

CHAPTER 1

INTRODUCTION

1.1 General Background

Nepal accommodates an amazing cultural diversity and linguistic plurality. There exist 92 mother tongues in Nepal (CBS 2001). These languages have been grouped into four major language families: Indo-Aryan, Tibeto-Burman, Dravidian and Austro-asiatic. Among the languages, Uranw-KudPux spoken in Nepal is one of the unique languages that comes under Dravidian language family.

Uranw-KudPux is spoken by Uranw people in the terai region of Nepal. Probably, this is a single language of Nepal that belongs to Dravidian language family. Uranw is the title or surname of the Uranw people who themselves prefer to call KudPux and their language as '*KudPux Kattha*' (KudPux language). Although they like to introduce their language as Uranw language among distinct language communities because they have been identified with the term 'JHANGAR/JHANGAD' as their caste name by the nation.

The term 'Jhangad/Jhangar' does not reflect the community or caste either literally or linguistically, but the community struggles its dominancy. The preferred term 'Uranw-KudPux' relates the community with its historical origin. These people like to introduce their language as 'Uranw language' because it honours them. They pretend that their surname and language name would be the same so that they could easily be familiar among distinct language communities. Now, they have been struggling that if they say 'we are Uranw' then the outsiders do not understand what it means and go on enquiring a lot, it bothers them badly. They criticize the term 'Jhangad/Jhangar' that it would be no more on common tongues. Instead, they would call these people 'Uranw' or 'KudPux'.

The total population of the Uranw native speakers is 28,615 (CBS: 2001). The Uranws dwell in the terai districts. They have been scattered in ten terai districts from east to west (CBS : 2001). The dense population of the community is in Sunsari, then in Morang, Jhapa, Siraha, Dhanusha, Bara, Parsa, and few of them have been migrated to Udaypur, Rauthat, Lalitpur, Kathmandu and even in Illam districts for their earnings. Wherever they live, they have been living in Nepali, Maithili, Bhojpuri, Tharu, etc. predominant areas. So, most of them are bilinguals.

The Uranws are supposed to be Hindu by religion, it is because of Hindunization. They have been living for years in/among Hindu societies although they do not adopt the rules and regulations of Hinduism. They never use Vedas and Purans for worshipping gods and goddesses. Instead, they worship their ancestral gods, their forefathers and the nature i.e. trees, water, land, etc. Therefore, they prefer to call themselves as nature worshippers rather than idol worshippers. They have their own cultural feasts and festivals, rites and rituals and customs and cosmologies. The lifestyle and economy is solely dependent upon agriculture. So, most of them seem to be engaged in farming all the time. Very few Uranws are engaged in business, services and other occupations. Their economic condition is under poverty-line.

The Uranw-KudPux is a pre-literate language. It has a very rich oral traditions and literatures. The Uranw-KudPux is a highly marginalized language. It is not well documented yet. That's why, the language needs to be studied, preserved and promoted.

1.2 Statement of the Problem

Uranw-KudPux is one of the least studied languages spoken in Nepal. This language community resides mainly in eastern Terai and is also found in western Terai in least numbers. As a Dravidian language, Uranw-KudPux owns so many characteristics of the family. The verb morphology of any language is the core area of its grammar. So, the basic problem of this research is to study the verb morphology of the language. In the areas of verb morphology, this research is mainly oriented to the following problems:

- a) What are morphophonemic rules, morphological processes and morphological categories ?
- b) What are tense, aspect, mood systems and agreement patterns ?

1.3 Objectives of the study

The objective of the study is to analyze the morphology of Uranw-KudPux verbs. Under the topic Verb Morphology, this research aims:

- a) to identify the categories of Uranw-KudPux verbs.
- b) to analyze their morphology - both derivational and inflectional processes.

1.4 Justification of the Study

It is clear from the previous studies cited in review that the verb morphology of Uranw-KudPux language has not been studied yet in details. The verb morphology is the core area of the language. It is necessary to study the verbal system of the language for writing its grammar.

This study will be a milestone in this field and very much significant for the community and academic field.

1.5 Delimitation of the Study

This study is concerned with the verb morphology of eastern part of Uranw-Kudmukh language. The tentative phonology and morphophonemic processes of Uranw-Kudmukh have been encountered, which will be useful to go into the main chapter.

Uranw-Kudmukh language is more or less distributed over the Terai region from Jhapa in the east and Kailali in the west of Nepal. The language has its other dialects or not, it has not been studied yet. This research is limited to the verb morphology of the language spoken in Sunsari and Jhapa districts because the community is mainly found in Sunsari; and Uranws of Jhapa are closely contact to the Oraons of Ranchi, India.

1.6 Research Methodology

The following inductive steps have been followed throughout the research activities:

(a) **Primary source:** - data which have been used throughout the work, have been provided by the researcher himself. His native competence about language has been useful for enough data. For uniformity and more accuracy, he also visited to the targeted village Development Committees from selected districts and has cross-checked the data.

(b) **Secondary source:** Available references and textbooks related to Phonology and Morphology i.e. Katamba (1989), Gordon (1976), Bhandari & Bhandari (2004), Sapkota (2007), Grierson (1907), Emeneau (1975), Konow(), have been searched and spent enough time for extracting authentic evidences and related literatures as well as for theoretical knowledge. Sufficient time has been spent for purpose of systematizing the findings, searching for ancillary concepts and sources, and widening and comparing the knowledge.

1.7 Review of Literature

As theoretical insight is most important in research works, the researcher has also tried his best to sharpen and broaden it by reading several books of linguistics, related to Phonology, Morphology and theses related to verb morphology.

Katamba, Francis (1989): “*An Introduction to Phonology*” is the guide for the researcher to study the phonology of the language using morphophonological rules. According to the

phonological theory, this text is very much helpful in identifying the morphophonemic processes of the language.

Grierson (1907), *Linguistic Survey of India* vol. IV noted down a surface study of Kudḥux language spoken in India. He compared the language with other Dravidian languages i.e. Tamil, Khargo, Malto, etc. of different places. He talked about Sociolinguistic aspect of the language to find out its dialects and sociolects. He also mentioned the population of kudḥux or Oraon people, their names what they are known and their language name estate-wise within the country.

Gordon Kent H. (1976), "A Phonology of Dhangar-Kurux": SIL, CNAS, TU is considered as a milestone of the language. It describes the phonetic and phonological aspects of the language. It also talks about Morphology, Semantics and lexical aspects so far. He found out altogether 34 consonant phonemes and 6 vowel phonemes. Of the total of 34 consonants 29 have been found in use of all the informants and the remaining 5 consonants have been found in the speech of few. The consonant system consists of 20 stops, 1 sibilant, 2 clear and 2 breathy nasals, 1 clear and 1 breathy alveolar vibrant, 1 uvular vibrant, 1 lateral and 5 approximants (2 clear and 3 breathy). So far, he has also mentioned kurux dialects (i.e. Dhanusha, Sunsari and Ranchi (Bihar)).

Emeneau (1975), having attempted Morphology of the language, talked of its morphological aspects and historical perspectives. There may be more information about the language in his contribution but the researcher is now unable to discuss them all because he did not find the book himself.

Sapkota S. (2007), A Sketch Grammar of Jhangar, M.A. dissertation contributes the language, its grammatical aspects i.e. lexical items, phonology, morphology, syntax, semantics and Sociolinguistic; and its speakers and population. In Phonology, he mentioned 31 consonant phonemes: 16 plosives, 3 nasals, 4 affricates, 1 trill, 1 flap, 3 fricatives, 2 approximants and 1 lateral; and 6 vowel phonemes. Of the total of 6 vowels, /i/ & /u/ are high, /e/, /ə/ & /o/ are mid and /a/ is low. Likewise, /i/ & /e/ are front, /ə/ & /a/ are central and /u/ & /o/ are back vowels.

Uranw, R.K. (2008), A Phonological Study of Uranw (Jhangad) Language for Developing its Writing System, also mentioned 31 consonant phonemes: 16 plosives, 3 nasals, 4 affricates, 1 trill, 1 flap, 3 fricatives, 2 approximants and 1 lateral; and 6 vowel phonemes. Of the

total of 6 vowels, /i/ & /u/ are high, /e/, /ə/ & /o/ are mid and /a/ is low. Likewise, /i/ & /e/ are front, /ə/ & /a/ are central and /u/ & /o/ are back vowels.

Here, Sapkota (2007) and Uranw (2008) show the same findings because the researcher himself was the language teacher for his language documentation and dissertation. So, that knowledge helped him to contribute his work on depending it.

1.8 Organization of the Study

The entire work is a study of Verb Morphology of Uranw-Kudᵑux language. But, it is not restricted to its linguistic aspect. Somehow, it tries to include social, cultural, and socio-economic information. The whole work is mainly divided into five chapters. The first chapter is limited to the introduction of the study itself. The second chapter deals with the tentative phonology and nominal morphology of the language. The third chapter examines the morphophonemic processes of the language. The fourth chapter is the major chapter- 'Verb Morphology' which deals with both inflectional and derivational processes of the language in details. The fifth chapter concludes the whole work in brief.

CHAPTER 2

TENTATIVE PHONOLOGY AND NOMINAL MORPHOLOGY

2.1 Phonology

The detailed research in phonological system of Uranw-Kudᵑux language has not yet been studied scientifically. The objective of this study is not to analyze the Uranw-Kudᵑux phonological system in details, however, the tentative sketch of its phonemes is as follows:

2.1.1 Vowel Phonemes

Uranw-Kudᵑux has totally six vowels with contrastive in their length. The native Dhangar–Kudᵑux vowel system consists of five ‘active’ and one ‘relic’ vowel (Gordon, 1976:77). But it is found to be contrastive between /ə/ and /a/. The vowel length is symbolized with /:/ sign. Among 6 vowels, /i/ & /u/ are high, /e/, /ə/ & /o/ are mid and /a/ is low. Likewise, /i/ & /e/ are front, /ə/ & /a/ are central and /u/ & /o/ are back vowels.

2.1.2 Minimal pairs

a) Short vowels

1. /ə/ vs /a/
/səri/ ‘sari or clothes’
/sa:ri/ ‘sister-in-law’
2. /ə/ vs /e/
/əm/ ‘water’
/em/ ‘we (Exclusive)’
3. /ə/ vs /i/
/əsən/ ‘there’
/isən/ ‘here’
4. /a/ vs /o/
/maxna/ ‘to be dark/night’
/moxna/ ‘to eat, edible things’
5. /a/ vs /i/
/aḑ/ ‘that’
/iḑ/ ‘this’
6. /o/ vs /i/

- /onna/ 'to eat or drink'
 /inna/ 'today'
7. /o/ vs /u/
 /onta/ 'one or a thing'
 /unta/ 'opposite, against'
- b) **Long vowels**
8. /e/ vs /e:/
 /era/ 'you suppose'
 /e:ra/ '(you) look'
9. /i/ vs /i:/
 /biɾi/ 'tobacco, smoking bidi'
 /bi:i/ 'sun, or late'
10. /o/ vs /o:/
 /dzoɾa/ 'a pair of, a couple of'
 /dzo:ɾa/ 'a rope'
11. /u/ vs /u:/
 /muka/ 'a fist, fight'
 /mu:ka/ 'a knee'
12. /e:/ vs /o:/
 /e:ɾa/ 'a goat'
 /o:ɾa/ 'a bird'
13. /o:/ vs /i:/
 /kõ:ɾa/ 'corner'
 /ki:ɾa/ 'hunger'

2.1.3 Vowel sequences:

Uranw has altogether ten possible sequences of vowels. They seem to be diphthongs.

The clear diphthongs found in this language are as follows:

- a) <æe>
 /xæeka/ 'dried'
 /kæer/ 'anger'
- b) <əu>

- | | | |
|----|-----------|---|
| | /əula/ | 'that day' |
| | /dəuʁa/ | ' a basket' |
| c) | <eo> | |
| | /neõʁa/ | 'invitation' |
| | /xeõʁa/ | ' a kind of ritual performance' |
| d) | <oe> | |
| | /xoera/ | ' being harvested' |
| | /moera/ | 'being moistured or made something wet' |
| e) | <əi> | |
| | /bəi/ | 'mouth' |
| | /xəi/ | 'daughter-in-law' |
| f) | <əo> | |
| | /ləotska/ | 'beaten' |
| | /əõrarka/ | 'food being stale' |
| g) | <ui> | |
| | /muĩ/ | 'nose' |
| | /xui/ | 'She harvests, i.e. crops, etc.' |

Some other sequences of vowels are as follows:

- | | | |
|----|------------------------|-------------------------|
| h) | <eə> | |
| | /k ^h eəðas/ | ' He dies.' |
| | /neəðas/ | ' He begs.' |
| i) | <ea> | |
| | /nea/ | '(you) ask.' |
| | /hea/ | '(you) tie.' |
| j) | <əa> | |
| | /ləðəə/ | '(you) load something.' |
| | /xəʁəə/ | '(you) steal.' |

2.2.1 Consonants

There are almost 31 consonant phonemes in the language.They can be shown in the form of phonemic inventory chart.

Table No.1: Classification of Consonant Phonemes (Pulmonic)

Place of articulation Manner of articulation	Bilabial				Dental				Alveolar				Retroflex	Palatal	Velar				Glottal
	vl		vd		vl		vd		vl		vd				vl		vd		
	Insp	Asp	Insp	Asp	Insp	Asp	Insp	Asp	Insp	Asp	Insp	Asp			Insp	Asp	Insp	Asp	
Plosive	p	p ^h	b	b ^h	t	t ^h	d	d ^h	t	t ^h	d	d ^h			k	k ^h	g	g ^h	
Nasal			m								n						ŋ		
Affricate									ts	ts ^h	dz	dz ^h							
Trill											r								
Flap													ɾ						
Fricative									s						x				h
Approximant			w											j					
Lateral											l								

2.2.1.1 Minimal pairs:

- /k/ vs /k^h/

/kəndo/ 'sitting mat' /kəttə/ '(you) cross river'

/k^həndo/ 'will cut down' /k^həttə/ 'bitter'
- /k/ vs /g/

/kəɾi/ 'gripper' /kug a/ 'feel sleepy'

/gəɾi/ 'bull cart' /guga/ 'makes a child sleep'
- /k/ vs /g^h/

/kog^ha/ 'bigger one'

/g^ho g^ha/ 'maize'
- /g/ vs /g^h/

/gutsa/ 'let's go' /goḍa/ 'corner, secret place'

/g^hutsa/ 'marbles' /g^hoḍa/ 'a bunch of...'
- /k/ vs /t̪/

/kəɾi/ 'gripper'

/t̪əɾi/ 'supporter'
- /t̪/ vs /t̪^h/

/t̪əlki/ 'broom' /kətsi/ 'not completed'

/t̪^həlki/ 'naughty girl' /kəts^hi/ 'underwear'
- /t̪/ vs /d̪z/

/tsad̪zə/ '(you) choose'

8. /t͡sãtsa/ 'smelt bad'
 /t͡s/ vs /d͡z^h/
 /t͡səɾi/ 'supporter' /t͡səddra/ 'rooted up'
 /d͡z^həɾi/ 'rain' /d͡z^həddra/ 'She combed her hair.'
9. /d͡z/ vs /d͡z^h/
 /d͡zola/ 'stream' /d͡zil/ 'cash memo'
 /d͡z^hola/ 'bag' /d͡z^hil/ 'a kind of bird'
10. /t͡s/ vs /b/
 /t͡sə.a/ 'give me' /t͡sãtsa/ 'smelt bad'
 /bə.a/ 'tell or say' /batsa/ 'She said.'
11. /g/ vs /m/
 /get͡st͡s^ha/ 'far distance'
 /met͡st͡s^ha/ 'high or tall'
12. /dz/ vs /t/
 /dzəhəl/ 'jail'
 /təhəl/ 'work'
13. /dz/ vs /t͡ɕ/
 /dzəmtsɑ/ 'froze something.'
 /t͡ɕəmtsɑ/ 'she dug kitchen garden.'
14. /t/ vs /t^h/
 /təkna/ 'to stay to get something'
 /t^həkna/ 'a person's name'
15. /t/ vs /d/
 /tola/ 'village'
 /dola/ 'baltin'
16. /t/ vs /d^h/
 /toka/ 'torn out or being hole in clothes'
 /d^hoka/ 'an entrance'
17. /d/ vs /d^h/
 /diba/ 'box or pack'
 /d^hiba/ 'money'
18. /t/ vs /t͡ɕ/

- /toka/ 'a hole on clothes'
 /t̥o:ka/ 'you jump'
19. /t̥/ vs /t̥^h/
- /t̥əmna/ 'to dig with spade' /t̥ala/ 'lock'
 /t̥^həmna/ 'steps of ladder' /t̥^hala/ 'muddy soil'
20. /d̥/ vs /d̥^h/
- /d̥asa/ 'condition'
 /d̥^hasa/ 'a fishing net'
21. /ɾ/ vs /d̥/
- /oɾ.a/ 'you blame someone'
 /oɖ.a/ 'burn fire'
22. /p/ vs /p^h/
- /paka/ 'you carry a child'
 /p^haka/ 'scrumb'
23. /p/ vs /b/
- /paka/ 'you carry a child'
 /baka/ 'you collect grain'
24. /d^h/ vs /t^h/
- /d^həkna/ 'lid'
 /t^həkna/ 'to cheat'
25. /p/ vs /b^h/
- /pita/ 'kill someone'
 /b^hita/ 'highland'
26. /p/ vs /m/
- /posa/ 'she took care'
 /mosa/ 'mother's younger sister's husband'
27. /b/ vs /b^h/
- /buktsa/ 'she beat grains'
 /b^huktsa/ 'a dog barked'
28. /m/ vs /n/
- /mənja/ 'became/was'
 /nənja/ 'she did'

29. /n/ vs /ŋ/
 /mun/ 'a deep pit dug by flood'
 /muŋ/ 'a kind of cereals or dal'
30. /j/ vs /dʒ/
 /əjo/ 'mother'
 /ədʒo/ 'grandfather'
31. /r/ vs /ɾ/
 /e:ra/ 'you look'
 /e:ɾa/ 'goat'
32. /r/ vs /l/
 /xer/ 'a hen'
 /xel/ 'a musical instrument of Uranws'
33. /j/ vs /w/
 /kaja/ 'soul'
 /kawa/ 'a crow'
34. /h/ vs /s/
 /hal/ 'iron paved on bull carts' wheel'
 /sal/ 'year'
35. /k/ vs /x/
 /kəssa/ 'dirt of the body'
 /xəssa/ 'massage oil on body'
36. /k^h/ vs /x/
 /k^hel/ 'a game'
 /xel/ 'a musical instrument of Uranws'
37. /d/ vs /ɾ/
 s/gədi/ 'a pit or a deep place'
 /gəɾi/ 'a cart or bull cart'

2.2.1.2 Consonantal distribution system:

The Uranw consonant phonemes occupy in most of the configurations. Mostly plosives and some other liquids, fricatives are found in geminated forms. They are found on inaspirated consonants rather than aspirated ones.

Illustrations of the words based on consonantal distribution chart with their gloss illustrated above are as follows:

Table No.2: Consonantal distribution chart

S.N.	Environment						
	Phonemes	#-	V - V	- #	CC	- C	C -
1	k	+	+	+	+	+	+
2	k ^h	+	+	+		+	+
3	x	+	+	+		+	+
4	g	+	+		+	+	+
5	g ^h	+	+	+			+
6	ŋ	-	-	+		+	
7	ts	+	+	+	+		+
8	ts ^h	+	+	+		+	+
9	dz	+	+	+	+	+	+
10	dz ^h	+	+	+		+	
11	t	+	+	+	+		+
12	t ^h	+	+	+		+	+
13	d	+	+	+	+		+
14	d ^h	+				+	+
15	ɾ	+		+	+	+	
16	ṭ	+	+	+	+	+	
17	ṭ ^h	+			+	+	
18	ḍ	+	+	+		+	
19	ḍ ^h	+	+	+	+	+	
20	n	+	+	+	+	+	
21	p	+	+	+	+		
22	p ^h	+			+	+	
23	b	+	+		+		
24	b ^h	+		+	+	+	
25	m	+	+	+	+		
26	j	+	+	+			
27	r	+	+	+	+	+	
28	l	+	+	+		+	
29	w	+	+		+		
30	s	+	+	+		+	
31	h		+	+		+	

Table No. 3: Words with English gloss based on consonantal distribution

S.N.	Environment Phonemes	# -	Gloss	V - V	Gloss	- #	Gloss
1	k	kəpɾe	Forehead	kuke	girl	pik	stool
2	k ^h	k ^h ēs	blood	k ^h uk ^h i	cough	xek ^h	hand
3	x	xotsol	bone	maxa	night	orox	nail
4	g	gaj	cow	log as	person		
5	g ^h	g ^h eg ^h	guitar			g ^h eg ^h	goitre
6	ŋ					siŋ	horn
7	ts	tsali	courtyard	betsa	play	tsits	fire
8	ts ^h	ts ^h ikna	sneeze	ɖəts ^h i n	south	mots ^h	moustache
9	dz	dzəta	grinder	hedza	cholera	xədz	soil
10	dz ^h	dz ^h ətɿ	rainfall		middle	ridz ^h	will
11	t	tali	tile	lote	lips	kot	coat
12	t ^h	t ^h əkna	to lie	b ^h ət ^h a	souther	pent ^h	pant
13	d	dola	bucket	xeden	to leg	xed	leg
14	d ^h	d ^h ilwa	cradle				
15	ɾ					xəɾ	river
16	t̪	t̪i:na	sweet	meɾas	male (man)	meɾ	man
17	t̪ ^h	t̪ ^h əla	mud				
18	ɖ	ɖali	cereal	xəɖəs	baby (m)	naɖ	devil
19	ɖ ^h	ɖ ^h uli	dust	əɖ ^h a	half	gəɖ ^h	plant juice
20	n	nin	you (sg)	ninim	you yourself	en	I
21	p	pūp	flower	pəpəla	butterfly	pūp	flower
22	p ^h	P ^h ũ:ɾi	wond				
23	b	bəlu	sand	tibi	TB		
24	b ^h	b ^h ənda	mud pot			lob ^h	greed
25	m	məke	maize	nimim	you yourselves	nim	you (pl)
26	j			ɖ ^h uĩjã	smoke	gaj	cow
27	r	radzi	world	nari	pulse	tsəer	four
28	l	leka	only	tsali	courtyard	xəl	farm
29	w			ɖawa	medicine		

30	s	saɽi	sister-in-low	kasa	zinc	as	he
31	h	haɽa	brother-in-low	kõhã	big	ɖeh	body

C C	Gloss	- C	Gloss	C -	Gloss
		pək ^h na	stone	tsokk ^h a	she plucked
		moxna	to eat	əɽxa	leaf
bægge	very much	degna	to jump	xosga	thigh
				ləgg ^h a	a long stick
		rəɽtsa	she painted		
mutstsa	close (door)			ləɽ ^h tsa	she kicked with leg
		getsts ^h	far	metsts ^h a	tall
ədzdzo	grandfather			bendza	wedding
		nudzna	pain		
kəttu	pot	bədz ^h ra	trapped into net	unta	opposite
		xətka	served	bənt ^h a	short man
gədda	buried (f)			bəndo	wild cat
		tədri	sword		
xot ^h ta	murdered (f)	nuɽna	to hide		
ot ^h a	load	nu:ɽna	to put hand into sth.		
tsod ^h do	tiny	ləɽ ^h na	to kick with leg		
		ləɖna	to load		
inna	today	bəɖ ^h na	name of person		
xoppa	plant	tsind	ashes		
		ɽupka	spit, having spit		
dzəbba	to beat rice, grains	əbɽar	they		
kəmmem	few/little	emba	tasty, sweet		
erra	sweep	məɽtsa	chilli		
məlla	not, no	tsəlki	broom		

		osga	mouse		
		t ^h ihna	knee		

2.3 Syllable:

In Uranw, when a vowel is uttered alone or contiguous to one or more consonants, it is always sonorous and forms the center of the syllable. When a consonant begins with a syllable it is called the onset of that syllable. When consonants cluster closes the syllable, it is coda of that syllable. The syllable can either occur with 'zero' onsets (e.g. <aq̄> 'she', 'I') or can occur with 'zero' coda (e.g. <ne> 'who', <bəi> 'mouth') (Hockett, 1958:86). Uranw-KudPux employs limited monosyllabic words with 'zero coda'.

2.3.1 Monosyllabics

Monosyllabics are categorized into open and close categories of syllable. A syllable is free (or open) when it ends in a vowel. A syllable which ends in a consonant is known as checked (or close) syllable.

Uranw employs very certain monosyllabic words with free/open syllable. For examples-

/ne/	'who'
/bəi/	'mouth'
/xəi/	'daughter-in-law'
/mui/	'nose'
/ma/	'not /negation'

The close syllable is of the following types in Uranw-KudPux, e.g.

a)	VC:	/əm/	'water'
b)	CVC:	/nim/	'you (pl)'
c)	CVCC:	/nerr/	'snake'

2.4 Nominal Morphology

In this section, a brief description of Uranw-KudPux nominal morphology is presented:

2.4.1 Noun Classes

2.4.1.1 Gender

The Uranw-Kudᵑux exhibits very less morphological gender system. The binary gender system viz. masculine and feminine is found in it. In addition to natural genders, it acquires grammatical genders. They are binary, too, i.e. Masculine and feminine.

2.4.1.1.1 Formation of Feminine nouns

Very few masculine nouns which end in /-os/, form their feminine by the substitution of /-e/ or /-eḍ/ for /-os/, e.g.

Masculine		feminine	
<i>kukkōs</i>	'boy'	<i>kuke</i>	'girl'

But, most of the nouns of this language are lexically contrastive, i.e.

Masculine		Feminine	
<i>meṭas</i>	'man/husband'	<i>mukka</i>	'woman/wife'
<i>dzōxas</i>	'young boy'	<i>pello</i>	'young girl'
<i>bəbus</i>	'baby boy'	<i>məja</i>	'baby girl'
<i>alas</i>	'male person'	<i>ali</i>	'female person'
<i>əddo</i>	'ox'	<i>gaj</i>	'cow'
<i>mənxa</i>	'he-buffalo'	<i>b^həṭs</i>	'buffalo'

Some other masculine nouns denoting castes, occupations, trades, etc. form the feminine by the suffix marker /-ni/ which is probably loan of Indo-Aryan group, e.g.

Masculine		Feminine	
<i>tsoras</i>	'male thief'	<i>tsorni</i>	'female thief'
<i>məstər</i>	'male teacher'	<i>məstərni</i>	'female teacher'
<i>dəkḍar</i>	'male doctor'	<i>dəkḍərni</i>	'female doctor'
<i>məgərəs</i>	'magar man'	<i>məgərni</i>	'magar woman'
<i>pəhərijas</i>	'a man of the hill'	<i>pəhərni</i>	'a woman of the hill'

The single term indicates both masculinity and feminity of some insects, animals, birds, etc., e.g.

a single term	common for masculine/feminine
<i>e:ṭa</i>	'goat'
<i>əlla</i>	'dog'
<i>berxa</i>	'cat'
<i>həṭ^{hi}</i>	'elephant'
<i>b^husṭi</i>	'mosquito/es'
<i>pen</i>	'lause'

<i>nəɾga</i>	'bug'
<i>xer</i>	'hen'
<i>o:ɾa</i>	'bird'
<i>hə̃sa</i>	'duck'
<i>perma</i>	'pigeon'
<i>suga</i>	'parrot'

2.4.1.2 . Agreement

Gender concord in Uranw-Kudɔux is seen between subject and verb; rarely between noun and its modifiers, etc. The gender of a subject (i.e. noun or pronoun) whether it is singular or plural agrees with verbs. The part of subject or its entire form agrees with the verb of the sentence/clause, e.g.

- a) *as keras.*
as kal-a -s
3SG.M.DIST go.PST.3SG.M
'He went.'
- b) *aḍ kerad.*
aḍ kal -a ḍ
3SG.F.DIST go.PST.3SG.F
'She went.'
- c) *xəḍər kalor.*
xəḍ -ər kal -o -r
child.PL go.NPST.PL
'The children go/ will go.'
- d) *siṭaḍ mənḍi onḍaḍ.*
siṭa -ḍ mənḍi on -d -a -ḍ
Sita.F rice eat. .PST.3SG.F
'Sita ate rice.'
- e) *raməs iskul bərtsas.*
ram -s iskul bərts -a -s
Ram.M school come.PST.3SG.M
' Ram came to school.'

f) *nin kerkaj.*
 nin kal -kaj
 2SG go.PST.2SG.M
 'You went.'

g) *nin mändi undki.*
 nin mändi on -d -ki
 2SG rice eat. PST.2SG.F
 'You ate rice.'

2.4.1.3 Classifiers

Classifiers distinguish human and non-human (unmarked form) in it. There exist the markers i.e. <dz^həna>, <goɾe>, <ta>, <t^ho> as classifiers in this language. The classifiers <dz^həna> and <goɾe> are identical for human, whereas <ta> is singular and <t^ho> is plural for non-human. Among the classifiers, the <t^ho> is only native marker for classifiers, and others are areal features from Indo-Aryan language. The classifiers do not contrast for genders, e.g.

a) *ekdz^həna/goɾe alas*
 ek -dz^həna/goɾe al -əs
 one.CLF person.3SG.M
 'a man or a male person'

b) *tsærdz^həna/goɾe mukkar bərtsar.*
 tsæer -dz^həna/goɾe muk -ar bərts -a -r
 four.CLF woman.PL come.PST.PL.
 'The four women came.'

c) *onta e:ɾa*
 onta e:ɾa
 one.CLF goat
 'a goat'

d) *onta mən*
 onta mən
 one.CLF tree
 'a tree'

- e) *ḍuit^ho mən k^həṭra.*
 ḍui -t^ho mən k^həṭr -a
 two.CLF tree fall down.PST
 '(The) two trees fell down.'
- f) *ḍəst^ho xer ketstsa.*
 ḍəs -t^ho xer kets -a
 ten.CLF hen die.PST
 '(the) ten hens died.'
- g) *onta kukkos*
 onta kukko -s
 one.CLF boy.3SG.M
 'a boy'
- h) *onta kuke*
 onta kuke -ϕ
 one.CLF girl.F
 'a girl'

From the above illustrations, it is clear that the morpheme /*onta*/ as a lexical classifier is unmarked for singular either for human vs non-human or masculine vs feminine. Thus, it is a general term for singular nouns.

2.4.1.4 Numerals

The Uranw-Kuḍux employs counting number system of ten which has been borrowed from Indo-Aryan basics, i.e. Maithili or Nepali, e.g.

<i>ek</i>	'one'
<i>ḍui</i>	'two'
<i>ṭin</i>	'three'
<i>tsəer</i>	'four'
<i>pāts</i>	'five'
<i>ts^həo</i>	'six'
<i>saṭ</i>	'seven'
<i>at^h</i>	'eight'

<i>nəo</i>	'nine'
<i>d̥əs</i>	'ten'
<i>d̥ərdzən</i>	'of a dozen'
<i>surhi</i>	'of sixteen'
<i>kuri</i>	'of twenty'

However, counting number system is not more than *kuri* 'of twenty' to count more than twenty, they use borrowed terms i.e. *pətsas* 'fifty', *səj* 'hundred', *hədzar* 'thousand' and so on.

2.4.1.5 Number

The Uranw-Kuḍux exhibits binary number system i.e. singular and plural. The singular for 3rd person masculine is marked with /-s/ and feminine with /-d̥/. But, the /-d̥/ for feminine is no longer in existence, it is understood, e.g.

Masculine		Feminine	
<i>kukkōs</i>	'boy'	<i>kuked̥</i>	'girl'
<i>bəbus</i>	'baby boy'	<i>məjad̥</i>	'baby girl'
<i>bəhes</i>	'father'	<i>əjo(d̥)</i>	'mother;
<i>kəkās</i>	'paternal uncle'	<i>kəki(d̥)</i>	'aunt'

The plurality is marked with various suffixes, i.e. /-r/ or /-ər/ or /-ar/ and /-gutt^{hi}/. These markers /-r/ or /-ər/ or /-ar/ are restricted for plural human only. But, the marker /gutt^{hi}/ is common for both human and non-human plural. Although when /gutt^{hi}/ is used for human to make plural it is affixed with /-r/, e.g.

Singular		Plural	
<i>alas</i>	'a male person'	<i>alar/alargutt^{hi}</i>	'persons/people'
<i>kukkōs</i>	'a boy'	<i>kukkor</i>	'boys'
<i>kuke</i>	'a girl'	<i>kuker</i>	'girls'
<i>xəḍ</i>	'a child'	<i>xəḍər/gutt^{hi}</i>	'children'
<i>e:ɾa</i>	'a goat'	<i>e:ɾagutt^{hi}</i>	'goats'
<i>ali</i>	'a woman'	<i>alərgutt^{hi}</i>	'persons'
<i>kukkōs</i>	'a boy'	<i>kukkogutt^{hir}</i>	'boys'

2.4.1.6 pronouns

Uranw-Kuḍux personal pronouns for 3rd person is also pluralized by the same marker /-r/ or /-ər/ or /-ar/, whereas the first person pronoun is lexically pluralized for inclusive and exclusive; and the second person is also lexically pluralized.

Uranw-Kuḍux personal pronouns with its case marking system is presented in the following table:

Table No. 4 : Personal Pronouns of Uranw-Kuḍux with various cases.

Case	First Person			Second Person		Third Person					
	Singular	Plural		Singular	Plural	Singular				Plural	
		Exclusive	Inclusive			Masculine		Feminine		Proximate	Distal
						Proximate	Distal	Proximate	Distal		
Nominative	en-φ	em-φ	nam-φ	nin-φ	nim-φ	is-φ	as-φ	id-φ	aɖ-φ	ibɾar-φ	əbɾar-φ
Accusative	eŋ-ən	em-ən	nəm-ən	niŋ-ən	nim-ən	is-in	as-in	id-in	aɖ-in	ibɾar-in	əbɾar-in
Genitive	eŋ-haj	em-haj	nəm-haj	niŋ-haj	nim-haj	is-hi	as-hi	id-hi	aɖ-hi	ibɾar-hi	əbɾar-hi
Dative	eŋ-ga/gage	em-a/age	nəm-a/ age	niŋ-ga/gage	nim-a/age	is-ge	as-ge	id-ge	aɖ-ge	ibɾar-	əbɾar
Locative	eŋ- haj-nu	em- haj-nu	nəm- haj-nu	niŋ- haj-nu	nim- haj-nu	is-hi-nu	as-hi-nu	id-hi-nu	aɖ-hi-nu	ibɾar-hi-nu	əbɾar-hi-nu
Ablative	eŋ-haj-ɕi	em- haj-ɕi	nəm- haj-ɕi	niŋ- haj-ɕi	nim- haj-ɕi	is-ɕi	as-ɕi	id-ɕi	aɖ-ɕi	ibɾar-ɕi	əbɾar-ɕi
Instrument	eŋ-haj-ləke	em-haj- ləke	nəm-haj- ləke	niŋ-haj- ləke	nim-haj- ləke	is- ləke	as- ləke	id- ləke	aɖ- ləke	ibɾar- ləke	əbɾar- ləke
Commutative	eŋ-haj- səŋge/gəne	em-haj- səŋge/gəne	nəm-haj- səŋge/gəne	niŋ-haj- səŋge/gəne	nim-haj- səŋge/gəne	is- səŋge/gəne	as- səŋge/gəne	id- səŋge/gəne	aɖ- səŋge/gəne	ibɾar- səŋge/ gəne	əbɾar- səŋge/ gəne
Allative	eŋ-haj-təra	em-haj- təra	nəm-haj- təra	niŋ-haj- təra	nim-haj- təra	is- təra	as- təra	id- təra	aɖ- təra	ibɾar- təra	əbɾar- təra

2.4.1.7 Demonstrative pronouns:

In Uranw-Kuḍux, demonstrative pronouns are contrastive for both singular vs plural and proximal vs distal, e.g.

Proximal

id 'this'

ibɾa 'these'

Distal

aɖ 'that'

əbɾa 'those'

2.4.1.8 Interrogative Pronouns

The interrogative pronouns in Uranw-Kuḍux are as follows:

Interrogative pronouns

ne

ekɖa

ekɖa/n

nekan

enɖra

Gloss

'who'

'which'

'which/whom'

'whom'

'what'

<i>ikla</i>	'when'
<i>ekase/ekanne</i>	'how'
<i>kaj bægge</i>	'how much'

2.4.1.9 Adjectives

The adjectives that modify the nouns in Uranw-Kuḍux are as follows:

adjectives	Gloss
<i>bes</i>	'good'
<i>mabes</i>	'bad'
<i>tsəuɾa</i>	'wide'
<i>suiɕ.u</i>	'narrow'
<i>xəeka</i>	'dried/ lean/ thin'
<i>ɖigha</i>	'long'
<i>sənka/səni</i>	'small'
<i>kohā</i>	'big/great'
<i>pəndru</i>	'white'
<i>moxaro</i>	'black'
<i>xiska</i>	'white skinned person'
<i>ɖ^himi</i>	'slow/soft'
<i>ɕinna</i>	'sweet/tasty'

Some derivational adjectives are also found in it, e.g.

a) Noun to Adjective:

<i>ɖ^hən</i>	'wealth'	→	<i>ɖ^hənik</i>	'wealthy'
<i>kaer</i>	'anger'	→	<i>kaerha</i>	'angry'
<i>əɾpa</i>	'house'	→	<i>əɾpaɕa</i>	'of the house'
<i>ɖes</i>	'country'	→	<i>ɖesija</i>	'foreigner'
<i>dz^hapa</i>	'Jhapa'	→	<i>dz^hapar</i>	'belonging to Jhapa'
<i>bik^h</i>	'poison'	→	<i>bik^harka</i>	'poisonous'

b) Verb to Adjective

The Uranw-Kuḍux verbs produce adjectives by adding the perfective marker /-ka/ to the verb root, e.g.

<u>Gloss</u>	<u>root+PERF</u>	<u>output</u>	<u>Gloss</u>
--------------	------------------	---------------	--------------

drink	<i>on+ka</i>	<i>ondka</i>	'drunk'
eat	<i>mox+ka</i>	<i>mokka</i>	'eaten'
play	<i>bets+ka</i>	<i>bitska</i>	'played'
see/look	<i>e:r +ka</i>	<i>i:rka</i>	'seen/looked'
listen	<i>mendz+ka</i>	<i>mendzka</i>	'listened'

While deriving adjectives from nouns, verbs, etc. some slight changes have occurred.

2.4.2.10 Adverbs

The Uranw-Kuḍux adverbials can be categorized in terms of time, place, manner, etc. in the following ways:

TIME:	<i>inna</i>	'today'
	<i>nēla</i>	'tomorrow'
	<i>nelbendza</i>	'the day after tomorrow'
	<i>tsero</i>	'yesterday'
	<i>horbre</i>	'the day before yesterday'
	<i>insal</i>	'this year'
	<i>iṭṭali</i>	'last year'
	<i>mune sal</i>	'the year before last year'
	<i>pisna</i>	'next year'

LOCATIONS:	<i>isən</i>	'here'
	<i>əsən</i>	'there'
	<i>kinjã</i>	'under/below'
	<i>heḍḍe</i>	'near/close'
	<i>ṭina</i>	'right side'
	<i>debba</i>	'left side'
	<i>apəkk^he</i>	'across'

MANNER:	<i>sərk^hem</i>	'fast/quickly'
	<i>dzoghem</i>	'earlier'
	<i>bi:ɹi</i>	'late'

In addition to native manner adverbs, the borrowed forms are also found, e.g.

<i>dzəlḍim</i>	'earlier'
<i>hərdəm</i>	'usually'

q̣^hirem 'slowly' etc.

FREQUENCY: *õdber/p^her* 'once'

ulla pitsts^he 'daily/ day by day'

salesal 'yearly'

humri ulla 'everyday/ daily' etc.

Some derivational adverbs are also possible, i.e.

Adjective to Adverbs:

<u>Gloss</u>	<u>stem+.....</u>		<u>output</u>	<u>Gloss</u>
'good'	<i>bes</i>	→	<i>beskuna</i>	'well'
'slow'	<i>rəsem</i>	→	<i>rəsesem</i>	'slowly'
'fast'	<i>dzəldi</i>	→	<i>dzəldise</i>	'quickly'

Noun to Adverbs:

<u>Gloss</u>	<u>stem +....</u>		<u>output</u>	<u>Gloss</u>
'rest'	<i>aram</i>	→	<i>aramse</i>	'slowly'
'day'	<i>ulla</i>	→	<i>ulla pitsts^he</i>	'daily'
'year'	<i>sal</i>	→	<i>salesal</i>	'yearly'

Summary

After the detailed analysis of the chapter, it is concluded that the phonology of the language is very rich. It has thirty-seven phonemes: six vowels with their length contrast and thirty-one consonant phonemes. Twenty-nine consonant phonemes are solely of Devanagari script but the two: velar-fricative /X/ and retroflex-flap /ɽ/ are of its native features. This language consists of grammatical gender. The gender distinction inflects to the verb and the agreement occurs between subject and verb. The classifiers in it distinguish human and non-human. Its numeral system is borrowed from Indo-Aryan group. This language exhibits binary number system: singular and plural. Personal persons distinct lexically for singular and plural for three persons. Demonstrative pronouns are of proximal and distal: /id̪/ and /ad̪/ respectively. The interrogative pronouns are lexically different. Various adverbial forms exist for distinct adverbs.

CHAPTER 3

MORPHOPHONEMICS IN URANW-KUDPUX

Morphophonemics or morphophonology is the phonemic variation in which morphemes undergo in combination with one another morpheme (Neupane 2000). In Uranw-KudPux verb stems ending with different segments behave differently when another morpheme is affixed to it. Of course, mainly the vowel ending stems undergo certain modifications after the affixation process.

A detail study of morphophonemic processes of Uranw-KudPux is not done here, however, for our purpose, only few stem final alternation and medial modification processes have been dealt with. They are as follows:

3.1 Assimilation

In assimilation, adjacent sounds frequently influence each other so that they become more alike (Crystal 1987). In Uranw-KudPux, assimilation is observed when mid back vowel is followed by high back round vowel it is changed into high back round one, i.e.

$o \rightarrow u /u$

◆ Vowel Harmony

a) *onon*

on -on

drink.NPST.1SG.M

'I drink.'

b) *unus*

on -u -s

drink.NOML.3SG.M

'a male person who drinks'

c) *unud̥*

on -u -ḍ

drink.NOML.3SG.F

'a female person who drinks'

d) *muxus*

mox -u -s

eat.NOML.3SG.M

'a male person who eats'

e) *moxuḡ*

mox -u -ḡ

eat.NOML.3SG.F

'a female person who eats'

f) *moxur*

mox -u -r

eat.NOML.PL

'the persons who eat'

◆ **Deletion**

It is common phenomenon (for languages) in Uranw-KudPux which generally occurs in the speech-act participants, e.g.

<-k-> *deletion*

Masculine

Feminine

Gloss

ondkan

ond.an

'I ate.'

mendzkan

mendz.an

'I heard/listened.'

pəṛtskan

pəṛts.an

'I read.'

tsitskan

tsits.an

'I gave.'

batskan

bats.an

'I told.'

<-a-> *deletion*

The verb stem final low back vowel <-a> is deleted when a segment is added to it, i.e.

moxa → *moxḡan* 'I eat.'

e:ra → *e:rḡan* 'I see/look.'

idza → *idzḡan* 'I stand.'

okka → *okḡan* 'I sit.'

tsoa → *tsoəḡan* 'I wake up.'

Summary

The morphophonemic processes of the language are not consistent. Sound changes, alternations and modifications do not occur consistently. They vary according to their environments and situations. So, a few of them have been encountered here as:

$a \rightarrow \phi$ / #

$o \rightarrow u$ /u , etc.

CHAPTER 4

VERB MORPHOLOGY

4.0 Outline

4.1 Derivational Morphology

Derivational Morphology can be studied as valence related morphology: (i) valence increasing devices - causative (morphological and lexical), Transitivity and valence decreasing devices (i.e. Passivization, Nominalization, Anaphora).

4.1.1 Valence Increasing Devices

4.1.1.1 Causativization

(a) Morphological Causativization

Causativization is one of the valence increasing devices. I have come across mainly two types of morphological causativizations. They are illustrated as follows:

Type: 1

In this type of causativization, two overt arguments are needed i.e. subject and object, e.g.

1. a) *en mæ̃ndi ondkan. (Non-causative)*

en mæ̃ndi on -d -k -a -n
1SG rice eat. M.PST.1SG
'I ate rice.'

b) *en xæ̃ðən mæ̃ndi onṭatskan. (Causative)*

en xæ̃ð -ən mæ̃ndi on -ṭats -k -a -n
1SG child.DAT. rice eat.CAUS.M.PST.1SG
'I fed the child (rice).'

c) *en mæ̃ndi ond.an. (Non-causative)*

en mæ̃ndi on -d -φ -a -n
1SG rice eat. F.PST.1SG
'I ate rice.'

d) *en xæ̃ðən mæ̃ndi onṭats.an. (Causative)*

en xæ̃ð -ən mæ̃ndi on -ṭats -φ -a -n
1SG child.DAT rice eat.CAUS.F.PST.1SG
'I fed the child (rice).'

- e) *nin məndi ondkaj. (Non-causative)*
 nin məndi on -d -kaj
 2SG rice eat. PST.2SG
 'You ate rice.'
- f) *nin xəḍən məndi onṭatskaj. (Causative)*
 nin xəḍ -ən məndi on -ṭats -kaj
 2SG child.DAT. rice eat.CAUS.PST.2SG.M
 'You fed the child (rice).'
- g) *nin məjan məndi onṭatski. (Causative)*
 nin məja -n məndi on -ṭats -ki
 2SG baby girl. DAT rice eat.CAUS.PST.2SG.F
 'You fed the baby girl.'
- h) *as xəḍən məndi onṭatsas. (Causative)*
 as xəḍ -ən məndi on -ṭats -a -s
 3SG.M.DIST child.DAT rice eat.CAUS.PST.3SG.M
 'He fed the child (rice).'
- i) *aḍ xəḍən məndi onṭatsaḍ. (Causative)*
 aḍ xəḍ -ən məndi on -ṭats -a -ḍ
 3SG.F.DIST child.DAT rice eat.CAUS.PST.3SG.F
 'She fed the child rice.'

The above illustrations (1b, d-i), show the <-ṭats> marker as causative marker and they contain double arguments. The subject verb agreement is distinct according to the person, number and gender.

Type: 2

In the second type of causativization, it takes two overt arguments and a covert one, e.g.

2. a) *en niḥajṭi xəḍəsin məndi onṭabaṭatskan. (Causative)*
 en nin -haj -ṭi xəḍ -s -in məndi on -ṭabaṭats -k -a -n
 1SG 2SG.GEN.CONJ child.M.DAT rice eat.DCAUS.M.PST.1SG
 'I made someone feed the child rice.'
- b) *nim xəḍərin məndi onṭabaṭatskar. (Causative)*
 nim xəḍ -r -in məndi on -ṭabaṭats -k -a -r
 2PL child.PL.DAT rice eat.DCAUS.M.PST.PL

' You made someone feed the children rice.'

c) *əbɾər xəðərin məndi onṭabaṭatsar. (Causative)*

əbɾər xəð -r -in məndi on -ṭabaṭats -a -r
3PL child.PL.DAT rice eat.DCAUS.PST.PL

' They made someone feed the children rice.'

d) *urbas nok^hraṣṭi xələn uṣṭabaṭatsas. (Causative)*

urba -s nok^hra -s -ṭi xəl -ən us -ṭabaṭats -a -s
master.M servant.M.CONJ field.ACC plough.DCAUS.PST.3SG

' The master made the servant plough the field.'

e) *urbni nəuɾjaṭi kitsrin noṭṭabaṭatsa. (Causative)*

urb -ni nəuɾja -ṭi kitsri -in noɾ -ṭabaṭats -a -ḥ
master.F maid-servant.CONJ cloth.ACC wash.DCAUS.PST.3SG.F

' The master(F) made the maid-servant wash her clothes.'

In the above examples, the first agent is inactive but performs the action through the second subject of the main verb in the clause. The action is performed indirectly. It is clear from the examples (2.a-e).

In this language, the second subject and object can be kept covert and it is understood through the agreement of the main verb of the clause, e.g.

3. a) *em mexṭabaṭatskam. (Causative)*

(em) mex -ṭabaṭats -k -a -m
(1PL. EXCL) call.DCAUS.M.PST.1PL.EXCL

' We made someone call somebody.'

In example (3.a), the verb of the main clause expresses the double causatives. The main verb of the clause is restricted to the person, number and gender to perform different causativizations in the language. And such types of structures are very common in speech/conversation.

(b) Lexical Causativization

Apart from morphological causatives, the lexical causatives are also possible in this language, e.g.

4. a) *en xəðən tsuṭatskan. (Morphological)*

en xəð -ən tsu -ṭats -k -a -n

1SG child.ACC sleep.CAUS.M.PST.1SG

' I made the child sleep. '

b) *en xəḍən kiḍkan. (Lexical)*

en xəḍ -ən kiḍ -k -a -n

1SG child.ACC lay down.M.PST.1SG.

' I laid down the child. '

The above examples (4.a & b) are causatives, but (4.a) is morphological causative and (4.b) is lexical one. The former one is less frequent in speech and the latter one is more frequent.

4.1.2 Valence Decreasing Devices:

4.1.2.1 Passivization:

Passivization is one of the valence decreasing devices. Passive constructions somehow demote the agent and promote the patient to a subject or topical position (Watters 1998:510). The passive marker exists in the language is <-*ṭar*->, e.g.

5. a) *aṣṭi əsma moxṭara. (Passive)*

as -ṭi əsma mox -ṭar -a

3SG.M.DIST.CONJ bread eat.PASS.PST

' The bread was eaten by him. '

b) *sukraṭinu kiss piṭṭar.i. (Passive)*

sukraṭi -nu kiss piṭ -ṭar -i

Dewali.LOC pig kill.PASS.NPST

'Pig is killed in Dewali.'

c) *nēla k^həsi xoṭṭar.o. (Passive)*

nēla k^həsi xoṭ -ṭar -o

tomorrow he-goat kill.PASS.NPST

'The he-goat will be killed tomorrow.'

From the above examples (5.a-c) the passive marker <-*ṭar*-> is clear.

In this language, the intransitive verbs are also passivized, e.g.

6. a) *eṇhajṭi əlk^hṭara.*

en -haj -ṭi əlk^h -ṭar -a

1SF.GEN.CONJ laugh.PASS.PST

'It was laughed by me.'

b) *e:rṭara.*

e:r -ṭar -a

look.PASS.PST

'It was looked.'

c) arin mexṭara.

ar -in mex -ṭar -a

3PL.ACC call.PASS.PST

' They were called.'

4.1.2.2 Nominalization:

Nominalization refers to the process of forming a noun from some other word-class, the derivation of a noun phrase from an underlying clause (Crystal 2003:314).

Nominalizations are those operations that allow a verb to function as a noun (Payne 1997:223).

Various languages can be nominalized in various ways. The major types of nominalizations existed in Uranw-KudṔux have been described and exemplified as follows:

4.1.2.2.1 Action Nominalizations

An action nominalization refers to the action, usually in the abstract, expressed by the verb root. The simplest way of zero /-ϕ / operating derivation can be considered to be a lexical process. This process, to some extent, is also possible in this language, e.g.

7. a) *en kuḍa kaḍən.*

en kuḍa-ϕ kal -ḍə -n

1SG walk.NOM go.NPST.M.1SG

'I go for a walk/walking.'

b) *ona kala.*

ona-ϕ kal -a

eat.NOM go.IMP

'(You) go for food (dinner, supper,etc).'

c) *betsa kala.*

betsa-ϕ kal -a

play.NOM go.IMP

'(You) go for dance.'

These examples illustrate that the lexical verbs i.e. *kuḍa*, *ona* and *betsa* in 7.a, b & c respectively inflect zero /-ϕ/ marker to operate lexical nominalization.

In addition to lexical strategies with zero /-ϕ/ operators, action nominalizations can be performed morphologically in Uranw-Kudɓux. The suffix morpheme /-na/ is operated to the verb root as nominalizer, e.g.

8. a) *kuḍna səŋirge bes mən.i.*

kuḍ -na səŋir -ge bes mən -i

walk.NOM body.DAT good be.NPST

'Walking is good for health.'

b) *betsna ḍehən bəŋior kəm.i.*

bets -na ḍeh -ən bəŋior kəm -i

play.NOM body.ACC strong make.NPST

'Playing makes the body strong.'

c) *tsixna mabes mən.i.*

tsix -na ma -bes mən -i

weep.NOM NEG.good be.NPST

'Weeping is bad.'

d) *əlkh^hna bes mən.i.*

əlkh^h -na bes mən -i

laugh.NOM good be.NPST

'Laughing is good (i.e. for health).'

In the illustrations from 8.d - g, the suffix morpheme /-na/ inflects to the verb root i.e. *kuḍ*, *bets*, *tsix* and *əlkh^h* for operating morphological action nominalizations.

4.1.2.2.2 Participant nominalizations:

A participant nominalization is a verb-based nominalization strategy that results in a noun that refers to one of the participants of a verb root (Payne 1997:225). Languages typically

employ various participant nominalization strategies. The functional differences among the various participant nominalization strategies have to do with which participant is referred to, e.g., one strategy forms nominalizations that refer to the agent of the verb root while another forms nominalizations that refer to the patient. These subsections provide description and exemplification of the participant nominalizations.

4.1.2.2.2.1 Agent nominalizations

A nominalization that refers to the agent of the nominalized verb is an agent nominalization (Payne 1997 :226). In the case of Uranw-KudPux, the underlying morpheme /-u/ exists as a morphological agent nominalizer. The /-u/ marker is incorporated with various suffixes to distinguish different person, number and gender. It has been described and exemplified in the following table:

Table No. 5: A nominal paradigm for the verb root *bets* 'play':

Persons	Pronouns	words/utterances	Glosses	Free translation
1st	en (SG)	<i>bitsun</i>	bits -u -n	'I am a player.'
	em (PL.EXCL)	<i>bitsum</i>	bits -u -m	'We are players.'
	nam (PL.INCL)	<i>bitsuṭ</i>	bits -u -ṭ	'We are players.'
2nd	nin (SG)	<i>bitsu</i>	bits -u -ϕ	'You are a player.'
	nim (PL)	<i>bitsur</i>	bits -u -r	'You are players.'
3rd	as/is (SG.M)	<i>bitsus</i>	bits -u -s	'He is a player.'
	aḍ/iḍ (SG.F)	<i>bitsuḍ</i>	bits -u -ḍ	'She is a player.'
	əbɾar/ibɾar (PL.H)	<i>bitsur</i>	bits -u -r	'They are players.'
	əbɾa/ibɾa (PL.NH)	<i>bitsuḍ</i>	bits -u -ḍ	'They are players.'

4.1.2.2.2.2 Patient nominalizations:

A nominalization that refers to the patient of the nominalized verb is a patient nominalization (Payne 1997 :227). Sometimes morphological patient nominalizations are called past participles in English. So as in Uranw-KudPux, the /-ka/ suffix is a patient nominalizer, e.g.

9. a) *kerka səme makirri*.

kal -ka səme ma -kir -i

go.PST.PRT time NEG.return.NPST

'The past time never returns.'

- b) *kəts^hnək^hrka makirri.*
 kəts^hnək^hr -ka ma -kir -i
 speak.PST.PRT NEG.reurn.NPST
 'The spoken never returns.'

4.1.2.2.2.3 Instrument nominalizations:

An instrument nominalization is a noun formed with a verb in which the noun refers to an instrument used to accomplish the act represented by the verb (Payne 1997:228). Instrument nominalizations are often formally identical to morphological action nominalizations. This is, in fact, true for Uranw-Kudɔux, where the /-na/ suffix is used for both action and instrument nominalizations. For examples, let's consider the following:

10. a) *əmxɪ motsna kətsija*
 əmxɪ mots -na kətsija
 vegetable cut.INST.NOMsickle
 'the sickle used for cutting vegetables'
- b) *onna t^hərija*
 on -na t^hərija
 eat.INST.NOMdish
 'the eating dish/es'
- c) *digri əsna dənda*
 digri əs -na dənda
 drum play.INST.NOM stick
 'the sticks for beating drum/drum set'
- d) *tsah onna gəlsa*
 tsah on -na gəlsa
 tea drink.INST.NOM cup
 'the cup used for drinking tea (or the tea-cup)'

4.1.2.2.2.4 Locational nominalizations:

Many languages have strategies that form nominalizations that refer in a general way to some entity associated to a location where the activity described by the verb tends to occur. But,

it is a little bit different in this language. Locational nominalization which is marked with the suffix */-na/* is often identical to action and instrument nominalizations in it, e.g.

11. a) *onna əɾpa*

on -na əɾpa
eat.LOC.NOM house
'the dining room'

b) *okna dzəg.ha*

ok -na dzəg.ha
sit.LOC.NOM place
'the sitting place'

c) *tsuṭna əɾpa*

tsuṭ -na əɾpa
sleep.LOC.NOM house
'the bedroom'

d) *bisna dzəg.ha*

bis -na dzəg.ha
sell.LOC.NOM place
'the market place'

In these examples, the */-na/* suffix has been employed as a locational nominalizer. It can be identified by the following noun phrase in the clause. Otherwise, the action, instrument and locational nominalizations do not differ from one another.

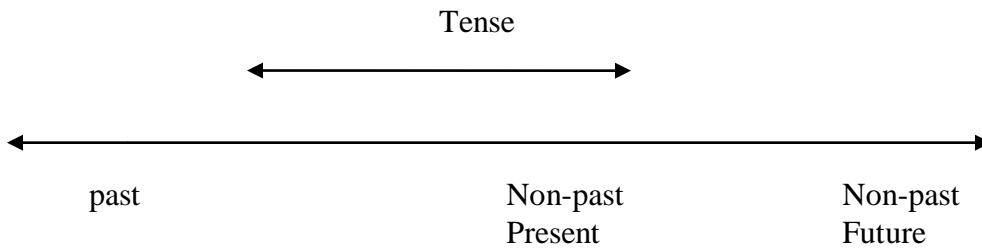
4.2 Inflectional Morphology

4.2.1 Tense

Tense reflects the time of the situation referred to some other time, usually to the moment of speaking (Comrie 1989:2). Uranw-Kudɓux language possesses a morphological distinction between past and non-past tenses. Uranw-Kudɓux verbs are inflected to indicate these two tenses by means of various tense marking morphemes. The past tense refers to the situation or event prior to the present time/now, whereas the non-past tense refers to the situation/event of both present and future.

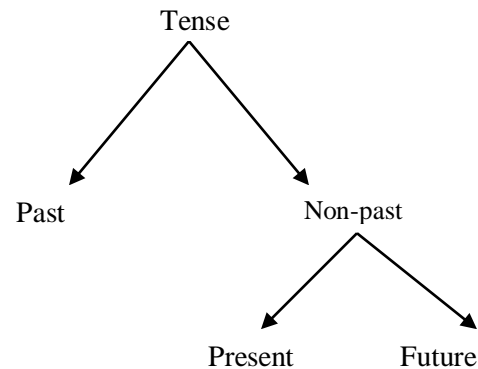
The past tense can further be extended to recent past (same day) and remote past (other day). The tense system in Uranw-Kudɓux can be shown in the following diagram:

Diagram 1: Tense system in Uranw-Kudbux



The same idea is further employed in the following tree diagram:

Diagram: Tense System in Uranw-Kudɔux



4.2.1.1 The Past Tense

Past tense implies the event prior to the present situation. It does not say anything about the time period occupied by the event, its initiation and termination. It simply implies that the event does not hold at present.

The past tense in Uranw-Kudɔux is marked differently according to the person, number and gender. However, the past tense marker is <-a->. They are exemplified as follows:

12. a) *en əsma mɔkkan.* (Masculine)

en əsma mɔx -k -a -n
1SG bread eat.M.PST.1SG
'I ate bread.'

b) *en əsma mɔk^h.an.* (Feminine)

en əsma mɔx -ϕ -a -n
1SG bread eat.F.PST.1SG
'I ate bread.'

c) *nin əsma mɔkkaj.* (Masculine)

nin əsma mɔx -kaj
2SG bread eat.PST.2SG.M
'You ate bread.'

d) *nin əsma mukki.* (Feminine)

nin əsma mɔx -ki
2SG bread eat.PST.2SG.F
'You ate bread.'

- e) *as əsma mokk^has.* (Masculine)
 as əsma mox -k^has
 3SG.M.DIST bread eat.PST.3SG.M
 'He ate bread.'
- f) *aḍ əsma mokk^ha(ḍ).* (Feminine)
 aḍ əsma mox -k^ha(ḍ)
 3SG.F.DIST bread eat.PST.3SG.F
 'She ate bread.'
- g) *siṭaḍ keber mokk^haḍ.* (Feminine)
 siṭa -ḍ keber mox -k^haḍ
 Sita.F coarse get.PST.3SG.F
 'Sita got a coarse.'
- h) *əbɟar əsma mokk^har.*
 əbɟar əsma mox -k^har
 3PL.DIST bread eat.PST.3PL
 'They ate bread.'
- i) *nim əsma mokkar.*
 nim əsma mox -kar
 2PL bread eat.PST.2PL
 'You ate bread.'

From the above examples (12.a-i), the person, number and gender inflect differently to the verbs respectively. The examples represent the same day past. To express the other day past, the various time adverbials are used. No distinct marker is used to indicate the remote/distal (other day) past, e.g.

13. a) *embas horbre bərtsas.*

embas horbre bərts -a -s
 My father the day before yesterday come.PST.3SG.M
 'My father came the day before yesterday.'

b) *iṭṭali tsēp mabərtsa.*

iṭṭali tsēp ma -bərts -a
 last year rain NEG.come.PST.

' It did not rain last year.'

In the above examples, the morpheme *horbre* in (13.a) indicates 'the day before yesterday', and the morpheme *iṭṭali* in (13.b) denotes 'the last year'. Thus, it is clear that the language has its single past tense that can further be studied as its aspects.

Table No. 6: A Verbal Paradigm of the Verb *mox* 'eat' for Past Tense:

Persons	Pronouns	words/utterances	Glosses	Free translation
1st	en (SG.M)	<i>mokkan</i>	mox -k -a -n	'I ate.'
	en (SG.F)	<i>mok^h.an</i>	mox -a -n	'I ate.'
	em (PL.M.EXCL)	<i>mokkam</i>	mox -k -a -m	'We ate.'
	em (PL.F.F.EXCL)	<i>mok^h.am</i>	mox -ϕ -a -m	'We ate.'
	nam (PL.INCL)	<i>mokkaṭ</i>	mox -k -a -ṭ	'We ate.'
2nd	nin (SG.M)	<i>mokkaj</i>	mox -a -j	'You ate.'
	nin (SG.F)	<i>mukki</i>	mox -k -i	'You ate.'
	nim (PL.M)	<i>mokkar</i>	mox -k -a -r	'You ate.'
	nim (PL.F)	<i>mokkaj</i>	mox -a -j	'You ate.'
3rd	as/is (SG.M)	<i>mokk^has</i>	mox -k ^h -a -s	'He ate.'
	aḍ/iḍ (SG.F)	<i>mokk^haḍ</i>	mox -k ^h -a -ḍ	'She ate.'
	əbɾar/ibɾar (PL.M)	<i>mokk^har</i>	mox -k ^h -a -r	'They ate.'
	əbɾaj/ibɾaj (PL.F)	<i>mokk^haj</i>	mox -k ^h -a -j	'They ate.'
	əbɾa/ibɾa (PL.NH)	<i>mokk^ha</i>	mox -k ^h -a -ϕ	'They ate.'

4.2.1.2 The non-past tense

The non-past tense indicates the situation of present and future time. In Uranw-Kudɔux, the non-past tense marker, as in the past, inflects to the finite verbs for both 1st and 2nd persons singular and plural numbers. For 3rd person masculine, it inflects but for 3rd person feminine does not.

The 3rd person feminine marker <-ḍ>, which was in existence in past, is now avoided in speaking, e.g.

A. First Person:

For masculine:

14. a) *en əɾpa kalon.*

en əɾpa kal -o -n

1SG house go.NPST.M.1SG

' I go home. '

- b) *em əɾpa kalom.*
em əɾpa kal -o -m
1PL.EXCL house go.NPST.M.1PL.EXCL
' We go home.'

- c) *nam əɾpa kaloɟ.*
nam əɾpa kal -o -ɟ
1PL.INCL house go.NPST.M.1PL.INCL
' We go to house.'

In the above illustrations (14.a-c), the non-past tense marker <-o> is used for masculine and the verbs agree only with the subject.

For Feminine:

15. a) *en əɾpa kalen.*
en əɾpa kal -e -n
1SG house go.NPST.F.1SG
' I go to house.'

- b) *em əɾpa kalem.*
em əɾpa kal -e -m
1PL.EXCL house go.NPST.F.1PL.EXCL
' We go home.'

- c) *nam əɾpa kaloɟ.*
nam əɾpa kal -o -ɟ
1PL.INCL house go.NPST.M.1PL.INCL
' We go to house.'

In the above illustrations (15.a & b), the non-past tense marker for feminine is <-e> but for 1st person plural inclusive in (15.c) gender marker does not inflect for feminine.

B. Second Person:

The non-past tense marker is covert for 2nd person singular but the marker <-o> is overt for 2nd person plural, e.g.

16. a) *nin əɾpa kale.*
nin əɾpa kal -φ -e

2SG house go.NPST.2SG

' You go home.'

b) *nim əɾpa kalor.*

nim əɾpa kal -o -r

2PL house go.NPST.2PL

' You go home.'

C. Third Person:

The non-past tense marker <-o-> is used for 3rd person singular and plural. The 3rd person singular feminine has <-ϕ-> marking for agreement, e.g.

17. a) *as əɾpa kalos.*

as əɾpa kal -o -s

3SG.M.DIST house go.NPST.3SG.M

' He goes home.'

b) *is əɾpa kalos.*

is əɾpa kal -o -s

3SG.M.PROX house go.NPST.3SG.M

' He goes home.'

c) *aḑ əɾpa kalo(ḑ).*

aḑ əɾpa kal -o -(ḑ)

3SG.F.DIST house go.NPST.3SG.F

' She goes home.'

d) *iḑ əɾpa kalo(ḑ).*

iḑ əɾpa kal -o -(ḑ)

3SG.F.PROX house go.NPST.3SG.F

' She goes home.'

e) *əbɾar əɾpa kalor.*

əbɾar əɾpa kal -o -r

3PL.DIST house go.NPST.3PL.DIST

' They go home.'

f) *ibɾar əɾpa kalor.*

ibɾar əɾpa kal -o -r
 3PL.PROX house go.NPST.3PL.DIST
 ' They go home.'

In the above examples (17.c & d) , the marker <-*ɟ*-> has been put into the bracket to indicate that the very morpheme had been in existence in past. But now, it is no longer in use.

The future events can also be expressed using present/non-past tense marker. The only difference between present and future is the time adverbial. To represent future tense the marker indicating the future time adverbial i.e. tomorrow, next year, etc. are used, e.g.

18. a) *en nēla məndi onon. (Future)*
 en nēla məndi on -o -n
 1SG tomorrow rice eat.NPST.1SG
 ' I will eat rice tomorrow.'

In the above example (18.a), only the future time adverbial marker *nēla* 'tomorrow' indicates that the utterance is in future tense otherwise it is present/non-past tense. Thus, this language contrasts only between past and non-past tense.

Table No. 7 : A Verbal Paradigm for the Verb Root *kal* 'go' for the Non-past Tense:

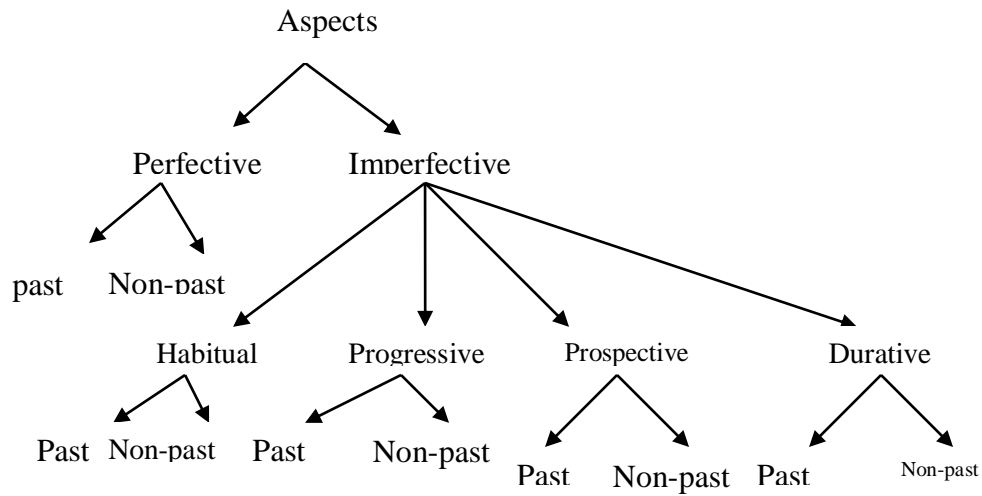
Persons	Pronouns	words/utterances	Glosses	Free translation
1st	en (SG.M)	<i>kalon</i>	kal -o -n	'I go.'
	en (SG.F.)	<i>kalen</i>	kal -e -n	'I go.'
	em (PL.M.EXCL)	<i>kalom</i>	kal -o -m	'We go.'
	em (PL.F.F.EXCL)	<i>kalem</i>	kal -e -m	'We go.'
	nam (PL.INCL)	<i>kalom</i>	kal -o -m	'We go.'
2nd	nin (SG.M)	<i>kale</i>	kal -ϕ -e	'You go.'
	nin (SG.F)	<i>kaloe</i>	kal -o -e	'You go.'
	nim (PL.M)	<i>kalor</i>	kal -o -r	'You go.'
	nim (PL.F)	<i>kalor</i>	kal -o -r	'You go.'
3rd	as/is (SG.M)	<i>kalos</i>	kal -o -s	'He goes.'
	aḍ/iđ̣ (SG.F)	<i>kaloḍ</i>	kal -o -đ̣	'She goes.'
	əbɾar/ibɾar (PL.M)	<i>kalor</i>	kal -o -r	'They go.'
	əbɾaj/ibɾaj (PL.F)	<i>kaloe</i>	kal -o -r	'They go.'
	əbɾa/ibɾa (PL.NH)	<i>kalo</i>	kal -ϕ -o	'They go.'

4.2.2 Aspect:

Aspect has been defined as a grammatical category that refers to the way of temporal organization of the activity denoted by verbs (Crystal 1991:27). Aspect describes the internal temporal shape of events or states (Payne 1997:238). It is concerned with marking notions like the duration of an event, whether it is repetitive or not, whether it has a terminal boundary, etc. Aspects are, as Comrie (1998:3) says, different ways of viewing the internal temporal constituency of a situation .

In Uranw-Kudɓux, aspects are of two types named perfective and imperfective. Each of them has been exemplified below:

Diagram No. : Aspects in Uranw-Kudɓux:



4.2.2.1 Perfective Aspects:

Perfective aspect looks at the situation from outside, without necessarily distinguishing any of the internal structure of the situation (Comrie 1976:4). The suffix inflections <-ka> for masculine and <-ki> for feminine indicate the perfective marker. Both the existential 'be' verbs are inflected. The inflections agree with person, number and gender of the subject. Let us consider some examples below:

4.2.2.1.1 Past Perfective Aspect

19.a) *en mændi ondkaratskan.* (Masculine)

en mændi on -d -ka -rats kan
 1SG rice eat. PERF.be.PST.1SG.M
 'I had eaten rice.'

b) *em mændi ondkaratskam.* (Masculine)

em mændi on -d -ka -rats kan
 1PL.EXCL rice eat. PERF.be.PST.1PL.M
 'We had eaten rice.'

c) *en mændi ondkirats.an.* (Feminine)

en mændi on -d -ki -rats -an
 1SG rice eat. PERF.be.PST.1SG.F
 'I had eaten rice.'

d) *nin unḍrki ratski əm. (Feminine)*

nin onḍr -ki -rats -ki əm
2SG bring.PERF.be.PST.2SG.F water

'You had brought water.'

e) *as əsma mokkaratsas.*

as əsma mox -ka -rats -as
3SG.M.DIST bread eat.PERF.be.PST.3SG.M

'He had eaten bread.'

f) *aḍ bərtskiratsa. (Feminine)*

aḍ bərts -ki -rats -a
3SG.F.DIST come.PERF.be.PST.3SG.F

'She had come.'

g) *əbɽar hətija kerkaratsar.*

əbɽar hətija kal -ka -rats -ar
3PL. market go.PERF.be.PST.3PL

'They went to market.'

For the details of the past perfective markers for different person, number and gender, let's have a look at the verb paradigm below:

Table No. 8 : A Verbal Paradigm of *on* 'eat' for Past Perfective Aspects.

Persons	Genders	Singular Number	Plural Number
1st	masculine	<i>ondkaratskan</i>	<i>ondkaratskam (EXCL)</i>
			<i>ondkaratskaṭ (INCL)</i>
	Feminine	<i>undkirats.an</i>	<i>undkirats.am (EXCL)</i>
			<i>ondkarats.aṭ (INCL)</i>
2nd	Masculine	<i>ondkaratskaj</i>	<i>ondkaratskar</i>
	Feminine	<i>undkiratski</i>	<i>ondkaratskar</i>
3rd	Masculine	<i>ondkaratsas</i>	<i>ondkaratskar</i>
	Feminine	<i>undkiratsa</i>	<i>ondkaratskar</i>

From the table above, the past tense marker and numbers have inflected to the verb, whereas the Past Perfective Markers are contrastive i.e. the markers <-ka> and <-ki> for masculine and feminine respectively. Obviously, the gender is contrastive for 1st person both singular and plural, whereas for 2nd and 3rd persons only singular is contrastive, but plural is not.

4.2.2.1.2 Non-past Perfective

20.a) *en mændi ondkarə.əḍan.* (Masculine)

en mændi on -d -ka -rə -ḍan
 1SG rice eat. PERF.be.NPST.1SG.M
 'I have eaten rice.'

b) *em mændi ondkarə.əḍam.* (Masculine)

em mændi on -d -ka -rə -ḍam
 1PL.EXCL rice eat. PERF.be.NPST.1PL.M
 'We have eaten rice.'

c) *en mændi ondkirəen.* (Feminine)

en mændi on -d -ki -rə -en
 1SG rice eat. PERF.be.NPST.1SG.F

'I have eaten rice.'

d) *nin unḍrkiṛə.əḍi əm. (Feminine)*

nin	onḍr -ki -rə -ḍi	əḿ
2SG	bring.PERF.be.NPST.2SG.F	water

'You have brought water.'

e) *as əsma mokkaratsas.*

as	əsma	mox -ka -rə -as
3SG.M.DIST	bread	eat.PERF.be.NPST.3SG.M

'He has eaten bread.'

f) *aḍ bəṛtskiṛə.i. (Feminine)*

aḍ	bəṛts -ki -rə -i
3SG.F.DIST	come.PERF.be.NPST.3SG.F

'She has come.'

g) *əbḷar hətija kerkarə.ənar.*

əbḷar	hətija	kal -ka -rə -nar
3PL.	market	go.PERF.be.NPST.3PL

'They went to market.'

For the details of the non-past perfective markers for different person, number and gender, let's have a look at the verb paradigm below:

Table No. 9 : A Verbal Paradigm of *on* 'eat' for Non-Past Perfective Aspects.

Persons	Genders	Singular Number	Plural Number
1st	masculine	<i>ondkarə.əḍan</i>	<i>ondkarə.əḍam (EXCL)</i>
			<i>ondkarə.əḍaṭ (INCL)</i>
	Feminine	<i>undkirə.en</i>	<i>undkirəem (EXCL)</i>
			<i>ondkarə.aṭ (INCL)</i>
2nd	Masculine	<i>ondkarə.əḍaj</i>	<i>ondkarə.əḍar</i>
	Feminine	<i>undkirə.əḍi</i>	<i>ondkarə.əḍar</i>
3rd	Masculine	<i>ondkarəas</i>	<i>ondkarə.ənar</i>
	Feminine	<i>undkirəi</i>	<i>ondkarə.ənar</i>

From the paradigm above, the non-past tense marker and numbers have inflected to the verb, whereas the Non-Past Perfective Markers are contrastive i.e. the markers <-ka> and <-ki> for masculine and feminine respectively. Obviously, the gender is contrastive for 1st person both singular and plural, whereas for 2nd and 3rd persons, only singular is contrastive, but plural is not.

4.2.2.2 Imperfective Aspects

Imperfectivity is not incompatible with perfectivity, and that both can be expressed if the language in question possesses the formal means to do so (Comrie 1976: 4, 24; cited in Parajuli 2005: 508, Contemporary Nepalese Linguisticse). The imperfective aspect is divided into habitual, progressive, prospective and durative aspects. Such imperfective aspects, except durative, are further subdivided into past and non-past respectively.

4.2.2.2.1 Habitual Imperative Aspect

4.2.2.2.1.1 Non-Past Habitual Aspect

It is expressed either by using temporal adverbs or without them, e.g.

21. a) *en humri ulla kempəs kaḍan.* (Masculine)
en humri ulla kempəs kal -ḍan
1SG all day campus go.NPST.1SG.M
'I always go to Campus.'

- b) *nin hærðæm ærk^hi onðaj.*
 nin hærðæm ærk^hi on -ðaj
 2SG always domestic wine drink.NPST.2SG.M
 'You always drink domestic wine (or ale or homewine).'
- c) *en ðo humri ulla æk^hra kalen. (Feminine)*
 en ðo humri ulla æk^hra kal -en
 1SG CLT all day temple go.NPST.1SG.F
 'I always go to temple.'
- d) *að hærðæm biři uni. (Feminine)*
 að hærðæm biři on -i
 3SG.F.DIST always tobacco smoke.NPST.3SG.F
 'She always smokes tobacco.'
- e) *xəðar sänninu bəra tsixnar.*
 xəð -ar sänni -nu bəra tsix -nar
 child.PL small.LOC a lot weep.NPST.PL
 'The children weep a lot in thier childhood.'

From the above illustrations, it is clear that the non-past habitual aspect can also be implemented without using temporal adverbs.

4.2.2.2.1.2 Past Habitual Aspect

The Past Habitual Aspect is not distinct from past progressive. To express past habitual, temporal adverbs i.e. *hærðæm, humri ulla*, etc. are employed, e.g.

22. a) *en hærðæm tsixaləkkən.*
 en hærðæm tsix -alək -kən
 1SG always weep.PROG.PST.1SG.M
 'I always used to weep.'
- b) *nam sänninu səngem betsaləkkəṭ.*
 nam sänni -nu səngem bets -alək -kəṭ
 1PL.INCL small.LOC together play.PROG.PST.1PL.M
 'We used to play together in childhood.'
- c) *ḍui bəris əgu embas ærk^hi onaləgias.*
 ḍui bəris əgu embas ærk^hi on -aləg -as

two year before my father domestic wine
drink.PROG.PST.3SG.M

'Two years ago, my father used to drink domestic wine.'

d) *dzəmaninu nin bəɾa san eḍbə.aləkkaj.*

dzəmani -nu nin bəɾa san eḍ -bə -alək -kaj
young.LOC 2SG much power show.tell.PROG.PST.2SG.M

'You used to show much power in youth.'

From the above illustrations, it is exemplified that the past habitual aspect is not distinct, except its temporal adverbs, from past progressive aspect.

4.2.2.2.2 Progressive Imperfective Aspects

The progressive aspect can be expressed using the markers <-num> and <-aləg> in the verb, which is followed by auxiliary (i.e. existential or identificational) 'be' verb for non-past tense. In the same way, the past progressive is also marked with <-num> and <-alək>, e.g.

4.2.2.2.2.1 Non-Past Progressive Aspect

23. a) *en məndi unnumrə.əḍan.*

en məndi on -num -rə -ḍan
1SG rice eat.PROG.be.NPST.1SG.M

'I am eating rice.'

- b) *en mændi onaləgđan.*
 en mændi on -aləg -đan
 1SG rice eat.PROG.NPST.1SG.M
 'I am eating rice.'
- c) *nin mændi unnumrə.əđi.*
 nin mændi on -num -rə -đi
 2SG rice eat.PROG.be.NPST.2SG.F
 'You are eating rice.'
- d) *nim mændi onaləgđar.*
 nim mændi on -aləg -đar
 2PL rice eat.PROG.NPST.2PL
 'You are eating rice.'

From the above illustrations, it is exemplified that the non-past progressive aspect is reflected by the markers i.e. <-num> and <-aləg>. The tense is inflected to the verb. It is found that the auxiliary 'be' is covert for the non-past progressive marker <-aləg> in the utterances.

4.2.2.2.2 Past Progressive Aspect

The past progressive aspect is expressed by using the markers <-num> and <-alək> in the verb. The marker <-num> is common to both past and non-past progressive aspect, e.g.

24. a) *en mændi unnumratskan.*
 en mændi on -num -rats -kan
 1SG rice eat.PROG.be.PST.1SG.M
 'I was eating rice.'

- b) *en mændi unnumrats.an.*
 en mændi on -num -rats -an
 1SG rice eat.PROG.be.PST.1SG.F
 'I was eating rice.'
- c) *nin mændi unnumratski.*
 nin mændi on -num -rats -ki
 2SG rice eat.PROG.be.PST.2SG.F
 'You were eating rice.'
- d) *nin mændi onalækki.*
 nin mændi on -alæk -ki
 2SG rice eat.PROG.PST.2SG.F
 'You were eating rice.'
- e) *nam betsalækkaṭ.*
 nam bets -alæk -kaṭ
 1PL.INCL play.PROG.PST.1PL.INCL
 'We were playing.'
- f) *nam betsnumratskaṭ.*
 nam bets -num -rats -kaṭ
 1PL.INCL play.PROG.be.PST.1PL.INCL
 'We were playing.'

From the above examples, it is clear that the auxiliary 'be' is covert when it is used with the past progressive marker <-alæk> in the utterances.

4.2.2.2.3 Prospective Imperative Aspect

In the prospective aspect, a state is related to some subsequent situations where someone is in a state of being about to do or on the point to do something (Comrie 1976: 64). In Uranw-Kudɔux language, the prospective aspect is denoted by <-*hoɕ.en*> preceded by the verb. It remains unchanged in both past and non-past prospective aspect. It is past if the verb is in past, and non-past if the verb is non-past, e.g.

25. a) *as onos hoɕ.en.*

as	on -os	hoɕ.en
3SG.M.DIST	eat.NPST.3SG.M	PROS

'He may/will eat.'

b) *əbɕar betsor hoɕ.en.*

əbɕar	bets -or	hoɕ.en
3PL.DIST	play.NPST.PL	PROS

'They may/will play.'

c) *əbɕar kerar hoɕ.en.*

əbɕar	kal -ar	hoɕ.en
3PL.DIST	go.PST.PL	PROS

'They might/would play.'

d) *as k^hiri ɕiŋkaratsas hoɕ.en.*

as	k ^h iri ɕiŋ -ka -rats -as	hoɕ.en
3SG.M.DIST	story tell.PERF.be.PST.3SG.M	PROS

'He might have told a story.' or 'He was due to tell a story.'

In the above examples 25.a) and (b), the non-past progressive aspect is expressed, whereas in (c) and (d) it is expressed the past prospective aspect.

4.2.2.2.4 Durative Imperative Aspect

The durative aspective shows an action initiating prior to the next one. The morphological process marks the durative aspect in Uranw-Kudɔux language. The perfective and progressive <-*ka*> and <-*aləg*> or <-*alək*> followed by the marker <-*xəne*> are inflected to the verb, e.g.

26. a) *en ukkaratskan xəne aɖ bərtsa.*

en ok -ka -rats -kan xəne aḍ bərts -a
 1SG sit.PERF.be.PST.1SG.M while 3SG.F.DIST come.PST.3SG.F
 'She came while I was sitting'

b) *nim bətsaləkkar xəne em bərtskam.*

nim bəts -alək -kar xəne em bərts -kam
 2PL play.PROG.PST.2PL while 1PL.EXCL come.PST.1PL.EXCL
 'While you were playing, we came.'

c) *en əɾpa bər.aləkkən xəne as iskul kalaləgias.*

en əɾpa bər -alək -kan xəne as iskul
 1SG house come.PROG.PST.1SG.M while 3SG.M.DIST school
 kal -aləg -ias
 go.PROG.PST.3SG.M
 'While I was coming home, he was going to school.'

d) *tsəp bər.aləgia xəne en tsəḗkan.*

tsəp bər -aləg -ia xəne en tsəḗ -kan
 rain come.PROG.3.F while 1SG get wet.PST.1SG.M
 'I got wet while it was raining.'

From the above illustrations, it is clear that the durative aspect can be expressed in two ways using two different markers i.e. perfective <-ka> and progressive <aləg> and <-alək> respectively. In 26.a), for intransitive verb <-ka> indicates the durative, while in (26.b) and (26.c), <-alək> indicates it and in (26.d), <-aləg> shows the durative aspect in this language.

4.3 The verb 'be'

4.3.1 Auxiliary

An auxiliary verb is a verb which is based on another verb in a sentence, and which shows grammatical functions such as aspect, voice, mood, tense and person (Richard, J., et al, 1985: 23). According to Crystal (1994:35), an auxiliary is a verb which is subordinate to the chief lexical verb in a verb phrase, helping to express such grammatical distinctions as tense, aspect, and mood. So, auxiliary verb supplements the main verb of the sentence and it can stand as a verb as well. The different types of auxiliary verb 'be' found in Uranw-Kudɓux language are mentioned as follows:

4.3.1.1 Existential Types:

Existence typically serves a preventive function i.e. to introduce participants onto discourse stage. Uranw-Kudɔux employs the marker <-rə> as the verb 'be' to introduce existential entity around, e.g.

27. a) *əsən onta ɛɾpa rəi.*

əsən	on -ta	ɛɾpa	rə -i
there	one.CLF	house	be.NPST

'There is a house.'

b) *əsən kohā iskul ratsa.*

əsən	kohā	iskul	rats -a
there	big	school	be.PST

'There was a high school.'

c) *aɖ gaj ratsa.*

aɖ		gaj	rats -a
DEMT.PRON.DIST		cow	be.PST

'That was a cow.'

d) *əsən nerr rəi.*

əsən	nerr	rə -i
there	snake	be.NPST

'There is a snake.'

4.3.1.2 Equative/equation Types:

Equative denotes a particular entity (the subject of the clause) is identical to the entity specified in the predicate nominals, e.g.

28. a) *aɖ iŋɾi hike.*

aɖ	iŋɾi	hik -e
3SG.F.DIST	my younger sister	be.NPST

'She is my younger sister.'

b) *as raməs hikɖas*

as	ram -əs	hik -ɖas
3SG.M.DIST	Ram.M	be.NPST.3SG.M

'He is Ram.'

c) *embas mastər hikɖas.*

embas	mastər	hik -ɖas
my father	teacher	be.NPST.3SG.M

'My father is a teacher.'

d) *en əur nin kukko hikdaṭ.*

en	əur	nin	kukko	hik -daṭ
1SG	CONJ	2SG	boy	be.NPST.1PL.INCL

'You and I are boys.'

e) *əḍin e:ra hike.*

əḍin	e:ra	hik -e
DEMT.PRON.SG.DISTgoat	be.NPST	

'That is a goat.'

4.3.1.3 Locational Types

The locational type of auxiliary is as same as existential and possession, e.g.

29. a) *dz^holani kiṭap rəi.*

dz^hola -ni kiṭap rə -i
bag.LOC book be.NPST

'There is a book in/inside the bag.'

b) *en əɾpanu rəen.*

en əɾpa -nu rə -en
1SG house.LOC be.NPST.F

'I am at home.'

c) *tebulməijā kiṭap rəi.*

tebul -məijā kiṭap rə -i
table.LOC book be.NPST

'There is a book on the table.'

4.3.1.4 Possession Types

The possession type auxiliary 'have' is employed as same as locational and existential aux., e.g.

30. a) *eŋga d^hiba rəi .*

en -ga d^hiba rə -i
1SG.DAT money be.NPST

'I have money.'

b) *asge kiṭap rəi.*

as -ge kiṭap rə -i
3SG.MDIST.DAT book be.NPST

'He has a book.'

c) *əbɾarge gaɾi rəi.*

əbɾar -ge gaɾi rə -i
3PL.DIST.DAT vehicle be.NPST

'They have vehicles.'

d) *nima/age bənduk rəi.*

nim -a/age bənduk rə -i

2PL.DAT gun be.NPST

'You have a gun.'

e) *ema/age bægge xəl ratsa.*

em -a/age bægge xəl rats -a

1PL.EXCL.DAT a lot of farm-land be.PST.

'We had a lot of farm-land.'

4.4 Moods:

Mood describes the speaker's attitude towards a situation including the speaker's belief in its reality, or likelihood . It sometimes describes the speaker's estimation of the relevance of the situation to him or herself (Payne 1997:244).

Mood defines as a set of syntactic and semantic contrasts signalled by alternative paradigm of the verb, e.g. indicative, subjunctive, imperative. Semantically, a wide range of meanings is involved, especially attitudes on th part of the speaker towards the factual content of the utterance, e.g. uncertainty, definiteness, vagueness, possibility (Crystal 2003: 299).

Mood is an indication of what the speaker wants to do with the proposition in a particular discourse context. It is a grammatical reflection of the speaker's purpose in speaking (Bybee 1985:22). Uranw-Kudux verbs distinguish seven types of moods morphologically. They are briefly described as follows:

4.4.1 Indicative Mood

Indicative mood does not reflect in the verb in Uranw-KudꞤux. A verb inflected for tense and aspect may indicate the truth value of the proposition, e.g.

31. a) *en əɾpa kalon.*

en əɾpa kal -o -n

1SG house go.NPST.M.1SG

' I go home. '

b) *en əlk^hon.*

en əlk^h -o -n

1SG laugh.NPST.1SG

' I laugh. '

c) *as məndi onos.*

as məndi on -o -s

3SG.M.DIST rice eat.NPST.3SG.M

' He eats rice. '

d) *eŋɖa iskol kera.*

eŋɖa iskol kal -a -ϕ

my daughter school go.PST.3SG.F

' My daughter went to school. '

e) *o:ɾa uɾara.*

o:ɾa uɾar -a

bird fly.PST.

' The bird flew. '

- f) *kətt^hagutt^hi dzəɾuri məni.*
 kətt^ha -gutt^hi dzəɾuri məni
 speech/language.PL important be.NPST
 ' Languages are important.'

In the above examples (41.a-f), no special marker for indicative mood has been inflected to the verb although the tense and aspect inflected to it have been indicated.

4.4.2 Interrogative Mood:

Lyons (1974) provides the idea that interrogative sentences stand in contrast to declarative by virtue of their modality ... in the most languages, the syntactic distinction between declarative and interrogative sentences is not associated with a difference of verbal inflection or the selection of a particular auxiliaries but with the employment of various interrogative particles or pronouns, with a difference of word order, or with rising intonation (cited in Sapkota 2006:108).

Uranw-Kudɔux has both declarative and interrogative in the same syntactic construction without any morphological particle but the latter is uttered with rising intonation, e.g.

32. a) *nin kuɾja hikɖajʔ?*
 nin kuɾja hik -ɖaj
 2SG lazybones be.NPST.2SG.M
 ' Are you a lazybones ?'
- b) *nin esən kaɖaj?*
 nin esən kal -ɖaj
 2SG where go.NPST.2SG.M
 ' Where do you go?'

In the above example (32.a), a rising intonation is used for the emphasis on the final syllable of the verb in declarative sentence, while in (32.b) the wh-word *esən* 'where' is used in situ.

So, the interrogative mood, in Uranw-Kudɔux, can be divided into two sub-categories viz. 'Yes/No' type and 'Wh-word' type.

4.4.2.1 Yes/No type

In Uranw-KudPux, a declarative sentence is uttered with rising intonation. Yes/No question in Dhangar (west of Koshi river) does not involve any syntactic process. It employs rising tone for it (Yadava 2001), e.g.

33. a) *nin mændi ondkarə.əḍajʔ?* (*Masculine*)

nin mændi on -d -ka -rə -ḍaj
2SG rice eat. PERF.be.NPST.2SG.M
'Have you eaten rice?'

b) *nin mændi undkirə.əḍiʔ?* (*Feminine*)

nin mændi on -d -ki -rə -ḍi
2SG rice eat. PERF.be.NPST.2SG.F
'Have you eaten rice?'

c) *as hətija kerasʔ?* (*Masculine*)

as hətija kal -a -s
3SG.M.DIST market go.PST.3SG.M
'Did he go home?'

d) *aḍ hətija keraḍʔ?* (*Feminine*)

aḍ hətija kal -a -ḍ
3SG.F.DIST market go.PST.3SG.F
'Did she go home?'

e) *əbɽar betsələgnarʔ?*

əbɽar betsa -ləg -nar
3PL.DIST play.PROG.NPST.3PL
'Are you playing?'

f) *en tsor hikḍanʔ?* (*Masculine*)

en tsor hik -ḍan
1SG thief be.NPST.1SG.M
'Am I a thief?'

g) *en tsor hikenʔ?* (*Feminine*)

en tsor hik -en
1SG thief be.NPST.1SG.F

' Am I a thief ? '

h) *inna biṛna rə.iʔ?*

inna biṛna rə.i
today hot/warm be.NPST
' Is it hot/warm today? '

From the above illustrations (33.a-h), it is distinct that all the utterances contain not more than a rising intonation to express the Yes/No question. Thus, the use of rising intonation is obviously the Yes/No question type.

The negative Yes/No type of interrogative is also possible in this language, e.g.

34. a) *nin məndi ma oneʔ?*

nin məndi ma -on -e
2SG rice NEG.eat.NPST.2SG.M
' Do you not eat rice? '

b) *əbṛar əṛpa mabərtsarʔ?*

əbṛar əṛpa ma -bərts -a -r
3PL.DIST house NEG.come.PST.PL
' Did they not come? '

In the above examples (34. a & b), the negative marker <ma-> is prefixed to the verb for interrogative-negative expression.

4.4.2.2 Wh-word type

The Wh-word type of question answers more openly than Yes/No type does. In such type of question, the additional question particles i.e. adverbials are added. In Uranw-KudḆux, wh-question words occur in situ i.e. in their original position (Yadava 2001), e.g.

35. a) *nin enḍer nənḍaj?*

nin enḍer nən -ḍaj
2SG what do.NPST.2SG.M
' What do you do? '

b) *nihaj əṛpa esən rəi?*

nin -haj əɾpa esən rə -i
 2SG.GEN house where be.NPST
 ' Where is your house ?'

In the above examples 35. a & b, the wh-question words *enḡer* 'what' and *esən* 'where' make the utterances interrogative and they are used in situ, i.e. in the original place where the speaker seeks the answer.

The different question words are used in Uranw-Kudɔux . They are *enḡra* 'what', *ne* 'who', *ikla* 'when', *ekase/ekanne* 'how', *enḡerge* 'why', *kaj bəgge* 'how much/many, etc. They also occur in situ, e.g.

36. a) *ne bərtsa ?*

ne bərts -a
 who come.PST
 ' Who came ?'

b) *nin ikla əɾpa kale ?*

nin ikla əɾpa kal -e
 2SG when house go.NPST.2SG.M
 ' When do you go to house ?'

c) *məndi as ekase/ekanne onḡas ?*

məndi as ekase/ekanne on -ḡas
 rice 3SG.M.DIST how eat.NPST.3SG.M
 ' How does he eat rice ?'

d) *bəbus enḡerge mabərtsas ?*

bəbu -s enḡerge ma -bərts -a -s
 son.M why NEG.come.PST.3SG.M
 ' Why did the son not come ?'

e) *niḡga kajt^ho e:ɾa rə.i ?*

nin-ga kajt^ho e:ɾa rə -i
 2SG.GEN how many goat be.NPST
 ' How many goats do you have ?'

f) *niḡga kajbəgge d^hiba rəi ?*

nin -ga kajbægge d^hiba rə -i
 ' How much money do you have? '

g) *nīḥaj name enḍra hike?*

nin -haj name enḍra hik -e
 2SG.GEN name what be.NPST
 ' What is your name ?'

h) *nīḥaj enḍer name hike?*

nin -haj enḍer name hik -e
 2SG.GEN what name be.NPST
 ' What is your name ?'

In the examples above except 36.g & h, all the question words have been used in uniformity. In the case of 36. g & h the different forms of wh-word for 'what' is used, the form *enḍra* 'what' is used in between *name* and *hike*, whereas the form *enḍer* 'what' is used in between *nīḥaj* and *name*.

4.4.3 Imperative Mood

The imperative mood is the form of the verb in issuing direct command or order (Bybee 1985:171). As the imperative form of verbs or sentences express direct commands, instructions, orders, or requests, they all are entirely restricted to the second person subject.

Imperatives are the least marked forms of verbs in many languages of the world and so in the case of Uranw-Kudḍux. Generally, there is <-a> marker in the verb for imperative mood. The following are the illustrations of imperative moods:

37. a) *nin əsən kala. (order)*

nin əsən kal -a
 2SG there go.IMP
 '(You) go.'

b) *nēla bərke. (suggestion)*

nēla bər -ke
 tomorrow come.IMP
 ' Come tomorrow.'

c) *(nim) hiṛi bara. (order)*

(nim) hiṛi bar -a
 (2PL) near/close come.IMP

'Come closer/nearer.'

- d) *əbɾarge ɔ̄d b^hənda boɾ^ha tsəa.* (order)
əbɾar -ge ɔ̄d b^hənda boɾ^ha tsə -a
3PL.ACC one pot domestic wine give.IMP
'Give them a pot of domestic wine.'

The above examples 37.a, c & d contain suffix marker <-a> for order/imperative for the time of speaking but in 37. b, the suffix marker <-ke> is suggestion/imperative for the future time.

38. a) *bara.*

bar -a
come.IMP
'Come.'

- b) *əɾpaula okka.*

əɾpa -ula ok -a
house.LOC sit.IMP
'Sit inside the room.'

- c) *əsən kala.*

əsən kal -a
there go.IMP
'Go there.'

- d) *eŋga əm onɟra.*

en -ga əm onɟr -a
1SG.DAT water bring.IMP
'Bring me water.'

The above illustrations exemplify that there is not overt subject NP in the place of subject. since these commands are issued to the person present before the speaker, the subject is, obviously, the second person i.e. 'you' is understood.

The imperative mood marker for feminine is quite distinct from the masculine marker. For feminine, the imperative mood marker <-aj> is employed in Uranw-Kudɔux, e.g.

39. a) *kalaj. (Feminine)*

kal -aj
go.IMP
'(you) go.'

b) *baraj. (Feminine)*

bər -aj
come.IMP
'(you) come.'

c) *əḍin mexaj. (Feminine)*

əḍ-in mex -aj
3SG.F.DIST call.IMP
'Call her.'

d) *a mukkan menaj. (Feminine)*

a muk -an men -aj
DEMT.ADJ.DIST woman.ACC ask.IMP
'Ask that woman.'

Thus, the Uranw-Kudux imperative discloses masculine - feminine gender distinction as in the above examples (39. a - d).

It employs negative imperative mood by adding morphological negative marker <ma-> or <ama-> in the form of prefixation to the verb root, e.g.

40. a) *mabara. (Masculine)*

ma -bər -a
NEG.come.IMP
'Don't come.'

b) *mabaraj. (Feminine)*

ma -bər -aj
NEG.come.IMP
'Don't come.'

c) *amaonḍr.a. (Masculine)*

ama -onḍr -a
NEG.bring.IMP
'Don't bring.'

d) *amaonḍr.aj. (Feminine)*

ama -onđr -aj
 NEG.bring.IMP
 'Don't bring.'

However, in Uranw-Kudɓux, imperative mood can distinguish between command or order and request. For request, the particle /na/ is separately used just after the verb, e.g.

41. a) *bəlin ɸisg.aj na.*

bəli -n ɸisg -aj na
 door.DAT open.IMP REQ
 'Please, open the door.'

b) *bohe enğa d^hiba tsə.a na.*

bohe en -ga d^hiba tsə -a na
 father/dad 1SG.DAT moneygive.IMP REQ
 'Dad, give me money, please.'

c) *əjo ɸəige d^hiba tsiaj na.*

əjo ɸəi -ge d^hiba tsə -aj na
 mother/mum elder sister.DAT money give.IMP REQ
 'Mummy, give my elder sister money, please.'

4.4.4 Optative Mood:

Optative mood which marks something the speaker hopes for or wishes, would be marked by the suffixes like <-ke> and <-nek.a> for second, and third person respectively, e.g.

42. a) *kohā al mənke!* (Second person)

kohā al mən -ke
 great personbe.OPT
 'May you be a great person!'

b) *k^həra ulla udzke!* (Second person)

k^həra ulla udz -ke
 very long day live.OPT
 'May you live long!'

c) *k^həra ulla udzaneke!* (Third person)

k^həra ulla udza -nek.a
 very long day live.OPT

'May s/he live long!'

d) *kohã al mənanek.a!* (Third person)

kohã al məna -nek.a

great person be.OPT

'May s/he be a great person!'

In the above examples, the subject 'you' and 's/he' haven't been used overtly, but they are rather understood. The optative markers <-ke> and <-nek.a> occur underlyingly for both second person singular/plural and third person singular. But, for third person plural, the morpheme /-n/ is added to the marker <-nek.a>, e.g.

43. a) *əbɾar kohã mənanek.an!*

əbɾar kohã məna -nek.a -n

3PL.DIST great be.OPT.PL

'May they be great (persons)!'

b) *ibɾar hũ kohã mənanek.an!*

ibɾar hũ kohã məna -nek.a -n

3PL.DIST CLT great be.OPT.PL

'May they be great (persons), too!'

4.4.5 Hortative Mood:

Hortative mood is the grammatical category of mood which expresses exhortation. In Uranw-Kudɥux to denote hortative mood, the marker <le> is separately used in initial position of the utterance. It is restricted to the first person plural exclusive and inclusive, e.g.

44. a) *le kaloɟ.* (Inclusive)

le kal -o -ɟ

HORT go.NPST.1PL.INCL

'Let us go.'

b) *le kalom.* (Exclusive)

le kal -o -m

HORT go.NPST.1PLEXCL

'Let us go.'

c) *le betsoɟ.* (Inclusive)

le bets -o -ɟ

HORT play.NPST.1PL.INCL

'Let's play.'

- d) *le betsom.* (*Exclusive*)
 le bets -o -m
 HORT play.NPST.1PL.EXCL
 'Let's play.'

In the above examples, the hortative marker <le> is used to express exhortation with first person plural inclusive and exclusive only.

4.4.6 Subjunctive (Conditional) Mood:

Subjunctive (conditional) is commonly used to express an attitude of uncertainty on the part of the speaker or a hypothetical situation (Whaley 1997:221). This mood is expressed in Uranw-Kudlux by the conditional lexeme /dzəḍi/ probably a loan word from Indo-Aryan, and /hole/ that comes at the end of the dependent clause. The subjunctive moods are exemplified as follows:

45. a) *dzəḍi nin mabərtskaj hole en makalon.*

dzəḍi nin ma -bərts -kaj
 COND 2SG NEG.come.NPST.2SG.M
 hole en ma -kal -o -n
 then 1SG NEG.go.NPST.M.1SG
 'If you do not come, (then) I do not go.'

- b) *dzəḍi tsēp puīja hole bes xes ubdzar.o.*

dzəḍi tsēp puī -ja hole
 COND rain rain.PST then
 bes xes ubdza -ro
 well paddy grow.NPST
 'If it rain, then the paddy would grow well.'

- c) *dzəḍi t̄ələp xək^hra hole*

dzəḍi t̄ələp xək^h -ra hole
 COND salary get.PST then
 'If salary got, then.....'

- d) *dzəḍi nin bəgge one hole nin bəmar mənəkale.*

dzəḍi	nin	bəgge	on -e
COND	2SG	a lof of	eat.NPST.2SG
hole	nin	bemar	mən -e -kal -e
then	2SG	sick	be.NPST.2SG.go.NPST.2SG

'If you eat a lot, then you will be sick.'

From the examples above, the conditional mood marker <dzəḍi hole> go side by side in this language. In the absence of either one, the meaning is different.

4.4.7 Probabilative Mood:

Probability is how likely something is to happen. The probabilative marker is <-hoḥ.en> in Uranw-Kudɓux. It indicates the action or state described in the proposition is probably true.

The illustrations are as follows:

46. a) *as kirros hoḥ.en.*

as	kir -os	hoḥ.en
3SG.M.DIST	return.NPST.3SG.M	PROB

'He might return.'

b) *aḍ bidriki rəi hoḥ.en.*

aḍ	bidr -ki	rə -i	hoḥ.en
3SG.F.DIST	sleep.PERF	aux.NPST	PROB

'She might have slept.'

c) *nin bər.e hoḥ.en bə.aləkkan.*

nin	bər -e	hoḥ.en	bə -a -ləg -ka -n
2SG	come.NPST.2SG	PROB	tell. PROG.PST.M.1SG

'I was thinking that you might come.'

d) *əbɽar bər.or hoḥ.en.*

əbɽar	bər -o -r	hoḥ.en
3PL.DIST	come.NPST.PL	PROB

'They might come.'

In the above examples, the probability marker <-hoḥ.en> is employed to express probability in the language.

4.5 Other Mood Markers

4.5.1 Ability

The ability expresses that the agent of the clause has the physical or mental capacity for action. In Uranw-Kudɔux, the suffixal marker <-ōg-> is employed to express the ability. Let us look at the following examples:

47. a) *en i nələk^hən nəna ōgon.*

en	i	nələk ^h -ən	nəna	ōg -o -n
1SG	DEMT.ADJ.PROX	work.ACC	do	ABI.NPST.1SG

'I can do this work.'

b) *as xel əssa ōgos.*

as	xel	əssa	ōg -o -s
3SG.M.DIST	a cultural musical instrument	play	ABI.NPST.3SG.M

'He can play a cultural musical instrument.'

c) *nin helr.a ōgɔdaj.*

nin	helr.a	ōg -ɔdaj
2SG	swim	ABI.NPST.2SG.M

'You can swim.'

d) *aɖ dəndi paɾa ūgi.*

aɖ	dəndi	paɾa	ōg -i
3SG.F.DIST	song	aing	ABI.NPST.3SG.F

'She can sing a song.'

In the above illustrations, the ability marker <-ōg-> is used just after the main verb to express the capacity of the agent/doer in Uranw-Kudɔux.

4.6 Modality

Modality is used in grammatical and semantic analysis to refer to contrast in mood signalled by the verb and associated categories (Crystal 2003:295). This modality can be expressed in various ways, i.e.

4.6.1 Epistemic Modality

According to Crystal (2003:163) : Epistemic modality is derived from modal logic and used by some linguists as part of a theoretical framework for the analysis of modal verbs and

related structures in language. Epistemic logic is concerned with the logical structure of statements which assert or imply that propositions are known or believed e.g. the use of modals in sentences.

The modal marker <-pəɽar.o-> 'must' is employed for epistemic logic in Uranw-Kudɓux. Consider the following examples:

48. a) *xəɖɖərgɛ pəɽ.a pəɽar.o.*

xəɖ	-ər	-ge	pəɽ.a	pəɽar	-o
child.PL.DAT			read	EPIS.NPST	

'The children must read.'

b) *nok^hrarge ṭəhaj urbarin seb.a pəɽar.o.*

nok ^h ra	-r	-ge	ṭəm	-haj	urba	-r	-in	seb.a	pəɽar	-o
servant.PL.ERG			3PL.GEN		master.PL.ACC			serve	EPIS.NPST	

'The servants must serve their masters.'

4.6.2 Deontic Modality

Deontic modality is concerned with the logic of obligation and permission of the speaker's (Crystal 2003:130). It is expressed using the modals in sentences. Like English, Uranw-Kudɓux employs <-hole> 'then' as deontic modality marker, e.g.

49. a) *niŋga bes læggi hole nəna.*

nin	-ga	bes	læg	-i	hole	nəna
2SG.DAT		well/good	be.NPST	DEO	do.NPST	

'If you like, (then) you can do.'

In the above example 49.a, the deontic marker <-hole> expresses the desire of the speaker and let permission to do as desire.

4.7 Pronominalization

Pronominalization, one of the morphological processes, is the process of imitating a partial or full phonetic form of pronouns with different case roles by the head of a phrase or sentence. The word 'Pronominalization' was coined by B.H. Hodgson (1897).

According to Grierson and Konow(1909): Pronominalization refers to the use of pronominal suffixes for indicating the person and number of the subject (and sometimes the

object as well) among Himalayan languages. Similarly, Kansakar (1993:168) notes that the phenomenon of pronominalization has to do with the affixation of pronouns - like formatives to the root verb to indicate agreement to the subject and the object (direct and/or indirect).

The Uranw-Kudɓux is a Dravidian language. In it, the use of pronominal suffixes for indicating the person, number and gender of the subject (not the object). It is a simple pronominalized language (i.e. subject pronominalization).

Here, it is discussed the person, number and gender of speech act participants which are attached to the verb in Uranw-Kudɓux below:

4.7.1 Person Marking

The person marking encodes the agent argument in Uranw-Kudɓux. Let us consider the following examples:

50. a) *en ningan i:rkan.*

en nin -ga -n i:r -k -a -n

1SG 2SG.GEN.DAT see.M.PST.1SG

'I saw you.'

b) *en asge d^hiba tsitskan.*

en as -ge d^hiba tsits -k -a -n

1SG 3SG.M.DIST.DAT money give.M.PST.1SG

'I gave him money.'

c) *nin mändi one.*

nin mändi on -ϕ -e

2SG rice eat.NPST.2SG

'You eat rice.'

d) *as engage kitsri tsitsas.*

as en -gage kitsri tsits -a -s

3SG.M.DIST 1SG.DAT cloth give.PST.3SG.M

'He gave me clothes.'

In the above examples (50.a & b), as the first person is the highest ranking participant, a transitive configuration of the first person acting upon the third person yields the first person

agreement. The suffix <-n> encodes the reference of the first person participant, thus yielding the first person agreement. Similarly, in example (50.c), the second person subject pronoun agrees with the subject and so as example (50.d), the third person subject pronoun partly suffixed to the verb.

4.7.2 Number Marking

Uranw-KudPux verbs are inflected for two categories of number namely singular and plural. Singular is zero <-ϕ> marked because the personal pronouns in the language are all lexical items, not morphological. It is understood by the agreement pattern, whereas the plural is marked by <-r> for second and third person only. For the first person plural, the exclusive and inclusive marker <-m> and <-t̥> are inflected to the verbs respectively.

Let us look at the following examples below:

51. a) *em e:ɾan men̥t̥.om.* (*Exclusive*)

em e:ɾa -n men̥t̥ -o -m
1PL.EXCL goat.ACC graze.NPST.1PL.EXCL

'We graze the goats.'

b) *nam e:ɾan men̥t̥.o̥t̥.* (*Inclusive*)

nam e:ɾa -n men̥t̥ -o -t̥
1PL.INCL goat.ACC graze.NPST.1PL.INCL

'We graze the goats.'

c) *nim m̥əndi ondkar.*

nim m̥əndi on -d -k -a -r
2PL rice eat. M.PST.PL

'You(pl) ate rice.'

d) *əbɾar əɾpan bis.ar.*

əbɾar əɾpa -n bis -a -r
3PL.DIST house.ACC sell.PST.PL

'They sold their house/s.'

In the examples above 51.a , the exclusive marker <-m> is inflected; in 51.b, the inclusive marker <-t̥> for first person plural, whereas in 51.c & d, the plural marker <-r> for both second and third person plural inflect to the verbs respectively.

4.7.3 Gender Marking

Uranw-Kudɓux verbs inflect for two categories of grammatical gender i.e. masculine and feminine. They only inflect for singular number (not plural). The markers are distinct for different persons, e.g. the markers <-s> for third person masculine, <-ḡ> for third person feminine and <-k> for first person masculine. But for second person gender does not inflect to the verb.

Let us look at the following examples:

52. a) *en kerkan.* (Masculine)
en kal -k -a -n
1SG go.M.PST.1SG
'I went.'
- b) *en ker.an.* (Feminine)
en kal -ϕ -a -n
1SG go.F.PST.1SG
'I went.'
- c) *en kalon.* (Masculine)
en kal -o -n
1SG go.NPST.M.1SG
'I go.'
- d) *en kalen.* (Feminine)
en kal -e -n
1SG go.NPST.F.1SG
'I go.'
- e) *as kalos.* (Masculine)
as kal -o -s
3SG.M.DIST go.NPST.3SG.M
'He goes.'
- f) *aḡ kaloḡ.* (Feminine)
aḡ kal -o -ḡ
3SG.F.DIST go.NPST.3SG.F
'She goes.'

In the above example 52.a, the first person singular masculine marker <-k> is overt, but in 52.d, it is covert. Similarly, in 52.b & c, for first person feminine marker is covert. However, in 52.e & f, the third person singular masculine and feminine is overt i.e. the markers <-s> and <-ḡ> respectively.

Table No. 10: Summary table of Pronominalization.

Person	Singular	Plural	Pronominalized forms
First	<i>en 'I'</i>		<i>-n</i>
		<i>em 'We' (exclusive)</i> <i>nam 'We' (inclusive)</i>	<i>-m</i> <i>-ṭ</i>
Second	<i>nin 'You'</i>		<i>-e, -j, ḡ (F)</i>
		<i>nim 'You'</i>	<i>-r, -(ḡar)</i>
Third	<i>as/is 'He' (M)</i>		<i>-s</i>
	<i>aḡ/iḡ 'She' (F)</i>		<i>-ḡ or -ḡ</i>
		<i>abṛar/ibṛar 'They'</i>	<i>-r</i>

4.8 Negativization

A negative clause is one which asserts that some events, situations or state of affairs does not hold (Payne 1997:282). The Uranw-KudPux has a morphological negation system. It is prefixed to the verb by means of the negative morphemes <ama-> and <ma->. The prefixes <ama-> and <ma-> are the allomorphs. The negative morpheme /ma-/ is used to negativize the verb of the utterance either affirmative or interrogative, whereas to negativize the imperative utterances both morphemes /ama-/ and /ma-/ can be used alternatively.

Let us look at the following examples below:

53. a) *en əɾpa makalon.*

en əɾpa ma -kal -o -n
1SG house NEG.go.NPST.1SG
'I do not go to house.'

b) *as maxəɾtsas.*

as ma -xəɾts -a -s
3SG.M.DIST NEG.steal.PST.3SG.M
'He did not steal.'

c) *ama/ma kala.*

ama/ma kal -a
NEG go.IMP
'Don't go.'

d) *nin enderge əɾpa makerkaj?*

nin enderge əɾpa ma -kal -kaj
2SG why house NEG.go.PST.2SG.M
'Why did you not go to house?'

In the above examples 53.a, b & d, the negative morpheme /ma-/ has been inflected to negativize the affirmative and interrogative sentences, whereas in 53.c, the both negative morphemes /ma-/ and /ama-/ have been inflected to negativize the imperative statement.

Further more, the another morpheme /məla/ is used to negativize the affirmative and interrogative utterances, e.g.

54. a) *en ʔo mələkalon.*

en ʔo mələ -kal -o -n
1SG CLT NEG.go.NPST.M.1SG

'I do not go.'

b) *nin enɟerge məlabərtskaj?*

nin enɟerge mələ -bərts -kaj
2SG why NEG.come.PST.2SG.M

'Why didn't you come?'

Thus, it is clear from the above examples that both negative morphemes /ma/ and /məla/ are alternative forms and can be used to negativize the affirmative and interrogative sentences.

Summary

Verb morphology deals with derivational and inflectional processes. Causativation, as a valence increasing device is of two types: causatives and double causatives. The lexical causatives are also seen in the language. As valence decreasing devices, passivization, nominalization and others are applied. The inflectional morphology has been encountered into various sections and subsections as tense, aspects, moods modality. Simple pronominalization is found in it. It employs morphological negativization processes.

CHAPTER 5

SUMMARY AND CONCLUSION

Uranw-KudṔux language belongs to the Dravidian language family. This language is spoken by the Uranw people who are called Jhanger/Dhangar by outsiders. These people have been living in the Terai districts; i.e. Sunsari, Morang, Jhapa, Siraha, Bara, Parsa, Rauthat, Dhanusha, Lalitpur, Kathmandu and even in Illam (CBS:2001). These people prefer to call themselves 'KudṔux' or 'Uranw' rather than Dhangar/Jhanger; and their language 'Uranw/KudṔux', too. Therefore, the researcher has named it as - 'Uranw-KudṔux' to present both people and language. In addition to mixed socio-culture around the community, it has preserved its unique linguistic properties of the language.

The phonological system of Uranw-KudṔux has preserved many characteristics of Dravidian family and, to some extent, it has borrowed some features from Indo-Aryan origins. It has thirty-seven phonemes, out of which thirty-one are consonant phonemes and six are vowel phonemes. These vowels contrast with their length. The consonants also contrast between aspiratioin and voicing. Breathy and non-breathy contrast is also phonemic. Therefore, it has four well defined sets of voiceless unaspirated, voiceless aspirated, voiced unaspirated and voiced aspirated contrastive sounds. Both open and close syllables are possible in the language.

Uranw-KudṔux nominal employs the binary number system i.e. singular and plural. Personal pronouns show contrast of first, second and third person. The first person plural pronoun contrast between incluxive and exclusive. The markers '-ṭ' and '-m' inflect for 1st person plural inclusive and exclusive respectively. The second person pronoun also distincts morphologically between singular and plural. but it lacks honorificity. Morphologically, the third person pronoun contrasts between masculine and feminine gender. The third person plural pronoun morphologically distincts from its singular. In syntactic operations, the gender between masculine and feminine is grammatically contrastive. Morphologically, there are two cases: direct and oblique. Both animate and inanimate things whether they are concrete or abstract show morphological gender distinction.

In Uranw-KudṔux, verbs have a very rich inflectional system. Verb stems can be classified into primitive, derivative and compound on the basis of its structural complexity. The primitive stems have simple structure. The derivative stems are polymorphemic. They are

obtained by affixing derivative suffix of different stems, verbal or non-verbal. The compound stems are also polymorphemic and have complex structure. They are formed by combining either a primitive verb stem or derivative verb stem with a verb or a noun or an adjective or an adverb with a verb. The compound stems are derived from the primitive ones by adding different modal and aspectual markers.

On the basis of the stem final segments, Uranw-Kudɓux verb stems can be grouped into vowel finals, a few, and maximally in consonant finals. The stem final <-a> is deleted before a consonant initial suffix. The <-d> is generally changed into <-ɗ> in the intervocalic position.

The verbs in Uranw-Kudɓux show different inflected forms. As a pronominalized language, the first person singular, plural (inclusive and exclusive), second person singular and plural and third person singular and plural, both masculine and feminine for all three person forms are marked for pronominal subject. Pronominalization has a simple phenomenon in it. The number agreement for singular and plural is found in all three persons. Plurality in the three persons is distinct. However, first and second person plural pronouns are lexically distinct. The third person plural is marked with the <-r> or <-ər/ar> marker.

The tense system in Uranw-Kudɓux shows the two-way contrast i.e. PAST and NON-PAST. The tense markers for past and non-past are distinct for different persons. Sometimes, the pronominal suffixes and the tense marking suffixes are reduced into a single syllable.

There are different finite and non-finite verbal suffixes. Uranw-Kudɓux verbs show the different morphological aspect marking system like progressive, habitual and prospective, and some other periphrastic aspects viz. present perfect and past perfect. The mood system in Uranw-Kudɓux shows the distinction of imperative, optative, hortative, indicative and interrogative moods and there are some modal verbs and modal particles to show the modality in the language.

The process of negativization is simple i.e. the negative prefixes <-ma> or <-əma> or <-məla> or even <-məlla>. The negative marker <-ma> or <-məla> is prefixed to the verb to negativize affirmative and interrogative sentences, while the alternative markers i.e. <-ma> or <-əma> or <-məla> are used to negativize the imperative sentences.

Causativization in Uranw-Kudɓux is morphological. The causative markers <-ɗats-> and <-ɗabaɗats-> change the non-causatives into causative ones. The former marker is a single

causative marker, whereas, the latter one shows double causative in this language. The passivization is distinct from causative.

The passive marker <-*tar*-> passivizes the active sentences. The single marker <-*tar*-> is inflected for tense and gender. Since the language owns grammatical gender, it does not affect it at all. There exists simple pronominalization in it. Only the subject pronouns (as a part or full form) agree with the verb. The pronominalized forms for different person and gender have been illustrated in the related topic (see page 89).

References:

- Bhandari, B. (2001): An Analysis of Verbal Morphology in Danuwar Language; a dissertation M.A. Lx., T.U.
- Bhandari Bishwanath and Sita (2004), *Uranw Bhasa ra Sanskriti ko ek Jhalak* (An introduction to Uranw language and culture) Lalitpur: Nepal Uranw Dharmakarma Society.
- Bhat, D.N.S. (1970), *Kudux Indicatives*. IJ 12.216-23.
- Central Bureau of Statistics. 2001 Population census*, 2001 National Report Kathmandu: HMG Nepal, National planning commission, Kathmandu, Nepal.
- Crystal, D. (2003): A Dictionary of Linguistics & Phonetics; Blackwell Publishing.
- Dalton, E.T, (1994), *Tribal History of Eastern India*, 3rd edition, New Delhi: Cosmo Publication.
- Dangol, B. (2052 BS), *Morang Jilla Sakhuwadeka Jhagad Jati ko Ek Addhyan*, M.A Dissertation, T.U.
- EKK, Francis (1972). *A Descriptive Study of Kurux*. Ph.D. dissertation, Madurai University.
- Ghimire, T. (2055 BS), *Jhagd Jatiko Jatiya Addhyan, Mahendranagar VDC. Sunsari* MA Dissertation, T.U.
- Gordon, Kent H. (1973). *Clause Patterns in Dhangar-Kurux*. In R.L Trail. ed. Patterns in clause, Sentence and Discourse in Selected Languages of India and Nepal, vol-2:37-122, Kathmandu: SIL and CNAS, T.U.
- Gordon, Kent H. (1976). *Phonology of Dhangar Kurux*, Kathmandu : SIL and CNAS, T.U.
- Khatiwada, K. (1999): Dhimal Verb Morphology; a dissertation M.A. Lx., T.U.
- Konow, S. (1909), *Linguistic Survey of India, vol-IV: Munda and Dravidian languages* (with G.A. Grierson) Delhi: Motilal Banarsidas.
- National Languages policy Recommendation commission*, (1993) National Languages policy Recommendation commission Report, Kathmandu.
- Parajuli, K.P. (2005): Aspects in Kumal; an article published in Contemporary Issues in Nepalese Linguistics, LSN, T.U.
- Payne, E. Thomas (1997): Describing Morphosyntax; Cambridge University Press.
- Ray, S. (1984), *Uranw religion and customs*, New Delhi: Jiyen Publication House.
- Sapkota, S. (2007) *A Sketch Grammer of Dhanger Language*, M.A. Dissertation, T.U
- Sitaula, J.D. (2055 BS), *Jhagad Jati ko Samajik Arthic Ek Addhyan*, M.A Dissertation, T.U.

- The National committee for Development of Nationalities* (1996), Janjati Kathmandu. NCDN. Vol 1-2.
- Thokar, R. (2062 BS): Bahing Verb Morphology (spoken in Okhaldhunga District); a dissertation M.A. Lx., T.U.
- Upreti, M. (2051 BS) Nepal Jhagad Samaj, M.A Dissertation, T.U.
- Uranw, R. K. (2008): A Phonological Study of Uranw (Jhangad) Language for Developing its Writing System; an unpublished report submitted to SIRF Secretariat/SNV, Nepal.
- Yadav, Bindeshwar (2005), *Realization of non-finite clauses in English and Dhangar: A comparative study*, M.A. dissertation, T.U.
- Yadav, T.B. (1999), *The Dhangar Language Spoken in Siraha district: A sociolinguistic profile*. M.A. dissertation, T.U.
- Yadav, T.B. (2001), *The Dhangar Language*. Kathmandu: National Foundation for Development of Indigenous Nationalities.
- Yadava, Yogendra P. (2004), *Theories of Grammar*' Students' Books publishers and Distributors, Kirtipur, Ktm.

Appendix 1: List of Respondents

The following is the list of the people whom the researcher met with and interviewed for supporting his data. This task had been carried out during Oct.- Nov., 2007 for a project work of SIRF/SNV Nepal. The list contains both names and their respective addresses as follows:

S.N.	Respondents' Names	Addresses (VDC/ Municipality)	Age groups	Education
1.	Ms. Sharda Devi Uranw	Madhesha -9, Sunsari	25-30	literate
2.	Ms. Maya Kumari Uranw	Dumraha -8, Sunsari	30-35	illiterate
3.	Mr. Lelka Uranw	Dumraha -8, Sunsari	55-60	illiterate
4.	Ms. Ratni Devi Uranw	Pashchim Kushaha -1, Sunsari	60 +	illiterate
5.	Mr. Motilal Uranw	Inaruwa Municipality -7, Sunsari	60 +	illiterate
6.	Mr. Mangla Uranw	Prakashpur -5, Koshi Tappu,(Garaiya), Sunsari	40-45	illiterate
7.	Umesh Kumar Uranw	Chhitaha -4, Sunsari	15-20	literate
8.	Miss Runa Kumari Uranw	Narsingh -3, Sunsari	15-20	literate
9.	Mr. Sampat Lal Uranw	Narsingh -2, Sunsari	25-30	literate
10.	Mr. Rajesh Kumar Uranw	Narsingh -7, Sunsari	35-40	literate
11.	Miss Rinku Kumari Uranw	Inaruwa Municipality -7, Sunsari	10-15	literate
12.	Mr. Birendra Uranw	Dangraha -5, Morang	40-45	literate
13.	Mr. Amir Lal Uranw	Babiyabirta -3, Morang	30-35	literate
14.	Mr. Dhruv Lal Uranw	Inaruwa Municipality -7, Sunsari	60 +	illiterate
15.	Ms. Sobani Devi Uranw	Inruwa Municipality -6, Sunsari	55-60	illiterate
16.	Mr. Dharmendra Uranw	Nakalbanda Tea Estate, Jhapa	35-40	literate
17.	Miss Aarti Uranw	Tokla Tea Estate, Mechinagar Municipality - 13, Jhapa	20-25	literate
18.	Mr. Suman Uranw	Damak Municipality -15, Jhapa	30-35	literate
19.	Mr. Vimal Uranw	Buttabari -1, Anarmani, Jhapa	15-20	literate
20.	Mr. Sancharuwa Uranw	Tokla Tea Estate, Mechinagar Municipality - 11, Jhapa	45-50	illiterate

Appendix 2: List of Key Respondents

The following list consists of the key respondents as follows:

S.N.	Respondents' Names	Addresses (VDC/ Municipality)	Age groups	Education
1.	Mr. Amir Lal Uranw	Babiyabirta -3, Morang	30-35	literate
2.	Ms. Sobani Devi Uranw	Inruwa Municipality -6, Sunsari	55-60	illiterate
3.	Mr. Motilal Uranw	Inaruwa Municipality -7, Sunsari	60 +	illiterate
4.	Mr. Lelka Uranw	Dumraha -8, Sunsari	55-60	illiterate
5.	Ms. Ratni Devi Uranw	Pashchim Kushaha -1, Sunsari	60 +	illiterate

Appendix 3: Swadesh 100 Word List

S.N.	Uranw-KudPux	Gloss
1.	en	I
2.	nin(SG)/ nim(PL)	you
3.	nam(INCL)/em(EXCL)	we
4.	iḍ	this
5.	aḍ	that
6.	ne	who
7.	eka/endra	what
8.	məlla	is not
9.	humri/gotte	all
10.	bəgge	much
11.	ōḍ/onta	one
12.	ḍui	two
13.	kohā	large
14.	ḍigha	long
15.	sənni	small
16.	mukka	woman
17.	meṭas	man
18.	aləs	person
19.	indzo	fish
20.	o:ṛa	bird
21.	əlla	dog
22.	pen	louse
23.	mən	tree
24.	bija	seed
25.	əṭxa	leaf
26.	sir	root
27.	tsoppa	tree's bark
28.	tsəpta	skin

29.	əhɾa	flesh
30.	xēs	blood
31.	xotsol	bone
32.	ne:ɬa	fat
33.	dima	egg
34.	siŋ	horn
35.	xola	tail
36.	tsutti	feather
37.	tsutti	hair
38.	kuk	head
39.	xebɖa	ear
40.	xən	eye
41.	muĩ	nose
42.	bəi	mouth
43.	pəll	teeth
44.	ɬəɬxa	tongue
45.	orox	nail
46.	xed	leg
47.	mu:ka	knee
48.	xek ^h	hand
49.	kul	stomach
50.	tota/xeser	neck
51.	ɖuɖhi	breast
52.	p ^h ep ^h ɾa	lungs
53.	kələdzi	liver
54.	onna	drink
55.	moxna	eat
56.	xətsna	bite
57.	e:rna	see
58.	menna/sək ^h .ana	hear
59.	əxna	know

60.	bedrna	sleep
61.	k ^h eəna	die
62.	pitna	kill
63.	helrna	swim
64.	uɾarna	fly
65.	e:kna/kuɖna	walk
66.	bərna	come
67.	õt ^h arna	lay down
68.	okna	sit
69.	idzəna	stand
70.	tsiəna	give
71.	bə.əna/ɽeŋna	say
72.	bi:ɽi	sun
73.	tsəndɔ	moon
74.	binko	star
75.	əm	water
76.	tsēp	rain
77.	pək ^h na	stone
78.	bəlu	sand
79.	ɖ ^h ərɽi/xədz	earth
80.	bəɖali	cloud
81.	ɖ ^h ũjǎ	smoke
82.	tsindɔ	ash
83.	məndi	rice
84.	o:lna	burn
85.	dahre	way/path
86.	xēso	red
87.	balka rəŋ	yellow
88.	hərhhjər	green
89.	pərɽa	hill
90.	pəndru	white

91.	moxaro	black
92.	maxoa	night
93.	ulla	day
94.	t ^h ənd ^h a/pəɪjã	cold
95.	nindka	full
96.	puna	new
97.	bes/nãpe	good
98.	gol/kirrka	round
99.	xæeka	dry
100.	name	name