>TIVE</td>
</tr>
<tr>
<td>5/6</td>
<td>ma</td>
<td>-</td>
<td>-</td>
<td>5-6</td>
<td>TIVE</td>
</tr>
<tr>
<td>7/8</td>
<td>ni</td>
<td>-</td>
<td>-</td>
<td>7-8</td>
<td>TIVE</td>
</tr>
<tr>
<td>9/10</td>
<td>si</td>
<td>-</td>
<td>-</td>
<td>9-10</td>
<td>TIVE</td>
</tr>
<tr>
<td>11/12</td>
<td>ka</td>
<td>-</td>
<td>-</td>
<td>11-12</td>
<td>TIVE</td>
</tr>
<tr>
<td>13/14</td>
<td>tu</td>
<td>-</td>
<td>-</td>
<td>13-14</td>
<td>TIVE</td>
</tr>
<tr>
<td>15/16</td>
<td>ku</td>
<td>-</td>
<td>-</td>
<td>15-16</td>
<td>TIVE</td>
</tr>
</tbody>
</table>

The following generalizations can be made. Apart from the noun and adjective prefixes, and class 1, 4, and 9 object pronouns, all others are formed from the subject marker--by adding an appropriate vowel before or after or both. It should be pointed out that kinship terms generally do not have prefixes or preprefixes. For example, tōta 'my father', mēwē 'my mother', but: mūnēmāzi/mēnēmāzi 'my sister(s)'. Furthermore, Haya does not have any noun suffixes--not even in locatives (see Trühtart 1977b).

There are three locative classes: 16, 17, and 18. Locative nouns are formed by prefixing the locative prefix onto the noun. This leads to double prefixation since the original prefix of the noun is retained:

<table>
<thead>
<tr>
<th>(23)</th>
<th>a-ba-kā'ju</th>
<th>'at/inside the house'</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>a-ma-kā'ju</td>
<td>'at/on the house'</td>
</tr>
<tr>
<td></td>
<td>a-ōnā-kā'ju</td>
<td>'at/on the house'</td>
</tr>
</tbody>
</table>

Class 17 (prefix ku-) does not occur with nouns. But there are similar forms like the following where it surfaces:

<table>
<thead>
<tr>
<th>(22)</th>
<th>16</th>
<th>bā-</th>
<th>'here' (specific)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>17</td>
<td>bō-</td>
<td>'here/this way' (non-specific)</td>
</tr>
<tr>
<td></td>
<td>18</td>
<td>ma-</td>
<td>'inside here'</td>
</tr>
</tbody>
</table>

### 3.1.3. General noun-gender meanings.

In general noun classes are not exclusively comprised of one natural class or grouping of nouns. The one exception, of course, as in all Bantu, is gender 1/2, which is exclusively made up of humans. The other possible exception is gender 9/10, which is predominantly made up of animals and loan words. What normally is the case is that a given class of nouns belong to a given gender, but similar nouns may belong to another gender as well. The general tendencies are noted in the table in (23).

### (23) GENDER CATEGORY EXAMPLES

<table>
<thead>
<tr>
<th>1/2</th>
<th>human</th>
<th>onuntu/obuntu</th>
<th>'person/s'</th>
</tr>
</thead>
<tbody>
<tr>
<td>3/4</td>
<td>body parts</td>
<td>omukhó/ohikhó</td>
<td>'arm/s'</td>
</tr>
<tr>
<td></td>
<td>trees</td>
<td>omēl/ohelm</td>
<td>'tree/s'</td>
</tr>
<tr>
<td></td>
<td>animals</td>
<td>omnī/ohnī</td>
<td>'lizard/s'</td>
</tr>
<tr>
<td></td>
<td>art/farris</td>
<td>omukhó/omhikoh</td>
<td>'mat/s'</td>
</tr>
<tr>
<td></td>
<td>nature</td>
<td>omuiskhó/omniskhó</td>
<td>'sand/s'</td>
</tr>
<tr>
<td>5/6</td>
<td>fruits</td>
<td>elmān/komān</td>
<td>'orange/s'</td>
</tr>
<tr>
<td></td>
<td>others</td>
<td>omantēl/komantēl</td>
<td>'peach/s'</td>
</tr>
<tr>
<td></td>
<td>location</td>
<td>omantēl/omkamantēl</td>
<td>'hospital/s'</td>
</tr>
<tr>
<td>7/8</td>
<td>things</td>
<td>omu/mal</td>
<td>'water'</td>
</tr>
<tr>
<td></td>
<td>others</td>
<td>omu/mal</td>
<td>'water'</td>
</tr>
<tr>
<td></td>
<td>augmentative</td>
<td>omu/mal</td>
<td>'water'</td>
</tr>
<tr>
<td></td>
<td>9/10</td>
<td>animal</td>
<td>omēl/komēl</td>
</tr>
<tr>
<td></td>
<td>others</td>
<td>omēl/komēl</td>
<td>'lizard/s'</td>
</tr>
<tr>
<td></td>
<td>armorings</td>
<td>omēnēl/komēnēl</td>
<td>'shovel/s'</td>
</tr>
<tr>
<td></td>
<td>11/10</td>
<td>attributive</td>
<td>omēnēl/komēnēl</td>
</tr>
<tr>
<td></td>
<td>others</td>
<td>omēnēl/komēnēl</td>
<td>'car/s'</td>
</tr>
<tr>
<td></td>
<td>12/13-14</td>
<td>diminutive</td>
<td>omantēl/omkamantēl</td>
</tr>
<tr>
<td></td>
<td>14</td>
<td>mass</td>
<td>omēnēl/komēnēl</td>
</tr>
<tr>
<td></td>
<td>15/16</td>
<td>body parts</td>
<td>omēnēl/komēnēl</td>
</tr>
<tr>
<td></td>
<td>infinitives</td>
<td>omēnēl/komēnēl</td>
<td>'to cultivate'</td>
</tr>
</tbody>
</table>
Gender 7/8 is augmentative, 11/10 attenuative, and both derogatory if used with a noun which does not inherently belong to them. Gender 11/13-14 is diminutive and may also be derogatory. However, when used with nouns that do not belong here inherently, they are used to mean tenderness, beauty, grace, etc. Nouns in class 12 may have their plurals either in class 13 or class 14. Classes 6 (when it means mass objects) and 14 (as abstract nouns) are single class genders, although 'water' in (23) has developed a singular in class 5 by 'back formation'.

5.1.4. Noun-creating processes. In addition to words that are inherently nouns, there are three ways by which nouns may be formed from non-nouns or other nouns: (i) from verbs (agentives); (ii) from verbs (localizations); and (iii) from adjectives. A fourth process involves the names of languages and ethnic groups.

5.1.4.1. Agent formation. An agent noun may be formed by adding the agentive marker to the verb radical and by adding the appropriate noun prefix, as indicated in the examples in (24).

(24) okulina 'to cultivate' or omoni 'a cultivator'
    okulina 'to buy' or omoni 'a buyer'
    okulina 'to drive' or omoni 'a driver'

5.1.4.2. Localizations. Nouns may be formed from verbs to refer to a place/location where the action of the verb takes place. This is done by adding the applicative morpheme -11/el- and the vowel -a. The applicative morpheme in this case is locative and means 'a place where...'.

(25) okutumba 'to heal' or eifamba 'a hospital'
    okutumba 'to create' or endiilo 'a creation'
    okutumba 'to cook' or eicumbilo 'a kitchen'
    okutumba 'to read' or eishomeilo 'a school'

5.1.4.3. Nouns from adjectives. In Haya nouns may be formed from adjectives. These nouns have the -ma, -mku meaning of English. This is done by prefixing the adjectives with class 14 bu:-

(26) hâha 'big'
    bumbâ 'bigness'
    bôngi 'good/beautiful'
    bôngi 'beauty'
    bôngi 'young'
    obôfô 'childhood'

5.1.4.4. From languages. In Haya languages there exists a class of languages, in class 7 (e.g. ekhaya) or 11 (e.g. oluhaya). Languages are also one class genders. Nationality references are formed by prefixing a language root with gender 1/2 prefixes.

(27) oluhaya/ekhaya 'Haya'
    oluggeleza/ekiggeleza 'English'
    olulõhâna/ekilõhâna 'Portuguese'
    omonhâna/abshâna 'a Haya person/Haya people'
    omonhâna/abshâna 'an Englishman/Englishmen'
    omonhâna/abshâna 'a Portuguese/Portuguese'

5.2. Verbs. Each surface verb is composed of at least the verb radical and the final vowel. Generally, there is a subject pronoun marker and extensions, pronoun marker(s), tense marker(s), etc.

5.2.1. Structure of the radical. The radical in Haya is generally CVC, as in /-11/ 'cultivate'. Other variations are found, however:

(28) -CVC-  :  -11- 'cultivate'  -bön-  'see'
    -CV-  :  -11- 'give'  -1f-  'eat'
    -VC-  :  -f-  'kill'  -f-  'become clean/wash'
    -CVCVC-  :  -kui-  'pull/drag'  -mag-  'sleep'
    -CVCVCVC-  :  -kësiilele-  'delay/be late'

5.2.2. The final vowel. The final vowel is normally -a, but -e in subjunctives. Its tone depends on the tense/mood of the verb. For example, it is always L in infinitives and always N in imperatives (see Lehman 1974).

5.2.3. The subject and object pronouns. The subject pronoun occurs in front of the verb radical, while the object pronoun occurs between the subject pronoun (or tense marker, if there is one) and the verb radical. The shapes of these pronouns for the different noun classes are listed in the table in (22) above. Up to three pronouns have been attested in the object pronoun (infinitive) position (see Duranti and Byaruhugungu 1977), representing the various case relationships to the verb.

5.2.4. The pre-subject morpheme. There are morphemes that occur before the subject pronoun. These are: (i) the relative marker (see the table in (22) above); (ii) the negative marker (ti-/-ta-); and (iii) the present progressive marker (ni-). The order of these elements is different in main clauses as opposed to non-main (e.g. relative) clauses.

5.2.5. Tense markers. Generally tense markers occur immediately after the subject pronoun (except the F1 marker which occurs as an extension after the radical). Haya has a three-way differentiation in past tenses and a two-way differentiation in future tenses, as seen in (29).

(29) TENSE MARKER EXAMPLE
    F3  -11- tu-11-köm-a  'we will tie up'
    F1  -1- tu-1a-köm-a  'we will tie up'
    PRES PROG ni- ni-tu-köm-a  'we are tying up'
    PRES HAB  b tu-köm-a  'we tie up'
    P1  -4- tw-4-köm-a  'we tied up'
    P2  -11-o tu-köm-fl-ë  'we tied up'
    P3  -ko- ë-to-köm-a  'we tied up'
    PAST HAB  -11- tw-4-köm-ag-a  'we used to tie up'
    PERFECT  -4...11- tw-4-köm-11-a  'we have already tied up'
F₂ is the distant future, while F₁ is the near future. F₃ is the recent past (e.g. this morning); P₂ slightly distant past (yesterday); P₃ the most distant past. F₃ is realized differently in non-main clauses, where it surfaces as a L tone -w- prefix and a L tone -il- extension, e.g. ambakwìle 'those who tied up'. It should be realized that there is a tonal difference between the perfect and the relative P₃—the former has a H tone -Á- while the latter has a low tone -w-.

3.2.6. Extensions. Extensions are understood to be any morphemes that occur between the radical and the final vowel. Because of space limitations we shall merely present a list of these morphemes with examples:

(30) EXTENSION MEANING EXAMPLE
-u/-bu- passive ɗa-ka-kën-wa-a 'it was tied up'
-il/-el- benefactive bá-ka-ki-mu-kën-el-a 'they tied it up for him'
-organ- reciprocal bá-ka-kën-organ-a 'they tied each other up'
-il/-el- locative bá-ka-ki-kën-el-a katóke 'they tied it up in
-och- causative ki-kom-Á-ा 'it is tied'

-ool/-uul- causative bá-ka-ki-köm-ool-e 'they tied it'
-is/-es/-e- instrumental bá-ka-ki-köm-es-a kató 'the tied Kato up

The vowels of the applicative (benefactive and locative) and causative/instrumental extensions alternate between [i] and [e]. By a process of vowel harmony, this vowel is [e] when the vowel of the radical is /o/ or /a/, and [i] if the vowel of the radical is /i/ or /u/, and /o/. The passive morpheme is -u- after consonants and -bu- after vowels.

4. WORD ORDER

The areas we will examine briefly in this section are the order of elements in the noun phrase and in the sentence.

4.1. The noun phrase.

Although more work needs to be done in this area, we can say that generally, the order is noun first with the modifiers following. For example, in relative clauses (see Duranti 1977) the head noun occurs initially:

(31) a. amunti-ɗa-yo-kept-a 'the person who went'
  person REL-he-P-go

It is not too common to have more than one adjective. The order is N-Adj. However, the order Adj-N may occur with a slight meaning difference:

(32a) a. enju náŋgi 'a good house'
  b. náŋgi enju 'it's good, the house'

The problem with noun phrases stems from the fact that a construction like (32a) could mean with certain nouns 'the X is good'. In some cases this problem is solved tonally, but unfortunately this is not always true:

(33) a. enju náŋgi 'a good house' vs. enju náŋgi 'the house is good'
  but: b. okugulu kúŋgi 'a good leg/the leg is good'
  'okugulu kúŋgi'

With more than one modifier the order tends to be the following:

(34) noun + possessive + numeral + demonstrative + adjective

enju zangi billyi òz' ážilíngi 'these two good houses of mine'

house my two these good

But as can be seen from the demonstrative and the adjective, it seems as if we have relative clauses. Thus more research is needed in this area to determine the word order properties of the noun phrase.

4.2. The sentence. Haya is basically an SVO language, with the preferred order being benefactive first, followed by the accusative object, as illustrated in (35):

(35) kató ɗa-cumb-11-a kakúla ɗákò 'Kato cooked chicken for Kakulu'
  Kato he-P1-cook-APP Kakulu chicken

However, the order of those elements may be changed to fit the pattern required by the discourse situation. Each order is thus used for a different purpose, for example:

(36a) ɗa-yo-gi-cumb-11-a kakúla ɗákò ɗhóka 'he cooked it for Kakulu,
  he-P1-look-it-cook-APP Kakulu chicken Kato'  'the chicken, Kato'
  b. kató kakúla ɗákò ɗha-yo-gi-mu-cumb-11-a10 'Kato, Kakulu, the chicken,
  Kato Kakulu chicken he-P1-it-him-cook-APP he cooked it for him'

Each sentence has a different emphasis than the other. Thus, although we may have different orders of these words in the sentence, we do not really have free word order (cf. Byarushenge and Tenenbaum 1976, Tenenbaum 1977a, b).

NOTES

7 Presently, this area comprises the districts of Bukoba, Karagwe, and Ihangiro.
8 High tone is marked by an acute accent (⟨ã⟩), while low tone is not marked (⟨ã⟩). Falling tone is marked by a circumflex (⟨̂⟩). On long vowels, high tone is marked with a double acute accent (⟨ã̂⟩), while falling tone is marked with an acute accent on the first vowel only (⟨ã⟩). Even on a long vowel low tone is not marked (⟨ã⟩).
9 The form z dåmjëndà is from /zi-5-gend-a/, where /zi/ is the subject marker for class 10 and /5/ is the P₁ marker. One might be tempted to conclude that /zi/ is another morpheme that does not allow glide formation, but instead allows vowel coalescence. Haya, however, has a surface constraint
disallowing [sy] and [zy] sequences. Thus, the vowel of /zi/ does become a glide, but then gets deleted in accordance with this constraint.

The tones on the relative markers are given as they would sound if not in utterance-initial position.

If a class 3 noun starts in a consonant the prefix is l- as in e-l-basa
'a stone'. But when it starts in a vowel the prefix is i-l-, as in e-i-l-ba
'a tooth'.

Much of the material in this section was investigated and reported in an unpublished manuscript "Nouns and noun classes in Haya" by Charles Randriam- simamana (University of Southern California).

The consonant alternation seen here is due to spirantization, as discussed above (section 2.1).

This consonant alternation is due to the alternation of [l] and [d] discussed in Byarushengo (1977).

For the -li-/el- alternation, see section 3.2.6 below.

This is based on the findings in an unpublished manuscript "The structure of noun phrases in Haya" by Victoria F. Chen (University of Southern California).

This example actually is best analyzed as a full sentence 'it is good' followed by a right-dislocated noun 'the house'. Phonologically it must be represented with the phrase boundary intervening between the two words in order to get the tones to come out correctly on the surface.

Notice that when an object NP is moved to the left of the verb, its object pronoun must co-occur in the infix position.

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ON THE PHONOLOGICAL STATUS OF P/H AND D/L

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1. INTRODUCTION

One of the concerns of phonology has always been how best to represent the sound of language at the underlying level. This leads to setting up underlying segments from which surface forms are derived by phonological rules. It follows, therefore, that in addition to determining underlying representations, phonology is also concerned with the formulation of appropriate phonological rules. A phonological theory then will in part be judged on the merits of the underlying forms and phonological rules which follow from it.

In this paper we will be interested in three phonological processes in Maya: (i) p/h and d/l consonant alternations (CA); (ii) homorganic nasal assimilation (RNA); and (iii) the deletion of the vowel of prefixes of the shape mu- (U-D). In the course of treating these processes we shall deal directly with the two issues stated above; viz. what underlying representations and what rule formulations will yield the most adequate and insightful analysis of the Maya data.

In the case of CA we are faced with three possible analyses: (i) the historical solution, according to which /p/ and /d/ are underlying and all occurrences of [b] and [l] are derived from the former by rule; (ii) the inverted solution, whereby /h/ and /l/ are underlying and all occurrences of [p] and [d] are derived by a rule which is the inverse of the historical rule; and (iii) the concrete solution in which all four consonants are posited on the underlying level. Any solution dealing with CA will have consequences in other parts of the phonology. Thus, we shall have to address ourselves to the RNA process as well as the u-D rule, which leaves behind a nasal consonant which exceptionally does not undergo homorganic nasal assimilation and which, unlike other nasals, does not trigger the consonant alternations mentioned above. In the discussion which ensues, we shall be concerned with establishing a solution which treats all three processes in an explanatory way.
2. BACKGROUND INFORMATION

In this section we will present background information about the morphology of Haya and then discuss the consonant alternation process. CA depends on whether or not there is a nasal preceding the given consonant. There are two nasal morphemes which provide the relevant context for CA. The first one is the first person singular pronoun (occurring as either subject or object) and the second the gender 9/10 noun prefix.

2.1. First person pronoun. In Haya most tense markers occur between the subject marker (SM) and the verb radical, as seen in (1).

(1) 9-ka-tam-a Kato 'I sent Kato'

The present habitual tense, however, is marked by a zero morpheme (9), the only tense to be marked in this way in the language. As a result, the present habitual tense allows the SM to be in direct contact with the first consonant of the verb radical, as seen in (2).

(2) /u-9-tøm-水墨/ Kato 'I send Kato'

It is a fact, the nasal coming in direct contact with the initial consonant of the verb radical, which allows CA and HNA processes to occur. More examples follow in (3).

(3) a. /u-9-ma-5/ I-HAB-see 'I finish'

b. /u-9-bøn-5/ I-HAB-see 'I see'

c. /u-9-bøm-5/ I-HAB-see 'I cut'

d. /u-9-9øm-5/ I-HAB-see 'I grow up'

e. /u-9-gob-5/ I-HAB-see 'I arrive'

From the examples in (3) above we notice that although there is homorganic nasal assimilation of the first person singular SM, there is noticeable change is observed on the initial consonant of the verb radical. The examples in (4), however, show that the initial consonant of a verb radical is affected when it involves either [h] or [l] in infinitive forms.

(4) INFINITIVE HABITUAL

okuhamba 'to light fire' ṭōmba 'I light fire'
oñuwa 'to burn' ṭōnwa 'I burn'
oñulma 'to cut' ṭōnma 'I cut'
oñugwa 'to bid farewell' ṭōnwa 'I bid farewell'

We see in (4) that when [h] and [l] are preceded by a nasal they "become" stops, i.e. [p] and [g], respectively.

2.2. Noun morphology. The same processes are found when nouns involve a nasal prefix (in classes 9 and 10). Haya, like other Bantu languages, has a system of noun class prefixes and concord markers (see Byarushengho 1977). We present in (5) below those class prefixes which will be of relevance in this study.

(5) CLASS PREFIX GENERAL CLASS MEANING EXAMPLE (with preprefix)
1 mu- persons (sg.) /mu-m|wåzi/ 'woman'
3 mu- varied, e.g. trees (sg.) /mu-m-ti/ 'tree'
7 kî- things/suffixive (sg.) /kî-m-tu/ 'thing'
9 n- animals/borrowings (sg.) /n-ti/ 'cow'
10 n- animals/borrowings (pl.) /n-tö/ 'cows'
11 lu- thin/long/attenuative (sg.) /lu-tu/ 'reed'
12 ka- diminutive (sg.) /ka-hu/ 'small insect'

Each noun in Haya has an inherent gender, i.e. a singular/plural pair, e.g. mukídó 'woman' (class 1)/dmakídó 'women' (class 2). However, a noun may be removed from its inherent class to another class to achieve a slightly different meaning (often attitudinal, depicting the feelings of the speaker towards the referent). For example, gender 7/8 is used in an augmentative and usually derogatory sense. Gender 11/10 is used to add a notion of tall/silenseness or attenuation, and is also often derogatory. Gender 12/13 (and sometimes 12/14) is a diminutive gender which can be derogatory but normally is used when the speaker wants to express tenderness and/or gracefulness.

2.2.1. Noun-to-noun morphology. When a noun is "transferred" from its inherent gender (in either its singular or plural class) into a derived gender, its original noun prefix is replaced by the prefix of the new class, as seen in the examples in (9).

(9) ORIGINAL NOUN CLASS 7 CLASS 11 CLASS 10 6 CLASS 12
1 mukídó 'woman' eckidó olúkídó enkídó akakídó
3 omú 'tree' ekkú olú akú akú
5 ekídó 'spear' ekkidó olúkídó enkídó akakídó
11 olúkídó 'firewood' ekkidó olúkídó enkídó akakídó

The examples in (9) involve nouns whose initial consonant does not alternate. We now consider cases involving alternating consonants, first for the p/h alternation in (10), then for the d/l alternation in (11).
3. POSSIBLE SOLUTIONS TO CA

Now that we have seen the extent of all consonant alternations, we turn to the task of determining the underlying forms and phonological rules needed to account for CA. We shall consider three possible solutions: the historical solution (3.1), the inverted solution (3.2), and the concrete solution (3.3).

3.1. The historical solution. Historically, the [n] and [l] consonants in native Haya words are derived from Proto-Bantu (PB) *p and *d, respectively, as indicated in (15) and (16).

(15) PROTO-BANTU    HAYA
    *-pf- (1502:1366) -h[-              'become burnt'
    *-pέm- (1472:1355) -hεm-              'light fire'
    *-pd- (1404:1345) -hδ-              'give'
    *-pόt- (1583:1365) -hόt-              'twist'
    *-pόlό (1609:1376) -hόlό              'a boil'

(16) PROTO-BANTU    HAYA
    *-d- (568:1244) -l-              'cultivate'
    *-dεm- (528:1244) -lm-              'become tired'
    *-dγ- (463:125) -lm-              'say farewell'
    *-dέβ (638:125) -lβ-              'fish with a line'
    *-dκ- (692:126) -lκ-              'plait'

The two correspondences between PB and Haya illustrated in (15) and (16) can be stated by the historical rule in (17):

(17) PB     → Haya h
    PB     → Haya l

i.e. Proto-Bantu *p and *d become Haya [h] and [l], respectively, whenever they were not preceded by a nasal.

Because of the constraint in the environment, rule (17) did not affect all instances of *p and *d. First, morpheme-internal cases where these stops were preceded by a nasal did not become continuants:

(18) PROTO-BANTU    HAYA
    *ekímiŋpo (ep 25:119) -bind-    'a tart'
    *oluhímu (656:125) -bind-    'a mould'
    *-danda (656:125) -bind-    'wear a loin cloth'
    *-danda (656:125) -londi    'a sore'

The last example in (18) is interesting in that the historical form had two *d's in it. The first, not preceded by a nasal, became [l] while the second,
preceded by a nasal, remained [d]. Thus, any modern day reflex of stem-final *d preceded by a nasal will not alternate with [l].

Conversely, no stem-final [l] in modern day Haya will alternate with [d] if it is directly preceded by a vowel:

(19) o-ku-ki-la - 'to (do) work' o-ku-ki-la - 'to dry (of food)' (tr.)
o-ku-ku-la - 'to count' o-ku-ku-la - 'to taste good'

Cases of stem-final [h] preceded by a vowel could not be found. However, there are instances of sequences of two syllabic vowels (as in onogo 'drinking class'). Given that [h] is normally silent in Haya, it is probable that these VV sequences are actually simplifications of Vh sequences. It thus appears that [h] has been completely lost in cases where it does not alternate with [p].

Thus, even when not alternating, /h/ and /d/ are generally in complementary distribution: /p/ and /d/ after a nasal, [h]-g and [l] elsewhere.

Because synchronic phonological alternations are normally manifestations of historical processes, a synchronic rule is frequently identical to a historical sound change. However, there are cases where the synchronic rule may be different from the historical rule because there has been a restructuration of the phonological system subsequent to the historical change. To assume that the historical rule is the correct synchronic rule in Haya means that Haya has /p/ and /d/; and that all instances of [h] and [l] are derived from the synchronic correlate of (17), given in (20).

(20) p → h / [h] /
    d → l / [h] /

i.e., /p/ and /d/ become [h] and [l], respectively, whenever they are not preceded by a nasal.

In Byaruhengo (1975) it was suggested that Haya has /p/ and /d/, underlyingly, and that [h] and [l] are derived. There were two reasons for this. The first was the desire to have symmetry in the underlying representation of stop consonants: matching every voiced stop with its voiceless counterpart, and vice-versa. However, pattern congruity alone is a weak argument for a phonological analysis, since a new surface pattern may have more reality for speakers than an older, more symmetric, underlying pattern. The second reason was that in the earlier study it was felt important to match the consonant system of Haya with that of Proto-Bantu. This is understandable in a language family where research has had such a strong historical/comparative bias. However, this again is not a good criterion, since speakers (e.g. children acquiring the language) may not have access to historical forms. Because phonologies are constantly restructured through time, historical evidence can only be suggestive to the analyst. The synchronic phonology must stand up on its own merits.

A closer examination of these alternations in Haya demonstrates the untenability of the historical solution. Two inadequacies of this solution are now discussed, the first from derivational morphology, the second from borrowings.

3.1.1. Derivational morphology. The historical solution claims the following: (i) /p/ and /d/ are underlying; (ii) [h] and [l] are derived; (iii) there is a phonological rule (20); and (iv) the only time we get [p] and [d] is after a nasal. We will begin by showing that (iv) is not entirely true--and that this forces us away from the historical solution.

We have seen in section 2.2.1 that when class 9 nouns whose stems start in [p] and [d] are transferred to other classes, these consonants become [h] and [l], respectively (see examples (19) and (21)). These changes are due to the fact that these consonants are no longer preceded by a nasal. This solution predicts that for any /np-/ or /nd-/ sequence, [h] and [l] will be realized whenever the nasal is replaced by a CV-prefix in a derivational process. But this is not the case. There are instances where class 9 nouns are moved to other classes and still retain their respective stops, as seen in (21).

(21) CLASS 9/10 CLASS 7 CLASS 12

ompisi 'leopard(s)' ekpisi ekapisi *ekhisi/ekohisi
ěnda 'loune(s)' čkda čkda čkda čkda čkda

The fact that some cases of these consonants do not alternate shows that the historical solution will generate unacceptable forms. It is possible to try and salvage the historical solution, as we shall now demonstrate.

3.1.1.1. Boundaries. One might argue that there are boundaries of different strengths between those cases that alternate and those that do not. We would thus recognize different underlying forms as in (22).

(22) a. /împicya/ → [akaoysa] 'song'
    /împicya/ → [akafaya] 'lemon'

b. /împisil/ → [ekpisi] 'leopard'
    /împisî/ → [ekda] 'louse'

The normal morpheme boundary * allows CA to apply in (22a), but the ad hoc boundary * blocks CA in (22b). This kind of analysis would be difficult to justify. How does one account for the fact that a different boundary is involved in (22a) vs. (22b) when exactly the same set of prefix morphemes are involved? Since the boundary has been posited for the sole purpose of accounting for exceptional forms which fail to undergo CA, it is equivalent to marking the stem morphemes in question with an exception feature.

3.1.1.2. Exception features. This, then, is our second attempt to salvage the historical solution. In this case we mark those stems in (22b) as [-rule 20]. This would mean that these words are exceptions to CA. This solution is found lacking because it treats as exceptional forms which are basically nonexceptional. The derivations illustrated in (21) and (22b) are in fact more productive than those involving CA in (22a).

If a Haya speaker wishes to create a new derived noun whose consonant is [p] or [d] in its basic 9/10 form, CA will not take place. This includes words borrowed from other Bantu languages belonging to class 9, which do not show alternation, as seen in (23).
(23) CLASS 9 CLASS 7 CLASS 12
Swahili ndege kindege kondege "bird/airplane"
Haya endge ekidege akidege "airplane"

N.B. (i) Swahili does not have preprefixes; (ii) in augmentative and diminutive clauses, Swahili retains the nasal while Haya does not; (iii) class 9 is the nasalized class, while class 2 is referred to as the Jumbo set and class 12 to as a Casema.

Under these circumstances, it would not be appropriate to treat the productive alternative as exceptional.

3.1.1.3 Double prefixation. So far we have assumed that when a noun is moved from one class to another the grammar generates one prefix. Thus the underlying representation for 'lemon' is /k-wa-dimwa/ in class 9 and /k-ka-1-dimwa/ in class 12. However, one other way of saving the historical solution would be to claim that the grammar generates two prefixes in some cases. Thus, one would claim then that for akidege the underlying representation is /k-ka-1-dimwa/, while for akidege it is /k-ka-1-dimwa/, with two prefixes. In this analysis it is the presence vs. absence of the /w/ prefix which determines whether CA will take place. However, it would be difficult to justify positing such a phenomenon and equally difficult to explain why there should be double prefixation in some cases and not in others.

We could also assume that in both cases (i.e. for both akidege and akidege) we have double prefixation and that in the case of akidege the nasal is deleted before the CA rule, but after the CA rule for akidege. Again there are two objections to this. First, how can we predict which forms allow CA before and which ones require it after class 9 prefix deletion? Second, the deletion of the nasal prefix would have to be a morphological rule and as such should theoretically apply before phonological rules.

Double prefixation would not even be a better rule than that of regarding stems that do not undergo CA as being exceptions. Since we have already shown the inadequacy of using exception features, we should not adopt this solution either.

3.1.1.4. Derivational morphology after P-rules. Another alternative is to claim, without assuming double prefixation, that the non-nasal prefix is added after CA has applied. This would also assume that in cases like akidege, the appropriate rule of derivational morphology applies after the CA rule. The same problems arise: (i) how do we motivate such a solution for some cases but not for others; and (ii) it would be equivalent to using exception features.

Thus it seems that all ways of salvaging the historical solution run into problems rather than providing an explanatory account. Before we turn to other, nonhistorical solutions, we examine another source of problems for the historical solution.

3.1.2 Borrowings. An examination of items borrowed into Haya shows that when words containing [p] and [d] are borrowed into the language, these consonants do not become [h] and [l] -- even in environments where they are not preceded by a nasal:

In Byruchengo (1976) several loan phonology strategies were examined in Haya. There are cases where loan words constitute a class of their own and therefore need to be marked with an exception feature [+foreign] to distinguish them from native words. But it is also true that there are cases where loan words are assimilated fully into the phonology of the borrowing language. In order to maintain the historical solution it would be necessary to demonstrate that the borrowings illustrated in (24) are marked as exception to rule (20), marking them either as [+foreign] or as [-CA rule]. This analysis would necessarily make the claim that borrowings form a class with nouns such as those in (21), where CA fails to obtain. This consequence may be motivated, however, in that in both cases there is an attempt to maintain the phonetic shape of the consonant in its "original" or basic form in the source language (in the case of borrowings), in the source noun class (in the case of derivational morphology). Note that in the word for 'radio' in (24), it is only the second consonant which is marked [-CA rule], since in the historical solution the first consonant undergoes the change from /d/ to [l]. This presupposes, then, that the exception feature is a property of an individual segment rather than of the lexical item as a whole.

Note that the situation is somewhat complicated by the presence of minimal pairs involving these consonants, e.g. [d] vs. [l] in (25).

(25) ORIGINAL NOUN CLASS 12 CLASS 9
3 omáda 'jigger' akida énda
7 ekida 'yan' akida énda
9 énda 'louse' akida énda

It should be pointed out that 'jigger' and 'yan' are hardly ever found in class 9. However, when the transfer takes place, we find neutralization (homophony) of all these words in this class. Failure of the /d/ of 'louse' to become [l] in class 12 may represent an attempt on the part of speakers to avoid homophony. The significance of this will be discussed later. For the time being it should be noted that in many cases the application of CA would not result in homophony, since there is no homophonic form to be avoided.

A second example of a minimal pair is particularly interesting. Guthrie (1971:135, item 1427) cites a Proto-Bantu form *-páko- for which he gives the following three glosses: (i) 'take out from container'; (ii) 'take out (food from pot)'; (iii) 'take out (honey from hive)'. In Swahili the word ukitu has all three meanings. However, in Haya, the verb okúdú-kú only means 'to serve food' (Guthrie's meaning (ii)). For 'take out (honey from hive) (Guthrie's meaning (iii)), the verb is okúdú-bú. Thus a minimal pair has derived from an identical historical form. If the CA rule in (22) had operated on this historical form, then both meanings would have the form okúdú-bú.
It is probable, however, that the meaning 'to serve food' was lost from the native Nyanja okufikula form only to resurface as okupikula via borrowing from Swahili. When these forms are nominalized and transferred into certain of noun classes, the same p/h difference is observed:

(26) INFINITIVE CLASS 1 CLASS 9
okupikula 'to serve food' omunzi '16 omunzi '16
okufikula 'to take honey' omunzi '16 omunzi '16

In (26) the nominalizations remain distinct in class 1, but merge with [p] in class 9. The generalization we can make from the examples in (25) and (26) is that whenever we start with basic [p] or [d], these stops do not necessarily become [h] and [l] in non-nasal environments. However, whenever we start with basic [h] or [l] these always change to [p] and [d] after a nasal. Thus, we might consider approaching these alternations from the opposite end—with a solution representing an invention of the historical facts.

3.2. The inverted solution. In the previous section we saw that the only way the historical solution could work was by complicating the mechanisms employed to capture the facts of CA (i.e. by using exception features, by ordering the rules of derivational morphology after the phonology, by recognizing double prefixes, and by using ad hoc boundaries). In this section we consider the possibility of an inverted solution.

The inverted solution assumes that (i) /h/ and /l/ are underlying; (ii) there is a phonological rule which is an inversion of (20) (see (27) below); and (iii) this rule derives all occurrences of [p] and [d] from underlying /h/ and /l/, respectively.

(27) h → p / k
l → d / n

i.e. /h/ and /l/ become [p] and [d], respectively, after a nasal.

This solution still has the same problems as the historical solution. First, it claims that [nda] 'louse' and [empisi] 'leopard' are underlying /d-nda/ and /m-empisi/, despite the fact that these words are always realized [d] and [ɛmpisi] on the surface. Further, borrowings such as epilipili 'pepper' and elipu 'radio' would have to be entered into the lexicon as /e-plipili/ and /e-lipu/ and be exceptionally marked [+consonant alternation], with [p] and [d] being derived in inappropriate environments. As we shall see in section 3.3, we prefer to put idiosyncratic information in the underlying forms rather than developing such ad hoc constraints on rules as rule addition features.

The inverted solution thus still has many of the same shortcomings as the historical solution. The biggest problem in both cases involves non-alternating forms: native forms like aamda 'a small louse' and borrowings such as epilipili 'pepper'. The problem for both solutions results from the setting up of only one consonant in each pair and deriving the other one by rule, thereby assuming that all occurrences of the second consonant are phonomorphemic. Since both alternatives have been shown to be wanting, we now attempt to include all four consonants in the underlying representation in a concrete solution.

3.3. The concrete solution. In the concrete solution we claim the following: (i) in cases where a consonant does not alternate where the consonant is assumed to be underlying. Thus, in words like empisi/okopisi/ and onda/ondo we have /p/ and /d/ in the underlying representation. The same is true of morpheme-internal [mp] and [nd] sequences, e.g. ekifimpo 'a fart' and ekilonda 'a sore'. This conclusion would also apply to morpheme-internal [h] and [l], in which case we would set up /h/ and /l/ in the underlying representation.

(ii) In cases where there are alternations of one of the alternants is set up as underlying and the other is derived by rule. Thus, for forms like empiovoyi/okhojoyi 'song' and ondumu/okamumu 'lemon', if we say that /p/ and /d/ are underlying, we would need a rule like (20) to derive surface [h] and [l]. This alternative still has the problem of how to restrict the rule from applying to such forms as okamudi and aamda and all the loan words that have been seen above. A more adequate solution assumes that /h/ and /l/ are underlying and that [p] and [d] are derived by a rule like that in (27). This alternative is similar to the inverted solution except that we do not assume that all cases of [p] and [d] are derived by rule from /h/ and /l/. Thus, we adopt the CA rule in (27), but without the same assumptions about the consonants of the underlying system. Underlying /p/ and /d/ are set up for consonants which are always realized [p] and [d]; underlying /h/ and /l/ are set up for consonants which are either always realized [h] and [l], or which alternate between [h]-[p] and [l]-[d].

Thus we prefer this analysis to the historical and inverted solutions, because the latter involve formal complications which are avoided in this third solution. Instead of using exception features, exception boundaries, or exceptional rule application, we are able to give a straightforward account of /p/ and /d/ alternation by making the underlying representations conform more closely to the surface. In this sense, then, the adopted solution can be said to be "concrete".

4. HOMOGONIC NASAL ASIMILATION (HNA)

We have already seen above in examples (3) and (4) that the nasal of the first person singular subject marker and the gender 9/10 noun prefix is homorganic to the consonant that follows it. Thus we need the homorganic nasal assimilation rule in (28).

(28) n → [aplacc] / ___ [aplacc]

i.e. nasals have the same place of articulation as the following consonant.

There are two factors complicating this analysis. One of them is discussed in the previous section; the other is discussed here. This rule accounts for the nasal before a consonant but cannot do so when the same nasal morpheme
is followed by a vowel. If there were no cases where the nasal was followed by a vowel the solution above would have been adequate. One could have taken any one of the three nasals (bilabial /m/, alveolar /n/, or palatal /ŋ/) as underlying.16 All three occur intervocally, e.g. okûkants 'to tie up', okugona 'to snore', and okukana 'increase'. The labiodental, the velar, and the uvular nasals only occur phonetically before consonants of the same place of articulation, and so we can eliminate them from the underlying system. There is, however, one environment in which one or the nasals we are dealing with occurs before a vowel. This occurs whenever it is followed by the vocalic P₁ (recent past) marker.17 In this case it is realized as [n]

(29) /n +ə+ gand + a/ → [ndaganda]
I P₁ go /PV

The surface form in (29) justifies our setting up /n/ as underlying, from which homorganic nasals are derived by rule (30).

(30) n → [a/place] / C
    i.e. /n/ shares the place of articulation with the following consonant (i.e. is homorganic with it)

Thus, whenever we have alternations between nasals we assume that the underlying nasal is /n/, and where we do not have alternations we take the surface nasal as being underlying. This will not affect intervocalic [n]’s, since they will not meet the structural description of the HNA rule (since they are not followed by a consonant).

Since we have changed the underlying representation of these nasals from /m/ to /n/, we need to change our CA from (27) to (31).

(31) h → p / n
    i.e. /h/ and /nv/ become [p] and [ŋ], respectively, after /n/

5. NASAL SYLLABIFICATION (u-deletion)

There are two types of nasal syllabification in Haya. The first is when a nasal prefix (the same two discussed above) occurs initially. In this case the nasal becomes syllabic and may carry high or low tone. However, if the nasal is preceded by a vowel, the two form a single syllable, with the nasal carrying the same tone as the end point of the tone of the preceding vowel.

(32) ñö.wo 'it's a dog' ñö.wo 'a dog'
ñö.kwi 'it's firewood' ñö.kwi 'firewood'
ñö.dä 'it's a louse' ñö.dä 'a louse'
ñö.te 'it's a cow' ñö.te 'a cow'

In the first column the nasal is a syllable on its own; in the second column, we observe an initial VN syllable.19 This nasal syllabification process is captured by the rule in (33).

(33) n → [+syllabic] / C
    i.e. /n/ (the noun prefix and first person singular marker) becomes syllabic word-initially before a consonant

The second case of nasal syllabification involves prefixes of the form mu-, i.e. classes 1 and 3 noun prefixes, class 1 object marker, and the second person plural subject marker. This is exemplified below with examples involving class 1 and 3 noun prefixes:

(34) omukâdz → ñëkâdz 'a woman'
omû → ñëfî 'a tree'
omuñâile → ñplâile 'a sick person'
omuhanda → ñphanda 'a path/way'
omuñûndó → ñpîndó 'kind of chewable root'

This process would still take place if the preprefix were absent, as in qûdz 'it's a woman' and plâile 'it's a sick man/he is sick'. We can formulate the rule in (35) to account for the deletion of [u].

(35) u → Ø / n → C
    i.e. the vowel of the mu-affix may be optionally deleted before a consonant

The second example in (34) shows that the resultant nasal can carry a high tone. This is critical evidence that the nasal is syllabic, since a low-high (rising) sequence is not permitted on single syllables in Haya. However, the rule in (35) does not account for the syllabicity of this nasal.

The formulation of u-D in (35) shows another objection to the formulation of HNA in (28). If we had maintained rules (27) and (28) and keep (35) as is, we would be faced with the danger of (35) feeding both of the other rules i.e. the resulting nasal would have both undergone HNA and conditioned CA. But as the examples in (34) show neither of the two rules are applicable when the nasal consonant results from u-D. We thus would require in this analysis either rule ordering or a global constraint to the effect that CA and HNA would only apply if the u is not created by rule (35). However, it is possible to state this rule in such a way as to avoid these complications, as seen in (36).

(36) mu → n / C
    i.e. an affix of the form mu-becomes a syllable (bilabial)
     nasal when followed by a consonant

The final rules (30), (31), and (36) have now been formulated without any need of adding constraints to any of them. Even the fact that the nasal resulting from (36) can carry high tone is a natural consequence; this high tone derives from the following syllable, since there is a surface constraint in Haya that a high tone may not be realized phonetically on the final syllable
(cf. Byarushengo, Hyman and Tenenbaum 1976). Instead, it is realized on the penultimate syllable—whatever that syllable may be (even if it is VN or N). Two derivations are given now in (37).

(37) /b̥ən-ʣ/ /b̥ən̪-ʣ/ UNDERLYING FORMS

\[ b̥ən̪-ʣ \]
\[ b̥ən̪-ʣ \]
prefixed tone lowering

\[ b̥ən̪-ʣ \]
\[ b̥ən̪-ʣ \]
syllabification

\[ b̥ən̪-ʣ \]
\[ b̥ən̪-ʣ \]
penultimate high tone anticipation

\[ [b̥ən̪-ʣ] \]
\[ [b̥ən̪-ʣ] \]
final high tone lowering

\[ [b̥ən̪-ʣ] \]
\[ [b̥ən̪-ʣ] \] u-deletion (rule (36)) [optional]

Starting with the underlying forms /b̥ən-ʣ/ 'ouse' and /b̥ən̪-ʣ/ 'tree', we see that at no stage is it the case that the two kinds of nasals have the same syllabic properties. Thus, we can say that only a non syllabic nasal subject to HNA and only abasic non syllabic can condition CA.

6. SUMMARY AND CONCLUSION

In the foregoing we have considered three solution to CA in Haya: (i) the historical solution; (ii) the inverted solution; and (iii) the concrete solution. We have attempted to demonstrate that the concrete analysis provides the most insightful account of the Haya data. It is significant to note that it is exactly this solution which would be predicted by the theory of Natural Generative Phonology (Yenning 1974, Hooper 1976). The Haya solution has avoided the kind of abstract underlying representations which the standard model of Generative Phonology would predict, as well as the formal mechanisms at its disposal (there has been no need for extrinsic rule ordering, for instance). We have arrived at an analysis which naturally follows from two explicit principles stated as follows by Hooper (1976): 

(38) The underlying forms of non-alternating morphemes are identical to their phonetic representations (p. 116).

(39) For alternating forms (a morpheme with one or more allomorphs), one of the allomorphs is selected in the lexicon in its phonetic representation, and the others are derived from it (p. 117).

Natural Generative Phonology also states explicitly that rules are not extrinsically ordered.

In demonstrating the correctness of this concrete analysis it is clear, then, that there has been a restructuring away from the historical state of affairs to the current (restructured) situation. As already discussed in some detail, it was the presence of borrowings with [p] and [d] as well as the noun-to-noun derivational process which upset the older system. With unattested borrowings coming into the language, it became more and more difficult to maintain the position that only [p] and [d] were underlying and that the [p]/[p] and [d]/[d] alternations could be predicted subphonemically. The derivation of such forms as okapi: 'small leopard' and akda: 'small house' contributed also to the dissolution of the historical solution. The motivation here was to keep the same phonetic consonant of the noun in its basic or inherent class. This was felt to be particularly important especially when deriving new diminutives and augmentatives. In such cases the speaker could make the identification of the derivate more transparent by not allowing CA to take place. This same state of affairs holds for present day Haya. If a new word is derived by transferring a noun from one class 9 to, say, class 12, phonetic [p] and [d] will always be obtained. This is not the same as saying that forms with intervocalic [h] and [l] are lexicalized, while forms with intervocalic [p] and [d] are not. While marking borrowings as [foreign] implies that these items are not completely lexicalized (i.e. they are not among the main body of the unmarked lexicon), there is no doubt that akda is just as lexicalized as any form with [l]. The situation we have here is that of two ideal targets: a fully lexicalized form with a "regular" phonology (i.e. with intervocalic [p] and [l]) and a fully nonlexicalized form with an "irregular" phonology (i.e. with intervocalic [p] and [d]). Because these two ideals is a continuum consisting, for example, of words which have been lexicalized (i.e. one reaches to one's lexicon for them, rather than creating them on the spot, so to speak), but whose phonology has not yet caught up. It will be interesting to see if akda (pronounced this way in so many Bantu languages) ever becomes okapi.

In conclusion, we ask where the language might go from here. We note that already some Haya speakers are beginning to pronounce wuji instead of nufi /i/ 'hairs' (the symbol [w] is used to represent a syllabic nasal). This is apparently based on analogy with such forms as wuji /i/ 'behind (person)' whereas we observe [ŋ] because the consonant is not preceded by a nasal. Does this mean that eventually all instances of [ŋ] will be replaced by [ŋ]? If so, we would expect, first, that the change would hit where there are alternations between [ŋ] and [ŋ] somewhere in the paradigm (e.g. morpheme-internal instances of [ŋ] may resist this change because they do not alternate with [ŋ]). Such a change, if accepted as probable, would be another argument in favor of the concrete analysis, since it is the only the alternating instances of [ŋ] which are represented as /ŋ/. This change, in progress, would very elegantly be stated as one of rule loss. The rule in question is the first half of (27). By first restricting their underlying forms and the CA rule, Haya speakers seem to have set the scene for the ultimate loss of consonant alternation for the purpose of regularizing the surface consonants of noun and verb paradigms. Such an event would be very difficult to capture in a formal way in any but the concrete analysis we have adopted in this study.

NOTES

1 I would like to thank Larry Hyman for reading an earlier draft of this paper and making several valuable suggestions for revision.

2 [p] is the distant past marker (earlier than yesterday); cf. Byarushengo (1977).

3 There is a final vowel (FV) required on all verb forms in Haya (as in Bantu in general). In Haya it may surface as either [a] or [i] and carry either high or low tone, depending on the tense/aspect. It is not glossed separately in the examples that follow.
4 All tone marks are surface tones except when examples are given between phonemic slashes (/.../), in which case they are underlying. The acute accent (') marks high tone, while the circumflex (') marks falling tone. In cases of long vowels (written VV), high tone is marked with acute accents on both vowels (VV), while falling tone is marked with an acute accent on the first vowel and no accent on the second (VV). L tone is not marked.

5 In the dialect under examination here, [h] is normally silent (though not always).

6 There is a rather rare alternate form [wenib] 'I light fire'. The significance of this possibility is discussed in section 6 below.

7 Classes 1 and 3 have homophonic class markers (mu-) as do classes 9 and 10—the homorganic nasal m-. The differences between the two classes in each pair is noticed in their corresponding agreement/concord markers, e.g. subject markers o- (class 1), gu- (class 3), o- (class 9), zi- (class 10).

8 Class 10 is the plural class for both classes 9 and 11; thus we have genders 9/10 and 11/10.

9 When deverbial agent nouns are transferred into gender 9/10, they mean 'someone who is very good at doing X'.

10 There are other realizations of historical p and g. Since these do not play any part in the processes discussed in this paper, we will not concern ourselves with them here.

11 The Proto-Bantu forms in this paper are taken from Guthrie (1971). The number before the semicolon is Guthrie's Common Bantu reference number, and the one after the semicolon is the page number on which the item is found.

12 In (15) and (16) the tones marked are the underlying Haya tones (cf. note 4 above).

13 Unfortunately, I was unable to find any PB forms with the sequence *sp internally. The presence of these two forms in Haya, however, suggests that if PB had had such a sequence morpheme-internally (stem-finally in verbs), it would have been retained in Haya as such.

14 Words borrowed into Haya belong to gender 9/10, but do not carry the nasal prefix. Gender 9/10 borrowed nouns carry the nasal prefix only if the donor language had such a prefix. This accounts for the differences in these two forms: Swahili ndage / Haya endage vs. Swahili piliptere / Haya piplipeli. The only exceptions to assigning borrowings to 9/10 are human nouns which are borrowed directly into 1/2 and carry the appropriate prefix, e.g. omudolovu / abedelevu 'driver(s)'.

15 When the agentive marker is suffixed to radicals that end in [], the consonant becomes [z]. For a fuller treatment, see Byarushengo (1975).

16 Alternatively, one could have had an archiphoneme /u/ unspecified for place of articulation. (See later discussion.)

17 The realization of u- before so-called "vowel-initial" roots is as a palatal, e.g. efuma 'meat'. However, this may be due either to a y-insertion process, or conceivably, to the possibility that such roots actually begin with an underlying /u/. This problem receives in depth treatment in a paper in preparation.

18 The fact that we have a long vowel in this word is potentially misleading. It could suggest that the first person singular marker must have a vowel following the nasal in its underlying form and that the vowel of the tense marker lengthens after the vowel of the first person marker is deleted (see Byarushengo 1975). However, Haya has a surface constraint that blocks the lengthening of vowels initially or finally. In this case it surfaces because it is not in initial position any more. Notice that the second example in (11) is not a case of a long vowel occurring finally, but rather of two fully syllabic vowels in sequence (probably with a lost intervocalic [h]).

19 This may seem to be un-Bantu, but as evidence for the syllable break /[ni-wo]/, note: (1) the tone of the nasal is the same as the end point of the preceding vowel, indicating that the two at least form a close juncture; and (ii) the V is, unlike other Bantu languages, not lengthened as a result of being followed by a NC cluster. As pointed out to me by Larry Hyman (personal communication), the following common Bantu rule

V → V: /NC

is motivated by syllabification considerations. By lengthening a vowel which precedes a NC cluster, it makes it "easier" to syllabify the nasal onto the following syllable (the normal Bantu case). Such lengthening does not occur in Haya, we would claim, because the nasal is not syllabified onto the following, but rather onto the preceding syllable, as indicated.

20 Notice in the following derivations that if the earlier rules had applied in the wrong order, we would potentially have merged (false) the -mu- 'him/her' and -nu- 'me' object marker forms:

/o-ka-ki-n-nde-wo/ → [akakwapa] 'he gave it to me'
/o-ka-ki-m-mone-wo/ → [akakwina] — [akakwina] 'he gave it to him'

REFERENCES


Most Bantuists seem to agree that the preprefix (henceforth PP), which has also been called variously a "double prefix" (Guthrie 1974), an "nominative" (de Blos 1970), and an "initial vowel" (Mould 1974), is a morphological segment retained from an earlier Proto-Bantu CV form. Among the Bantu languages of the Lake Victoria area, where the use of the PP appears most consistently, the C has been dropped from the majority of these languages; utsu (Kisi) is one of the notable exceptions.

In Haya, the PP appears as a single vowel preceding a CV prefix in each of the noun classes 1-18 except classes 1a/2a, which never take a PP, and classes 9/10, where the existence of a homorganic nasal has taken the place of the CV prefix. In all classes other than the exceptions mentioned, strict vowel harmony is observed between the PP and the V of the prefix:

<table>
<thead>
<tr>
<th>CLASS</th>
<th>PP+PREFIX</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>o-mu-</td>
</tr>
<tr>
<td>2</td>
<td>a-bu-</td>
</tr>
<tr>
<td>3</td>
<td>o-mu-</td>
</tr>
<tr>
<td>4</td>
<td>a-mi-</td>
</tr>
<tr>
<td>5</td>
<td>o-1i-</td>
</tr>
<tr>
<td>6</td>
<td>a-mh-</td>
</tr>
<tr>
<td>7</td>
<td>o-1i-</td>
</tr>
<tr>
<td>8</td>
<td>a-bi-</td>
</tr>
<tr>
<td>9</td>
<td>o-mi-</td>
</tr>
<tr>
<td>10</td>
<td>o-s-</td>
</tr>
<tr>
<td>11</td>
<td>o-1u-</td>
</tr>
<tr>
<td>12</td>
<td>a-ka-</td>
</tr>
<tr>
<td>13</td>
<td>o-tu-</td>
</tr>
<tr>
<td>14</td>
<td>o-bu-</td>
</tr>
<tr>
<td>15</td>
<td>o-ku-</td>
</tr>
<tr>
<td>16</td>
<td>a-ha-</td>
</tr>
<tr>
<td>17</td>
<td>o-ku-</td>
</tr>
<tr>
<td>18</td>
<td>o-mu-</td>
</tr>
</tbody>
</table>

Except for 9/10, when the vowel of the prefix is /i/, that of the prefix is [o]; when the prefix vowel is /u/, the prefix vowel is [o]; and when the prefix vowel is /a/, the prefix vowel is [a]. It is, of course, possible to posit the existence of /o-1/ vowel harmony for classes 9/10 at some earlier stage of the language with /o-mi-/ representing the "augmented prefix" of Proto-Bantu.
Previous research on the PP has indicated that its use or non-use in a particular construction is determined by essentially syntactic considerations. Mould (1974) in his work on Luganda did make reference to the use of the PP as providing a "special kind of focus" in certain constructions, but did not clearly define the kind(s) of focus. De Blois also has a very short section in his study in which he discusses certain of the languages in which a "definable semantic function" has been noted. However, since Haya is not one of the languages to which de Blois assigns semantic functioning of the PP, and since all of the examples used in the aforementioned section of the Mould article would be ungrammatical in Haya, an attempt must be made here to determine whether or not the sort of focus/emphasis referred to by Mould and de Blois may be attested in Haya.

Byarsheggo and Tenenbaum (1976) and Tenenbaum (1977a,b) have documented the fact that under certain conditions Haya tends to separate old and new information in discourse. It is interesting to note in that connection the following statement by Mould (1976) in reference to Logooli (E.41):

"My informant consistently claimed that with the IV objects are interpreted as being new information to the hearer and the absence of the IV as old, known information."

De Blois reminds us that in her article on Tonga, Carter (1964) arrives at somewhat similar considerations:

"There are however indications that make her suppose that the augment is only used after pauses or hesitations and in what she calls now-coding speech (newly created utterance).

The data which has been collected on the use of the PP in Haya tends to bear out such theories: it is used to disambiguate, to clarify, or to present new information—at least in certain circumstances. Lack of, or non-use of the PP may suggest mutually understood or old/given information on the part of both speaker and hearer. It is not inconceivable to posit that this might provide insight into why classes 1a/2a, which consist almost exclusively of kinship terms, never carry PP's in any of the known Kantu languages.

With nouns in isolation, the prephriced noun receives both definite and indefinite readings, e.g. omudha 'the/a child', omul 'the/a tree', omgige 'the/a banana'. When nouns appear in subject position, the PP is required:

1. omudha  'the/a child'
   a. omudha  'child he-P1-cone'
   b. omudha  'the/a child (but cf. omudha, yâja 'it's the child, he came')

When modified by an adjective, both noun and adjective require a PP in most cases:

2. omudha a'muto  'the/a small child'
   a. omudha a'muto  'child small he-P1-cone'
   b. omudha a'muto  'the/a small child'

3. omudha a'muto  'the/a tall young man'
   a. omudha a'muto  'man tall young he-P1-cone'

4. omudha  'my children'
   a. omudha  'child he-P1-cone'

As is the case with a number of other languages in the Lake area, Haya nouns lose the PP when immediately preceded by 'each/every':

4a. bili fòkoni  'each/every stick'

b. bili m'uligi  'each/every stick'

Addition of a second modifier after the governing noun does not change the situation, except that we note that the added modifier retains its own PP:

5a. bili fòkoni  'each/every good stick'

b. bili m'uligi  'each/every pretty stick'

Modification by a possessive adjective, as in (6) - (10) below, presents data in support of the hypothesis advanced at the outset of this paper. Note that in each of the PP's that follow here, the lack of a PP has established an apparently unambiguous interpersonal relationship with the speaker (such as with the use of classes 1a/2a, perhaps?), whereas use of the PP sets up an alternative and thus automatically an ambiguous givenness/newness relationship.

6. omudha  'my child'
   a. omudha  'child he-P1-cone'

7. omudha  'my wife'
   a. omudha  'child he-P1-cone'

8. omudha  'my husband'
   a. omudha  'child he-P1-cone'

9. omudha  'my daughter'
   a. omudha  'child he-P1-cone'
   b. omudha  'the daughters are mine'

10. omudha  'my girls' (i.e. 'daughters')

The phrases in (9) are particularly interesting, since while omudha  'the daughters are mine', is not considered ungrammatical, no context was found in which it might conceivably be used, apparently because of the unavoidable kinship implied by omudha  'daughter', in contrast to (10), where (e)oisfí may mean 'daughters' or 'girls' in some other sense, depending on the presence vs. absence of the PP. Within class 1a, where nouns have no inherent PP, apparently semantic constraints function to assure that a PP may not be applied to the majority of those nouns:

11. tòto  'my father'
t'ata  'Father' (as title of address; cf. Dauer 1977)

ishūbo  'the father...' (understood: of a particular family)

ishimuntu  'A father...' (understood: as a generalization)

In cases (13) and (14), t'ata may not be used at all, since in either case it would functionally be required to take a PP, which would limit/destroy the semantic function of its being a kinship term.

In those NP's which are constructed by the use of an associative marker, a number of different forms are found:

a. obaba ly'aboni  'the wing is of the bird'
b. obaba ly'aboni  'the wing of the bird'

(16) a. abana b'omushâja  'the man's children'
b. abâna b'omushâja  'the children are of/for the man'

In each of the two examples above, the only distinction between a true associative construction and a predicative construction is tonal, since in each of these cases the surface morphology is identical, the PP having been retained and contracted with the final vowel of the associative marker which precedes the possessive noun. (17) below presents a different situation.

a. eky' osiya  'something which is to eat'
b. eky' osiya  'something of eating' (a noun of class 7)

The preprefix /-/ in (17a) is evidently a relative clause marker; in (17b) the PP is absent altogether. According to de Blois there are a number of languages in which compound nouns inferring possession drop the PP from the enclosed noun. (18) below raises an interesting question, since it functions in an exactly opposite manner, retaining the PP on the second noun (plus an associative marker), while dropping it from the head noun.

mukom w'abu  'the owner of the house'

Is it possible that there are cases in which ownership or possession of certain things constitutes an inherent relationship, rather like that of a state of kinship? Certain other compound terms seem to suggest that such is in fact the case:

kiliya-njöka  'snake-eater'
kishwâzi-kyenge  ['a relationship between men married to sisters']

Each of these three functions in a very special way: (19) and (21) are rarely used terms to denote special qualities in the person to whom they are applied; (20) is a kinship term, which like all others belonging to classes 1a/2a, does not take a PP. All three items are used rather like proper names. Taylor (1972) notes a similar phenomenon in Ngere-Kiga.

In constructs with a predicate noun, it becomes apparent that Nya does not permit use of the PP, regardless of whether or not the copula is present:

(22) a. muntu  'it's a person'
b. mûli  'it's a tree'

(23) a. omwâna muntu  'the child is a person'
b. *omwâna ni muntu

(24) omwâna  âfi muntu  'the child who is a person'

(25) a. tuli bajûgu  'we are Europeans/whites'
b. tuli bajûguâboizile  'we are the Europeans who came'

(26) abândi bakâzi  'the others are women'

(but: abakâzi  ábândi  'the/other women')

This example is particularly interesting, since it would seem to imply that the PP and the copula cannot co-exist in the same NP, even when the copula is only "implied" (as opposed to being segmentally present) in the utterance.

Predicate adjectives seem to function in much the same way as predicate nouns in terms of the PP:

(27) a. omwâna muhâingo  'the child is big'
b. *omwâna ni muhâingo

(28) omwâna  âfi muhâingo  'the child who is big'

(29) omwâna niâ muhâingo  'the child is the one who is big'

Within the locative classes (16, 17, 18) we find that certain of the conditions for presence vs. absence of the PP as seen above do not seem to function here in the same ways:

(30) a. eky' ñënju  'he's in the house'
b. *âfi ñënju

(31) a. n'ëmënju  'it's in the house'
b. *ni ñënju

These two examples show clearly that the rule hypothesized in (22) - (26) above, regarding the absence of the PP after the copula is not functioning in the case of these locatives. The fact that each of the (b) sentences is ungrammatical points up the fact that retention of the PP is obligatory. It must be noted, of course, that in neither case is it the PP of the original noun ñënju (class 9/10) which has been retained, but rather that of the locative class into which
the noun has moved. The same conditions seem to hold true when locatives are used in isolation (i.e. without a noun attached):

(32) a. a:i'аха 'he's here'
    b. a:i'ахо 'he's over there'
    c. n:i'ахо 'it's over there'

Although use of the PP after a negativized verb will be dealt with in more detail later, it seems important to note at this point the fact that locatives following negativized verbs do not follow the generally accepted pattern. In the majority of Bantu languages, including Haya in most cases, the PP is dropped after a negative; while in fact that is the case in (33) and (34) below,

(33) тэли манжу 'he's not in the house'
(34) a. тэли му 'he's not in (there)'
    b. аф му 'he's in (there)'
    c. нф му

In none of the other examples does the PP drop. From the affirmative form of (34b) it may be deduced that this particular construction is unusual or irregular, since it is the only one which drops the PP of the locative affix following -/i/ in the affirmative; the affirmative form of (35) (see (30) above) retains the PP. As was noted above, all the remaining negative-locative constructions retain the PP:

(35) тэли аха 'he's not here'
(36) тэли бихо 'he's not over there'

Given the fact that locative constructions in Haya seem generally to be less flexible than PPs in the other classes, shown by their often being retained even following a negative and/or a copula, (37) offers rather strong support for the initial hypothesis presented in this paper:

(37) a. нф мво 'yes', that's it! [i.e. the place we're looking for]
    b. нф кхо

In both of these examples the PP has been deleted, even though in (32), in a similar construction it was retained, and in (34), a similar deletion was ungrammatical. Evidently, then, the difference does not lie in syntactic distinctions, and consideration must be given to the possibility that semantic distinctions are at work here: in (32) and (34) 'place' or 'location' is specifically referred to in each case; also, it should be noted that neither (32) nor (34) is necessarily an answer to a question, but may be simply a statement of fact. In (36), no specific reference to 'place' is made, but the construction is quite evidently an answer to a question about 'place'. Using the hypothesis that deletion of the PP indicates old information on the part of both speaker and hearer, the explanation for the absence of the PP in нф мво and нф кхо is obvious.

In simple sentence constructions, affirmative SVO order, the PP is retained on both the direct object and its modifiers:

(38) a. нэ-а бон нутаби 'I saw a/the doctor'
    b. нэ-а бон нутаби

In sentences with either left- or right-dislocations, the PP is required in both affirmative and negative constructions:

(40) a. нутаби нэ-а му-бон а 'the/a doctor, I saw him/one'
    b. нутаби нэ-а му-бон а

It is particularly notable that in (43) below the PP is retained even after a negativized verb, apparently being protected by the clause boundary which precedes it.

(43) ти-нэ-а бон нутаби 'I didn't see him/one, the/a doctor'

In negativized SVO constructions, the PP is deleted following the negative in most cases. Direct object and modifier:

(44) ти-нэ-а бон а нутаби мулуги 'I didn't see a/the good doctor'

Benefactive and accusative objects:

(45) ти-нэ-а мулуги а бёнэ битоо мэ 'I didn't cook bananas for N-E-1-P1-cook-APP children bananas the children'

In a passive construction:

(46) битоо ти-би-нэ-а мэ мэ 'the bananas weren't cooked bananas N-E-1-cook-PASS child by the child'
As long as we are dealing with simple sentences, the negativized verb does in fact delete all those PP’s which fall to the right of it; in complex sentences, with clauses of various types in operation, such deletion is not always the case. A good example of the scope of the negative verb may be seen in (47) and (48).

(47) tf mudda? ‘Office’
    NEG child big

(48) n’omudda? ‘-tô-i muhando’
    NEG COP child he-NEG be big

In (47) it is the main clause which is negated and thus it is only onwenda which loses the PP, which is retained in the dependent clause. In (48) the reverse is true: the dependent clause is negated and loses the PP, while the main clause retains the PP (even though it follows the copula a!).

The widest or broadest scope of negation seems to occur in essentially two types of structures. The first of these types, illustrated in examples (49)–(51) below, occurs when the direct object of the main clause is also the subject of the dependent clause; the negativized verb is then able to exert influence on the entire sentence and delete all PP’s.

(49) tf-n-kumanya-a mwaana y-a-ku-ha-il-a kitabo ‘I don’t know a/child
    NEG-I-know he-P-you-give-P book who gave you a book’

(50) tf-n-kumanya-a mwaana y-a-ku-ha-il-a kitabo ‘I don’t know any child
    NEG-I-know he-P-you-give-P book who gave you a book’

(51) tf-n-kumanya-a mshajja wenda ween ‘-y-a-kom-ag-a bitoko
    NEG-I-know man REL-he-P-tie-HAB bananas
    I don’t know any man who used to tie up bananas’

Not all sentences are bound by these constraints apparently, and (52) shows one exception.

(52) tf-n-kumanya-a mshajja ‘-y-a-kom-il-a bitoko
    NEG-I know man REL-he-P-tie-P bananas
    I don’t know a man who tied up any bananas’

The second type of structure in which the negative verb is able to delete PP’s throughout the entire sentence occurs when the entire dependent clause functions as the direct object of the verb of the main clause.

(53) tf-n-kuleng-a nja y-a-bolin-o wenda ‘I don’t think that he saw a child’
    NEG-I-think that he-P-see/P child [understood: he saw something else]

However, when a specific child is referred to, the PP is retained.

(54) tf-n-kuleng-a nja y-a-mu-min’ wenda ‘I don’t think he saw him,
    NEG-I-think that he-P-him-see/P child the child’

The example which follows in (55) illustrates the break in scope which occurs in sentences in which the direct object of the main clause also functions as the object of the dependent clause.

(55) tf-n-kumanya-a n’bitokk a ku ‘Office’
    NEG-I-know COP bananas which REL man he-P-tie-up-P
    I don’t know which bananas a/the man tied up’

When the direct object of the main clause serves as a dative or benefactive object of the dependent clause, the SVO relationships within the dependent clause are not influenced at all.

(56) tf-n-kumanya-a mwaana w-a-ha-il-a kitabo ‘I don’t know a boy to
    NEG-I-know child REL you-P-give-P book whom you gave a book’

If, however, the direct object is definite, an on is required and the direct object noun retains the PP after the negativized verb:

(57) tf-nyi-ma manyi ‘man’s’
    NEG-I-ASP-him-know child REL you-P-give-P book to whom you gave the book’

The pattern which emerges from this data is that while use and form of the PP may be syntactically controlled, it is in many cases semantically triggered to re-define and clarify a particular item of information between speaker and hearer. This may be seen even more clearly in contrasting examples such as:

(58) a. tf-n-sina kitabo ‘-a-ku-wendo ‘I don’t have the book which
    NEG-I-have book REL you-PRES-want
    you want’

b. tf-n-sina kitabo ‘-a-ku-wendo ‘(idem)
    NEG-I-have book REL you-PRES-want

(59) a. tf-n-kumanya-a bitoko by ‘mushija ‘-a-kom-a
    NEG-I-know bananas REL woman she-P-tie up bananas
    I don’t know which
    NEG-I-ASP-know bananas REL woman she-P-tie up bananas the woman tied

b. tf-n-kumanya-a bitoko ‘by ‘mushija ‘-a-kom-a
    NEG-I-know bananas REL woman she-P-tie up bananas
    (idem)

In the (a) sentences the speaker is sure that his hearer and he are talking about the same book/bananas. In the (b) sentences the speaker feels the need to specify that he does not have/know of the book/bananas in question, although he does have/know of others.

Mention must be made, before drawing this study to a close, of two constraints placed on the negative scope by the adverbials ‘how’ and ‘when’. ‘How’ functions as a boundary marker in apparently much the same way as sentence (53):

(60) tf-n-kumanya-a kw ‘mushaja ‘-a-kom-il-a bitoko ‘I don’t know how
    NEG-I-know how man he-P-tie-up-P bananas
    the man tied up the bananas’

‘When’ is more intriguing, since it exercises apparent control over the scope of the negative verb from a position at the very end of the sentence (perhaps because the two nouns in (61) are left-dislocated in the dependent clause):

(61) tf-n-kumanya ‘mushija ‘bitoko ‘-a-ku-kom-a
    NEG-I-know bananas he-then-tie up when the man ties up the

It is evident that the area of study involving the PP is one which needs much further investigation, particularly in terms of the use of the PP in the context of normal discourse. It is hoped, however, that the notations above will offer some basis for further study, and perhaps stimulate new hypotheses.

REFERENCES


ON THE NOTION OF "DIRECT OBJECT"

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1. INTRODUCTION

In this paper we will try to define the category of "direct object" in Haya and show how an NP can change its grammatical status according to the way in which its semantic role is expressed. In so doing, we will assume that such grammatical relations as "subject" and "direct object" are useful notions in describing and comparing natural languages in Universal Grammar. The same assumption can be found, differently expressed, in recent works such as Keenan and Comrie (1975), Perlmutter and Postal (1974), Johnson (1974a, b, 1976), Fillmore (1976), and Keenan (1975, 1976), among others. Some of the claims that these linguists have made will be confronted with the Haya data.

Very recently, Gary and Keenan (1976) have questioned the claim made by Perlmutter and Postal (1974) that only one NP at a time can bear a certain grammatical relation to the verb. They have tried to show that in Kinyarwanda, a Bantu language closely related to Haya, a verb can have, under certain circumstances, two direct objects. They also proposed a weaker version of an important principle presented by Perlmutter and Postal, namely the Relational Annihilation Law. In this paper we will show that Haya can have even three D0's in the same sentence, and we will discuss the implications of this fact for Universal Grammar. Before the conclusion, we briefly present a case of partial demotion (of a direct object) due to the nature of the referents more than to the syntactic or semantic relations of the NP's involved.
In the following discussion we will assume that each verb, in its "basic" or "lexical" form (i.e. without semantic markers to indicate semantic relations and without syntactic markers to indicate the application of certain rules such as passivization) takes a certain number (from one to three) of NP arguments. We call these NP's "basic arguments" and distinguish them in terms of the grammatical relation that they bear to the verb. We will then speak of "subject", "direct object", etc. Such NP's are characterized as having semantic role implied in the meaning of the verb itself and conveyed by means of such coding properties as agreement (i.e. subject-verb agreement) and word order (the unmarked word order is SVO). When a verb has three basic NP arguments, the (semantic) dative precedes the (semantic) patient (or accusative). Whether these two NP's can be formally distinguished is discussed below.

In accordance with the approach adopted by Keenan (1976) in defining the notion of "subject of" in any given language, we will characterize the category of direct object (DO) in Haya by means of (a subset of) the properties of basic DO's in simple, basic sentences.

2.1. Coding properties. Even if Haya could be said to have a fairly "free" word order (cf. Byaruhongo and Tenenbaum 1976), the unmarked word order is clearly Su-V-DO-00 (where DO = oblique NP, that is prepositional phrases as well as other kinds of NP's discussed in 3.2. and 3.3 below). It should be noted that the verb obligatorily agrees with the surface Su, and the DO is prepositionless, as seen in (1) and (2).

(1) abantu láka-bán '筼ák' 'the people saw a/the woman'
   people they-P3-see woman

(2) omukáza' a-kí-lád' 'ábitouko n'ěmőfoke
   'the woman brought the bananas by car'

The prepositional phrase (PP) n'ěmőfoke in (2) cannot take over the DO position. Thus (3) is unacceptable:

(3) *omukáza' a-kí-lád' a n'ěmőtok a 'ábitouko
   'the woman brought by woman she-P3-bring with car bananas car the bananas'

2.2. Reflexivization. A DO can be reflexivized under subject control (in Haya only Su can control reflexivization). The reflexive morpheme REFL is realized [-oo] or [-wa], depending on the preceding environment.

(4) kot' d-kí-bá-bón 'Kato saw himself'
   Kato he-P3-REFL-see

2.3. Subjectivization. A DO (if definite or generic?) can be promoted to Su via passivization, as shown in the following examples:

(5) ondáko, bí'ka-cumbú 'ábitouko
   'the woman cooked the bananas'
   woman she-P3-cook bananas

(6) omukáza' a-kí-cumbú 'ábitouko
   'the woman cooked the bananas'
   woman she-P3-cook PASS woman
   the woman

(7) d-a-bá-d' 'ánya
   Kato cut the meat'
   Kato he-P3-cut meat

(8) onyam' a-kí-shíd 'ánya a káta
   'the meat was cut by Kato'
   meat it-P3-cut PASS Kato

As can be seen in the above examples, it is the "new" Su that triggers Su-verb agreement in the passive sentences. The verb is marked by the suffix -w (pronounced -w- after a vowel), which is inserted immediately before the final vowel. The basic Su is moved immediately after the verb, without being marked by any preposition (cf. 3.3 below).

2.4. Pronoun-incorporation (or "cliticization"). A DO can trigger pronoun-incorporation. The clitic pronoun agrees in noun class with the coreferential NP, as shown in the following examples:

(9) n-kí-gušu 'áfta
   'I bought the guitar'
   I-P3-buy guitar

(10) n-kí-gušu 'áfta
   'I bought it'
   I-P3-see guitar

(11) n-kí-bón 'áfité
   'I saw smoke'
   I-P3-see smoke

(12) n-kí-gušu 'áfité
   'I saw it'
   I-P3-see

We consider such clitics as gi in (10) and gu in (12) as true pronouns and not agreement markers,3 not only because of their "optionality" (as opposed to the obligatory subject-verb agreement illustrated in 2.1), but also, and crucially, because (under appropriate circumstances) the tone configuration of the sentence marks a clause boundary after the verb even when the coreferential DO appears in the sentence in its "usual" position immediately after the verb. The verb -bón- (see) for instance, which has an underlying high tone (cf. (11)) shows a falling tone not only when penultimate to a pause
(13) ña-ka-gu1-bôbô! ñowika1 'I saw it, the smoke' I-P3-it-see smoke

As shown by Byaruhungu, Hyman, and Tenenbaum (1976), the DO in sentences such as (13) must be considered a right-dialect, separated from the rest of the sentence by a phrase boundary which causes the high tone of /bôbô/ to become a falling tone (see also Tenenbaum 1977). Furthermore, notice, as shown in Duranti (1977) that the clitic pronoun cannot appear in the sentence if the corresponding NP is relativized. Thus, (14) is ungrammatical.

(14) *owika1 ñôôw n-a-gu-bôbô 'the smoke that I saw it'
smoke1 that I-P3-see/P2

If gu were to be considered as an optional agreement marker, we do not see any conceivable reason for not allowing sentences like (14), which appear in other Bantu languages such as SeSotho (Morolong and Hyman 1977). Finally, as seen in (15),

(15) *ogif1i ña-ka-gi1-wa-yi 'the guitar was bought by me'
guitar it-P3-it-buy me

when ogi1 has been promoted to Su, the correferential clitic pronoun -gi- cannot co-occur.

2.5. Left-dialect. With concomitant pronoun-incorporation, a DO can be left-dislocated and assume the position immediately before the verb (in fact, it can assume other positions as well, as shown by Byaruhungu and Tenenbaum 1976, but we will be concerned only with this option). A very rough formulation of the rule would be as follows:

(Su) - V - DO1 ) (Su) - DO1 - V [+PrO1]

Two examples are given in (16) and (17).

(16) a. cmwánd1 a-kâ-i-ála1 ômbwa 'the child brought the dog' child he-P3-bring dog
b. cmwánd1 ômbwa, ña-ka-gi1-i-lâta 'the child, the dog, he child dog ho-P3-it-bring brought it'

(17) a. ña-ka-gu1 ômânda 'I bought cloth' I-P3-buy cloth
b. cmwânda1 ña-ka-gi1-gu1 'the cloth, I bought it'
cloth I-P3-it-buy

2.6. Impersonal "be" construction. There is another construction which is used to front a DO and to eliminate the Su. As shown in (18) and (19), the verb takes a clitic pronoun co-referential with the fronted DO, and an "impersonal" plural human subject (meaning 'they', class 2).

(18) ekînhbô1 bô-ka-i1-gu1-a book they-P3-it-buy
(19) ohînco1 bô-ka-i1-cumb-a bananas they-P3-them-cook

These constructions can be appropriately translated in English as agentless passives: "the book was bought" (18) and "the bananas were cooked" (19). In fact, as noted by Givón (1976:180), there is another Bantu language, Kiambu (Kenya) that uses this kind of construction for the regular passive, even allowing a prepositional agentive phrase:

(20) owîi a-mu-mon-o o mene 'John was seen by me' lit. John, they him-saw by me saw him by me [Kiambu]

A basic difference between Kiambu and Haya is that in the latter language the agent cannot be expressed in this construction.

2.7. Relative clause formation. Very informally, the relativization of DO's can be summarized as follows: a relative pronoun (of the underlying form V(C)V-o), agreeing with the head noun, introduces the relative clause and the DO is deleted (see Duranti 1977 for alternative secondary patterns). Examples are seen in (21) - (22).

(21) ohînco1 [ åby 1 ngikzî y-a-câm-a ] 'the bananas which the woman bananas REL woman she-P3-cook has cooked'
(22) enyam1 [ åby katî y-a-shî1-a ] 'the meat that Kato has cut meat REL Kato he-P3-cut
(23) cmwânda1 [ åby ngikzî y-a-bôbô ] 'the child whom the child has seen'

2.8. Pseudo-cleft formation. Pseudo-cleft formation involves a relative pronoun in sentence-initial position and the copula before the pseudo-clefted NP, which appears in sentence-final position. The copula (COP) is expressed either by the absence of the preprefix, as in (24) and (25), or by the morpheme ni, with proper names as in (26).

(24) aby 1 ngikzî y-a-cumb-a o-ôltâcoke 'what the woman has cooked is woman she-P3-cook COP bananas bananas'
(25) enyam [ åby katî y-a-shî1-a nyam 'what Kato has cut is meat'
COP Kato he-P3-cut COP meat
(26) owîi n-a-bon-a1 ni kâto 'the one who I have seen is Kato'
REL L-P3-see COP Kato

3. PREPOSITIONAL AND PREPOSITIONLESS OBLIGUES

In this section we will show that the category of DO in Haya as defined in section 2 constitutes a proper set, that is, the properties that we have so far described as typical of DO's allow us to distinguish between DO's and
both prepositional phrases (PP's) and other kinds of "obligues". In 3.1 we
will show that PP's do not exhibit any of the properties of the DO's illus-
trated above. In 3.2 we will discuss one kind of prepositionless oblique, i.e.
the body part NP in an "affected possessor" construction, and we will
discuss whether to consider relative clause formation and pseudo-cleft for-
mation as tests for objecthood. In 3.3 we will briefly examine the agent NP
in passive sentences.

3.1. Properties of PP's (or "what PP's do not do"). 3.1.1. Coding properties. As already mentioned in 2.1, PP's cannot be placed immediately after
the verb if there is an NP in the sentence bearing the relation of DO
to the verb.

3.1.2. Reflexivization. PP's cannot be reflexivized. In fact, Haya
does not even have an "independent" (i.e. non-clitic) reflexive pronoun.

3.1.3. Subjectivization. PP's cannot be subjectivized, and prepositions
cannot be "stranded". The parentheses in the following examples indicate
cumulative agents that even taking some of the constituents away, the sentence remains
ungrammatical:

(27) *kat' b-ka-shi' evenyama n'ëmûrya, 'Kato cut the meat with a
knife'
   kato he-P3-cut meat with knife

(28) *omu-ndî[5] ñu-a-ka-shi'-as (ëmûrya) (kat'ò) (ns)
   knife if-P3-cut-PASS meat Kato with
   'the knife was cut (the meat) (with) (by Kato)'

(29) *kat' b-ka-y'ënhk' and-nju, 'Kato ate a chicken in the house'
   kato he-P3-eat chicken in-house

   in-house there-P3-eat-PASS Kato chicken
   'in the house (there) was eaten (by Kato) (a chicken)'

Notice that any change of word order would not help in making the above
sentences acceptable.

In (30) we have tried to subjectivize the whole locative omu-nju 'inside
the house' (we tried both agreement markers mu (cl. 16) and ho (cl. 16)).
Verb-agreement with locative phrases is not unusual in Haya, as often in
Bantu, but in order for sentences like (34) to apply, a particular marker
must be attached to the verb, as we will illustrate in section 4.2 below.

Example (31) shows that no better results are obtained by trying to
extract the NP out of the prepositional phrase:

   house it-P3-eat-PASS Kato chicken in/there
   'the house was eaten (by Kato) (a chicken) in/there'

In (31) we have tried, unsuccessfully, to apply a pronoun-retaining strategy
by leaving in the sentence the proposition mu- plus a pronoun marker -o
(omu), which, in other circumstances conveys the meaning of 'there, inside
it'.

3.1.4. Pronominalization. A PP cannot be pronominalized by pronoun-in-
corporation. Preposition plus PRO is the only way in which prepositional
phrases can be pronominalized in Haya, as illustrated in (32) and (33).

(32) *kat' b-ka-ndî[a]-shî' énûnyama, 'Kato cut (with) it; the meat'
   kato he-P3-it-cut meat
   (ndî[a] = knife)

(33) kat' b-ka-shi' énûnyama n-ô-mo, 'Kato cut the meat with it'
   kato he-P3-cut meat with-it
   (cf. (27))

3.1.5. Left-dislocation and impersonal "be" construction. Since these
two constructions involve pronoun-incorporation, which is not allowed for
PP's, they are not available for PP's.

3.2. Relative-clause formation. PP's are relativized by either applying
the verb-coding strategy (but in this case, as we will argue in section 4,
they cannot be considered as obliques) or by means of a pronoun-retaining
strategy. However, they cannot, generally, be relativized in the same way as
DO's (one possible exception would be relativization out of a complex prepo-
sitional phrase, but this kind of relative clauses are only marginally acce-
table; cf. Duranti 1977). Example (34) illustrates the pronoun-retaining
strategy:

(34) omu-ndî[5] w-ô-ô-ô' cató y-a-shi' énûnyama nô-mo, ]
   knife REL Kato he-P3-cut meat with-it
   'the knife that Kato has cut with'

Recall, in contrast, that, as shown in 2.7, no copy pronoun can be left be-
hind a relativized DO (cf. ex. (14)).

3.1.6. Pseudo-cleft formation. The same considerations made for rela-
tive clause formation hold for pseudo-cleft formation. Example (35) illus-
trates the pronoun-retaining strategy in pseudo-clefting (a prepositional
instrumental NP):

(35) omu-ndî[5] w-ô-ô-ô' cató y-a-shi' énûnyama nô-mo
   'what Kato has cut the
   REL Kato he-P3-cut meat with-it COP-knife
   'what Kato has cut the
   meat with is a knife'

3.8. "Affected possessor" constructions. Haya possessive constructions
involving body parts allow, or sometimes require, the possessor NP to be
realized as a DO (cf. Hyman 1977). In Haya sentences corresponding more or
less to the English I broke the arm of the man, the possessor, namely man,
is, in effect, more DO-like than the body part, i.e. arm. Thus, we have
sentences like the following:

(36) n-a-hen òmûshk'î[5] òmûshk'î
   I-I break arm arm
   'I broke the arm of the man' (lit.
   P3:break man arm I broke the arm the arm)

In sentences like (36) the possessor (also an "experiencer") can be subjec-
tivized, as in (37), pronominalized with a clitic, as in (38), and undergo
all the other grammatical processes applicable to DO's.
(37) umushîja y-a-hand-w-a inyə êmûkûno 'the man was broken the arm
man he-P1-break-PASS me:arm
by me.'

(38) n-a-mu-hand êmûkûno 'I broke him the arm
1-P1-him-break arm
The body part, on the other hand, cannot be subjectivized and cannot be pro-
nominalized in the same way as the possessor NP:

(39) *umûkûno1 gy-a-hand-w-a iny6ê umushîja2 'the arm was broken (by me)
arm it-P1-break-PASS me:man
(to) the man'

(40) n-a-gu-hand êmushîja 'I broke it (to) the man'
1-P1-it-break man

Given our properties-based definition of DO's, we conclude that in such con-
structions as sentence (36) the possessor NP is syntactically a DO, whereas
the possessed NP (i.e., the body part), which should be the "basic" DO of
the verb, is not a DO.6

We must notice, however, that an NP like êmûkûno 'arm' in (36) still
shares some of the properties of DO's. Such properties are relative clause
formation and pseudo-cleft formation, as shown in the following examples:

(41) umûkûno1 [gûmû a-n-a-hand êmushîja ] 'the arm that I broke the man'
arm REL I-P1-break man

(42) gûmû n-a-hand êmushîja gûmûkûno 'what I broke the man is (his)
REL I-P1-break man COP-arm

We can interpret these facts in at least two ways: one solution would be
to accept the idea that at some earlier stage of the derivation the body part
was in fact the DO of the verb and that it got demoted from its role because
of the promotion of the possessor NP to the role of DO. In this case, we
must say that the body part NP lost all the DO properties except the acces-
sibility to relative clause formation and pseudo-cleft formation. Another
solution would be to say that in fact relative clause and pseudo-cleft for-
timation, as described in 2.7, are not limited to DO's. There are, in other
words, non-DO prepositionless NP's that can undergo that particular kind
of relativization rule. The noun umûkûno in (36) would be one of those. In
this case relative clause formation (and pseudo-cleft formation) would turn
out to be not very good tests for objecthood, keeping in mind their
"weakness" for examples (36) and (37). Such a decision will find some support in later discussion,
where we will see how (partially or totally) demoted DO's can "lose" their
ability to be relativized or pseudo-clefted.

3.3 The agent NP in passive sentences. As shown in 2.3, after pas-
sivization has applied, the "demoted" Su (agent semantic) is a preposition-
less NP immediately following the verb. Thus, in terms of "surface" struc-
ture it looks like a DO. However, it is not available for any of the rules
that we have described as characteristic of DO's. Not even the relative
clause formation or the pseudo-cleft formation, which have been character-ized as "weak" tests for objecthood in 3.2. Both (43) and (44) are com-
pletely unacceptable:

(43) *omuhûy4 [gûmû êdûkûke by-a-cumb-l-i-wa] y-a-hand w-a inyə êmûkûno
woman REL bananas they-P1-cook-PASS
'the woman that the bananas were cooked (by)'.

(44) *yû êdûkûke by-a-cumb-l-i-wa umûkûno-
REL bananas they-P1-cook-PASS COP-woman
'the one who the bananas were cooked (by) is the woman'

This gives further support to the claim that the DO's are a particular subset
of the prepositionless NP's that follow the verb, and it shows that the prop-
erties that we outlined in section 2 are significant with respect to object-
hood.

4. VERB MARKING

In this section we will show that some semantic roles of NP arguments
are marked on the verb by means of verb suffixes (or extensions) and that
the NP's that are verb-marked share the properties of "basic DO's".

We will consider the following semantic relations: 1) instrumental;
2) locative: (i) 'in', (ii) 'at, on'; 3) dative (e.g. experiencer, goal, etc.).

4.1. The instrumental. The instrumental role of an NP argument is
marked in the verb by the suffix -i- or -is- (cf. Trithart 1977). An
example is given in (45):

(45) katû y-a-shar' [gûmûhûy4 ênyama] 'Kato cut the meat with the
knife
Kato he-P1-cut/INSTR knife meat/meat knife

The stem of the verb 'cut' is -shar- (cf. ex. (?)). When the instrumental
suffixed INSTR -i- is added, the /s/ becomes [z] by spirantization (cf.
Trithart 1977). The instrumental NP omûhûy4 'knife' in (45) shares all of
the properties of basic DO's. For instance, not only can it appear immedi-
ately after the verb (however, as shown in (45), there is no "preferred"
order), but it can also be subjectivized, as in (46), left-dislocated, as in
(47), and relativized as a basic DO, as in (48):

(46) omuhûy4 gy-a-shar-i-bw-a katû ênyama 'the knife was used to cut
knife it-P1-cut/INSTR-PASS Kato meat/meat knife by Kato

(47) katû omuhûy4 y-a-gu-shar' ênyama 'Kato, the knife, he used it/cut
Kato knife he-P1-cut/INSTR knife meat/meat with it

(48) omuhûy4 [gûmûhûy4 katû y-a-shar' ênyama] 'the knife that Kato cut the
knife REL Kato he-P1-cut/INSTR knife meat/meat (with)

The fact that omûhûy4 may be left-dislocated, as in (47), means that it can
also trigger pronoun-incorporation. If we try reflexivization, as in (49),

(49) katû y-a-ye-shar' ênyama 'Kato caused himself to cut the
Kato he-P1-REFL-cut/INSTR knife meat/meat

meat

we must have an instrumental NP coreferential with the Su, which is an agent. In this case the instrumental marker acquires the meaning of a higher verb cause.

4.2. Locativeness. "Simple" locative relations, corresponding more or less to the English in + NP and at/on + NP can be marked on the verb by the suffixes -nu and -no, respectively (sometimes these markers are also accompanied by the applicative morpheme -i/-el, also used for expressive benefactive and dative relations, as illustrated in 4.3).

4.2.1. -nu locatives. Examples (50) shows that when the verb is marked by -nu (and, in this particular case, by the applicative morpheme) the NP that expresses the location of the event referred to (or the location of a mentioned object) can be subjectivized:

(50) enįjį' ęį-ka-il-11-w-a mą kat' ęŋkōko house, it ęp3-eat-APP-PASS LOC kato chicken 'the house was eaten in the chicken by kato'

Locatives marked on the verb can also undergo pronoun-incorporation, as in (51):

(51) kat' ę-ka-gįl-11-11-a mu' ęŋkōko 'kato ate the chicken in it (the kato he-p3-eat-APP LOC chicken house)'

They also can undergo all the other syntactic processes characterizing D0's, e.g. reflexivization, left-dislocation, relativization, and pseudo-cleft:

(52) kat' ę-k-ą-ą-ą-on-11-a mu' ę́ngkōka 'kato saw chiefhood in himself' kato he-p3-refl-see LOC chiefhood

(53) kat' ęįjį' ę-ka-gįl-11-11-11-a mu' ęŋkōko 'kato, the house, he ate kato house he-p3-eat-APP-LOC chicken the chicken in it'

(54) enįjį' ę ę́gy kat' y-a-11-11-a mu' ęŋkōko [the house in which kato house REL kato he-p3-eat-APP LOC chicken ate the chicken]

(55) oý ę́gy kat' y-a-11-11-a mu' ęŋkōko ęįjį' REL kato he-p3-eat-APP LOC chicken COP house 'what kato ate the chicken in is the house'

4.2.2. -no locatives. The -no locatives, except for the different meanings they convey, behave in the same way as the -nu locatives we have just illustrated in 4.2.1. The following examples thus illustrate subjectivization, pronoun-incorporation, and reflexivization:

(56) enįjį' ę-ka-il-11-w-a h' ę́ngkōka ęų́itooko 'the table was eaten by the table it-p3-eat-APP-PASS LOC child bananas by the child'

(57) enįjį' a-ka-gįl-11-11-a h' ęų́itooko 'the child ate the bananas on child he-p3-eat-APP-LOC bananas it (=gįl, table)'

(58) oý ę́gyh' a-k-ą-ą-ą-on-11-a ę́ngkōka 'the man found money on man he-p3-refl-find LOC money himself'

4.2.3. Subjetivization of the whole locative phrase. With the locative marker on the verb, and the verb agreeing with the locative phrase (the agreement marker is he- for both -nu and -no locatives), it is possible to subjectivize a whole locative phrase, as shown in the following examples:

(59) enįjį' ę-ka-il-11-w-a mą kat' ęŋkōko (cf. (30)) in-house there-p3-eat-APP-PASS LOC kato chicken 'in the house (there) was eaten the chicken by kato'

(60) enįjį' ę-ka-il-11-w-a h' ęŋkōko on-table there-p3-eat-APP-PASS LOC kato chicken 'on the table (there) was eaten the chicken by kato'

Although transformationally speaking, the locative NP's marked on the verb behave in the same way as instrumental NP's, there is an interesting difference. Whereas the NP expressing the instrument does not take the preposition if the verb has been marked for the instrumental relation, as seen in (45) (repeated with a different past tense in (61)), the NP expressing the location cannot occur without a preposition unless a clitic coreferential pronoun appears in the verbal complex. Thus (62) is good, but (63) is not.

(61) kat' ę-ka-shįs' šį ę́ngkōko 'kato cut the meat with the šį ę́ngkōko knife'

Kato he-p3-cut/INSTR meat knife/knife meat

(62) kat' ę-ka-gįl-11-11-a w-a ęŋkōko ęńju 'kato ate the chicken in it, kato he-p3-eat-APP-LOC chicken house the house'

(63) *kat' ę-ka-il-11-11-a w-a ęŋkōko ęńju 'kato ate the chicken in the kato he-p3-eat-APP LOC chicken house house'

Notice, however, that ęŋkōko in (62) shows a falling tone on the second syllable. This indicates a phrase boundary between ęŋkōko and ęńju (cf. Bynum-shen, Hymen, and Tenenbaum 1976). As mentioned in 2.4, an NP such as ęńju in (62) must be interpreted as a "right-dislocated" constituent. In this sense it does not have the same syntactic status as ę́ngkōko 'knife' in (61) (on the special status of locative NP's in a Bantu language closely related to Haya, see Ballysh 1976).

4.3. Dative NP's. A verb can also be marked for an NP argument that has, roughly, the range of meaning of Fillmore's (early) dative. The suffix used is the so-called 'applicative' or 'applied' morpheme -i/-el- (the choice between the two vowels being determined by vowel harmony rules). As shown in the following examples, the dative NP in the unmarked word order immediately follows the verb:

(64) oý ę́gyh' a-ka-cum-11-11-a ęńju ęų́itooko 'the woman cooked the child- woman she-p3-cook-APP children bananas ren the bananas'

(65) oý ę́gyh' a-ka-cum-11-11-a ęńju ęų́itooko 'the man brought the man the guitar' I-p3-bring-APP man guitar
(66) kat' $ka-gul'-i' $gog'y $gIFI 'Kato bought for the party a fish'
Kato he-P3-buy-APP party fish

In all three sentences the dative NP exhibits all the properties of basic DO's. Examples (67) and (68) show subjectivization of abdo in (64) and umushiga in (65), respectively.

(67) abdo na-ba-cumb-i'-u' $gukz y $gitooke 'the children were cooked
cook-P3-APP-bake-APP PASS woman bananas bananas by the woman'

(68) umushiga $ka-1681-o-w-a-iniy' $gita 'the man was brought the
man he-P3-bring-APP PASS me guitar guitar by me'

Example (69) shows that reflexivization can apply when the dative NP is coreferential with the subject:

(69) omukz y $ka-66-cumb-i'-u' $gitooke 'the woman cooked (for) herself
woman she-P3-REFL-APP-bake-APP PASS the bananas bananas'

Also other tests can be successfully applied, such as relative clause formation, pseudo-cleft formation, and pronoun incorporation. Example (70) illustrates this last property:

(70) omukz y $ka-ba-cumb-i'-u' $gitooke 'the woman cooked (for) them
woman she-P3-APP-bake-APP PASS [children] bananas'

A significant characteristic of Haya datives is that they can be expressed only in the just mentioned way. Whereas instrumentals and locatives have an alternative propositional coding (cf. section 3 for examples), there is no dative preposition in Haya corresponding to English to or for. The same phenomenon has been noticed in another Bantu language (Kinwara) by Gary and Keenan (1976) and Kinyi (1976). As they point out, this restriction in the coding of this semantic relation creates some problems for a theory that would like to account for the above mentioned marking-rules in terms of advancements. We will discuss some of these problems in the next section.

5. HAYA AND THE THEORY OF RELATIONAL GRAMMAR

In this section we would like to discuss the Haya data with respect to some of the claims made by "relational grammarians" in terms of Universal Grammar. In particular we will provide further evidence for what Gary and Keenan (1976) have called the Non-uniqueness Assumption, according to which a language can have more than one NP bearing the same grammatical relation to the same verb. Furthermore, we will show that if we consider the verb-marking suffixes illustrated in section 4 as a result of advancement-to-DO rules (or "object-marking rules"), the Relational Annihilation Law (see below) is repeatedly violated. Finally, we will discuss whether the Haya data may support the weaker version of the Relational Annihilation Law proposed by Gary and Keenan (1976).

5.1 Advancement rules in Relational Grammar. In the theory of Relational Grammar, advancement rules are the only kind of rules that affect the status of an NP with respect to its grammatical relation to the verb (or predicate). That is, given the primitive ("pure") grammatical relations "subject of", "direct object of", and "indirect object of" (called "terms" by Perlmutter and Postal) and the "impure" grammatical relations benefactive, instrumental, locative, etc. (called "non-terms"), and given the Relational Hierarchy Su->DO->IO->non-terms, a rule that affects the relation of an NP, NP, to its verb can only move NP, up in the hierarchy. This is explicitly stated in the following (proposed universal) principles:

(71) The Usurpation Principle (Johnson 1974b): All usurpation rules [i.e. rules that make an NP take over the grammatical relation borne by another NP] move elements up in the Accessibility Hierarchy or else raise elements into a superordinate clause.

(72) The Rearrangement Law (Perlmutter and Postal 1974): A rule that alters the status of an NP with respect to ternhood [i.e. the property of being a "term"] must increase the rank of that NP.

A rule like passivization, for instance, would be simply stated as DO->Su. The demotion of the "original" (or "basic") Su would not need to be stated in the rule because of the following principle:

(73) The Relational Annihilation Law (Perlmutter and Postal 1974): When an NP, NP, has the grammatical relation borne by another NP, NP (I#), then NP ceases to bear any grammatical relation whatsoever [with the verb]. Such NP, are called okhikamwe.

The grammar of the particular language would specify the way in which a rule is concretely realized in terms of word order, agreement, case marking. In Haya, for instance, we would have to state that the "original" Su is moved immediately after the verb and marked by zero (see 2.3 above).

The above mentioned principles state that demotions are implied by advancements. In fact, since Perlmutter and Postal (1974) assume that one and only one NP can bear, at any given stage of derivation, a particular grammatical relation to the verb (e.g. there can be only one Su or only one DO), an advancement rule (e.g. Instrument->DO) should never be allowed to create another instance of an already present grammatical relation without causing the NP already bearing that relation to be demoted from its status.

Similar kinds of verb-marking morphemes to the ones illustrated in section 4 have been described in other (Bantu and non-Bantu) languages as ad hoc effects of advancement rules. Chung (1976), for instance, show that in Bahasa Indonesian when an indirect object (IO) or a benefactive NP, instead of being marked by prepositions, is marked on the verb (in a way very similar to the one illustrated for Haya), it exhibit all the properties of basic DO's. On the other hand, the basic DO loses its DO properties. Chung argues that these facts can be explained by postulating a sort of Dative Movement Rule (benefactive and IO advancement-to-DO) that respects the Relational Annihilation Law. When the IO or benefactive NP is advanced to DO, the basic DO is denoted (or "goes on okhikamwe")

Following this kind of approach, we might argue that the instrumental, the locative, and the dative NP's are marked on the verb as a result of ad-
vancement-to-D0 rules. This would explain why they share the D0-properties (see above in section 4). However, Haya presents some problems with respect to this kind of analysis. First of all, whereas we might argue that sentences such as (45) are derived from sentences such as (27) via an instrumental → D0 rule,

(27) k4-ta-ka-shi'1 anyana n' damaged 'He cut the meat →
Kato he-P3-cut meat with knife with a/the knife'

(45) k4-ta-ka-shi'1 anyana n' damaged 'He cut the meat with
Kato he-P3-cut/INSTR meat knife/knife meat

the same analysis could not be adopted for sentences with a dative-marked verb like (64):

(64) omudhi'1 a-ka-cumb-i1 omedhi'1 dhotoke 'the woman cooked the
woman she-P3-cook-APP child bananas bananas for the child'

As already mentioned, for such sentences there is no corresponding prepositional phrase, and therefore, there is no "source" for an advancement-to-D0 rule. Discussing the same phenomenon in Kinyarwanda, Gary and Keenan (1976) propose to consider all the cases of dative NP's as "primitive" D0's. That is, D0's that are not "derived" by advancement rules. The applicative suffix -i1/el- (Kinyarwanda -i-) would be triggered by the semantic role of the NP in the sentence. In so doing, however, Gary and Keenan must reject the Universim Assumption (only one instance of any grammatical relation). They propose in fact the Non-universism Assumption, which allows a language to have more than one NP in the same grammatical relation to the verb. Kinyarwanda would be a language that can have two D0's. In the following section we will discuss whether the Kaya verbs that can take three basic NP arguments can be said to have two basic D0's.

5.2. Verbs with three basic arguments. As already mentioned in section 2, there are very few verbs in Kaya that take three basic NP arguments. We will consider the verbs -silg- 'smear', -silg- 'show', and -hâ- 'give'. Examples (74) - (76) show sentences with three full NP's:

(74) k4-ta-ka-silg' omedhi'1 amâ'juta 'he smeared oil on the child/
Kato he-P3-smear child oil Kato smeared the child with oil'

(75) k4-ta-ka-silg' omedhi'1 amâ'juta 'he smeared oil on the child/
Kato he-P3-smear child oil Kato smeared the child with oil'

(76) k4-ta-ka-silg' omedhi'1 amâ'juta 'he smeared oil on the child/
Kato he-P3-smear child oil Kato smeared the child with oil'

In the above examples both the NP's following the verb share all the properties of basic D0's, as we shall now demonstrate.

5.2.1. Coding properties. As seen in (74) - (76) both NP's are propositionless. The semantic dative (i.e. omâ'juna 'child' in all three examples) must immediately follow the verb in the unmarked word order. As shown in 4.3 the same order is found with verb-marked dative NP's. For both kinds of dative NP's, the order becomes fundamental when the other NP after the verb is eligible to the dative role (e.g. if it has a human referent). This is shown in the following sentences:

(77) o-kâ-silg' omedhi'1 amâ'juta 'I showed the woman to the child' (not
I-P3-show woman child I showed the woman to the child)

(78) o-kâ-silg' omedhi'1 amâ'juta 'I showed the child to the woman' (not
I-P3-show woman child I showed the woman to the child)

(79) o-kâ-silg' omedhi'1 amâ'juta 'I found a dog for the hunter' (not
I-P3-find-APP hunter dog I found a hunter for the dog)

(80) o-kâ-silg' omedhi'1 amâ'juta 'I found a hunter for the dog' (not
I-P3-find-APP dog hunter I found a dog for the hunter)

5.2.2. Subjectivization. Both NP's can be subjectivized via passivization. However, there is a constraint on the application of this rule, that is, whereas the dative NP can be subjectivized starting from the sentence given in 5.2, as seen below, the non-dative NP (let us call it "accusative") cannot be subjectivized if there is a full agent NP in the sentence, as shown in (84) - (86).

(81) omedhi'1 a-ka-silg'-a kat' amâ'juta 'the child was smeared oil
child he-P3-smear PASS Kato oil

(82) omedhi'1 a-ka-silg'-a kat' amâ'juta 'the child was smeared oil
child he-P3-smear PASS Kato oil

(83) omedhi'1 a-ka-silg'-a kat' amâ'juta 'the child was smeared oil
child he-P3-smear PASS Kato oil

In the above examples both the NP's following the verb share all the properties of basic D0's, as we shall now demonstrate.

We suggest that the unacceptability of these sentences is due not to the "demoted" status of the accusative NP (which is accessible to all the other rules given in section 2; cf. below), but rather to a conflict between the agent NP and the dative NP in occupying the immediately-after-the-verb po-
sition. In fact, we have seen before that the only coding property of the agent NP in a passive sentence is its immediate postverbal position. We have also seen that dative NP's tend to occupy that same position. Our 'conflict' hypothesis is supported by the acceptability of agentless passive sentences like the following:

(88) anajàtè gà-ka-silg-wà òmòwànyà oli-P3-smear-PASS child

'It was smeared on the child'

(89) epìc' a-kà-silg-wà òmòwànyà 'the picture was shown to the picture it-P3-show-PASS child'

(90) okìtòbò kì-ka-bò-bò òmòwànyà 'the book was given to the book it-P3-give-PASS child'

These sentences show that the accusative NP is subjectivizable when the dative cooccurs in the sentence. Finally, sentences like (91) show that when the dative NP is a clitic and leaves the postverbal position free, the accusative NP can be subjectivized even in a sentence with the agent expressed:

(91) bì-gì-ma-ilì-ìk-wà kàto 'they were shown him by Kato' they-P3-he-shew-PASS Kato

They-P3-him-show-PASS Kato

(91) is in fact ambiguous between the two readings they (DAT) were shown them (ACC) by Kato' and they (ACC) were shown to (DAT) by Kato'.

5.3.2.3. Reflexivization. Both non-subject NP's can be reflexivized, as shown by the ambiguity of (92):

(92) og-kà-ìì-hì òmòwànyà

'I gave a/the child to myself

lì-P3-refl-give child

'I gave myself to a/the child'

5.3.2.4. Pronoun-incorporation. Both NP's can trigger pronoun-incorporation with multiple pronouns capable of cooccurring:

(93) kàtìgàì-kà-mì-silg-wà Kato smeared him with it/smear it

he-P3-hit-him-smear

em him'

(94) kàtìgàì-kà-mì-silg-wà Kato smeared it to him

he-P3-hit-him-show

(95) kàtìgàì-kà-mì-silg-wà Kato smeared it to him

he-P3-hit-him-give

5.3.2.5. Other tests. Also left-dislocation, impersonal "ba-", relative clause formation, and pseudo-cleft formation apply to both NP's.

5.3.2.6. Disambiguation. We have shown that the verbs that take three basic NP arguments have two NP's behaving like D0's. This might be construed as further support for Gary and Keenan's proposal, which would give equal basic status to two underlying objects. However, one might claim that other rules or contexts exist which distinguish, say, dative and accusatives. This hypothesis might be preferred for the sake of saving the Uniqueness Assump-

tion, which makes a much stronger claim than the Non-uniqueness Assumption proposed by Gary and Keenan.

In the following sections we will provide additional data supporting a multiple DO analysis in Haya. We will show that Haya can have up to three

NP's bearing the grammatical relation DO to the same verb. Our data will violate both the Relational Annihilation Law and its "weak" version proposed by Gary and Keenan (1976).

5.3. Violation of the Relational Annihilation Law. One of the main arguments presented by Chung (1976) in favor of a 'relational' analysis of Dative Movement (i.e. beneactive and IO→DO) in Bahasa Indonesian was the loss of properties that the "basic" (or "deep") DO undergoes whenever the IO or benefactive NP is marked on the verb. Chung shows how difficult it is to account for these facts within the framework of Transformational Grammar using structural descriptions. Relational Grammar, on the other hand, offers a very satisfactory account of this phenomenon by means of the Relational Annihilation Law (cf. (73) above). When the IO of benefactive NP is "advanced" to DO (the marking on the verb cooccurs with the change of grammatical relations, i.e. as a side-effect of the rule), the original DO is denoted to an oblique status. Thus, it loses all its DO properties.

We will show in this section that the same argument cannot be adopted for Haya, because in our case the basic DO keeps all its properties when its verb gets marked for any of the semantic roles illustrated in section 4.

5.3.1. A "basic" DO and an instrumental NP. When the instrumental relation is marked on a verb that already has a DO, such as "tì-tìgì- hit 'in (96), the basic DO can still be subjectivized as in (97), it can trigger pronoun-incorporation as in (98), and (99), and satisfy all the other tests for direct objecthood.

(96) kàtìgì kàtìgì-kà-tìgì-ìk-wà òmòwànyà òmòwànyà 'Kato hit the child with a piece of wood'

he-P3-hit-INSTR child wood

(97) kàtìgì kàtìgì-kà-tìgì-ìk-wà òmòwànyà òmòwànyà 'the child was hit by Kato with a piece of wood'

he-P3-hit-INSTR-PASS Kato wood

(98) kàtìgì kàtìgì-kà-tìgì-ìk-wà òmòwànyà òmòwànyà 'Kato hit Kato with a piece of wood'

he-P3-hit-INSTR wood

(99) kàtìgì kàtìgì-kà-tìgì-ìk-wà òmòwànyà òmòwànyà 'Kato hit him with it'

he-P3-hit-INSTR

5.3.2. A "basic" DO and a locative NP. The following examples show that the basic DO keeps all the DO properties when the locative relation is marked on the verb.

(100) abàhànhì bì-kà-bò-n-ìlì-yà òmòwànyà òmòwànyà [SUBJECTIVE] children they-P3-see-PASS-Loc Kato in-village

'the children were seen in the village by Kato'

(101) kàtìgì kàtìgì-kà-tìgì-ìk-wà òmòwànyà òmòwànyà 'Kato saw them in it'

he-P3-hit-them-see-PASS-Loc

Kato
The children that Kato saw
REL Kato he-P3-it-saw-APP LOC in it' [REL CLAUSE]

5.2.3. A "basic" DO and a dative NP. We have already discussed in 5.2.2 under which conditions the accusative NP can be subjectivized. Examples (103) and (104) show pronoun-incorporation of the accusative NP and of both the accusative and dative NP respectively:

(103) 'I cooked them [bananas] for the child'
    n-ka-bi-cumb-il-i ñasana
    I-P3-then-cook-APP child

(104) 'I cooked them for him'
    n-ka-bi-má-cumb-il-i
    I-P3-then-him-cook-APP

Example (105) shows that the reflexive pronoun can refer to either one of the two NPs and therefore, both NP's can be reflexivized:

(105) 'he killed them for himself'
    a-ka-b-e-it-il-i
    he-P3-then-REFL-kill-APP

The other tests for objecthood also apply.

The data illustrated above provides further support to the claim that Haya can have two DO's. It is difficult to see how one could still argue that sentences like (96) or (100) have a DO and an IO instead of simply accepting the idea of two NP's having the same syntactic status, i.e. two DO's.

5.4. The Weak Relational Annihilation Law. Similar data to the ones illustrated above were found in Kinyarwanda by Gary and Keenan (1976) and Kimenyi (1976). In order to save the general assumption made by Relational Grammar on the relation between advancements and denotations, Gary and Keenan propose a weaker version of the Relational Annihilation Law, which is also consistent with their Non-Uniqueness Assumption.13

The Weak Relational Annihilation Law (Gary and Keenan 1976): If in a given language, L, application of a promotion to X rule exceeds the valence of X in L then one of the X's is denoted to non-tense status.

By "valence" of a grammatical relation X to a given verb they mean "the maximum number of full NP's that can simultaneously bear the relation X to a given verb in a relationally primitive sentence. A sentence is relationally primitive just in case no term changing rules are involved in its derivation" (Gary and Keenan 1976:116).

The Weak Relational Annihilation Law allows a language to have more than one NP bearing the same grammatical relation to the verb, and at the same time, saves the basic assumption made by Perlmutter and Postal (1974) that the demotion of an NP from its grammatical relation X to the verb can be accounted for by a general principle instead of case by case. In what follows we will show that Haya can have sentences with three DO's and therefore, in order to provide evidence for the Weak Relational Annihilation Law, we should be able to demonstrate that Haya can have three DO's in a relationally primitive sentence.

5.5. Three DO's. In sentences like (107) and (108) three NP's can be shown to have DO status.

(107) 'Kato smeared the oil on the child with the handkerchief'
    kat' ñ-ka-sig-is NZO 'Ómáènó 'Ómòjó Ókítàmbája
    Kato he-P3-smear-INSTR child oil handkerchief

(108) 'Kato cooked the bananas in the pot for the child'
    kat' ñ-ka-cumb-il-i-l-i m-ñasana Óbitòko Ñu-nyággú
    Kato he-P3-cook-APP-LOC child bananas in-pot

In (107) ñasana (DAT), Ómàjóta (ACC), and Ókítàmbája (INSTR) all share the properties of basic DO's and can therefore undergo both pronoun-incorporation and subjectivization as seen in the following examples:

(109) 'Kato smeared it on him with it'
    kat' ñ-ka-ki-ga-má-sig-il-i
    Kato he-P3-it-him-smear-INSTR

(110) a. ñasana ñ-ka-sig-is-l-ba-at Ómàjóta Ókítàmbája

b. Ómàjóta ñ-ka-sig-il-is-l-ba

The other tests also apply.13

In (108) the nouns ñasana, Óbitòko, and Ñu-nyággú all have DO status. Examples in (111) show the application of passivization.

(111) a. ñasana ñ-ka-cumb-il-i-l-i-w-ñat Óbitòko Ñu-nyággú

b. Ñu-nyággú ñ-ka-cumb-il-i-l-i-w-ñat Óbitòko

The other tests also apply.

Notice that the above sentences provide decisive support to the Non-Uniqueness Assumption. In fact we cannot simply say for Haya that the two
grammatical relations DO and IO are “collapsed”. We still would have another DO to justify. Thus even accepting the claim that what in some languages look like "the same grammatical relation" are in fact the realizations of two different grammatical relations that lost their differentiating features, we still would have to allow one of the two grammatical relations to "double".

6.8. Three DO's in relationally primitive sentences. As mentioned above, in order to validate the Weak Relational Assimilation Law in Haya, we must find cases of relationally primitive sentences with three DO's. Examples (107) and (108) are not appropriate because they would involve at least one advancement rule: instrumental → DO (for (107)) and locative → DO (for (108)). Accepting the hypothesis made by Gary and Keenan (1976) on the dative marking triggered by the semantic relation and not by an advancement-to-DO rule, we can see three possible ways in which to come up with three DO's in a relationally primitive sentence (i.e. without applying any relation-changing rule): (i) by finding a verb with three basic DO's; (ii) by marking with an applicative morpheme (for dative) a verb that already has two DO's; (iii) by marking with two applicative morphemes a verb that already has one DO.

Of all three possibilities, (i) and (ii) are not realized in Haya. There are no verbs with three basic DO's (i.e. verbs with four "basic NP arguments"), and it is not possible to mark two dative relations on the same verb by means of the applicative morpheme. Thus we are left with (iii). We will briefly examine one case (but other examples would exhibit the same properties) and show that the three NP's that should behave as DO's do not fully exhibit all the properties outlined in section 2 above.

To begin, sentences like (113) with three full NP DO's are hardly acceptable:

(113) "Kat' ø-ka-sigil-i ʃantu' omwən' ʃmagiʃta Kato he-P3-smear-APP people child oil 'Kato smeared the child with oil for the people'

The acceptability of (113) does not improve with different word orders. If we pronominalize one of the dative NP's, as in (114), we get a more acceptable sentence:

(114) "Kat' ø-ka-ba-sigil-i ʃmagiʃta omwən' Kato he-P3-them-smear-APP oil child oil for them' Kato smeared the oil on the child

A sentence with three (clitic) pronouns is the only one that is completely acceptable:

(115) Kat' ø-ka-ga-ba-sigil-i-a Kato he-P3-them-him-smear-APP 'Kato smeared it on him for them'

(116) Kat' ø-ka-ga-ba-sigil-i-a Kato he-P3-them-REFL-smear-APP 'Kato smeared it on himself for them'

In (116) above reflexivization has applied.

Starting from (114), only omwən' can be subjectivized via passivization and only if the other NP's (except the agent) are pronominalized, as in (117):

(117) omwən' a-ka-ga-ba-sigil-i-a ʃmagiʃta child he-P3-them-smear-APP Kato 'the child was smeared oil for them by Kato'

Given the fact that even sentences like (118) and (119) are unacceptable,

(118) *omwən' a-ka-sigil-i-a ʃkat' ʃmagiʃta child he-P3-them-smear-APP Kato oil 'the child was smeared oil for Kato'

(119) *abantu bə-sigil-i-w ʃomwən' ʃmagiʃta people they-P3-smear-APP oil oil 'the people were smeared-for oil on the child,'

one cannot simply argue that passivization cannot apply because of conflict among the various NP's trying to get the immediate postverbal position. Recall from (110a) that ʃmagiʃta does not have to occupy the position immediately after the verb. Nevertheless, both (118) and (119) are unacceptable. In (118) we have removed the dative NP abantu 'people' by pronominalizing it; in (119) we have left the agent unexpressed. If the unacceptability of passive sentences derived from (113) (which is also unacceptable) was due to the coding conflict of different NP's wanting to take over the immediate postverbal position, both (118) and (119) should have been acceptable. It appears that the predicate in such examples is somehow "overloaded" and rules are not free to apply as in the other cases illustrated in previous sections. It is then at least problematic to argue for relationally primitive sentences with three DO's as being "unmarked" vs. "well-accepted" in Haya. Furthermore, recall that if the number of verbs like -sigil- 'smear', which take two basic DO's, is highly restricted, the number of possible sentences with three 'primitive' DO's is even more restricted. We are still confronted with the acceptability of sentences like (115) and (116). So far pronoun-incorporation seemed to be a very strong test for objecthood. It may happen, however, that partially degrammaticalized DO's will lose properties such as subjectivization and relative clause formation, but they will retain pronoun-incorporation. This is the case when an instrumental relation is marked on a verb which already has one basic DO and a dative DO marked by the applicative morpheme. In sentences like (120) both omwən' 'child' and ʃbito ʃkou share all the properties of DO's, whereas ʃkou 'with knife' behaves as a regular prepositional phrase (cf. (3) above).

(120) Kat' ø-ka-shəi-17 ʃomwən' ʃbito ʃkou 'Kato he-P3-cut-APP child bananas with knife Kato cut the bananas for the child with the knife'

If we mark the semantic relation of the instrumental on the verb, as in (121), the result is an unacceptable sentence:

(121) Kat' ø-ka-shəi-iz ʃomwən' ʃbito ʃkou 'Kato he-P3-cut-APP/INSTR child bananas knife Kato cut the bananas for the child with the knife'

None of the three postverbal NP's can be subjectivized via passivization, even if the agent is eliminated:

(122) ø-ka-shəi-17 ʃbito ʃkou 'child he-P3-cut-APP-INSTR Kato child bananas Kato cut the bananas with the knife (by Kato)'
b. "ebitooko if-a-ka-shi-l-iz-i-bw-a (katö) döwändë' omño'o
bananas they-P3-cut-APP-INSTR PASS Kato child knife
"the bananas were cut for the child with the knife (for Kato)"

c. omño'o if-a-ka-shi-l-iz-i-bw-a (katö) döwändë' ebitooko
knife it-P3-cut-APP-INSTR PASS Kato child bananas
"the knife was used to cut the bananas for the child (by Kato)"

As seen in (123), relative clause formation on the basic DO ebitooko and the dative (benefactive) omño'o also yields unacceptable sentences:

(123) a. "ebitooko" yë-dë katö y-a-shi-l-iz' döwändë' omño'o
bananas REL Kato he-P3-cut-APP/INSTR child knife
"the bananas that Kato cut with the knife for the child"

b. omño'o 'oö' katö y-a-shi-l-iz' ebitooko
child REL Kato he-P3-cut-APP/INSTR knife bananas
the child for whom Kato cut the bananas with the knife

However, both pronoun-incorporation and reflexivization are allowed on all three NP's, as seen in (124) and (125):

(124) këtë' á-ka-bi-gu-mu-shi-l-iz-a 'Kato cut them for him with it'
Kato he-P3-then-it-him-cut-APP/INSTR

(125) këtë' á-ka-bi-gu-mu-mu-h-zi-l-iz-a 'Kato cut himself for him with it'
Kato he-P3-it-him-REFL-cut-APP/INSTR 'Kato cut him for himself with it'
"Kato caused himself to cut it for him"

If one attempts to interpret the Su as coreferential with the instrumental NP (made into a reflexive), a causative reading is obtained (cf. Trithart 1977).

5.7. The Human Constraint. Another case of partial deownton we would like to mention is related to the nature of the referents involved in the action to subject of omño'o does not affect the status of ebituki (which can still appear or undergo some of the rules that characterize DO's, e.g. pronoun-incorporation in (127) and relative clause formation in (128)),

(127) omño'o á-ka-bi-të-dëz-i-bw-a këtë 'the child was hit with it
child he-P3-hit/INSTR PASS Kato by Kato'

(128) ebituki sëkë' omño'o y-a-teez-i-bw-a këtë 'the piece of wood that
wood REL child he-P3-it-INSTR PASS Kato the child was hit with
by Kato'

the advancement to subject of ebituki affects the objecthood of omño'o, which now cannot trigger pronoun-incorporation or be relativized, as seen in (129) and (130), respectively.

(129) *ebituki këtë' á-ka-bi-të-dëz-i-bw-a këtë 'the piece of wood was used to
wood it-P3-hit/INSTR PASS Kato hit him by Kato'

(130) omño'o 'oö' á-ka-bi-të-dëz-i-bw-a këtë
child REL wood it-P3-hit/INSTR PASS-P3 Kato
"the child that the piece of wood was used to hit by Kato"

Notice that a sentence like (129) but with a full NP instead of the pronoun
"him" is fully acceptable:

(131) ebituki këtë' á-ka-bi-të-dëz-i-bw-a këtë omño'o
wood it-P3-hit/INSTR PASS Kato child
"the piece of wood was used by Kato to hit the child"

This phenomenon seems to be independent from semantic relations. In (126) - (131) the human NP is an accusative; in (132) it is a locative, and in (133) it is a dative.

(132) a. këtë' á-ka-bi-të-dëz 'enshwe' á-ka-omño'o 'Kato saw the fly on
child he-P3-hit/INSTR child
Kato he-P3-see fly on-child

b. omño'o á-ka-bi-të-dëz-i-bw-a këtë 'the child was seen (fly)
child he-P3-hit/INSTR PASS LOC Kato
"by Kato"

"enshwe' á-ka-omño'o á-ka-bi-të-dëz-i-bw-a këtë 'the fly was seen on him
fly it-P3-hit/INSTR PASS LOC Kato
"by Kato"

(133) a. këtë' á-ka-bi-të-dëz 'omño'o 'ebituki
child he-P3-hit/INSTR child
child he-P3-cut-APP/INSTR
"Kato cooked the bananas
child he-P3-cook-APP Kato
"for the child"

b. omño'o á-ka-bi-të-dëz-i-bw-a këtë 'the child was cooked then
child he-P3-hit/INSTR PASS Kato
"by Kato"

"ebituki á-ka-bi-të-dëz-i-bw-a këtë 'the bananas were cooked
child he-P3-cook-APP Kato
"by Kato"

In (126) the locative DO has been subjectivized and the basic DO shwe' 'fly' has been pronominalized. The sentence is acceptable. In (126), on the other hand, the basic (nonhuman) DO is subjectivized and the locative (human) DO is pronominalized, and the sentence is not acceptable. If we were to apply the same behavior illustrated with examples (126) - (131). The same is true for the sentences in (132).

However, when the DO's are either both human or both nonhuman, as in (134) and (135), respectively, the constraint does not hold:

(134) a. á-ka-bi-të-dëz-i-bw-a këtë
children they-P3-hit/INSTR PASS Kato
"the children were brought him by Kato"

b. á-ka-bi-të-dëz-i-bw-a këtë
"he was brought the children by Kato"

(135) ebituki á-ka-bi-të-dëz-i-bw-a këtë
"the bananas were cooked for
child he-P3-cook-APP Kato
"by Kato"
We will tentatively call the constraint here mentioned the Human Constraint, and we will state it informally in the following way:

(136) The Human Constraint: In a sentence with more than one DO, the advancement to subject of a DO with a nonhuman referent affects the objecthood of any other present DO with a human referent.

This constraint can be thought of as related to the higher likelihood that a subject will be human rather than nonhuman (cf. Hawkins and Hyman 1974, Keenan 1976). It seems that in order for a nonhuman DO to become Su, the other (human) DO must be "not in play". Pragmatically one could argue that the human referent must be of lesser importance with respect to the action of the verb than the nonhuman referent. Because this violates one's expectations (human referents should be more "involved" in actions than nonhuman referents) the syntactic consequence is a "dead object" or a "prepositionless oblique" (cf. Hyman 1977, Morolong and Hyman 1977).

6. SUMMARY AND CONCLUSION

In this paper we have provided further evidence for the Non-uniqueness Assumption proposed by Gary and Keenan (1976) by showing that in Haya three NP's can bear the grammatical relation DO to the same verb. We have also shown that if we consider verb-marking as related to advancement rules (e.g. instrumental → DO, locative → DO) Haya regularly violates the Relational Annihilation Law proposed by Perlmutt and Postal (1974) and probably the weaker version stated by Gary and Keenan (1976) as well.

One case has also been presented in which a (partial) denotation seems to be related to the nature of the referents rather than to the grammatical or semeiotic relation of the NP's. This has been tentatively related to the greater likelihood in discourse of human referents to occupy the subject slot over nonhuman referents.

We must conclude then that, in terms of Universal Grammar, denotations must be stated independently from promotions (e.g. advancements), even if in some languages they may depend on one another. A similar suggestion has been made by Comrie (1976) in discussion demostral passives in several different languages of the world.

NOTES

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1 For the concept of "basic" sentence, see Keenan (1976).

2 The same constraint does not hold for subjects of active sentences.

3 Even though pronouns and agreement markers are usually related dichronically (cf. Givón 1976), synchronically speaking they may be substantially different.

4 Without insye 'me', sentence (39) is acceptable with the meaning 'the arm was broken by the man', that is, with umushfwa 'man' acting as the agent NP. The source of this sentence would be umushfwa insye 'the man broke the arm' and not (36).

5 We are not really concerned here with the problem of whether or not it might have been a DO at an earlier stage of the derivation (cf. Hyman 1977).


7 Cf. Perlmutt and Postal (1974) and the papers in Cole and Sadowek (eds.).

8 Johnson refers to the Accessibility Hierarchy given in Keenan and Comrie (1972): Su- DO- IO- O( of Prop - Pass NP - Obj. of Comparison (where order means "greater or equal in accessibility").

9 The same argument holds for locatives, since there are prepositional locatives from which to derive the ones marked on the verb. We must point out, however, that locatives, as shown earlier (cf. 4.2), keep the "preposition" when the full NP is expressed in its postverbal position.

10 The three sentences (88), (89), and (90) are all in fact ambiguous.

11 The postverbal NP can also be interpreted as agent. In this case these sentences would mean 'the oil was smeared by the child', 'the picture was shown by the child', and 'the book was given by the child'.

12 Both the Weak Relational Annihilation Law and the Non-uniqueness Assumption contradict one of the predictions made by Relational Grammar on the effect of passivization on the verb. According to Perlmutt and Postal (1974) and Keenan (1975) one of the generalizations captured by the relational definition of passivization (DO → Su for Perlmutt and Postal; Su → DO or О for Keenan) would be that the verb of the passive sentence is by definition "intrinsitive" (having lost its DO). However, if a language is allowed to have more than one DO (like Kinyarwanda and Haya, for instance) the verb of a passive sentence can still have an NP acting as DO. Therefore, we cannot affirm that passivization makes the verb intransitive.

13 This sentence as well as (c) must be agentless for the same constraint illustrated in 5.2.1. Note in all of these examples that the instrumental verb marking is effected by means of the two extensions -is-/-a- as argued by Trithart (1977).

14 For relative clause formation, see Duranti (1977).

15 It is, however, possible to have two applicative morphemes when there are both a dative and a locative, as in example (108).

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CAUSATIVES AND INSTRUMENTALS

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I. INTRODUCTION

This paper is a descriptive presentation of the morphology, syntax, and semantics of Haya causatives and instrumentals. It presents the differences in syntactic possibilities when causatives and instrumentals are marked with free vs. bound morphemes and notes the similarities and differences between the two bound morphemes -i- and -s-. Arguments are presented that -s- is a compound morpheme, composed of -s-1-. Inferences are drawn about the sequence of historical steps that led to the present relationship between -s- and -i-.

1. THE DIFFERENT FORMS OF CASE MARKING FOR CAUSATIVES AND INSTRUMENTALS

1.1. Free morphemes. In Haya, an Inst-NP may be marked by the independent proposition with 'with', as seen in (1).

(1) ket' ː-ka-baij-a n' ōményo
   Kato he-P3-carve with knife

Causation may be marked using the independent verb okukola 'to do, make, cause, work', as in (2).

(2) ː-ka-kó!-a katō kó-ā-baij-a n' ōményo
    I had Kato carve with a
    1-P3-cause Kato that-he-carve with knife    knife

1.2. Bound morphemes. Alternatively, bound morphemes may mark Inst and Caus NP's. Either of two bound morphemes is possible: -i- or -s-. These morphemes occur as part of the verbal complex. Morpheme selection is conditioned by the choice of lexical verb.

2. SURFACE REALIZATIONS OF THE BOUND MORPHEMES

2.1. Surface realizations of the -i- morpheme. The -i- marker comes from Proto-Bantu "-i" and may cause spirantization of an immediately preceding alveolar or palatal consonant. Thus,
With other consonants it is normally realized as the glide [ɣ]. This occurs by a completely regular rule in Ilaya phonology which converts a high vowel to the corresponding glide before an immediately following non-high vowel. Thus, \( i \rightarrow \gamma \) or \( \text{[high]} \).

Table 1 below gives examples of verb stems which end in different consonants and which take the causative/instrumental marker -i-.

<table>
<thead>
<tr>
<th>BASIC VERB</th>
<th>VERB MARKED WITH -i-</th>
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<tbody>
<tr>
<td>l+i → z</td>
<td>okukja 'to surpass'</td>
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<td></td>
<td>okukja 'to fill'</td>
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<td></td>
<td>okukja 'to beat'</td>
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<td>okukja 'to cause, work'</td>
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<td>okukja 'to sleep'</td>
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<td>okukja 'to buy'</td>
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<td>okukja 'to receive'</td>
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<td>j+i → z</td>
<td>okukja 'to break'</td>
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<td>okukja 'to go'</td>
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<td>f+i → c</td>
<td>okukja 'to come'</td>
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<td>okukja 'to carve'</td>
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<td>okukja 'to go mushrooming'</td>
</tr>
<tr>
<td>t+i → s</td>
<td>okukja 'to kill'</td>
</tr>
<tr>
<td>s+i → k</td>
<td>okukja 'to break'</td>
</tr>
<tr>
<td>s+i → k</td>
<td>okukja 'to hurt'</td>
</tr>
<tr>
<td>s+i → k</td>
<td>okukja 'to be disturbed'</td>
</tr>
<tr>
<td>c+i → s</td>
<td>okukja 'to get busy'</td>
</tr>
<tr>
<td>m+i → g</td>
<td>okukja 'to be hard'</td>
</tr>
<tr>
<td>g+i → s</td>
<td>okukja 'to exceed, surpass'</td>
</tr>
<tr>
<td>k+i → k</td>
<td>okukja 'to suckle'</td>
</tr>
<tr>
<td>h+i → h</td>
<td>okukja 'to enter'</td>
</tr>
</tbody>
</table>

3. REGULAR AND DEVIANT SEMANTIC USES: COMPLETE AND DEFECTIVE PARADIGMS

Either of the bound causative/instrumental morphemes (CI) may at times carry a completely predictable instrumental or causative meaning according to the context of the sentence. For example, (3b) shows -i- marking an instrumental NP. In this sentence, the meaning of the verb marked by -i- is completely predictable from the meaning of the basic verb, shown in (3a).

(5) a. kat' ū-ka-ðá-ší ōmuhrá në-çkën | 'Kato beat the child with Kato he-P3-beat child with stick a stick'
b. kat' ū-ka-ðá-ší ōmuhrá në-çkën | 'Kato beat the child with Kato he-P3-beat/CI child stick a stick'

Similarly, (4b) shows -i- marking causation. Here again, the meaning of the verb marked by -i- is completely predictable from the meaning of the basic verb, shown in (4a).

(4) a. ū-ka-ðá-ší ōmêmí 'Kato did the work/Kato worked'
    Kato he-P3-work work
    Kato he-P3-work
    Kato he-P3-work/CI Kato work
    1-P3-work/CI Kato work

Sentence (5) shows affixation of -s- to mark instrumental and causative with similarly predictable results.

(5) a. kat' ū-ka-ðá-ší ōmuhrá në-çkën | 'Kato caught the ball with Kato he-P3-catch ball with basket'
b. kat' ū-ka-ðá-ší ōmuhrá në-çkën | 'Kato caught the ball with Kato he-P3-catch/CI ball basket'

2.2. SURFACE REALIZATIONS OF THE -s- MORPHEME. The first vowel of the -s- morpheme is phonologically conditioned. That is, it undergoes vowel harmony. The marker is realized as [es] following verb stems whose final vowel is i, u, or a. It is realized as [æs] following verb stems whose final vowel is e or o. Table 2 below gives examples of verb stems which have different final vowels and take the causative/instrumental marker -s-.
4. GENERAL RESTRICTIONS ON CONTEXTS FOR OCCURRENCE

4.1. Natural exclusiveness of contexts for occurrence of -i- and -s-.

In general, in any given sentence, if -i- may be used to mark instrumental or causative, then -s- is not an acceptable alternative for the same function, and vice-versa. In short, the two CI markers may never be freely substituted for each other.

4.2. Occurrence against expected occurrence of the same CI morpheme.

Although it is possible for a sentence to contain two different structures which may both condition appearance of a bound morpheme in isolation, in conjunction, the two different structures cannot condition two appearances of the morpheme. For example, in (6b) an instrument can condition appearance of -i- on the verb of (6a). Similarly, in (6c) causation can condition -i- on the same verb. A sentence like (6d), however, which contains both instrument and causation cannot contain two appearances of the -i- marker. Instead, at least one of the constructions must be marked using a free morpheme, as in (6e).

(6) a. k’-δ-κα-bai’-l’ δωάkato  ‘Kato carved a boat’
   Kato he-3s-P.G-carve boat
b. k’-δ-κα-bai’-l’ δωάkato  ‘Kato carved a boat with a knife’
   Kato he-3s-P.G-carve/CI boat knife
c. n-κα-bai’-n-α l’δωάkato  ‘I had Kato carve a boat’
   I-P.G-carve/CI Kato boat
d. n-κα-bai’-(y)-a l’δωάkato  ‘I had Kato carve a boat’
   I-P.G-carve/CI-Cl Kato boat knife
   with a knife’
e. n-κα-koi-l’ k’δ-δ-κα-bai’-l’ δωάkato  ‘I had Kato carve a boat’
   I-P.G-cause Kato that-he-carve/CI boat knife
   with a knife’

Likewise, in (7b), the addition of causation conditions the appearance of -s-

(7) a. ombān’ a-k-δδ-’l’ ḍsabu  ‘the child learned arithmetic’
   child he-3s-P.G-learn arithmetic
b. ommawal’ma a-k-δδ-’l’-a ombān’  ḍsabu  ‘the teacher taught the’
   teacher he-3s-P.G-learn/CI child arithmetic
   ‘child arithmetic’
c. ema’sīt’ a-k-δδ-’l’-a-α ommawal’ma ombān’  ḍsabu
   headmaster he-3s-P.G-learn/Cl-Cl teacher child arithmetic
   ‘the headmaster had the teacher teach the child arithmetic’
d. ema’sīt’ a-κ-κoi’ ommawal’ma k’δ-δ-yeg-’s-α ombān’  ḍsabu
   headmaster he-3s-P.G-cause teacher that-he-learn/CI child arithmetic
   ‘the headmaster had the teacher teach the child arithmetic’

5. VERBS WHICH MAY APPEAR WITH EITHER -i- or -s-.

A comparison of Tables 1 and 2 indicates that some Haya verbs may appear

<table>
<thead>
<tr>
<th>BASIC VERB</th>
<th>with -i-</th>
<th>with -s-</th>
</tr>
</thead>
<tbody>
<tr>
<td>oke’ to enter</td>
<td>oke’a to enter’ to help carry out wedding ceremony’</td>
<td>okun’  to enter’ to help carry out wedding ceremony’</td>
</tr>
<tr>
<td>oke’a to enter’ to help carry out wedding ceremony’</td>
<td>okun’  to enter’ to help carry out wedding ceremony’</td>
<td></td>
</tr>
<tr>
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<tr>
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<td>okun’  to enter’ to help carry out wedding ceremony’</td>
<td></td>
</tr>
</tbody>
</table>

These verbs frequently display an idiiosyncratic meaning in one or another of their forms, as in the first and third cases above. When they don’t, however, as with oke’ (to be (cone) clean, wash oneself), oke’ (to wash (tr.)), and oke’ (to cause to wash/wash with), it is possible to construct causative - instrumental constructions or double causative constructions without the use of free sentence formations. The relative position and functioning of the two different markers, -i- and -s-, with these verbs is suggestive for the analysis of causative markers with a wider range of verbs. For the time being, I will consider only the implications for morphological analysis of the two markers -i- and -s-. Later, however, in section 9.3, I will consider their implications for describing the function of the -i- morpheme.

6. MORPHEME EMBEDDING AND DISAPPEARANCE

Consider the following sentences with oke’ (to be clean, wash self):

(8) a. abyombo b-f-δg-a  ‘the dishes became clean’
   dishes they-P.G-be clean
involving both an -\textit{I} CI marker and an -\textit{I} APP marker:

(16) a. o\textit{okumis\textsc{a}} (to cause to help for X) /\textit{ok\textsc{us\textsc{k}}-\textsc{a}}-
\textit{I} -\textit{I} -\textit{I} -\textit{a}/

b. o\textit{okumis\textsc{a}} (to cause to go for X) /\textit{ok\textsc{us\textsc{k}}-\textsc{a}}-
\textit{I} -\textit{I} -\textit{I} -\textit{a}/

In (15a) we obtain the [\textsc{ls}l\textsc{sz}] sequence we saw earlier in (13d). The spirantization of [I] is caused by the -\textit{I} CI marker which follows the APP extension. In (15b), however, the /s/ of the -\textit{I} CI marker has become [\textsc{sh}] since it is followed not by [l], but by [s], in accordance with the vowel harmony properties mentioned earlier. We therefore observe that when the two CI markers become separated (i.e., -\textit{s} \ldots -\textit{l}), and when the -\textit{I} CI marker is not followed by [l], its underlying /s/ becomes [\textsc{sh}] just like any other underlying /s/. This therefore provides a strong argument for the bimorphic nature of the -\textit{I} CI marker.

4.1. Alternations in the shape of the passive morpheme. The passive morpheme has two shapes in Haya: -\textit{aw} and -\textit{lw}. The -\textit{aw} morph occurs in the following consonant: -\textit{aw} occurs following a vowel, as shown in (16).

(16) ACTIVE

\begin{tabular}{ll}
\hline
C & o\textit{kum\textsc{a}} \textit{ok\textsc{us\textsc{k}}-\textsc{a}} 'to eat/be eaten' \\
ok\textsc{um\textsc{a}} & \textit{ok\textsc{um\textsc{a}}-\textsc{a}} 'to catch/be caught' \\
V & o\textit{kud\textsc{a}} \textit{ok\textsc{us\textsc{k}}-\textsc{a}} 'to give/be given' \\
o\textit{k\textsc{u}} & \textit{ok\textsc{us\textsc{k}}-\textsc{a}} 'to eat/be eaten' \\
\hline
\end{tabular}

The verb stems in the above forms are -\textit{aw}\_ -\textit{aw} -\textit{lw} -\textit{lw}, \ldots -\textit{aw}-, not \textit{-aw}, as seen in the form \textit{okumis\textsc{a}} 'to cause to be cooked'. That is, it is the form which follows a vowel, not that which follows a consonant, which would be \textit{okumis\textsc{a}}.

In addition, the vowel which appears separating -\textit{aw} from the preceding -\textit{aw} is -\textit{aw}. This -\textit{aw} vowel is not the same as that which can appear preceding the CI marker -\textit{aw} (and the applicative CI marker -\textit{aw}). The vowel preceding -\textit{aw} and -\textit{aw} seems to be an epenthetic vowel which is the reflex of Proto-
\textsc{Bantu} *-\textit{aw} (non-supercilous). As such, it harmonizes with the final vowel of the preceding verb stem, as shown in (17) (cf. section 2.2).

(17) BASIC VERB \textsc{APP} VERB -\textit{CI} VERB

\begin{tabular}{llll}
\hline
\textit{ok\textsc{um\textsc{a}}} & \textit{ok\textsc{um\textsc{a}}} & \textit{ok\textsc{um\textsc{a}}} & \textit{ok\textsc{um\textsc{a}}} 'to sing' \\
o\textit{k\textsc{u}} & \textit{ok\textsc{um\textsc{a}}} & \textit{ok\textsc{um\textsc{a}}} & \textit{ok\textsc{um\textsc{a}}} 'to cut' \\
o\textit{k\textsc{u}} & \textit{ok\textsc{um\textsc{a}}} & \textit{ok\textsc{um\textsc{a}}} & \textit{ok\textsc{um\textsc{a}}} 'to pass by' \\
o\textit{k\textsc{u}} & \textit{ok\textsc{um\textsc{a}}} & \textit{ok\textsc{um\textsc{a}}} & \textit{ok\textsc{um\textsc{a}}} 'to see' \\
o\textit{k\textsc{u}} & \textit{ok\textsc{um\textsc{a}}} & \textit{ok\textsc{um\textsc{a}}} & \textit{ok\textsc{um\textsc{a}}} 'to cook' \\
\hline
\end{tabular}

The -\textit{aw} separating the passive marker -\textit{aw} from the preceding CI marker -\textit{aw}, however, does not participate in vowel harmony, as shown in \textit{okumis\textsc{a}} 'to
Kato caused to be full/Kato filled
I caused [someone to] catch
Kato caught
(I caused [someone to] catch a boat)
(I caused [someone to] catch a ball)
Kato caused to be active
Kato caused to be inactive
Kato caused to be full

9.4. The -i marker as the historically earlier causative. Several facts taken in conjunction suggest that the -i causative is the historically earlier of the two markers and that it was augmented by -s in cases where verb stem + -i had not become the lexicalized CI form.

The first is the fact that the two causative instrumental markers exist in Haya without any apparent division of function, but that the markers for the most part are not interchangeable in specific sentences or with specific verbs. Second, -i appears primarily with (I) intransitive verbs, where its affixation produces the corresponding transitive form, and (II) with transitive verbs which end in an alveolar (or palatal), where it causes spirantization. These are both situations in which lexicalization of the causative form can easily occur, and this appears to have happened, as evidenced by the fact that -i no longer requires the overt presence of the NP or pronoun it marks, as do other Haya verbal extensions.

Further, when a verb has two CI forms, one marked with -i and the other with -s, the -i form tends to be that with the more idiomsyncratic or older meaning, and the -s form, that with the more regular or newer meaning. For example, okuguma 'to have fortitude' has an irregular semantic relationship to its base form okuguma 'to be hard'. It appears that after lexicalization of -i, a semantic shift occurred; or perhaps lexicalization took place as a result of the semantic shift. In either case this left okuguma 'to be hard' without a semantically regular -i causative form. In this absence an -s causative has developed: okugumia 'to harden' (cause to become hard). Similarly, okugenda 'to go' has a semantically regular -i-marked instrumental form okugenta 'to go by X'. It also has a semantically regular -s-marked causative form okugondera 'to cause to go'. It is the -s-marked form, however, which has been augmented for the relatively recent need for the meaning 'to drive (as an automobile)'.

There is also the fact that the -i marker in isolation is not productive, whereas the -s marker is.

Finally, the -s marker always contains the -i marker within it, suggesting an augmentation of nonlexicalized -i by -s.

10. SUMMARY

To summarize, Haya has two structurally different ways of marking causatives and instrumentals: (1) free morphemes, and (2) bound morphemes. The free morphemes are as 'with', used to mark instrumentals, and okudia 'to cause, work', used to mark causation. The bound morphemes are -i and -s. The -i CI marker comes from Proto-Santu 'i', causes spirantization of an immediately preceding alveolar or palatal consonant, and does not undergo vowel harmony. The -s marker does not cause spirantization and does undergo vowel harmony. There is strong evidence for a synchronic analysis of -s as a compound marker composed of 

marked form of verbs, as shown in (37).

<table>
<thead>
<tr>
<th>BASIC FORM</th>
<th>I-MARKED FORM</th>
</tr>
</thead>
<tbody>
<tr>
<td>okuguma</td>
<td>'to be hard'</td>
</tr>
<tr>
<td>okugumia</td>
<td>'to have fortitude'</td>
</tr>
<tr>
<td>okuguda</td>
<td>'to work'</td>
</tr>
<tr>
<td>okugenda</td>
<td>'to stab'</td>
</tr>
</tbody>
</table>

(37)
The choice of morpheme for a given sentence is conditioned primarily by the choice of lexical verb. Either marker may assume either an instrumental or causative reading, according to the sentence they occur in. With either meaning, these markers make the NP to which they refer accessible to verb infix agreement and pronominalization, as well as to subjectivization.

The meaning of these affixes in causative constructions is determined by the semantic relations of the NP's in the lower S. For example, these affixes assume a 'help' meaning when a lower agent is present. They assume a 'cause' meaning when a lower patient is present.

Of the two markers, there is a tendency for -i- to appear with (i) inherently intransitive verbs, and (ii) with transitive verbs which end in an alveolar or palatal consonant, and for -s- to appear with remaining verbs. Of the two markers, -s- is by far the more productive and frequently used. The -i- marker appears to be the historically earlier form which has been supplemented by -s- as it became lexicalized.

NOTES

1. The vowel of the instrumental preposition has been elided preceding the initial vowel of the following word.


3. As in okugum? Onwooyo 'to be strong at heart, to have a strong will' (onwooyo 'heart').

4. The possibility of an "inverted" solution whereby /s/ is considered underlying and [i] derived only before [i] will ultimately have to be considered. For discussion of the historical vs. the inverted approach to another kind of consonant alternation in Haya, see E. R. Byarushengo, "On the phonological status of p/h and d/'" (in this volume).

5. For discussion of the nature of the "direct object" in Haya, see A. Duranti and E. R. Byarushengo, "On the notion of 'direct object'" (in this volume).

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Edited by E. R. Byarushengo, A. Duranti, I. M. Hyman

6

LOCATIVES

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0. INTRODUCTION

This paper presents a preliminary description of Haya locatives. It can be considered neither final nor complete, but even in the space of this brief investigation, several interesting points have surfaced. Among these are:

(i) the syntactic behavior of lexicalized vs. derived forms for the same semantic and grammatical relation, and (ii) the synchronic or historical relationship between two locative markers with comparable meaning, e- and o-ku.

In spite of its preliminary nature, it is hoped that the present study will prove to be of some use in future investigations of Haya grammar. At present it stands as one more piece in a growing body of descriptive information and linguistic speculation on the interesting subject of Bantu locatives.2

1. PRONOMINAL FORMS

Haya has four basic locative markers:

a- ha 'on' (or restricting an area)
o- ku referring to an unspecified place.
o- mu 'inside'
e- indicating a general area.

The e- and o-ku locative markers have similar meanings, and in general, they are functionally in complementary distribution. That is, if e- appears in a given type of construction, o-ku does not, and vice versa.

The first three locative markers, a- ha, o- ku, and o- mu, occur in pronominal form; e- does not. Haya has four pronominal forms for each of the first three markers, as seen in the table on the following page.

2. LOCATIVE MARKER + NP CONSTRUCTIONS

The first and third of the locative markers, i.e. a- ha and o- mu, are used
intensified form  
'near speaker'

less intense  
'near speaker'

forms which indicate  
non-proximity to speaker

<table>
<thead>
<tr>
<th>a-ha</th>
<th>hā-nu</th>
<th>a-ha</th>
<th>hā-li</th>
</tr>
</thead>
<tbody>
<tr>
<td>o-ku</td>
<td>kā-nu</td>
<td>o-ku</td>
<td>kā-li</td>
</tr>
<tr>
<td>o-mu</td>
<td>mā-nu</td>
<td>o-mu</td>
<td>mū-li</td>
</tr>
</tbody>
</table>

Productively in locative marker + NP constructions to form adverbs of place. The second locative marker, o-ku, is not used in such constructions at all. Since the rest of this paper describes the possible manipulations of these constructions, this marker will not be discussed further. The fourth locative marker, e-, appears in such constructions, but not productively.

2.1. The productive use of a-ha and o-mu. In Haya a-ha and o-mu are used productively in locative marker + NP constructions to form adverbs of place. Unlike English locative markers such as on and in, however, Haya locative markers show significant differences syntactically from prepositions. For example, in prep + NP constructions, Haya prepositions freely occur with preprefixed noun forms, as seen in (1).

(1) a. nā kano 'with Kato'  
b. nā ñwānā 'with the child'

Haya locative markers, on the contrary, require that the following noun occur without its preprefix, as seen in (2):

(2) a. aha-kyano 'at the village'  
     'ah-ŋ-kyano  
     at village    /kī-alo/  

b. omu-nju 'in the house'  
     'omu-ŋ-nju  
     in house

In Haya, as in English, the basic locative marker + NP construction may combine with an associative marker + NP construction (i.e. a "genitive") to further specify a location, as shown in (3).

(3) a. simple: aha-kiitoke 'on the banana'  
    on banana

    combined: aha-mi y' ēkiitoke 'at the bottom of the banana'  
              (lit. at the ground of banana)

b. simple: omu-kyano 'in the village'  
    in village

    combined: omu-luboj lw ŋanju 'beside the house'  
              in side of house

    omu-gat i y' ñkayilo 'in the middle of the village'  
              in middle of village

2.2. The nonproductive use of e-. The locative marker e- appears in locative adverbials, but it is not used productively in the formation of locative

marker + NP adverbial constructions. Thus, although there are locatives marked by e-, such as those in (4a), most attempts to combine e- with NP's from classes 1-15 will be ungrammatical, as in (4b).

(4) a. e-ñūm 'behind'  
     e-ŋi išu 'upwards'  
     at behind    at sky

b. e-ŋu y' ŋanju 'behind the house'  
     e-ŋu y' ñkayilo 'outside of the village'  
     at behind of house  
     at outside of village

c. e-ŋu y' ēkiitoke 'on top of the banana'  
     at sky of banana

3. INITIAL EVIDENCE FOR LOCATIVE MARKER + NP CONSTRUCTIONS AS NOUNS

When locatives formed with e- are taken in isolation, as in the simple form in (4a), they appear to be members of classes 5, 9 or 10, based on a morpheme analysis such as that in (5).

(5) a. e-ñūm 'behind'  
     (cl. 9 preprefix - cl. 9 prefix - stem)

b. e-ŋu y' outside'  
     (cl. 9 preprefix - cl. 9 prefix - stem)

c. e-ŋi išu 'upwards'  
     (cl. 5 preprefix - cl. 5 prefix - stem)

Such an assumption is initially supported by the fact that when the first two locative marker + NP constructions, eñu 'behind' and ẽnja 'outside', occur in combined forms, as in ẽnja y' ŋanju 'behind the house' and ẽnja y' ñkayilo 'outside the house', the y- associative concord is that which is expected for class 9 nouns. However, when ẽnju 'upwards', class 5, appears in combined forms, it too takes y- concord. If ẽnju 'sky, upwards' were a class 5 noun in these constructions, we would expect a ly- concord, as in ẽnju y' ŋanju 'sky'. The fact that y- concord appears instead indicates that the form is appearing in some other noun class. If ẽnju has the same structure as other locatives, that is, locative marker + noun, with the noun composed of a noun class prefix followed by a noun stem, then ẽnju must be the noun class prefix + the noun stem, and e- the locative marker. The fact that ẽnju 'up' triggers y- concord whereas the homophonous form eyi 'sky' triggers ly- concord also indicates that the locative marker + noun combines to form a new, derived noun class capable of triggering its own concord.

Haya noun class markers, for the most part, have a V-CV shape and syllable
structure corresponding to a preprefix + prefix morpheme structure; e- does not have a V-CV shape or syllable structure, and the question arises as to whether e- is the preprefix, the prefix, or a phonological fusion of the two. Based on evidence from (3) above, it would appear that e- is the preprefix, and that the form of the prefix for this locative noun class is \( \emptyset \). Thus, the locative noun e-getj 'middle' in the first construction triggers the y- concord on the associative marker associated with the e-locative class. (Note that -getj does not carry either the class 4 prefix mi- or the class 9 nasal prefix which it should if it were a noun stem from either of the other classes capable of triggering y- concord.) A comparison of omu-getj 'in the middle' and omu-lubaju 'beside' indicates that the locative noun stem -getj 'middle' should appear with a class prefix in the same way that the noun stem -budj appears with y-.

4. e-LOCATIVES vs. aha AND omu LOCATIVES

Before investigating the possibility of additional concords referring to all three locative markers, aha, omu, and e-, in verbs, adjectives, modifying numerals, relative pronouns, and so forth, certain differences between the two sets of locatives should be noted. We saw previously that e-locatives are unproductive in locative marker + NP constructions, whereas aha and omu locatives are productive. In addition, two facts combine to give e-locatives a surface form identical to that of a noun in classes 1-15: (i) e-locatives do not have an overt prefix following the vocalic preprefix; and (ii) a noun following a locative marker does not have a preprefix, but carries a prefix. Thus, the surface shape of e-locatives is identical with that of nonlocative nouns.

Locatives with aha and omu, on the other hand, have a surface form which reveals their derived character much more clearly: locative preprefix + locative prefix + noun stem. The differences in surface form between e-locatives and aha and omu locatives could in itself lead to a syntactic separation between the two. In addition, the surface similarity of e-locatives to lexical nouns in classes 1-15 also appears to have led to a reanalysis of e-locatives as lexical forms, as contrasted with aha and omu locatives, which are clearly derived. The reanalysis was no doubt facilitated by the fact that e- is the preprefix for classes 4, 5, 7, 8, 9, and 10, so that in many cases (in every case elicited, in fact), e-locatives are homophonous with nouns from classes 1-15. An analysis which groups e-locatives with the lexical nouns in classes 1-15, separating them from the derived nouns formed with aha and omu, captures certain syntactic differences we have observed between them. For example, it provides a basis for the difference in associative concord in the combined expressions in (4a) vs. those in (5). In addition, it provides a structural basis for the differences in productivity between the two sets of markers.

5. POSSESSIVES

In possessive adjectives the locative markers omu and aha, like the locative marker e-, are able to control concord. Unlike the e-locatives, however, locative phrases with aha and omu may have either of two concords: concord with the preprefix of the noun or concord with the locative marker. These two concords are not semantically or structurally interchangeable, however. Semantically, concord with the noun indicates that the noun is the possessed item; concord with the locative marker indicates that the place is possessed. Structurally, concord with the noun indicates that the construction is to be interpreted as an NP; concord with the locative marker indicates that it is to be interpreted as a sentence. Thus the paradigm in (6) obtains.

(6) a. omu-kyaanj’ kyange ‘in my village’
   omu-kyaano mware ‘in the village is mine’

b. omu-njaju yange ‘in my house’
   omu-njaju mware ‘in the house is mine’

c. aha-kitooke kyange ‘on my banana’
   aha-kitooke hange ‘on the top of the banana is mine’ or ‘in the area around the banana is mine’

d. aha-kyaanj’ kyange ‘at my village’
   aha-kyaanj’ hange ‘the area around the village is mine’

In expanded locative constructions the same two possibilities for concord with the same interpretations are again possible. This is true only for a phrase-final possessive, however. The medial associative particle must evidently always agree with the noun class marker of the immediately preceding undervived noun. This gives the paradigm in (7).

(7) a. omu-nailsyo gbejndj yange ‘in front of my house’
   *omu-nailsyo mw’bndj yange [strange]
   *omu-nailsyo mw’bndj mware [rare]
   omu-nailsyo gbejndj mware ‘in front of the house is mine’
   omu-lubaju lw’bndj yange ‘beside my house’
   *omu-lubaju lw’bndj mware [strange]
   *omu-lubaju lw’bndj mware [rare]
   omu-lubaju lw’bndj mware ‘beside the house is mine’

b. aha-njaju y’bwyu manye ‘at the bottom of my flower’
   *aha-njaju h’bwyu manye
   aha-njaju y’bwyu hange ‘at the bottom of the flower is mine’
   aha-njaju h’bwyu hange ‘the flower is mine’
At least two explanations for the grammaticality judgments in this paradigm are possible. One is that possessive adjectives can accept locative concord whereas associative particles cannot. A second is that the semantic difference between the two agreements, agreement with the basic noun vs. agreement with the locative marker, makes the latter a little peculiar in the middle of a combined locative expression. Of these two possibilities, the first seems at least partially countered by the examples of combined locative markers given in (4a), where the associative particle agrees with the preceding locative marker. The examples in (8) further argue against the first explanation. Here both possessive adjectives and associative marker + noun constructions are taking locative concord, apparently without requiring prior explicit presentation of a locative marker + noun.

Partial support for the second explanation comes from the nature of the judgments against the starred examples in (7). The variability of judgments across instances of the same construction with different lexical content indicates that semantic criteria are applying. The values of the judgments themselves also seem consonant with this explanation. Thus, even in English, a statement such as 'in the side of my house' corresponding to *omu-<_uwa> mu-<_enjü> yango [strange] seems worse than 'in the middle of my house', corresponding to *omu-gali mu-<_kyawo> yango [almost OK].

6. CONCORD AGREEMENT ON ADJECTIVES AND PREFIX AGREEMENT ON THE VERB

Just as nouns in classes 1-15 trigger class-specific concord on adjectives and prefix-agreement on verbs, one would expect nouns in locative classes to do so also. In addition, just as the concord markers for these other noun classes are frequently exact or slightly modified repetitions of the noun class prefix, one would expect nouns in the locative classes to repeat this pattern. In fact, however, although the first assumption is borne out, the second is not. That is, locative nouns trigger distinguishing concord on verbs and adjectives. But this concord does not uniformly repeat the locative noun class prefix. Instead, the one locative marker that serves as the basis for adjective concord and verb-prefix agreement for all of the locative noun classes. This concord distinguishes the locative noun classes as a group from each of the noun classes 1-15. The locative noun classes do not, however, have separate adjective concords and verb-prefix agreements to distinguish them from each other. The examples in (9) illustrate the locative patterns for adjective and verb agreement.

(9) a. aha-kyanu <id-ka-b> ha-<_ili> ha<_ländig> 'at the village was good'
    aha-ki2o<oo> <id-ka-b> ha-<_ili> ha<_ländig> 'on the banana was good'
    b. *omu-kyanu <id-ka-b> mu-_<_ili> mu<_ländig> 'in the village was good'
    *omu-kyanu <id-ka-b> ha-<_ili> ha<_ländig> 'in the village was good'
    BUT: omu-kyanu <id-ka-b> ha-<_ili> ha<_ländig> 'in the village was good'
    c. *<_on> <id-ka-b> a-_<_ili> el<_ländig> 'outside there was good'
    omu-kyanu <id-ka-b> ha-<_ili> ha<_ländig> 'outside there was good'
    BUT: omu-kyanu <id-ka-b> ha-<_ili> ha<_ländig> 'outside the house was good'

These patterns are identical for singular and plural. Compare, for example, the sentences in (10) with the corresponding sentences in (9).

(10) a. aha-ki2o<oo> <id-ka-b> ha-<_ili> ha<_ländig> 'on the bananas was good'
    omu-kyanu <id-ka-b> ha-<_ili> ha<_ländig> 'in the villages was good'

The ha- which appears in locative adjective concord and verb prefix agreement also appears in the locative adverbial expressions ha<_i> near and hal<_i> far, and in adjective concord and verb agreement for these expressions, as seen in (11).

(11) a. hal<_i> n<_enjü> <id-ka-b> ha-<_ili> ha<_ländig> 'near the house was good'
    b. hal<_i> n<_enjü> <id-ka-b> ha-<_ili> ha<_ländig> 'far from the house was good'

Possessive adjectives occurring with these expressions, as seen in (12), take the same agreements in the same patterns with the same interpretations as possessed locative expressions in (6).

(12) a. hal<_i> n<_enjü> yango 'near my house'
    hal<_i> n<_enjü> hango 'near the house is mine'
    b. hal<_i> n<_enjü> yango 'far from my house'
    hal<_i> n<_enjü> hango 'far from the house is mine'

7. BASIC SENTENCES WITH PREDICATE LOCATIVES

7.1. The applicative extension -i1-e/. When a locative occurs as part of the predicate of a basic sentence, the applicative extension -i1-e/, seen also with dative and benefactives, frequently appears in the verb. Except for a few verbs which take two objects, the suffix is obligatorily when

(3) a. aha-kyanu <id-ka-b> ha-<_ili> ha<_ländig> 'at the village was good'
    aha-ki2o<oo> <id-ka-b> ha-<_ili> ha<_ländig> 'on the banana was good'
    b. *omu-kyanu <id-ka-b> mu-_<_ili> mu<_ländig> 'in the village was good'
    *omu-kyanu <id-ka-b> ha-<_ili> ha<_ländig> 'in the village was good'
    BUT: omu-kyanu <id-ka-b> ha-<_ili> ha<_ländig> 'in the village was good'
    c. *<_on> <id-ka-b> a-_<_ili> el<_ländig> 'outside there was good'
    omu-kyanu <id-ka-b> ha-<_ili> ha<_ländig> 'outside there was good'
    BUT: omu-kyanu <id-ka-b> ha-<_ili> ha<_ländig> 'outside the house was good'

These patterns are identical for singular and plural. Compare, for example, the sentences in (10) with the corresponding sentences in (9).

(10) a. aha-ki2o<oo> <id-ka-b> ha-<_ili> ha<_ländig> 'on the bananas was good'
    omu-kyanu <id-ka-b> ha-<_ili> ha<_ländig> 'in the villages was good'

The ha- which appears in locative adjective concord and verb prefix agreement also appears in the locative adverbial expressions ha<_i> near and hal<_i> far, and in adjective concord and verb agreement for these expressions, as seen in (11).

(11) a. hal<_i> n<_enjü> <id-ka-b> ha-<_ili> ha<_ländig> 'near the house was good'
    b. hal<_i> n<_enjü> <id-ka-b> ha-<_ili> ha<_ländig> 'far from the house was good'

Possessive adjectives occurring with these expressions, as seen in (12), take the same agreements in the same patterns with the same interpretations as possessed locative expressions in (6).

(12) a. hal<_i> n<_enjü> yango 'near my house'
    hal<_i> n<_enjü> hango 'near the house is mine'
    b. hal<_i> n<_enjü> yango 'far from my house'
    hal<_i> n<_enjü> hango 'far from the house is mine'
is a benefactive or dative and thus functions to indicate that the verb has such an argument (in addition to the accusative). As seen in (13a), the verb ‘cultivate’ has no ‘applied’ object (benefactive or dative) and cannot take the applicative extension. In (13b) it has such an argument and the applicative is therefore obligatory. In (13c) an alternative argument, the direct object (accusative) has been substituted for the benefactive, and the pattern of (13a) again obtains. The applicative extension thus obligatorily marks the addition only of specific verbal arguments.

(13) a. kat’ ɗ-ka-lim-a Kato he-P3-cultivate
   *kat’ ɗ-ka-lim-II-a Kato he-P3-cultivate-APP
   *kat’ ɗ-ka-lim-III-a Kato he-P3-cultivate

b. *kat’ ɗ-ka-lim ɗwanda Kato he-P3-cultivate child
   kat’ ɗ-ka-lim-II ɗwanda Kato he-P3-cultivate-APP child
   kat’ ɗ-ka-lim-III ɗwanda Kato he-P3-cultivate

   *kat’ ɗ-ka-lim-ɗitooke Kato he-P3-cultivate bananas
   *kat’ ɗ-ka-lim-II-ɗitooke Kato he-P3-cultivate-APP bananas
   *kat’ ɗ-ka-lim-III-ɗitooke Kato he-P3-cultivate

When the applicative suffix occurs with locatives, its function is much less obvious. Its appearance is sometimes optional, as in (14). It may alternatively cause a shift in meaning, as in (15).

(14) kat’ ɗ-ka-tombuk-(ii) ōnu-kyasio Kato he-P3-walk-(APP) in-village (less acceptable without APP)

(15) a. kat’ ɗ-bon ōnu-kyasio Kato he-hee see in-village
   *kat’ ɗ-bon II ōnu-kyasio
   *kat’ ɗ-bon III ōnu-kyasio

b. ōnu-kyasio Kato sees if and only if he is inside the village' when a sentence contains both a benefactive and a locative, the verb may not carry two applied extensions. Thus, although an applicative is obligatory with the benefactive in (13b) and optional with the locative in (16), only one applicative suffix, obligatory, can appear in (17).

(16) kat’ ɗ-ka-lim-(ii) ōnu-kyasio Kato he-P3-cultivate-APP in-village

(17) *kat’ ɗ-ka-lim ɗwanda ōnu-kyasio Kato he-P3-cultivate child in-village child in the village’
   *kat’ ɗ-ka-lim-II ɗwanda ōnu-kyasio Kato he-P3-cultivate-APP child in-village child in the village’
   *kat’ ɗ-ka-lim-III ɗwanda ōnu-kyasio Kato he-P3-cultivate child in-village child in the village’

8. FRONTING A LOCATIVE

A locative may be fronted in two ways: (i) The entire locative group, locative marker + N, may be moved to the front of the sentence. This requires that (a) a verb-final locative pronoun and (b) an applicative suffix -II/I- (possibly not obligatory) be left on the verb. (ii) The locative marker may be deleted and the N alone may be moved to the front of the sentence. This requires that (a) a verb-final locative pronoun, (b) an applicative suffix, and (c) an object inflex, agreeing with the fronted N, be left on the verb. The sentences in (21) illustrate the first strategy, that in (22), the second.

(21) a. ōnu-kyasio a-qi-ba-h-oei-ɗ mu in-village he-it-them-give-APP in ‘in the village, he gives it to them’ (derived from (18))
   b. a-qi-ka-h-oei-ɗ he-at-village he-it-them-give-APP at ‘at the village, he gives it to them’
   c. a-qi-ka-h-oei-ɗ he-at-village he-it-them-give-APP at ‘behind the house, he gives it to them’

(22) okynasio kat’ ɗ-ka-ki-tombuk-II-ɗ mu the village, Kato walked in-village Kato he-P3-it-walk-APP in ‘the village, Kato walked in it’

9. DISCUSSION

The two fronting strategies seen in section 8 are reminiscent of the two concord markers possible on possessive adjectives in section 5. Both operations suggest that two different structural assignments may be possible for locatives in Haya. One assignment takes the locative marker as a noun class prefix. The
other treats it as a separable morpheme.

Locatives in Haya have characteristics which present interesting possibilities for investigating the role of form vs. function in Haya grammar. For example, e-locatives are functionally identical but structurally different from a-he and o-mu locatives. Parallel to this situation is the fact that the same locative can evidently be given two different structural assignments for the same syntactic operation, as shown in possessive constructions and fronting. The converse of this situation, identical structure but different functions, appears in grouping e-locatives with nouns in classes 1-13 and could be further investigated if functionally different constructions, such as time and manner adverbs, are structurally and morphologically similar to any of the locative a-he and o-mu constructions.

NOTES

1 For a general statement on locatives in Bantu, see Claire Grégoire, Les Locatifs en Bantou, Tervuren: Musée Royal de l'Afrique Centrale (1975).

2 For further discussion, see Alessandro Duranti and Ernest Rugwa Byaruhagango (in this volume).

3 This sentence means 'Kato cultivated the child'.

4 Kato cultivated for bananas' (so that he might get them).

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THE SYNTAX OF BODY PARTS

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0. INTRODUCTION

In Hyman, Alford and Akpati (1970), an attempt was made to study in Igbo, a Kwa language of Nigeria, the kinds of syntactic constructions that seemed to be made possible by the presence of a body part. The well-known French examples in (1) and (2) were cited as illustrating two prevalent tendencies in languages from all parts of the world.

(1) Il a levé le bras he raised the arm
he raised his arm (lit. he broke the arm)

(2) Il m'a cassé le bras he me broke the arm
he broke my arm (lit. he broke to me the arm)

In (1) we see that a body part, arm, occurs without an overt possessive marker, a situation we might compare with the English sentence in (3), taken from Fillmore (1968).

(3) Mary pinched John on the nose (i.e. on his nose)

In (2) we see that instead of an overt possessive marker, we find an indirect or dative clitic pronoun me (m'). The archaic constructions in (4),

(4) a. Look me in the eye!
   b. Don't look a gift horse in the mouth!

where 'eye' and 'gift horse' are datives, were said to be remnants of what was once a more widespread construction in English.

In the 1970 studies it was demonstrated that Igbo is characterized by the same phenomena as in (1) and (2), which I shall henceforth refer to as possessor deletion and possessor promotion, respectively, as seen in (5) and (6).
(5) ó sórá áká
he washed hand
'he washed his hand(s)'

(6) ó sórá n áká
he washed me hand
'he washed my hand(s)' (lit. he washed me hand(s);
  cf. áká 'my hand(s)')

Since that time I have surveyed these constructions in a number of other West African, and more recently, Bantu languages and have concluded that there is in fact widespread agreement on the way in which body parts are syntacticized. In the present paper I shall concentrate on the syntax of body parts in Haya, especially as concerns the phenomenon of possessor promotion. Since I have found similar, if not identical, phenomena in Luganda, Kinyarwanda, Sesotho, Sukuma, Cümba, and Pumu, languages which are representative of the vast Bantu region of Sub-Saharan Africa, it is likely that what I shall have to say about Haya will be generally applicable to Bantu as a whole. In discussing the Haya data it will be instructive to include occasional parallels from certain European languages, e.g. French and Italian. I shall conclude this study with a brief reconsideration of the notion of "inalienable possession" and point out some of the areas in which it might be fruitful to conduct further investigations.

1. POSSESSOR DELETION

Turning now to the syntactic treatment of body parts in Haya, we see in
(7) that possessor deletion occurs upon identity with the subject.

(7) n-ka-bógyi emíkono
'I washed my hands' (lit. I washed hands)
1-P3-wash hands

The corresponding sentence in (8), where the possesive pronoun is explicitly expressed, is unacceptable, since it would imply that the 'hands' were not part of my body, but rather were detached items.

(8) n-ka-bógyi emíkono yanga
'I washed my (detached) hands'
1-P3-wash hands my

In (9) we see that the sentence corresponding to (8) is perfectly fine, if the object is not a body part.

(9) n-ka-bógyi émótoká yanga
'I washed my car'
1-P3-wash car my

On the other hand, if we attempt to delete the possessive pronoun of 'car', as in (10),

(10) n-ka-bógyi emótoká
'I washed the/a car'
1-P3-wash car

it is not understood that the subject is also the possessor, but rather the
possessor is not specified, or perhaps there is no possessor.

In (11), we see that an object can also control possessor deletion, this
time occurring within a prepositional phrase (in Bantu, a "locativized" noun).

(11) n-ka-tókã émósáón émósáón
'I hit the child on the head'
1-P3-hit child on-head

In the English gloss we observe that English also can allow possessor deletion
in such cases. Let us presume for the moment that prepositional phrases such
as 'stabbed in the heart', 'pain in the neck', 'to go by foot', etc., involve
either a greater recoverability factor, in terms of identifying the possessor
or, even, that the possessor is indefinite or irrelevant. I shall come back to
possessor deletion in the lengthy discussion of possessor promotion below, but
let us take note of the fact that deletability is in part conditioned by the
nature of the verb. Thus, as seen in (12),

(12) n-ka-bón émítônó
'I saw (the) hands'
1-P3-saw hands

it is not clear whether the hands were mine, someone else's, or no one's.
I shall provide an explanation for the disparity between (12) and (7) after con-
sidering possessor promotion.

2. POSSESSOR PROMOTION

2.1. Promotion to object. Possessor promotion in Haya, as well as every
other Bantu language I have studied, transforms the possessor into a direct
object, if the verb is transitive. An example is seen in (13),

(13) n-ka-bóndó émósáón émósáón
'I broke the child's arm' (lit. I
1-P3-break child arm broke the child the arm)

Failure to promote the possessor invariably implies that the body part has pre-
viously been severed from the whole. Thus, in (14),

(14) n-ka-bóndó émósáón émósáón
'I broke the (detached) arm of
1-P3-break arm of child the child'

the normal implication is that a child came in with an arm he had found, and
I broke it. With an ordinary object, of course, promotion is impossible.
Thus, 'breaking a child's stick' must be realized as in (15), not as in (16).

(15) n-ka-bóndó énkonó yémósánná
'I broke the stick of the child'
1-P3-break stick of child

(16) n-ka-bóndó énkonó yémósánná
(lit. I broke the child the stick)
1-P3-break child stick

2.1.1. Grammatical Characterization. Before entering into the various
semantic and pragmatic factors which make promotion possible, let us consider
the syntax of sentences such as (13). The notion has already been advanced
that the promoted possessor is a direct object. In Haya, as in Bantu in
general (cf. Duranti and Byaruhengo 1977), three criteria which are frequently
employed to establish whether any one of a number of nouns following the verbal
complex is a direct object, with multiple DU's being possible, are as outlined
in (17).
(17) Criteria for Direct Object (DO) Status:
   a. accessibility to immediate post-verbal position
   b. accessibility to subject of passive
   c. accessibility to object infixed position (as a pronoun)

The last qualification "as a pronoun" is added, since object markers (OM's) can arise as the result of pronominalization or agreement of different types (see Morolong and Hyman 1977 for a discussion and critique of these criteria). Let us apply (17a-c) to the noun 'child' in (15).

As seen already in (13), 'child' can occupy the position immediately following the verbal complex. It therefore satisfies the first criterion for direct object status. In (16), it is furthermore seen that it can occur as the subject of a corresponding passive sentence, where the agent is not expressed for simplicity reasons only.

(18) oмвәлән 'ә-ка-кән-ә' уәнәәнә 'the child's are was broken' (lit. child he-P3-break-PASS arm the child was broken the arm)

The passive marker "ә" occurs as an extension on the verb just preceding the final vowel "ә" (which is elided in the above example). In (19) we observe that a corresponding OM clitic pronoun is also possible replacing the noun.

(19) ә-ка-ән-'ә' уәнәәнә 'I broke his arm' (lit. I broke him arm)
     I-P3-him-break arm

Thus, 'child' passes all of the tests, and we establish it as the direct object of 'break' in (15).

This leads us to ask what the status is of 'arm' in (15). Applying the same three criteria we find, first, in (20),

(20) ә-ка-'ә' уәнәәнә омвәләнә 'I broke the child's arm'
     I-P3-broke arm

that it cannot occur directly after the verbal complex. In (21),

(21) уәнәәнә ә-ка-'ә' уәнәәнә әмвәләнә 'the child's arm was broken' (lit. arm it-P3-break-PASS child the arm was broken the child)

we see that it cannot occur as the subject of the corresponding passive. Finally, in (22),

(22) ә-ка-ән-'ә' уәнәәнә 'I broke that of the child' (the child's)
     I-P3-it-break child

'arm' is seen not to be pronominalizable into the OM slot. We thus conclude that 'arm' in (15) is not a direct object, even though it seems to be the accusative complement of the verb 'break'.

At this point it may be worthwhile to consider briefly the nature of verbal extensions in Haya (and in Bantu as a whole). Certain extensions such as the "ә-ә"-applicative suffix, or the "ә-s-es-" or "ә-" causative/insu-

mental suffix have the effect of introducing or making possible additional verbal arguments. Thus, we have the simple sentence in (23), as compared to the corresponding extended verb in (24).

(23) ә-ка-әмбәт 'әбәкуоке 'I cooked (the) bananas'
     I-P3-cook bananas

(24) ә-ка-әмбәт-йу 'әмвәләнә 'I cooked the child bananas'
     I-P3-cook-APP child bananas

The benefactive noun 'child' is possible in (23) only because of the presence of the applicative extension, as seen by the ungrammaticality of (25).

(25) ә-ка-әмбәт 'әмвәләнә 'әбәкуоке
     I-P3-cook child bananas

One might suggest that 'arm' is not accorded direct object properties in (15) because the verb 'break' does not have such an extension.

Note, first, in (26),

(26) ә-ка-ән-ә 'әмвәләнә омвәләнә 'I broke the/my arm for the child'
     I-P3-broke-APP child arm

that when the applicative extension "ә" is added to (15), two readings are possible, neither being equivalent to (15). First, the arm can have already been severed from a body, in which case there is no possessor---or, the possessor is indefinite or irrelevant. Or, second, the unmarked noun 'arm' can be construed as belong to the subject, no, with the possessive 'my' having undergone deletion of the type we have already discussed. It is impossible to interpret (26) as meaning 'the child's arm', since the subject has, as it were, prior claim in controlling possessor deletion.

A second reason why the non-object status of 'arm' cannot be attributed to the lack of an extension is that there is a limited set of verbs in Haya, such as 'ә-ә' "give", which allow two basic direct objects without verb marking (cf. Duranti and Byarushenge 1977). In (27), for instance, both word orders are possible, as opposed to the unacceptable word order in (20).

(27) a. ә-ка-ә 'әмвәләнә әбәкуоке 'I gave the child bananas'
     I-P3-give child bananas
   b. ә-ка-ә 'әбәкуоке әмвәләнә 'I gave the bananas to the child'
     I-P3-give bananas child

In (28) we see that either noun can occur as the subject of the corresponding passive.

(28) a. әмвәләнә ә-ка-ә-ә 'әбәкуоке 'the child was given the bananas'
     child he-P3-give-PASS bananas
   b. 'әбәкуоке ә-ка-ә-ә 'әмвәләнә 'the bananas were given to the child'
     they-P3-give-PASS child

Finally, in (29), it is seen that either noun can occur as an OM pronoun.
(29) a. ŋ-ka-mé-h' übitooke  'I gave him (the) bananas'
   I-P3-give him bananas

b. ŋ-ka-bí-h' ówádana  'I gave them (to) the child'
   I-P3-give them child

In fact, Haya is one of the Bantu languages which allows more than one pronoun in the OM position, as seen in (30).

(30) ŋ-ka-bí-h' ówádana  'I gave them to him'
   I-P3-give them him

It thus appears, as argued by Duranti and Byaruhungu (1977), that more than one direct object can occur in Haya. We therefore are faced with the task of explaining why 'I broke child arm' behaves differently, syntactically, from 'I gave child bananas'. Since Haya can in principle support two post-verbal DO's, the non-object status of the body part must be due to the nature of possessor promotion, which it is now instructive to approach more systematically.

2.1.2. Semantic Characterization. Given an input structure something like that in (31),

(31) SUBJECT - VERBAL COMPLEX - X of Y

we are concerned with the conditions under which the structure in (32) evolves:

(32) SUBJECT - VERBAL COMPLEX - Y - X

What I would like to suggest at this point is that the obtaining of structure (32) instead of structure (31) is brought about by situations in which the possessor is at the same time the experiencer of the action of the verb. The object which is created by possessor promotion experiences or, in other words, is affected by the action of the verb (cf. Diffloth 1974 for French and Garcia 1975 for Spanish). The evidence stems from the observation that a possessor object will be created only if certain conditions are met, as outlined in (33).

(33) Creation of a possessor object depends on:
   a. the nature of the possessed noun
   b. the nature of the verb
   c. the nature of the possessor

We have already seen the relevance of (33a). In order for possessor promotion to take place, a certain relationship must exist between the possessed and the possessor. Body parts are ideal, since when an action is performed on them, the possessor is necessarily also affected. When we are dealing with possessed nouns other than body parts, this connection is not as strong. The important factor is the extent to which by affecting the possessed noun we are affecting the possessor as a whole. In (34) and (35) we observe that it is possible to have both constructions when the possessed noun is an item of clothing.

(34) ŋ-ka-teamúl' óshaati y'ówádana  'I tore the shirt of the child'
   I-P3-tear shirt of child

(35) ŋ-ka-teamúl' óshaati  'I tore the shirt off( ) the child'
   I-P3-tear child shirt
   (lit. I tore the child the shirt)

In (33) it is understood either that the shirt was not on the child when I tore it, or that I am not particularly focusing on the effect my shirt-tearing has on the child as a whole. In (35), on the other hand, the only situation in which this construction would be acceptable is if the child is wearing the shirt—and the child is therefore necessarily bodily affected. Where the possessor's body is not physically affected, Haya (but not all other languages) finds it a little less difficult to accept possessor promotion. Thus, the sentence we saw in (16) is not acceptable, even if we try to focus on the effect of the stick-breaking on the child, rather than on the effect of the breaking on the stick. In summary, with other things being equal, the structure in (31) will be found when the speaker is concerned with the effect of the action on X; the structure in (32) will be found when the speaker is concerned with the effect of the action on Y.

Turning to (33b), if the notion of an experienced or affected object is correct, we should expect action verbs to provide an environment more conducive to possessor promotion than verbs of state—for example, sensory verbs. Thus, with the verb 'like', the sentence in (36) is much more acceptable than the sentence with the verb 'break' in (14).

(36) ń-hand' óñoisho g'ówádana  'I like the eyes of the child'
   I-like eyes of child

If we attempt to promote the possessor, as in (37),

(37) ń-hand' óñoisho  'I like the child's eyes' (i.e. what I
   óñoisho
   I-like child eyes
   like about the child is the eyes)

the nuance which is added is that I only like the child's eyes, consistent with the tendency for new, asserted information to be added last or at the ends of utterances. If we compare these sentences with sentences involving the verb 'see', as in (38) and (39), a similar nuance is obtained.

(38) ŋ-ka-bón' ómukeno g'ówádana  'I saw the arm of the child'
   I-P3-see arm of child

(39) ŋ-ka-bón' ómukeno  'I saw the child's arm'
   I-P3-see child arm

Sentence (38) is neutral, and would in any case have to be used if the child were not involved in person (either because I was viewing his arm in a photograph, or because the arm had been detached). Sentence (39) implies that what I saw of the child was only his arm, possibly also that I wasn't supposed to see it. What is important in obtaining (39) instead of (38) is that the child be 'enclosed' in the action, as opposed to being incidental or totally unimportant. With verbs such as 'to like' and 'to see' it is easier to conceive of an object body part which is perceived in a certain way without
this implying the involvement or affectedness of the whole. Actions such as washing and breaking are necessarily different. In Haya, when you break someone's arm, you break that person. In fact, in context, a person can utter 'he has broken me' probably pointing to his arm. Thus, when a body part changes its state (e.g., washed, broken), we can expect this to affect the person more than when that body part is not even affected by someone's perception (e.g., liking, seeing).

Turning, finally, to (33c), the nature of the possessor is of considerable importance also to determining whether possessor promotion will obtain. We have found in Haya that first and second person possessors are much more prone to promotion than third person (human) possessors. Thus, (40) is considerably worse than (41).

(40) ?bá-ka-hánd? òmuonó guwango 'they-F3-break arm my'
    they-F3-break arm my

(41) ?bá-ka-hánd? òmuonó gwe 'they broke his arm'
    they-F3-break arm his

Both, of course, are expected to undergo possessor promotion, as seen in (42) and (43), although (41) seems more tolerable than (40).

(42) bá-ka-m-pánd? òmuonó 'they broke my arm' (lit. they broke my arm)
    they-F3-me-break arm

(43) bá-ka-mu-hánd? òmuonó 'they broke his arm' (lit. they broke him arm)
    they-F3-him-break arm

This hierarchy can be extended, as seen in (44):

(44) 1st p. > 2nd p. > 3rd p. human > 3rd p. animal > 3rd p. inanimate

What is involved here is a personal hierarchy identical to that proposed in another context for another Bantu language, Shona (Hawkinson and Hynam 1974). Highest in the hierarchy are those persons closest to the discourse (the speaker and hearer), followed by humans, then animals, then inanimates. Call it a natural person hierarchy or a hierarchy of ego-centricity, efficacy, or empathy, but the same fact remains, namely that persons higher in (44) will be more susceptible to possessor promotion. This does not mean that inanimates cannot be promoted. On the contrary, Voeltz (1976) has shown that the same kind of possessor promotion must be extended in Sesotho, another Bantu language, in order to include all part-whole relationships. A corresponding example to those cited by Voeltz is given from Haya in (45).

(45) ò-n-ka-hánd? òmúti éftángi 'I broke the branch of(f) the tree'
    I-P3-break tree branch

'I broke the branch of(f) the tree'

By breaking the branch, I have necessarily affected the tree, which then undergoes possessor promotion. If promotion does not occur, as in (46),

(46) ò-n-ka-hánd? éftángi òmúti 'I broke the branch of the tree'
    I-P3-break branch of tree

'I broke the branch of the tree/branch'

this means that the branch of the tree (or the 'tree-branch') had already been severed, and I later snapped it in two. Since branches more frequently occur severed from trees than do arms occur severed from human or animal bodies, (46) should occur with greater frequency, and make greater sense, than (44), where I have broken the previously severed arm of the child. Stated perhaps in reversed terms, since speaker/hearers are less concerned with the general welfare of trees, as opposed to human beings, we should expect (15) to be more mandatory than (45). In Haya, we do have the option of making the tree into an involved participant, if in fact it is affected by what happens to its parts. Thus, we can conclude that any possessor can potentially undergo promotion, provided that a part-whole relationship obtains, and that by affecting the part, one is also affecting the whole. The likelihood of affecting the whole depends on course also on the nature of the verb, as we have seen.

Final support for the hypothesis that promotion applies to an affected or experiencer possessor is seen from comparisons of sentences such as (47) and (48).

(47) ò-n-ka-y' òngòó òn'òmbézi 'I ate the leg of goat'
    I-P3-eat leg of goat

'I ate the leg of the goat'

The normal sentence is (47), where possessor promotion fails to obtain because 1) the goat is normally dead before it is cooked and eaten—and therefore cannot be an experiencer; and 2) the leg is normally severed off the goat prior to consumption (if not also prior to cooking). Thus it is highly unlikely that speaker/hearers will be concerned about the welfare of the goat at this point. In (48), however, I have treated the goat as an experiencer, and as can be expected, the only appropriate interpretation of this sentence is that I ate the leg off of the live goat. Put a lion in subject position, if you prefer!

Now compare the two sentences (49) and (50).

(49) ò-n-ka-bák' òtámba ìy'òmbézi 'I caught the wing of the bird'
    I-P3-catch wing of bird

'I caught the wing of the bird'

In (49) the wing had previously been severed before I could do any catching. A bird could have lost a wing, or someone could have thrown a bird-wing in the air, which I caught. In (50), on the other hand, where the possessor is promoted, the wing must necessarily have had to be attached in order for the bird to be an experiencer. The result is that this sentence means 'I caught the bird by the wing'. In (51) and (52), a similar distinction is observed, accompanied by a possible slight difference in the meaning of the verb itself.

(50) ò-n-ka-bák' òtámba ìy'òmbézi 'I caught the bird (by) the wing'
    I-P3-catch bird wing

In (51) I held the leg of the child

(51) ò-n-ka-kúmbá òngòó òn'òmbézi 'I held the leg of the child'
    I-P3-hold leg of child

'I held the leg of the child'

(52) ò-n-ka-kúmbá òn'òmbézi 'I caught/hold the child (by) the leg'
    I-P3-hold child leg

'I touched the leg of the child'
In (51) the verb okwánta 'to hold' can mean, when possessor promotion does not occur, either that I held the child's leg or that I simply touched it (i.e. without having an effect on the whole body of the child). In (52), however, the child as a whole was necessarily held or caught. In (51) we are interested in the effect of holding on the leg; in (52) we are interested in the effect of holding on the child. Both are possible, depending on the roles assigned to the two participants on the basis of the reality of the situation as seen through the eyes of the speaker.

8.2. Promotion to subject. In all of the cases of possessor promotion presented thus far, the possessor turns up as a direct object. This is made possible by the transitivity of the verb in each sentence. If the verb is intransitive, on the other hand, the possessor is promoted into subject position. This is seen in (53) and (54).

(53) ?tomtwe gu’omwána ni-gu-shásh-a
  head of child PR-it-aché
  ‘the head of the child isaching’

(54) omwána n-aa-shásh’omtwe
  child PR-he-ache head
  ‘the child has a headache’ (lit. the child is achiving the head)

(55) tomo’kano gu’omwána ni-gu-múk-a
  arm of child PR-it-smell
  ‘the hand of the child smells’

(56) omwána n-aa-múk’omkano
  child PR-he-smell arm
  ‘the hand of the child smells’ (lit. the smell [wrt to] the hand)

Again, (55) gives the impression of the hand not being part of the child's body. It does not seem as bad as (53), however, since it is conceivable for the child to have a severed hand which happens to smell (but not, of course, to ache—unless the severed hand has a soul of its own!). In (56) we see that possessor promotion to subject position has occurred, since it necessarily follows from the smelling [intransitive] of the hand that the child himself smells.

Final confirmation of this interpretation of intransitives with possessor promotion is seen in (57) and (58).

(57) omkano gu’omwána gu-ka-ga-s
  arm of child it-P3-fall
  ‘the arm of the child fell’

(58) omwána n-aa-ga’omkano
  child he-P3-fall arm
  (lit. the child fell [with respect to] the arm)

In (57) we imagine a situation where the child was holding up his arm, which then suddenly fell. The child in (57) is not an experiencer, but rather the agent of the action, unlike (54) and (56), where he is the experiencer. In (58), where I have attempted to treat the child as the experiencer of the arm-falling, the sentence is not acceptable. This I interpret to mean that when the child's arm falls, the child does not himself fall. Thus, the action of the part does not affect or predict the same action with respect to the whole.²

3. A POSSIBLE SOLUTION

It would appear from the preceding discussion that a possessor is promoted when it represents the experiencer of an action deriving from a part-whole relationship such as the one body parts normally take part in. The promotion is to object if the verb is transitive, or to subject if the verb is intransitive. We know from studies of grammatical relations in Haya and other Bantu languages that these functions, subject and direct object, are exploited for the manifestation of important arguments of a verb, or as Hawkins (1977) has suggested in her study of five Eastern Bantu languages, important participants in a discourse. In fact, the notion of higher vs. lower participants in an event or action may help to understand the sentence in (56), where 'child' is not a true experiencer, though his whole body/self is 'affected' by a property of a lower participant (i.e. his hand). Whether a participant will be 'high' enough to be syntacticized as a DO of a transitive verb or the subject of an intransitive verb depends typically on three factors in Bantu, outlined in (59).

(59) Syntacticization of a participant as a DO will depend on:
   a. case relations
   b. the personal hierarchy (see (44))
   c. reference — given vs. new (and/or presupposed vs. asserted);
      definite vs. indefinite; specificity

In (59a) a benefactive semantic case will make a participant more likely to be ranked over a dative, accusative, and instrumental for the reception of DO properties (see (17) above). In addition, the participants higher in the personal hierarchy given in (44) will receive DO properties than participants lower in the hierarchy. Finally, given/presupposed, definite, and specific referents may be accorded higher DO status than new/assumed, indefinite, and nonspecific referents. To the extent that the three factors outlined in (59) line up there will be no problem in determining which one or one of several participants will qualify as having DO status. However, when there is conflict, Bantu languages move in a variety of nonarbitrary directions in order to contain the conflict. In transitive sentences we have seen the possessor promoted to DO, and the accusative denoted to non-object status. Because the possessor is an experiencer, it occurs somewhere in the case hierarchy on a par with benefactives or datives, i.e. higher than accusatives or patients. Because it is normally human, or at least animate, it also qualifies by the animacy factor (i.e. our personal hierarchy) for higher grammatical status than the accusative, which in the case of body parts is inanimate. Finally, we had at least one hint (in (37) and (39) above) that when the possessor is given information, i.e. discourse-old, it may also have a greater chance at being promoted to DO. The promotion part of possessor promotion is thus well-motivated.

However, in order to explain the denotation part of possessor promotion it appears in Haya that the body part is not high enough in terms of the hierarchies in (59) to maintain its objecthood in the face of the rising possessor. I would like to propose that possessor promotion involves the change
from a structure such as that in (60) to a structure such as that in (61)—or, in a model that does not involve actual derivations, nonpromoted vs. promoted possessor constructions differ as indicated in these two structures.

(60)

\[
\begin{array}{c}
\text{NP} \\
\text{pron} \\
\end{array}
\quad \begin{array}{c}
\text{S} \\
\text{V} \\
\text{VP} \\
\text{NP} \\
\text{PP} \\
\end{array}
\quad \begin{array}{c}
\text{N} \\
\text{prep} \\
\text{of} \\
\text{N} \\
\text{N} \\
\end{array}
\quad \begin{array}{c}
\text{I} \\
\text{broke} \\
\text{N} \\
\text{arm} \\
\end{array}
\quad \begin{array}{c}
\text{child} \\
\text{∅} \\
\end{array}
\]

(61)

\[
\begin{array}{c}
\text{NP} \\
\text{pron} \\
\end{array}
\quad \begin{array}{c}
\text{S} \\
\text{V} \\
\text{VP} \\
\text{NP} \\
\text{PP} \\
\end{array}
\quad \begin{array}{c}
\text{N} \\
\text{prep} \\
\text{of} \\
\text{N} \\
\text{N} \\
\end{array}
\quad \begin{array}{c}
\text{I} \\
\text{broke} \\
\text{N} \\
\text{arm} \\
\end{array}
\quad \begin{array}{c}
\text{child} \\
\text{∅} \\
\end{array}
\]

As is seen in (60) and (61), the same basic linear sequence NP-V-VP-PP is maintained, although the prepositional phrase (PP) is seen as an expansion of the VP in (61), as opposed to the NP in (60). In order for possessor promotion to be thusly described as a sort of 'switching' between the body part and the affected possessor, it is necessary for the former in (61) to be seen as basically a prepositionless prepositional phrase (or oblique object to the verb). Note, first, that within Bantu only Kinyarwanda has been reported to allow the demoted body part to remain a second object (see Kimenyi 1976), in which language the above analysis would have to receive further attention. An argument for the prepositionless oblique hypothesis is the parallel that obtains between the non-object body part and the agent of the passive in Haya. As seen in (62),

\[
\text{cmwánən a-ka-t} {}_{\text{44}} \text{-} \text{wa} \ \text{cmwánənǐja} \ \text{child he-} {}_{\text{3}} \text{-hit-PASS man}
\]

there is no agentive 'by' preposition in the language. The agent noun 'man' in (62) is not an object, however, since it cannot be pronounized into the OM position, as seen in (63).

\[
\text{cmwánən a-ka-ne-t} {}_{\text{44}} \text{-} \text{wa} \ \text{cmwánənǐja} \ \text{child he-} {}_{\text{3}} \text{-hit-PASS}
\]

Further support for the notion of a \( \emptyset \) preposition is seen from the fact that the demoted subject body part in sentences with intransitive verbs does not become an object. As seen in (64) and (65), the body parts in (54) and (56) cannot occur as corresponding OM clitic pronouns.

\[
\text{cmwánən a-ka-ne}\text{-nəsh-a} \ \text{child PR-he-it-ache}
\]

\[
\text{cmwánən a-ka-ne}\text{-nux-a} \ \text{child PR-he-it-smell}
\]

The reason why (64) and (65) are ungrammatical is that they treat the denoted body part as a direct object, whereas the intransitive verbs 'ache' and 'smell' do not take an object. That is, possessor promotion involves the inversion of the roles of the (body) part and the affected possessor into pre-existing grammatical relations in Haya, rather than the creation of new grammatical slots. (A different statement would have to be made for Kinyarwanda.) This not only explains the ungrammaticality of (64) and (65), but also that of (67).

\[
\text{ambwə́} \ \text{dwa} \text{-muwo gu-wə́} \ \text{dog it-} {}_{\text{3}} \text{-fall on-head of child child}
\]

\[
\text{ambwə́} \ \text{dwa} \text{-muwo gu-wə́} \ \text{dog it-} {}_{\text{3}} \text{-fall child on-head}
\]

In (66) we have the intransitive verb 'fall' followed by a prepositional phrase 'on the head of the child'. In (67), however, where we have attempted to apply possessor promotion to the preceding sentence, the result is ungrammatical (or at least, extremely awkward). The reason is that 'child' in (67) would have to be treated as a DO, but the verb 'fall' is intransitive. Since possessor promotion does not create a new DO slot, but rather switches the participants in the pre-existing grammatical slots, (67) is not acceptable. It would be interesting to know whether (67) is acceptable in Kinyarwanda.

We conclude, then, that demoted body parts (or tree parts, etc.) are in an oblique relation to the verb, thus best conceptualized as having a \( \emptyset \) preposition. Syntactically they behave no differently from other prepositional phrases which also fail the tests for direct objecthood given in (17) above. Our test sentences are therefore best translated as 'I broke the child with respect to the arm' and 'the child aches with respect to the head', etc. It remains only to be seen why possessor promotion should not be structure-creating as a process. The answer, as argued from the point of view of Sesotho by Morolong and Hyman (1977), is that a prepositionless oblique (or 'dead object' or 'chômeur') will be created in many if not most Bantu languages if the promotion process which accompanies the demotion does not receive the backing of the grammar. Possessor promotion is motivated on purely semantic grounds and there is no overt grammatical marking that accompanies it. In the case of the verb 'to give' the grammar (in this case, the lexicon) allows two objects. In the case of 'to cook' with an applicative extension allowing a second (benefactive) DO, the grammar supports what may see as the promotion of a benefactive to DO. Thus, it may be the case 1) that we must distinguish between semantically vs. grammatically semantically motivated promotions, and 2) that the former may not have the 'strength' to create new grammatical relations (for more discussion, see Morolong and Hyman 1977, where a parallel is drawn between body part syntax and cases of promotion based solely on the humanness of a participant).

4. PARALLELS WITH OTHER LANGUAGES

What is striking about the Haya data is the extent to which it conforms with everything that is known about body part syntax in distant West Africa as well as in Europe—and even in Khmer (Diffloth 1974). Returning, for example, to the French sentences in (1) and (2), we see the same possessor deletion and possessor promotion at work, although promotion is from a possessive to a dative or indirect object in French. Compare (1) with the French sentence

\[
\text{the dog fell on the head}
\]

\[
\text{the dog fell on the head}
\]
in (68).

(68) il s'est cassé le bras  'he broke his arm' (lit. he broke he REFLE the arm to himself the arm)

differs significantly from (1) in that a reflexive pronoun is required. When we remove the reflexive in (68) or insert one in (1), unacceptable sentences result, as seen in (69) and (70).

(69) il s'est cassé le bras  'he broke the (severed) arm'
he REFLE raised the arm

(70) *il s'est levé le bras  'he raised the arm to himself?'
he REFLE raised the arm

Langacker (1968) pointed out that a semantic difference is found between verbs like 'break' and verbs like 'raise'. With arm-breaking or hand-washing an action is performed onto a body part. With arm-raising or shoulder-shrugging the body part performs its own action with respect to being acted upon. The difference is clearest with washing vs. raising. If I am washing my hands and someone asks me what I am doing, I can reply 'I am washing myself'. If I raise my hand, and someone asks me what I have done, I cannot reply 'I have raised myself'. The question concerns the extent to which the action performed by or to the body part can be attributed to the body as a whole. In other words, is the body, or its possessor, the agent and the experiencer (as in the case of washing and breaking), or solely the agent (as in the case of raising one's arm or shrugging one's shoulders)? We saw this same distinction with the verb 'to fall' in (57) as opposed to the verbs 'to ache' and 'to sneeze' in (54) and (56).

One of the interesting facts about languages promoting a possessor which is also an experiencer is that other languages frequently extend the process to other kinds of possession and/or experiences. In French, and even more so in Italian, the dative is frequently used to indicate the presence of a possessor experiencer—even when there is no part-whole relationship. Consider the sentences in (71) and (72):

(71) ho mangiato tua bistecca  'I ate your steak' [e.g. the one
I ate the steak that you bought]

(72) ti ho mangiato la bistecca  'I ate your steak on you' [i.e. what
you I ate the steak I have done to you is eat your steak]

In (71) we have the neutral possessive construction which normally be expected. With a dative clitic pronoun in (72), however, the nuance is added that I have deprived you of the steak you were going to eat. Thus, eating the steak destined for you (as opposed to simply a steak that may have been in your possession in (71)) has caused you to become an 'affected' object—represented by the dative in Italian. Syntactically a participant as a dative in Romance languages may mean that it is a benefactive, a dative-recipient, or an experiencer. And the ability to make a possessor a dative may eventually be generalized to any situation in which the possessor is affected directly by the action—and still later may be generalized to all possessive situations, as has happened comparing Innu vs. Ojibwa, for instance (see Hyman and Magal 1970). Finally, before concluding, let us reconsider in light of the above the differences noted by Martine Maitaoun (see Hyman and Zimmer 1976) with respect to the following French causative sentences in (73) and (74).

(73) j'ai fait nettoyer la cuisine par Jean  'I had the kitchen cleaned
I made clean the kitchen by John

(74) j'ai fait nettoyer la cuisine à Jean  'I made John clean the
I made clean the kitchen to John kitchen'

In (73) my primary intention was to do something to the cuisine (get it cleaned) and John plays only a secondary role—it could have been done by anyone, as far as I was concerned. In (74), however, since the dative proposition is used, it is clear that my primary intention was to do something to John, and the unpleasant task that I chose for him was cleaning the kitchen. In (73) John is thus an agent, but in (74) he is also an experiencer. He undergoes the cleaning of the kitchen as well as bringing it about.

5. SUMMARY AND CONCLUSION

To recapitulate, we have seen that possessor promotion can take place only if the possessor is affected by the action of the verb. We can generalize to possessor deletion and say that if this process is made possible by the recoverability of the deleted possessor, then in instances where the possessor is an experiencer, it will be more easily delete under identity with a subject (or object) noun. Thus, 'I washed hands' is better than 'I saw hands', if both mean 'my hands'. When I wash the hands, I was myself, but when I see the hands, I do not necessarily see myself. Because of such parallels, it is tempting to try to collapse the two phenomena into one statement. Perhaps we can say that possessor deletion is a kind of promotion under identity, where the promoted possessor is 'absorbed' into the coreferential higher participant (e.g. the subject or IO). Or, perhaps we can say that possessor promotion is a kind of deletion, if we start with an 'ethical' dative in Romance, extended presumably as an ethical IO in Maya, and delete the possessor upon identity with this new element. In this case, 'I broke child arm' would 'come from' 'I broke child arm of child with deletion (rather than promotion) of 'of child'. Whether such talk of collapsing the two into one can have any empirical consequences is not clear, and I shall therefore not discuss this issue any further here.

In none of the foregoing have I made use of the notion of "inalienable possession". In Hyman, Alford and Akinsi (1970) this term was used to cover both syntactic and morphological characteristics of body parts. Morphologically, many languages of the world do not permit a body part to be cited without an overt possessor. This phenomenon has generally been attributed to the fact that a body part does not occur without a possessor, i.e. without a body, in nature, and this fact has been encoded into the language. In the morphological case we are dealing with notions which are inherently "relational" as opposed to "free" (cf. Wolters 1973). That is, body parts combine with kinship terms and certain locatives (e.g. 'top of') which can only be conceived in relation to something. Into this category might be put a few cultural items
such as 'canoe', if everyone must have a canoe, or if no canoe exists without a possessor, etc. In the syntactic case, body parts combine with part-whole relationships (cf. Voelitz 1976) frequently involving such allowable concepts as 'the branch of a tree', etc. Kinship terms as frequently as not do not parallel the syntactic characteristics of body parts. It is thus odd to say the French sentence in (75),

(75) ?Je lui ai embrassé la soeur 'I kissed his sister'
I him kissed the sister

even if in stretching one's imagination, one saw this action as somehow affecting 'him', the brother. In fact, not only is the class membership for morphological vs. syntactic cases of body part marking different, but so are the hierarchies and implicational relationships. Thus, there are many languages which must morphologically mark kinship terms, but not body parts. There are no languages, apparently, which must mark kinship terms syntactically (as with possessor promotion), but do not do likewise with body parts. It seems that in relational continua, kinship terms would have to come higher than body parts, since it is harder to conceive of a 'mother' or 'rather' except in relation to someone, while it is possible to conceive of a stray body part. On the other hand, body parts must be higher in the experiential (syntactic) hierarchy, since doing something to someone's body part will affect that person more directly (i.e. more physically, if you will) than doing something to that person's kin. Finally, in this so-called experiential continuum, animates must of course come higher than inanimate possessors in part-whole relationships. Thus, in Italian, a dative experiencer is required for humans, but somewhat strange for inanimates, as seen in the following sentences:

(76) ?Ho tagliato il capelli del bambino 'I cut the hair of the child'
I cut the hair of the child

(77) ?Ho tagliato il capelli del bambino 'I cut the hair of the child'
I cut the hair of the child

(78) ?Ho tagliato il ramo del 'albero 'I cut the branch of the tree'
I cut the branch of the tree

(79) ?Ho tagliato il ramo dell' 'albero 'I cut the branch of the tree'
I cut the branch of the tree

Because 'child' is high on the personal (here, experiential) hierarchy, (77) must be more frequent, therefore 'child' as an affected object, put into the dative. But since 'tree' is much lower on this same hierarchy, Italian treats it somewhat differently, preferring the structure in (78) over that in (79). We should expect that different languages will cut the hierarchies in different places, but that there will be implicational relationships of the type: if X is treated as an affected object, so will Y. This would seem to be a fruitful area for further research.

The final point I would like to briefly discuss is the difference between promotion to DO in Haya (and Bantu, in general) vs. promotion to IO (indirect or dative object) in Romance. We have seen that with the promotion of the possessor to DO status comes a concomitant demotion of the basic or accusative object. With the promotion of a possessor to an IO in Romance, the underlying ACC is allowed to remain DO to the verb. Romance thus seems to respect the grammatical relation of the basic object and chooses simply to 'upgrade' the possessor to a DAT, which recall from (59a), is higher in the case hierarchy than an ACC. Perhaps because the affected possessor receives higher case status, it is not necessary to demote the basic DO. In Bantu, however, when the possessor is promoted, it assumes the grammatical relation of the basic DO, which then is denoted as a preposition-less oblique.

The reason for this difference, I would like to suggest, is that Romance marks grammatical relations on nouns, whereas Bantu marks grammatical relations on verbs. We have seen that Bantu allows multiple DO's (cf. Duranti and Byaruhungo 1977) since this is the case, the only way one DO can be seen as having higher status is if the verb is 'oriented' toward one of them. This can be accomplished in one of two ways. In a few cases where a verb like 'to give' can take two lexical DO's, the verb is lexically oriented towards the semantic DAT (perhaps because it is normally animate). In other cases, the verb is grammatically oriented towards a DO by means of an extension (e.g. the applicative suffix, which orients the verb towards a benefactive or dative-or, occasionally, a locative). We have already seen in (60) that the affected possessor cannot be singled out by means of the applicative suffix. This means, as was pointed out, that the promotion of the affected possessor to DO must take place without the overt backing of the grammar (in this case, the morphology). If Bantu were to treat the two post-verbal nouns in (13) 'I broke child arm' as DO's, the two would not be differentiated with respect to participant status—in which case, one might ask why promotion of the possessor take place at all? The only alternative left is to promote the affected possessor and to demote the possessed part. By so doing, the same basic grammatical relations are kept, but, as seen in (60) and (61), the participles have been reversed. Whatever the reason for this distinction, the semantic or grammatically-motivated promotions holds up will have to be tested against data from other Bantu (and ultimately, non-Bantu) languages.

NOTES

An earlier version of this paper was presented to the U.S.C. Historical Bantu Syntax seminar in the Fall 1976, and at the University of California, Berkeley, on May 19, 1977. I wish to acknowledge the helpful comments I received at both of those meetings, and especially thank Ernest Byaruhungo, Alessandro Duranti, Annie Hawkins, and Karl Zimmer for making specific suggestions which I may or may not have been able to follow up. I am particularly indebted to Ernest Byaruhungo, on whose insightful intuitions this paper was based.

In this study I do not necessarily assume that one sentence is literally derived from another sentence, but rather that both are 'obtained' from a combination of syntactic, semantic, and pragmatic considerations—many of which are dealt with further below.

Notice as in (56) that while the property (the smell) of the hand is transferred to the whole body (i.e. the body is affected), one cannot say that the child is a true experiencer (as also pointed out to me by Henry Thompson). I return to this below.
The theoretical framework on which Hawkins's work is based is available in Garcia (1975). I am particularly indebted to Robert Kirsner for several discussions on this approach to syntax, which I hope I have not misinterpreted or misapplied.

Sentences such as (37) and (39) can be used either when the child is discourse-old, or when enumerating qualities, e.g. I like the child the eyes, but I like the woman the hair.

I would like to thank Francesco Antinucci, Alessandro Duranti, Paola Giunchi, and Gian Maria Lojacono for their intuitions on such sentences (and others) in Italian on many occasions.

Inalienable and alienable types of possession can also be distinguished morphologically by requiring different possessive markers or different sets of possessive pronouns.

It is an open question whether two participants can be of equal status, or whether communication is such that speakers are forced to hierarchize. The situation in Kinyarwanda, where both the affected possessor and the possessed part are O's (Kimenyi 1976), would seem to be a likely candidate in providing two participants of equal status.

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RELATIVE CLAUSES

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0. INTRODUCTION

This paper provides a preliminary description of relative clause formation in Haya. It will be shown that this language exhibits a wider range of relativization patterns and possibilities than other closely related KU languages such as Luganda and Kinyarwanda. Haya speakers can form relative clauses (RC's) not only on subjects and direct objects, but also on other kinds of prepositionless NP's, as well as on prepositional phrases. Different strategies are used according to the kind of NP which is relativized, and in one case (i.e. instrumental NP's) verb-coding and pronoun-retaining can be used interchangeably.

1. SOME GENERAL FEATURES OF HAYA RC's

Haya RC's are postnominal, as expected in a consistent SVO language, and the relative pronoun usually introduces the RC. However, if the subject of the RC is a full NP, a special rule can move the relative pronoun immediately before the verb of the RC. The relative pronouns follow the general rules of nominal concord in Haya and are distinguished into two series: (i) a bound form for relativized subjects; (ii) an unbound form in all other cases. (As seen in Appendix 1, these pronouns are similar to the demonstratives meaning 'that/that one/those'.) In some tenses the morphology and the tense contour of the verb in the RC are different from the corresponding forms in main clauses (for a comparative list of the forms of the verb -gond- 'go', see Appendix 2.) Haya does not overtly distinguish between restrictive and non-restrictive RC's.

2. RELATIVIZATION ON SUBJECTS

The subject of an embedded clause is relativized by replacing it with a relative pronoun (REL) which is attached as a preprefix to the very beginning of the verbal complex. Given Haya basic word order (SVO), no movement.
rule is needed. Examples (1) - (5) illustrate this construction with different noun classes and different verbal forms.

(1) omu̱b' Ngu-a-m use 8 yúge o n'ya bana 3 the dog that ate the bananas dog REL-1P-oat bananas COP mine is nine'

(2) agbά' 8-ka-8286 8-ku n'go a-8 8 the children who have gone to children REL-they-1P-go to-village the village

(3) o'kílí 8-ka-8-8286 8-ku n'go a-8 8 the thing that is not big thing REL-IT-NEG-be big

(4) onu̱sháf'jí 8-ka-8-8286 8-ku n'go a-8 8 the man who saw the woman man REL-he-1P-see woman

(5) ebitiko对此 8-ka-8-8286 8-ku n'go a-8 8 the man who has bought bananas REL-they-1P-buy PASS Kato by Kato

As seen in the above examples, the relative pronoun for subjects consists of a high tone prefix which agrees in noun class with the head noun. The only case where this REL marker is not identical in form to the prepositions found on nouns (see Chagas 1977) is class 1, which has 8i instead of the expected 8. The latter form occurs, however, in front of an adjectival modifier with no overt copula. Compare (6a) and (6b).

(6a) omunú 8i-8286 8-ku n'go a-8 8 the person who is big person REL-be big

(6b) omunú 8i-8286 8-ku n'go a-8 8 the big person

8.1. Personal pronouns as head nouns. If the head noun is a (full) personal pronoun, both the verb and the relative pronoun agree with a non-expressed 3rd person referent. Therefore, for all human referents, whether 1st, 2nd, or 3rd person, the relative pronoun is identical to that used with class 1 head nouns in the singular and class 2 head nouns in the plural:

(7) in 8 8-ku n'go a-8 8 I REL-go to-market each Saturday NEG-I-buy things money 'I who go to the market every Saturday do not buy many things'

Other forms:

iw 8 8-ku n'go a-8 8 'you (sg.) who go ...'

wen 8 8-ku n'go a-8 8 'he/she who goes ...'

iw 8 8-ku n'go a-8 8 'he/she who goes ...'

iy 8 8-ku n'go a-8 8 'you (pl.) who go ...'

bónten 8 8-ku n'go a-8 8 'they who go ...'

These forms then mean something like 'I/you/he/she ... (the one) who goes [class 1]' and 'we/you/they ... (the ones) who go' [class 2].

3. RELATIVIZATION OF PREPOSITIONLESS NP's

A non-subject prepositionless NP is relativized by replacing it with a V(C)O-8286 word which usually appears at the beginning of the RC (see section 5 for the "attraction-to-the-verb rule"). Since prepositionless NP's can have different syntactic and/or semantic roles, I will illustrate this relativization pattern by going through the different types of prepositionless NP's that Haya sentences can have.

3.1. Direct objects (DO's). This category has been defined by Duranti and Byaruhungu (1977) by a certain number of properties that are shared by what they call "basic" DO's. Without going into too many details, intuitively and traditionally speaking, such NP’s as 8onó, 'car' in (8) 8onó 'child' in (9), and 8onó 'bananas' in (10) can be considered "basic" DO's.

(8) onu̱sháf'jí 8-ka-8-8286 8-ku n'go a-8 8 the man has bought a/the car man REL-1P-buy car

(9) in 8-ka-8-8286 8-ku n'go a-8 8 I have seen a/the child

(10) omu̱b' 8-ka-8-8286 8-ku n'go a-8 8 the dog has eaten (the) bananas dog REL-1P-oat bananas

However, formally speaking, these nouns constitute a proper set, defined by the kinds of grammatical processes they can trigger, undergo, or control (see Duranti and Byaruhungu 1977). Furthermore, their semantic role is implied by the verb in its "basic" form, that is, without any supplementary suffix (or "extension"). Examples (11) - (15) show relativization on the DO's of the above sentences.

(11) onu̱sháf'jí 8-ka-8-8286 8-ku n'go a-8 8 the car that the man has bought car REL man REL-1P-buy

(12) onu̱sháf'jí 8-ka-8-8286 8-ku n'go a-8 8 the child that I have seen child REL 1P-see

(13) onu̱sháf'jí 8-ka-8-8286 8-ku n'go a-8 8 the bananas that the dog has eaten bananas REL dog REL-1P-oat

There are, in Haya, certain verbs that can take 8286 basic DO's. Verbs like 8-ku-8-8286 'show', 8-ku-8-8286 'gave', 8-ku-8-8286 'help' belong to this class. Especially when there are three human referents involved, sentences with these verbs are potentially ambiguous. However, in addition to background information shared by the speaker and the hearer, word order usually provides a "preferred" reading. A sentence like (14), for instance, tends to be interpreted as 'I showed the child to the woman' rather than 'I showed the woman to the child'.

(14) onu̱sháf'jí 8-ka-8-8286 8-ku n'go a-8 8 I showed the woman the child I-P-1-1P-show woman child

But if either one of the two DO's is relativized, complete ambiguity arises:

(15) onu̱sháf'jí 8-ka-8-8286 8-ku n'go a-8 8 the child that I showed to the woman child REL 1P-1-1P-show woman 'the child to whom I showed the woman'
3.3. Other types of propositionless NP’s. There are other kinds of propositionless NP’s that can be relativized the same way as DO’s. This is the case, for instance, with possessed parts in the “affected possessor” construction. Consider example (22).

(22) *omushija* y-a-it-*w* omushija ‘the man has broken the dog’

In (22) there are two propositionless NP’s, but only omushija ‘man’ shares all of the properties of DO’s (cf. Rymon 1977). Nevertheless, both omushija and omushija can be relativized by means of the same rule as for DO’s:

(23) omushija y-a-it-*w* omushija ‘the man whose dog has broken

(24) omushija y-a-it-*w* omushija ‘the man that has broken

The accessibility of NP’s such as omushija in (22) to this type of RC formation prevents us from stating this relativization pattern as “restricted” to DO’s. There are, however, propositionless NP’s that cannot be relativized (either with this rule or with any other rule). For this reason we cannot say that this rule applies to all kinds of propositionless NP’s. One clear case of a propositionless NP that cannot be relativized is the agent NP in a passive construction. It turns out that Haya, as opposed to other Bantu languages that use such prepositions as na, na or ku, does not have a marker on the denoted subject in a passive sentence. As seen in (25), the agent NP simply follows the verb, which takes the suffix -w ( -bw- after a vowel).

(25) a. omushija y-a-it-*w* omushija ‘the man has

b. omushija y-a-it-*w* omushija ‘the man has been

In Haya there is no way a noun like omushija in (25b) can be relativized. RC’s like (25c) are completely unacceptable.

(25) c. *omushija* y-a-it-*w* omushija ‘the man (by) whom the dog

The above is not the only case in which RC formation is blocked. As shown by Duranti and Byaruhungu (1977), sometimes when the syntactic status of a DO is affected by some particular grammatical process, RC formation on such a DO might be blocked. For this reason, mainly, this kind of RC formation has been considered as one of the properties that define (together with others) a DO. Thus, even if we cannot say that this RC formation pattern is restricted to NP’s having DO status, we might still say that it is one of their properties which may be lost when the DO is totally or partially demoted. The agent NP in a passive construction would then represent the most extreme case of a “downgraded” NP in a Haya clause.

3.3. Objects of comparison. Haya comparatives are constructed by means of the verb *shog* - “surpass”, as shown in the following examples:

(16) omushija y-a-yele*k* omushija ‘the woman that I showed to the child’

Another kind of propositionless NP that behaves like a DO concerns NP’s that have their semantic role marked on the verb by means of suffixes, e.g.

(17) omushija y-a-cumbe-iti omushija ‘the woman who has cooked (the)

(18) n-a-si-gis-i† omushija ‘I smeared the oil on the

The benefactive role of omushija in (17) is marked by the so-called “applicative” suffix -iti (APP) on the verb, and the presence of an instrumental NP in (18) is revealed by the suffix -is, (sometimes -i†; cf. Trithart 1977). Notice that *-isi ‘smeared’ is a two-DO verb like *dhi ‘give’, and *-lok- ‘show’.

With the above sentences more ambiguity may arise in RC’s than in main clauses. Again, whereas in (19) there is a “preferred” reading, complete ambiguity arises if either one of the postnominal NP’s is relativized:

(19) kato y-a-iti omushija ‘*Kato killed the person for/because of the woman*’ [preferred reading]

(20) omushija y-a-iti kato ‘*the woman that Kato has killed for/because of the woman*’

(21) omushija y-a-iti kato ‘*the person that Kato has killed for/because of the woman*’

This way of marking the semantic role of a certain NP on the verb has been called the verb-coding strategy (cf. Keenan 1972, Keenan and Comrie 1972). It has been argued that this strategy is used to recover “the semantic function of the deleted coreferent argument in relativization” (Givón 1976:58). What we have just seen in Haya does not seem to support such a claim. Furthermore, Haya is a counterexample to another claim that has been made with respect to verb-coding strategies in Bantu. Givón (1976) states: “There are two striking themes running through the Bantu data. First, the verb-coding or promotion strategy within a language is used only for cases for which an alternative coding strategy is not available.” As we will see in a later section, there is at least one clear case in Haya in which both a verb-coding strategy and a pronoun-retaining strategy are available.
4. RELATIVIZATION ON OBJECTS OF A PREPOSITION

4.1. "Simple" prepositions. There are very few "simple" prepositions in Haya. They behave differently with respect to RC formation as well as to other grammatical processes. As I will show below, the proposition as 'with' has a different status from locative "prepositions" such as on- 'in' and into-'at, on'. This difference is revealed by the different kinds of RC formation strategies that they require.

The proposition as can be used with different NP arguments. Example (29) illustrates the use of as a marker of an instrumental NP, and example (30) illustrates the use of as a marker of a comitative NP.

(29) n-nt' éŋkó n-éngé
'he has gone with the child'

(30) onmshája y-a-gend-a n-émndáne
'the man has gone with the child'

In order to relativize on an object of a preposition such as in (29) or onmshája 'child' in (30), in addition to the V(C)V-o relative pronoun at the beginning of the RC, the proposition as must be retained in its "original" position plus a copy pronoun that agrees in noun class with the relativized NP. Examples (31) and (32) show this pattern.

(31) onkony' byá n-a-nt' éŋkó n-áko
'he killed the chicken'

(32) onmshája y-a-gend-a n-áko
'the child with whom the man has gone'

There are two ways of relativizing on an instrumental NP in Haya: one involves verb coding, as we have seen in (31); the other involves the so-called pronoun-retaining strategy seen in (32). The two strategies are interchangeable, but they cannot be used together. Thus, (33) is acceptable only without n-áko 'with' (class 9).

(33) éŋkó yá n-nt' éŋkó n-áko
'he killed the chicken'

The same pronoun-retaining strategy is used with genitival constructions. Normally the connective element between the two NPs in a genitival construction is the so-called "associative" marker -a, preceded by a concord prefix that agrees with the possessed NP, as shown in (34) and (35).

(34) onmshája y-a-yogy' émotoka y-émndáne
'he killed the chicken'

(35) onmshája y-a-yogy' émotoka y-ésásájkó
'the child with whom the man has gone'

When the possessor NP is relativized, the connective element becomes a kind of pronominal form which agrees with the relativized element, as seen in (36) and (37).

(36) onmshája y-a-yogy' émotoka y-ésásájkó
'he killed the chicken'

(37) onmshája y-a-yogy' émotoka y-ésásájkó
'the men whose cars the men have'

Notice that in (34) and (35) the connective element yá ('y') stays the same even if the possessor NP changes. In (36) and (37), the class 9 connective element has taken a pro-form that agrees also with the possessor NP.

Locative prepositions behave differently. For example, whereas the preposition as cannot be fronted in RC's,

(38) *éngé n-áko n-a-nt' éŋkó
'the stick with which I have killed the chicken'

there are cases in which we find fronted locative prepositions in RC's, as in the following two examples:

(39) onkony' byá n-nt' éŋkó
'he killed the chicken'

(40) ašá-máko n-áko n-áko
'on the table where Kato sits'

on-table on-REL Kato he-sit
This fact can be explained if we consider the particular nature of locative prepositions in Haya (and in Bantu in general), which behave in many respects more as nominal prefixes than as prepositions. In fact, they have the same VCV structure as an augmented noun prefix and may trigger agreement on noun modifiers, as in (41).

(41) omu-nju mwanga 'in the house (is) mine' 
in-house in-my

This might suggest that omu in (39) and ònu (dialect) in (40) are produced by a simple rule of concord with the head noun. This is confirmed by the fact that locative relative pronouns are not well-accepted if the head noun is not "locativized". Sentences like (42) are only marginally acceptable.

(42) ònu he-4-see village in-REL I-live 'I live'

If we have more NP arguments, as in (43), the sentence might be completely unacceptable:

(43) ni-many' ònyaa! ònyaa y-a-gend-ol ònuúbzi 
PR-I-know village in-REL he-P1-go-APP woman 
'I know the village in which he has gone for the woman'

To express this properly, we must use the verb-coding strategy, as seen in (44).

(44) ni-many' ònyaa! ònyaa y-a-gend-ol a mu ònuúbzi 
PR-I-know village REL he-P1-go-APP LOC woman 
'I know the village which he has gone in for the woman'

In (44) the verb has been marked for the locative semantic role by means of the suffix mu, which conveys the same meaning as the preposition omu-. To mark the verb for the meaning of the preposition sha-, the suffix ho is used, as seen in (45).

(45) omuubzi akib y-a-shantu-d ha 'the chair on which Kato sat' 
REL Kato he-P1-sit LOC

In sentences like (44) and (45) RC formation works as for the other prepositionless NP's (cf. 3.1). Notice that in these cases the pronoun-retaining strategy is not available:

(46) kato ak ku-bbn ònyaa! ònyaa n-tuub ònu 
'Kato saw the village that he-P3-see village REL I-live in-it I live in it'

4.2. Complex prepositional phrases. RC formation on the object of a complex prepositional phrase (that is, a prepositional phrase which is in fact a compound formed by a prepositional phrase + genitive, like the English on the top of, at the bottom of, etc.) is only marginally acceptable and is usually avoided by Haya speakers. The interesting thing, however, is that when the object of the prepositional phrase is relativized, the connective particle formed by the suffix -a and a preceding concord prefix can be

dropped, and in fact, in some cases the sentence sounds even better without it. In (46) the locative prepositional phrase omu-mbibo, which literally means 'in-eyes', is followed by the connective ga, which agrees with omu-mbibo 'eyes' (class 6).

(46) ònu he-4-see village in-REL I-live 'I live'

If we want to form RC on òju 'house', we can either drop the connective ga, or expand it with a pronominal form, i.e. òju-ya, as shown in (47).

(47) omuwó òju kato ak ònu mbibo òju-ya 
house REL Kato he-P1-go-APP I-see 
'he the house which Kato works'

In this case, then, the pronoun-retaining strategy is optional.

5. RELATIVE PRONOUN ATTRACTION TO THE VERB

When the subject of the RC is a full NP the non-subject relative pronoun can be moved over the subject and placed adjacent to the verb, as in the (b) examples below:

(48) a. omuùkù òju òmuubzi ak y-a-yogy-4 òju-ya 'the car that the child car REL child he-P1-wash COP mine has washed'

b. omuùkù òmuubzi òju òju-ya y-a-yogy-4 òju-ya

(49) a. omuwó òju òmuuhújìk ònyamú gu-1 y-yamùmbó 
knife REL man he-P1-cut/INSTER meet it-he on-table 'the knife with which the man has cut the meat is on the table'

b. omuwó òmuuhújì òju ònyamú gu-1 y-yamùmbó

However, in sentences like (50) and (51), this rule cannot apply.

(50) a. òmuubzi ak òmuùkù òju-a-cumbi no yì òmuùkù ònyamú gu-1 y-yamùmbó 
child REL woman she-P1-cook APP bananas he-sick 'the child for whom the woman has cooked the bananas is sick'

b. omuùkù òmuùkù òju-a-cumbi òmuùkù ònyamú gu-1 y-yamùmbó

(51) a. n-a-bbn ònyam á òju-a-lamà òju-ya 
'I have seen the cat that I-P3-see cat REL dog it-P1-bite the dog bit'

b. n-a-bbn ònyam òju-ya òju-ya òju-ya òju-ya a-lamà

Both in (50) and in (51) the subject NP of the RC and the head noun belong to the same noun class (class 1 in (50), class 2 in (51)). Given the fairly "free" word order of Haya, it seems that sentences like (50b) and (51b) would create severe problems in assigning the right bracketing and coreference relations. The subject-verb agreement in (50b), for instance, could either refer to omuubzi or omuubzi, and omuubzi itself could be the head noun of a RC with the subject-verb agreement referring to another person. (52) illustrates the different possible interpretations.
The same rule of relative pronoun attraction to the verb seems to be obligatory in Luganda, as described by Walusimbi (1976), who argues against the "principle of pronoun attraction" proposed by Givón (1972). Such a principle would predict a tendency to keep the relative pronoun as close to the head noun as possible. Instead, in Luganda, a full subject NP intervenes always between the head noun and the relative pronoun. This seems consistent with the general tendency in Bantu to mark on (or next to) the verb as much grammatical information as possible.

6. PSEUDO-CLEFT SENTENCES AND EMBEDDED QUESTIONS

In this section I will briefly show how pseudo-cleft sentences are formed by using the same kind of strategies and patterns used for RC formation, and that embedded questions are morphosyntactically the same as RC's.

6.1. Pseudo-clefts. Haya can form pseudo-clefts on the same types of NP's on which it can form RC's. (53) shows a pseudo-cleft on a subject, (54) on a basic DO, (55) on a verb-marked DO (instrumental), and (56) on a comitative NP.

(53) a-y-a-leet' ôlîtook' ni kâto 'the one who brought the bananas' as COP Kato

(54) ña ña-ñu-cut ñu ñu-muho 'what Kato has cut is meat'

(55) ña ña-ñu-cut ñu ñu-muho 'what Kato has cut is meat'

(56) ña n-gend' na-nâ'NI kâto 'the one who went with him' as COP Kato

In this kind of construction the copula can either be expressed by the morpheme ni, as in (53) and (56), when the pseudo-clefted NP is a proper noun with no preprefix, or by the absence of the preprefix, as in (54) and (55).

In (53), where the subject relativization pattern has been used, the relative pronoun a (class I) has a low tone instead of high because of a general tone rule that lowers the high tone of a vowel immediately following a pause (cf. Byaruhango, Hymen, and Temembaum 1976). In (54) and (55), either one of the two relative pronouns can be used. The first form in each case agrees in noun class with the pseudo-clefted NP; the other (økyo) is a general alternate form available for all inanimates, agreeing with the class 7 noun oki 'thing' (cf. Bennett 1977).

6.2. Embedded questions. In Haya embedded questions are superficially the same as RC's. Furthermore, there is no distinction between such pairs as the English 'I know the man that the woman saw' vs. 'I know which man the woman saw'. These are both expressed by the following structure:

(57) ni-m-manny ømùnâj' ña ømùnâj' y-a-bon-a PR-I-know man REL woman be-1P-see

(58) ni-m-manny ña ømùnâj' y-a-bon-a PR-I-know man REL woman be-1P-see

(58) provides an example with a locative role marked on the verb:

(59) ni-m-manny økwaal' økwaal' y-a-tuul-a nu 'I know the village in which he lives' as COP village REL he-1P-live LOC lives/I know in which village he lives'

NOTES

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* See also Chaguz (1977).

* Underlyingly this would be /à-a-gend-à/, the first a- being the relative pronoun (preprefix) and the second one the subject-verb agreement.

* The suffix -i- (or -el-) most frequently marks what might be generally called the "dative" case (in the sense of early Case Grammar). APP refers to "applicative", which is the term used by Bantuists.

* This is in fact a RC out of an embedded sentence, even if it is much better (i.e. more "acceptable") than a RC on the DO of a "full" embedded clause like (i):

  (i) Kato n-a-ba$täät' a$ta ñu$wa$na y-a-bon-t$a Bo$ba$shi$a
    Kato PR-have think that child he-1P-see men
    "Kato thinks that the child has seen the men"

  (ii) *abasha$täf' ñu ñu kat' ñu-ka-tu$wa$zig' ñu$wa$na y-a-bon-t$a
    REL Kato he-be to-think that child he-1P-see
    "the men that Kato thinks that the child has seen"

In these cases, in order to relativize on a DO, it is better to promote the DO to subject (via passivization), as in (iii):

  (iii) abasha$täf' ñu ñu kat' ñu-ka-tu$wa$zig' ñu$wa$na y-a-bon-t$a
    REL Kato he-be to-think that child he-1P-see
    "the men that Kato thinks that they have been seen by the child"

Notice that in (iii) the relative pronoun is the one usually found for non-subject NP's, whereas abasha$shi$a 'men' is the subject of the embedded clause, as shown by the subject-verb agreement be- in ba-a-bon-a 'they have been seen'. This might be due to the fact that the relative pronoun for subject NP's is a bound form that cannot be taken away from the verb of the RC, whereas in this case we need a marker of the RC far away from the RC. It is of course also possible that 'men' is simultaneously considered as a DO of kut$wa$ze to think or a preposition-like oblique, something which may require further study.

* The form -is- 'kill with' is derived from /lis-/ with the instrumental suffix causing spirantization (see Trithart 1977).

* For a cross-linguistic survey and some semantically-based arguments
for such a phenomenon, see Keenan and Hull (1973).

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9

CONJUNCTION

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9. INTRODUCTION

This paper gives a general survey of the (coordinate) conjunction system of Haya. In view of the fact that a number of languages employ different conjunctive morphemes for conjoining different syntactic categories, it will be appropriate to divide our discussion into several parts according to the conjoined categories. Specifically, we will discuss conjunction of: 1) noun phrases, 2) adverbs, 3) adjectives, 4) verbs, and 5) sentences.

1. NOUN PHRASES

In Haya NP's are conjoined by no 'and', as illustrated in (1).

(1) omushlä̱ ja no káto 'the man and Kato'
    man and Kato

Now observe the phrases in (2):

(2) a. omushlä̱ ja n'mudänə 'the man and the child'
    man [1] and child [1]

b. omushlä̱ ja n'mudänə 'the man and the dog'
    man [1] and dog [9]

In (2) the same morpheme (n) is employed in (2a), where both conjuncts are class 1 (human), and in (2b), where class 1 and class 9 nouns are conjoined. This shows that noun classes have no bearing on the forms of conjunction.

While two NP's are conjoined in the preceding examples, (3) exemplifies conjunction of more than two NP's.

(3) omushlä̱ ja n'mudänə n'mudänə 'the man and the woman and the child'
    man and woman and child
As in English, all but the last occurrence of no can be deleted, as shown by (4).

(4) omushūjā' ąmūkāzi n' ąmūdāna 'the man, the woman, and the child'

woman and child

where a comma intonation is required after 'man' and 'woman' (notice the falling tone as well; cf. Byarushengo, Hyman, and Tsenouba 1976). The phrase in (5) involves the expression 'both... and' (bōmbi).

(5) omushūjā n'ąmūdāna bōmbi 'both the man and the child'

man and child both

Having established the form of NP conjunction, we shall examine the agreement between verb and conjoined NP's. First, let us concentrate on subject-verb agreement. Sentence (6) involves two conjoined NP's, both of which belong to class 1 in the singular.

(6) omushūjā n'ąmūdāna bā-ą-gend-a 'the man and the child went'

man and child they-P3-go

As seen in (6), if both conjuncts are of the same class (here, class 1), the agreement pronoun in the verb takes the corresponding plural form of the conjuncts (here, class 2). There arises a conflict, however, if the conjuncts belong to different noun classes. Thus consider sentence (7), which involves a noun of class 1 and a noun of class 9.

(7) a. omushūjā n'ąmūdāna bā-ą-gend-a 'the man and the dog went'

man and dog they-P3-go

b. omushūjā n'ąmūdāna z-ą-gend-a (class 10 SM)

In (7a) we see that the subject marker must be bā- (class 2), agreeing with omushūjā 'man' (class 1) despite the presence of the class 9 noun ąmūdāna 'dog', which would predict a plural in class 10. Here one might hypothesize that the pronoun in a verb agrees with the first conjunct. This hypothesis is falsified by (8), where we obtain the same agreement as in (7), even though the order of the two conjuncts is reversed.

(8) a. ēmbū n'omushūjā bā-ą-gend-a 'the dog and the man went'

dog and man they-P3-go

b. ēmbū n'omushūjā z-ą-gend-a (class 10 SM)

This shows that when nouns designating a human being and an animal are conjoined, the human noun always takes precedence over the animal noun in determining subject-verb agreement, regardless of the order of the conjuncts. Now consider sentence (9) containing two inanimate nouns, one being class 3 (omūjā 'tree') and one class 7 (ękyaalo 'village').

(9) a. omūjā n'ękyaalo ni-bā-hya 'the tree and the village are burning'

tree and village PR-they-burn

b. omūjā n'ękyaalo n-ę-hya (class 4 SM)

c. ękyaalo n'omūjā ni-bā-hya 'the village and the tree are

village and tree PR-they-burn burning'

d. ękyaalo n'omūjā n-ę-hya (class 4 SM)

Sentences (9a) and (c) show that when nouns of classes 3 and 7 are conjoined as subject, the agreement pronoun in the verb is invariably realized at class 8 (the corresponding plural of class 7), regardless of the order of the conjuncts. Thus if inanimate nouns of different classes are conjoined, the noun higher in the "class hierarchy" determines the subject-verb agreement. This accounts for the ungrammaticality of (9b) and (9d), where subject marker (SM) a- (class 4) agrees with the noun of the lower class (omūjā 'tree', class 3). These two observations lead us to set up the following hierarchy for subject-verb agreement in Haya.²

(10) Human² > Animale > Inanimale (i is higher than j in noun class)

Thus the agreement is determined partly semantically (humanness, animacy) and partly grammatically (noun classes).

The situation of verb-object agreement, however, is quite different from that of subject-verb agreement. Thus, although an object pronoun may figure in a verbal complex if the object consists of a single noun or multiple nouns of the same noun class, we can find no verb-object agreement if the object NP is composed of nouns of different classes. Compare (11) with (12) below.

(11) a. a-ka-bā-it' omushūjā n'ąmūkāzi 'he killed them, the man and

he-P3-kill man and woman

b. a-ka-bā-it' omushūjā n'ąmūdāna 'he killed the man and the dog'

c. a-ka-bā-it' omushūjā n'ąmūdāna 'he killed the dog and the man'

he-P3-kill dog and man

d. a-ka-bā-it' omushūjā n'ąmūdāna

In (11) the verb contains the class 2 pronoun (-bā-), since the object NP consists of nouns in the same gender (1/2). In (12), on the other hand, since the object has nouns of different classes, no agreement pronoun is allowed in the verb, thus rendering (12c) and (12d) ungrammatical. The agreement hierarchy in (10) thus pertains only to subject-verb agreement.

Before going on to the next topic, observe the following sentences.

(13) a. omushūjā n'ąkæ tābā-gend-a 'the man and Kato went'

man and Kato they-P3-go

b. omushūjā y-ą-gend-a n'ąkæ 'he went with Kato'

man he-P3-go with Kato

(13a) and (13b) are considered synonymous. Whether or not one is transfor-
nationally derived from the other, we observe that the same morpheme (na) is employed for both 'and' and 'with' (comitative). Needless to say, (16a) with conjoined subjects exhibits a plural agreement in the verb, whereas (16b) shows a singular agreement since the subject here is only onushija 'man'. Notice that due to this dual function of na as a conjunction and a comitative marker, (12a) above can also be taken to mean that he killed the man with the dog-this meaning is made clearer by means of a relative clause ('the man who had the dog with him') as a means of avoiding the ambiguity of the preposition na.

To sum up so far, NP conjunction in Haya is denoted by na, which also functions as a comitative marker 'with'. Subject-verb agreement is determined by the noun classes of conjoined nouns, whereas there is no agreement between verb and objects if the objects belong to different noun classes.

We will now move on to the disjunction 'or'. The morpheme for 'or' in Haya is ånga, as seen in (14).

(14) a. onushija ånga kato 'the child or Kato' child or Kato
    b. onushija ånga onushija 'the child or the man' child or man

While ñōmbi (cf. § 5 above) corresponds to English 'both' (class 2), the counterpart of English '(n)either' is lacking in Haya.

The verb agreement with subject NP's involving 'or' seems to be a nuisance in any language having noun-verb agreements. Haya eschews this problem by rendering sentences like 'the child or the dog went' totally unacceptable. Instead of NP-disjunction in the subject, then, speakers of Haya use sentence disjunction, as in (15).

(15) ñōmbi ñọ-ka-gond ånga onushija a-ka-gond-a 'the dog or the child dog it-P3-g0 or child he-P3-g0 went' (lit. [either] the dog went or the child went)

Since Haya does not have agreement between verb and conjoined object nouns of different classes, as discussed earlier, there should arise no problem even if NP's with 'or' are put in the object position. The fact is, however, that sentences like (16a) with object disjunction are marginal in acceptability,³ and again sentence disjunction is preferred, as in (16b).

(16) a. ñọ-endl onushija ånga ñōmbi 'he likes the child or the he-like child or dog dog'
    b. ñọ-endl onushija ånga ęd-endl ñōmbi 'he likes the child or he he-like child or he-like dog likes the dog'

In short, NP conjunction with 'and' occurs freely in Haya, while NP disjunction with 'or' is generally avoided.

2. ADVERBS

Conjunction of adverbs is described by mêle 'also, in addition', as exemplified in (17).

(17) mêle ñọ-1m-å mêle mêle kubi 'Kato cultivates slowly and Kato he-cultivate slowly and poorly poorly'

The morpheme mêle, however, confines only pure adverbs like mêle 'slowly' and kubi 'poorly' as in the above example. Some Haya adverbs are constructed by adding na 'with' to nouns, as in n'ñōñanta n'laźi 'lazily' (lit. 'with laziness'), to which the mêle type of conjunction does not apply:

(18) *n'mêle ñọ-1m-å kubi mêle n'ñōñanta 'Kato cultivates poorly and Kato he-cultivate poorly and with-laziness lazily'

The semantic content of (18) is expressed either by using sentence conjunction, as in (19a), or by dropping out mêle, as in (19b).

(19) a. mêle ñọ-1m-å kubi mêle ñọ-1m-å n'ñōñanta 'Kato cultivates poorly and Kato he-cultivate poorly and with-laziness lazily'
    b. mêle ñọ-1m-å kubi n'ñōñanta 'Kato he-cultivate poorly with-laziness

Note that the na (á?) in (19b) is not the conjunction 'and', but a homophonous proposition 'with' (used also for manner and instrumental).

Disjunction of adverbs is designated by the same morpheme (ånga) as that of nouns. But as with nouns, disjunction of adverbs has only a marginal status, and sentence disjunction generally takes its place:

(20) a. *mêle ñọ-1m-å mêle ånga swangu 'Kato cultivates slowly or Kato he-cultivate slowly or quickly quickly'
    b. mêle ñọ-1m-å mêle ånga ñọ-1m-å swangu 'Kato he-cultivate slowly or he-cultivate quickly quickly'

(20a), with adverb disjunction, appears to be unacceptable unless it is a question with a rise in pitch at the end of the sentence. (20b), with sentence disjunction, is totally acceptable.

3. ADJECTIVES

We are now concerned with adjectives. Conjunction of adjectives, however, is generally avoided in both attributive and predicative uses. Moreover, there is no special morpheme for conjoining adjectives in Haya. Instead, simple juxtaposition of adjectives will suffice, although the predicative use allows mêle 'also'. Thus observe the examples in (21).

(21) a. onushija ñumulọgy ñumulọgy 'the good [and] big child' child good big
    b. onushija ñumulọgy ñumulọgy 'the child is good and big' child good and big

Adjective disjunction is denoted by ånga in both attributive and predicative uses, as seen in (22).

(22) a. *onushija ñumulọgy ñg onumulọgy 'the good or bad child' child good or bad
4. VERBS

Verb conjunction in the sense 'A and (then) B' is denoted by simple coordination of two or more verbs without any conjunctive morpheme. Consider the examples in (23).

(23) a. a-gend-a ̀i-ly-a 'he goes and (then) he eats'
    he-go he-eat
b. ba-gend-a ̀bá-ly-a 'they go and (then) they eat'
    they-go they-eat

As we will see in the next section, verb conjunction as in (23) is a special case of sentence conjunction in which the subjects of both conjuncts are identical.

Incidentally, when one wants to express a simultaneous occurrence of two or more events, as in 'to go while eating', or 'to go and (then) eat, and go (then) eat (repeatedly)', Haya employs the construction V₁ - V₂, where the first verb V₁ carries the tense of the entire sentence and V₂ is put into the present progressive form regardless of the matrix tense. This construction will thus be comparable to participial constructions in English.

Let us begin with sentence (24) involving the present habitual tense in the matrix sentence. (24a) exemplifies the singular form, and (24b) the plural form.

(24) a. a-gend-a ̀i-ly-a 'he goes (while) eating'
    he-go PR-he-eat
b. ba-gend-a ̀bá-ly-a 'they go (while) eating'
    they-go PR-they-eat

There is no conjunction between the two verbs, and the first verbal complex (agendá and ba-gendá) designates the tense of the entire sentence, while the second verbal complex (̀i-ly-a and ̀bá-ly-a) in the present progressive form has no mark for tense. This formal characteristic of V₂ is observed throughout all categories of tense:

(25) Present Progressive
a. naagendá náálya 'he is going while eating'
    nēhe-go PR-he-eat
b. naba-gendá náálya 'they are going while eating'

(26) Past Habitual
y-à-gend-aag-a ̀i-ly-a 'he used to go while eating'
(27) Past₁ y-à-gend-a ̀i-ly-a 'he went while eating' [today]
(28) Past₂ a-gend-1-e ̀i-ly-a 'he went while eating' [yest.]

(29) Past₃ a-ka-gend-a ̀i-ly-a 'he went while eating' [before yest.]
(30) Fut₁ a-la-gend-a ̀i-ly-a 'he will go while eating' [today]
(31) Fut₂ a-ii-gend-a ̀i-ly-a 'he will go while eating' [after today]

This may be the proper place to touch upon the conjunction of negative verbs. Unlike the positive verbs discussed so far, negative verbs are conjoined by māl, as seen in (32),

(32) t-à-gend-1-e-māl t-à-ii-ì-ì-a 'he didn't go and he didn't eat'
    NEG-he-go-P₂ and NEG-he-eat-P₂ (i.e. he neither went nor ate)
where tì (t before a vowel) is the negative morpheme. Thus, as far as conjunction is concerned, negative verbs show an interesting parallelism with adverbs and adjectives.

As with the other categories, disjunction of verbs is denoted by ̀ígga, as illustrated in (33).

(33) ̀kát 'à-gend-á ̀ígga ̀i-ly-a 'Kato goes or he eats'
    Kato he-go or he-eat

5. SENTENCES

As the final category, let us consider conjunction of sentences. There are three constructions to be discussed: 'and', 'or', and 'but'.

Like simple verbs, sentences are conjoined without any overt morpheme for 'and', as seen in (34):

(34) a. omusháj' a-gend-a ̀i-ly-a 'the man goes and the child
    man he-go child he-eat
b. omusháj' a-gend-a ̀kát 'à-ly-a 'the man goes and Kato eats'
    man he-go Kato he-eat

No conjunction marker is found between the two conjunctions in (34a) and (34b). The absence of an overt conjunction holds not only with the so-called 'symmetric conjunction', as in (34), but also with 'asymmetric conjunction', as in (35).

(35) a-à-ì-ì-a ̀i-ly-a 'he killed the child and (theother-
    he-P₂ kill child Kato he-P₁-become sick fore) Kato became sick'
As mentioned earlier, if the first and the second conjuncts of sentence conjunction have identical subjects, the sentence is represented as verb conjunction (with an obligatory subject marker on each verb). There is thus no difference between verb and sentence conjunction.

The examples of sentence conjunction given thus far involve verbs. Sentences with (prepositional) adjectives are also conjoined in the same manner. Observe the sentence in (36), where no overt conjunction marker emerges.

(36) omusháj' ̀búyáng-a ̀i-ly-a 'the man is big and the
    man COP big child COP good child is good'
As seen in (36), the copula in the present tense is realized by a zero morpeme \( \theta \) in Haya.

Now, conjunction of negative sentences, like that of negative verbs, exhibits an idiosyncratic behavior:

(37) a. omeda t-a-genz-fi-\( \theta \) na kato t-a-genz-fi-a
    child NEG-he-go-P\_2 and Kato NEG-he-go-P\_2
    'the child didn't go and Kato didn't go (either)'

= b. omeda t-a-genz-fi-\( \theta \) male na kato t-a-genz-fi-a
    child NEG-he-go-P\_2 also and Kato NEG-he-go-P\_2

As seen in (37a), negative sentences are conjoined by \( \text{na} \), just like simple
NP's. Moreover, \( \text{male} \) 'also, in addition' may optionally show up before \( \text{na} \),
as seen in (37b).

Sentence disjunction is expressed by \( \delta g\gamma \). Since we are already familiar
with this morpheme, one example will suffice:

(38) onush\( \check{\text{s}} \)f' a-g\( \check{\text{e}} \)nd' \( \delta g\gamma \) omeda \( \delta -\text{ly-a} \)
    '(either) the man goes or
    man he-go or child he-eat the child eats'

Finally, consider the construction with 'but'. The Haya morpheme for
'but' is \( \text{ky\( \check{\text{y}} \)n\( \check{\text{k}} \)a} \), which is employed as seen in (39).

(39) onush\( \check{\text{s}} \)f' a-g\( \check{\text{e}} \)nd-\( \text{d} \) ky\( \check{\text{y}} \)n\( \check{\text{k}} \)a kal \( \delta -\text{ly-a} \)
    'the man goes but Kato
    man he-go but Kato he-eat eats'

6. SUMMARY AND CONCLUSION

This concludes our discussion of the conjunction system in Haya. One
salient difference between Haya and English is that Haya does not have a
morpeme corresponding to English 's(e)ither'. 'Neither... nor' is expressed
as NEG + NEG. This, however, is a natural consequence of the fact that negatives in Haya are invariably incorporated into the verbal complex. The state
of affairs obtaining is schematized as follows:

(40) \[ (A \lor B) \equiv \neg A \land \neg B \]

\[ \text{English} \quad \text{\downarrow} \quad \text{Haya} \]

The findings of our study are summarized in the table in (41). The null
symbol \( \theta \) indicates that no overt morpheme is used.

<table>
<thead>
<tr>
<th></th>
<th>AND</th>
<th>OR</th>
<th>BUT^( \theta )</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. NP</td>
<td>( \text{na} )</td>
<td>( \delta g\gamma )</td>
<td>---</td>
</tr>
<tr>
<td>b. Adjective</td>
<td>(usually avoided; ( \text{\textit{\theta}} ) if ( \text{T\textit{\theta}} ) or ( \text{m\textit{\theta}} ))</td>
<td>( \delta g\gamma )</td>
<td>( \text{ky( \check{\text{y}} )n( \check{\text{k}} )a} )</td>
</tr>
<tr>
<td>c. Adverb</td>
<td>( \text{\textit{m\textit{\theta}}} )</td>
<td>( \delta g\gamma )</td>
<td>( \text{ky( \check{\text{y}} )n( \check{\text{k}} )a} )</td>
</tr>
<tr>
<td>d. Verb</td>
<td>( \text{\textit{\theta}} ) (positive)</td>
<td>( \delta g\gamma )</td>
<td>( \text{ky( \check{\text{y}} )n( \check{\text{k}} )a} )</td>
</tr>
<tr>
<td>e. Sentence</td>
<td>( \theta ), ( \text{\textit{\theta}} ), ( \text{\textit{m\textit{\theta}}} ) (pos.)</td>
<td>( \delta g\gamma )</td>
<td>( \text{ky( \check{\text{y}} )n( \check{\text{k}} )a} )</td>
</tr>
<tr>
<td></td>
<td>( \text{\textit{\theta}} ) (neg.)</td>
<td>( \text{\textit{\theta}} ) (neg.)</td>
<td>( \delta g\gamma )</td>
</tr>
</tbody>
</table>

A similar hierarchy is reported for Shona by Hawkins and Hyman (1974). For related discussion on Luganda and Xhosa, see Givón (1970) and Voeltz (1971), respectively.

A complete hierarchy will also distinguish between first, second, and third person humans, in that order. Conjugation of different persons always results in a plural pronoun taken from the higher person in the hierarchy. Thus, both 1+2 and 1+3 yield a first person plural pronoun 'we' in Haya. Similarly, 2+3 yields a second person plural pronoun 'you'.

(16a) may be fully acceptable if it is interpreted as a question with a final rising pitch.

There is, however, a full phrase boundary ($) which causes a preceding L-H to become H-H (as in [34]) and a preceding H-H to become F-L (falling followed by low tone). These changes are discussed at great length by Byarushengo, Hyman, and Tenenbaum (1976).

Although not exemplified in the text, kyōko 'but' can be used with adjectives, verbs (as well as with full sentences). Relevant examples are: mpōla kyōko kalongi 'slowly but nicely', mutungi kyōko ngufi 'she's beautiful but (she's) short', and d-i luka kyōko d-1i luka 'he runs, but (he) cries a lot'.

REFERENCES


In Haya, there are several different syntactic forms that can be used to express imperative force. This paper investigates these different syntactic structures and considers choices which may be made according to pragmatic features of the situation.

Using the verb 'to cook', we can designate these forms in English paraphrases as follows:

1. a. cook
   b. go ahead and cook! (literally, 'that you cook!')
   c. I tell you to cook!

These represent what will be termed the following types of imperative constructions: (a) simple imperative; (b) possible imperative; (c) performative imperative. All of these may appear in either the affirmative or the negative.

In the simple affirmative, both singular and plural forms are realized in one structure. In fact, there are no syntactic markers for any semantic distinctions, either for the speaker or the addressee. The following examples show typical forms:

2. a. hwa-a 'drink!'  b. iga-a 'eat!'  c. gand-a 'go!'  d. bora-a 'see!'  e. sibw-a 'cook!'  f. tsh-a 'hit!'  g. jum-a 'help!'  h. tsh-a 'send!'  i. gamba-a 'sleep!'  j. bawa-a 'come!'  k. mulong-a 'make!'

In the simple imperative, the underlying representation for the form is: verb stem + /-a/. Stems in (2a) have underlying low tone; stems in (2b) have underlying high tone. By the regular tone rules of the language (see Byarushengo, Hyman, and Tenenbaum 1976) L-H and H-L both come out H-L be-
fore pause, as in the above examples. It should be noted that this form can have no other reading than the imperative, although intonation can be used to indicate how strongly the command is meant.

While the simple imperative is unambiguous, the possible imperative may possibly represent an imperative, possibly something else, e.g. the answer to a question. To illustrate, let us imagine that we call someone to come inside the house. They answer with a question corresponding to 'why should I come in?'. We can answer だ-ly-e, meaning 'that you eat', or 'you should eat'. In English, this is most frequently rendered by the infinitive, i.e. 'to eat'. That this construction is productive can be seen from its use of other pronouns. For example,ぼ-ly-e may be used as an answer to 'what should they do?'. It indicates simply 'that they eat' or 'they should eat'. However, the important thing is that in both of these examples the construction does not have the force of an imperative, but is simply the answer to a question.

On the other hand, such a construction can also be used with the force of a command, with the sense of 'go ahead and eat!'. In this construction, corresponding to (2), we find the forms in (3).

(3) a. だ-ly-e ぼ-ly-e 'go ahead and eat!'
   o-gând-e mu-gând-e 'go ahead and go!'
   o-cûmb-e mu-cûmb-e 'go ahead and cook!'
   o-ján-e mu-ján-e 'go ahead and help!'

b. だ-ly-e ぼ-ly-e 'go ahead and eat!'
   o-bón-e mu-bón-e 'go ahead and see!'
   o-tôl-e mu-tôl-e 'go ahead and hit!'
   o-tÔn-e mu-tÔn-e 'go ahead and send!'

The above singular and plural forms are analyzed morphologically as in (4).

(4) o - verb stem - 6
2 sg. [subjective] 2 pl. [subjective]

When the verb is used without any object markers (benefactives, instrumental, accusatives, etc.), the second person subject marker, either singular or plural, must be present. However, when other markers are present, the second person marker is not required, as seen in (5) - (9) below:

(5) び-ly-e ぼ-ly-e 'cook them in there!'
   then-cook-APP-SBJN LOC

(6) び-ly-e ぼ-ly-e 'cook them for him!'
   then-him-cook-APP-SBJN

(7) び-ly-e ぼ-ly-e 'cook them in it' or 'use it to cook them'
   then-him-cook-INST-SBJN

(8) び-ly-e ぼ-ly-e 'eat them!'

(9) ぼ-ly-e ぼ-ly-e 'help him/her!'

The final vowel seems to indicate that these forms are related to, if not derived from, the subjunctive construction, i.e. the possible imperative, rather than the simple imperative with final /-e/. This indicates further that the simple imperative cannot take markers at all, but can only consist of the verb and non-verb-marked complements such as the object noun in (10):

(10) じゅん-δ はる 'help Kato!'

The sentence in (10) differs from that in (9) only in that there is a noun object rather than a clitic pronoun marked in the verbal complex. Since such 'object' nouns cannot be verb-marked, it is intriguing to consider the possibility that the simple imperative causes object complements to be de- noted (to the status of 'chômura'; cf. Duranti and Byarushengo 1977). The result is that they cannot be verb-marked.

Another use of the possible imperative can be seen with the verb おくら 'to leave alone'. To form the equivalent of English 'let him go', Haya utilizes a two-verb construction, using おくら as the first verb:

(11) お-む-れ 苫-γδ-d 'let him go! or 'let him alone so you-him-face go-
   SJBJN
   that he may go'

The morphological analysis of (11) is shown in (12).

(12) / o - mu - lek - δ a - gend - δ / you him face SJBJN he go SJBJN

That the underlying vowel of the first verb is /-gë/ can be seen from the form 'let them go': お-ba-lek-δ ba-gând-e.

The markers for the second person are also optional in these forms, so that /-e/ or /-e/ may be either present or absent:

(13) (mu-ju-lek) ぼ-γδ-d 'you (pl.) let him go!'
   you-PL-him-face go-SBJN

(14) (o)-ba-lek-δ ba-gänd-e 'you (sg.) let them go!'
   you-them-face SJBJN they-SBJN

In (13) and (14) the subject marker is optional, leaving the object marker at the beginning of the construction when the subject is not expressed.

Another affirmative form used to express the imperative makes use of the higher performative verb おくら 'to say'. In such a construction, おくら stands for a verb meaning 'command'. This form translates most closely as 'I am saying that you go/you should go', with only the second verb being marked for subjunctive. This contrasts with forms utilizing おくら, where both verbs are marked with the subjunctive /-gë/.

(15) な-ガ-δ-d につ ぼ-γδ-d 'I am saying that you should go'
   1-P1-say that you-go-SBJN
In contrast to the affirmative forms, which either do not use a marker for second person at all (i.e. simple imperative), or may use it optionally (i.e. in most cases of possible imperative and all cases involving the first verb of a performative imperative), the negative imperative must always include a marker for second person, either singular or plural, preceding the negative morpheme. The following examples show the negative counterparts to the affirmative imperatives in (1):

(16) a. o-ta-hwa
    pl. mu-ta-hwa 'don't eat!

    o-ta-gánd-a pl. mu-ta-gánd-a 'don't go!!

    o-ta-cóm-b-a pl. mu-ta-cóm-b-a 'don't cook!!

    o-ta-jón-a pl. mu-ta-jón-a 'don't help!!

b. o-ta-ly-a pl. mu-ta-ly-a 'don't eat!!

    o-ta-bón-a pl. mu-ta-bón-a 'don't see!!

    o-ta-témi-a pl. mu-ta-témi-a 'don't hit!!

    o-ta-tóm-a pl. mu-ta-tóm-a 'don't send!!

Morphologically this construction is built on the simple imperative preceded by the second person marker (singular or plural) and the negative morpheme /ta/. Without the second person marker, this form would mean 'he doesn't eat', 'he doesn't go', etc.

Although the above examples are fairly straightforward, other cases where the negative is involved become more complex. When more than one verb is involved, the negative may be on either verb, depending on the meaning of the sentence. When the negative is attached to the first verb, we have such examples as (17) and (18).

(17) o-ta-mu-kek-ó ka-a-gánd-a
    you-NEG-him-leave that-he-go 'don't let him go!!

(18) tì-n-o-gamb-a nty' ó-gánd-a
    NEG-I-Pt-say that-you-go-SILN 'I'm not saying that you go!!'

The negative may also be attached to the second verb as in (19).

(19) n-o-gamb-a nty' ó-ta-gánd-a
    I-Pt-say that-you-NEG go 'I'm saying that you not go!!'

The relationship between the two negative allomorphs /tì/ and /ta/ is not clear. The effect of the negative marker on the final vowel may be a function of structure, i.e. whether or not the marker appears in the higher sentence or in the embedded one, the relationship between the two sentences, whether or not one is a performative, etc. A full negative paradigm can be seen in the following:

(20) lekó-a ku-tín-a
    leave to-cultivate 'stop cultivating!!'
(21) o-tekóda ku-ilm-a  
you-NEG-leave to-cultivate  
'don't stop cultivating!'  

(22) o-tekóda  óku-tó-il-m-a  
you-leave to-NEG-cultivate  
'stop [the act of] not cultivating!'  

(23) o-tekóda  óku-tó-il-m-a  
you-NEG-leave to-NEG-cultivate  
'don't stop [the act of] not cultivating!'  

The above forms involve a higher verb 'leave, stop' followed by an infinitive (either in the affirmative or the negative). Notice again that whenever the negative marker is present, the second person pronoun must be specified to have imperative force, for as indicated earlier, tó-ly-a means 'he doesn't eat' vs. o-tó-ly-a, which means 'don't eat!'  

However, with the imperative construction itself, certain pragmatic factors are important. ly-a and òtó-ly-a may both be used as commands, but òtó-ly-a may also function as the answer to a question. Although these forms do not mark formality or politeness in themselves, there are ways to mark these pragmatic features dependent upon the situation. In many instances of the possible imperative and the performative imperative, the presence of the second person marker is optional, if we are concerned only with structural well-formedness. However, the presence vs. absence of this morpheme indicates to some extent the form with which a statement is to be taken. Specifically, the absence of the /o/ or /mu/ suggests a stronger command. Thus, the difference between the two possibilities in (24) are approximately as glossed.  

(24) a. n-na-gamb-a ndy-a  ó-gán-d-a  
1-P1-say that you-go-SBJN  
'I am saying that you should go'  

b. n-na-gamb-a ndy-a  ò-gán-d-a  
1-P1-say that do  
'I say do!'  

At the same time, the absence of the second person marker is not the only way to increase the imperative force of an utterance. In particular, intonation can also function as a marker that a statement is meant as a strong imperative, either with or without the person marker. That is, even a form with a person marker will be 'read' with strong imperative force if the specific intonational pattern is used. While the absence of the second person marker or a specific intonation contour may mark stronger force, there are also ways to weaken the imperative force, i.e. to increase politeness. In such cases, Haya uses an impersonal marker /ba/ 'they' (class 2), as seen in (25).  

(25) ba-m-p³ ūmwoño  
they-m-p³give me salt! (polite)  

The impersonal marker /ba/6 is used to avoid making any personal reference to the individual to whom one is speaking. Such a form could be used with visitors, by a prospective son-in-law to the father, to one's in-laws, and so on. Such a use is a frozen polite form conventionalized to imperative force.  

Finally, we have seen in Haya that statements can be used with imperative force, i.e. with okugamba. However, there do not seem to be cases of questions with imperative force, a popular play in English. The elicited data indicates that questions cannot be used with indirect force in Haya, but must be taken literally. Thus, "can you pass the salt?" means just that; it is not a request that you pass the salt.  

In Haya, then, the simple imperative is supplemented by other syntactic forms which can be used to indicate a command. These syntactic forms can be adjusted to indicate the degree of force with which a command is meant, either by morphological or suprasegmental means.  

NOTES  
1The reason why òn-a 'drink!' and òt-a 'eat!' have low tone in isolation is that there is a rule in Haya lowering underlying high to low tone before pause (see Byarushengo, Hyman, and Tenenbaum 1976). These imperatives are underlyingly /ñu-ô/ and /ôl-st/:  
2This verb may also be used as a simple imperative in isolation; thus: tók-a 'stop (it)!'  
3This may not, however, still have the imperative force with the explicit performative negated.  
4(22) and (25) have the tonal variants o-tekóda óku-to-il-m-a and o-tekóda óku-to-il-fn-a, respectively.  
5This /ba/ is of course the third person plural marker, but in this use the intention is not to refer to a person or persons as 'they', but rather to avoid making any reference to the person at all. In this usage it seems to correspond to other uses of /ba/ as an impersonal subject (cf. Duranti and Byarushengo 1977).  

REFERENCES  
Duranti, Alessandro and Ernest Rugwa Byarushengo. 1977. On the notion of "direct object" (in this volume).
Thus, Schachter (1971) has proposed a syntactic typology which groups (4), (5) and (6) together as opposed to (7) and (8). She calls these present and past subjunctives, respectively.

Conditional sentences in language have been mostly the concern of philosophers. The main issue which concerned philosophers has been the verifiability of contrary-to-fact conditionals. What we know thus far is that the truth value of a counterfactual sentence cannot be derived from the truth value of its component parts, at least, not in any axiomatic fashion. In any case, my data will have little, if anything, to offer to this dilemma.

There are, however, interesting questions regarding the syntax and semantics of conditionals, on which the data in this paper may shed some light. I will be concerned, in particular, with two problems. The first has to do with the notions Reality and Unreality in language. All languages make some systematic distinction between real and unreal sentences, as the following examples show:

**Real:** if they bring the food, we bring the wine

**Unreal:** if they were to bring the food, we would bring the wine

In most languages this contrast is found in conditional sentences. Many languages, in addition, show this contrast in non-conditional sentences:

**Real:** I will kill him when I see him

**Unreal:** I would kill him, but I don’t have a gun

We learn from philosophers (e.g. Goodman 1954) that future simple conditionals are semantically unreal. That is, they are certain assumptions with hypothetical and counterfactual conditional sentences. Since future simple conditionals are unreal (as are hypotheticals and counterfactuals), a reasonable question to ask is why the syntactic facts of English and Haya show a closer relationship between future simple conditionals and other real conditionals than between future simples and imaginaries. Would we want to say that the syntactic facts of these languages do not correspond to the semantic reality? In section 2 we shall discuss this problem in detail, bringing data from languages which show a close syntactic relationship between future simples and other unreal conditional sentences, for contrast. We will conclude that languages differ as to how they segment the semantic contrast between Reality and Unreality. That is, we will see that the syntactic facts of English and Haya support a slightly different analysis of the real-unreal contrast in language than that manifested by Swahili and Chaga.

The second problem has to do with counterfactuality. Counterfactuals in some languages (e.g. English, Haya) may be expressed syntactically as either present or past subjunctives.

**Pres. subj.:** if I were you, I would wear this one

**Past subj.:** if I had gone to the store, I would have bought meal

Both of these sentences make the same kind of assumptions. They assume the
nagation of the antecedent. What does this, then, suggest about the nature of counterfactuality? In searching for an answer to this question, some interesting observations are brought forth about types of counterfactual sentences.

We shall proceed to look at the data, and discuss these issues as they arise.

1. SIMPLE CONDITIONALS

The antecedent of the simple conditional in Haya is introduced by ká 'if'. ká introduces the antecedents of all simple conditionals and most imaginary ones. In many languages (e.g. English) such a conditional clause introduce alone marks the sentence as being conditional. That is, the tense and modal possibilities are pretty much as they are in simple declarative sentences: if Jack voted for the resolution, Jill voted against it (simple past); if today is his birthday, he is cut celebrating (simple present).

The simple conditional in Haya is unlike the simple conditional in English in that Haya indicates the mood of the sentence by way an affix inside the antecedent clause. This affix -la-, the future1 indicator, takes on a special meaning in declarative sentences. It is used to mark the sentence as being a simple conditional sentence rather than, say, a declarative one. -la- is attached to the auxiliary verb -b'- 'be', leaving the main verb free to carry the semantic tense marker for this clause:

(9) ká jōdọny' a-la-ba y-â-fkiliz-a jåck y-â-yâng-a 'if John agreed, Jack if John he-P1-be he-P1-agree Jack he-P1-disagree disagreed'

Before going further, let us briefly consider the Haya tense system, which shows more time distinctions than that of English. In Haya, there is a three-way distinction in past time:

- Past1 (P1) = recent past (earlier today) : -â- (prefix)
- Past2 (P2) = semi-recent past (yesterday) : -lâ- (suffix)
- Past3 (P3) = distant past (anytime before yesterday) : -kâ- (prefix), but realized as a combination of P1 and P2 forms in non-major clauses (e.g. relatives, negatives)

Haya also distinguishes two future tenses:

- Future1 (F1) = near future (tomorrow) : -la- (prefix)
- Future2 (F2) = distant future (after tomorrow) : -lî- (prefix)

There are a number of aspectual markers as well (e.g. progressive, perfect). Haya, like English, requires the presence of a tense marker in every sentence. This contrasts with many African languages which can have aspect markers in a sentence without marking the sentence for tense (e.g. Hausa, Yoruba). I refer later to languages with tense systems like Haya and English as being tense prominent, as opposed to Yoruba and Hausa, which are aspect prominent.

The following are examples of simple conditionals in Haya:

(10) P1 ká jōdọny' a-la-ba y-â-fkiliz-a jåck y-â-yâng-a if John he-P1-be he-P1-agree Jack he-P1-disagree 'if John agreed, Jack disagreed' (earlier today)
I have omitted examples of future simple conditionals, as they are covered in the next section. Remember that the F₁ marker in the above examples is being used in a special way to mark the clause as being conditional. We shall see subsequently that in all conditional sentences some type of modal is affixed upon the verb, which indicates the mood of the sentence. In simple conditionals that marker is -la-. In imaginaries, that marker is -kwu-.

Since future conditionals were omitted, the rules below given for the formation of simple conditionals must be seen as tentative: (i) The antecedent of simple conditionals is introduced by k’i ‘if’. (ii) All simple conditionals require the presence of the future marker -la- in the antecedent. -la- is affixed onto the auxiliary -bë- in the position where tense markers normally occur (between the subject pronoun and the verb stem).

2. FUTURE SIMPLE CONDITIONALS

Semantically, the class of unreal conditionals consists of hypotheticals, counterfactuals, and future simple conditionals. An interesting fact is that in many languages (e.g. English) both hypothetical and counterfactual sentences make use of a syntactic marker of unreality (e.g. would in English). Future simple conditionals, in contrast, lack such an unreality marker. In fact, future simple conditionals are syntactically like real conditionals (other simple conditionals). Note before addressing the Haya data that Goodman (1954) uses unreality to refer to (i) fiction, i.e. what might happen in some other world; (ii) fact (counterfactuals), i.e. what didn’t happen in this world; and (iii) forecast (future simples), i.e. what will happen in this world.

In the following I consider the Haya data with respect to how closely the syntactic facts of future simple conditionals correspond to the fact of their being unreal semantically. The Haya situation will be shown to parallel that of English, where future simple conditionals are always syntactically distinct from hypotheticals and counterfactuals. This may not prove to be the general case in Bantu, however, as there are languages (e.g. Chaga and Swahili) which, upon preliminary investigation, contrast with Haya in this respect.

Those languages show the future marker being used in some imaginary sentences. The following are examples of future simple conditionals in Haya:

...
Hayas is like English in this respect. Syntactically, future simple conditionals are always kept distinct from imaginary conditionals. The syntax of Haya then supports, as does English, an unreality/reality distinction, where "unreal" excludes projections into the future in this world.

There are, interestingly, languages whose syntax exhibits a closer relationship between future simple sentences and imaginary ones. Yoruba (Kwa), Chaga and Swahili are examples of such languages. In the following data from Swahili, we find the future indicator -ta- appearing in contexts which are clearly imaginary. The imaginary marker is nge.

(20) kama ni-ki-ona farasi mwege mabawa mwanzo ni-ngwa-kimbia na fikiri: if I-COND-see horse having wings first I-IMAG-run I think 'If I saw a horse with wings, first I would run, I think.'

kama ni-wedi ku-kimbia ni-ngwa-tafua vunduki labda na kama ni-ngwa-mwege if I/NEG-able to-run I-IMAG-look for gun perhaps and if I/NEG-IMAG-able 'If I couldn't run, I would look for a gun perhaps, and if I couldn't
ku-pata vunduki labda ni-ngwa simama ni-ka-agalina farasi a-ta-fanya nini
ku-get gun perhaps I-IMAG wait I-CSS-see horse he-PUT-do what got a gun perhaps I would wait to see what the horse would do.'

(21) ... na ni-ngwa-penda ku-jum a-ta-kula chakula gani
and I-IMAG-like to-know he-PUT-eat food what sort of 'and I would want to know what types of food she eats'

Notice that in example (21) the imaginary marker nge is used in the antecedent, and the future indicator -ta- in the consequent of the same sentence.

Chaga behaves like Swahili in this respect. An imaginary sentence in Chaga can be expressed using either the imaginary marker we or the future indicator in the consequent.

(22) John a-wa-ich-ia indi kwa-kor-adi machaishiri 'if John were to come today, John he-IMAG-come today I-IMAG-cook bananas' I would cook bananas'

(23) John k-e-ch a indi nge-kor-adi machaishiri 'if John were to come today, John if-he-come today I-PUT-cook bananas' I would cook bananas'!

Interestingly, however, the reverse is not true. That is, a future simple sentence does not have the option of being expressed with the imaginary marker we. Given this, we might want to say that the future indicator is the general unreality marker. That is, it can be used to show unreality in this world or in another world. The imaginary marker we, on the other hand, is limited to showing unreality outside the domain of this world.

We can conclude that the syntactic facts of Chaga and Swahili support a slightly different analysis of the unreal/reality contrast than do the facts of Haya and English. The Chaga and Swahili data support an analysis where unreality includes future projections. The following diagram shows the way the two types of languages show the unreal/reality distinction, syntactically.

<table>
<thead>
<tr>
<th>Reality</th>
<th>Unreality</th>
</tr>
</thead>
<tbody>
<tr>
<td>English</td>
<td>SIMPLE conditionals, including futures</td>
</tr>
<tr>
<td>Haya</td>
<td>SIMPLE conditionals, including futures</td>
</tr>
<tr>
<td>Swahili</td>
<td>SIMPLE conditionals, not including futures</td>
</tr>
<tr>
<td>Chaga</td>
<td>COUNTERFACTUALS</td>
</tr>
<tr>
<td></td>
<td>FUTURE SIMPLE - what will happen in this world (foresight)</td>
</tr>
</tbody>
</table>

3. IMAGINARY CONDITIONALS

"Imaginary" is the term used by Schachter to cover that subset of unreal conditionals which indicates divergence from this world. Semantically, imaginary conditionals consist of (i) those conditionals which express an imaginary or hypothetical situation, e.g.

(24) if the queen came to dinner, I would prepare her favorite dish

and (ii) those conditionals which express imaginary situations, but whose antecedents are interpreted as being negated:

(25) if the queen had come to dinner, I would have prepared her favorite dish

Following Schachter's analysis I call the form of (24) a present subjunctive and that of (25) a past subjunctive. This syntactic terminology is needed because counterfactual sentences are not consistently past subjunctive, as the following example shows:

(26) if horses had wings, they could fly

I will be using the terms present and past subjunctive as syntactic labels to refer to the two types of clauses in Haya, which are equivalent to (24) and (25), respectively.

Imaginary sentences in general tend to exhibit the following characteristics: (i) Their antecedents, like those of simple conditionals, are introduced by a conditional indicator. (In Haya and English the indicator in imaginary sentences is the same as that in simple conditional sentences.) (ii) They usually include some type of marker of "imaginationness" (e.g. would in English); (iii) The tense possibilities are usually very restricted. This is because tense distinctions are superfluous in imaginary sentences, with the exception of past subjunctives, where past tense is crucial to the interpretation of some counterfactual sentences.

Imaginary conditionals in Haya are introduced by the conditional clause indicator ki. They are distinguished from non-imaginary sentences by the presence of the imaginary marker -ki-. The tense possibilities are limited to the following: (i) present subjunctive [p₁]; and (ii) past subjunctive [p₁ + p₂]. Examples of imaginary conditionals are as follows:
The above present subjunctives should be compared with the following past subjunctives:

(29) n-a-a-kw-g-il' émvaša n-a-a-kw-l-il' ñitòtoke n'émfálu
if I-P1-UNR-go-P2 home I-P1-UNR-eat-P2 bananas and-fish
'if I had gone home, I would have eaten bananas and fish'

(30) n-a-a-kw-g-il' a busháhna n-a-a-kw-l-il'-e mò ilil' twa-a-a-kw-g-fán-il'-a
if I-P1-UNR-go-P2 Bushumba I-P1-UNR-seep-P2 Miss Alice we-P1-UNR-talk-P2
'if I had gone to Bushumba I would have seen Miss Alice, we would have talked'

This marker -ku-, which I call a marker of "imagininess", apparently derives from the infinitive marker ku-. Its usage in these sentences is strikingly different from its usage as an infinitive marker in several important ways. Firstly, the infinitive plus verb can never occur with a subject prefix. Second, the verb in its infinitival form never carries a tense indicator. We saw in the above examples, however, that both subject prefixes and tense markers are prefixed to the verbs marked by -ku-. For this reason, -ku- is considered an imaginary indicator, perhaps derived historically from the infinitival marker. Thus, -ku- is equivalent to would in English. Evidence that -ku- is roughly equivalent to English would is provided when we consider unreal non-conditional sentences, which share certain semantic properties with imaginary sentences:

(31) kató y-a-a-kw-is-fí-fú kyanjá t-d-l-f-ná mòndu
Kato he-P1-UNR-you-kill-P2 but NEG-he-have gun
'Kato would have killed you, but he doesn't have a gun'

(32) n-a-a-kw-cúmb-l-il-e kyongá t-d-l-lí mò majúta
I would cook but there's
I-P1-UNR-cook-P2 but NEG-LOC-be LOC oil
'I would cook but there's oil'

(33) kató y-a-a-kw-cúmb-á bwaigólo
Kato he-P1-UNR-cook today
'I would cook tonight'

The preceding sentences are like imaginary conditional sentences, semantically, in that they either imply the negation of the clause marked by the presence of -ku- (i.e. (31), (32), (33)), or they imply some doubt as to the actualization or realization of the action expressed by the verb (i.e. (34), (35)). Interestingly, these sentences which I claim imply the negation of the antecedent, i.e. (31), (32), and (33), use the tense frame that is used in counterfactual conditional sentences. We know that counterfactual conditionals imply the negation of their antecedents. Notice also that (31), (32), and (35) can be paraphrased by conditional sentences. Similarly, those sentences which I claim imply some doubt as to the actualization of the action expressed by the verb take the tense frame usually associated with hypothetical conditional sentences.

Another point worth noting is that only two tense possibilities are allowed in imaginary conditionals. Haya, like English, makes a syntactic distinction between present and past subjunctives. Present subjunctives require the P1 indicator and past subjunctives require usage of both the P1 prefix and the P2 (or perfective) suffix. This phenomenon was not included as one of the general characteristics of imaginary conditionals because, in fact, many languages lack such a distinction. Chaga and some dialects of Swahili are examples of such languages. In these languages one imaginary marker is used to express both hypothetical and counterfactuals. The only indication that the sentence is counterfactual would come from contextual clues (e.g. yesterday, last year, etc.). The following examples show this:

(34) n-a-a-kw-lon-d niyóka
'I may see you tomorrow'
I-P1-UNR-you-see tomorrow

(35) n-a-a-kw-cúmb-l-il-e kyongá y-a-a-b-a a-n-d-l-lí mò majúta
I-P1-UNR-cook-P2 but LOC-LOC-be LOC oil
'I would have cooked but there was no oil'

(36) SWA. kama ni-ngwe-kwenda-ni nyumba-ni kigazé k-i-já-cho
if I-IMAG-go home summer it-cone-REL
'if I went home this coming summer,'

(37) SWA. kama ni-ngwe-kwenda-ni nyumba-ni kigazé k-i-cho-pit-a
if I-IMAG-go home summer it-PAST-REL-pass
'if I had gone home last summer,'

(38) CHG. ng-ís-koná ndéa ng-ís-om-sa kigizé
'if I went to school,' I-IMAG-go school I-IMAG-study English
'I would study English'

(39) CHG. ng-ís-koná ndéa mrí fi kóng-ís-uku-osa kigizé
I-IMAG-go school day of 2nd I-IMAG-study English
'if I had gone to school last Tuesday, I would have studied English'
The markers ego (Swahili) and we (Chaga) indicate that the sentence is imaginary. Interestingly, these languages which make no syntactic distinction between present and past subjunctives are what I have called non-tense prominent. That is, in these languages, aspect markers can be used where no syntactic reference is made to tense. It seems natural that languages in which tense is often subordinate to aspectual distinctions in simple sentences would extend this pattern to conditional sentences. Thus, these languages mark the "imaginariness" of the sentence syntactically, leaving the time reference to be contextually determined.

Haya and English, on the other hand, represent tense prominent languages. These languages in which aspectual references can only be made with reference to some tense mark (e.g., present progressive, past progressive, future progressive). This tense prominence, then, is carried over into conditional sentences, giving a syntactic distinction between present and past subjunctives among imaginary conditionals.

We saw in section 2 that a typology can be drawn among these languages also in terms of how they express syntactically the distinction between unreality and reality. These languages for which unreality includes future projections into this world are the same languages which show no contrast between present and past subjunctive. This seems not accidental. Among imaginary conditionals, the difference between future simple and imaginaries (hypotheticals and counterfactuals) can be looked at as one of tense (future vs. nonfuture). The languages which include future simples with other imaginaries are ignoring this distinction. These are the same languages which show no distinction between present and past subjunctives—... the aspect prominent languages.

Those languages, in contrast, which exclude future simples from the unreal group may be doing so because the tense distinction here is important. In like manner, these languages always contrast present from past subjunctives, syntactically.

I have tried to show that the typology drawn on the basis of the reality-unreality distinction is not completely separate from that which is drawn on the basis of presence vs. absence of a contrast between present and past subjunctive conditional sentences.

Returning now to imaginary sentences in Haya, we saw earlier that imaginary sentences are introduced by kub. There is, however, an optional clause introducer which can be used to introduce the antecedents of imaginary conditionals. This introducer is kub. Morphologically, kub is the infinitival form of the auxiliary verb that we saw in the discussion of simple conditionals. It was shown that -ku- derives from the infinitival marker and has achieved a special meaning. Apparently, when kub functions to introduce an imaginary conditional, it is not simply an infinitival. Rather, -ku- is functioning to show imaginarily, as the antecedent lacks this marker only in case it is introduced by kub "to be":

(40) kub n-aba-il-e n-donz-il-w-e ku-gy-a Dar es salâm kubáláá!
  if-UNR I-P1-be-P2 I-choose-P3-PASS to-go Dar es Salaam to-represent
  'if I had been chosen to go to Dar es Salaam to represent...

[Passage continues]
LEFT- AND RIGHT-DISLOCATIONS

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1. DISCOURSE CONTEXT

The structure of any given utterance crucially depends upon its surrounding context. The speaker attempts to be continually in tune with the hearer. He assumes knowledge concerning the hearer's state of mind--what the hearer is thinking about--and adjusts the organization (structure) of his utterances accordingly. Not only does the speaker take into consideration such factors as background knowledge and the information that has previously been exchanged in the discourse, but he is also planning ahead (Hetzron 1975).

Once mentioned, a referent, an expression which identifies something, may be referred to in subsequent discourse. The speaker, intending to discuss this referent for at least a sequence of two utterances, will structure the initial utterance, the one introducing this referent into the discourse, in such a way as to provide for maximal perceptually saliency for the hearer--typically utterance-initial or utterance-final positions. This word order manipulation for highlighting a specific element in the utterance is not unique to the discourse context of referent introduction. The same device is used for focusing on any important information be it for purposes of emphasis, contrast, or separating "given" from "new" information.

Given information, the knowledge that the speaker assumes to be in the hearer's consciousness at the time the utterance is made (Chafe 1976), must somehow be made distinct from new information if the hearer is to be able to process the material efficiently. By marking a referent as given, the hearer knows to search his short-term memory for another mention of the referent. Givenness should not be confused with definiteness. Even though a referent is definite, known to both speaker and hearer, it can still be new to the discourse.

The separation of the utterance into given and new portions also separates presupposed from asserted material. Once a referent has been established in the discourse its existence cannot be questioned. Only the new information, the asserted information, is open to questioning.
The amount of planning ahead that the speaker is able to accomplish is determined within a discourse situation. Compare a prepared speech with a spontaneous multi-party conversation. In the latter case, with control of the conversation shifting from person to person and by being under the pressure of time, only a minimal amount of planning is possible. Keenan (1977) suggests that adults in unplanned discourse situations tend to rely on discourse strategies acquired relatively early in the language acquisition process.

One of these strategies is the vertical constructions (cf. Scollon 1973) in which a child points out the referent and then makes some kind of predicaten on that referent. This type of construction seems similar to Keenan's analysis of left-dislocations as referent + proposition constructions (see also Keenan and Schieffelin 1976b).

2. LEFT-DISLOCATION

Left-dislocation is technically a transformation which moves an NP out of its normal position to the front of a sentence. This process has generally been thought to result in "topicalization" (cf. Ross 1967). Topics seem to share the following generalities (Li and Thompson 1976): 1) they are always definite; 2) they function as the center of attention; 3) they are found in sentence-initial position.

In Keenan's view of the referent + proposition construction, on the other hand, the referent is not the current center of attention. By making note of the discourse context in which this construction is found, introducing and reintroducing referents, Keenan argues that its function is to bring the referent into the foreground of the hearer's consciousness. In terms of the dichotomy, the referent + proposition construction is one way of establishing a referent as old information.

In Haya, a left-dislocated object is marked by its presence to the left of the verbal complex and the obligatory presence of its corresponding object marker in the verb. Haya allows either or both of two possible objects to be left-dislocated:

1. a. bā-ka-h-ā kāt' ēnwha 'they gave Kato the dog' (unmarked order)
   b. kāt' bā-ka-mā-h' ēnwha 'Kato, they gave him the dog' (dislocated dative object)
   c. ōnwhā bā-ka-g'-i-ku kāt' 'the dog, they gave it to Kato' (dislocated accusative object)
   d. kāt' ōnwhā bā-ka-g'-i-ku ōnwhā 'Kato, the dog, they gave it to him' (two dislocated objects)

3. RIGHT-DISLOCATION

Right-dislocation results in a construction in which a noun is attached to the end of a syntactically complete utterance. The most common motivation for this form is the afterthought phenomenon (Byarushango, Hyman, and Tenenbaum 1976). Imagine a situation in which the speaker begins his utterance assuming that all the referents under discussion are uniquely given (unambiguously represented in the hearer's consciousness), so that denotation by pronominal form is all that is needed. Now suppose that during the course of uttering, the speaker has reason to believe that his assumption may not be correct. In order to clarify his choice of referent for the hearer, the speaker will tack on the end of the utterance a full NP corresponding to the phrase whose referent was in doubt.

There are other reasons for right-dislocating a noun. As discussed earlier, the beginning and end of an utterance are useful positions in bringing attention to an element. Utterance-final position seems especially useful in conveying surprise, emphasis, or contrast.

The subject and/or either or both objects could theoretically be right-dislocated. Although it is a possibility, it is difficult to contrive a situation which would warrant the speaker to right-dislocate all three nouns in any one utterance.

In Haya, a right-dislocation construction is formed whenever a noun occurs to the right of the VC and its corresponding anaphoric pronoun, either a subject marker (SM) or object marker (OM), occurs within the VC. A syntactic break can be tonally detected, separating the right-dislocated material from the rest of the utterance (Byarushango, Hyman, and Tenenbaum 1976). In the following examples, this break is represented by the phrase boundary.

(2) a. bā-ka-cumb'-i-a kakūl' ōŋkō o 'the cooked Kakulu chicken' (unmarked order)
   b. bā-ka-g'-cumb'-i-a kakūl' ōŋkō o 'they cooked it for Kakulu, they-P3-it-cook-APP Kakulu chicken the chicken'
   c. bā-ka-mā-cumb'-i-a ōŋkō o kākūl' 'they cooked him the chicken, they-P3-him-cook-APP chicken Kakulu Kakulu'
   d. *bā-ka-mā-cumb'-i-a ōŋkō o kākūl' ōŋkō o 'they cooked him, Kakulu, the they-P3-him-cook-APP Kakulu chicken chicken'

Compare examples (2c) and (2d). Both have a right-dislocated dative object, yet (2c) is ungrammatical. The reason is that all right-dislocated material must be placed after a grammatically complete utterance. Example (2d) violates this principle, since what precedes it lacks an overt marker for the accusative object which follows. Thus, while what precedes Kakulu in (2d) could be complete in some other context, right-dislocation is not possible until all of the to-be-specified arguments have received mention, either as independent noun phrases or as markers within the VC.

Subjects also may be right-dislocated, as may any combination of subject and object(s):

(3) e. bā-ka-cumb'-i-a kakūl' ōŋkō o ōŋkō o 'they cooked Kakulu the they-P3-cook-APP Kakulu chicken women the chicken, the women'
   f. bā-ka-g'-cumb'-i-a kakūl' ōŋkō o ōŋkō o they-P3-it-cook-APP Kakulu chicken women 'they cooked it for Kakulu, the chicken, the women'
4. DISLOCATIONS WITHIN DISCOURSE

4.1. The data base. All of the examples in this section were taken from the transcription of a telephone conversation of approximately one-half hour in length (150 pages). The interlocutors were two men ("B" and "K") and a woman ("A"), all native speakers of Haya (though each from a slightly different dialect).

The following table shows the distribution of three reference-expression types (constructions which differ in word order, phrase length, and syntactic category, and which denote a referent): right-dislocated subject = PRO + Subj NP, right-dislocated object = PRO + Obj NP, and left-dislocated object = Obj NP + PRO. These are studied in three discourse contexts: introducing the referent (I), mentioning a "given" referent (M), and reintroducing the referent (R). A referent was considered to be reintroduced if it was previously established in the discourse but not denoted for a minimum of four intervening utterances between its previous and present mention.

<table>
<thead>
<tr>
<th></th>
<th>PRO + Subj NP</th>
<th>PRO + Obj NP</th>
<th>Obj NP + PRO</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>.33 (1)</td>
<td>.33 (1)</td>
<td>.28 (2)</td>
</tr>
<tr>
<td>M</td>
<td>.33 (1)</td>
<td>.66 (2)</td>
<td>.28 (2)</td>
</tr>
<tr>
<td>R</td>
<td>.33 (1)</td>
<td>. -- (0)</td>
<td>.43 (3)</td>
</tr>
</tbody>
</table>

The scarcity of examples in relation to the other reference-expression types studied indicates that both left-dislocations and right-dislocations are exceptional constructions in denoting a referent.

4.2. Object NP + PRO. Unlike right-dislocation constructions, no syntactic break can be detected either by pause or tone change in left-dislocations. This leads one to speculate as to the amount of planning this construction receives. Indeed, all of the examples from the corpus of data strongly suggest that an Obj NP + PRO construction, rather than being unplanned, shows a remarkable degree of forethought. By topicalizing an argument, by bringing the argument into the center of attention, the speaker forces the hearer to focus on that particular element. It is one way of controlling the conversation.

(5) B: Imyé n-ka-bí-w-á mu na afrikán styóónts cọnináfríshéný
me I-P, them-finish LOC and African Students' Organization
Me, I'm finished with them, and the campus African Students'
áfrík númrí n-ka-bí-w-á mu
of campus I-P, it-finish LOC
organization, I have nothing to do with it'

The utterance in (5) above is an example of a sub-topic shift. Topics can change abruptly or, as in this case, by shifting the topic to one that is closely related to the present topic. After several sub-topic shifts, the initial topic seems to have very little in common with what results.

A much cleaner example of outright manipulation is found in the following dialogue. Notice how the interlocutors use the Obj NP + PRO construction while relying for control of the conversation.

(6) X: mwbí ñéññú n-ka-qui' difi' amó karíko
today five PR-it-buy beer one poor boy (five = five shillings)
'And yet a five shilling bottle of beer, my God'
B: ća kryñó bíll diffé difi ("")
oh but these in fact ---
'In fact now a day ---'
K: amalñó n-ja' (ku)-á-ñikóla kwa kwáli
beer I-come to-it-stop really
'Beer, I'm going to stop it, really'
B: Imyé do le soñó n-qi-tífíní kwa kwáli
me Dár es Saláam PR-I-it-fear really
'Dar es Saláam, I'm scared of it'
K: ñík 'what?'
B: de le soñó n-qi-tífíní a 'Dár es Saláam, I'm scared
Dar es Saláam PR-I-it-fear of it'
K: buli kmtu n-ka-sóó-e kwa kwáli
'Everything is expensive, every thing PR-I-it-expensive really'
B: ow' ósuka
'Because'
K: ?nh
'Yeah?'
B: ?sáa ((pause))
In the first utterance, K uses the most frequent technique to introduce a referent—a Obj NP construction. It was ignored by B. K however perseveres by trying to re-attract B's attention to the topic of his choice by left-dislocating the NP (changing the Fng/1 which is the native word for beer). B continues to ignore the topic and instead offers a topic of his own. This surprises K—the fact that B tried to establish a different topic—that he asks for clarification. B does not relent. He repeats the Obj NP + PRO construction, insinuating upon his choice of topic. K finally acquiesces. However, after two more turns, B seems to realize that he has erred. Conversation is a cooperative venture. He was not cooperating by insisting upon his choice of topic over K's choice. So to, in effect, apologize for his mistake, B switches to K's choice of topic, reintroducing it in a left-dislocation construction, indicating that it now occupies the center of his attention.

4.3. PRO + Obj NP. A right-dislocated subject seems to have two separate functions. The first is a simple case of afterthought. In the following example, since (people in) Dar es Salaam has been previously mentioned in the discourse, a pronoun was insufficient to denote the referent. Rather than waiting for the hearer to ask for clarification, the speaker attached the full NP form of the referent to the end of the utterance himself, correcting a possible trouble source—a "self-initiated self-repair" (Schegloff, Jefferson, and Sachs 1976).

(7) B: ni-o-gone-a n-o-many-4 mo-ale-nu-ba-andik-i-li PR-I-want PR-you-know today I-them-write-APP-P2
'I want, you know now, I have written then
dalal na la salamu letter Dar es Salaam a letter, Dar es Salaam'

The second function of PRO + Obj NP constructions serves to express surprise, doubt, or disbelief.

(8) B: nha kyanga ma a ma ebe yi 4-o-ke-gy-8-bon-4-4-a what but that one anyway I-P2-it-self-see-APP
'What but that one, I saw it myself, anyway'
K: o-ka o-ka-gi-bon o-banai you-P2 you-P2-it-see Benz 'Did you see it, the Benz?'

(9) B: duso n-o-gi-ma-a DUSO, do you know it? DUSO PR-you-it-know
K: ?ehe 'Yes'
B: o-ka-gi-luk-a DOGO 'Do you still remember it, the DUSO?' you-still-it-remember DUSO

Notice that in example (9), a left-dislocation construction establishes DUSO (which was already introduced into the discourse) as topic. In terms of referent identification, only a pronominal form is necessary for such clear unambiguous denotation. However, for the purpose of separating the argument from the assertion, an NP was added to the right. This allowed for emphasizing the argument and de-emphasizing the assertion, bringing just the argument into question.

4.4. PRO + Subj NP. A right-dislocated subject also separates the argument from the assertion. This construction can be used to repair a trouble source.

(10) B: na na na akayoitu konje ka-tem-11-6 mu and and and toyota my it-cut-P2 in 'And my Toyota too did a good job, bwaan o-ti-bon-a ko-ta ka-tem-11-6 (h)al di sir you-NEG-see it-NEG it-NEG-go-P2 far brother, even though it hasn't been on a long journey'
K: akaki 'what?' (class 12)
B: akayoitu ka-tem-11-6 mu akayoitu konje but it-cut-P2 in toyota my 'But it's done a good job, my Toyota'

K heard the noun class but did not catch the subject of B's utterance. In order to bring attention to the noun, it was separated from the rest of the proposition.

PRO + Subj NP was found to be an ineffective construction in reintroducing a referent.

(11) B: ya nakf 4-ka-i7 4iwa-4i-tamu nakulu someone he-P2-come Friday Kaku 'Did he come on Friday, Kaku?'
A: o-tei 'what?' you-say
B: kakuw a-ka-i7 4iwa-4i-tamu 'Did Kaku come on Friday?' Kaku he-P2-come Friday
A: ?ina 'yes'

While PRO + Subj NP was not perceived by A, a Subject NP construction was easily understood.

5. COMPARISON WITH CONTINGENT QUERIES

Left-dislocations and right-dislocations are commonly found in the structure of contingent queries—questions that ask for clarification of all or part of a previous utterance. Bennett (1977) found that when an element of an utterance is considered surprising or doubtful, the hearer-turner-querier may either left-dislocate that element and use a surprise intonation (a high pitch with a rising tone on the final vowel), or alternatively, as
discussed in section 4.3, he may right-dislocate that element.  

(12) Given:  onushåf; a-ka-n' ꩏mâñ'a ꩏yñson ꩏he-P2-give child stick  
‘the man gave the child a stick’

Querying child:  onushåf; ꩏ëgony ꩏a-ka-ʧ-b' ꩏mâñ’a ꩏he-P2-it-give child  
‘did the man give the child a stick?’

Expected answer:  sësə, ꩏mâñ’a ‘yes, the child’

Notice that only the element which is in doubt is positioned to the right of the VC in a contingent query while all “given” or “noncontested” arguments are to the left of the VC. Perhaps this suggests a separation of function of left- and right-dislocations and/or differences in focus that utterance-initial vs. utterance-final positions receive.

6. CONCLUSION

Both left-dislocations and right-dislocations serve vital discourse needs. By separating the assertion from the arguments, selective attention can be directed. This seems to be a major function of dislocations in general. Substantiation for this hypothesis can only be found by viewing each occurrence of such constructions in a discourse-context framework.

Left-dislocations most typically occur in situations in which a referent is reintroduced—contexts establishing givenness. In contingent queries, the given NP’s are left-dislocated. Right-dislocations are found to convey surprise/disbelief besides being the construction which is used for “afterthought”.

It seems as though some type of attention-ranking scale could be devised to show the relative strength of the various positions within an utterance.

(13) Pragmatic Situation  Construction  Ranking  Comments

<p>| | | | |</p>
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<tr>
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</thead>
<tbody>
<tr>
<td>normal declarative</td>
<td>basic word order</td>
<td>2 x 1</td>
<td>2 = new information</td>
</tr>
<tr>
<td></td>
<td>sy=O</td>
<td>1 2</td>
<td></td>
</tr>
<tr>
<td>establish givenness</td>
<td>left-dislocation</td>
<td>1 x 2</td>
<td>1 = topic</td>
</tr>
<tr>
<td></td>
<td>0 sov</td>
<td>1 2</td>
<td></td>
</tr>
<tr>
<td>states given</td>
<td>left-dislocation</td>
<td>2 x 1</td>
<td>2 = query verb</td>
</tr>
<tr>
<td></td>
<td>0 sov</td>
<td>1 2</td>
<td></td>
</tr>
<tr>
<td>expresses surprise</td>
<td>right-dislocation</td>
<td>2 x 1</td>
<td>2 = element in doubt</td>
</tr>
<tr>
<td></td>
<td>sov=O</td>
<td>1 2</td>
<td></td>
</tr>
<tr>
<td>afterthought</td>
<td>right-dislocation</td>
<td>1 x 2</td>
<td>2 = afterthought</td>
</tr>
<tr>
<td></td>
<td>sov=0</td>
<td>1 2</td>
<td></td>
</tr>
</tbody>
</table>

(13) suggests that (by a 2:1 margin) utterance-final position seems to be the favored choice for placing “important” information. Utterance-initial position is preferred only when establishing topic and, by default, in cases of afterthought.

What does this imply for the notion of the “plannedness” of dislocation constructions? With the exception of the afterthought phenomenon, these constructions seem to be manipulative and highly contextually bound. Although the control of attention that can be achieved in using these constructions might be indicative of some forethought, the fact that they occur in extremely limited discourse contexts suggests that dislocations are reflective of unprompted speech, triggered by a small set of discourse context stimuli.

NOTES

It is possible to contrive a situation with three left-dislocations, as in the following example:

sabådåzì bat ꩏ëwə bë-ka-ʧ-må-h-a ‘the woman, Keto, the dog, they women’  
Keto dog they-P2-it-him-give gave it to him’

Here we know that sabådåzì has been left-dislocated since it is separated from the verbal complex by the two left-dislocated objects.

I am greatly indebted to Ernest Byarushengo for his aid in transcribing this conversation.

For a more complete discussion of the distribution of seven reference-expression types, see Tenenbaum (1977).

Bennett (1977) states that disbelief is expressed by “shifting the surprising NP to the right and denying it an agreement pronoun in the verbal complex...” My limited examples of this situation show the right-dislocation; however, I have no examples of agreement pronoun deletion.

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13

INTERROGATIVES

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1. STRUCTURAL AND FUNCTIONAL TYPES OF INTERROGATION

Generally speaking, there are two ways one might request information from a fellow communicator, in Haya as well as in a number of other languages. These somewhat parallel the distinction in English between the so-called "WH-questions" and "Yes-No Questions" (interrogatives proper), from a structural standpoint. In addition, one may make a functional distinction among types of questions in any language; the true interrogatives request information about a topic—a person, object, event, or state of affairs in the world—and as such may be used to initiate a conversational interaction among participants, insofar as the question is not ignored and is appropriately responded to. A second functional type of question appears in a discourse or conversational context, and is the type with which this work will be concerned. These are the "contingent queries" (Garvey 1972), so-called because they follow an utterance by a previous speaker and request clarification of part or all of that preceding utterance (i.e. they are contingent upon a previous utterance). This clarification can be required of 1) some particular element which was not heard or understood by the hearer; 2) the entire utterance; 3) it may request further elaboration upon some point within the utterance or 4) beyond it. This last type has been called a query of "potentials" (Garvey, p.8,18), because the speaker asks about information not directly included in the utterance under consideration, but something which might potentially be predicated about some point in the utterance (cf. below, example 4)). All four querying types are exemplified in the following hypothetical examples:

1. (The hearer requests clarification of a particular element in the utterance)
(3) (The querier may request elaboration upon a particular element)
A: That guy went right through a red light!
B: Which one?
A: That guy in the Maserati (or "the one at the intersection of Pico and La Cienega")

(4) (Finally, there may be a query of 'potential'
A: I saw the weirdest-looking billboard the other day.
B: Where?
A: In Hollywood (or wherever).
B: Naturally (optional).

These examples (1)-(4) illustrate the solicited CQ, but Garvey points out that responses, paraphrases, repetitions, and so on may be 'unsolicited' or initiated by the speaker of the utterance. When such is the case, the query itself remains implicit, and the speaker merely supplies the elaboration. In English and Haya, right-dislocated structures, or "afterthought" phenomena, may exhibit this (see Byarushengo, Hymn, and Tenenbaum 1976, Byarushengo and Tenenbaum 1976). For another view of 'unsolicited CQs', see the work by Sacks, Schegloff, and Jefferson on repair and self-repair.

A third functional category of questioning contains interrogatives which appear on the surface to be CQs, but to which there is an element of deviousness, for in seeming to ask for clarification about some aspect of the previous utterance, the querier is in fact doubting its validity, or expressing surprise at its truth value. These are also structurally similar to all the varieties of CQs, but tend to differ in intonation; like CQs, the speaker of the question may choose a particular element of the preceding utterance about which to be surprised or doubtful, or may express this attitude about the entire utterance. This is done with intonation which is represented orthographically, typically, by a series of question marks and exclamation points: "What?!?!?!!!?!").

In Haya, these three functional types are operative and identifiable, and shall be presented in turn. This paper presents a rather general survey of CQs based on many kinds of (syntaxic) structures. In some cases, an area was only touched upon, but it was felt that a brief look at many kinds of structures would have more general consequences than a detailed study of a very esoteric nature. Wherever it was felt to be needed, some explanation accompanies the examples presented within, though in general questioning in Haya is a fairly transparent process.

2. A WORD ABOUT WP-QUESTIONS

True interrogatives do not differ to a great extent from the CQs which will be investigated here. To ask for the identification of a particular referent noun phrase, the question has the structure NP * kI, with the inherent high tone of the particle /kI/ appearing on the final vowel of the noun, e.g.

(5) /mushIja + kI/ → [mushIja + kI] 'which man'
Note that, in general, the preprefix normally associated with noun phrases in Haya does not appear in such question constructions (cf. Chagas 1977). The words corresponding in Haya to English WH-questions are as follows:

(6) ọwa 'who'
mikki 'what (cl. 1)'
ŋdi bim 'where'

In questioning a verb plus non-subject term of the verb, no object pronoun for the questioned element appears in the verbal complex. This is probably due to the "hongiveness" of a term which is being questioned (cf. Byarshehno and Tessebaum 1976).

As in most Bantu languages, no fronting or topicalization of the question word (hereafter Q-word) occurs in the formation of a question (Wolmers 1973:438). There are, however, exceptions to this which will be discussed in more detail below. Essentially, a question in Bantu resembles, when given a morpheme-by-morpheme translation into English, the so-called "echo-question", e.g.

(7) a. ọwa ẹlẹ̀-i m a ń gdi
    Kato he-cultivate where
b. a-ẹlẹ̀-i m a ń gdi kato
    he-cultivate where Kato
c. ń gdi ọwa ẹlẹ̀-i m a
    where Kato he-cultivate

3. CONTINGENT QUERIES

CQ's specifying a number of constituents were investigated, and the findings will be presented in this section.

3.1. "Global" CQ's. A "global" CQ represents a request for clarification or repetition (or paraphrase) of the entire preceding utterance, and the required response is usually for the speaker to repeat the entire utterance intact, or else present an adequate (and possibly more elaborate) paraphrase. This probably holds true for all languages. There are two alternatives for asking this type of CQ in Haya, regardless of the structure of the preceding utterance:

(8) a. ọwa ń gdi
    'how?'
b. w-a-gamb-à ń ki
    you-P3-say what

3.2. Querying the subject (Su). A query of the Su is simplest if:
1) there is only one term of the verb (i.e. the Su), or 2) there is only one [-human] noun phrase/term (namely, the Su). When this is the case, a querier may unambiguously produce the Su by using only the word for 'who'. In this case, therefore, given utterance (9), there are alternatives (10a) and (10b) for making a Su CQ, the first being the simpler type:

(9) ọwa ẹlẹ̀-i m a ń gdi
    'the man walks'
    man he-walk

(10) a. ọwa
    'who?'
b. a-ẹlẹ̀-i m a ń gdi
    he-REL-walk be who
    'is it that walks?'

A form such as ọwa is quite inappropriate, however, when the utterance being questioned contains more than one human term. Its inappropriateness is due to the ambiguity which results. In these instances, then, it is not uncommon to request clarification via a more disambiguating structure such as the passive:

(11) ọwa ẹlẹ̀-i m a ń gdi
    'the man gave the child a stick'
    man he-P3-give child stick
(12) ọwa ẹlẹ̀-i m a ń gdi
    'who gave it to him?' (lit. who was it given by)
    he-P3-lt-give-PASS who

For a three-termed verb with all human terms, the CQ ọwa is three-ways ambiguous. Utterance (13) can thus be questioned in the passive, but this is actually ambiguous also, although the ambiguity lies with interpretation of the object pronoun mu 'him' as an accusative or dative object, and not in the word ọwa itself.

(13) ọwa ẹlẹ̀-i m a ń gdi
    'the woman gave the man the child'
    woman she-P3-give man child

Although it is appropriate to answer such CQ's by repetition of the Su NP only, potentially ambiguous CQ's such as (12) and (14) above may be answered with a complete sentence. This would take the form not of the original queried utterance, that is, not of the active indicative, but rather the form in which the CQ was constructed. Because of this "discourse constraint", a passived CQ such as (14) would therefore be answered in the passive:

(14) ọwa ẹlẹ̀-i m a ń gdi
    'who was he given by/who was he given by
    he-P3-him-give-PASS who

3.3. Querying the object (accusative). Accusative object CQ's (henceforth Acc) follow similar lines as the Su CQ's. Where only the Acc is [-human] the question word alone suffices; if the Acc is the only [-human] term, the question word may not be used in isolation, but the verb of the queried utterance must be supplied as well. Examples (16) and (17) illustrate the [-human] case: examples (18) and (19) and CQ (20) illustrate the case of [-human] Acc's.

(15) ọwa ẹlẹ̀-i m a ń gdi
    'he was given to (him) by the woman'
    he-P3-him-give-PASS woman

(16) ọwa ẹlẹ̀-i m a ń gdi
    'the dog jumped into the man'
    dog it-P3-bump man
When there are three verbal terms, the Su and the Dat(ive) (or what would be indirect object in English) may under certain circumstances appear as full NP's, but normally they appear as clitic pronouns when the Acc is being queried. Given utterance (11), example (21) is a perfectly likely CQ:

It may be that there is a potential ambiguity in (21) (i.e. the interpretation of the clitic pronoun as accusative, yielding 'he gave him to what'), but -nu- tends to be interpreted as the dative due to a pragmatic strategy of assigning the [-human] element to this case over the [-human] one. The queried utterance could have contained an Acc and a Dat from the same noun class, and thus the form ōma for a CQ of the Acc is ambiguous. Given utterance (13) above, there are two alternative CQ's for the Acc. If the hearer has not heard enough of the Acc to place it in a -nu- class and is willing to risk offense to the possibly human NP, he or she may ask:

Alternatively, the hearer may have heard the prefix of the Acc, and thus knows it is probably class 1 (human). In this case, (23) may be asked:

Again, as in the case of the Su, an appropriate answer need only consist of the element which was actually queried. It is also appropriate to repeat the verb plus Acc, provided that any NP's which were contained in the CQ (whether in full or pronominialized form) have been reduced to pronouns in the response. That is, given CQ (25), only (26) is truly felicitous, and not (27), since both 'the man' and 'the knife' are discourse old and given information.

(26) a. a-ka-gu-shā' ōnyama 'he cut meat with it'
    he-P3-cut-INSTR meat
b. ōnyama 'meat'

(27) ōmušāji a-ka-shāl ōnyama n'āmāhyo (=(24))

3.4. Querying the dative object (Dat). Again an ambiguity arises when there are two or more [-human] terms in an utterance and a CQ is made consisting solely of the word ōma 'who?'. For an utterance such as (11) above, the unambiguous query of the Dat takes the form of the verb complex with a clitic pronoun or full NP for the Acc, and the Q-word for class 1.

(28) a-ka-qi-hō ōma 'whom did he give it to?'
    he-P3-give who

Note that this cannot unambiguously query the Su, because that would mean that the pronoun for the dative object would be missing, yielding an ungrammatical sentence: rendered approximately 'who gave it?'. This is ungrammatical in Nyan because the verb ōdha 'to give' is lexically coded for two objects (cf. Duranti and Byarunsho 1977). If querying the subject one would use the following passivized sentence:

(29) a-ka-qi-mā-šu ōma 'he was given it by whom?'
    he-P3-give-PASS who

Where there are three verbal terms (Su and two nonoblique objects), all from the same noun class, even a CQ of the form verb (with pronouns) + ōma is unclear (as the pronoun could refer to either the Acc or the Dat). It may be that in such a case the querier will have to specify fully just what is was that was heard and what was not heard or understood, as in (30):

(30) ōmušāji a-ka-h ōmušāji ōma 'the woman gave the man who'
    ōnyama who who

Or better yet, the querier may use a pseudo-cleft construction which makes the former Dat the topic, and utilizes a copula:

(31) ōw ōmušāji y-a-ka-ii ōmušāji ōma 'who the woman gave the man who'
    ōnyama ōnyama who who

In the case of a benefactive (Ben) (and other cases where an extension on the verb is used, in general), the extension makes the situation clear and helps to avoid ambiguity. Hence, given (32), the CQ (33) positively requests repetition of the Ben, as it would be ungrammatical to have the Ben left unsaid when there is an applicative suffix on the verb (as would be the case if ōma referred to the Su).

(32) ōmušāji a-ka-shāl-ii ōmušān ōnyama 'the man cut meat for'
    ōma he-P3-cut-APP child meat the child

(33) a-ka-qi-shāl-ii ōma 'who did he cut it for?
    ōnyama he-P3-give who
Some NP's may follow the Ben, e.g. an instrumental, in which case a somewhat interesting ordering of the Q-word and the instrumental appears in the QG. Given (34), only the QG's in (35) are grammatical.

(35) a. a-ka-qi-shá-li'-a n'tómúhyo man he-P3-it-cut-APP child meat with knife 'the boy cut meat for the child with a knife'
   b. a-ka-qi-shá-li'-a n'tómúhyo 'who did he cut it for with a
   he-P3-it-cut-APP who with knife knife?9 (gi 'it' = meat) 'who was the meat cut for?'
   c. a-ka-qi-shá-li'-a n'tómúhyo 'who did he cut it for with a
   he-P3-it-cut-APP-PASS meet be who

Interestingly enough, if the instrumental is promoted to object status via a verbal extension, a highly questionable query results:

(36) ??a-ka-qi-shá-li'-a n'tómúhyo 'who did he cut it for with a
   he-P3-it-cut-APP with knife who knife?9

The ordering of the QG (36) is ungrammatical due to the position of the Q-word for the Ben (dwa), which is placed after the oblique instrumental case. As shown by Duranti and Byaruhengo (1977), there is a hierarchy of case status, whereby verbal terms have access to positions closer to the verbal complex than oblique cases of "montera". As might be expected, if the instrumental appears with a verbal extension (i.e., in a term of the verb), it is permitted to position itself in the verbal complex, and thus precede dwa in the QG:

(37) a-ka-qi-gu-shá-li'-a dwa 'who did he cut it for with it'
   he-P3-it-it-cut-APP-INSTR who (gi = meat; gu = knife)

3.6. Queries of oblique cases. For the purpose of querying the NP's which are not full verbal terms (because they are objects of prepositions and not encoded in the verbal complex via an extension), the instrumental will serve as an example. An utterance such as (38) above can be most grammatically queried with the form (38), while (39) receives questionable status. (40a) and (40b) are acceptable answers, with (41) being about as unquestionably acceptable as (39).

(38) a-ka-qi-shá-li'-a n'óka 'what did he cut it with?'
   he-P3-it-cut with what
(39) n'óka 'with what?'
(40) a. n'tómúhyo 'with the knife'
   with knife
   b. a-ka-qi-shá-li'-a dwa 'he cut it with the knife'
   he-P3-it-cut-INSTR knife
(41) Tomúhyo 'the knife'

If there has been an utterance with both an instrumental and a Ben (or Dat), under certain discourse conditions one might find it felicitous to repeat this Ben in the querying of the oblique instrumental. Utterance

(34) above may be queried for the instrumental with either (42a) or (42b): (42a) does not include the Ben, while (42b) incorporates it into the verbal complex as a pronoun. (34) may also be queried with (43), which fully expresses the Ben NP. Acceptable answers are (40a) above and (44).

(42) a. a-ke-gi-shá-li'-a n'óka 'what did he cut it for?
   he-P3-it-cut with what
   b. a-ka-qi-mu-shá-li'-i-a n'óka 'what did he cut it for him?
   he-P3-it-hit-cut-APP with what
(43) a-ka-qi-shá-li'-i'-a dwa 'with what did he cut it for the
   he-P3-it-cut-APP child with what child?'
(44) a-ka-qi-mu-shá-li'-i'-a dwa 'he cut it for him with the knife'
   he-P3-it-hit-cut-APP with knife

3.6. Querying the action, plus or minus terms. It is also the case in communicative situations that a hearer may hear most of the utterance except the verb, or that he or she may miss the verb and some terms of it as well (see example (10) above). In Hoya, a QG of the verb is generally accomplished through repetition of the full Su (optional) and the Su in the form of a pronoun-subject prefix on the verb (e.g., the 'to do' and the Q-marker ki). Thus, returning to the initial intransitive sentence in (9), repeated here as (46),

(46) cmushá'jí a-tombúk-a 'the man walks'
   man he-walk

represents an appropriate QG if the hearer has not heard the verb.

(47) (cmushá'jí) a-kó-é ká 'what does the man/he do?
   man he-do what

And the response may be (48a) or (48b), but not (48c).

(48) a. cmushá'jí a-tombúk-a 'the man walks'
   man he-walk
   b. a-tombúk-a 'he walks'
   he-walk
   c. 'tombúk-a 'walks'

In the case of an utterance with two or more verbal terms, it is possible that neither the verb nor one or more of the terms was heard or understood. In English, a QG on an utterance such as (49) would take a form
somewhat like (50).

(49) That man is hitting that poor dog.

(50) He's doing what to (who, what)?

In Haya, however, such CQ's are impossible. It seems that one cannot question more than one element at a time, since it was also not possible to elicit CQ's on, e.g. both objects, or both Su and Acc, and so on. In these cases, a querier must merely force a global CQ, and get more than one he or she really needs repeated.

There is another problem in the querying of verbs, and that is that if a hearer has not heard the verb, then chances are he or she has also not heard the tense. Given (15) above (repeated here as (51)), the querier has the alternatives in (52).

(51) omushái g a-ká-h yomusháli éméhána 'the woman gave the man the man she-P3-gave-2P child child'

(52) a. a-ká-kol-á kí she-P3-give-2P what 'what did she do?' [general past]
   b. a-ká-jí-i-kí she-P3-do-2P what [yesterday past]
   c. y-a-kol-á she-P3-give-2P what [today past]

Form (52a) assumes that the speaker has said something which is somewhat dated information (prior to yesterday), and that he or she should perhaps more felicitously have said before. (52b) assumes that the speaker was talking about some event that took place yesterday (the tense being perhaps deduced from the preceding discourse context). (52c) is the 'unmarked' case, as it assumes that the speaker was reporting an event in the fairly immediate past, and thus a more newsworthy event. It is possible, of course, to avoid the whole problem by asking the speaker to repeat the whole utterance.

Another problem arises when a verb has two or more terms which are [human], one or more of which was not heard. In an utterance such as (51) above, (53) would be the correct CQ if neither the verb nor some terms were perceived, but it would be a most vague CQ at best.

(53) ba-a-kol-á kí they-P3-give-2P what 'what did they do?'

In this case the original speaker can determine that the querier heard no verb, but not whether (and if so, how many) terms were heard. To ensure that the original message is communicated, the speaker must therefore repeat the entire utterance.

3.7. Other cases: selectors (e.g. adjectives), potentiala, possessives (alterable and inalterable), comparatives, passive, and causatives. Many utterances contain so-called "selectors" or modifying words, which are prone to be misheard. As in other CQ's, the word ki is used (this time with the meaning 'which?'), appended to the noun of which one did not hear the modifier. As with the true interrogatives of this sort, the noun appears without its prefix (cf. Chagas 1977). To kill three birds (or terms) with one stone, a good illustration involves an elaborate (an unlikely, except in literature) utterance in which all three terms are modified by an adjective. The following utterances represent the various types of CQ's for the selectors.

(54) omusháli émuháli a-ká-h 6înwîn 6îlwîn gugui 6 unkol nda big he-P3-give dog black stick long 'the big man gave the black dog a long stick!'  

(55) musháli ki 'which man?'

(56) a. omusháli émuhágo the big man (the man who is big)  
   b. omuhágo 'the big one'

(57) ìbwâ kí 'which dog?'

(58) a. ìbwîwîn 6îlwîn 6îlwîn gugui 'the black dog' (the dog which is black)  
   b. 6îlwîn gugui 'the black one' (the one which is black)

(59) ènkol kí 'which stick?'

(60) a. ènkol nda 'the long stick' (the stick which is long)  
   b. ènda 'the long one' (the one which is long)

Alternatively, one might have heard the selector, but be unsure of the noun which it modifies. In English, given (54) above, one might say, e.g. "the big what?"; or, if one were fairly certain that the noun was [human], "the big who?". It is not impossible to make such queries in Haya, but somehow a form such as (61) seems extremely strange. Perhaps part of the problem is that in the original utterance, what is big is [human], and the CQ in (61) treats it as [-human].

(61) tekihâgo kí-ki 'what's big?'

big [cl. 7] what

It is better to merely ask ènsa 'who?'#

Note here that the copulative form omuhágo ndâ 'who is it that's big?' can only be used to question after a long list of selector + noun
constructions, e.g. "the dog is black, the stick is long, the child is small, the man is big." Thus: "who is it that's big?"; "the man."

If these utterances were being produced in a situation where the NP's under discussion were in view, the CQ noun - ki could be responded to with a delictic, and perhaps a pointing gesture. The speaker would respond to the CQ with the demonstrative pronoun appropriate to the class of the noun which was being queried, e.g. ogwo for omushéja, ego for egjoni, and so on.

The hearer may wish to indicate that everything except some particular element was heard or understood (e.g. everything but the selector), and could do so by forming a CQ which contained those elements which were heard. Thus, given utterance (54) above, an interesting phenomenon arises in the case of the CQ for each element when the other elements are fully expressed (no selectors are necessary). Note the word order in CQ's (62), (64), and (66), as well as the appearance of the copula.

(62) ní mushéja ky' á y-a-ha-ili' á mufó á ejóoní be man which he/rel-p-give-p dog stick a stick? (So)

(63) omushéja 'the big one'

(64) ní mufó ky' á y'á mufó m-ha-ili' á ejóoní be dog which REL man he-give-p stick give a stick to? (Dat)

(65) elfóo 'the black one'

(66) ní ejóoní ky' á y'á mufó y-a-ha-ili' á mufó be stick which REL man he-p-give-p dog give the dog? (Acc)

(67) onda 'the long one'

These CQ's appear to be formed through a type of cloze construction, whereby the element under consideration-the topic and the NP about which the question is being formed—is fronted in a left-branching structure. (Fronting may not necessarily be the case in (62), since the topic is identical to the So, which is already fronted). After the fronted NP, and the interrogative marker and the relative pronoun, the utterance continues as it occurred in the speech of the original speaker (but without selectors) with respect to the ordering of nouns. The topically marked noun is of course missing from its original position to the right of the verb, if it was originally an object of some sort.

The problem of the genesis of the so-called "potential" questions will not be treated in detail here, but examples in Haya will be presented.12 In general, one need merely ask the appropriate WH-question (see section 2) or repeat the verb + WH-0-word to make a potential CQ. Hence, give the utterance (68), (69) asks about the potential location; given (70), (71) asks about the potential identity of a noun; given (72), (75) asks about potential time and (74) about potential location. Note that potentials heavily involve logical and pragmatic presupposition, and it is these presuppositions which must underlie the CQ, and not anything necessarily stated in the CQ itself.

(68) ní-m-pují' á yóómbó 'I hear a noise'

(69) ní-wúla 'where?'

(70) n-ni-yá m-ní á yóómbó 'I ate too much'

(71) ní-wúla 'I hear what'

(72) n-ni-yá m-ní á yóómbó 'I saw the chief'

(73) ní-wúla 'where?'

(74) ní-wúla 'where?'

Possessives can be queried (if they are alienable) by repeating the noun in question plus the Q-word ówa 'who' functioning as the second element of an associative construction. Inalienable possessions are queried somewhat more indirectly. Hence (75) is questioned with (76), but (77) cannot be questioned with (78), but only with something like (79). (80) has the two alternative CQ's in (81) and (82).

(75) ní-kó umu 'ó uli gá òwá ébo̍ ná 'cooked my bananas'

nú-3 cook bananas my

(76) dibókó 'who' ó wá òwá 'whose bananas?' (the bananas which are of who)

(77) ní-kó hén 'ówá ébo̍ ná 'I broke my arm' (I broke arm)

nú-3 break arm

(78) ómújó 'ówá ébo̍ ná 'who's arm?'

nú-3 break what

(79) ní-kó hén 'ówá ébo̍ ná 'I broke your arm' (I broke what)

nú-3 break what

(80) ní-kó hén 'ówá ébo̍ ná 'he broke my arm' (he broke me [with respect to the arm])

nú-3 break what

(81) ó wá ébo̍ ná 'who's?' (answer = ogwó 'mine')

(82) ní-kó hén 'ó wá ébo̍ ná 'who did he break?' (he broke who)

nú-3 break who

Although an appropriate answer to (82) might be as in (83),

(83) ní-kó hén 'ó wá ébo̍ ná 'he broke me'

nú-3 break who
this assumes that omukāša was heard, which may be an erroneous assumption. It is better, though less efficient, to have the speaker repeat the entire utterance.

To form a CQ about a comparative construction, one repeats the entire original utterance with ki substituted for the NP which was not heard or understood.

(84) (ni) mula ku-shang' ōmuty' ógwo 'he is taller than that tree'
     be tall to surpass tree that

(85) (ni) mula ku-shang-a ki 'what is he taller than?' (answer:
     be tall to surpass what
     omul/omuty' ógwo 'tree/that tree')

Examples of CQ's in the passive have already been seen as disambiguation strategies (see (15) above). To query the Acc, it is permissible to form the CQ in the active indicative and follow the lines presented in section 3.5.

It is not possible, or only marginally so, to question a causative construction with the causative suffix attached to the verb omukāša 'to do'. But then it is really not necessary, as the speaker is required to repeat the entire verb in the form given in the original utterance anyway, or else provide an adequate paraphrase:

(86) omukāša' a-kā-guz' omukāša' ōtoko 'the man sold (=caused to buy)
     man he-P2-sell woman chicken the chicken to the woman'

(87) a-kā-kūl-á ki 'what did he do?
     he-P2-do what

(88) a-kā-guz' omukāša' ōtoko 'he sold the woman a chicken' (= ans-
     he-P2-sell woman chicken wer to (87))

The problem with asking the question using omukāša + CAUS is that the result is a verb meaning not 'to cause to do' but rather 'to stab'. It is unlikely, given that the hearer heard only the [z] of those verbs whose stems normally end in [z], that the hearer would interpret this [z] as resulting from the causative suffix rather than a verb stem lexically ending in [z], e.g. omukāša 'to cause to do' vs. 'to stab'.

(89) omukāša' a-kā-liz' omukāša 'the woman caused the man to cry.'24
     woman she-P2-cry-CAUS man

(90) a-kā-mu-kāf-á ki ??what did she cause him to do?
     she-P2-him-A what

Actually, (90) could be interpreted as 'what did she cause him to do', but this is still an unlikely interpretation given the other meaning for omukāša. Apparently, hearers are more likely to interpret a verb as monomorphic rather than as a stem + extension, if this is possible.

4. YES-NO QUESTIONS, CONTINGENT AND NON-CONTINGENT

Yes-no questions are the most transparent type to form in Haya, as there are no word order changes (but see section 5) or Q-words required. One need merely form the declarative which underlies the desired question, and add a rising tone to the final vowel. Thus, (18) above, here repeated as (91), is questioned via (92).

(91) omukāša' a-i? ōtoko 'the woman kills chickens'
     woman she-kill chickens

omukāša' a-i? ōtoko 'does the woman kill chickens?'
     woman she-kill chickens

The appropriate answers are eego or eee 'yes' and cei 'no'.

If the hearer presupposes that a situation X exists (that, for example, the woman does in fact kill chickens), but for some reason the querier is not sure that the speaker is aware of this state of affairs, an interrogative CQ may be formed in the negative:

(92) omukāša' i-é-i? a-ŋeke 'doesn't the woman kill chickens?'
     woman NEG-she-kill chickens (cf. affirmative without final rise)

This question must be answered a-é-i? 'she kills them!' for the affirmative, and a-é-i? 'she doesn't kill them' for the negative. There is a problem, if the woman does kill chickens, with answering eego or eee 'yes', as it tends to answer the surface value of the question and not the underlying presupposition. That is, a mere 'yes' may mean 'she doesn't kill chickens'. Because of its vagueness, such an answer is avoided.

5. CONTRASTING QUESTIONS AND QUERIER DOUBT AND DISBELIEF

When a querier wishes to express surprise that a given element was contained in the utterance of a previous speaker, there are a number of ways to do so. Given that the entire utterance is doubted, or at least very surprising to the hearer, he or she may query by asking da 'how?' or wowan ki 'you said what?' (cf. (8) above) with "surprise" intonation, i.e. by raising the level of all of the tones and adding rising intonation to the final vowel of the question even though it may contain a Q-word. (Rising intonation is not usually necessary of a question containing a Q-word.) If it is a particular element which is surprising or in doubt, the corresponding WI-question CQ is asked, again with all the tones slightly raised, and an optional rising tone on the final vowel. Alternatively, one may from the NP which is in doubt, as in a pseudo-cleft, but the corresponding "surprise" intonation is still required. A distinguishing discourse feature of these surprise CQ's is that unlike other questions, the original speaker may respond by saying "yes" + NP, where the NP of the response is the very one being questioned by the querier, in the case of yes-no CQ's. Also, one can express disbelief of the objects and subject, as seen in the following examples, by shifting the surprising NP to the right and denying it an agreement pronoun in the verbal complex, although it has just been mentioned in previous discourse, it theoretically is "old information" and should be "given". The querier is thus denying the "giveness" of the NP: what is "given" goes to the left of the verbal
complex, as seen below.

(93) omushfi j' a-ka-h' ñowān' éŋkoni 'the man gave the child a stick' man he-P3-give child stick

(94) omushfi j' éŋkoni a-ka-gl-h' ñowān' 'did the man give the child a stick' man stick he-P3-it-give child a stick?'

(95) Answer: ooo, onwān 'yes, the child'

(96) omushfi j' ñowān' a-ka-ma-h' éŋkoni 'did the man give the child a stick' child he-P3-him-give stick a stick?'

(97) Answer: ooo, éŋkoni 'yes, a stick'

(98) ñowān' éŋkoni a-ka-gi-bāw' ñowān' 'was the child given a child stick he-P3-it-give-PASS man stick by the man?'

Notice that (98) is formed in the passive--this is one way to move a subject to the right. As it becomes agent, it alters the "unmarked" order for asking the yes-no question omushfi j' a-ka-h' ñowān' éŋkoni 'did the man give the child a stick?'

6. CONCLUSION

Although it was not possible to investigate every type of structure which could appear as a question in Haya, it is hoped that the types which were presented, which represent the most basic, provide an adequate view of the general kinds of interrogation. Questions in their discourse context were concentrated on because these provide particularly interesting insights into the ways speakers and hearers adapt their language to functional purposes: denying the "givenness" of a part of speech, for example; or focusing on some particular topic, and so forth. It is certain that any continued work in the area of questions, in Haya or any language, will provide even more complex kinds of structures, and ever-increasing subtleties of function. After all, it is possible to use language as a communicative system: this work demonstrates how it may be adapted into such a system.

NOTES

1 Since a CQ refers only to a preceding utterance and is contained within a larger conversational unit (the speech act or sequence, and then the discourse itself), its intervention does not alter the structure of the discourse as a whole with respect to speaker turns, and so on. That is, it is still required to make any appropriate responses to A's original utterance (cf. Garvey 1975).


3 These data were elicited by Charles Randriamasinanana and confirmed by the present author.

4 The form n'ðān' appears only with these relative constructions and is a pseudo-clitic structure (lit. 'he who walks is who'). It also seems to be restricted to queries of the topic, as well as being the only topicalized form.

5 Cases beyond three terms, such as utterances with subject, dative, accusative (the last two both direct objects in Haya), and instrumental are also, of course, capable of being queried. Especially when two or more of these terms of [human], the relative-copula (or pseudo-clitic) construction is used. For example, compare the following query on the Sa:

"a-yy-à-shēl-ii' ñowān' 'who cut the child the meat' REL-he-P-cut-APP child meat be who 'with a knife' (lit. he who cut the child the meat with a knife is who)

See Duranti and Byarushango (1977) for a discussion of grammatical relations in Haya.

6 One may also pose the following question:

omushfi j' a-ka-shēl-ii-w-ðān' 'what was cut for the child' child he-P3-cut-APP child PASS what (lit. the child was cut what)

But in Haya, unlike in English, this is ambiguous, meaning either 'what was cut for the child' or 'what was the child cut for?'

7 This is admittedly an odd thing to ask, but one can imagine perhaps that the querier is, e.g., surprised that it was a knife which was used to cut the meat for the child, as opposed to some other instrument.

8 This CQ is potentially ambiguous, but the meaning 'who was cut for the meat' is semantically odd.

9 To ask this non-contingent query, simply remove the rising tone from the word ki. Generally, when a Q-word is contained in a question (such as ki or ño), rising tone is not needed. It does, however, serve the pragmatic function of distinguishing CQ's from true interrogatives.


11 One could also ask yfōnd' ki 'what noise?', and so on.

12 This question is efficient, as it serves to elicit a repetition of the noun, but also may elicit a repetition of the possessive pronoun if it is not understood through the noun. After the speaker has responded, there should then be no question about what NP was originally stated. Notice, finally, that (78) is probably unacceptable because there was no possessor in (77) that could have gone unheard. Just hearing the noun 'arm' would automatically tell the hearer that the arm belonged to the subject. If 'arm' had not been heard, then (79) would be asked instead of (78).

13 For some reason this sentence was considered pragmatically odd.

14 This is a little difficult to capture orthographically. It is produced with falling intonation and substantial duration.

15 Not all NPs are shifted to the far right. If it was there in the first place, it remains (i.e. the ACC would remain).
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GREETINGS

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Greetings in Buhaya are one of several forms of conversational openings. All of these openings have the form "summons/response", and they function as attention-getting devices. Most of them occur before a greeting, and can influence what transpires in the greeting. What I refer to here as a greeting is what the Haya call okahuto (or as a verb: okahula).

It would perhaps be more accurate to call this speech event an exchange of salutations. A completed greeting requires a first utterance chosen from a set of 25 to 30 alternatives (not all available to all speakers), and an answer to it. This may be followed optionally by another pair of utterances, and finally by an optional set of questions.

It is expected that when people meet for the first time in a day, they will greet. They do not repeat this greeting again in the same day. The greetings are statements about the social relationship between two speakers, particularly their relative statuses. What the speakers are exchanging are amounts and types of deference (umukhono). This is signalled by the utterance form and by who goes first in the exchange.

A distinguishing feature of the Haya greeting is that its structure lends itself to the interpretation that one speaker is superordinate and the other subordinate. Someone, for example, must greet first, and in principle, to greet first is to offer the greater amount of deference.

The strategy of the interaction consists in the following: a speaker must balance success in coming out with the higher role in the greeting against the possibility of disrupting his relationship with the addressee. For, if one should assert higher status than one's interlocutor thinks appropriate, one runs the risk of insulting him.

What constitutes a satisfactory greeting and what constitutes an insult? Aside from the fact that there are rules about who ought to receive deference from whom, there are also greeting histories which develop between pairs of
speakers. Slight changes are quickly noticed and the indirect communication intended is looked for by the addressee. It is expected that people will give each other what they "observe", or even a little more. This is called okwān̄i. Opposed to okwān̄i (which can be done with other behavior as well as greetings) there is the concept obugaga. This means to treat someone as if they were of low status, or "to put down". This term also applies to a range of behavior, both verbal and non-verbal. Obugaga is an action which comments on the social status of its referent by violating the expected pattern of communication of respect. To "gaga" someone means to give them less deference than they think they deserve. This can be done by behaving towards someone as if they were a social inferior, by implying that the referent has characteristics associated with low status, or by acting in a way which clearly indicates disdain.

I will give a few examples of obugaga using means other than greeting and later discuss how this is done in greetings. In the language itself, there is a way to gaga. Haya has a system of noun classes. Inclusion in any class is marked by a specific prefix. One or more semantic features is associated with each of the classes in speech. But the features do not apply to every member of a class. The meaning of some nouns can be altered by shifting their noun class membership. The eki-prefix, for example, connotes grossness or stupidity. Thus, in a folk tale, the leopard empsi becomes empsiri when he kidnaps a young girl and carries her away in his knapsack to make a meal of her. He is also easily outwitted by the women of a village who rescue the girl by substituting stones for her in the leopard's sack. Although he is big and dangerous, he is also stupid. As a second example, a misbehaving child-girl who is being reprimanded can be called ekisiki instead of omwisiiki. A child protesting a spanking by his older brother was heard to yell: kisantini 'don't you [ki] hit me!'

Another means of obugaga is not to answer a summons or a greeting. Both actions require an account of motive because they are such strong forms of insult. The person who does not answer a summons or greeting must account for the lapse in communication. The most common excuse is "I didn't see you". It is about the only acceptable one if the speaker wishes to avoid a confrontation over the reason for refusing to respond. Not responding to greetings and summonses is a sure sign of a break in social relations. As an insult, in terms of the definition given above, it means that the person who did not respond regards the difference in status between himself and the interlocutor to be so great that he need not acknowledge the other's presence. In the pre-independence social system of Uwhaya, it was only the chief and his immediate family who could pass by without responding to greetings offered by those they passed.

The greeting interchange provides the mechanism by which social status is typically communicated. As such, it holds the possibility of obugaga. One of the functions of the greeting is, in fact, to communicate the speaker's appraisal of the status relationship between himself and the addressee. Thus, while okwān̄i is always expected, obugaga is always a possibility. In the following discussion, I hope it will become clear that an insult done with a greeting involves switching the addressee from the category he expected to be in to a lower one, thus insulting him.

There are many relationships in which the two speakers' relative statuses are settled, and in which there is minimal ambiguity. Where there are less clearly defined relationships, there are ways to keep ambiguity to a minimum. However, the ambiguity can be used to communicate subtle information--for instance, the state of personal relations between two speakers.

The area in which I collected greetings was known as Kihanja in Bubuko, Tanzania. I found that there were different greeting systems in other areas, including different lexicon and some variations in the rules for the event. The data I present here comes from the northwestern part of Kihanja only. It is interesting to note, however, that because this area is one to which many people have newly migrated, there was much awareness, even to the point of public discussion, about regional differences in greeting patterns.

The 25 utterances grouped under the label akishulu are used to convey social meaning. Some of the phrases in themselves make reference to certain behaviors, such as: "How have you slept?" "How have you passed the time?" However, the meaning conveyed in the greeting has to do mainly with the relative statuses of the speakers, the state of their relationship and the social situation in which the greeting is uttered.

The alternatives form a code, the essential meanings of which derive from being mapped onto typical pairs of hypothetical speakers whose social characteristics are known.

The basic social divisions in Haya society come from two sources: a system of ranking which before 1961, when Tanzania became independent, did have political and economic functions; and second, from the kinship system.

The Haya have patrilineal clans which before 1961 were ranked into two groups. The lower group were called abalangila (sg. abalangila), or "dirty people". The lower group, called ababitu (sg. omabitu), were commoners. Membership in the two categories was determined by the clan into which one was born (although women could marry into the upper group, and some ababitu did attain political appointments from rules and thus assumed a semi-royal status).

In the period during which I was in West Lakes Region (1968 to 1970), this status distinction still existed. There were still seven clans considered to be abalangila and 100-150 considered ababitu. But the economic and political functions of the abalangila were no longer official. One of the economic implications of this ranking was that the abalangila controlled access to much of the best coffee land and cattle. Up until 1961, there was a practice of awarding political appointees of the chief large tracts of land in the villages which they administered. The grant was made by the chief. The farmers living on that land became the tenants of the Omabitu landholder. They were called abangangwana. There is still about 20% of the Abalangila, but all ababitu were ruled by the abalangila and their appointees.

Especially between the landlord and tenant, this relationship was reflected in the greeting system. A tenant always greeted his landlord as the superior in all respects, and vice versa. The social characteristics of the landlord. The landlord could respond with the least amount of deference allowed in the system. The abalangila also greeted other ababitu asymmetrically, but here the standard cross-group greeting conveyed less distance than the one between tenant and landlord.

Today the patron/client arrangement no longer exists, but some abalangila
still greet their former clients as they did before the institution ended. These, however, are the few Ahalanîla who are still powerful landholders. Whether or not this status group distinction should still function in the greeting system seems to be under dispute, as we shall see later. The kinship system provides a second source of social distinctions. The Haya follow a patrilineal system of descent and succession. It is important to note here only that generational seniority and birth order are principles which in 1966–70 were still relevant to decision-making. Haya kin terminology is of the Omaha type. One of the characteristics of the Omaha system is that classifications for "father", "mother" and "children" cover people of different genealogical generations and sometimes of widely divergent ages. For instance, all children of the men of one's mother's clan are classed as either "mother's brothers" or "mother's sisters". So one's mother's brother's son's son is classed as "mother's brother", although he may be only a child. Similarly, your sister's children and your father's sister's children and your father's father's sister's children are all your "children". Hence, your children may be much older than you (cf. Kinship diagram, Appendix II).

In discussing greeting rules, most people stated that parents (including classificatory "mothers" and "fathers") deserve the greatest amount of omkhwana (deference) and return the least. Birth order determines who is superordinate among relatives in the same generation. When birth order cannot be determined, as with clan brothers and sisters, it is sex which determines who goes first. Thus, women should precede men, children precede parents, juniors precede seniors. There are instances in which these younger "mothers" and "fathers" are not greeted first by their much older "children". More interesting is the fact that there are also many instances in which they are greeted first. I will discuss this tension between kin category and actual age using a few examples later.

Haya speakers talk about kinds of status using three terms: akîbhâma (literally, that which is to be feared), referring to positions of authority and high prestige; obukhâ, meaning seniority based on maturity (in terms of kin category or actual relative age); and obufilâ, meaning higher status by virtue of birth into the Abalanîlîa clans, or marriage into them. In discussing how people are ideally expected to greet, people say obufilâ takes precedence over all other criteria, and the Abâkî go first (in cases where these distinctions are observed). If there is no obufilâ between seniors, then obukhâ (seniority) takes precedence. Lacking these two, sex takes precedence, with a woman expected to go first. Although these are clearly stated rules and informants were quite consistent about them, we will see later that other variables may take precedence in significant interactions.

The greeting system also expresses distinctions between people who are not in relationships initially defined by either kinship or rank. Typical amounts of deference are taken from the spheres of kin and rank and are used to express other social variables such as age difference, relative position in the life cycle, co-village membership, and friendship. These distinctions are expressed as if they were kin-based. For instance, a woman greets her children's friends as if they were her own children, but she distinguishes them from her children by adding a title. She greets the mid-wife who delivered her children as she would her mother, etc.

To test whether there was a shared set of expectations for greeting, I conducted a series of interviews. Hypothetical greeting situations were created and respondents were given three tasks: (i) to give their expectation of the typical greeting interchange between two speakers in specified relationships; (ii) to predict what two speakers whom they knew would say; and (iii) to interpret what a given interchange tells them about the speakers, just from hearing the interchange. Usually, these hypothetical interchanges were context-free, that is, the social situation was not specified. However, some situational rules emerged. These deal with giving first. Consistently, the respondents wanted to know whether the situation involved a visit or participating in a wedding. There seem to be two types of sequencing rules. In visits between people who are not in a very formal relationship (parents and in-laws), the host should go first. This rule is reversed at weddings. There, the bride-receivers, who are the guests, should go first. This is because during the period of negotiating and exchange of bride-price, the bride-givers rise in status and the bride-receivers are lowered. Thus, one might talk of three types of greeting situation: visits, weddings, and all others. Visits are a transformation of the ordinary type, and weddings are a transformation of visits. The most interesting point here is that by supplying these two contexts, one eliminates ambiguity so that giving first is never problematic in these as it may be in other contexts.

I also found that certain pairs of interchanges evoked consistent responses about the social characteristics of the two speakers. For instance, olaliulû (said without a title before or after it was an answer given to a child. Amdo–lambíndi wâkiti goes between adult married men. In the next section I will discuss the utterance form.

II

Greetings can be divided into two types: one which I call a fixed form and another which I will call a 3-slot form.

The 3-slot form is composed of a question and a title of address. In the morning, the question is olaliulûa 'how have you slept?'. In the afternoon, it is wâkkantu 'how have you passed the time?'. The 3 slots include one at the beginning, for an optional title, and one for the question, and then another for an optional title of address.

Titles include Mâ, Mâs and Mâw. Mâ is a shortened form of Mâwâ, which is the title used to an adult married woman usually with one child. Mâs is the kin term used in address to one's own mother. Ta and Tâta are titles for men, with Tâta being both the kin term used in address to one's own father, and a term of address to an adult married man in the community. To is a shortened form of Tâta. Wâkiti is an address title which was originally used exclusively to or between the Abalanîlîa. It is still used to them and between them, but it is now also used between men of the lower status group. The last title in greetings is Bâmâ, which is used between siblings and good friends, to children by adults, to women by men, and between women. It is considered a title which expresses affection. When adults use Bâmâ to each other, in contrast to Mâwâ, Tâta or Wâkiti, they express intimacy rather than distance or formality.

Titles can be ranked by Haya speakers according to how much deference they give. Then, and Tâta, for example, give less deference than Mâwâ or Wâkiti, just because they are shortened forms. Similarly, the longer the question form, the greater the omkhwana expressed, and the more questions asked afterwards, the
greater the akwé. People universally stated that the longer one stays to greet and talk afterwards, the greater the akwé exchanged. Múitu as a title in greetings gives the most deference, being associated with the Abalangula. Béba gives the least, being associated with use to and between women and children.

When the title occurs in the first slot (in front of the question), more deference is being offered. "Behind expressions lessen. The least deference of all occurs when no title is offered with the salutation question. Thus, in the area in which I lived, a greeting in the morning could be either "Múitu o olailóta or olailóta Múitu. The first form offers more deference than the second. The form olailóta with no titles is offered to one's own children. Men extend this to all people who are in the same age group as their children. Women distinguish their own children from someone else's child by adding béba behind the salutation question. There is only one other instance in which a simple olailóta answer was expected, and even this is under dispute now. The Abalangula in their role as patrons used to greet clients with olailóta. In the interviews, the Abalangula said that this was no longer allowed and the Abalangula said that it was. Later we will see examples of how speakers handle this disagreement over the status of the Abalangula.

It should be noted here that in terms of akwé, when you greet your own child with the olailóta form you are not insulting him. In this system, although your child is entitled to the least amount of deference, you are still giving the expect amount of akwé. With respect to the place of children in this status hierarchy, I will add here that every adult should be greeted individually, eyes to eyes, and that it is only children who can be greeted as a group. Thus, when a youngster begins to receive individual greetings and to give them himself, this is a sign of growing up in the eyes of the community.

The second type of salutation, the fixed form, also has morning and afternoon variants. In the morning, adult married men use shmolámd Múitu. In this form, the title Múitu is almost never moved in front to form Múitu shmolámd, for instance. If a man wishes to give a great deal of deference, he can only say Múitu, shmolámd Múitu. In itself, shmolámd Múitu conveys the most deference one can give. The asymmetrical answer is osiglèd Múitu. This answer conveys several types of difference. If the two speakers are in the same status group and not relatives, it conveys age difference. If they are relatives, it conveys birth order distinction. If they are of different status groups, it conveys the difference between Abalangula and Abéba.

shmolámd Múitu is a married men's greeting. Women and men who have never been married do not use it. The two other specifically men's greeting forms are the other two fixed forms: mushá Múitu and wéshéshá Múitu. The former is used between young married men. The latter goes between women. Women do not use or receive these forms. The one fixed form which women use and receive is gushá Múitu, and this can only be used by elderly women.

I found that women generally use the 3-slot form between themselves and when addressing men. Men use the fixed forms more often, and in fact, using the fixed forms indicates that the speaker is a married man. The only time a woman can receive shmolámd Múitu is when she is a mother-in-law. At that time, her son-in-law greet her by kneeling and using this form.

Note that for men, in the morning, the same interchange can convey different sorts of status difference. Let me illustrate this by contrasting three pairs of interchanges:

**First Speaker:** Second Speaker:** **Remark:**

shmolámd Múitu shmolámd Múitu - between equal age, married, non-related men; also between equal age classificatory married male siblings

shmolámd Múitu osiglèd Múitu - between unequal age, married, non-related men; also between younger brother and older brother; also between equal age Abalangula and Owéla

shmolámd Múitu olailóta - between client and patron, married men; also between married son and his father

These three interchanges convey three levels of difference. When the speaker receives exactly what he gave, equality has been expressed (see Appendix 1).

Now, how would a speaker insult (~gaya) with a greeting? If two men of equal age, who are both married and in the same status group, approach each other to greet, and one begins with shmolámd Múitu and receives osiglèd Múitu, he has been insulted. The speaker has put himself above the addressee who is his equal in the three relevant dimensions between adult married men. The addressee has used the typically asymmetrical response to shmolámd Múitu rather than returning exactly what he got. Here, the insult is performed by the second speaker. (In the next section I will give a number of examples of actual greetings in which these type of insult occurred and we will see what Haya speakers do about them.)

One of the reasons for maintaining that pairs of greetings convey typical meaning, even without an interactional context, is that speakers can talk about types of greetings as a shorthand to characterize relationships. For instance, one young man said of his oldest brother, who was about to become the heir to his father's farm: "Now he's going to greet us olailóta". The speaker did not say "now he's going to inherit his father's position". In Haya succession rules, the heir succeeds to his father's position when he inherits an estate. Titles to him change, kin terms are rearranged, and the greeting pattern to him changes.

Changes in how a person is addressed, in kin terms applied to him, and in how he is greeted occur as he goes through the life-cycle. When a man marries, he stops greeting Múitu olailóta and begins using shmolámd Múitu. At a certain point later in his life, his elders will stop greeting him asymmetrically and begin to return shmolámd Múitu. Similarly, after a woman has a child, other married women begin to return Múitu olailóta to her. However, it is important to note that this gradual equalizing tendency occurs between unrelated community members. The more closely related people are, the finer and more fixed are the distinction they make. Thus, no matter how intimate one's relationships are within the kin group, those are the people with whom the greatest status distances are expressed.

A woman for instance is greeted more often as a child in her village of birth than in the one into which she married. Further, the in-law relationship is one in which the greatest amounts of respect are given, and it seems to be...
the most rigid area in terms of variability of greeting.

III

I would now like to present some examples of greetings recorded in spontaneous conversation. We shall see that greetings are not simply a reflection of social or political arrangements, but are means of asserting social relationship and of accomplishing a variety of rhetorical purposes.

The first set of examples illustrates how much flexibility exists in greetings between people who are related through kinship.

1.1. The first instance occurred between a woman and her classificatory father-in-law. The woman was sitting in the back room of the anthropologist's house. On that day, I was visited by Mānoa M., an Omlangi elder. As this woman came into the front room where he was sitting, she immediately knelt, took off her kerchief, and said Mānoa wasibōsta. He answered wasibōsta. It was later learned that she was married to an Omlangi elder and that Mānoa M. was a member of his husband's clan, and thus was his father-in-law. She did not return to the room until he had left, in accordance with the prescription against father-in-law and daughter-in-law even sitting together in the same room. This example points out how strong and inflexible the rule of deference is in greeting to in-laws. The woman gave her greeting the minute she walked into the room and then left.

1.2. A contrasting pair of greetings with an in-law shows that while a parent-in-law relationship leaves little room for flexibility, some flexibility is occasionally possible. A young woman and I went to visit her mother-in-law. When we were seated inside the house, she came forward to kneel, took off her kerchief, and greeted: Mānoa wasibōsta. The answer was: wasibōsta. A few weeks later, as we passed her mother-in-law on the path, the young woman again knelt, took off her kerchief, and greeted: Mānoa wasibōsta. This time the old woman answered: wasibōsta. During the visit to the house, despite the fact that the daughter-in-law was the guest, she was still obliged to go first. Such is the requirement of giving deference to a parent-in-law. However, outside on the path, the older woman gave her daughter-in-law an extra title Mānoa, recognizing the younger woman as an adult. It seems that the superordinate in a relationship has the prerogative in a greeting of adding some measure of deference such as the title Mānoa or Ra. But note that it was added at the end of the salutation question. Also, it is interesting to add that it was more often older women who did this sort of thing. Finally, it is more likely that this kind of adjusting of distance will occur in informal situations as opposed to rituals, visits, etc.

2. A second pair of greetings illustrates the function of the greeting in asserting rather than reflecting social relationship. It is interesting because the relationship being asserted is one of kinship, a dimension which was not expected to have such a degree of flexibility.

2.1. A woman, W, and a man, J, met when the man came to teach at the Lower Primary School in the area. Their greeting on many occasions was observed to be: W: Tiata wasibōsta, and then J: Mānoa wasibōsta. This example is typical of a cross sex, equal age, married adult greeting.

After he was in the area about a month, they began greeting differently. The man would begin Mānoa wasibōsta, and the woman would answer: wasibōsta Tāta. What had happened between them? The man had learned that he and W were kin, and that furthermore their parents had married in a brother-sister exchange which the Haya call ni-tu-zai-ogana-a 'we give birth to each other'. This means that depending on how they figured the relationship, either one could be a nephew/niece or an aunt/uncle to the other. J had gone to W's father and established himself as a mother's brother's son- thus enabling himself to seek their moral and financial support in establishing himself in the area. It was he who initiated the change in greeting such that he went first and she greeted him as a mother's sister (see Appendix III)....

3. The following two examples illustrate how the speakers' definitions of social context can alter a greeting pattern between the same two speakers. (Note that the contrasting greeting here involves similar notions to the one posited in example 1.2.)

3.1. The first involves a 30 year old woman and her 10 year old "mother's sister". I have already noted that because of the system of classification of kin, the variables of actual relative age and kin category may often be in conflict. The woman in question here resolves that conflict in the following way. At rituals such as weddings, funerals and other gatherings of kin of a more formal nature, she goes first to her young "mother's sister". Woman: Mānoa ola-ōla. Child: ola-ōla Mānoa. The child's answer recognizes that the woman is grown and adult, but also that she is a classificatory child. Her answer uses the same communicative process as that of the mother-in-law in example 1.2, who added a title to her greeting to her daughter-in-law. Both speakers are pointing to the same social characteristic of the addressee.

When this woman and her young "mother's sister" meet on the path on occasions other than the formal type mentioned above, the woman waits for the child to go first. The greeting is: Child: Mānoa ola-ōla. Woman: Ra. Ola-ōla. The woman recognizes that the child is as close as a peer of the woman's children. This is a child who "could" be a parent. Thus, the woman raises the child to the place where she would put her younger sister. Although the "mother" is forced to go first (because of the silence of the older woman), she is responded to at a level higher than the one she would normally receive if there were no relationship between them.

4. The next set of examples involves ways in which speakers refuse unsatisfactory greeting, and force a re-cycling of the interchange.

4.1. At a wedding, a middle-aged man sits down and begins to greet a younger man who is a teacher in the area. Both are in the party of the bride so that the rule of precedence at weddings is not involved in this exchange. The older man greeted first: Mānoa wasibōsta, which gives just about the most deference possible between men in the afternoon. The teacher said, "hi-uh", meaning no. The older man greeted again: mūdū Mānoa, and the teacher answered: mūdū Mānoa.

Here the rule of younger going first was broken because of the honored position of the teacher. However, the teacher did not want so much deference as to be greeted as would be an Omlangi elder. So, he refused the first greeting and asked for the mūdū form, which would have been appropriate to his age. He did, however, accept the elder's choice to go first. If he had wanted to go first himself, he would have said no, and then greeted the elder.

4.2. The second example in this group illustrates the same point, but
here the addressee's purpose is exactly the opposite—he wants more deference. 

Manesa M., the same Omangalila mentioned earlier, was greeted by a young man who 
began: mushanda Wâitu (N.B. in Haya, the word mushanda can mean either 'sister-in' or 'son'). Manesa M., instead of greeting back, snorted and said: Ego, gwa! I've got a 'sister-in' here! It's shining over there'. By taking the offering as a referential 
sentence, the old man jokingly refused the greeting. By making a pun of it, he 
rejected that it had ever occurred. The young man greeted again: Wâitu wasibôta and 
received: wasibôta.

By beginning with mushanda Wâitu, the young man was, according to the elder, 
asserting something entirely inappropriate to their relative positions. He was 
an elder and girl. The young man had ignored both the social characteristics. 
The elder got his message across indirectly, but effectively. Also, most importantly, the elder managed to avoid a direct confrontation over 
their differing opinions about the importance of wasibôta should have in the 
greeting. There were many instances in which we witnessed men refused to recognize wasibôta status. Not all were handled so gracefully by both parties.

4.3. The last example shows an objection which is much more direct and 
which can lead therefore to confrontations. Two women met in the marketplace. 
They were non-related neighbors. They were both Abéâla. One began by saying: 
Mâw ouliôbôta. She was answered: ouliôbôta. Upon hearing this, the addressee 
loudly commented: ouliôbôta? 'did you hear me?' (implying, are you my parent 
that you can greet me as you greet a child?). They stared in silence and then 
parted in opposite directions. The addressee had insulted.

5. The next set of examples illustrates the strategic use of consecutive 
greetings. The first involves four people. H is sitting in a house to which J 
and his adolescent niece come to visit briefly, unannounced. H is a man of 
about 50 years of age and J is a man about 30. The niece is about 15. The 
two men are married and Abéâla. When the younger man, J, walked in, H (the 
older) greeted first: mushanda Wâitu. J answered: wasibôta. This was a 
glamorous greeting, first because of the age difference between the two men; and 
second, because the elder had graciously gone first when he didn't have to. 
H, however, said nothing about the insult. The next interchange followed im-
mediately. The niece greeted H: Tâla wasibôta, and H answered her: Mâw 
wasibôta, raising her hand as if to indicate that she obviously should have been 
with respect to himself. Still, there was nothing further said about the insult. 

When J and his niece left, I asked H why he had said nothing. He answered: 
'Didn't you hear how I greeted your niece? Then he continued: 'He should have 
given what he got. The next time, I will wait with this man. And when he 
greets me, I will give him. You should never go first. As the Haya say, if 'he hits you in the eye, you hit him in the ear" (a proverb).

While it is expected that a person will Kweka, the first speaker still 
stands a risk of being insulted. The way to deal with this situation is twofold: 
you can say something about it at the time, or you can wait and insult the 
other person in return (thus the proverb). This strategy should give him an 
idea about your appraisal of the status relationship that should exist between you.

Recall the earlier examples of how people objected to unsatisfactory 
greeting. One man made a pun of the greeting and forced re-cycling of it. A 
woman directly objected to the dimension that seemed to underline the inappro-
prise answer. In this example, the speaker will wait and insult in return 
the next time they greet. The waiting might result in neither of them going 
first and thus their passing in silence. On the other hand, both the waiting 
and the insult in return will communicate dissatisfaction with the greeting.

I cite this example here also because the way H communicated his annoyance 
was to raise a child absurdly high in contrast to the way J lowered him 
abnormally low. This subtle and indirect means of objecting to a greeting. 
However, it is effective because J will pick up the contrast. He knows that a 50 year old man must have a reason for raising a 15 year old 
matured girl to practically an equal. The message lies in the contrast between 
what H did with his two greetings and what J did with his.

6. This set of examples shows to what extent Haya speakers recognize a 
tension over going first, and how they deal with it.

6.1. An example now follows where one jokes with a greeting in order to 
say something about the structure of the event. This occurred between two 
marrid women who were best friends. The best friend relationship is named, 
occurs between people of the same sex and it was often defined by informants 
with the notion of not caring who goes first in greeting.

First woman: tonshâbi? 'aren't you going to greet me?' (an obvious 
request to greet her first) 

Second woman: ago, wasibôta (giving the least possible deference)

This interchange was always done to an audience, and it never failed to amuse 
the hearers. By publicly giving her best friend the answer which was an ob-
vious insult and by demanding that one's best friend go first, she was satiri-
izing the implication of greeting which I mentioned earlier. That is, the 
tension which implies that someone must come out a subordinate. This works 
against the best friend relationship in which two people have arrived at a 
feeling of "peer-ness" in which they shouldn't have to worry about who goes 
first.

6.2. The second example in this group illustrates two processes by which 
people use greetings sequentially. First, it shows how, when speakers are 
in conflicting status positions, they use consecutive greetings to achieve some 
kind of balance that each is satisfied with. Second, it illustrates the 
longer greeting sequence implied in my earlier structural statement; that is, 
that a double exchange may occur. Parenthetically, it is interesting to note 
that "double greetings" were almost exclusively used by men.

Two Abalangila men, G and D, usually greeted in the following way. 
G began: shomânda Wâitu; D answered: shomânda Wâitu. G then began again 
immensely before any questions could be asked: Wâitu ouliôbôta, and 
answered: ouliôbôta. Then the series of mutual "ritualized" questions could 
begin. (Sometimes they did not even do these.)

While G and D are both married, elders, and of the upper status group, 
and in this sense are equals, they are also not equals from a political and 
economic point of view. D's position in the area, and his clan subsection in 
relation to G's are both subordinate to G. The two greetings take care of 
their solidarity as adult married men and also their superordinate/subordinate 
relationship in other the other spheres mentioned above. Note that the second
greeting began with Ṣọ̀ọ̀wà 'ọsúọsọta. Ṣọ̀ọ̀wà precedes the salutation question. In a scale of deference, Ṣọ̀ọ̀wà 'ọsúọsọta presents the second most amount of deference that can be given to an addressee. Note also that Ṣọ̀ọ̀wà, the superordinate, chooses to respond as an equal to the first greeting, and then accepts his superordinate position in the second. This again is an example of the superordinate having prerogative to give more deference that he normally has to. And, like the teacher in example 4.1, he accepts the asserted relationship of superordinate in the second exchange.

7. The last example illustrates that the parameters of status distinction are not fixed in this system, and are of some concern to speakers. Not all speakers agree on what is to be done about them in the contemporary situation in which a great deal of ideological and economic change is occurring in Tanzania.

7.1. A 50 year old man was sitting in a tailor shop with a group of friends (Ti J). A slightly older man walked in, Ti J said, greeting him first: shìmọlámọ wààtù. The man returned: shìmọlámọ wààtù. Ti J immediately objected, saying that the addressee was older than he and that he should give osíngílẹ wààtù in return. That is, Ti J objected to being made an equal with this older man. The man refused to re-do the greeting and give him osíngílẹ wààtù. A lively discussion then ensued which included the audience to this interaction. Some men claimed that since ìjìtàn (socialism) and ìtòfún (freedom) had come to Tanzania, all married men were now equals. They should always give and receive shìmọlámọ wààtù. Ti J claimed that this was throwing out the importance of seniority for which the Haya have always had great respect. He capped his argument, characteristically for the Haya, with a proverb: ọmọdáinlá tì ìwé tó 'giving each other deference (ànìko) is not the same as ruling each other'.

The contradiction inherent in greetings is evident in this last example. While it is expected that people will recognize their positions in a status and authority hierarchy, it is also true that there have been great changes in that hierarchy. Speakers are still concerned about being insulted, especially by the former ruling Abalanguila, because there is still a residue of the old pattern in which to give deference and to be greeted asymmetrically was, indeed, to be ruled.

The struggle for independence has had a strong effect on economic conditions and ideology in Buhaya. With the ending of the Abalanguila hegemony and the colonial regime which supported it, the Haya are engaged in considering the question of legitimate sources of authority. When we review the meaning of greetings in the Haya communication system, it is not surprising that these considerations and struggles are reflected in the way people greet and what they say about greetings.

NOTES

1. The fieldwork during which the data for this paper were collected was done in Buhaya, West Lakes Region, Tanzania between 1968 and 1970. The data presented here will be more fully discussed in a forthcoming Ph.D. dissertation, Language and Status in Buhaya (University of Pennsylvania).
APPENDIX III: ni-lu-aan-ang-e
PR-we-bear-RECIP

WE GIVE BIRTH TO EACH OTHER

15

WORD LIST

ERNEST RUGWA BYARUSHENGO

University of Southern California
A University of Dar es Salaam

This word list is modeled on Guthrie's Comparative Bantu Vol. II and
is intended mainly for persons interested in the comparative study of the
Bantu lexicon. The following notes should be kept in mind in using the list:

- All words starting with /oku-/ are verbs except okugulu 'leg'. If a
  word has a falling tone in penultimate position, that syllable should be
  assumed to have underlying high tone. If the penultimate syllable has high
  tone, that high tone should be assumed to belong to the final syllable in
  underlying structure.

- Borrowings are designated with a letter indicating the loaning lan-
  guage (G for Luganda, S for Kiswahili).

- Adjectives are given with a hyphen (-) preceding the stem. This means
  that they are always preceded by the concord marker of the respective head
  noun. The tones given in adjectives are those obtained when the adjectives
  are not followed by another word.

- abdomen
- abuse
- accompany
- add to
- adder, puff
- adult
- affair
- age-group
- aged, become
- agree
- agreement
- ahead, go
- all
- allow/leave
- alone

- okubonda
- okujome
- okukagala
- okwongela
- empili
- -kulu
- okigamo
- owmguna
- okulula
- owikiliza
- endameano
- okugendelela
- -sina
- okuleka
- alter (tr.)
- alter (intrans.)
- anger
- angry, become
- announce death
- answer
- announce (to a call)
- ants, brown
- antelope
- anus
- argue
- arm
- arm pit

- okuhinda
- okuhindo
- ekunga
- okunyasa
- ekiguna
- okuhu
- empololo
- ohwesheta
- empazi
- enjobe
- okuhonde
- okuhakara
- okukonde
- efuskwawi
arrive
arrow
ashes
ask
ask for
awk
axe
back (rear)
backbone
bad
bad (go bad)
badness
bag
bait
bake in ashes
baldness
bail out water
bamboo
banana
banana tree
bark (of dog)
barren woman
basket
bat
bathe
bead
bean
bear (child)
beard
become
bedstead
bee
beehive
beer
beg
begat
bellows, blow
bend (tr.)
bend (intr.)
bewitch
big
big, become
bigness
bile
bird
bitter, become
black
blind person
blood

okuhika
ofwambil
elfui
okuhāza
okushaba
okusisimuika
eshōunka
ahuna
omugoggo
bif
okugaga
obōh
omufuko
ekomuho
okujimbika
okusha
okushaabula
omuseke kahanda
ekikūte
engamu
okubōgoja
omusumba
ekikigü
okuhuguhu
okugoga
bī/ī
omago
omukēte
okumanda
okumonde
okumogōga
okumono
okunjula
ekonjoko
omumā
ekikii
omukēte
omukefa
okunjula
omukāma
omukunda
omukaya
omukōga
omuza)

okuhira
(with mouth)
okuhira
(boar)
okuhira
(boat)
okuhira
(bold (n.)
okuhira
(bone)
okuhira
(bone marrow)
okuhira
(border on)
okuhira
(borrow)
okuhira
(bottle)
okuhira
(boundary)
okuhira
(bow)
okuhira
(brain)
okuhira
(branch)
okuhira
(bread)
okuhira
(break (of glass)
okuhira
(breast)
okuhira
(breastbone)
okuhira
(breath)
okuhira
(bride)
okuhira
(bring)
okuhira
(bring up (child)
okuhira
(broken, become
okuhira
(broken off, become
okuhira
(brooch)
okuhira
(broth)
okuhira
(brother (younger)
okuhira
(brother (older)
okuhira
(brother-in-law
okuhira
(buffalo
okuhira
(bug)
okuhira
(build)
okuhira
(burn (intr.)
okuhira
(burnt, become
okuhira
(burst open (tr.)
okuhira
(burst open (intr.)
okuhira
(bury)
okuhira
(bush)
okuhira
(bushkite)
okuhira
(butter)
okuhira
(butter)
okuhira
(calf)
okuhira
(call)
okuhira
(cane-rat)
okuhira
(cannon)
okuhira
(carry (child on back)
okuhira
(car (in arms)
okuhira
(car (on head)
okuhira
(cattle)
okuhira
(cave)
okuhira
(child)
okuhira
(chin)
okuhira
(choke)
okuhira
(choose)
okuhira
(clean)
okuhira
(clean)
okuhira
(clean)
okuhira
(cloth)
okuhira
(cloth)
okuhira
(clothes)
okuhira
(clothes)
okuhira
(cloud)
okuhira
(coagulate)
okuhira
(cook)
okuhira
(cooked, become
okuhira
(cooking-pot)
okuhira
(cooking-stone
okuhira
(coopulate)
okuhira
(corps)
okuhira
(cough (v.)
okuhira
(cough (n.)
okuhira
(count)
okuhira
(country)
okuhira
(country)
okuhira
(country)
okuhira
(country)
okuhira
(country)
okuhira
(cross river
okuhira
(crouch)
okuhira
(crow (bird)
okuhira
(cry)
okuhira
(cultivate)
okuhira
(cup)
okuhira
(cupping)
okuhira
(cupping)
okuhira
(cure)
okuhira
(cured, become
okuhira
(curse)
okuhira
(cut (up)
okuhira
(cut (open, e.g. fish)
okuhira
(dance (v.)
okuhira
(dance (n.)
okuhira
(dark, get
okuhira
(darkness
okuhira
(day (n.)
okuhira
(day (24 hours
okuhira
(daylight
okuhira
(daylight
okuhira
(dead person
okuhira
(death
okuhira
(debt
okuhira
(deceive
okuhira
(defect
okuhira
(deny
okuhira
(depart
okuhira
(descent
okuhira
(desire (n.)
okuhira
(desire (v.)
okuhira
(dow
okuhira
(die
okuhira
(die (difficult
okuhira
(dig
okuhira
(dip
okuhira
(dirt
okuhira
(disappear
okuhira
(dish up food
okuhira

| knee     | ekjvį     | medicine | omubáži |
| kneel    | ekjvį     | medicine practice | okiaguita |
| knife    | okiaguita | milk (n.) | améte |
| know     | okiaguita | milk (v.) | okiaguita |
| lake     | amólo     | millet    | óbólo |
| lake, become | okiaguita | millipedes | okiaguita |
| name     | okiaguita | mix       | okiaguita |
| name (n.) | okiaguita | molar teeth | amajógi |
| name (of person) | amajógi | monkey   | amajógi |
| names    | ekjvį     | moon/month | amólo |
| neck     | amólo     | mourning | amólo |
| neck (n.) | amólo     | mosquitoes | omáló |
| neck (n.) | amólo     | mother (my) | ndáwe |
| neck (n.) | amólo     | {your} (his/her) | nína |
| mountain | amólo     | mountain | amólo |
| mourning | amólo     | moving one's residence | amólo |
| mouth    | amólo     | move (v.) | amólo |
| mushroom | amólo     | mushroom | amólo |
| mail (n.) | amólo     | mail (n.) | amólo |
| mail (n.) | amólo     | make (v.) | amólo |
| make (n.) | amólo     | make (v.) | amólo |
| make (v.) | amólo     | make (n.) | amólo |
| make (v.) | amólo     | make (n.) | amólo |
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