Discourse Features of a Tamang Hortatory Text
Based on the RST Analysis

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ABSTRACT
Tamang hortatory texts typically have a mitigated command form with an obligation suffix -do 'should/ought to' rather than a direct command form. This hortatory text has a very symmetrical structure. The main exhortation (S17-S23) is located in the middle of the whole text, supported by four satellite segments from both sides. This text shows an overall chiastic structure (A-B-C-B'-A') in which the nucleus unit (S17-S23) can be focused. The macrostructure of the text is the Tamang people should be united to develop their own language, culture, religion for their potential bright future through overcoming the inner and outward obstacles.

1. Introduction
The Tamang language is spoken by about 1,280,000 speakers in north and east of Nepal which constitute 5.6% of Nepal’s population.1. The two major dialects, Eastern and Western Tamang, are mutually unintelligible. The dialect described here is spoken in the village in the Kavre district of Nepal in the central Eastern Tamang region.

The main purpose of this paper is to describe the discourse features including the macrostructure, the macro-segmentation, the peak feature, and the relations of the clauses and paragraphs of a Tamang hortatory text. Since the discourse features of the Tamang hortatory text has never been described before, this paper would give a glimpse of the general structure of a Tamang hortatory text.

The Tamang language is a head-final language and is expected that its main argumentation of the whole text may occur at the end of the sentence or paragraph. But the nucleus unit appears in the middle of the text of which structure itself has a thesis in the beginning of the unit.

The original text (Sung,Woo Lee 2000: 60-72) has about one hundred twenty seven sentences which cannot be dealt with within this limited time frame, so I mainly describe the first thirty eight sentences which may cover most of the important features of the whole text. I mainly describe here the discourse features of a Tamang mitigated hortatory text based on the RST analysis, e.g. macrostructure, macrosegmentation, peak features, and the relations among clauses, sentences and paragraphs of the text.

2. Methodology
In this paper, I adopt Terry’s methodology and modified it a little bit to determine the macrostructure (Terry 1995:38). First, the text was divided into its major segments using both the conceptual (topical) and grammatical (syntactic) concerns. Next, the conjunctions or conjunctive phrases are identified for the segment boundary, for example, the tabase ‘therefore’(S17), t: r: but'(S24), and jun las:i ‘whatever (it is) done’(S35). Third, using topic sentences and key words, the key ideas were abstracted from the text. Then, these were reduced to macrostructural statement for each segment. Finally, an attempt to combine these macrostructures into one overall macrostructure was made.

To analyze the relations of the clauses, sentences, and paragraphs of the text and to figure out the overall macrostructure, the Rhetorical Structure Theory (RST) analysis is used. As Mann and Thompson say (1988: 244), the RST provides a general way to describe the relations among clauses in a text and can be used as an analytical tool for text types. So, this RST analysis would be a valuable tool for providing a big picture of this Tamang hortatory text.

1 http://en.wikipedia.org/wiki/Tamang
3. Text type

According to Hwang’s note, both hortatory and persuasive texts have motivational material. Persuasive text aims to effect a change in belief and value systems, while hortatory tries to effect an action in the reader (Terry 1995: 81; Hwang 2005: 149). Since the Tamang text which is illustrated here is written for encouraging the Tamang people to take actions for the development of the own status, it would be considered as a ‘hortatory’ text. Furthermore, this text is a hortatory discourse which belongs to a type of ‘behavioral’ discourse. There are +Agent orientation for the statement of argumentation (mostly the third person plural ‘Tamang people’ to whom the author himself belongs), -Contingent succession (it does not have the temporal succession but the logical succession), +Projection (it challenge to change the behavior toward better future of the Tamang society), and +Tension (it deals with some problems/difficult situation to solve) (Longacre 1996: 8-11).

This text has some embedded discourse types. The introduction might be a very ‘descriptive’ type of discourse because it describes the personal identity—his name, village name, and his tribal identity—and the reason why he addresses this issue (S1-S5). Another embedded discourse type may be an ‘expository’ which explains the historical background and the current situations of the Tamang community (S6-S16) and the current problems and obstacles with which the Tamang people are faced and should overcome (S24-S34).

This text is a ‘mitigated hortatory’ discourse because it has no direct command form. Instead, it has lots of obligation suffix -do ‘ought to’ with the third person plural form of subject. Especially, in Exhortation segment (S17-S23), the speaker appeals something very important to the audience with a mitigated form (e.g. ‘the Tamang people should do…’ ) rather than with the direct command form (e.g. ‘Do…!’).

4. Macrostructure, macro-segmentation, and relations of the clauses/ paragraphs

4.1 Macrostructure of the whole text

This text is about the speaker’s concern for the Tamang people and their development. The macrostructure of the text is the speaker’s appeal for the Tamang people to be united to develop their own language, culture, religion, etc. for their potential bright future even though they have been confronted with inner and outward obstacles.

4.2 Macro-segmentation

4.2.1 Macro-segmentation of the text

According to Longacre (1992: 110), a hortatory text has four typical moves: (1) establishment of the authority/credibility of the text producer; (2) presentation of a problem/situation; (3) issuing of one or more commands, which can be mitigated to suggestions of varying urgency; and (4) resort to motivation (essentially threats with predictions of undesirable results, and promises along with predictions of desirable results). Very similarly with Longacre’s description of a hortatory text, the mitigated hortatory text presented here can be divided into five different segments; (1) Introduction (S1-S5), (2) Situation (Historical background) (S6-S16), (3) Exhortation with argumentation (S17-S23), (4) Obstacles and solutions (S24-S34), and (5) Motivation to change for the bright future (S35-S38).

There are several signals for the boundary of each segment. First of all, there is the ‘discontinuity of topic’. Introduction segment starts with introducing the speaker himself (S1) and ends with a signal that he is going to tell how to develop the Tamang society (S5). Then he changes the topic dealing with the past historical background and the present situation which the Tamang society has been faced with (S6). Then, he moves on his main argumentation starting with a conjunction, the tabase ‘therefore’, to show a topic change (S17). But he points out that there are obstacles to achieve the goals he suggests in the next paragraph starting with a conjunction, t. r. ’but’ (S24). Finally, he gives a motivation and hope for Tamangs to overcome these obstacles and to develop themselves in the last paragraph which has two conditional sentences, with bisam ‘if’.

This text has a very symmetrical structure. The main argumentation is located in the middle of the text, supported by the satellites from both sides. This text shows an overall chiastic structure (A-B-C-B’-
A`) in which the nucleus segment (Exhortation segment) can be focused. The nucleus segment consists of a nucleus unit (S17) in the beginning and the satellites (S18-S23) which follow and modify this nucleus unit. The text has a typical Introduction segment (S1-S5) of a hortatory discourse, providing the speaker’s name, his village name, and his ethnic identity to guarantee the speaker’s credibility for the reader. Then, the speaker presents the problematic situation (S6-S16)-past and present historical situation- for them to have been faced with and the speaker’s main argumentation follows it to present a possible solution. The inner and outward obstacles are mentioned with the following short suggestions (S24-34). And finally, the text ends up with the speaker’s giving a hope to the audience for the bright future (S35-S38). This last segment motivates the audience to take an action for their bright future.

A'------------------- Introduction (“I am going to tell a story for development for the Tamangs”)
           B----------- Situation (“The Tamangs are left out in our history”-a problematic situation)
           C------ Exhortation (“The Tamangs should be united for the development”)
           B'---------- Obstacles (“We have the inner and outward problems”)
A'--------------------- Motivation to change (“We may have more bright future”)

4.2.2 Themes and contents of the segments

Introduction (S1-S5): The speaker introduces himself with who he is, where he is from, what is his ethnic identity, and why he speaks of the issue of developing Tamang society. According to Longacre’s the hortatory template (Longacre 1992a:110; 1996:34), the text producer (the speaker) tries to provide his authority/credibility to the audience in the introduction.

Situation (S6-S16): The speaker mentioned the previous history of Nepal and its tribal groups here and the current situation which Tamang society is confronted with. This is a problematic situation but also a challenge for Tamang people to take some actions.

Exhortation (S17-S23): After presenting historical background and present situation, the speaker argues the Tamangs must unite themselves to improve their present status in every aspect.

Obstacle (S24-S34): There are two different obstacles; one is the inner obstacle and the other is outside one. The inner obstacle is from their own bad habits (S24-27). The outside obstacle is from the government’s negligence on treating the ethnic groups equally (S28-S32).

Motivation (S35-S38): The speaker challenges the government and the ethnic groups in Nepal to take actions and motivates them with a potential marvelous future.

4.3 The relations of the five macro-segments of the text

According to Mann and Thompson’s paper on Rhetorical Structure Theory (1988), the relation definitions identify particular relationships that can hold between two portions of a text. Relations are defined to hold between two non-overlapping text spans, here called the nucleus and the satellite \(^2\) (Mann and Thompson 1988: 245). The higher level of the relations of each segment of the whole text is as follows.

The Introduction segment (S1-S5) is in a ‘background’ relation with the nucleus segment (S17-S23). The Situation segment (S6-S16) is in a ‘circumstance’ relation with the nucleus. The Obstacle segment (S24-34) is in a ‘solutionhood’ relation with the nucleus. And the Motivation segment (S35-S38) is in a ‘motivation’ relation with the nucleus.

\(^2\) Mann and Thompson establish a new definitional foundation for RST in their paper. See p. 272-79 if you want to get a better idea of each relation between nucleus and satellite.
4.4 The relations of clauses in each segment based on RST analysis

4.4.1 Introduction segment (S1-S5):

For this kind of ‘hortatory’ text, the audience might ask to the speaker with what authority he appeals or urges people to take an action. In this text, the speaker urges the Tamangs to be united to develop their own language, culture, religion, economy, political situation, and etc. But before he goes further with his argumentation, he introduces himself with providing his name (S1), his village name (S2) and his ethnic group (S3) in the beginning of the text. This is a very typical way for the speaker to introduce himself before he gives his main argumentation. Furthermore, he shows his passion and love for his own language and culture (S4). These provide the credibility of the speaker, that is, he has the right to tell a story in which he urges Tamang people to be united and to do some action for the developing their own status (S5).

S1, S2 and S3 form a joint schema which consists of the coordinate clauses/sentences; ‘My name is .......(S1) My village (is).........(S2) (I) am the man who...........(S3)” These sentences have a verb hinna ‘be-cop’ which is a typical verb to be used for the identification of a person or a thing.

S1-S3 has the background relation with S4. the taba talden ‘Because of being that’ (S4) indicates that S1-S3 could be the reason why the speaker has a genuine love for Tamang language and culture. Because of his personal identity as a Tamang, he has such a wonderful passion and love for his own culture and language. The satellite S1-S3 increases the audience’s ability to comprehend an element in the nucleus S4.

S1-S4 has the background relation to S5. the tabase ‘therefore [lit. because of that]’ (S5) shows a signal for the background relation in S1-S5. ‘Because the speaker has so much love for his own tribal language and culture’ (S1-S4), he has a passion to develop these things (S5).

This Introduction segment (S1-S5) gives the credibility to the audience why the speaker tells his strong argumentation in the following paragraphs.

4.4.2 Situation segment (S6-S16):

This is a very interesting segment based on the RST analysis. Tamang is a head-final language and the most important argumentation or the main thesis is usually expressed at the end of sentence or paragraph. But in this Situation segment, the main argumentation comes first (in S6) and the rest of it (S7-S16) is in the satellite position which has a justifying relation with the nucleus (S6), which is a deductive style. The thesis in this segment is a statement of ‘the Tamang people are left out in the history of Nepal’ (S6). And the speaker is going to justify how and why the Tamangs are left out in their history in S7-S16. tila bhism ‘It is like this [lit. What is this isCelipsis]’ is a signal of justifying relation. The speaker is going to start his reasoning process with this conjunction phrase.

S7-9 and S10-16 has a contrast relation with each other based on the content. The nuclei of these segments are in S7 and in S10-14. The thesis is ‘Tamang was the first tribe who settled down in Nepal (S7), (but) the other races who came later destroyed the reign of the Tamangs, established their reigns and suppressed the Tamangs’ (S10-14).

In S7-S9, the nucleus is S7 which says a statement that ‘the ethnic group who had first stepped on the land of Nepal is the Tamang people’. S7 is divided into a nucleus (‘it is the Tamang people who had first stepped on the land of Nepal’ (S7b)) and a condition satellite which carries a signal of condition, bhism ‘if’ (‘if you look at the development process of Nepal’ (S7a)). tila bhism ‘it is like this [lit. What is this is…]’ in S7a functions as a conjunction to connect the following sentence (S7) to the previous sentence (S6) (cf. S25a, haraba bhism ‘it is like this [lit. How is this is…]’)

S8 and S9 can be in an elaboration relation with the nucleus S7 which gives more detailed information including both location and time matters--Tamangs had settled down all over Nepal (S8) and earlier than any other tribal groups(S9).

S10-11 has a sequence relation with each other. The conjunctions, the lama ‘thus’ [lit. while doing this] in S11 indicates sequential to S10. S11 is divided into a nucleus (‘the other various races
established their reign’ (S11b)) and a means satellite (‘Thus, by discarding and trepping on the history of the Tamang’s reign’ (S11a)).

Interestingly, the tabase ‘therefore’ in S12 does not indicate a result relation to S10-S11, but indicate an elaboration relation with paraphrasing the previous clauses (‘Therefore, the rulers of Nepal who came later suppressed with (their) feet the history of the Tamang, the language of Tamang, and the religion of the Tamangs’ (S12)).

S12-S14 has a nucleus in S12 followed by two restatement satellites. S13 (‘(they) trampled on...’) and S14 (‘(they) trod (the Tamangs) down’) restate what S12 conveys (‘the other races who came later suppressed the history of the Tamangs’...’).

S15-S16 has a relation of non-volitional result with S10-S14. ‘Because other races suppressed the Tamangs (S10-S14), therefore (the history of Tamang has been lost-and-implied) the history of this Tamang tribe might have been significant if it had been preserved’ [lit. ‘Therefore the history of this Tamang tribe might be significant if (it) existed’] (S15). Between S10-S14 and S15-S16, there is a missing expression which may imply ‘the history of Tamang has been lost’. So, the conjunction, the tabase ‘therefore’ clearly indicates non-volitional result relation between S10-S14 and S15-S16.

S15 has an elaboration relation with S16a, because S15 (‘Therefore the history of this Tamang tribe might be significant if (it) existed’) has more detailed information of S16a (‘if the history of the Tamangs exists’). S15a, signaled by a conditional suffix -ma ‘if’, has a condition relation to S15b (‘if (it) existed, the history of this Tamang tribe might be significant’).

And S16a, signaled by a concessive conjunction tas:i non ‘although’, is in a concession relation with S16b (‘Although (the history of the Tamangs) exists, it is too difficult to trace it.’).

4.4.3 Exhortation segment (S17-S23):

As we see in the Situation segment, the thesis comes first in this Exhortation segment, too, at the beginning of the Exhortation paragraph (S17). The main thesis of this segment is ‘the Tamangs must be united to develop their own economy, politics, religion, language, and culture’. The tabase ‘therefore’ in S17 implies the speaker is now going to argue his main point to the audience. S21 signaled by a conjunction t:re: ‘but’ has a circumstance relation with the nucleus unit (S17-20) to present the opposite situation to the speaker’s argumentation in the nucleus unit (e.g.‘....But the high (caste) Brahmans who are the minority in population have exploited the Tamangs’, S21). S21 warns to the audience that the present situation is not supportive at all for the Tamangs to be united and move forward. Even though they want to develop their own status, it is not possible because the present rulers in Nepal have exploited and suppressed the Tamangs. The hard situation presented in this circumstance satellite (S21) provides the audience with the ground with that they should be united. Then, S22-S23 (‘all ethnic groups must be united, make an organization and take back their own rights’) which is more like a paraphrase of the nucleus unit makes an elaboration relation with S17-20.

The nucleus unit, S17-S20, consists of an elaboration satellite (S18-S20) which can be subdivided into S18 and S19-S20 which have a multi-nuclear relation contrast: -ceken ‘only’ in S18 (‘It is not only the Tamangs (who should unite) for this (development’) and non ‘also’ in S20 (‘(All) the Mongolian people like the Tamangs in Nepal should also be united.’) shows the contrast relation. S20 (‘There are a lot of (ethnic groups) in Nepal like these ethnic groups’) has a background relation with S19. The nucleus S17 consists of a nucleus (S17a) and a satellite (S17b) which has a purpose relation with each other (‘the Tamangs should be united to develop their own status’...’).

The elaboration satellite, S22-S23, consists of a nucleus (S22, ‘They should take back the rights’), and a means satellite (S23) to show how the ethnic groups can take back their rights (‘(by) changing their behaviors’). The nucleus (S22) itself can be subdivided into a nucleus unit (S22b-S22d) and a solutionhood satellite (S22a, ‘To eliminate those who exploit’). And S22b-S22c has a means relation with S22d, to show a means of how to take back their rights: ghiceken fasti ‘by [lit. after] being united’ (S22b) and ghiens:shosti ‘by [lit. after] forming an organization’ (S22c). And S22b and S22c have a bi-nuclear relation joint. Tamang is a head-final language, so it has a sequential suffix -si at the end of a clause to indicate a sequential or coordinate relation which can be interpreted here as a means.
4.4.4 Obstacle segment (S24-34):

The speaker presents two different obstacles to be faced with right after his appeal for the unification. Interestingly, he also suggests solutions (S27 and S32) followed by the obstacles. So, this Obstacle segment consists of four different units, such as 'inner problem (S24-S26)-solution (S27)-outward problem (S28-S30)-solution (S31-S32)'. Then the speaker summarizes the dark and problematic present situation of the Tamangs in S33-S34. So, this Obstacle segment consists of multi-nuclei joint relation between S24-S27 and S28-S32, with a summary satellite which itself consists of two joint nuclei ('Tamang is the most ignorant and weak tribe' (S33) and 'there are many reasons why the Tamangs are backward' (S34)).

The first obstacle is raised from the inside Tamang people ('But the Tamangs have one bad habit' (S24)). The conjunction 'but' in the beginning of this paragraph indicates that this segment may present some obstacles against the speaker’s appeal in the previous segment. But the speaker also suggests a solution to this problem in S27 signaled by a sequential suffix, -si, which can be interpreted here as a means, for example, sudhar: b lasi ‘By improving’ (S27a) and rho lasi ‘by helping’ (S27b) (lit. ‘By improving those (bad) habits (and) by helping each other (not only) in their troubles (but) in their joy, (they) should move forward toward the development’ (S27)). So, S24-S26 has a solutionhood relation with S27.

The first obstacle which is raised from the inside of Tamang people is a ‘jealousy’ issue: ‘If anyone tried to do a good work, there has been a habit of pulling (his) leg down’ (S25). S25 has a signal of restatement relation to S 24, which is hara: bhisam ‘It is like this... [lit. How is this is...’]. This conjunction phrase gives more detailed, but almost same, information to the audience about the bad habit of the Tamangs.

And S26 has a volitional cause relation with S25, which is itself subdivided into a nucleus ('This might be due to the lack of education' (S26a)) and a restatement satellite ('(This might be) due to the lack of learning' (S26b)).

The second obstacle is raised from the outside of the Tamang community. The macrostructure of the second Obstacle unit (S28-S30) is that even though the constitution has given the rights, the ethnic groups couldn’t get their own rights (due to the lack of government’s concern and effort-implied). And the macrostructure of the solution unit (S31-S32) is the government should treat all the ethnic groups equally and give them an equal opportunity. There is an implicature between S30 and S31: ‘Because the government has a strong bias toward the privileged caste and did not care for the rights of each ethnic group (therefore)...’ The conjunction the tabase ‘Therefore’ in S31 shows a solutionhood relation between S28-S30 and S31-S32.

The second obstacle is mainly raised from the government side. The government didn’t care for each ethnic group’s right and development (implied in S30 and S31), even though the constitution itself has given the right for each ethnic group (S28).

S28-S29 consists of a nucleus in S28 ('The constitution has also given the right (to everyone) for that (development)') and a background satellite in S29 which helps the audience to comprehend the situation better with supplying a historical background ('After the demonstration in 2046 year (=1990 AD) in Nepal, ....the Nepal constitution gives freedom to all the ethnic groups ....’ (S29)). This satellite itself (S29) can be also subdivided into a nucleus ('The Nepal constitution gives freedom to all the ethnic groups’ (S29c)) and a purpose satellite ('in order to develop their own languages and cultures...' (S29a-b)).

S30 consists of a nucleus ('the Tamangs or other ethnic groups have not been able to make their own development' (S30b)) and a concession satellite ('Even though (the constitution) gives (freedom....)’ (S30a)). The concession satellite (S30a) is signaled by a conjunction, pins: i non ‘even though’. S30a is in a restatement relation with S28-S29 ('Even the constitution gives freedom (to all ethnic groups)....') which seems to summarize the elements described in S28-S29. This is a typical way of Tamang to show the connection between the previous sentences/paragraphs and the following sentences/paragraphs.

S31-S32 is divided into a nucleus ('Therefore, the government should not be biased against giving the full right' (S31)) and an elaboration satellite (S32) which consists of bi-nuclear relation joint
(('The government) should treat all the ethnic groups equally' (S32a) and 'should give (them) an equal opportunity to employment and education' (S32b-c)). S32 gives more detailed information to the audience about how the government should not be biased.

Then the speaker mentions the dark and problematic present situation again which the Tamangs are faced with as a summary of this paragraph (S33-S34). But he doesn't want to finish his argumentation only with describing the problematic situation. He is about to challenge the government to take action for the ethnic groups and to motivate the Tamang people to take action in the following paragraph.

### 4.4.5 Motivation segment (S35-S38):

This whole paragraph is in the motivation relation with the nucleus unit of the whole text (S17-S23). The speaker tells a potential bright future for the audience. But before they get that hopeful future, they have to do something. Their government should take action for the Tamangs including other ethnic groups. This final paragraph starts with a concessive conjunction phrase jun las: i 'Whatever (the government) does' (S35a) and a conditional conjunction suffix bisam 'if' in S35b. The speaker gives the audience a strong motivation to take action for the bright future ('Whatever (it) does, if the government preserves the lost history and the tradition of the Tamangs, the history of all ethnic groups of Nepal will be also preserved.' (S35)).

S35 is in a non-volitional cause relation with S36-S38. With the government's effort to preserve the Tamangs' (and other ethnic groups') history (S35), Nepal's cultural heritage will go up and Nepal might be well-known to the world (S37-S38).

S35 can be also divided into a condition satellite ('...if the government preserves the lost history and the tradition of the Tamangs' (S35a-b)) and a nucleus which is a result of the condition ('the history of all ethnic groups of Nepal will be also preserved' (S35c)). S35b ('Whatever (it) does') is in a concession relation with S35b ('if the government preserves the lost history and the tradition of the Tamangs')

S36 ('As for Nepal, (it) is like a garden of four castes and thirty six races') is a background for S37, which tells there are a lot of the ethnic groups in Nepal like various kinds of flowers in a garden and these ethnic groups may have an opportunity to improve their present situation for the better future. S37 can be divided into a condition satellite ('If (all) the ethnic groups which are in this garden blossom' (S37a)) and a nucleus ('Nepal's cultural (heritage) will go up' (S37b)).

S36-S37 is in a non-volitional cause relation with the nucleus, S38 ('Nepal might be well-known to the world'), which means the development of Nepal's cultural heritage may cause Nepal to be famous to the world.

### 4.5 RST statistics of the text

#### 4.5.1 Macro-level relation

There are total thirty eight sentences and sixty two clauses in the text. In a macro-level, there is one background relation (Introduction: S1-S5), one circumstance relation (Situation: S6-S16), one solutionhood relation (Obstacles: S24-S34), and one motivation relation (Motivation: S35-S38) between the nucleus segment and other satellite segments.

#### 4.5.2 Micro-level relation

##### 4.5.2.1 Overall relations

There are total sixty one relations in the whole text including macro-level relation (cf. If the multi-nuclei are counted once for each member, the total relations will be seventy two, as shown in the fourth column of Table 1).
Table 1

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<td>1.4%</td>
</tr>
<tr>
<td>Volitional-cause</td>
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<td>1.6%</td>
<td>1</td>
<td>1.4%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>61</strong></td>
<td><strong>100.0%</strong></td>
<td><strong>72</strong></td>
<td><strong>100.0%</strong></td>
</tr>
</tbody>
</table>

The most frequent three relations in the whole text are elaboration (16.4%), joint (11.5%), and background relation (9.8%). If multi-nuclei are counted once for each member, the joint relation occurs most frequently (20.8%), and the elaboration relation is at the next (13.9%).

As we watch the frequency of each relation, a Tamang hortatory text seems to have lots of joint and elaboration relation between clauses and paragraphs. The joint relation illustrates several descriptions (S1-S3) or various arguments (S22b-S22c, S27a-S27b) which line up next to each other. For example,

‘1 My name is Khadka Lama. 2 My village (is) Temal Gimding (in) Kavre (district). 3 (I) am the man of the place where most of Tamang people stay.’

‘22b ghicen tasi ‘….must unite’ 22c ghrens⁄shosi ‘(and) form an organization’

‘27a sudharb lasi ‘By improving….’ 27b rholasi ‘(and) by helping….’

4 The ‘Top’ relation is a term for the nucleus segment (S17-S23) of the whole text.

Joint clauses are counted as two joint relations. The ‘Top’ relation is a term for the nucleus segment (S17-S23) of the whole text.
The satellite in an elaboration relation presents additional details about the situation or some element of subject matter which is presented in nucleus (Mann and Thompson 1988: 273). For example,

‘7a It is like this; if you look at the development process of Nepal, 7b the ethnic group who had first stepped on the land of Nepal is the Tamang people. 8 Even in Kathmandu, there were the Tamang kings long time ago. 9 Earlier than the Kirat dynasty there were the Tamang kings....

‘17a Therefore, to develop their (own) economy, politics, religion, language, and culture, 17b the Tamang people here (in Nepal) must move forward being united. 18 It is not only the Tamangs (who should unite) for this (development). 19 (All) the Mongolian people like the Tamangs in Nepal should also be united.’

‘24 But the Tamangs have one bad habit. 25 It is like this: If anyone tried to do a good work, there has been a habit of pulling (his) leg down since long time ago.’

In S8 and S9, the speaker presents additional details on how Tamangs could be the first ethnic group who had stepped in Nepal, with providing extra information in terms of location (‘even in Kathmandu’) and time (‘earlier than the Kirat dynasty’). In S17, the speaker challenges the Tamang people to be united, but in a more broad sense, he also challenges all other ethnic group to be united in S18-S19. In S24, the speaker paraphrases his previous argumentation with more detailed information on Tamangs’ bad habit.

The reason why the elaboration relation occur the most in a Tamang hortatory text could be the speaker may want to give more information about his statement/appeal to support his statement or appeal.

The third frequent relation is background. A satellite in the background relation increases the ability of the audience to comprehend an element in nucleus (Mann and Thompson 1988: 273). For example,

‘28 The constitution has also given the right (to everyone) for that (development). 29 After the people's movement in 1990 A.D. in Nepal, the Nepal constitution gives freedom to all the ethnic groups to develop their own languages and cultures as the flowers blossom and bear fruits (in the field).’

There could be more background information to help the audience to understand the speaker’s presentation better.

4.5.2.2 Relations within each segment

The total number of relations comes up 56. The reason why it is different from table 1 is the major five relations between macro-segments are not counted including the nucleus segment (S17-S23).

Introduction segment has a high rate of the background relation (3.6%) because the speaker should introduce himself to the audience as the background information in order to increase his credibility of his further statement and appeal. Introduction segment itself has a background relation to the nucleus segment.

Situation segment has a high rate of the elaboration relation (7.1%). The reason is the speaker tells a historical background and presents the situation of the Tamang people in this segment. He needs to give more detailed information after he tells a statement to help the audience to understand the situation better. In this segment, the restatement relation also takes a high rate (5.4%). For example,

‘9a Earlier than the Kirat dynasty there were the Tamang kings 9b (and) there were Tamang rulers.’

‘12 Therefore, the rulers of Nepal who came later suppressed with (their) feet the history of the Tamang, the language of Tamangs, and the religion of the Tamangs. 13 (They) trampled on those (history, language and religion of the Tamangs). 14 (They) trod (the Tamangs) down.’
Table 2

<table>
<thead>
<tr>
<th>Relation</th>
<th>Intro</th>
<th>Situ</th>
<th>Exh</th>
<th>Obst</th>
<th>Mot</th>
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<tr>
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<tr>
<td>Concession</td>
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<td>1.8%</td>
<td>1</td>
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<td>1</td>
</tr>
<tr>
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<td>1</td>
<td>1.8%</td>
<td>2</td>
</tr>
<tr>
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<td>1.8%</td>
<td>1</td>
<td>1.8%</td>
<td></td>
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<tr>
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<td>7.1%</td>
<td>3</td>
<td>5.4%</td>
<td>3</td>
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<tr>
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<td>1</td>
<td>1.8%</td>
<td>5</td>
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<tr>
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<td>1.8%</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Means</td>
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<td>1.8%</td>
<td>2</td>
<td>3.6%</td>
<td>1</td>
</tr>
<tr>
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<td>2</td>
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<tr>
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<td>15</td>
<td>11</td>
<td>21</td>
<td>6</td>
</tr>
</tbody>
</table>

The speaker mainly intends to emphasize the previous statement through its restatement. In S9b, the speaker may emphasize on the fact that ‘The Tamang kings had reigned earlier than any other ethnic groups in Nepal. In S13 and S14, the speaker may intend to emphasize the fact that other rulers who came later suppressed the Tamangs.

In **Exhortation** segment, the rate of the **elaboration** relation is higher (5.4%) than any other ones. Interestingly, there is neither **justify** nor **motivation** relation which might be commonly expected in the **Exhortation** segment of a hortatory type of discourse. There is **solutionhood** relation both in **Exhortation** and in **Obstacle** segment, not in other segments. One of the reasons is in **Exhortation** and in **Obstacle** segment, the speaker may want to appeal some solutions of the problems to the Tamang people. For example, see the verbs of S22b-22d (‘must unite... and form... and take back the rights....’). S22b-S22d are the solution of S22a

‘22a To eliminate those who exploit, 22b the numerous ethnic groups ....... must unite 22c (and) form an organization 22d (and) take back the rights ......’

Another example is,

‘24 But the Tamangs have one bad habit.......27a By improving those (bad) habits, 27b (and) by helping each other....... 27c (they) should move forward toward the development......’

S27 is a solution for the problem in S24.

In **Obstacle** segment, there is a high rate of **joint** relation (8.9%). The whole segment consists of multi-nuclei **joint** relation between S24-S27 (inner problem-solution) and S28-S32 (outward problem-solution). Inside small units, there are several joint relations. For example,
'27a By improving those (bad) habits, 27b (and) by helping each other.....'

'32b to eat the wage (=to get employment) 32c (and) to have education, 32d (the government) should give (them) an equal opportunity'

And finally, in Motivation segment, there are a high ratio of condition (3.6%) and non-volitional cause (3.6%) relations. The reason is that the speaker may want to alert to the audience with some conditions to be met in order to get their potential bright future: e.g. ‘...if the government preserves the lost history and the tradition of the Tamangs.........’ (S35b) and ‘If (all) the ethnic groups which are in this garden blossom...’ (S37a). If these conditions are met, then ‘Nepal will be well-known to the world’ (S38) at the end.

5. Salience scheme according to tense, aspect and modality

Longacre (1996: 23) argues "for any language, each type of text has a mainline of development and contains other material which can be conceived of as encoding progressive degrees of departure from the mainline."

Hopper (1979: 213-241) divides a text into foregrounding and backgrouding information and suggests several types of foregrounding in a narrative discourse: marked in the tense-aspect systems of the verb, indicated by word order, sentence particles, and voice system.

Longacre (2003: 119-121) applies this idea to a hortatory text and develops a rank scale of Biblical Hebrew verb forms relative to hortatory discourse. I may apply Longacre’s salience scheme to the Tamang text.

If you see the whole text carefully, you can easily find out that there is no command form of verbs at all, even in Exhortation segment. Rather is a mitigated command form, with an obligation suffix -do 'should/ought to' used. There are total seven clauses to use the suffix –do ‘ought to’ among sixty two clauses in the whole text. Four of the suffix –do ‘ought to’ among seven in the whole text occur in Exhortation segment: e.g. ghikhen tasi bor do la ‘must move forward with being united’ (S17), ghikhen Diksi bhra do mula ‘must go forward with being united’ (S19), dhikargattaca kin do la ‘must take back the rights’ (S22), and accha b Dha b tadola do la ‘must move forward’ (S23). So, the verbs with the suffix -do ‘ought to’ with non-past tense can belong to band 1.

The negation of the main verb in Tamang hortatory might have a strong prohibition or strong appeal rather than just a simple negation. For example, S18 has a negation with non-past tense copular verb which tells a strong appeal for the whole ethnic group to be united: ‘It is not (a-hin) only the Tamangs (who should unite) for this (development)’ (S18). Another example with negation ‘a-' is in S31b: ‘it is not O.K. (a-ta) for the government to be biased’. This illustrates a strong prohibition for the government to be biased toward the certain kind of privileged caste. Based on those two negation examples, the copular verb or a certain intransitive verb like ta ‘be fine/ become’ with negation ‘a-' can be in band 2.

Band 3 mostly has setting or background scheme which has both past and non-past tense verbs: e.g. past tense : muba 'there were' (S8,9), shoji 'made' (S11b), na/thanji 'suppressed'; non-past: mula 'there is/are' (S4,15,17,19,20,21,24,25,26,28,29,33), hinla 'is/are' (S1,3,6,7,10,33,36). The copular hin 'be' with non-past tense mostly tells the identification of the subject. The existential mu ‘there is/are' describes or explains the present or background situation. Other simple past verbs which only occur in Situation segment also presents the historical background.

There is a rank to indicate ‘irrealis’. In S38, there is a particle ki which tells the possibility of the statement: osela ki 'might be well-known' (S38). This can belong to band 4 with negation of the auxiliary verb shown in S30 (‘the Tamangs or other ethnic groups have not been able to make (la-hamba a-re) their own development’).

5 Compare the example of S30b ‘the Tamangs or other ethnic groups have not been able to make (la-hamba a-re) their own development.’ The negation is not attached to the main verb but to the auxiliary verb mu ‘be’. So, this cannot belong to band 2.
6. Conclusion:

Tamang hortatory texts usually do not have a direct command form. Rather it has a mitigated command form, with an obligation suffix ‘-do’ ‘should/ought to’. This hortatory text has a very symmetrical structure. The main exhortation (S17-S23) is located in the middle of the whole text, supported by four satellite segments from both sides. This text shows an overall chiastic structure (A-B-C-B’-A’) in which the nucleus unit (S17-S23) can be focused. The macrostructure of the text is the Tamang people should be united to develop their own language, culture, religion for their potential bright future through overcoming the inner and outward obstacles.

There are the conjunctions or conjunctive phrases which are clearly identified for the segment boundary which are the tabase ‘therefore’(S17), ‘but’(S24), and jun las ‘whatever (it is) done’(S35). Based on the conjunctions and the topical changes, the text can be divided into five macro-segments which is very similar with what Longacre says about the typical moves of a hortatory discourse: 1) **Introduction** segment (S1-S5) which has a background relation with the nucleus, 2) **Situation** segment (S6-S16) which is in a circumstance relation with the nucleus. 3) **Exhortation** segment which is the nucleus of the whole text. 4) **Obstacle** segment (S24-34) which has a solutionhood relation with the nucleus. 5) And finally **Motivation** segment (S35-S38) which has a motivation relation with the nucleus.

There are several interesting findings based on RST analysis. The most frequent three relations in the whole text are elaboration, joint, and background relation. The reason for this is that the speaker may want to give more information to support his statement and appeal to the audience with non-offensive mood rather than just using simple command form. Each segment has a unique ratio of different relations which shows the feature of each segment. **Introduction** segment has a high rate of the background relation for the speaker to introduce himself to the audience in order to increase his credibility. **Situation** segment has a high rate of the elaboration relation because the speaker needs to tell lots of background information to help the audience to understand the situation better. In **Exhortation** segment, the rate of the elaboration relation is higher than any other ones. Interestingly, there is neither justify nor motivation relation which might be commonly expected in the **Exhortation** segment of a hortatory type of discourse. In **Obstacle** segment, there is a high rate of joint relation to illustrate the present problems and solutions in order. Finally, in **Motivation** segment, there are a high ratio of condition and non-volitional cause relations to alert to the audience with some conditions to be met for the potential bright future.

Tamang text seems to have a scalar scheme according to the salience. **Band 1** may have the verbs with the suffix ‘-do’ ‘ought to’ with non-past tense. **Band 2** may have the copular verb or a certain intransitive verb like ta ‘be fine/ become’ with negation ‘-a’. **Band 3** mostly has setting or background scheme which has both past and non-past tense verbs. And finally, **band 4** has a negation of the auxiliary verb and a particle ‘ki’ to illustrate the possibility of the future.

**Reference**


A. Overall structure:

B. Introduction (S1-S5):

1 My name is Khadka Lama.

2 My village (is) Temal Gimding (in) Kavre (district).

3 I am the man of the place where most of Tamang people stay.

4 Because of being that, there are a lot of love with me about the language and culture of the Tamang tribe.

5 So, I am going to tell (you) how (we) can develop the language and the religion of the Tamang people.
C-1. Situation (S6-S9):

6 Tamang tribe is the tribe which (people) put separated in the history (of Nepal) from politics, from money, from culture, from every aspect.

7a It is like this; if you look at the development process of Nepal,

7b the ethnic group who had first stepped on the land of Nepal is the Tamang people.

8 Even in Kathmandu, there were the Tamang kings long time ago.

9a Earlier than the Kirat dynasty, there were the Tamang kings.

9b there were Tamang rulers.

C-2. Situation (S10-S16):

10 It is the other races who came later to kill and tread on those (Tamang) kings.

11a Thus, by discarding and trepping on the history of the Tamang's reign,

11b the other various races established their reign.

12 Therefore, the rulers of Nepal who came later suppressed with (their) feet the history of the Tamang, the language of Tamangs, and the religion of the Tamangs.

13 (They) trampled on those (history, language and religion of the Tamangs).

14 (They) trod (the Tamangs) down.

15a Therefore if it existed,

15b the history of this Tamang tribe might be significant.

16b (it) has gone to a place where (we) cannot trace (it).
D-1. Exhortation (S17-S21):

21 But the high (caste) Brahmans who are the minority in population have exploited the Tamangs.

17a Therefore, to develop their (own) economy, politics, religion, language, and culture,

17b the Tamangs here (in Nepal) must move forward being united.

18 It is not only the Tamangs (who should unite) for this (development).

19 (All) the Mongolian people like the Tamangs in Nepal should also walk (together) being united.

20 There are a lot (of ethnic groups) in Nepal like these ethnic groups.

D-2. Exhortation (S22-23):

22a To eliminate those who exploit,

22b the numerous ethnic groups here like the Tamangs, Gurungs, Thakalis, Rais, Limbus, Kiratis, Bais, and Magras must unite.

22c (and) form an organization

22d (and) take back the rights of those ethnic groups which have been (forgotten and) lost.

23a For this, changing their behaviours,

23b (all the ethnic groups) must move forward.
E-1. Obstacle (S24-S27):

24 But there is a bad habit of the Tamangs.

25a It is like this; If anyone tried to do a good work,
25b there has been a habit of pulling (his) leg down since long time ago.

26a This might be due to the lack of education,
26b (This might be) due to the lack of learning.

27a By improving those (bad) habits,
27b (and) by helping each other (not only) in their troubles (but) in their joy,
27c (they) should move forward toward the development for (their) own (ethnic groups).

E-2. Obstacle (S28-30):

28 The constitution has also given the right (to everyone) for that (development).

29a After the demonstration in 2046 year in Nepal, as the flowers blossom and bear fruits (in the field)
29b in order to develop their own languages and cultures,
29c the Nepal constitution gives freedom even to all the ethnic groups.

30a Even though the constitution gives freedom (to all ethnic groups),
30b the Tamangs or other ethnic groups have not been able to make their own development.
E-3. Obstacle (S31-S34):

31a Because of that, while (it) is giving the full right that all ethnic groups should now have,

31b it is not O.K. for the government to be biased.

32a (The government) should treat all the ethnic groups equally,

32b to eat the wage

32c (and) to have education,

32d (the government) should give (them) an equal opportunity.

33 The ones who are the most ignorant and weak are us.

34 There are many reasons why we are backward.

F. Motivation (S35-S38):

35c the history of all ethnic groups of Nepal will be also preserved.

36 As for Nepal, (it) is like a garden of four castes and thirty six races.

37a If (all) the ethnic groups which are in this garden blossom,

37b Nepal's cultural (heritage) will go up.

38 Nepal might be well-known to the world.