

Chapter 3

Macro-segmentation in Makuri texts

The larger segment groupings of a discourse are identified by markers at the boundaries between segments and by signals of the unity internal to the segments. The study of boundary features analyses the signals in a text which mark larger communication units and the relationship between them. The study of internal unity within segments analyzes the elements that remain the same throughout a segment, e.g., same time or same participant.

This chapter reviews the literature on boundary marking and internal unity, the methodology of the analysis, and the description of the segment features of the three Makuri texts.

3.1 Literature review

The boundaries of a larger communication unit within a text can be approached in two ways: the features that mark the boundary at either the beginning or the end of a unit, and those that indicate the internal unity or coherence within a unit. The criteria that Barnwell (1980:237-39) proposes are helpful to consider. She proposes nine features that signal the boundaries of the units:

- 1) Grammatical markers such as conjunctions,
- 2) Change in place, time, or participants,

book (Givón 1984:245) these continuity markings are simplified into four features: unity of time, unity of place, unity of action and unity of participants. The unity of action is the only feature not mentioned in Barnwell's internal unity marking features.

3.2 Methodology

The methodology followed in this study consists of the following steps. First intuitive breaks were marked in the text based upon the perception of a native speaker, and then those breaks were examined for possible boundary marking features using Barnwell's criteria. Later, following the analysis, adjustments were made to the initial intuitive breaks. From Barnwell's criteria the most common boundary markers found in these texts are: changes of time, participants, and place. There are other less-used markers that support the breaks, such as grammatical markers, summary statements, overlap clauses, descriptive sentences, and direct address. The analysis of each text is presented in a summary chart of boundary markers followed by a description of the texts.

3.3 Wild Pig Hunting

In the Wild Pig Hunting text there are eight chunks. A summary of the boundary markers for this text are shown in Table 12. The basic boundary markers in this text are a clustering of a change in time, place and participant with one or more other markers at some of the boundaries. For instance, the other markers in chunk 3 are a grammatical marker and a summary statement. Those items marking internal unity are noted in this table as well.

C h u n k	Sent ence #	Boundary markers				Internal unity markers
		Time Change	Participant Change	Location Change	Others	
1	001-002	4 yrs ago	INTRO			
2	003-006	<i>atiti vu ra mērizat 4 ta</i> 'the first night at 4 pm' (003)	<i>mēlüt khat</i> 'a boar' (003)			parallel forms- not getting the animal (003-4& 005-6)
3	007-013	<i>asēri</i> 'the next night' (007)	<i>mēnyüv pei</i> 'a herd of wild pigs' (008) <i>yepu Yong</i> 'friend Yong' (009)	<i>Chiuthong lüv ta</i> 'in Chiuthong's field'	<i>unē</i> 'thus', summary-determination (007)	logical coherence- (010-011), same time
4	014-020	<i>asēcē 8 tēkhat ta</i> 'the next morning about 8 am.' (014)	<i>mēlüt u</i> 'the boar' (014)	<i>pong khat</i> 'one place (first place where the boar slept)' (014)	overlap clause	same topic- series of places that the boar slept and how it did- (014, 016, 019-20)
5	021-037		<i>mēlüt u</i> 'the boar' (022)	<i>khēvok cheng khēnet</i> 'two bamboo clumps' (021)	<i>zēsa</i> 'then', descriptive clause (021)	parallel forms- the event proper and retold in the quote about the boar's attack (027-29& 034)
6	038-042	<i>patei kheng nü ci ti nē</i> 'before arriving at the place to close off' (038)	<i>amitpi</i> 'it (boar)' (038)		<i>unē</i> 'thus'(038), overlap clause, a change from direct address to narrative (038)	parallel forms- the animal looking back at the narrator (038& 040), same participants
7	043-045	<i>nü si mēlüh ti</i> 'before (it) died completely' (043)	<i>yepu Yong</i> 'friend Yong' (043)		<i>uche</i> 'then', direct address (043)	same participants
8	046-059	<i>katsat shüv</i> 'after killing' (046)			overlap clause	narrator's evaluation and teaching of the narrative

Table 12: Summary chart of boundary markers for Wild Pig Hunting

3.3.1 Change of time

In this text a change in time is marked by temporal words, phrases, and clauses like *atiti vu ra mēri phēyei ta* ‘the first night [of going] at 4 pm’, *asēri* ‘the next night’ and by adverbial clauses like *patei kheng nū ci ti nē* ‘before arriving at the place to close off’. Six out of seven chunks (excluding chunk 1) are marked by a change in time. Only chunk 5 does not have a change of time at the boundary. The temporal words or phrases occur sentence initially as in example (53).

(53) Wild Pig.003

atiti vu ra kē ara mēri phēyei ta mēlūt khat kat net
first go night at night hour four in boar one shoot PAST.RL

The first night [of going] at 4 pm (I) shot at a boar.

The temporal phrases can also occur after the overlap clause, at the beginning of the following clause as seen in example (54).

(54) Wild Pig.014

yet ceot liiv a nē asēcē mēri thēzhit tēkhat ta jüv jüv
sleep COMPL NO.BEN and next.morning hour eight about in track track

tu-vu tenē
up-go when ...

After (we) slept, (we) went tracking up (the hill) the next morning at about eight o'clock...

There can be a temporal clause that marks the boundary of a chunk. In example (55) a temporal clause with *te* ‘when’ occurs at the initial position of the sentence marking the boundary of chunk 6.

(55) Wild Pig.038

uně patei pu jong vu te amitpi nē shi-phēlet rē zūng zē
thus close.off IRR run go **when** ... 3S ERG turn-around then ... see MAN ...
zhat lei net
stand STAT PAST.RL

So when (I) ran to close off the way... it turned around and stood (there) looking (at me)...

3.3.2 Change of participant

Another main boundary marker in this text is a change of participants or props. Six out of seven chunks are marked in this way. There is a change in participants from a boar in chunk 2 to a herd of wild pigs in chunk 3, marking a boundary between them. In sentence 009 the entry of *ye Yongcuv* ‘friend Yongcuv’ to the scene is another boundary marker for chunk 3. He leaves from the scene at the end of chunk 5. In sentence 043 his reentry to the scene is one of the markers of the boundary of chunk 7.

However, in chunks 4, 5 and 6, repeated occurrences of the noun phrase *mēlüit u* ‘the boar’, or its pronoun reference *amitpi* ‘it’ are consecutively seen at the boundaries of each chunk. In sentence 011 of chunk 3 ‘this boar’ is first introduced as *mēlüit ateikhat* ‘a big boar’, then there are two zero references after one NP reference to it in sentence 012, and in all three occurrences it is an active agent of the events. This reference, however, is then interrupted in sentence 013.

After this, in sentence 014 of chunk 4 the boar is referred to with a NP reference *mēlüit u* marking the boundary. Following this NP there are 10 zero references to *mēlüit u* in this chunk, all describing the places where the boar had slept. The

continuity of this reference is absent in sentence 021 of chunk 5. Therefore in sentence 022 it is reintroduced with a NP marking (shown in bold) as the boundary in this chunk as in example (56).

(56) Wild Pig.022

mëlüt u o lüv ulë chei mëshe a
boar that ABS climber those even take.along and ...

That boar even dragged along (with it) the climbers and....

Again the reference to the boar is interrupted with the speech exchanges between the two participants in sentences 031-037 of chunk 5. After that, the pronoun *amitpi* 'it' is used to reintroduce the boar onto the scene marking the boundary of chunk 6.

3.3.3 Change of location and other markers

In this text, location change is indicated by locative words or phrases like *Chiuthong lüv ta* 'in Chiuthong's field', *pong khat* '(at) a place', and *khëvok cheng... anit təküt kē* 'in between the two... bamboo clumps'. Only three of the seven chunks are marked by changes of location. In example (57) the locative phrase *Chiuthong lüv ta* 'in Chiuthong's field' is one of the boundary markers for chunk 3.

(57) Wild Pig.008

tenë mēnyüv pei o khëlüv khëlüv ta kē a-cheot net
 then wild.pig crowd ABS ... **Chiuthong field in at** ... come-out PAST.RL

Then a herd of wild pigs... came out in the field.

Grammatical markers that occur sentence initially at the beginning of new chunks are *unë* 'thus', *zësa* 'then', and *uche* 'then'. They support the boundary breaks in this text. In example (58) there are different boundary markers co-

occurring in a sentence marking the boundary of chunk 3: *unë* ‘thus’, a temporal word *asëri* ‘the next night’, and a summary statement. The summary statement is another surface marker, and at this point the narrator includes a statement of his decision which forms the basis of the rest of the narrative.

(58) Wild Pig.007

tanëket këtë-süh-a-ketke shok loksat a shë khëye nong vu punet zë
 thus what-be-then-any animal kill then only house return go IRR that
asëri khatti pa net
 next.night once stay PAST.RL

But (I) stayed again the next night (thinking) that somehow (I) would kill an animal, then only (I) would go back home.

There is a descriptive clause marking the boundary in chunk 5. It describes the place where the boar was in example (59). The use of it marks the departure from the narrative events.

(59) Wild Pig.021

khëvok cheng khënet zhat a anit təküt kē lüvkhëlüvt süh zë leilei
 ... bamboo clump two ... stand and 3DU between at bush make that STAT
net
 PAST.RL

... there were two bamboo clumps... and between them was a bush.

The occurrences of overlap clauses are seen in three of the chunks. At the boundary of chunk 4, there is an overlap clause, where part of the verb phrase *yet ceot* ‘sleep’ is repeated from the previous clause as in example (60).

(60) Wild Pig.013

ara yet ceot net
 ... night sleep COMPL PAST.RL

... (we) slept for the night.

Wild Pig.014

yet ceot lüv a nē
sleep COMPL NO.BEN and ...

After (we) slept, ...

In summary, chunk 1 is the introduction, and it sets the narrative at a place *liumeitit rüv pü* 'Liumeitit River side' and time *avuceotpu mēzhu phēyei ta khēlüvlē mi tü* '4 years ago when the rice field were ripe'. Chunk 2 has two boundary markers: the temporal phrase *atiti vu ra mēri 4 ta* 'the first night at 4 pm' and the introduction of a major participant/prop, *mēlüt khat* 'a boar'. There is no marked location change in this chunk.

In chunk 3 there are several boundary markers co-occurring, such as time change, participant change, location change, a grammatical marker, and a type of summary sentence, as seen in example (58). The temporal phrase 'the next day' clearly marks a departure from the preceding chunk. A new participant *ye Yongciv* 'friend Yongcuv' is introduced in this chunk, and there is a change of participants from *mēlüt khat* 'a boar' in chunk 2 to *mēnyiv pei* 'a herd of wild pigs'. Location change is another boundary marker here; the event happened at a specific place 'in Chiuthong's field'. The use of a grammatical marker *unē* 'thus' also marks the boundary in this chunk.

The boundary markers in chunk 4 are changes of time, participant, location, and an overlap clause, as in example (60). The time change is marked with 'the next morning about 8 am'. There is a restaging of a participant *mēlüt u*, and a location change is marked with *pong khat* 'one place' where the boar slept first. Chunk 5 has boundary markers such as changes in participant and location, a

grammatical marker *zësa* ‘then’ and a descriptive clause in sentence 021, as in example (59). Here again the boar is restaged after an interval, and the events are located at *khëvok cheng khënet...tëküt* ‘between... two bamboo clumps’.

In chunk 6 a time change is marked with a temporal clause, ‘before arriving at the place to close off’. Then the restaging of the participant ‘boar’ is marked with a pronoun *amitpi* ‘it’. Other boundary markers in this chunk are the use of the grammatical marker *unë* ‘thus’, an overlap clause, and a change from the direct address to the narrative in sentence 038. Then in chunk 7 the boundary markers are changes of time and participant, use of a grammatical marker *uche* ‘then’, and direct address in sentence 043. Time change is marked by a temporal clause ‘before (it) died completely’. Here the re-entry of *ye Yongciv* ‘friend Yongcuv’ in the scene is one of the boundary markers.

Chunk 8 is the narrator’s evaluation on the killing of this animal and the teaching. There is a temporal clause ‘after the killing’, which also is an overlap clause marking the boundary of this chunk.

In this narrative the boundaries of chunks 3 and 4 are especially significant. Both chunks are prepeak episodes, where many boundary markings co-occur, such as changes in time, participants and place.

3.3.4 Internal unity markers

Internal unity is most commonly marked in this text by the use of parallel forms, one of the features that holds the text within a chunk as a unit. Examples of the use of parallel forms are found in chunks 2, 5, and 6. In chunk 2 sentences 3

and 4 are parallel with sentence 5 and 6. In both places the narrator tried to shoot a boar but he did not get it as in the examples in (61).

(61) Wild Pig.003-004

atiti vu ra kē ara mēri phēyei ta mēlüt khat kat net tanēket mē
 first go night at night hour four in boar one shoot PAST.RL but NEG
ngu
 get

... On the first (going) night at four O'clock (I) shot a boar. But (I) did not get (it).

Wild Pig.005-006

uche zhüing zē vu shüv mēlüt khat a-cheot tü a khatti kat tü
 then be.dark MAN go after boar one come-out again and once shoot again
net mē ngu ti ceot net
 PAST.RL NEG get NEG lose PAST.RL

Then after (it) was getting dark, a boar came out again, so (I) shot (it) again. ...lost (it) without getting (it).

Likewise, in chunk 5, sentences 027 and 029 are parallel with 034. The first is the actual narrative events, and the second is the retelling of them inside the quote as in the examples in (62).

(62) Wild Pig.027 & 29-

jeot kat-vu khēvok si chak pü tat te khēvok si cak
 ... leap up-go bamboo die on hang PROMP when bamboo die break ...
khēnettīpu jeot tat tü shē M khē kē nē tsei
 ... second.time leap PROMP again only 1S under at INST ... run.away ...

... when (I) jumped up and held onto the dry bamboo, the dry bamboo broke... jumped for the second time, only then (it) did run away from under me...

Wild Pig.034

khatti jeot tat a nē khēvok keng-chang rē khēnettīpu jeot tat
... once leap PROMP and bamboo bend-break then ... second.time leap PROMP

a nē shē M cang khē la rē tsei net
then only 1S leg under way come run.away PAST.RL ...

"(I) jumped once and broke the bamboo ... (I) jumped the second time, only then (it) ran away under my leg..."

One more set of parallel forms is seen in sentences 038 and 040 of chunk 6. In sentence 038 as the narrator tracked down the boar, it was looking back at him.

A similar event was repeated in sentence 040 shown in example (63).

(63) Wild Pig.038

amīpi nē shi-phēlet rē zūng zē zhat lei net
... 3S ERG turn-around then ... see MAN ... stand STAT PAST.RL

... it turned around and stood (there) looking (at me) ...

Wild Pig.040

ukē ket shi-phēlet rē zūng zhat lei net
... there also turn-around then ... see stand STAT PAST.RL

... as before (it) turned around and stood looking (at me) ...

There are several other internal unity indicators as well, such as same time, same participants, same topic and lexical coherence. An example of the same topic can be found in chunk 4. In sentences 014, 016, 019 and 020 the topic of the boar sleeping in different places is described in a series; phrases such as *pong khat* 'one place', *pong thēnyit* 'seven places', and *pong tēzhītpu* 'the eighth place' are used. This chunk also has lexical coherence, with the repeated use of *yet* 'sleep' seven times referring to the boar sleeping, and its antonym *sīiv* 'rise up' being used two times.

In chunk 3 there are some lexical items that have logical coherence. In example (64) there is the use of an antonym, contrasting *amënyaklë* ‘the small ones’ with *atei* ‘the big one’.

(64) Wild Pig.010

amënyak - lë pë cang təküt khërüt chei arë a në atei o jüv a
 ... small - PL TOP leg in.between even come and big ABS choose INF

më ngu ti süh net
 NEG get NEG happen PAST.RL

... the small ones came even in between (my) legs, but (I) couldn't choose the big one.

Another internal unity marker within chunk 3 is the occurrence of events at the same time *asëri* ‘the next night’. This reference to the time ends with *ara yet* ‘sleep the night’ in sentence 013 at the end of this chunk. Chunk 6 maintains the same two participants, *m* ‘I’ with seven null references and *amitpi* ‘it (the boar)’ with eight null references.

3.4 Barking Deer Hunting

There are six chunks in this narrative. The boundary markers for this text, including changes of time, participant and location, along with various others, are shown in Table 13.

C h u n k	Sente nce #	Boundary markers				Internal unity markers
		Time Change	Participant Change	Location Change	Others	
1	001- 002	vague past	INTRO			
2	003- 010	<i>khatnikhat</i> 'one day'	<i>m yepu mjē</i> 'my friend & I' (003)		direct address	same participants, lexical coherence- <i>ceitei</i> 'talk'003, <i>shühtei</i> 'say'005, <i>tsat</i> 'walk', <i>vu</i> 'go' 006
3	011- 025	<i>u zē pa kha tü</i> 'while sitting [like that]' <i>ni zu zē vu te</i> 'at sun set' (012)	<i>m 'I'</i> (011)	<i>mulüsei</i> <i>tiu chak</i> 'on goosesber ry tree' (011)	<i>u shüv</i> 'after that' (011) summary- (011), descriptive clause (025)	same participant, same place, same time, Lexical coherence- (018, 019)
4	026- 034	<i>kējuliu mē lei</i> <i>ti nē</i> 'soon after	<i>m yepu</i> 'my friend' (026)			same participants, Lexical coherence- (033, 034)
5	035- 042	<i>tēliu ci asanē</i> 'after arriving village' (035)	<i>m pilē</i> 'my mother (and other family members)' (036)	<i>va ye</i> 'our house' (035)	overlap clause	same participants, same time, same place
6	043- 051	<i>shok she khe</i> <i>shüv</i> 'after dividing meat'	<i>tēliulē khepi</i> 'all villagers'			topic- retelling of the story

Table 13: Summary chart of boundary markers for Barking Deer Hunting

3.4.1 Change of time

In this text changes of time are marked with *khatnikhat* 'one day', *ni zu zē vu te* 'at sunset', *tēliu ci a sa nē* 'after arriving village' and *shok she khe shüv* 'after dividing meat'. At the boundary of five of the six chunks there is a temporal word or phrase occurring sentence initially.

In chunk 3 the temporal clauses occur after a summary statement. The use of two temporal clauses in one sentence is also seen as in example (65).

(65) Barking Deer.012

u zë pa kha tü ni zu zë vu te tseottseotmi süh net
that like sit keep **when** sun go.down MAN go **when** ONOM be PAST.RL

While I was sitting like that, at the sunset [when the sun was going down] (there) was 'crunch crunch' (the sound of footsteps on the dry leaves).

3.4.2 Change of participant

Participant change is seen in every chunk. In chunk 3 there is only one participant, *m 'I'*. Here participant change happened after the friend left to go further at the end of chunk 2.

In chunk 4 a participant change marks the boundary when *m yepu* 'my friend' returns to the scene. Then a new participant *m pilë* 'my mother [and other family members]' is introduced in chunk 5 marking it as one of the boundaries.

3.4.3 Change of location and other markers

Changes of location are marked by phrases such as *va ye* 'our house' in chunk 5 and *mulüsei tiu chak* 'on the gooseberry [fruit] tree' in chunk 3. In this text only two out of five chunks (excluding chunk 1) are marked by a location change.

The events in chunks 2, 3 and 4 all happen in the forest where they go for tracking birds, but in chunk 3 a specific place is mentioned where the narrator built a blind as in example (66).

(66) Barking Deer.011

u shüv pë M o mulüsei tiu u chak pasang te rënë pa
that after TOP IS TOP gooseberry tree **that** **on** blind build then sit

net
PAST.RL

After that I built a blind on that gooseberry [fruit] tree and sat (on it).

Example (66) is also a summary sentence marking the boundary at the beginning of chunk 3. Moreover, in this sentence there is a grammatical marker *u shüv* ‘after that’, supporting a break from the previous chunk. Finally, a descriptive clause, in example (67), occurs at the end of chunk 3.

(67) Barking Deer.025

M o u shüv pë thëri a kësä net
1S ABS that after TOP very happy PAST.RL

I was very happy after that.

Sentences 34-35 are overlap clauses marking the boundary in chunk 4; here the whole preceding clause is repeated except the final TAM particle.

The items marking the boundary between chunks 1 and 2 are as follows: chunk 1 contains the prologue, giving initial information to set the stage of the story.

There is a nominalized phrase like a title, *shokmëchei khat atiti katsat yüv* ‘the story of killing a barking deer for the first time’ as the first sentence of the text, which is repeated in sentence 002 in a paraphrase. In chunk 1, the time is in the vague past, but a specific time ‘one day’ is mentioned in chunk 2 marking the boundary. Then there is a participant change from the use of *m* ‘I’ in chunk 1 to *m yepu mjë* ‘my friend and I’. The end of this chunk is again marked with the departure of a participant ‘my friend’ in sentence 010. Direct address in sentence 004 is another boundary marker in this chunk.

In chunk 3 the temporal clauses occur after a summary statement. The use of two temporal clauses is also seen as in example (65), and the location change is marked by a locative phrase ‘on the gooseberry tree’. Several other boundary

markers co-occur such as a descriptive clause, a summary statement, and a grammatical marker, *u shiiv* ‘after that’.

Chunk 4 has only change of time and participant at the initial boundary. Here time change is marked by a temporal phrase ‘not long after’, which refers to the time after killing of the animal, marking a break from the preceding chunk.

In chunk 5, there are changes of time, participant, and location and an overlap clause. The time change is marked with a temporal clause ‘after arriving at the village’ in sentence 035. This is also an overlap clause with sentence 034. Then there is a new location *va ye* ‘our (excl) [narrator] house’ where the events of this chunk happened. With this new location, new participants are brought in marking the break for the chunk.

Chunk 6 has topic continuity where the narrator retells the story to different people. A temporal clause ‘after dividing meat [between the hunters]’ marks a change of time from the preceding chunk. Then there are ‘all villagers’, introducing new participants which mark the boundary of this chunk.

In this text the strength of the boundaries in chunks 3 and 5 are significant. Both chunks have changes in time, participants, place and other boundary markers. Chunk 3 is the peak episode and chunk 5 is the post-peak episode.

3.4.4 Internal unity markers

The internal unity features found within this text include same time, same participants, same place, lexical coherence and logical coherence. In chunk 2 maintenance of same participant marks internal unity. Lexical coherence also marks internal unity, for example, the speech verbs *ceitei* ‘talk’ and *shühte* ‘say’.

In chunk 3 the participant does not change, the events occur at the same location and there is no change of time; thus all three signal the internal unity. The participant *m* 'I' was alone *mulüsei tiu u chak* 'on the gooseberry tree' throughout the chunk. Then there is lexical coherence in this chunk shown by *shokcat* 'trembling' and *thangthangmi* 'shaking'. It has logical coherence with the words *mëliu sühkiu* 'take courage', which connects with the following sentence.

Chunk 4 also maintains the same participants within the chunk marking internal unity. Along with, it uses lexical items from the same semantic field: *veng* 'carry on shoulder/ head', and *khēlak* 'carry across the body' marks lexical coherence. Then another group of lexical items that has logical coherence are *tsat* 'walk', *pache* 'rest', *nong* 'return', and *ci* 'arrive'.

All the events in chunk 5 happened at the same place, *va ye* 'our house', and the new participants *m pilē* 'mother [and other family members]' are present throughout this chunk. The maintenance of same participants, same place, and same time within this chunk mark internal unity.

Chunk 6 has a topic as a marker for internal unity, the retelling of the story as the narrator distributed the meat to the villagers after they divided the deer meat. Here the narrator talks about how he shared the meat with the villagers, and tells this story of his first experience of deer killing to all of them, which includes the chief, the friends and his father.

3.5 Thief on Bus

This text has eight chunks. Table 14 shows the summary of these chunks, their boundary markers and internal unity markers within the chunks.

C h u n k	Sent ence #	Boundary markers				Internal unity markers
		Time Change	Participant Change	Location Change	Others	
1	001-004	<i>nyüŋke</i> 'last year'	INTRO			
2	005-006	<i>u ni kē</i> 'that day' (005)	<i>teotshatlē</i> 'drunkards' (005)	<i>la yüvjong</i> 'all the way' (005)	descriptive (005)	same participants, same time
3	007-009	<i>yalē yüv kheng nü ci mēngok</i> 'before arriving to the market' (007)	<i>khēnupilē mit khat</i> 'a woman' (007)	<i>pasē mēkühla rong kē</i> 'near by the bus door'	overlap clause	same participants, same time
4	010-027	<i>atsüv la... züŋg tat tü</i> 'while watching the dancing' (010)	<i>azeipu</i> 'teacher', <i>akhutlē mit khat</i> 'a thief' (010)		<i>u shüv</i> 'after that' (010)	Lexical coherence- Logical coherence-
5	028-035	<i>kēchē khe shüv</i> 'after the hitting was over'	<i>azeipu</i> 'teacher' (vocative)		<i>u shüv</i> 'after that', direct address	same participants, same time
6	036-039	<i>pasē zhatche shüv</i> 'after the bus stopped'	<i>alē</i> 'they',		<i>u shüv</i> 'after that'	lexical coherence- <i>atüh</i> 'come down', <i>tühvu</i> 'go down'
7	040-047		<i>mjē</i> 'we (dual)'	<i>ime süh kheng</i> 'internet café'	<i>u shüv</i> 'after that'	same participants, same time, same place
8	048-050	<i>khēyi ci shüv</i> 'after arriving home'	<i>alekhilē</i> 'his students'	<i>khēye</i> 'home'	overlap clause	Logical coherence-

Table 14: Summary chart of boundary markers for Thief on Bus

3.5.1 Change of time

The time changes in this text, like in the others are marked with temporal phrases and clauses such as *u ni kē* 'on that day', *atsüvla... züŋg tat tü* 'while watching the dancing', *kēche khe shüv* 'after the hitting was over'. Six out of seven chunks (excluding chunk 1) are marked with a time change in this text.

The temporal clauses in this text follow either a grammatical marker or an

overlap clause except in sentence 005 of chunk 2 where it is the initial phrase in the sentence.

Example (68) is an instance of temporal clauses preceded by another clause.

These temporal clauses mark the boundary of chunk 8. In this example *anong* ‘come back’ is a repeated verb from the preceding clause (an overlap clause, which is followed by two temporal clauses).

(68) Thief on bus.048

a-nong rē khēye ci shūv a - ye ta vu zūng te
come-back then house arrive after 3S - house in ... go look when ...

(We) came back and after (we) arrived home, then when (I) went to his house... to see (him)...

3.5.2 Change of participant

In this text a participant change marks the boundary of every chunk. The main active participants *teoshatlē* ‘drunkards’ from chunk 2 are out of focus in chunk 3, where a new participant *khēnupilē mit khat* ‘a woman’ is introduced.

3.5.3 Change of location and other markers

The changes in location are marked with *la yūvjong* ‘all the way’, *pasē mēkühla rong kē* ‘near the bus door’, *ime sūh kheng* ‘internet café’ and *khēye* ‘home’. Four out of seven chunks are marked with location change.

In chunk 6 the location change is not obviously marked, but the temporal phrase in sentence 036 shows that the events in this chunk happened at the bus stop by inference from the time phrase as seen in example (69).

(69) Thief on bus.036

u shüv pasë zhatche shüv kē pē
that after bus stop after at TOP ...

Then after the bus stopped...

In example (70) a clearly marked change in location to *ime süh kheng* ‘internet café’ occurs at the initial boundary of chunk 7.

(70) Thief on bus.040

u shüv mjë o ime süh kheng vu nē
that after 1DU.excl ABS email do place go and ...

After that, we (dual) went to an internet cafe and...

Besides the changes of time, participant and location as boundary markers, this text commonly uses the grammatical marker *u shüv* ‘after that’ at the boundaries. It occurs four times in this text. Example (71) is one instance where it is one of the markers of the boundary between chunks 4 and 5.

(71) Thief on bus.028

u shüv shu - tei khe shüv
that after hit - RDP finish after ...

Then after the hitting was over...

There are other minor boundary markers as well, such as, the occurrences of overlap clauses between chunks 3 and 4, and between 7 and 8, and a descriptive clause in chunk 2 sentence 005.

Another minor boundary marker, direct address, marks the boundary of chunk 5. The narrator addresses the *azeipu* ‘teacher’.

The description of boundaries chunk by chunk is as follows. Chunk 1 is the introduction to the two participants 'I' and 'the teacher' as having to do a particular task at a particular time and place.

In chunk 2 there is a change of time from 'once last year' to 'that day' in sentence 005, the involvement of new participants 'drunkards' and the change of place 'along the way' marking a break from chunk 1.

In chunk 3 a change of participant 'a woman' and a change of location 'near the bus stop' mark the break for this chunk. Then a temporal clause 'before arriving to the market' marks the change of time to a specific point in time from the previous time 'on that day'. There is also an overlap clause in sentence 007. Here the verb 'walk' is repeated from the previous sentence 006, marking the boundary.

In chunk 4 there are changes in time and participants. The participants 'teacher' and 'a thief' present in sentence 010 mark the boundary break. A temporal clause also marks a time change from the preceding chunk. The grammatical marker 'after that' supports the break in this chunk as well.

In sentence 028 of chunk 5 the use of a temporal clause 'after the hitting was over' marks a change in time from the previous events. Regarding the participant change in this chunk, preceding the vocative address in sentence 028 the reference to 'teacher' is absent within sentences 025-27; thus the occurrence of this participant here marks the boundary. In this sentence the grammatical marker 'after that' is one of the supportive boundary markers. The change from

narrative to direct address or quoted speech is another boundary marker for chunk 5.

In sentence 036 of chunk 6 the temporal change is marked with the clause ‘after the bus stopped’, which also implies that there is a change of place to the bus stop from just ‘on the bus’. This chunk also has the grammatical marker ‘after that’ to support the break.

In chunk 7 there is a participant change to the dual pronoun from one participant in chunk 6, thus marking the boundary. A new location is also a marker for the break. Then there is the grammatical marker ‘after that’ at the boundary of this chunk.

Chunk 8 has changes in time, participants and place. There is an overlap clause in sentence 048. The clause *anong rē khēye ci shiiv* ‘(we) returned and after arrived home’ shows the overlap clause, the change in location and time. Then there are new participants marking the boundary of this chunk.

The boundaries in chunks 2, 3 and 8 are significant. These chunks have changes in time, participants, place and other boundary markings. Chunks 2 and 3 are prepeak episodes and chunk 8 is the post-peak episode.

3.5.4 Internal unity markers

In this text internal unity markers such as maintaining the same time and the same participants within the chunk are found in chunks 2, 3, 5, and 7. Chunk 2 has the same participants throughout the chunk, *teotshatlē* ‘drunkards’ and *mjē* ‘we [teacher&I]’, as one marker for internal unity; here the place and the time are mentioned in general terms, such as *u ni kē* ‘on that day’, *la yivjong* ‘all along

the way'. In chunk 3 the events happened within the time *yälë yiv kheng nü ci mēngok* 'before arriving to the market'. This chunk has only one participant *khēnupilë mit khat* 'a woman', and she is in the same place *pasë mēkühla rong kē* 'near the bus door'. Chunk 5 maintains two participants, *azeipu* 'teacher' and *m* 'I'. All the events took place at the same time *kēchë khe shiiv* 'after the hitting was over'. The events in chunk 7 happened when they were at the same place *ime süh kheng* 'internet café'. This chunk also maintains the same participants, which makes it a unit.

Lexical coherence and logical coherence are found in chunks 4, 6 and 8. In chunk 4 there is the repeated use of lexical items that have the same meaning but with different wording like a synonym. An example of this lexical coherence is found in sentence 011, *mēla mēlüt* 'confuse' and *liiv la mē tsüh mē liiv la mē tsüh* 'ought to take or ought not take' denoting a sense of confusion. Then there is a logical sequence of lexical items in this chunk, *shu* 'hit' in sentences 012, 015, and 024 with *liitsok* 'suffer' in 023. In sentence 022 of chunk 4 there is the use of words that are from the same lexical field, *thiivthiiv ta* 'numbly', *ngiungiu a* 'stare' and *kēceisat ceot* 'shocked' marking the internal unity of the chunk. Again in chunk 6 words like *tüh-vu* 'go-down', *a-tüh* 'come-down' are used marking lexical coherence. In sentence 048 of chunk 8 there is a set of logical sequences of lexical items, *tile nē yeng pit* 'warm up with hot water [the wound]', *sangti vüh pit* 'apply medicine', and *sangti cē* 'feed medicine' marking internal unity within the chunk.

3.6 Summary

This chapter has analyzed boundary markers in Makuri texts. Altogether there are 19 chunks analyzed in this thesis excluding the first chunk of each text. The most prominent boundary markers are time change and participant change; 89% of the boundaries between chunks are marked by a time change and 94% of them by a change of participant. Location change occurs 47% of the time. This is the same percentage in which grammatical markers are utilized as a boundary. The occurrence of an overlap clause as a boundary marker is 31%. Other boundary markers such as direct address, descriptive clause, and summary statements are used less frequently.

One noteworthy point is that the overlap clause and the grammatical marker are rarely used at the same time. In fact, there is only one instance, in Wild Pig Hunting sentence 038, of both markers in the same sentence. We can suspect that most of the time either an overlap clause or a grammatical marker is used at the boundaries rather than both. An interesting question for further investigation is that of determining when and why the two may be used together.

Looking at the strength of boundaries, it is interesting to note that two out of three stories seem to have more boundary markers in the prepeak episodes than later in the story. Stronger boundaries occur at significant places of plot development in the Wild Pig Hunting text and the Thief on Bus text. Perhaps it could be a pattern that we might find in future texts. The Barking Deer Hunting text does not seem to have significant boundary markers like the other two. This

text has more markers at the peak episode. Stronger boundary markings also occur at the post-peak episode in the Barking Deer Hunting text and the Thief on Bus text.

As defined above, internal unity is marked by having the same participants, the same time, the same location, topic continuity, lexical coherence, logical coherence and parallel forms. The most commonly used internal unity markers are having the same participants and happenings at the same time.

Finally, most of the intuitive breaks done before the analysis were supported by finding the criteria that Barnwell described. In only one instance was an intuitive break made where there were not any significant boundary markers. This occurred in the Barking Deer Hunting text. An intuitive break was made between sentences 005 and 006 because it has a location change at the boundary. However, as the study shows, a location change alone is not a significant boundary marker. In conclusion, boundary breaks in Makuri texts require one of these major boundary markers: time change or participant change.