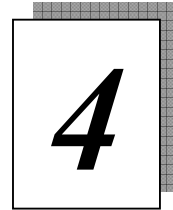# CHAPTER: 4

# MORPHOLOGY

# MORPHOLOGY

The chapter describes the major features of Uchai morphology. The chapter broadly discusses Uchai Nominal, Verb, Adjective, Adverb and Particles. The chapter also deals with the Word Formation in Uchai. Uchai Nominal is discussed in Section 4.1. Under this section, Uchai Noun, their formation and their categories are discussed in 4.1.1, 4.1.1.1 and 4.1.1.2 respectively, while in Section 4.1.1.3, 4.1.1.4, 4.1.1.5 and 4.1.1.6 Uchai Gender, Number, Case and Post Positions are discussed respectively. Section 4.1.2, 4.1.3 and 4.1.4 bring into focus Uchai Pronouns, Numerals and Classifiers respectively. Verbal Morphology of Uchai is discussed in Section 4.2. Under this section, Formation of Uchai Verbs, Verb Classes, Uchai Tense, Aspect and Mood are discussed. Section 4.3, 4.4 and 4.5 describes Uchai Adjectives, Adverbs and Particles in detail. Finally, the last section 4.6, while concluding the chapter focuses on the salient features of Word Formation in Uchai.

## 4.1    NOMINAL

The Uchai nominal can be classified into two categories: Nouns and Pronouns.

**4.1.1       Noun**

The noun in Uchai may be defined as a word that can take the pronominal prefix and carry the distinction of gender, number and case. The grammatical construction of Uchai nouns may be shown as:

Noun = root $\pm$ gender $\pm$ number $\pm$ case

Here are a few examples:

Noun (root)                              : /šoi/          'dog'

Noun (root + gender)                     : /šoi-la/       'male dog'

Noun (root + number)                     : /šoi-rau/      'dogs'

Noun (root + case)                       : /šoi-ni/       'dog's'

Noun (root + gender + number)    : /šoi-la-rau/  'male dogs'

**4.1.1.1       Formation of Nouns**

Uchai nouns are made up of one or more morphemes. Hence Uchai nouns can be broadly classified as (i) monomorphemic and (ii) polymorphemic nouns.

**4.1.1.1.1       Monomorphemic Nouns**

Nouns in Uchai are chiefly polymorphemic, though monomorphemic nouns are also found. A few examples of Uchai monomorphemic nouns are listed below:

|          |             |
|----------|-------------|
| /ruwa/   | 'axe'       |
| /goŋ/    | 'bear'      |
| /ruŋ/    | 'boat'      |
| /sosa/   | 'cucumber'  |
| /doga/   | 'door'      |
| /pun/    | 'goat'      |
| /ĵouŋ/   | 'insect'    |
| /thun/   | 'lime'      |
| /alu/    | 'potato'    |
| /čini/   | 'sugar'     |
| /kẽči/   | 'scissors'  |
| /ča/     | 'tea'       |

It is, however, to be noted that a good number of the monomorphemic nouns found in Uchai have been borrowed from other languages, especially Bengali. Moreover, all the generic nouns (discussed under Section 4.1.1.2.1), which are the first member of the polymorphemic noun, can also occur independently and hence, they may be called monomorphemic nouns.

### 4.1.1.1.2    Polymorphemic Nouns

Polymorphemic nouns in Uchai are numerous. The polymorphemic nouns in Uchai are formed in the different ways as discussed below:

**(i)**     ***Nouns where the first member is a Generic Noun***

In Uchai, polymorphemic nouns are also formed by adding specific nouns after the generic noun. For instance, /mai/ 'rice' is a generic noun which can be followed by specific nouns as:

| | |
|---|---|
| /mai-konda/ | 'corn' |
| /mai-člã/ | 'paddy' |
| /mai-roŋ/ | 'uncooked rice' |
| /mai-nouʔ/ | 'granary' |
| /mai-raŋ/ | 'plate' (for rice) |

**(ii)**     ***Nouns with derivative constructions***

Some of the polymorphemic nouns in Uchai are of derivative constructions. Such polymorphemic nouns are derived either by adding a noun, a verb, an adjective or a derivative suffix to the base noun. Here are a few examples of derivative polymorphemic nouns in Uchai:

***Noun + Noun:***

/aboʔ-toi/

breast-water        >        /aboʔtoi/        'milk'

/mukhu-toi/

mouth-water > /mukhutoi/ 'spit'

/toi-nouʔ/

water-house > /toinouʔ/ 'room to keep water'

## Noun + Verb:

/ša-ka/

sun-rise > /šaka/ 'east'

/ša-thaŋ/

sun-go > /ša-thaŋ/ 'west'

/ho-khu/

fire-scatter > /hokhu/ 'smoke'

## Noun + Adjective:

/raŋ-čaʔ/

money-red > /raŋčaʔ/ 'gold'

/thuŋ-kuruŋ/

play-capable > /thuŋkuruŋ/ 'sportsman'

/nouʔba-ĵuŋ/

air-enormous            >       /nouʔbaɟuŋ/   'storm'

***Noun/Verb + Derivative Suffix:***

/taŋ-ča-nai/

work-eat-AGT        >     /taŋčanai/    'farmer'

/snuŋ-nai/

learn-AGT         >     /snuŋnai/    'student'

/da-tauʔ-nai/

chopper-make-AGT >    /datauʔnai/  'blacksmith'

### 4.1.1.2       Categories of Nouns

Uchai nouns can be classified under certain categories, like, generic noun, non-generic noun, human animate noun, non-human animate noun, inanimate noun, abstract noun, noun indicating parts of body, kinship terms, and verbal nouns, which are discussed below in detail:

### 4.1.1.2.1     Generic

In Uchai, Generic Noun refers or relates to a whole class of similar things. The generic noun can occur independently. Also, the generic noun in Uchai usually does not take pronominal prefix; rather it is followed by a

specific noun or an adjective. The following examples given below will explicate the aforesaid statement:

| | | | |
|---|---|---|---|
| /ha/ | 'soil' | /tau/ | 'bird' |
| /haču/ | 'hill' | /taukha/ | 'crow' |
| /hačeŋ/ | 'sand' | /tauma/ | 'hen' |
| /hašmuk/ | 'dust' | /taukhõ/ | 'duck' |
| /hakra/ | 'hard soil' | /taukhu/ | 'owl' |

Some of the common generic nouns found in Uchai are listed below:

| | |
|---|---|
| /ĵak/ | 'arm' |
| /wa/ | 'bamboo' |
| /tau/ | 'bird' |
| /ho/ | 'fire' |
| /a/ | 'fish' |
| /khũ/ | 'flower' |
| /thai/ | 'fruit' |
| /nouʔ/ | 'house' |
| /mai/ | 'rice' |
| /ha/ | 'soil' |
| /phaŋ/ | 'tree' |
| /moi/ | 'vegetable' |
| /toi/ | 'water' |

### 4.1.1.2.2    Non-generic

In Uchai, nouns that can occur independently without any generic word or pronominal prefix can also be found. A few examples of non-generic nouns found in Uchai are listed below:

|  |  |
|---|---|
| /thoi/ | 'blood' |
| /da/ | 'chopper' |
| /betra/ | 'comb' |
| /doga/ | 'door' |
| /pun/ | 'goat' |
| /wauʔ/ | 'hog' |
| /šoʔ/ | 'iron' |
| /huʔ/ | 'jum' |
| /thun/ | 'lime' |
| /šuči/ | 'needle' |
| /haʔthi/ | 'market' |
| /thau/ | 'oil' |
| /ko/ | 'spear' |
| /bẽ/ | 'spider' |
| /čini/ | 'sugar' |
| /para/ | 'village' |
| /mũdai/ | 'wax' |

### 4.1.1.2.3    Animate: Human

Animate human nouns in Uchai are in fact, the common nouns, which denote a particular class and/or their jobs and professions. Here are a few examples of animate human nouns found in Uchai:

| | |
|---|---|
| /člaməsa/ | 'boy' |
| /da tauʔnai/ | 'blacksmith' |
| /məphaŋ tauʔnai/ | 'carpenter' |
| /hermai/ | 'chief' |
| /črai/ | 'child' |
| /panĵi/ | 'clan' |
| /daktar/ | 'doctor' |
| /taŋčanai/ | 'farmer' |
| /oĵa/ | 'exorcist' |
| /broiməsa/ | 'girl' |
| /brou/ | 'human' |
| /ukil/ | 'lawyer' |
| /owčai/ | 'priest' |
| /rəčaʔnai/ | 'singer' |
| /snuŋnai/ | 'student' |
| /mastor/ | 'teacher' |
| /broi/ | 'woman' |

### 4.1.1.2.4    Animate: Non-human

Non-human animate nouns in Uchai are also common names, which indicate or represent one or all of the members of a particular class. Non-human animate nouns can be sub-divided under various categories. Here are a few examples of the following types:

| *Animals (domestic)* | | *Animals (wild)* | |
|---|---|---|---|
| /blai/ | 'cat' | /goŋ/ | 'bear' |
| /šoi/ | 'dog' | /maiĵuŋ/ | 'elephant' |
| /pun/ | 'goat' | /məsa/ | 'tiger' |

| *Animals (with horns)* | | *Animals (without horns)* | |
|---|---|---|---|
| /məšiʔ/ | 'buffalo' | /korai/ | 'horse' |
| /məšu/ | 'cow' | /məkhra/ | 'monkey' |
| /məšoi/ | 'deer' | /siŋĵo/ | 'rat' |

| *Birds (pet)* | | *Birds (wild)* | |
|---|---|---|---|
| /taukhõ/ | 'duck' | /taukha/ | 'crow' |
| /tauma/ | 'hen' | /tauleŋ/ | 'hawk' |
| /pharu/ | 'pigeon' | /taukhu/ | 'owl' |

**Fish**

| | |
|---|---|
| /a kaŋko/ | 'small ell' |
| /a bouʔma/ | 'latia fish' |
| /a siŋgi/ | 'cat fish' |

**Reptiles**

| | |
|---|---|
| /khomi/ | 'crocodile' |
| /čubu/ | 'snake' |
| /keraŋ/ | 'tortoise' |

**Insects (house)**

| | |
|---|---|
| /muʔšroŋ/ | 'ant' |
| /thaŋpui/ | 'housefly' |
| /thampui/ | 'mosquito' |

**Insects (outdoor)**

| | |
|---|---|
| /piya/ | 'bee' |
| /tauleŋsiŋsa/ | 'butterfly' |
| /čuŋhairi/ | 'glow-worm' |

**Trees**

| | |
|---|---|
| /šal/ | 'Sal' |
| /goĵuŋ/ | 'Gurjan' |
| /borphaŋ/ | 'Banyan' |

**Flowers**

| | |
|---|---|
| /gulab/ | 'rose' |
| /boikõ/ | 'marigold' |
| /raĵauʔma/ | 'china rose' |

**Fruits**

| | |
|---|---|
| /thailiʔ/ | 'banana' |
| /thaiphloŋ/ | 'jackfruit' |
| /thaiču/ | 'mango' |

**Vegetables**

| | |
|---|---|
| /moilau/ | 'gourd' |
| /risũ/ | 'onion' |
| /čakma/ | 'pumpkin' |

**Gods, Ghosts and Spirits**

/mətai/       'god'

/buraha/      'ghost'

/phola/       'spirit'

### 4.1.1.2.5    Inanimate

Inanimate nouns in Uchai can be broadly classified into two categories: items of human artifice and natural features. A few examples within each of the categories are enlisted below:

| **Human Artifice** | | **Natural Features** | |
|---|---|---|---|
| /paməsu/ | 'arrow' | /nouʔba/ | 'air' |
| /ruŋ/ | 'boat' | /ĵumui/ | 'cloud' |
| /benč/ | 'bench' | /aiču/ | 'dawn' |
| /mudai/ | 'candle' | /hamanəŋ/ | 'earth' |
| /da/ | 'chopper' | /baŋlai/ | 'earthquake' |
| /betra/ | 'comb' | /tuitomo/ | 'flood' |
| /khaĩ/ | 'drum' | /haču/ | 'hill' |
| /kəšiʔ/ | 'hand fan' | /bloŋ/ | 'jungle' |
| /kušumu/ | 'flute' | /taʔ/ | 'moon' |
| /kathi/ | 'ladle' | /moi/ | 'mountain' |
| /šuči/ | 'needle' | /watoi/ | 'rain' |

| /tuk/ | 'pot' | /toičoŋli/ | 'rainbow' |
| /loŋbai/ | 'plate' | /toima/ | 'river' |
| /du/ | 'rope' | /doliya/ | 'sea' |
| /khutai/ | 'shirt' | /noukha/ | 'sky' |
| /sapã/ | 'soap' | /athukroi/ | 'star' |
| /phaikho/ | 'spoon' | /sloŋ/ | 'stone' |
| /tebil/ | 'table' | /nouʔbaĵuŋ/ | 'storm' |
| /kãsoʔ/ | 'turban' | /phra/ | 'thunder' |
| /tailã/ | 'window' | /toi/ | 'water' |

However, under natural features, names of days, months and seasons can further be categorized as inanimate nouns in Uchai. Here are a few examples:

| *Days* | *Months* | *Seasons* |
| --- | --- | --- |
| /talaŋli/ 'Sunday' | /phagan/ 'January' | /satuŋ/ 'summer' |
| /talaŋla/ 'Monday' | /čeŋra/ 'February' | /baša/ 'rainy' |
| /aŋa/ 'Tuesday' | /boišu/ 'March' | /masiŋ/ 'winter' |

### 4.1.1.2.6    Abstract

An abstract noun in Uchai refers to something which cannot be physically interacted. In other words, it is an aspect, concept, idea, experience, a state of being, trait, quality, feeling, or any other entity that cannot be

experienced with the five senses. Here are a few examples of abstract nouns in Uchai:

| | |
|---|---|
| /imaŋ/ | 'dream' |
| /snuŋmuŋ/ | 'education' |
| /khathoi/ | 'faith' |
| /thi/ | 'honesty' |
| /bauʔha/ | 'justice' |
| /siri/ | 'knowledge' |
| /sayauʔ/ | 'pain' |
| /rəčamuŋ/ | 'song' |
| /phola/ | 'soul' |
| /gəboi/ | 'truth' |

### 4.1.1.2.7 Body Parts: Human & Non-human

Names of different parts of the body as found in Uchai can also be classified under the category of Nouns. Names of the body parts can however, be grouped as: human and non-human body parts. Examples of both types are given below:

| *Human* | | *Non-human* | |
|---|---|---|---|
| /ĵak/ | 'arm' | /muku/ | 'hide' |
| /məkoʔ/ | 'eye' | /məkroŋ/ | 'horn' |

| | | | |
|---|---|---|---|
| /məkhroʔ/ | 'head' | /khethouŋ/ | 'tail' |
| /ĵakuŋ/ | 'leg' | /məkraŋ/ | 'wing' |
| /kũ/ | 'nose' | /məkhmoʔ/ | 'fur' |

### 4.1.1.2.8    Kinship terms

Kinship terms in Uchai can also be classified under nouns. A few examples of kinship terms are given below:

| | | | |
|---|---|---|---|
| /pha/ | 'father' | /ma/ | 'mother' |
| /ču/ | 'grandfather' | /čoi/ | 'grandmother' |
| /ata/ | 'elder brother' | /abi/ | 'elder sister' |
| /sai/ | 'husband' | /hiʔ/ | 'wife' |
| /kra/ | 'father-in-law' | /kraiyuʔ/ | 'mother-in-law' |

### 4.1.1.2.9    Verbal Nouns

Verbal Nouns are nouns formed from verbs. Though verbal nouns are formed from verbs yet they function as nouns; they look like verbs but work as a noun. In Uchai, verbal nouns are obtained by suffixing /-mo/ to the verb. A few examples of verbal nouns found in Uchai are given below:

| | |
|---|---|
| /ča-mo/ | 'eating' |
| /thuŋ-mo/ | 'playing' |
| /kausa-mo/ | 'speaking' |

/šiyau-mo/ 'swimming'

/hiŋ-mo/ 'walking'

The table given below shows different categories of noun found in Uchai:

| CATEGORIES OF NOUN | EXAMPLES | | |
|---|---|---|---|
| Generic Noun | /ha/ 'soil' | /tau/ 'bird' | /thai/ 'fruit' |
| Non-generic Noun | /thoi/ 'blood' | /da/ 'chopper' | /doga/ 'door' |
| Human Animate Noun | /hermai/ 'chief' | /owčai/ 'priest' | /taŋčanai/ 'farmer' |
| Non-human Animate Noun | /blai/ 'cat' | /məsa/ 'tiger' | /taukhõ/ 'duck' |
| Inanimate Noun | /mudai/ 'candle' | /ĵumui/ 'cloud' | /tailã/ 'window' |
| Abstract Noun | /imaŋ/ 'dream' | /siri/ 'knowledge' | /thi/ 'honesty' |
| Nouns Indicating Parts of Body | /ĵak/ 'arm' | /məkoʔ/ 'eye' | /muku/ 'hide' |
| Kinship Terms | /pha/ 'father' | /ma/ 'mother' | /ču/ 'grandfather' |
| Verbal Noun | /čamo/ 'eating' | /thuŋmo/ 'playing' | /hiŋmo/ 'walking' |

**Table: 4.1    Categories of Uchai Nouns**

### 4.1.1.3    Gender

Gender in Uchai is not grammatically marked as it does not affect the grammatical pattern of the language.  Gender distinction in Uchai is determined

on the natural recognition of sexes. Therefore, Uchai has only natural genders. On the basis of semantico-morphological criteria, nouns in Uchai are primarily classified into two classes, viz. animate and inanimate. Animate nouns, both human and non-human nouns are differentiated for masculine and feminine genders; while all the inanimate nouns are considered neuter in Uchai. Neuter gender is not marked by any marker in Uchai. However, the various ways of expressing gender differentiation in Uchai are as follows:

**4.1.1.3.1**     In Uchai, the basic kinship terms have two distinct forms for each sex as in many other Tibeto-Burman languages. Thus, the gender distinction among the kinship terms in Uchai is made lexically. Here are a few examples:

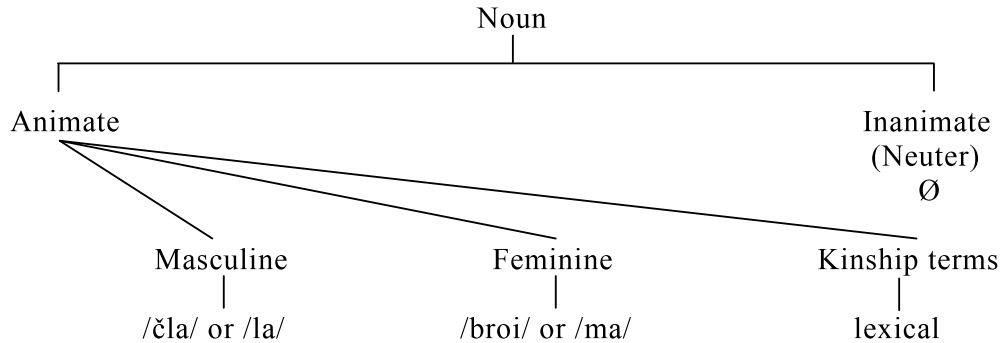| | | | |
|---|---|---|---|
| /ma/ | 'mother' | /pha/ | 'father' |
| /čoi/ | 'grandmother' | /ču/ | 'grandfather' |
| /hana/ | 'younger sister' | /phiyoŋ/ | 'younger brother' |
| /abi/ | 'elder sister' | /ataʔ/ | 'elder brother' |
| /hiʔ/ | 'wife' | /sai/ | 'husband' |
| /nəšayuʔ/ | 'daughter' | /nəšačla/ | 'son' |
| /kraiyuʔ/ | 'mother-in-law' | /kra/ | 'father-in-law' |
| /bačoi/ | 'elder sister-in-law' | /kəmoi/ | 'elder brother-in-law' |
| /məšubroi/ | 'granddaughter' | /məšukla/ | 'grandson' |
| /aiyoŋ broi/ | 'elder aunt' | /aiyoŋ čla/ | 'elder uncle' |

**4.1.1.3.2**     The human nouns other than the kinship terms and the animate nouns specify the difference in sex by adding a gender marker that indicates masculinity or femininity usually after the noun. The morphemes generally used to indicate masculinity and femininity are /čla/ and /broi/ respectively. Here are a few examples:

|  | *Male* | *Female* |
|---|---|---|
| man | /čla/ | /broi/ |
| deer | /məšoi čla/ | /məšoi broi/ |
| horse | /korai čla/ | /korai broi/ |
| lion | /məša kəto čla/ | /məša kəto broi/ |
| elephant | /maiĵuŋ čla/ | /maiĵuŋ broi/ |
| owl | /taukhu čla/ | /taukhu broi/ |
| crow | /taukha čla/ | /taukha broi/ |
| duck | /taukhõ čla/ | /taukhõ broi/ |
| pigeon | /pharu čla/ | /pharu broi/ |

**4.1.1.3.3**     However, in some words, there is an exception to this general rule. In Uchai, the morphemes /la/ and /ma/ are sometimes used to indicate masculinity and femininity respectively. Here are a few examples:

| | |
|---|---|
| /tau la/ 'cock' | /tau ma/ 'hen' |
| /šoi la/ 'dog' | /šoi ma/ 'bitch' |
| /blai čla/ 'male cat' | /blai ma/ 'female cat' |
| /məšu maĵla/ 'ox' | /məšu ma/ 'cow' |
| /wauʔ mala/ 'male hog' | /wauʔ ma/ 'female hog' |

Uchai gender system may be represented as in the diagram given below:

```
                            Noun
                             |
        ┌────────────────────┴────────────────────┐
     Animate                                   Inanimate
        |                                        (Neuter)
        |                                           Ø
        └──────┬──────────────┬──────────────┐
           Masculine       Feminine      Kinship terms
               |               |               |
          /čla/ or /la/   /broi/ or /ma/     lexical
```

**4.1.1.4        Number**

In Uchai, two number distinction, viz., singular and plural can be found. Like gender, number is also not a grammatical category in Uchai as it does not affect the other constituents of the sentence. The verbs have no plural form, neither derivative nor grammatical. While the singular is always unmarked, the plural in Uchai is usually formed at the morphological level by suffixation of plural morpheme /rau/ to the singular form. The plural morpheme /rau/ is used with animate nouns, both human and non-human, as well as with inanimate nouns. Here are a few examples:

/məsačla-rau/          'boys'

/blai-rau/             'cats'

/čuriha-rau/           'sparrows'

/phaikho-rau/          'spoons'

/athukroi-rau/         'stars'

However, when reference is made to an indefinite, large number of people or things and uncountable nouns, plurality is expressed by adding after the noun a collective adjective /gəbaŋma/, which is a free form meaning 'many,' 'much,' or 'a lot of.'

| | |
|---|---|
| /manoi gəbaŋma/ | 'many things' |
| /thoi gəbaŋma/ | 'much blood' |
| /watoi gəbaŋma/ | 'lot of rain' |

The morpheme indicating plurality occurs after the morpheme indicating masculinity or femininity, if it exists. For instance,

| | | | |
|---|---|---|---|
| /šoi-la-rau/ | 'dogs' | /šoi-ma-rau/ | 'bitches' |
| /korai-čla-rau/ | 'horses' | /korai-broi-rau/ | 'mares' |
| /khraŋsiŋ-čla-rau/ | 'lion' | /khraŋsiŋ-broi-rau/ | 'lioness' |
| /toukhõ-čla-rau/ | 'drakes' | /toukhõ-broi-rau/ | 'ducks' |
| /tau-la-rau/ | 'cocks' | /tau-ma-rau/ | 'hens' |

### 4.1.1.5    Case

Case is an inflectional category of noun. The case in Uchai shows the semantic relationship between the nouns to which they are added with the verb and also between two nouns. The case in Uchai is realised by adding suffix to the nouns and pronouns to denote case relations. However, when the case suffix is used after the stem, it does not affect the phonetic shape of the stem. Uchai

has eight distinct cases: Nominative, Accusative, Dative, Genitive, Ablative, Locative, Instrumental and Associative.

### 4.1.1.5.1    Nominative

The nominative case is the case of the surface subject of the verb. The most widely accepted function of the nominative case is to mark the subject of the sentence. It has no overt marker or case suffix and thus, has the zero shape and is equal to the stem.

1]          /aŋ    a     ča-woi/

            1SG   fish   eat-PRES

            I eat fish.


2]          /abo      člamǝsa     klai-ye      thaŋ-hã/

            DEM      boy         fall-INC     go-PST

            That boy fell down.


3]          /a-moŋ              mai   šoŋ-oi/

            PRO PRE-mother    rice   cook-PRES

            My mother cooks rice.

### 4.1.1.5.2    Accusative

The accusative case is the case of the direct object of the verb.  The accusative case suffix is realised as /-no/.

4]        /abo     člaməsa-no   reŋ-ga-di/

           DEM    boy-ACC      call-PTCL-IMP

           Call that boy.

5]        /abo     broiməsa-no   hoʔ-di/

           DEM   girl-ACC       send-IMP

           Send that girl.

6]        /saĵaram   sandyati-no   hã-yauʔ-oi/

           NAME    NAME-ACC   love-PTCL-PRES

           Sajaram loves Sandhyati.

### 4.1.1.5.3      Dative

     The dative case is the case of the indirect object of the verb and it is usually associated with 'the act of giving.' The direct object does not add the case suffix when the indirect object in the same sentence has the case suffix. It is expressed as /-no/ suffixed to the noun or pronoun.

7]          /nə-ni       kolom     aŋ-no         ri-di/

           2SG-GEN   pen (DO)   1SG-DAT (IO)   give-IMP

           Give me your pen.

8]          /noren  hiraboti-no        boi        čoŋ-ha    ri-nai/

           NAME  NAME-DAT (IO)   book (DO)  CLF-one   give-FUT

Naren will give a book to Hirabati.

9]    /abo daktar čuŋ-no   məthi    ri-yauʔ-mi/

      DEM doctor 1PL-DAT (IO) medicine (DO) give-PTCL-NF

      That doctor gave us medicine.

### 4.1.1.5.4  Genitive

The genitive case indicates that the noun to which it is suffixed is the possessor of something. So, it reflects a possessor-possessed relationship. The noun in genitive is always in collocation with other nouns. The genitive case suffix is realised as /-ni/.

10]    /gari-ni  čaka/

      Car-GEN  wheel

      Wheel of a car.

11]    /Ram-ni  iskul le   hakča-wo sei/

      Ram-GEN school EQU far-LOC  PTCL

      Ram's school is far away.

12]    /bloŋ-ni   tau-rau sriŋ-khe toŋ-hã/

      Jungle-GEN bird-PL silent-do EXIS-PST

      Jungle's birds remained silent.

**4.1.1.5.5      Ablative**

The ablative case specifies the point in space to where the subject is transferred at the culmination of the action identified by the verb.  Therefore, the ablative is the case of separation from the source in performing the action mentioned by the verb.  This case suffix is realised as /ni/.


13]            /bo     nouʔ-ni      baʔkhoʔ-ye    phai-hã/

               3SG   house-ABL   go out-INC     come-PST

               He came out from the house.


14]            /čung   kuwa-ni     toi      khau-woi/

               3PL     well-ABL   water   lift-PRES

               We fetch water from well.


15]            /abo    məša   bloŋ-ni       pherau-ye    phai-toŋ-hã/

               DEM   tiger   jungle-ABL   return-INC   come-EXIS-PST

               That tiger came returning from the jungle.


**4.1.1.5.6      Locative**

The locative case indicates the location of a person, thing or animal in space or time, or of an event or action identified by the verb.  It is expressed by adding the marker /-wo/ to the noun.


16]            /aŋ    haʔthi-wo     thaŋ-nai/

1SG    market-LOC    go-FUT

I will go to market.


17]        /tau-rau   noukha-wo   bi     toŋ-oi/

Bird-PL    sky-LOC      fly    EXIS-PRES

Birds fly in the sky.


18]        /bo     post ophis-wo        thaŋ-hã/

3SG    post office-LOC     go-PST

S/He went to the post office.


### 4.1.1.5.7        Instrumental


The instrumental case indicates the instrument used in carrying out an action identified by the verb.  Hence, this case relates the instrument to the verb in the sentence and it is realised as /-bai/ suffixed to the nouns.


19]        /aŋ    slai-bai   tau    ma-ha      kauthaʔ-hã/

1SG    gun-INS    bird   CLF-one   kill-PST

I killed a bird with a gun.


20]        /aŋ    kolom-bai    soi-woi/

1SG    pen-INS      write-PRES

I write with a pen.

21]          /čabi-bai   tala-no       phiyau-di/

             key-INS    lock-ACC   open-IMP

             Open the lock with a key.

### 4.1.1.5.8     Associative

The associative case expresses the accompaniment of a person or an animal with the subject in doing the action of the verb. It is realised as /-bai/ suffixed to the noun. Here are a few examples:

22]          /bo    a      bai      mai    ča-woi/

             3SG   fish   ASO    rice    eat-PST

             S/He eats rice with fish.

23]          /aŋ    a-pa                 bai    thaŋ-hã/

             1SG   PRO PRE-father    ASO    go-PST

             I went with my father.

24]          /nayami   sambarai   bai    phai-nai/

             NAME    NAME      ASO    come-FUT

             Nayami will come with Sambarai.

### 4.1.1.5.9     Systematization of Case Morphemes

From the above discussion, it becomes clear that Uchai has eight distinct cases and four different markers to denote the case relations. The cases in Uchai are differentiated on the basis of the semantic relationship of the case-

suffixed noun or pronoun with the verb and not on the basis of the form of the case suffixes. Though the case markers of accusative and dative, genitive and ablative, instrumental and associative are similar, yet they are classified as six distinct cases on the basis of meaning.

Here is a table showing the different case and their markers as found in Uchai:

| Case | Marker |
|---|---|
| Nominative | /Ø/ |
| Accusative | /-no/ |
| Dative | |
| Genitive | /-ni/ |
| Ablative | |
| Locative | /-wo/ |
| Instrumental | /-bai/ |
| Associative | |

**Table 4.2     Uchai Case and the Markers**

Thus, the case forms in Uchai are obtained by adding the case suffixes to the base; the case suffixes are post-posed to the base.  Hence, all the case markers in

Uchai are post positional. Uchai, as an SOV language, maintains the characteristics that Greenberg (1963) has attributed to such language — languages with normal SOV order are post positional.

### 4.1.1.6     Post Positions

The post positions in Uchai are added immediately after the noun or the noun-phrase. The post positions in Uchai differ formally from the case markers as they are free morphemes while the case forms are bound morphemes. The post positions can be added to the genitive as well as to the nominative form of the noun. Moreover, the post positions in Uchai behave like nouns as they can take the locative, the ablative and the genitive suffixes. The post positions found in Uchai are listed below:

/ɲora/ 'upto'

25]          /a-ni          para      ɲora      phai-di/

             1SG-GEN    village    upto      come-IMP

             Come upto my village.

/sauʔga/ 'on' / 'above'

26]          /mə-phaŋ          sauʔga-wo    taupiʔ    kai-ha      toŋ-oi/

             PRO PRE-tree    on-LOC        bird       CLF-one    EXIS-PRES

             There is a bird on the tree.

27]  /bo abo kolom-no tabil-ni sauʔga-wo tõ-hã/

    3SG DEM pen-ACC table-GEN above-LOC keep-PST

    S/He kept that pen above the table.

*/tola/ 'below' / 'under'*

28]  /tabil-ni  tola-wo  plaŋ  toŋ-oi/

    table-GEN under-LOC bottle EXIS-PRES

    There is a bottle under the table.

29]  /aŋ abo jauʔkhrai tola-wo  šiyau-hã/

    1SG DEM bridge  below-LOC swim-PST

    I swam below that bridge.

*/čiŋ/ 'since'*

30]  /nəĵa-ni  čiŋ watoi wa-ya-kha/

    Yesterday-GEN since rain rain-NEG-PST

    It has not rained since yesterday.

*/səkaŋ/ 'front'*

31]  /a-ni  nouʔ-ni səkaŋ-wo mə-phaŋ  toŋ-oi/

    1SG-GEN house-GEN front-LOC PRO PRE-tree EXIS-PRES

There is a tree in front of my house.

***/uklau/ 'behind'***

32]       /či-ni     nouʔ   uklau-wo    kheto  toŋ-oi/

            1PL-GEN  house  behind-LOC  field   EXIS-PRES

            There is a field behind our house.

***/phata/ 'outside' / 'out'***

33]       /nouʔ-ni     phata-wo     thaŋ-di/

            House-GEN  outside-LOC  go-IMP

            Go outside the house.

***/məsiŋ/ 'inside' / 'into'***

34]       /abo  məkhouʔ-ni  məsiŋ  məkho  toŋ-oi/

            DEM  box-GEN    inside  hole    EXIS-PRES

            There is a hole inside that box.

35]       /bo   toi    məsiŋ-wo haʔ-mi/

            3SG  water  into-LOC  enter-NF

            S/He entered into the water.

*/kəčar/ 'middle' / 'in'*

36]        /kheto  kəčar-wo      nouʔ  kai-ha    taŋ-di/

Field   middle-LOC   house  CLF-one   do-IMP

Build a house in the field.

*/doi/ 'through'*

37]        /bo    məkho  doi        nuʔ-hã/

3SG   hole       through   see-PST

S/He saw through the hole.

*/sanʔ/ 'near'*

38]        /toima-ni    sanʔ-wo    mə-phaŋ        kəto  toŋ-oi/

River-GEN   near-LOC   PRO PRE-tree   big     EXIS-PRES

There is a big tree near the river.

*/məkhauʔ/ 'towards'*

39]        /bo    para-ni  məkhauʔ   thaŋ-hã/

3SG   village   towards    go-PST

S/He went towards the village.

**4.1.2          Pronouns**

Pronouns in Uchai refer to a set of items which can be used to substitute a noun or a noun phrase and show the distinction of person. Pronouns in Uchai are a sub-class of nominal as the root morpheme is capable of taking case affixes and number markers. Therefore, the morphological construction of pronoun in Uchai may be stated as:

Pronoun = Root ± case ± number

It means that the root pronoun can occur alone as well as with case and number markers. Hence, Uchai pronoun has basically three types of morphological constructions which are as follows:

Pronoun (only root)          :      /aŋ/          'I'

Pronoun (root + case)        :      /aŋ-no/       'to me'

Pronoun (root + number)    :      /bo-rau/      'these'

On the basis of usage of separate lexical items for different purposes, the pronouns in Uchai can be classified into certain categories which are discussed below.

**4.1.2.1          Personal Pronouns**

The personal pronoun is represented by separate lexical items in Uchai. A three way distinction of person is made in personal pronoun. They are the first person, second person and third person. The first person pronoun refers to the speaker, the second person pronoun to the listener and the third person

pronoun to others. The personal pronouns in Uchai do not show any gender-sex distinction. All the personal pronouns of Uchai are listed below:

|  | Singular | Plural |
|---|---|---|
| First Person | /aŋ/ 'I' | /čuŋ/ 'we' |
| Second Person | /nuŋ/ 'you' | /nənaŋ/ 'you' |
| Third Person | /bo/ 'he'/'she'/'it' | /braŋ/ 'they' |

Here are a few sentences with personal pronouns in Uchai:

40]       /aŋ    mai    ča-woi/

          1SG    rice    eat-PRES

          I eat rice.


41]       /čuŋ    phutbol    thuŋ-oi/

          1PL    football    play-PRES

          We play football.


42]       /nuŋ    thaŋ-di/

          2SG    go-IMP

          You go.


43]       /braŋ    phai-nai/

          3PL    come-FUT

          They will come.

### 4.1.2.2    Demonstrative Pronouns

In Uchai, two demonstrative pronouns are found, /bo/ and /abo/, denoting proximity and remoteness respectively. The same forms are used both for animate and inanimate nouns. However, the morpheme /rau/, the plural marker in Uchai is used after the demonstrative pronoun to indicate plurality. A few sentences are given below to illustrate the use of demonstrative pronouns in Uchai:

44]      /bo    le    blai/

DEM   EQU   cat

This is a cat.

45]      /abo    le    boi/

DEM   EQU    book

That is a book.

46]      /bo-rau    le    tebil/

DEM-PL   EQU   table

These are tables.

47]      /abo-rau    le    šoi/

DEM-PL   EQU   dog

Those are dogs.

**4.1.2.3      Possessive Pronouns**

Possessive pronouns are, in fact, the genitive forms of personal pronouns. All the possessive pronouns of Uchai are listed below:

| *Bases* | | *Possessive Pronouns* | |
|---|---|---|---|
| /aŋ/ | 'I' / 'me' | /ani/ | 'my' / 'mine' |
| /čuŋ/ | 'we' / 'us' | /čini/ | 'our' / 'ours' |
| /nuŋ/ | 'you' | /nini/ | 'your' / 'yours' |
| /bo/ | 'he' / 'she' / 'it' | /bini/ | 'his' / 'her' |
| /braŋ/ | 'they' | /braŋni/ | 'their' |

Given below are a few sentences to illustrate the possessive pronoun in Uchai:

48]      /bo      le      a-ni      nouʔ/

DEM   EQU   1SG-GEN   house

This is my house.

49]      /bo      le      či-ni      nouʔ/

DEM   EQU   1PL-GEN   house

This is our house.

50]      /bo      le      nə-ni      nouʔ/

DEM   EQU   2SG-GEN   house

This is your house.

51]        /bo      le      bi-ni        nouʔ/

DEM   EQU   3SG-GEN    house

This is his house.


52]        /bo      le      braŋ-ni      nouʔ/

DEM   EQU   3PL-GEN    house

This is their house.


### 4.1.2.4        Interrogative Pronouns


Interrogative pronouns in Uchai do not take the number marker and same interrogative pronouns are used for both animate and inanimate objects. The following are the interrogative pronouns used in Uchai:


***/šo/ 'who'***


53]        /ni-ni        mə-pha            le      šo/

2SG-GEN    PRO PRE-father    EQU    who

Who is your father?


***/šono/ 'whom'***


54]        /nuŋ    šono      naŋ-mi/

2SG whom want-NF

Whom do you want?

*/šoni/ 'whose'*

55]  /bo le šoni boi/

DEM EQU whose book

Whose book is this?

*/təmauʔmi/: 'why'*

56]  /nuŋ təmauʔmi aro-wo  thaŋ-mi/

2SG why   there-LOC go-NF

Why did you go there?

*/təma/: 'what'*

57]  /ni-ni  muŋ le təma/

2SG-GEN name EQU what

What is your name?

*/baiphuʔwo/: 'when'*

58]  /ni-ni  ačaima sa le  baiphuʔwo/

2SG-GEN birth  day EQU when

When is your birthday?

*/batoiwo/: 'where'*

59]     /nuŋ   batoiwo   toŋ/

2SG   where   live

Where do you live?

*/batoima/: 'which'*

60]     /ni-ni      nouʔ   le      batoima/

2SG-GEN   house   EQU   which

Which is your house?

*/nəkhe/: 'how'*

61]     /nuŋ   nəkhe-khaiye   phai-mi/

2SG   how-PTCL      come-NF

How did you come?

*/məšaʔ/: 'how much'*

62]     /brou-kai-ha   ha   məšaʔ   naŋ/

Man-CLF-one   land   how much   need

How much land does a man need?

*/məšuʔ/: 'how many'*

63]        /ni-ni       boi       məšuʔ       toŋ-oi/

           2SG-GEN   book   how many   have-PRES

           How many books do you have?

### 4.1.2.5        Reflexive Pronouns

The reflexive pronoun refers to a construction where the subject and the object relate to the same entity. Uchai uses the forms of personal pronouns to indicate reflexive pronouns. However, the morpheme /sauʔ/ 'self' is used after the personal pronoun. Again, the classifier /kai/ and /ha/ 'one' is also added after the morpheme /sauʔ/ to indicate singularity. The different ways how the personal pronouns are used as reflexive pronouns in Uchai are given below:

| *Bases* | | *Reflexive Pronouns* | |
|---|---|---|---|
| /aŋ/ | 'I' | /aŋsauʔ/ | 'myself' |
| /čuŋ/ | 'we' | /čuŋsauʔ/ | 'ourselves' |
| /nuŋ/ | 'you' | /nuŋsauʔ/ | 'yourself' |
| /nənaŋ/ | 'you' | /nənaŋsauʔ/ | 'yourselves' |
| /bo/ | 'he'/'she'/'it' | /bosauʔ/ | 'him/her/itself' |
| /braŋ/ | 'they' | /braŋsauʔ/ | 'themselves' |

Here are a few sentences to illustrate the reflexive pronouns in Uchai:

64]      /aŋ-sauʔ-kai-ha      thaŋ-mi/

1SG-self-CLF-one   go-NF

I myself went.

65]      /čuŋ je oŋ-mo      le    čuŋ-sauʔ se    ĵugau lã-woi/

1PL all happen-NMLZ EQU 1PL-self EQU earn   take-PRES

We ourselves are responsible for our fate.

66]      /nuŋ-sauʔ-kai-ha      abo    samuŋ-no    taŋ-di/

2SG-self-CLF-one   DEM   work-ACC    do-FUT

You do that work yourself.

67]      /bo-sauʔ-kai-ha      bi-ni      siŋli-no    lã-hã/

3SG-self-CLF-one   3SG-GEN   life-ACC   take-PST

He killed himself.

68]      /braŋ-sauʔ   thaŋ-mi/

3PL-self    go-NF

They themselves went.

**4.1.2.6        Indefinite Pronouns**

The indefinite pronoun refers to an entity or class of entities which is not capable of specific identification.  However, use of indefinite pronoun in Uchai is limited. The same form /ĵoto/ is used for 'all' and 'everything' in Uchai, as in,

69]        /ĵoto   nouʔ-wo      thaŋ-pai-hã/

All     house-LOC     go-COM-PST

All of them have gone home.

70]        /a-ni        ĵoto        train-wo    kəma   thaŋ-hã/

1SG-GEN   everything   train-LOC   lost     go-PST

I lost everything in the train.

The other indefinite pronouns found in Uchai indicated in bold are as follows:

71]        **/khrouha** pho  abo-no        khai-mai-ya/

**None**      also  DEM-ACC    do-MOD ABL-NEG

**Nobody/None** also can do that.

72]        /a-ni        jauʔ-wo   **muŋha**   pho  kroi/

1SG-GEN   hand-LOC   **nothing**    also   NEG

I also have **nothing** in my hand.

73]     /ĵebai     pho     oŋ-na-oi/

Anything     also     happen-MOD PRO-PRES

**Anything** also can happen.


74]     /kaihasuʔ a-ni     gori     khau-pai-hã/

**Someone** 1SG-GEN     watch     steal-COM-PST

**Someone** had stolen my watch.


75]     /muŋhasuʔ oŋ-na     pho     toŋ-oi     tini/

**Something** happen-MOD PRO     also     EXIS-PRES     today

**Something** might also happen today.


### 4.1.3     Numerals

The numeral in Uchai always follows the noun. However, if the morpheme for gender or any adjective is present, it follows all of them. For instance,


76]     /črai broi     sikhla kai-noi     kheto-wo     thaŋ-hã/
child     female     young     CLF-two     field-LOC     go-PST
Two young female children went to the field.


The Uchai numeral system is of decimal type; yet it seems to have included a vigesimal unit along with the distinctive root /kho/ 'twenty'. Uchai numerals can be broadly classified under two heads, cardinal and ordinal

numbers, though fractional, enumerative or proportional and distributive numerals also exist in the system.

### 4.1.3.1    Cardinal Numbers

Cardinal numbers in Uchai are of two types: basic numerals and compound numerals. However, compound numerals in Uchai are formed in a number of ways; while some are additive, others are multiplicative and rest are multiplicative-cum-additive. Cardinal numbers in Uchai are discussed below in a detailed manner:

### 4.1.3.1.1    Basic Numerals

The followings are the basic cardinal numerals of Uchai:

| | |
|---|---|
| /ha/ | 'one' |
| /noi/ | 'two' |
| /thã/ | 'three' |
| /broi/ | 'four' |
| /ba/ | 'five' |
| /do/ | 'six' |
| /sni/ | 'seven' |
| /ča/ | 'eight' |
| /sku/ | 'nine' |
| /či/ | 'ten' |

| /čra/ | 'fifteen' |
|-------|-----------|
| /kho/ | 'twenty' |
| /ĵa/ | 'hundred' |
| /sai/ | 'thousand' |

However, it is to be noted that in Uchai, /kai/ is a numeral marker, or rather, a classifier, used while counting the basic numerals from 1 to 9.

### 4.1.3.1.2    Compound Numerals

The compound cardinal numerals from 11 to 19, except 15 are additive compound numerals formed by summation of the decade and the basic numeral as in the following manner:

| /či/ 'ten' + /ha/ 'one' | /čiha/ | 'eleven' |
|---|---|---|
| + /noi/ 'two' | /činoi/ | 'twelve' |
| + /thã/ 'three' | /čithã/ | 'thirteen' |
| + /broi/ 'four' | /čibroi/ | 'fourteen' |
| + /do/ 'six' | /čido/ | 'sixteen' |
| + /sni/ 'seven' | /čisni/ | 'seventeen' |
| + /ča/ 'eight' | /čiča/ | 'eighteen' |
| + /sku/ 'nine' | /čisku/ | 'nineteen' |

In Uchai, the compound numerals denoting 30, 40, 50, 60, 70, 80 and 90 are formed either by summation or multiplication. Compound numerals which

are even in nature, like 40, 60 and 80 are multiplicative; while odd numbers like, 30, 50, 70 and 90 are additive compound numerals formed in the following manner:

| | | | |
|---|---|---|---|
| /khophe či/ | 20 + 10 | = | 'thirty' |
| /khophe noi/ | 20 × 02 | = | 'forty' |
| /krũ či/ | 40 + 10 | = | 'fifty' |
| /kur thã/ | 20 × 03 | = | 'sixty' |
| /kur thã či/ | 60 + 10 | = | 'seventy' |
| /kur broi/ | 20 × 04 | = | 'eighty' |
| /kur broi či/ | 80 + 10 | = | 'ninety' |

The compound numerals from 21-29, 31-39,41-49,51-59, 61-69,71-79, 81-89 and 91-99 are formed in the following manner:

| | | | | | |
|---|---|---|---|---|---|
| From 21-29: | /khophe/ | + | /kaiha/ | = | 'twenty one' |
| | /khophe/ | + | /kainoi/ | = | 'twenty two' |
| | /khophe/ | + | /kaithã/ | = | 'twenty three' etc. |

| | | | | | |
|---|---|---|---|---|---|
| From 31-39: | /khopheči/ | + | /kaiha/ | = | 'thirty one' |
| | /khopheči/ | + | /kainoi/ | = | 'thirty two' |
| | /khopheči/ | + | /kaithã/ | = | 'thirty three' etc. |

| | | | | | |
|---|---|---|---|---|---|
| From 41-49: | /khophenoi/ | + | /kaiha/ | = | 'forty one' |
| | /khophenoi/ | + | /kainoi/ | = | 'forty two' |

/khophenoi/ + /kaithã/ = 'forty three' etc.

From 51-59: /krũči/ + /kaiha/ = 'fifty one'

/krũči/ + /kainoi/ = 'fifty two'

/krũči/ + /kaithã/ = 'fifty three' etc.

From 61-69: /kurthã/ + /kaiha/ = 'sixty one'

/kurthã/ + /kainoi/ = 'sixty two'

/kurthã/ + /kaithã/ = 'sixty three' etc.

From 71-79: /kurthãči/ + /kaiha/ = 'seventy one'

/kurthãči/ + /kainoi/ = 'seventy two'

/kurthãči/ + /kaithã/ = 'seventy three' etc.

From 81-89: /kurbroi/ + /kaiha/ = 'eighty one'

/kurbroi/ + /kainoi/ = 'eighty two'

/kurbroi/ + /kaithã/ = 'eighty three' etc.

From 91-99: /kurbroiči/ + /kaiha/ = 'ninety one'

/kurbroiči/ + /kainoi/ = 'ninety two'

/kurbroiči/ + /kaithã/ = 'ninety three' etc.

The higher compound numerals denoting 100, 200, 300, 400, 500, 600, 700, 800 and 900 are formed by adding the prefix /rəĵa-/ to the basic numeral numbers as in the following manner:

| /rəĵa/ | + | /ha/ 'one' | = | /rəĵaha/ | 100 |
|--------|---|------------|---|----------|-----|
| | + | /noi/ 'two' | = | /rəĵanoi/ | 200 |
| | + | /thã/ 'three' | = | /rəĵathã/ | 300 |
| | + | /broi/ 'four' | = | /rəĵabroi/ | 400 |
| | + | /ba/ 'five' | = | /rəĵaba/ | 500 |
| | + | /do/ 'six' | = | /rəĵado/ | 600 |
| | + | /sni/ 'seven' | = | /rəĵasni/ | 700 |
| | + | /ča/ 'eight' | = | /rəĵača/ | 800 |
| | + | /sku/ 'nine' | = | /rəĵasku/ | 900 |

Likewise, compound numerals from 1000 to 9000 are formed by adding the prefix /sai-/ to the basic numerals. However, in case of compound numerals from 2000 to 9000, /-si/ is added to /sai/, which indicates 'many' or 'innumerable' as in the following manner:

| /sai/ | + | /ha/ 'one' | = | /saiha/ | 1000 |
|-------|---|------------|---|---------|------|
| /saisi/ | + | /noi/ 'two' | = | /saisi noi/ | 2000 |
| | + | /thã/ 'three' | = | /saisi thã/ | 3000 |
| | + | /broi/ 'four' | = | /saisi broi/ | 4000 |
| | + | /ba/ 'five' | = | /saisi ba/ | 5000 |
| | + | /do/ 'six' | = | /saisi do/ | 6000 |
| | + | /sni/ 'seven' | = | /saisi sni/ | 7000 |
| | + | /ča/ 'eight' | = | /saisi ča/ | 8000 |
| | + | /sku/ 'nine' | = | /saisi sku/ | 9000 |

In Uchai, higher multiplicative compound numerals, like 'lakh' and 'crore' are formed by using the root /saisi/, as in the following manner:

/saisi rəĵaha/      =      1,00,000 (one lakh)

/saisi saiha/      =      1,000,000 (one crore)

### 4.1.3.2      Ordinal Numbers

Ordinal numbers tells the position of something in a list. There are only two ordinal numbers found in Uchai native words. The indigenous speakers use /skaŋthauʔ/ to indicate 'first' while for all other ordinal numbers they use /aboni ĵauʔgu/. Alternatively, younger generations of Uchai speakers who are acquainted with the Bengali language often use the Bengali expressions for the ordinal numbers, such as,

/prothom/      'first'

/ditio/      'second'

/tritio/      'third'

/čoturtho/      'fourth'

/pončom/      'fifth' etc.

### 4.1.3.3      Fractional Numbers

Fractional numbers in Uchai are represented by using the basic cardinal numerals. The morpheme /ni/ or /ye/ is used along with the basic cardinal

numbers, wherever necessary. Also, the word /kəčaha/ is used to denote 'half'.

Here are a few examples illustrating the use of fractional numbers in Uchai:

| | |
|---|---|
| /kčaha/ | ½ (half) |
| /kəthã ni kaiha/ | ⅓ (one third) |
| /kaibroi ni kaiha/ | ¼ (one fourth) |
| /kəthã ni kainoi/ | ⅔ (two third) |
| /kaibroi ni kaithã/ | ¾ (three fourth) |
| /kaiha ye kəčaha/ | 1½ (one and a half) |
| /kainoi ye kəčaha/ | 2½ (two and a half) |
| /kaithã ye kəčaha/ | 3½ (three and a half) |
| /kaibroi ye kəčaha/ | 4½ (four and a half) |
| /kaiba ye kəčaha/ | 5½ (five and a half) etc. |

### 4.1.3.4      Enumerative / Proportional Numbers

In order to denote the doubling of the numerals like twice, thrice, etc., the prefix /wai-/ is used in Uchai. These forms are obtained by prefixing /wai-/ to the basic cardinal numerals as in the following examples:

| | |
|---|---|
| /wai-ha/ | 'once' |
| /wai-noi/ | 'twice' |
| /wai-thã/ | 'thrice' |
| /wai-broi/ | 'four times' |
| /wai-ba/ | 'five times' |

The adjectival constructions like "both", "the three", "the four" etc. in Uchai are formed by prefixing /khrou/ to the basic numeral. However, in case of inanimate objects, the classifier /kai-/ is prefixed to the basic cardinal numbers as in the following examples:

| | |
|---|---|
| /khrou-noi/ | 'both' |
| /khrou-thã/ | 'the three' |
| /khrou-broi/ | 'the four' |
| /kai-ba/ | 'the two' |
| /kai-sni/ | 'the seven' |

### 4.1.3.5        Distributive Numbers

In Uchai, the distributive numerals are formed by reduplicating the numeral. For this purpose, the classifier /kai-/ is prefixed to the numeral followed by morpheme /-khaiye/ as in the following examples:

| | |
|---|---|
| /kaiha kaiha khaiye/ | 'one by one' / 'one each' |
| /kainoi kainoi khaiye/ | 'two each' |
| /kaiba kaiba khaiye/ | 'five each' |

### 4.1.3.6        Measurements

In Uchai, the system of measurement and its unit needs to be noted. It is seen that for measurement of weights, both solid and liquid, as well as for measurement of thickness, Bengali numbers with English categories are used.

Here are a few examples:

| | |
|---|---|
| /ek gram/ | 'one gram' |
| /ek keĵi/ | 'one kilogram' |
| /ek liter/ | 'one litre' |
| /ek inči/ | 'one inch' |
| /ek phut/ | 'one foot' |

However, for measurement of length, Uchai uses the traditional system as shown in the following examples:

| | |
|---|---|
| /garaha/ | 'the length between the thumb and the stretched middle finger' |
| /muʔməčom/ | 'a hand-length with fingers folded' |
| /muʔha/ | 'the distance between the tip of the middle finger and elbow' |
| /ĵaskusiŋ ĵora/ | 'knee-deep' |
| /čaŋ ĵora/ | 'waist-deep' |
| /khaklaʔ ĵora/ | 'chest-deep' |
| /sauʔkəsuŋha ĵora/ | 'deep enough to reach the crown of the head' |

### 4.1.4    Classifiers

Uchai uses a number of classifiers to denote the semantic classification of the referent on the basis of the qualities of nouns, i.e., its physical shape,

size, state, etc. Uchai is rich in classifiers and they are numerous in number. Uchai classifiers are predominantly mono-syllabic in nature. The classifiers in Uchai usually precede the numerals and follow the nouns. Hence, the order of occurrence of Uchai classifier is:

<div align="center">

Noun  +  Classifier + Numeral

</div>

for instance,  thaičŭ +   thai   +   ha   =   /thaičŭ thaiha/

mango +   CLF   +   one   =   'one mango'

It needs to be noted that no other order is possible in Uchai. Some of the classifiers found in Uchai are discussed below:

*(1)*   */ko/*   *: occurs with nouns indicating small seed like objects*

| /məkoʔ | ko-ha/ | > | 'one eye' |
|---|---|---|---|
| /mai | ko-ha/ | > | 'one rice' |
| /khamsoi | ko-ha/ | > | 'one popped corn' |

*(2)*   */koŋ/*  *: occurs with nouns denoting long things*

| /ĵauʔkhli | koŋ-ha/ | > | 'one ladder' |
|---|---|---|---|
| /phauʔkhlai | koŋ-ha/ | > | 'one beam' |
| /wa | koŋ-ha/ | > | 'a piece of bamboo' |
| /wašuŋ | koŋ-ha/ | > | 'one bamboo cane' |
| /warəčeiʔ | koŋ-ha/ | > | 'one stick' |
| /mudai | koŋ-ha/ | > | 'one candle' |
| /seŋ | koŋ-ha/ | > | 'one sword' |

| /ĵaušoi | koŋ-ha/ | > | 'one finger' |
| /ĵakoŋ | koŋ-ha/ | > | 'one leg' |

**(3)** **/kaŋ/ : occurs with nouns indicating flat objects**

| /ri | kaŋ-ha/ | > | 'one cloth' |
| /ĵaŋthai | kaŋ-ha/ | > | 'one mat' |
| /kəšiʔ | kaŋ-ha/ | > | 'one fan' |
| /čauʔku | kaŋ-ha/ | > | 'a piece of paper' |
| /photo | kaŋ-ha/ | > | 'one photo' |

**(4)** **/kai/ : the most general classifier and occurs with almost all the nouns and can be used with any noun in place of its regular classifier**

| /črai | kai-ha/ | > | 'one boy' |
| /doga | kai-ha/ | > | 'one door' |
| /khethouŋ | kai-ha/ | > | 'one tail' |
| /toimuʔ | kai-ha/ | > | 'one spring' |
| /pukhri | kai-ha/ | > | 'one pond' |
| /utla | kai-ha/ | > | 'one swamp' |

**(5)** **/kho/ : occurs with nouns denoting holes**

| /hakho | kho-ha/ | > | 'a hole in the ground' |

| | | | |
|---|---|---|---|
| /məblã | kho-ha/ | > | 'a hole on wall, roof, cloth, |
| | | | mat, etc.' |
| /reŋko | kho-ha/ | > | 'one well' |

**(6)** ***/khau/ : occurs only with the noun 'rupee'***

| | | | |
|---|---|---|---|
| /raŋ | khau-ha/ | > | 'one rupee' |

**(7)** ***/khrouʔ/ : occurs with nouns while counting heads or***

***human beings***

| | | | |
|---|---|---|---|
| /brouʔ | khrouʔ-ha/ | > | 'one man' |
| /broi | khrouʔ-ha/ | > | 'one woman' |
| /črai | khrouʔ-ha/ | > | 'one lad' |

**(8)** ***/ču/ : occurs with nouns meaning one pack (basically***

***wrapped one) of anything***

| | | | |
|---|---|---|---|
| /maiču | ču-ha/ | > | 'one wrap afternoon meal' |
| /awan | ču-ha/ | > | 'one wrap of homemade sweets' |

**(9)** ***/čoŋ/ : occurs with the noun related to study materials***

| | | | |
|---|---|---|---|
| /boi | čoŋ-ha/ | > | 'one book' |
| /notboi | čoŋ-ha/ | > | 'one notebook' |

/kolom        čoŋ-ha/       >       'one pen'

**(10)    /tuŋ/   : occurs with nouns indicating long flexible objects**

/lama        tuŋ-ha/       >       'one road

/duikhoi     tuŋ-ha/       >       'one rope'

/kətuŋ       tuŋ-ha/       >       'one thread'

**(11)    /taŋ/   : occurs with nouns denoting a chain or a series of things**

/ləkoʔ       taŋ-ha/       >       'one necklace'

/raŋbauʔ     taŋ-ha/       >       'one necklace of coins'

/rəčaʔmuŋ    taŋ-ha/       >       'one song'

**(12)    /toi/    : occurs with nouns denoting round or egg like objects**

/mətoi       toi-ha/       >       'one egg'

/alu         toi-ha/       >       'one potato'

/rišũ        toi-ha/       >       'one onion'

**(13)    /tau/   : occurs with nouns which are long and extended in nature or a flow or upstream movement**

/toima       tau-ha/       >       'one river'

|  |  |  |  |
|---|---|---|---|
| /lama | tau-ha/ | > | 'a stretch of road' |
| /toisa | tau-ha/ | > | 'a stretch of stream' |

*(14)  /tha/  : occurs with nouns representing a bunch or a bundle*

|  |  |  |  |
|---|---|---|---|
| /khətuŋ | tha-ha/ | > | 'a bundle of thread' |
| /thailiʔ | tha-ha/ | > | 'a bunch of bananas' |
| /khnai | tha-ha/ | > | 'a lock of hair' |

*(15)  /thai/  : occurs with nouns denoting fruits and round objects*

|  |  |  |  |
|---|---|---|---|
| /məthai | thai-ha/ | > | 'one fruit' |
| /thaiču | thai-ha/ | > | 'one mango' |
| /bol | thai-ha/ | > | 'one ball' |
| /sloŋ | thai-ha/ | > | 'one stone' |
| /tobla | thai-ha/ | > | 'one casket' |
| /plaŋ | thai-ha/ | > | 'one bottle' |
| /hathai | thai-ha/ | > | 'one hill' |

*(16)  /dei/  : occurs with nouns denoting a branch or a tributary*

|  |  |  |  |
|---|---|---|---|
| /mədeiʔ | dei-ha/ | > | 'one branch' |

(17)    /phõ/  : occurs with nouns meaning a piece of a thing

/bahã        phõ-ha/      >     'a piece of flesh'

/wauʔhã      phõ-ha/      >     'a piece of hog'

/tauhã       phõ-ha/      >     'a piece of chicken'

(18)    /phaŋ/ : occurs with nouns representing various kinds of trees

/məphaŋ      phaŋ-ha/     >     'one tree'

/thailiʔ     phaŋ-ha/     >     'one banana tree'

/thaiphloŋ   phaŋ-ha/     >     'one jackfruit tree'

(19)    /ba/    : occurs with nouns denoting a flower

/khũ         ba-ha/       >     'one flower'

/məba        ba-ha/       >     'one blossom'

/boikõ       ba-ha/       >     'one marigold'

(20)    /bai/   : occurs with nouns indicating a pair

/wakhoŋ      bai-ha/      >     'a pair of ear ring'

/ĵauʔso      bai-ha/      >     'a pair of bracelet'

/beŋe        bai-ha/      >     'a pair of anklet'

/ĵakhlaʔ     bai-ha/      >     'a pair of slipper'

**(21)** **/ma/** **: occurs with nouns representing animals, birds, insects and fish**

| | | | |
|---|---|---|---|
| /məsa | ma-ha/ | > | 'one tiger' |
| /muʔkhra | ma-ha/ | > | 'one monkey' |
| /taupiʔ | ma-ha/ | > | 'one bird' |
| /taukhõ | ma-ha/ | > | 'one duck' |
| /ĵoŋ | ma-ha/ | > | 'one insect' |
| /thaŋpui | ma-ha/ | > | 'one mosquito' |
| /a | ma-ha/ | > | 'one fish' |
| /siŋgi | ma-ha/ | > | 'one catfish' |

**(22)** **/lã/** **: occurs with nouns indicating a passage**

| | | | |
|---|---|---|---|
| /dogalã | lã-ha/ | > | 'one doorway' |
| /məkho | lã-ha/ | > | 'one tunnel' |

**(23)** **/leʔ/** **: occurs with nouns resembling a slice of an object**

| | | | |
|---|---|---|---|
| /awan | leʔ-ha/ | > | 'one bread' |
| /čəwan | leʔ-ha/ | > | 'one yeast' |

**(24)** **/laʔ/** **: occurs with nouns denoting a flat coverable area**

| | | | |
|---|---|---|---|
| /ha | laʔ-ha/ | > | 'one land' |

/rabar        laʔ-ha/       >      'a strap of rubber'

/čauʔku       laʔ-ha/       >      'a sheet of paper'

**(25)   /lai/   : occurs with nouns indicating leaf (of all trees)**

/məblai       lai-ha/       >      'one leaf'

/kwaiblai     lai-ha/       >      'one betel leaf'

/thailiʔblai  lai-ha/       >      'one banana leaf'

## 4.2   THE VERB

Verbs in Uchai can be defined as roots which can take the morphemes for tense, aspect and mood. Uchai verbs are not marked for person, number and gender. In Uchai, all verbal roots are bound roots; hence, Uchai verbs can be analysed into mono-syllabic verb-roots and a set of affixes. It is to be noted that some of the affixes occur as verb-roots elsewhere. For instance, the word /pai/ 'finish, complete' can function as verb-root as well as a completive suffix as in sentences [77] and [78] respectively as given below:

77]        /a-ni     samuŋ pai-khe    aŋ   nouʔ-wo     phai-nai/

           1SG-GEN  work   finish-do  1SG  house-LOC   come-FUT

           I will finish my work and come home.

78]        /aŋ     samuŋ   taŋ-pai-hã/

           1SG    work     do-COM-PST

I have completed the work.

## 4.2.1 Formation of Verbs

Verbs in Uchai are of different types and can be formed in various ways as discussed below:

## 4.2.1.1 Monosyllabic Verbs

Most of the verbs in Uchai have monosyllabic roots. Here are a few examples of verb roots:

| | |
|---|---|
| /šuŋ/ | 'ask' |
| /bu/ | 'beat' |
| /wa/ | 'bite' |
| /pai/ | 'buy' |
| /phai/ | 'come' |
| /nuŋ/ | 'drink' |
| /ča/ | 'eat' |
| /bi/ | 'fly' |
| /ri/ | 'give' |
| /thaŋ/ | 'go' |
| /baʔ/ | 'jump' |
| /thuŋ/ | 'play' |
| /khaʔ/ | 'run' |

/nuʔ/ 'see'

/pha/ 'sell'

/thu/ 'sleep'

/sa/ 'speak'

/hiŋ/ 'walk'

/kaʔ/ 'weep'

/taŋ/ 'work'

### 4.2.1.2    Disyllabic Verbs

There are a handful of Uchai verbs which are disyllabic in nature. Here are a few examples of disyllabic verbs in Uchai:

/kə-tei/ 'count'

/kə-bauk/ 'embrace'

/kə-phloŋ/ 'float'

/ka-bau/ 'invite'

/mu-slai/ 'avenge'

/mə-sadi/ 'dance'

/mə-thui/ 'kill'

/mə-noi/ 'laugh'

/mə-no/ 'swallow'

/mə-suŋ/ 'wish'

/bə-naŋ/ 'make'

/rə-ča/ 'sing'

### 4.2.1.3        Compound Verbs


In Uchai, compounding is a productive method for formation of verbs. There exist a number of compounded verbs in Uchai. However, it is often difficult to resolve the thin border between compounded verbs and suffixation as suffixes often come from verbs. Nevertheless, given below are a few examples of compounded verbs as found in Uchai:


/ča/ + /ri/

eat + give            >        /čari/          'give to eat'


/taŋ/ + /ča/

work + eat           >        /taŋča/         'work to eat'


/wa/ + /thaʔ/

bite + kill           >        /wathaʔ/        'bite to death'


/tãʔ/ + /thaʔ/

cut + kill            >        /tãʔthaʔ/       'cut to death'


/touʔ/ + /thaʔ/

hit + kill            >        /touʔthaʔ/      'hit to death'

**4.2.2**       **Verb Classes**

Verbs in Uchai can be classified into several classes. Different classes of verbs found in Uchai are discussed in detail below.

**4.2.2.1**       **Intransitive Verbs**

Grammatically, Uchai verbs are of two types, viz. intransitive and transitive verbs. In Uchai, the intransitive verbs are primary verbs which do not take a direct object. Here are a few sentences to illustrate how intransitive verbs functions in Uchai.

79]       /aŋ    kaʔ-oi/

          1SG    cry-PRES

          I cry.

80]       /bo    thoi-hã/

          3SG    die-PST

          S/He died.

81]       /nuŋ    nənoi-hã/

          2SG    laugh-PST

          You laughed.

82]       /taupiʔ-rau    bi-woi/

Bird-PL        fly-PRES

Birds fly.


83]        /braŋ  khaʔ-toŋ-oi/

3PL    run-PROG-PRES

They are running.


### 4.2.2.2       **Transitive Verbs**


In Uchai, transitive verbs are those which can take a direct object. However, there are no separate markers for transitive verbs in Uchai. The following sentences show the use of transitive verbs in Uchai.


84]        /aŋ   mai   ča-woi/

1SG  rice  eat-PRES

I eat rice.


85]        /bo   ri      su-toŋ-oi/

3SG   cloth   wash-PROG-PRES

S/He is washing cloth.


86]        /aŋ   boi   phaiʔ-toŋ-oi/

1SG  book   read- PROG-PRES

I am reading a book.

87]        /bo    doga    phiyau-hã/

3SG    door    open-PST

S/He opened the door.


88]        /bo    abo    tobla-no    tõ-hã/

3SG    DEM    box-ACC    keep-PST

S/He kept that box.


### 4.2.2.3        Copulative Verbs

Uchai has certain copulative verbs which express the meaning of 'be' and 'to have, stay, remain'. There are two types of copulative verbs in Uchai, viz., equative copula and existential copula, which are discussed in detail below:


### 4.2.2.3.1        Equative Copula

Uchai uses the equative copula /le/ and /se/. The equative verbs in Uchai function as a copula in non-verbal predicates and as verb 'be' in the equative sentences. The concord particle /le/ is usually used in simple statements and obligatorily, in locative predicates. On the other hand, the copula /se/ is used to say something or someone in relation to another or others. Here are a few examples showing the use of /le/ (sentences 89 to 94) and /se/ (sentences 95 to 98) as copulative verb in Uchai:

89]        /ĵon    le    črai   kahã/

NAME    EQU    boy    good

John is a good boy.


90]        /bo    le     blai   sei/

DEM    EQU    cat    PTCL

This is a cat.


91]        /bo    le    ukil    sei/

3SG    EQU    lawyer    PTCL

S/He is a lawyer.


92]        /aŋ    le    daktar   sei/

1SG    EQU    doctor    PTCL

I am a doctor.


93]        /ho    le    kətuŋ   sei/

Fire    EQU    hot    PTCL

Fire is hot.


94]        /a-moŋ        le    nouʔ-wo    sei/

PRO PRE-mother    EQU    house-LOC    PTCL

Mother is at home.


95]        /devid    se    ĵon-ni        slai    hãkuʔ-oi/

NAME  EQU  NAME-GEN  COMP  better-PRES

David is better than John.


96]         /bo          se      bə-ni        nouʔ/

DEM ADJ  EQU  3SG-GEN   house

This is his house.


97]         /bo      se      houʔgra/

3SG  EQU  elder

S/He is elder.


98]         /ša      le      ša-ka      məkhauʔ-ni  se        ka-woi/

Sun  EQU  sun-rise  side-ABL      EQU  rise-PRES
              ‿‿‿‿‿
                 east

The sun rises in the east.


### 4.2.2.3.2    Existential Copula


Uchai uses the existential copula /toŋ-/ which express the meaning 'to have, stay, remain'. In other words, the existential verb /toŋ-/ is used in stative sense of possession, 'have', and also to denote the meaning 'to stay, remain'. Here are a few examples:


99]         /a-ni        kolom   toŋ-oi/

1SG-GEN   pen        EXIS-PRES

I have a pen.

100]     /mə-phaŋ      sauʔga-wo  taupiʔ  kai-ha     toŋ-oi/

         PRO PRE-tree  above-LOC   bird    CLF-one   EXIS-PRES

         There is a bird on the tree.

101]     /abo  tabil-ni      tola-wo     plaŋ   kai-ha    toŋ-oi/

         PRO  table-GEN  under-LOC  bottle  CLF-one   remain-PRES

         There is a bottle under the table.

### 4.2.2.4     Stative Verbs

Stative verbs in Uchai are those that indicate habitual facts and natural phenomenon. The 'be' verb and the predicative adjectives in English are usually stative verbs in Uchai. Stative verbs in Uchai can be existential, equational or descriptive. The stative verbs do not have causative formation. Moreover, the stative verbs do not form dubitative future, perfective and hortative moods. Here are a few sentences showing occurrences of stative verbs in Uchai:

*Existential:*

102]     /čuŋ  khũbluŋ-wo  toŋ-oi/

         3PL   garden-LOC   EXIS-PRES

         We stay in the garden.

103]       /a-ni       kušumu   toŋ-oi/

1SG-GEN   flute        EXIS-PRES

I have a flute.


104]       /abo   tebil-ni       sauʔga-wo boi   kai-ha       toŋ-oi/

DEM   table-GEN   on-LOC        book CLF-one EXIS-PRES

There is a book on that table.


*Equational:*


105]       /bo       le       šoi   sei/

DEM   EQU   dog   PTCL

This is a dog.


106]       /abo       le       nouʔ   sei/

DEM   EQU   house   PTCL

That is a house.


107]       /aŋ   le       daktar   sei/

1SG   EQU   doctor   PTCL

I am a doctor.


*Descriptive:*


108]       /bo       le       hačhu   kəču   sei/

DEM   EQU   hill   high   PTCL

This hill is high.

109]        /noukha     le        khraŋ    sei/

Sky          EQU    blue       PTCL

The sky is blue.

110]        /abo          šapa     le        grõgənaŋ   sei/

DEM ADJ    picture   EQU    beautiful   PTCL

That picture is beautiful.

### 4.2.2.5        Active Verbs

In Uchai, active verbs are those that indicate doing something. For instance,

111]        /a-moŋ              mai    šoŋ-oi/

PRO PRE-mother    rice     cook-PRES

My mother cooks rice.

112]        /člaməsa-rau   thuŋ-toŋ-oi/

boy-PL          play-PROG-PRES

The boys are playing.

113]        /aŋ    abo    jauʔkhrai   tola-wo        šiyau-hã/

1SG   DEM   bridge        below-LOC   swim-PST

I swam below that bridge.


114]            /bo   rəčaʔ-ye-toŋ-mi/

3SG   sing-INC-PROG-NF

S/He was singing.


115]            /aŋ   haʔthi-wo   thaŋ-nai/

1SG   market-LOC   go-FUT

I will go to market.


116]            /bo   phnuŋ-toŋ-nai/

3SG   teach-PROG-FUT

S/He will be teaching.


### 4.2.2.6        Causative Verbs


Causative verbs in Uchai are morphologically marked. In Uchai, the causative verbs are formed by adding the verb /ri/ 'give' to the intransitive as well as to the transitive verbs. Here are a few examples of Uchai causative verbs along with the verb bases:


*Non-causative*                                    *Causative*

/khapheʔ/   'avoid'                          /khapheʔ-ri/        'cause to avoid'

| /kaʔ/ | 'cry' | /kaʔ-ri/ | 'cause to cry' |
| /khu/ | 'dig' | /khu-ri/ | 'cause to dig' |
| /ča/ | 'eat' | /ča-ri/ | 'cause to eat' |
| /thaŋ/ | 'go' | /thaŋ-ri/ | 'cause to go' |
| /snuŋ/ | 'learn' | /snuŋ-ri/ | 'cause to learn' |
| /thuŋ/ | 'play' | /thuŋ-ri/ | 'cause to play' |
| /khaʔ/ | 'run' | /khaʔ-ri/ | 'cause to run' |
| /sa/ | 'speak' | /sa-ri/ | 'cause to speak' |
| /phnuʔ/ | 'show' | /phnuʔ-ri/ | 'cause to show' |

### 4.2.3  Tense-Aspect-Mood or TAM

Tense-aspect-mood, which is commonly abbreviated as TAM, and also often called tense-modality-aspect or TMA, is the grammatical system in a language that states the expression of tense, aspect and mood or modality. While tense expresses 'location in time,' aspect deals with the 'fabric of time – a single block of time, continuous flow of time, or repetitive occurrence' and mood or modality depicts the 'degree of necessity, obligation, probability, ability,' etc. (Bybee, Perkins, & Pagliuca, 1994). The features of tense, aspect and mood or TAM in Uchai are discussed below in detail.

### 4.2.4  Tense

The term 'tense' has been derived from a Latin translation of a Greek word 'khronos' meaning 'time' (Lyons, 1968). Since tense locates the time of a

situation in relation to the moment of utterance (Comrie, 1976), so, we may describe present tense in Uchai as a situation located temporally with or during the moment of utterance; past tense as located prior to the moment of utterance; and future tense as located subsequent to the moment of utterance. Uchai distinguishes three tenses – past, present and future. Here are a few sentences in Uchai showing the usage of basic tenses along with the tense markers:

117] **Present** : /bo thaŋ-oi/

3SG go-PRES

S/He goes.

118] /bo thaŋ-toŋ-oi/

3SG go-PROG-PRES

S/He is going.

119] **Past** : /bo thaŋ-hã/

3SG go-PST

S/He went.

120] /bo thaŋ-pai-hã/

3SG go-COM-PST

S/He had gone.

121] /bo thaŋ-ye-toŋ-mi/

3SG go-INC-PROG-NF

S/He was going.

122]     ***Future***     :     /bo   thaŋ-nai/

3SG  go-FUT

S/He will go.

123]                         /bo   thaŋ-toŋ-nai/

3SG  go-PROG-FUT

S/He will be going.

Tense in Uchai is determined by the usage of different suffixes or tense markers. Given below are a few sentences:

124]     /peter   nəɟa   agortola   thaŋ-hã/

NAME   yesterday   P NAME   go-PST

Peter went to Agartala yesterday.

125]     /peter   tini   agortola   thaŋ-oi/

NAME   today   P NAME   go-PRES

Peter goes to Agartala today.

126]     /peter   khnaʔ   agortola   thaŋ-nai/

NAME   tomorrow   P NAME   go-FUT

Peter will go to Agartala tomorrow.

The sentences given above show that the root verb /thaŋ/ 'go' remains same though it occurs with different adverbial time, /nəĵa/ 'yesterday, /tini/ 'today' and /khnaʔ/ 'tomorrow'; however, the morphemes /-hã/, /-oi/ and /-nai/ are added to indicate different location in time. Each tense is marked by separate suffixes, or in other words, the verb is inflected by separate markers. The table given below shows the tense-system in Uchai:

| Tense | Tense-markers |
|---|---|
| Present | /oi/ ~ /-woi/ |
| Past | /-kha/ ~ /-hã/ |
| Future | /-nai/ |

**Table 4.3      Tense Markers in Uchai**

However, tense in Uchai is often not very clear and distinct, as in other Tibeto-Burman languages. This indistinctiveness of tense is one of the structural features of Uchai. Here are a few sentences:

127]        /aŋ    tini    mai    ča-pai-hã/

I      today   rice    eat-COM-PST

I have eaten rice today.

128]        /aŋ    nəĵa          mai    ča-pai-hã/

I      yesterday   rice    eat-COM-PST

I ate rice yesterday.

129]     /aŋ   khnaʔ      mai   ča-nai/

        I     tomorrow   rice   eat-FUT

        I will eat rice tomorrow.


The sentences given above illustrate that the verb endings in the first two sentences are the same though they occur with different adverbial time, i.e., /tini/ 'today' and /nəĵa/ 'yesterday'. In other words, no specific agreement is shown between the adverbial time and the verb endings; so, time reference is not grammaticalized. Also, the above examples show that the primary distinction that the verb makes is between the realis and the irrealis form. The same is true even in case of negative sentences as given below:


130]     /a-moŋ        tini   nouʔ-wo-kroi/

        PRO PRE-mother   today   house-LOC-NEG

        Mother is not at home today.


131]     /a-moŋ        nəĵa      nouʔ-wo-kroi/

        PRO PRE-mother   yesterday   house-LOC-NEG

        Mother was not at home yesterday.


132]     /a-moŋ        khnaʔ   nouʔ-wo   toŋ-nai-ya/

        PRO PRE-mother   tomorrow   house-LOC   EXIS-FUT-NEG

        Mother will not be at home tomorrow.

The above a few negative sentences in Uchai show that the time reference is not grammaticalized; rather, the distinction is made only between the realis and the irrealis form. Hence, it is convenient to discuss about aspect than on tense in Uchai.

### 4.2.5  Aspect

In Uchai, aspect indicates the temporal distribution of an action. Aspects are different ways of viewing the internal temporal constituency of a situation or an event. In other words, aspect indicates the internal structure of an event or situation. The following types of aspect can be found in Uchai:

### 4.2.5.1  Simple Aspect

In Uchai, simple aspect expresses simple statement, universal truth and habitual meaning. Uchai shows a two-way contrast in tense as far as the simple aspect is concerned – present and past tense and it is expressed by /-oi/ ~ /-woi/ and /-kha/ ~ /-ha/ respectively. The following sentences may be considered:

*Simple Present showing general statement:*

133]  /məšu-ma   čuŋ-no   aboʔ-toi   ri-woi /

  Cow-FEM   we-DAT   breast-water   give-PRES

  The cow gives us milk.

**Simple Present showing universal truth:**

134]        /photoi   se        sa-no        kətiŋ-oi/

Earth     EQU    sun-ACC   around-PRES

The earth goes round the sun.

**Simple Present showing habitual statement:**

135]        /aŋ   mai   ča-woi/

I     rice   eat-PRES

I eat rice.

**Simple Present using stative verbs:**

136]        /aŋ   nə-no      hã-yauʔ-oi/

I    you-ACC   love-PTCL-PRES

I love you.

**Simple Past:**

137]        /aŋ  mai   ča-hã/

I    rice    eat-PST

I ate rice.

### 4.2.5.2      Completive Aspect

The completive aspect in Uchai indicates completion of an action. Thus, the completive refers to an action performed and completed. The completive form of the verb is obtained by adding the completive suffix /-pai/ 'complete, finish' and the past suffix /-hã/ to the active verb as in the following sentences:

138]      /aŋ    mai    ča-pai-hã/

          1SG   rice   eat-COM-PST

          I have/had eaten rice.

139]      /bo     thaŋ-pai-hã/

          3SG   come-COM-PST

          S/He has/had gone.

140]      /braŋ   snuŋ-pai-hã/

          3PL    learn-COM-PST

          They have/had learnt.

### 4.2.5.3      Incompletive Aspect

The incompletive aspect in Uchai specifies an icomplete action. The incompletive aspect refers to an imperfect action at a certain time in the past. The incompletive form of the verb is obtained by adding the suffix /-ye/ to the verbal root as in the following sentences:

141]        /thaiču  pai-ye      aŋ     ča-hã/

            Mango  buy-INC  1SG   eat-PST

            I bought a mango and ate.


142]        /bo    aŋ-no        khutai  čoŋ-ha  pai-ye      ri-hã/

            3SG   1SG-DAT    shirt   CLF-one  buy-INC  give-PST

            S/He bought a shirt for me.


143]        /abo     blai  kadera  tola-wo        thu-ye       toŋ-hã/

            DEM    cat   chair    under-LOC    sleep-INC   EXIS-PST

            That cat slept under the chair.


### 4.2.5.4        Progressive Aspect


The progressive aspect in Uchai indicates the continuity of an action. Uchai shows a three-way contrast in tense as far as the progressive aspect is concerned – past, present and future tense. The progressive aspect is expressed by the marker /-toŋ/. Given below are a few sentences reflecting the progressive aspect in Uchai:


144]        /bo    toi      nuŋ-toŋ-oi/

            3SG   water   drink-PROG-PRES

            S/He is drinking water.

145]        /bo     toi      nuŋ-ye-toŋ-mi/

            3SG     water    drink-INC-PROG-NF

            S/He was drinking water.

146]        /bo     toi      nuŋ-toŋ-nai/

            3SG     water    drink-PROG-FUT

            S/He will be drinking water.

### 4.2.5.5        Irrealis Aspect

Irrealis or unrealized aspect in Uchai is used to indicate an action which will take place in the near future; hence, it is expressed only in the future tense, and therefore, does not have any separate marker of its own. Here are a few sentences in the irrealis aspect.

147]        /aŋ     khutai   kəta   pai-nai/

            1SG     shirt         new    buy-FUT

            I will buy a shirt.

148]        /bo     abo      putul  bai    thuŋ-nai/

            3SG DEM  doll     with   play-FUT

            S/he will play with that doll.

149]        /bo     haʔthi-wo      thaŋ-nai /

            3SG     market-LOC     go-FUT

S/He will go to market.

### 4.2.6         Mood

Mood indicates grammatical and morphological feature of verbs, rather than verbal inflections that allow speakers to express their attitude towards what they are saying (Palmer, 2001). The different types of mood found in Uchai are discussed in detail below:

### 4.2.6.1         Indicative

The indicative mood in Uchai is used to make factual and habitual statements. It also refers to the time of the action taking place or the state of the action in relation to the speech act. The indicative mood in Uchai is marked for three tenses, viz., present, past and future as discussed below:

**The Present:**

The present indicative in Uchai refers to the action taking place or the state of the time of the speech act. It also refers to the factual statements and the act that habitually takes place. The present indicative suffix in Uchai is indicated by using the present tense marker /-oi/ ~ /-woi/. Here are a few sentences in the present indicative mood:

150]   *Active*               :      /bo   šoŋ-oi/

pro.   cook-PRES

S/He cooks.

151]   ***Stative***          :      /nouʔ   le      toŋ-oi/

House   EQU   stay-PRES

There is a house.

152]   ***Factual***          :      /bo      ha      le      kətiŋ/

DEM   earth   EQU   round

This earth is round.

153]   ***Habitual (present)***   :   /bo   sa-boi      iskul   thaŋ-oi/

3SG   day-every   school   go-PRES

S/He goes to school everyday.

**The Past:**

In Uchai, the past indicative refers to the action that took place before the time of the speech act. The past indicative suffix for active as well as stative verbs in Uchai is framed by adding the non-future suffix /-mi/. Here are a few sentences:

***Active Verb***

154]          /bo   nuʔ-mi/

3SG  see-NF

S/He saw.

155]        /bo    məša-mi/

3SG  dance-NF

S/He danced.

156]        /aŋ  khaʔ-mi/

I    run-NF

I ran.

**Stative Verb**

157]        /a-ni        kolom   toŋ-mi/

1SG-GEN   pen       EXIS-NF

I had a pen.

158]        /nouʔ   kai-ha      toŋ-mi/

House    CLF-one   EXIS-NF

There was a house.

159]        /bo    daktar   toŋ-mi/

3SG  doctor   EXIS-NF

S/He was a doctor.

**The Future:**

The future indicative refers to some action to be definitely or intended to be performed after the time of the speech act. The definite as well as the dubitative future suffix in Uchai is indicated using the future tense marker /-nai/. The future suffix /-nai/ is used in case of both active as well as stative verbs. Here are a few examples:

*Active Verb*

160]        /bo    snuŋ-nai/

3SG  learn-FUT

S/He will learn.

161]        /braŋ  či-ni        nouʔ-wo      phai-nai/

3PL    2SG-GEN  house-LOC  come-FUT

They will come to my house.

162]        /aŋ    haʔthi-wo      thaŋ-nai/

1SG   market-LOC   go-FUT

I will go to market.

*Stative Verb*

163]        /a-ni          kolom   toŋ-nai/

                1SG-GEN    pen       EXIS-FUT

                I will have a pen.

164]          /nouʔ   le       toŋ-nai/

                House   EQU   EXIS-FUT

                There will be a house.

165]          /bo    daktar   toŋ-nai/

                3SG   doctor   EXIS-FUT

                S/He will be a doctor.

It is to be noted that in Uchai, the progressive tense in indicative mood is expressed by adding the progressive aspect marker /-toŋ/ to the verb as shown in the sentences given below:

166]        *Present*      :    /bo   thuŋ-toŋ-oi/

                                   3SG  play-PROG-PRES

                                   S/He is playing.

167]        *Past*         :    /bo   thuŋ-ye-toŋ-mi/

                                   3SG  play-INC-PROG-NF

                                   S/He was playing.

168]        *Future*     :    /bo   thuŋ-toŋ-nai/

                                   3SG  play-PROG-FUT

S/He will be playing.

### 4.2.6.2        Imperative

The imperative mood in Uchai denotes command or request to perform certain action by the listener. The subject of the imperative mood is always in the second person and often may not be overtly expressed. The imperative form of the verb is obtained by adding the imperative suffix /-di/ to the active verb. A few examples are given below:

169]        /thaŋ-di/

            Go-IMP

            (You) go.

170]        /ča-di/

            Eat-IMP

            (You) eat.

171]        /bo      doga   phiyau-di/

            DEM   door    open-IMP

            (You) open the door.

However, the polite form of the imperative is formed by adding the prefix /sa-/ 'please' to the active verb, as in,

172]        /sa-ča-di/

            Please-eat-IMP

            Please eat.

In Uchai, often the particle /-ga/ is added to the base verb along with the imperative marker /-le/, particularly when the speaker requests or persuades someone, as in the following examples:

173]        /bǝ-no        sa-reŋ-ga-le/

            3SG-ACC   please-call-PTCL-IMP

            Please call him.

174]        /doga   sa-phiau-ga-le/

            Door    please-open-PTCL-IMP

            Please open the door.

175]        /nǝ-ni        kolom   aŋ-no    sa-ri-ga-le/

            2SG-GEN   pen       I-ACC    please-give-PTCL-IMP

            Please give me your pen.

### 4.2.6.3        Hortative

The hortative mood in Uchai is used to indicate certain wish or to suggest that an action shall take place. In Uchai, the hortative form of the verb

is obtained by adding the hortative suffix /-noi/, /-na/ or /-thoi/ to the active verb. The subject of the hortative mood is always in the first or third person. In case of first person singular and plural number, Uchai uses the hortative suffix /-noi/ and /-na/ respectively; while the suffix /-thoi/ is used in all other cases.

**First Person:**

176]      /aŋ   ha-bagra    oŋ-ga-noi/

1SG  land-ruler   become-PTCL-HOR

Let me become a king.

177]      /aŋ   daktar    oŋ-ga-noi/

1SG  doctor    become-PTCL-HOR

Let me become a doctor.

178]      /čuŋ   thaŋ-na/

1PL    go-HOR

Let us go.

**Third Person:**

179]      /bo    ča-thoi/

3SG   eat-HOR

Let he/she eat.

180]        /braŋ   thaŋ-thoi/

3PL     go-HOR

Let them go.

181]        /bo       oŋ-ga-thoi/

DEM    happen-PTCL-HOR

Let this happen.

### 4.2.6.4        Subjunctive

The subjunctive mood in Uchai is expressed through certain modal constructions. The modal constructions in Uchai are obtained by adding certain affixes to the simple finite verb. The different types of modal constructions found in Uchai are discussed below in detail:

### 4.2.6.4.1        Modal of Ability

In Uchai, the modal of ability is generally indicated by the use of /-mai/. In Uchai, the modal of ability is formed by adding /-mai/ with the tense marker to the base verb.

182]        /bo     rəčaʔ-mai-woi/

3SG   sing-MOD ABL-PRES

S/He can sing.

183]        /bo        rəčaʔ-mai-kha/

           3SG   sing-MOD ABL-PST

           S/He could sing.


184]        /bo        rəčaʔ-mai-nai/

           3SG   sing-MOD ABL-FUT

           S/He will be able to sing.


### 4.2.6.4.2        Modal of Certainty


The modal of certainty is formed by prefixing /ma-/ to the finite verb of the present, past and future indicative. Here are a few sentences:


185]        /bo        ma-ča-woi/

           3SG   MOD CER-eat-PRES

           S/He must eat.


186]        /bo        ma-ča-hã/

           3SG   MOD CER-eat-PST

           S/He must have eaten.


187]        /bo        ma-ča-nai/

           3SG   MOD CER-eat-FUT

           S/He will certainly eat.

### 4.2.6.4.3    Modal of Probability

In Uchai, the modal of probability is expressed by suffixing /-na/ to the finite verbs. Moreover, the word /pho/ 'also' is optionally added to indicate modal of probability. Here are a few sentences:

188]     /bo    phai-na              pho    toŋ-oi/

3SG    come-MOD PRO    also    EXIS-PRES

S/He may also come.

189]     /bo    samuŋ    khai-na              toŋ-oi/

3SG    work      do-MOD PRO      EXIS-PRES

S/He may do the work.

190]     /watoi    wa-na              pho    toŋ-oi/

rain      rain-MOD PRO    also    EXIS-PRES

It may also rain.

191]     /bo    ča-pai-hã-na/

3SG    eat-COM-PST-MOD PRO

S/He might have eaten.

### 4.2.6.4.4    Modal of Condition

In Uchai, the conditional mood is expressed by adding /-khe/ 'if' either to the active or to the copulative verbs /oŋ/ 'to happen' and /toŋ/ 'have, stay, remain'. Here are a few sentences:

192]        /aŋ   aro   toŋ-khe/

1SG  there  EXIS-MOD CON

If I was there.


193]        /nuŋ   phai-khe            aŋ     thaŋ-nai/

2SG  come-MOD CON   1SG   go-FUT

If you come, I will go.


194]        /aŋ   bə-no   ma-lai      oŋ-khe             aŋ   sa-nai/

1SG  3SG-ACC  meet-RECP  happen-MOD  CON 1SG  tell-FUT

If I (happen to) meet him/her, I will tell.


195]        /aŋ   tau  oŋ-khe              aŋ   bi  toŋ-kha-mu/

1SG bird  happen-MOD CON   1SG fly  EXIS-PST-PTCL

If I were a bird, I could fly.


196]        /aŋ   ča-khe           abo   tuʔ-wo   mai-pai   thaŋ-nai/

1SG   eat-MOD CON  DEM   pot-LOC  rice-finish  go-FUT

If I eat, there will be no rice in the pot.


### 4.2.6.4.5        Modal of Determination


The modal of determination in Uchai is expressed by using /ĵepho/ and optionally adding the prefix /ma-/ to the finite verb along with the dubitative future. Here are some examples:

197]     /aŋ   ĵepho        daktar   oŋ-nai/

         1SG  MOD DET   doctor    be-FUT

         I will be a doctor.


198]     /aŋ   ĵepho        khai-nai/

         1SG  MOD DET   do-FUT

         I will do it.


199]     /aŋ   ĵepho        kai-yauʔ-nai/

         1SG  MOD DET   marry-PTCL-FUT

         I will certainly marry.


200]     /aŋ   ĵepho        ma-thaŋ-nai/

         1SG   MOD DET   MOD CER-go-FUT

         I will have to go.


201]     /aŋ   bə-no        kolom   kəta   ĵepho        ri-nai/

         1SG  3SG-ACU   pen      new    MOD DET   give-FUT

         I would give him/her a new pen.


### 4.2.6.4.6     Modal of Necessity


In Uchai, the modal of necessity is obtained by adding the prefix /naŋ-/
'need' to the present, past and future tense markers. Here are a few sentences to
illustrate the modal of necessity in Uchai:

202]        /aŋ    ča-na    naŋ-oi/

1SG    eat-to    MOD NEC-PRES

I need to eat.


203]        /aŋ    kolom    čoŋ-ha    naŋ-oi/

1SG    pen    CLF-one    MOD NEC-PRES

I need a pen.


204]        /aŋ    boi    kai-ha    naŋ-oi/

1SG    book    CLF-one    MOD NEC-FUT

I need a book.


205]        /aŋ    nə-ni    čəbamuŋ    naŋ-nai/

1SG    2SG-GEN    help        MOD NEC-FUT

I shall need your help.


206]        /bo    məthi    ča-na    naŋ-oi/

3SG    medicine    eat-to    MOD NEC-PRES

S/He needs to take medicine.


The table given in the next page represents the different moods and markers as available from the existing data of Uchai:

| MOOD | | | MARKERS |
|---|---|---|---|
| Indicative | Present | : | Ø |
| | Past | : | /-mi/ |
| | Future | : | Ø |
| Imperative | Command | : | /-di/ |
| | Polite | : | /sa-/ ~ /-le/ |
| Hortative | | : | /-noi/ ~ /-na/ ~ /-thoi/ |
| Subjunctive (Modals) | Ability | : | /-mai/ |
| | Certainty | : | /ma-/ |
| | Probability | : | /-na/ |
| | Condition | : | /-khe/ |
| | Determination | : | /ĵepho/ |
| | Necessity | : | /naŋ-/ |

**Table 4.4     Uchai Mood and Makers**

## 4.3     THE ADJECTIVE

In Uchai, adjectives are words describing nouns or can be defined as words modifying nouns or pronouns. Adjectives in Uchai generally follow the noun. In Uchai, adjectives are of two types: (i) those which have been borrowed from Bengali and (ii) those which are of native origin, which are discussed below in detail:

*(i)*      *Adjectives borrowed from Bengali*

The adjectives those which have been borrowed from Bengali have entered into Uchai usage during the course of time. Moreover, the adjectives which have been borrowed from Bengali usually precede the noun. Here are a few sentences where the adjectives are typed in bold:

207]      /abo   **bura**   čla    hiŋ-ye-toŋ-oi/

DEM   **old**    man   walk-PROG-PRES

That **old** man was walking.

208]      /abo   **boba**   broima-no     toi    ri-di/

DEM   **dumb**   woman-DAT   water   give-IMP

Give water to that **dumb** woman.

209]      /abo   **laŋta**   črai    kaʔ-ye-toŋ-mi/

DEM   **naked**   child   cry-INC-PROG-NF

That naked **child** was crying.

*(ii)*      *Adjectives of Native Origin*

The Uchai adjectives which are of native origin usually follow the noun. Here are some sentences showing the adjectives of native origin, typed in bold:

210]      /peter le     črai **sleʔ**   sei/

Peter  EQU  boy  **lazy**  PTCL

Peter is a **lazy** boy.


211]  /čear  **krauʔ**  sauʔga-wo  ačouʔ-di/

Chair  **hard**  on-LOC  sit-IMP

Sit on the **hard** chair.


212]  /braŋ  abo  **sli**  sloŋ-no  noʔ-ye-hoʔ-hã/

3PL  DEM  **heavy**  stone-ACC  move-INC-RES-PST

They moved that **heavy** stone.


### 4.3.1  Classification of Adjectives

There are various categories of adjectives in Uchai. Uchai adjectives can be classified under the following categories:


### 4.3.1.1  Adjective of Quality

In Uchai, the adjective of quality describes the nature of a noun or a pronoun. Here are some sentences showing the adjective of quality in Uchai:


213]  /ĵon  le  črai  kahã/

NAME  EQU  boy  good

John is a good boy.

214]         /toi      kətuŋ    tuibi-di/

            Water    hot       bring-IMP

            Bring hot water.


215]         /sita    le       broi      grõŋnaŋ/

            Sita    EQU    woman    beautiful.

            Sita is a beautiful woman.


Here are a few more adjectives of quality in Uchai:


/kahã/          'good'              /hãya/          'bad'

/grõŋnaŋ/      'beautiful'        /groĩkroi/      'ugly'

/məli/          'clean'             /snuha/         'dirty'

/kəčaŋ/         'cold'              /kətuŋ/         'hot'

/thakčaŋ/      'happy'            /məkhačaya/    'sad'

/kəboi/         'true'              /paukua/        'false'

/kəphlaʔ/      'sharp'            /buya/           'blunt'

/kraʔ/          'hard'              /rubai/          'soft'

/kahã/          'fresh'            /kəšau/          'rotten'

/do/            'fast'              /kleʔ/           'slow'

/krauʔ/         'strong'           /phãkrui/       'weak'

/ča/            'right'             /čaya/           'wrong'

/kətaʔ/         'new'               /kəčã/           'old'

/krã/           'dry'               /kiši/           'wet'

**4.3.1.2      Adjective of Quantity**

Adjective of quantity shows the amount or the approximate amount of the noun or pronoun. These adjectives do not provide exact numbers; rather they tell us the amount of the noun in relative or whole terms. Given below are a few sentences showing the adjective of quantity in Uchai:

216]        /abo    pukhri-wo  toi      sačouʔ  se       toŋ-oi/

DEM   pond-LOC   water   little     EQU   EXIS-PRES

There is little water in that pond.

217]        /črai-rau   kai-ha      kai-noi   thuŋ-toŋ-oi/

Child-PL   CLF-one   CLF-two   play-PROG-PRES

Some children are playing.

218]        /braŋ   mai   gəbaŋteʔ   pai-ye-hoʔ-hã/

3PL     rice   most        finish-INC-RES-PST

They have finished most of the rice.

Here are a few more adjectives of quantity in Uchai:

/ĵoto/            'all'

/bukča/           'empty'

/bara/            'excess'

/baŋya/           'few'

/kəpuŋ/ 'full'

/gəbaŋ/ 'many'

/puŋsouʔmo/ 'whole'

### 4.3.1.3 Adjective of Colour

In Uchai, adjective of colour tells the shade and hue of a noun. Here are a few sentences showing the adjective of colour in Uchai:

219]   /bo   khutai   kəšõ   thu-ye-toŋ-mi/

3SG   shirt   black   wear-INC-PROG-NF

S/He was wearing a black shirt.

220]   /aboʔtoi   le   kəphuʔ/

Milk   EQU   white

Milk is white.

221]   /abo   apel   kəčauʔ   aŋ-no   ri-ga-di/

DEM   apple   red   1SG-ACC   give-PTCL-IMP

Give me that red apple.

Here are some more adjectives of colour in Uchai:

/kakhraŋ/ 'blue'

/kəkhraŋ/ 'green'

/kormo/          'yellow'

/kəčũ/          'bright'

/mənaʔ/          'dark'

### 4.3.1.4      Adjective of Taste

In Uchai, there are a handful of words used to describe taste. Here are a few sentences showing the adjective of taste in Uchai:

222]        /mai   le      thauhã/

            Rice    EQU   tasty

            The meal is tasty.

223]        /bo    thaiču   kətoi   no     ri-ga-di/

            DEM   mango   sweet   DAT   give-PTCL-IMP

            Give me this sweet mango.

224]        /aŋgur   le      kokhoi   sei/

            Grape   EQU   sour      PTCL

            Grapes are sour.

Here are a few more adjectives of taste in Uchai:

/kəkha/          'bitter'

/šiyau/          'hot' (of chilli)

| /kəmõ/ | 'ripe' |
|--------|--------|
| /kəpaʔ/ | 'salty' |
| /thauya/ | 'tasteless' |

### 4.3.1.5      Adjective of Dimension

In Uchai, adjective of dimension indicates measurable extent or quantity that denotes the degree to, or range over something extendable. Here are a few sentences showing the adjective of dimension in Uchai:

225]      /muʔšroŋ   le    steʔ    sadawa/

           Ant       EQU   small    animal

           An ant is a small animal.

226]      /abo    haphoŋ   le     kəču/

           DEM   hill     EQU    high

           That hill is high.

227]      /bo     lama   klau-no     baʔ-di/

           DEM   road    long-ACC   cross-IMP

           Cross this long road.

Here are a few more adjectives of dimension in Uchai:

           /kotoʔ/     'big'             /šte/        'small'

| /kəto ʔ/ | 'fat' | /kram/ | 'slim' |
| /kəše ʔ/ | 'narrow' | /wamo/ | 'wide' |
| /bara/ | 'short' | /klau/ | 'tall' |
| /kuthu/ | 'deep' | /thuya/ | 'shallow' |
| /hakča/ | 'far' | /sã ʔ/ | 'near' |
| /kətiŋ/ | 'round' | /kephe ʔ/ | 'flat' |

### 4.3.2        Degrees of Comparison

The adjective in Uchai can show different degrees of comparison – positive, comparative and superlative, which are discussed below in detail:

### 4.3.2.1        Positive

In Uchai, the positive degree of comparison remains unmarked. Here are a few sentences to illustrate the point:

228]        /maiyuŋ    le        kəto    sadawa    sei/

Elephant    EQU    big        animal        PTCL

The elephant is a big animal.

229]        /gomoti    le        toima    klau/

R NAME    EQU    river    long

The Gomati is a long river.

230]  /thampui   le      steʔ     ĵouŋ/

Mosquito  EQU    small    insect

A mosquito is a small insect.


231]  /gulab     le      khṹ      naithau/

F NAME  EQU    flower   beautiful

The rose is a beautiful flower.


232]  /debid     le      thuŋ-nai   kaham/

NAME   EQU    play-AGT   good

David is a good player.


**4.3.2.2      Comparative**


The comparative degree in Uchai is formed by inserting /slai/ before the adjective. Often the word /kruŋ/ is used to indicate 'capable'. The following examples may be considered:


233]  /maiyuŋ   se      məša-ni     slai     kəto  sei/

Elephant  EQU    tiger-GEN    COMP    big    PTCL

The elephant is bigger than the tiger.


234]  /gomoti    se      manu-ni         slai    klau  sei/

R NAME   EQU    R NAME-GEN   COMP   long   PTCL

The Gomati is longer than the Manu.

235]         /muʔšroŋ   se      nouʔbarima-ni      slai    steʔ   sei/

             Ant         EQU    house lizard-GEN   COMP   small   PTCL

             Ant is smaller than house-lizard.


236]         /gulab     se     boikõ-ni        slai    khũ    naithau/

             F NAME   EQU   F NAME-GEN   COMP   flower  beautiful

             The rose is more beautiful flower than the marigold.


237]         /debid     se     ĵon-ni          slai    thuŋ-nai   capable/

             NAME   EQU   NAME-GEN   COMP   play-AGT   better

             David is a better player than John.


### 4.3.2.3        Superlative


The superlative degree in Uchai is formed by adding the superlative suffix /thauʔ/ to the adjective. Here are a few sentences:


238]         /maiyuŋ     se       kəto-thauʔ   sadawa/

             Elephant    EQU    big-SUPL       animal

             The elephant is the biggest animal.


239]         /gomoti      se      klau-thauʔ   toima/

             R NAME   EQU    long-SUPL   river

             The Gomati is the longest river.

240]        /wa      se     klau-thauʔ    ša/

               bamboo  EQU   small-SUPL   grass

               The bamboo is the longest grass.

241]        /gulab     se     khũ     naithau-thauʔ-mo/

               F NAME   EQU   flower   beautiful-SUPL-NMLZ

               The rose is the most beautiful flower.

242]        /debid     se     thuŋ-nai    kruŋ-thauʔ/

               NAME   EQU   play-AGT   capable-SUPL

               David is the best player.

It needs to be noted that the common noun /ĵoto/ 'all' and the post position /məsiŋ/ 'among' might be used alongwith the superlative suffix /thauʔ/ to the adjective to construct the superlative in Uchai. For instance,

243]        /maiyuŋ  se    ĵoto sadawa-ni   məsiŋ-wo   kəto-thauʔ/

               Elephant EQU  all   animal-GEN  among-LOC  big-SUPL

               Elephant is the biggest among all animals.

## 4.4    THE ADVERB

In Uchai, an adverb is a class of word that specifies the mode of action, or rather, modifies the verbs.

**4.4.1        Formation of Adverbs**

In Uchai there are two types of adverbs: primary and derived. The primary and the derived Uchai adverbs are discussed below in detail:

**4.4.1.1        Primary Adverbs**

In Uchai, the primary adverbs are of two types – (i) those which are a part of the verb stem and (ii) independent primary adverbs.

**4.4.1.1.1        Part of the Verb Stem**

The primary adverbs which are a part of the verb stem denote the manner in which the action is performed. Here are a few examples of the primary adverbs formed from the verb stem:

|  |  |
|---|---|
| /ča-ho/ | 'eat from a distance' |
| /ča-čõ/ | 'eat secretively' |
| /ča-ča/ | 'eat repeatedly' |
| /ča-thau/ | 'eat happily' |
| /ča-tha/ | 'offer to eat with contempt' |

**4.4.1.1.2        Independent Primary Adverbs**

On the other hand, there are primary adverbs in Uchai which can occur independently. The independent primary adverbs in Uchai are accompanied

with the verbal forms. Here are a few examples showing independent primary adverbs in Uchai:

/dau phai-di/                 'Come quickly.'

/dau-dau khaʔ-di/         'Run hurriedly.'

/phruʔ-phruʔ toŋ-di/      'Be quiet.'

### 4.4.1.2        Derived Adverbs

Apart from the primary adverbs, Uchai also uses derived adverbs. The derived adverbs in Uchai are formed from adjectives by adding /-khaiye/ to the adjectival base. Here are a few instances of derived adverbs using /-khaiye/:

/sriŋ-sriŋ-khaiye soi-di/       'Write quietly'

/teʔ-khaiye phai-ha/         'Came unnoticed'

/slikhuʔ-khaiye toŋ-di/      'Be gentle'

/kəčaŋ-khaiye toŋ-di/       'Live gently'

/kroya-khaiye soi-di/        'Write correctly'

### 4.4.2        Classification of Adverbs

Uchai adverbs are of the following types:

**4.4.2.1     Adverb of Manner**


Uchai adverb of manner show how the action occurs. Here are a few sentences showing the Uchai adverb of manner:


244]          /bo     teʔteʔ   thaŋ-mi/

             3SG    slowly    go-NF

             S/He went slowly.


245]          /bo     doʔye     khaʔ-mi/

             3SG    quickly    run-NF

             S/He ran quickly.


246]          /bo     sraŋye    naisiŋ-mi/

             3SG    eagerly    wait-NF

             S/He waited eagerly.


247]          /bo     naičoŋye   taŋ-nai/

             3SG    carefully   work-FUT

             S/He will work carefully.


248]          /bo     kəčaŋma   khe   toŋ-mi/

             3SG   happily    do    live-NF

             S/He lived happily.

**4.4.2.2        Adverb of Place**

In Uchai adverb of place informs about the place of action or where the action occurs. Here are a few sentences showing the Uchai adverb of place:

249]        /bo    rowo    phai-nai/

3SG    here    come-FUT

S/He will come here.


250]        /arowo    ačouʔ-di/

There    sit-IMP

Sit there.


251]        /braŋ    aɟaŋ    thaŋ-hã/

3PL    that    way go-PST

They went that way.


**4.4.2.3        Adverb of Time**

Adverb of time in Uchai tells about the time of action; for example,


252]        /peter    tini    agortola    thaŋ-oi/

NAME    today    P NAME    go-PRES

Peter goes to Agartala today.

253]        /kheto-wo    tauʔ    thaŋ-di/

Field-LOC    now    go-IMP

Go to the field now.

254]        /bo    tauʔpho    naisiŋ-toŋ-oi/

3SG    still        wait-PROG-PRES

S/He is still waiting.

### 4.4.2.4        Adverb of Frequency

Adverb of frequency in Uchai shows how often or frequently the action occurs. Here are a few sentences:

255]        /bo    saboi        iskul-wo        thaŋ-oi/

3SG    everyday    school-LOC    go-PRES

S/He goes to school everyday.

256]        /bo    juhha    pore-ya/

3SG    always    read-NEG

S/He does not read always.

257]        /aŋ    ĵephuʔpho    nuŋ-ya/

1SG    never        drink-NEG

I will never drink.

## 4.5    THE PARTICLE

In Uchai, there are certain morphemes which are added to the root of another word, usually the noun or the verb class, to impart a meaning. Some of these morphemes denote emphasis, endearment while others express contempt, certainty, doubt, etc. These morphemes in Uchai are called particles. Along with these morphemes, the conjunctions and disjunctions may also be included under the Uchai particles. The different types of Uchai particles are discussed below in detail:

### 4.5.1         Particles of Emphasis

There are five different particles of emphasis in Uchai, which are discussed below in detail:

### *(i)      /se/ :   emphasising the sentence*

258]        /bo      boi      a-ni          siŋ    se/

DEM    book   1SG-GEN    with   PTCL

This book is with me.

259]        /abo     šoi     bi-ni         siŋ    se/

DEM    dog    3SG-GEN    with   PTCL

That dog is with him.

**(ii)** **/leʔ/ : provocative question anticipating answer**

260]     /čuŋ     kriket     thuŋ-oi       nuŋ-leʔ/

1PL     like this   play-PRES   2SG-PTCL

We play cricket, what about you?

261]     /čuŋ     mai     ča-woi       nuŋ-leʔ/

1PL     rice     eat-PRES     2SG-PTCL

We eat rice, what about you?

**(iii)** **/le/ : expressing contempt**

262]     /nuŋ   boi-le       betha     nai-ya-de/

2SG   book-PTCL   properly   look-NEG-Q

Don't you look at your book properly?

263]     /sa-mo-le         kəto kəto/

Talk-VN-PTCL   big   big

Talking is certainly big.

**(iv)** **/ma/ : emphasising the quality of the thing referred to**

264]     /abo           broi   naithau-ma/

DEM ADJ     girl     beautiful-PTCL

That girl is very beautiful.

265]          /bo          nouʔ    kəto-ma/

DEM ADJ    house    big-PTCL

This house is very big.


**(v)      /sei/ : confirms a fact, the act or the actor**


266]          /bo          le      a-ta                sei/

DEM ADJ    EQU    PRO PRE-brother    PTCL

This is my brother (for sure).


267]          /šo      khai-mi/  /aŋ      sei/

Who    do-NF      1SG    PTCL

Who did it? I did it.


268]          /aŋ      le      mastor    sei/

1SG    EQU    teacher    PTCL

I am a teacher.


### 4.5.2          Particles of Doubt


In Uchai, there are two particles of doubt which are given below:


**(i)      /khna/ : expressing presumption**


269]          /aŋ      lummi    oŋ-khna/

1SG    fever    happen-PTCL

(It seems) I have fever.

270]           /aŋ    skaŋwo   bə-no      nuʔ-khna/

1SG    before    3SG-ACC    see-PTCL

(I think) I have seen him before.

271]           /bo    mai   ča-pai-khna/

3SG    rice    eat-COM-PTCL

(I guess) s/he has eaten rice.

**(ii)    /mu/ : expressing doubt**

272]           /bo    pass   de-oŋ-kha-mu/

3SG    pass    INT-happen-PST-PTCL

Has s/he passed?

273]           /bo    thaŋ   de-oŋ-kha-mu/

3SG    go    INT-happen-PST-PTCL

Has s/he gone?

**4.5.3           Particles of Exclamation**

Uchai uses five particles for exclamatory sentences. Here are a few Uchai exclamatory sentences:

**(i)** **/hãhaleʔ/ : expressing extreme joy or pleasure**

274]     /hãhaleʔ   bo   porikha   pass   oŋ-kha/

PTCL     3SG   exam     pass   happen-PST

Hurrah, s/he passed the exam!

275]     /hãhaleʔ   bo   čakri   ma-hã/

PTCL     3SG   job     get-PST

Hurrah, s/he got a job!

**(ii)** **/paʔ/ ~ /paihã/ : expressing extreme sorrow**

276]     /paʔ   ĵora   lai   thaŋ-hã/

PTCL   time   over   go-PST

Alas, the time has passed!

277]     /paihã   bo   thoi-mi/

PTCL   3SG   die-NF

Alas, he died!

**(iii)** **/baʔ/ : expressing wonder**

278]     /baʔ   bo   naithau-woi/

PTCL   3SG   beautiful-PRES

Wow, s/he looks beautiful!


279]        /baʔ   čuŋ   pai-hã/

PTCL   1PL   win-PST

Wow, we have won!


**(iv)    /thuro/ : expressing disagreement**


280]        /thuro   nuŋ   le   ča-ya/

PTCL   2SG   EQU   right-NEG

Rubbish, you are not right!


281]        /thuro   bo   thaŋ-pai-hã/

PTCL   3SG   go-COM-PST

Rubbish, s/he has gone!


**(v)    /alapala/ : expressing utter disgust**


282]        /alapala   bo      doi   le      oŋ-mai-ya/

PTCL      3SG      like   EQU   be-can-NEG

Nonsense! It cannot be like this!


283]        /alapala   bo      se   houʔgra/

PTCL      3SG   EQU   elder

Nonsense! s/he is elder!

### 4.5.4      Particles of Address

Uchai uses two particles of address which are as follows:

*(i)      /khasouʔ/ : expressing love to the youngsters*

284]      /ta-kaʔ-di      a-ni      khasouʔ/

NEG-weep-IMP    1SG-GEN     PTCL

Do not weep, my dear.

285]      /abo     təma   khasouʔ/

DEM    what   PTCL

What is that, dear?

*(ii)      /o/ : used to draw someone's attention*

286]      /o      hanaŋ   aŋ-no     nai-di/

 PTCL   sister    1SG-ACC   look-IMP

O sister, look at me.

287]      /o      takhu     aro    ta-thaŋ-di/

PTCL   brother   there   NEG-go-IMP

O brother, do not go there.

**4.5.5**          **Particles of Affirmation**

Uchai uses /o/ or /ou/ 'yes' as the particle of affirmation. Here are a few sentences:

**(i)      /o/ ~ /ou/ : expressing affirmation**

288]          /o        abo          oŋ-mai-woi/

              PTCL   DEM ADJ   happen-can-PRES

              Yes, that can happen.

289]          /ou      aŋ      saroi-wo        phai-nai/

              PTCL   1SG   evening-LOC   come-FUT

              Yes, I will come in the evening.

**4.5.6**          **Particles of Negation**

In Uchai, /ẽheʔ/ 'no' is used as the particle of negation as shown in the sentences given below:

**(i)      /ẽheʔ/ : expressing negation**

290]          /ẽheʔ  tini    watoi  wa-ya/

              PTCL   today   rain    rain-NEG

              No, it will not rain today.

291]          /ẽheʔ   aŋ   khnaʔ      thaŋ-ya/

No,    1SG   tomorrow   go-NEG

No, I will not go tomorrow.

### 4.5.7          Particles of Inclusiveness

Uchai uses /pho/ 'also' as the particle of inclusiveness. Here are a few examples illustrating the particle of inclusiveness in Uchai:

### (i)      /pho/ : includes an event or a person

292]          /aŋ    pho    thaŋ-nai/

1SG   PTCL   go-FUT

I also will go.

293]          /bo    pho    ča-hã/

3SG   PTCL   eat-PST

S/He also ate.

### 4.5.8          Particles of Exclusiveness

In Uchai, /čoʔ/ 'only' is used as the particle of exclusiveness. Here are a few examples:

**(i)** **/čoʔ/ ~ /čouʔ/ : excludes an event or a person**

294]      /nuŋ    kai-ha    čoʔ    se    ma-sa-nai/

2SG    CLF-one    PTCL    EQU    MOD CER-tell-FUT

Only you should tell.

295]      /bo    nouʔ-wo    le    thai    kai-ha    čoʔ    sei/

DEM    house-LOC    EQU    place    CLF-one    PTCL    PTCL

There is only one room in this house.

### 4.5.9      Particles of Conjunction

Uchai uses two particles of conjunction /bai/ and /akhe/, both meaning 'and', as discussed below:

**(i)**      **/bai/ : conjoins two nouns**

296]      /bo    bai    bə-ni    nəta    haʔthi-wo    thaŋ-toŋ-oi/

3SG    PTCL    3SG-GEN    brother    market-LOC    go-PROG-PRES

He and his brother are going to the market.

297]      /pitar    bai    bə-ni    bihiʔ    moi-bahã    ča-pai-hã/

NAME    PTCL    3SG-GEN    wife    animal-meat    eat-COM-PST

Peter and his wife had eaten meat.

*(ii)* */akhe/ : conjoins two sentences or added at the end of enumeration*

298]       /bo   čla   naithau   kahã  akhe   phãkrauʔ  pho/

3SG  man  beautiful  good  PTCL  strong      also

He is a good handsome man and is also strong.

299]       /a-ni       nouʔ-wo    čuki  doʔ      da      akhe

1SG-GEN   house-LOC   cot   basket   sickle   PTCL

mairoŋ-rau    toŋ-oi/

plate-PL      EXIS-PRES

There are cot, basket, sickle and plates in my house.

### 4.5.10       Particles of Disjunction

Uchai has two particles of disjunction - /areyakhe/ 'or' and /arepho/ 'but' as given below:

*(i)*       */areyakhe/ : conjoins two nouns or sentences where different options are provided*

300]       /khai-di   areyakhe   thoi-di/

Do-IMP    or          die-IMP

Do or die.

301]  /bo  kəčauʔ  areyakhe  khraŋ  khutai  məču-woi/

2SG  red  or  blue  shirt  want-PRES

S/He wants the red or blue shirt.


302]  /braŋ  tini  areyakhe  khnaʔ  souʔphai-nai/

3PL  today  or  tomorrow  arrive-FUT

They will arrive today or tomorrow.


**(ii)**  ***/arepho/ : conjoins two sentences the second of which is a denial of the inference mentioned in the first***


303]  /bo  kroi  arepho  kəpeiŋ  sei/

3SG  poor  PTCL  honest  PTCL

S/He is poor but honest.


304]  /bo  phai-na  unčuŋ  arepho  phai-mai-ya/

3SG  come-INF  want  PTCL  come-MOD ABL-NEG

S/He wanted to come but could not.


305]  /aŋ  kraĭ-souʔ  arepho  pas  oŋ-ya/

1SG  hard-try  PTCL  pass  happen-NEG

I tried hard but failed.

**4.6     WORD FORMATION**

Word formation deals with the creation of new words. In other words, it refers to the whole process of morphological variation in the constitution of words. (Crystal 1985). It is seen that the common morphological processes used in Uchai for formation of new words involve suffixation, compounding, reduplication and echo formation.

**4.6.1          Suffixation**

In Uchai, suffixation leads to formation of new words. There are certain suffixes in Uchai which are involved in the process of word formation. The derivational suffixes in Uchai are discussed below in detail:

(i)     In Uchai, masculinity and femininity are indicated through the suffixation of gender markers /čla/ ~ /la/ and /broi/ ~ /ma/ respectively. Here are a few examples:

| | | | |
|---|---|---|---|
| /khraŋsiŋ-čla/ | 'lion' | /khraŋsiŋ-broi/ | 'lioness' |
| /tau-la/ | 'cock' | /tau-ma/ | 'hen' |
| /šoi-la/ | 'dog' | /šoi-ma/ | 'bitch' |

(ii)    Uchai uses /nəsa/ 'small' as diminutive suffix as in the following examples:

/məša nəsa/       'cub'

/korai nəsa/       'colt'

/blai nəsa/       'kitten'

/šoi nəsa/       'puppy'

/tau nəsa/       'chicken'

(iii)    In Uchai, the agentive suffix /-nai/ is added to a noun or a verb to form a new word. For instance,

/taŋ-ča-nai/

work-eat-AGT       =       'farmer'

/snuŋ-nai/

learn-AGT       >       'student'

/da-tauʔ-nai/

chopper-make-AGT       >       'blacksmith'

/thuŋ-nai/

play-AGT       >       'player'

/rəčaʔ-nai/

sing-AGT       =       'singer'

(iv)    In Uchai, the suffix /-mo/ can be used as a nominalizer. The suffix /-mo/ is added to the verbal root to produce verbal nouns. For instance,

/ča/      'eat'      :      /ča-mo/      'eating'

/thuŋ/ 'play      :      /thuŋ-mo/    'playing'

/kausa/ 'speak'    :      /kausa-mo/  'speaking'

/šiyau/ 'swim'    :      /šiyau-mo/   'swimming'

/hiŋ/   'walk'     :      /hiŋ-mo/     'walking'

(v)     The suffix /-na/ is used in Uchai as an infinitive marker to convert verbs to nouns, as illustrated below:

/ča/      'eat'      :      /ča-na/      'to eat'

/nuŋ/ 'drink'     :      /nuŋ-na/     'to drink'

/phai/ 'come'     :      /phai-na/    'to come'

/thaŋ/ 'go'       :      /thaŋ-na/    'to go'

/malai/ 'meet'    :      /malai-na/   'to meet'

(vi)    In Uchai, the suffix of ability /-mai/ and nominalizer /-mo/ are added to the verbal roots to convert a verb to an adjective. For instance,

/ča/      'eat'      :      /ča-mai-mo/      'edible'

/hiŋ/   'walk'     :      /hiŋ-mai-mo/    'walkable'

/boi/    'agree'    :      /boi-mai-mo/    'agreeable'

/phai/ 'break'    :      /phai-mai-mo/    'breakable'

/nuŋ/ 'drink'  :  /nuŋ-mai-mo/  'drinkable'

(vii)  The negative suffix /-ya/ is often added to a verb or an adjective to form antonyms. Here are a few examples:

/kruŋ/ 'connect'  :  /kruŋ-ya/  'disconnect'

/sraŋ/ 'active'  :  /sraŋ-ya/  'inactive'

/tãʔ/ 'cut'  :  /tãʔ-ya/  'uncut'

## 4.6.2    Compounding

Formation of new words by combination of two or more root is known as compounding. The combination may be of same class or of different classes of words. Here are a few examples:

### *(i)    Noun + Noun :*

/kuŋ-blã/

nose-hole  >  /kuŋblã/  'nostril'

/kwai-blai/

betel-leaf  >  /kwaiblai/  'betel leaf'

/məšu-khe/

cow-excreta  >  /məšu khe/  'cow dung'

**(ii)    *Noun + Verb***


/ša-ka/

sun-rise                    >        /šaka/              'east'


/ša-thaŋ/

sun-go                     >        /šathaŋ/            'west'


/ho-khu/

fire-scatter               >        /hokhu/             'smoke'


**(iii)    *Verb + Verb :***


/wa/ + /thaʔ/

bite + kill                >        /wathaʔ/            'bite to death'


/tãʔ/ + /thaʔ/

cut + kill                 >        /tãʔthaʔ/           'cut to death'


/touʔ/ + /thaʔ/

hit + kill                 >        /touʔthaʔ/          'hit to death'

**(iv)** **Noun + Adjective**

/mai-člã/

rice-small          >      /maičlã/          'paddy'

/raŋ-čaʔ/

money-red        >      /raŋčaʔ/          'gold'

/nouʔba-ĵuŋ/

air-large          >      /nouʔbaĵuŋ/      'storm'

**(v)** **Verb + Adjective**

/thuŋ-kuruŋ/

play-capable      >      /thuŋkuruŋ/      'sportsman'

/nai-čõ/

look-hidden       >      /naičõ/          'look secretly'

/ča-thau/

eat-preferable     >      /čathau/         'eat happily'

On the basis of semantics, compounding in Uchai may be divided into three types: (i) endocentric, (ii) exocentric and (iii) coordinate compounds. The various types of compounding in Uchai are discussed below in detail:

### 4.6.2.1    Endocentric Compound

An endocentric compound is that in which one member functions as the head and the other as its modifier, attributing a property to the head. In Uchai, there are two types of endocentric compounds — (i) right-headed and (ii) left-headed compounds, which are discussed below in detail.

### 4.6.2.1.1    Right-headed Compounds

In the right-headed compounds, the second element is the head, whereas the first element is the attribute. In this type of compounds, both the constituents are generally found to be nominal bases. In the underlying structure, the constituent elements of right-headed compounds are of the following types as discussed below:

### *(i)    Possessive Relation*

The two nouns might be related with one another either by the possessive suffix /-ni/ or by one of the several bases that are not actually related in the final composite word. Examples are given below:

/aboʔ-ni toi/

breast-GEN water

'water of breast'          >      /aboʔtoi/      'milk'

/mukhu-ni toi/

mouth-GEN water

'water of mouth'          >          /khutoi/          'spit'


/məkoʔ-ni toi/

eye-GEN water

'water of eye'          >          /məkoʔtoi/          'tear'


/mai-ni nouʔ/

rice-GEN house

'house of rice'          >          /mainouʔ/          'granary'


/khũ-ni bluŋ/

flower-GEN garden

'garden of flower'          >          /khũbluŋ/          'flower garden'


/məkoʔ-ni-kəča/

eye-GEN-middle

'middle of eye'          >          /məkoʔkəča/ 'centre of eye'


/məkoʔ-ni-tola/

eye-GEN-under

'bottom of eye'          >          /məkoʔtola/ 'bottom of eye'

/khũ-ni toi/

flower-GEN-water

'water of flower'　　　　>　　/khũtoi/　　'nectar'

/pyã-ni toi/

bee-GEN-water

'water of bee'　　　　>　　/pyãtoi/　　'honey'

/mai-ni kheto/

rice-GEN field

'field of rice'　　　　>　　/mai kheto/　'paddy field'

/gəboŋ-ni məkhoʔ/

Pillow-GEN cover

cover for pillow　　　　>　　/gəboŋməkhoʔ/ 'pillow cover'

*(ii)　　Verbal Relation*

In Uchai, the two constituent elements of right-headed compound nouns may be related with each other by verbal relation in the underlying structure. For instance,

/moi　soŋ　tuʔ/

curry　cook　pot

'pot for cooking curry'    >    /moituʔ/    'curry pot'


/ĵakoŋ thaŋ lama/

leg    go    road

'road for going on foot'    >    /ĵakoŋlama/  'footpath'


/šuʔ-mo    raŋ/

sew-NMLZ   rupee

'rupee for stiching'    >    /šuʔmoraŋ/  'stiching charge'


***(iii)    /nouʔ/ 'house' & /thai/ 'place' as the head***


In Uchai, there are a number of right headed compounds having the noun root /nouʔ/ 'house' as the second constituent element and an action oriented root as the first element. For instance,


/pha-mo-nouʔ/

sell-NMLZ-house

'selling house'    >    /phamonouʔ/ 'shop'


/soŋ-nouʔ/

cook-house

'house for cooking'    >    /soŋnouʔ/    'kitchen'

/thuŋ-thai/

play-place

'place for playing'          >          /thuŋthai/          'playground'


/ča-thai/

eat-place

'place for eating'          >          /čathai/          'dining room'


### (iv) *Extended Compounds*

There are also some right-headed extended compounds in Uchai which consist of more than two roots. A few examples of extended compounds in Uchai are:


/məthai-pha-mo-nouʔ/

fruit-sell-NMLZ-house

'fruit-selling house'          >          /məthaiphamonouʔ/ 'fruit stall'


/ri-pha-mo-nouʔ/

cloth-sell-NMLZ-house

'cloth-selling house'          >          /riphamonouʔ/          'cloth shop'


/toi-kuthai-nouʔ/

water-bath place-house

'bath house'                    >       /toikuthainouʔ/        'bathroom'

/ri-suʔ-mo-nouʔ/

cloth-sew-NZR-house

'cloth sewing house'    >       /risuʔmonouʔ/        'tailoring house'

/ča-thai nouʔ/

'eat-place house'          >       /čathainouʔ/          'restaurant'

### 4.6.2.1.2      Left-headed Compounds

In Uchai, the left-headed compounds are those where the first constituent element as the head is a noun. In this type of compounds, both the elements may be nouns, or the first element is a noun whereas the second element is an adjective. Here are a few examples:

/mai-člã/

rice-small

'rice which is small'                    >        /maičlã/        'paddy'

/raŋ-čaʔ/

money-red

'money which is red in colour'    >        /raŋčaʔ/        'gold'

/nouʔba-ĵuŋ/

air-enormous

'air which is enormous'          >          /nouʔbaĵuŋ/  'storm'


/mai-ĵuŋ/

animal-enormous

'animal which is enormous'      >          /maiĵuŋ/      'elephant'


/lemu-məthai/

lemon-fruit

'lemon like fruit'                    >          /lemuməthai/ 'pomelo'


/sloŋ-sa/

stone-small

'small stone'                         >          /sloŋsa/        'pebble'


### 4.6.2.2      Exocentric Compound


An exocentric compound refers to a particular type of compound that lacks a head, i.e., a compound with no definable head. It needs to be mentioned that Uchai compounds are chiefly endocentric where exocentric compounds are rarely found. In Uchai, exocentric compounds are usually made up of a noun and a verbal root. Here are a few examples:

/ša-ka/

sun-rise                                 >       /šaka/         'east'

/ša-thaŋ/

sun-go                                  >       /šathaŋ/       'west'

### 4.6.2.3        Co-ordinate Compound

In co-ordinate compounds, both the elements, usually nouns function jointly as head. In the underlying structure of co-ordinate compounds, the two elements are related or joined together through the connective or conjunction /bai/ 'and' in Uchai. Here are a few examples:

/seŋ bai ko/

'sword and spear'            >       /seŋ ko/         'weapon'

/a-ma bai a-pa/

'PRO PRE-mother and PRO PRE-father

'my mother and father'     >       /ama-apa/       'my parents'

/takhu bai məkhu/

'brother and sister'         >       /takhu-məkhu/     'siblings'

/mai bai moi/

'rice and curry'             >       /mai-moi/        'meal'

/nouʔkhuŋ bai mairuŋ/

'house and wealth'          >          /nouʔkhuŋ mairuŋ/ 'property'

**4.6.3          Reduplication**

Reduplication is a morphological process in which the root or stem of a word or part of it or even the whole word is repeated exactly or with a slight change. In other words, reduplication is the repetition of a lexical item. It is a creative morphological process which allows the native speakers to form new words. Reduplication in Uchai can be categorised into the following types:

**4.6.3.1          Complete Reduplication**

Complete reduplication involves complete repetition of the base word; i.e., a phenomenon when a single word or clause is repeated without any phonological or morphological changes. In Uchai, complete reduplication can take place with nouns, verbs, adjectives, adverbs and interrogative pronouns as revealed in the examples given below:

***Reduplicative Noun:***

306]          /braŋ  nouʔ   nouʔ    thaŋ-hã/

          3PL    house  house  go-PST

          They went each and every house.

**Reduplicative Verb:**

307]        /bo    rəčaʔ-doi    rəčaʔ-doi    məša-hã̃/

3SG    sing-as        sing-as        dance-PST

S/he danced as was singing.

**Reduplicative Adjective:**

308]        /abo    məphaŋ-wo    kəto    kəto    thaiču    toŋ-oi/

DEM    tree-LOC        big    big    mango    EXIS-PRES

There are big-sized mangoes on that tree.

**Reduplicative Adverb:**

309]        /dau        dau        phai-di/

Quickly    quickly    come-IMP

Come quickly.

**Reduplicative Interrogative Pronoun:**

310]        /nouʔ-wo    šo    šo    thaŋ-nai/

House-LOC    who    who    go-FUT

Who will go home?

Here are a few more examples of complete reduplication in Uchai:

| | |
|---|---|
| /krau krau/ | 'selecting one by one' |
| /kareʔ kareʔ/ | 'walking very carefully' |
| /čuŋri čuŋri/ | 'glowing softly' |
| /ĵaŋnai ĵaŋnai/ | 'looking here and there' |
| /thoʔ thoʔ/ | 'falling drop by drop' |
| /philiŋ philiŋ/ | 'behaving aimlessly' |

### 4.6.3.2    Partial Reduplication

In partial reduplication, the base word is not completely repeated; rather a part of it is reiterated. In Uchai, complete reduplication is a more regular phenomenon than the partial reduplication. However, partial reduplication can also be found in Uchai, though in a handful of words. A few examples of partial reduplication in Uchai are provided below:

| | |
|---|---|
| /sarka sarki/ | 'scatter' |
| /doʔpri doʔpra/ | 'hurry curry' |
| /mri mra/ | 'blur' |
| /kariʔ karaʔ/ | 'work not done properly' |
| /pliŋ plaŋ/ | 'moving restlessly' |

### 4.6.3.3    Expressive

Expressive, which belongs to the category of morphological reduplication, refers to the minimally meaningful and segmentally indivisible

morphemes constituted of iterated syllable. Expressive in Uchai includes onomatopoeia, sound symbolism, ideophone and imitatives. A few words are cited below to demonstrate the expressive found in Uchai:

**(i)      Sounds of animals, birds and insects:**

/gau gau/                          'barking of dog'

/miyau miyau/                  'mewing of cat'

/wauʔ wauʔ/                    'roaring of lion'

/ka ka/                              'crowing of crow'

/uŋg uŋg/                        'humming of bee'

**(ii)     Sounds relating to natural phenomenon:**

/brum brum/                    'sound of thunder'

/shiʔ shiʔ/                      'blowing of gentle wind'

/šawl šawl/                      'flowing of river'

/preʔ preʔ/                      'falling of light rain'

/kluk kluk/                      'sound of boiling water'

/gruŋ gruŋ/                    'breaking of tree'

**(iii)    Sound made by human beings:**

/ha ha/                            'sound of laughing'

/črau črau/                      'sound of clapping'

| | |
|---|---|
| /khauʔ khauʔ/ | 'sound of coughing' |
| /klak klak/ | 'sound of drinking water' |
| /khuruʔ khuruʔ/ | 'sound of gurgling' |
| /chuʔ chuʔ/ | 'sound of sucking' |
| /uŋ uŋ/ | 'crying of a baby' |
| /waʔkhiʔ waʔkhauʔ/ | 'sound of biting' |

*(iv)* ***Sounds produced by inanimate objects:***

| | |
|---|---|
| /tiŋ tiŋ/ | 'ringing of bell' |
| /duŋ duŋ/ | 'beating of drum' |
| /kreʔ kreʔ/ | 'cracking of bamboo' |
| /touʔ touʔ/ | 'knocking of door' |
| /kriŋ kriŋ/ | 'ringing of telephone' |

### 4.6.4 Echo Formation:

An echo word can be defined as a partially repeated form of the base word — partially in the sense that either the initial phoneme or the syllable of the base is replaced by another phoneme or another syllable (Abbi, 1990). In an echo construction, the base word is followed by an echo word. However, the echo word itself has no individual existence and does not have any meaning on its own in the concerned language. The echo word acquires the status of a meaningful element only after it is being attached to the base. The echo word

gets the meaning of "et cetera", "things similar to" or "associated with that" after its addition to the base word (Baishya, 2003).

The echo word formation is a very productive phenomenon in Uchai. Uchai has /t/ as replacer sound of an echo word. Here are a few examples of echo words available in Uchai:

| | |
|---|---|
| /boi toi/ | 'book and etc' |
| /a ta/ | 'fish and etc' |
| /phon ton/ | 'telephone and etc' |
| /məšuʔ təšuʔ/ | 'cow and etc' |
| /alu talu/ | 'potato and etc' |

Thus, in Uchai, suffixation, compounding, reduplication and echo formation are the four most common morphological processes used for formation of new words.

✠  ✠  ✠  ✠  ✠