

# HAROI CLAUSES<sup>1</sup>

HELLA GOSCHNICK

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## 1. INTRODUCTION

There are about 10-15,000 Haroi speakers living in the western half of Phú-Yên and Bình-Định provinces and in Phú-Bôn province of Việt-Nam. The Haroi (Hroy, Hrway) language is classified as a member of the Chamic branch of Malayo-Polynesian. The linguistic similarities indicate a closer relationship with the Malaysian than with the Philippine languages though there are no records to indicate where the Chamic people came from or at what date they landed in Việt-Nam.

As to the subgrouping of the Chamic languages, one can deduce from the phonological comparisons and the number of cognates that the Northern Chamic language group (Rade, Jarai) must have been separated from Cham longer than the other Southern Chamic languages (Chru, Roglai) have been separated from Cham. Eastern and Western (Cambodian) Cham belong to the Southern Chamic group. There is some uncertainty as to which group Haroi should be classified with. My own impression from contacts with Rade, Jarai, Cham, and Roglai speakers is that the Northern Chamic languages are closer to Haroi in the number of cognates in daily speech and in their pronunciation of these. Therefore I feel that mutual intelligibility would place Haroi with the Northern Chamic languages. On the

other hand a Haroi speaker can more readily learn to understand a Southern Chamic language than can a speaker of Rade or Jarai which would indicate that Haroi is closer to Southern Chamic than are either Rade or Jarai. From this one can deduce that the Haroi must have had a longer contact with Cham.

The Haroi, at least for some time, must have been a part of, or at least influenced by, the old Champa empire. According to Chinese historians the kingdom of Champa was founded in A.D. 192 around the area of Huế. From there the Cham people and culture spread to the south. Cham inscriptions from the second half of the fourth century have been found in Quảng-Nam and Phú-Yên provinces. (Note that Phú-Yên is part of the present Haroi area.) At that time the Cham people already had a high culture (temples, sculptures) and an organised system of government, both being developed as a result of influence from India.

Under pressure of the Vietnamese from the north, the Cham capital was moved south to Quảng-Nam province about A.D. 450, and to Bình-Định province in A.D. 999. The Cham territory extended from Huế to Phan-Rang.

In a Cham inscription in the 12th century there is mention of a fight with the savages in the mountains, named as Rade, Mada and others. They had invaded the plains in 1151, but were then defeated by the Cham king. I have been unable to ascertain the identity of the Mada, so it is not yet clear which tribes were involved, nor is it clear what was their previous or subsequent relationship with the Cham rulers.

After the Cham were defeated by the Vietnamese in 1471, only a diminutive Cham state continued to exist. When the Vietnamese Nguyễn lords, nominally fighting for the Lê dynasty, conquered the area from Phú-Yên down to Khánh-Hòa in 1653 formal Cham-Haroi contacts ended.

The few Cham people still living in the Phan-Rang area have preserved their script and with it the memory of the ancient kingdom and culture. They have records of other Chamic people being scattered into the mountains.<sup>2</sup> They know of four different peoples which they call Cham Kur, Cham Jarai, Cham Raglai and Cham Ro, and call themselves Cham Pah '*Cham of the ruling class*'. The name Cham Kul refers to the Cambodian Cham in South Vietnam and Cambodia. Cham Jarai refers to the Jarai, Cham Raglai to the Roglai, the name being interpreted as ra (orang) '*people*' and glai '*forest*', giving '*forest people or savages*' for Roglai. The name Cham Ro is interpreted as '*remnant Cham*' from ro '*remnant*'. This is probably the name which refers to the Haroi though the Cham have no knowledge about their location.

The Haroi themselves, even the elders, have no notion about any former connection with the Cham or the meaning of their own name. They have

lived in approximately the same mountain area as far as their memory goes. It is interesting, though, that they refer to themselves as *manih cham* 'Chamic people'.

Culturally the Haroi are very similar to their close neighbours, the Rade, and the Jarai and quite different from the Cham (clothes, house style, carrying, and religion). But the Haroi language has many similarities with both Cham and the Northern Chamic languages.

## 2. CLAUSE CHARACTERISTICS

A Haroi clause characteristically describes one action or state. The slots in a clause are generally filled by words or phrases, and a clause, in turn, generally fills a slot in a sentence.

The clause types are differentiated by: 1) the different fillers which manifest the Predicate Tagmeme and 2) the number and kind of nuclear tagmemes that can occur. Action and Description Clauses are distinguished from each other by their having, respectively, an Action Predicate and a Description Predicate. Action Clauses include single action clauses and reciprocal action clauses. In Haroi causative actions have the same form as single action clauses, except for the causative verbs manifesting the Predicate, so they are included in the single action clauses.

## 3. NUCLEAR TAGMEMES

The six main nuclear tagmemes in Haroi clauses are: Subject (S), Predicate (P), Object (O), Referent (Ref), Origin (Ori), and Destination (Dest). The Predicate is obligatory in each clause type. In this paper I only describe independent clauses of Haroi, so the Subject is here being treated as also obligatory. All other nuclear tagmemes are optional if deducible from either linguistic or situational context.

As many as five nuclear tagmemes may be found in an Action Clause but usually a Haroi clause contains only Subject and Predicate plus one other tagmeme. If a Referent and a Destination, or a Referent and an Origin, are both present in a clause, then an Object must also be present. All other combinations are freely possible, while maintaining their normal order.

In the Description Clauses the nuclear tagmemes are usually obligatory; exceptions will be discussed under each type.

The nuclear tagmemes follow the general order: S - P - O - Ori - Ref - Dest. The Object can also precede the Subject. If it is emphasised it follows the Referent with no other tagmeme following behind. The Object

may also be divided, the more general part preceding the Referent, the more specific, emphasised part following it (see 3.3.). If Destination is absent Origin may move to the Destination position, unless there is a Location tagmeme present in which case Origin remains in its usual position. In simple Directional Clauses Origin can precede the Predicate. If the Origin of an Object is emphasised, Origin occurs following the Object in sentence-final position.

### 3.1. SUBJECT

The Subject can be manifested by a name, a pronoun, a noun phrase, or a compound noun phrase.

M-Lùi nàu pə Sən-Hòa.

M-Lùi goes to Sən-Hòa.

Kau nàu pə Sən-Hòa.

I go to Sən-Hòa.

Thua arang kamoi nàu pə Sən-Hòa.

Two (classifier) girls go to Sən-Hòa.

Ayong ho kau nàu pə Sən-Hòa.

Older-brother and I go to Sən-Hòa.

### 3.2. PREDICATE

Each clause type has a different class of verbs or verb phrases as fillers of the Predicate; so the filler classes will be discussed under each clause type. The verb phrase may contain an attitude tagmeme (e.g. *want, dare*) and/or a verification tagmeme (*not, not yet*).

Kau čëang nàu pə Sən-Hòa.

I want (to) go to Sən-Hòa.

Kau soh nàu pə Sən-Hòa.

I not go to Sən-Hòa.

Kau soh čëang nàu pə Sən-Hòa.

I not want (to) go to Sən-Hòa.

### 3.3. OBJECT

The Object occurs in Transitive (4.2.), Transitive-Referential (4.5.), Transitive-Directional (4.6.), and Transitive-Referential-Directional (4.7.) Clauses. It can be manifested by a name, a pronoun, a noun phrase, a compound noun phrase, or a clause.