



A Comparative Study of Mood Used in Bodo and Tiwa Languages

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Abstract

The Bodos and the Tiwas are the major tribes of Assam and important ethnic groups of north-east India. Linguistically they belong to the Bodo-Naga sub-group of Tibeto-Burman group of Sino-Tibetan language family. Bodo language is one of the scheduled languages of India. It is spoken mainly in Assam and its adjacent areas of North Bengal, Nepal and Bangladesh. Tiwa is mainly spoken in the districts of Nagaon, Morigaon and Kamrup. They are also found in some areas of Karbi Anglong, Lakhimpur and Jorhat districts of Assam and some areas of Meghalaya. The Tiwa language is found only in spoken form.

In this paper an attempt will be made to highlight the different types of mood used in both Bodo and Tiwa languages spoken in Assam in a comparative manner.

Key notes: Bodo, Tiwa, Language, types of mood.

1. Introduction:

The Bodos and the Tiwas are the major tribes of Assam and important ethnic groups of north-east India. Racially both Bodos and Tiwas are of Mongoloid origin. The Bodos reside mainly in the state of Assam and in neighbouring state of North Bengal, Meghalaya, Arunachal Pradesh and Nagaland. They are also available in Nepal, Bhutan and Bangladesh. On the other hand, the Tiwas are mostly found in the districts of Nagaon, Morigaon, Kamrup, Karbi Anglong, Lakhimpur and Jorhat districts of Assam and some areas of Meghalaya. In older linguistic literature Tiwas are known as Lalung. However they prefer to call themselves as Tiwa, while the name Lalung was used only by the non-Tiwas. According to census of 2011, the total population of Bodo and Tiwa in India is 1.45 million and 371000 (approx.) respectively. However, the total number of Tiwa speakers amounts only 34800 approx. (2011 census).

2. Bodo and Tiwa Language:

The terms 'Bodo' and 'Tiwa' signify both the name of language and the community. They are the member of the great Bodo race. Ethnically, the Bodo and Tiwas are of Mongoloid origin. They have close affinities with other constituent of the Bodo group like Dimasa, Kokborok, Garo, Rabha, Hazong etc. Both the Bodo and the Tiwa languages are originated from Tibeto-Burman group of greater Sino-Tibetan language family. According to G.A. Grierson's *Linguistic Survey of India (Vol.III Part III)* these two languages belong to the Bodo group under Bodo-Naga section of Assam-Burmese group under Tibeto-Burman branch of Sino-Tibetan language family. Bodo language is spoken in all the Bodo concentrated areas of Assam and adjoining areas of the state. It is one of the scheduled languages of India and one of the developing languages of North-East India. The Tiwa language is found only in spoken form and is spoken among the Tiwa people only. Some of them have lost their language because of the influence of Assamese language. For day to day exchange of thoughts they use the Assamese language. Since, Bodo and Tiwa languages are belonged to same languages family, these two languages have more or less common linguistics features.

3. Review of Literature:

A good number of research works have been done on Bodo language. Pramod Chandra Bhattacharyee's *A Descriptive Analysis of Bodo Language* Madhuram Boro's *The Boro Structure: A Phonological and Grammatical Analysis* and Phukan Chandra Basumatary's *Structure of Boro Language* are the remarkable research works of this language. On the other hand, a few works are available on Tiwa language. G.A. Grierson's '*Linguistics Survey of India (Vol.III Part.II,1903-1928)*' gives us the first hand information about the Tiwa (Lalung) language for the first time. Reverend M. Balawan's *Outlines of 'Lalung Grammar'* which was published in 1975 was the first grammar of Tiwa language written in Roman script. U.V. Joseph and Robbins Burling's '*The Comparative Phonology of Boro-Garo language (2006)*' is the most important book from the linguistic point of view. In this book, they described the inventory of phonemes and phonological features of Tiwa language.

4. Objectives:

A comprehensive study on mood of Bodo and Tiwa will bring out the characteristics feature of these two languages. Since, no research work has been undertaken on Bodo and Tiwa from a comparative point of view, an attempt will be made to find out some similarities and few differences of moods used in these two languages. In this paper, it is trying to discuss the different types of mood used in both Bodo and Tiwa languages in a comparative manner.

5. Data and methodology:

The data have been collected from two main sources: primary and secondary. The secondary data have collected from the available written sources in the form of books, journals, articles etc. The primary source is mainly based on the speech data of the native speakers. The informants include persons of different age groups, occupation and sexes.

6. Mood:

Mood is a grammatical feature of verbs use for signaling modality. It represents the intention of the speaker or writer in a sentence. According to David Crystal Mood is an important category of grammar. It is a term used in the theoretical and descriptive study of the

sentence/ clause and especially of the verbs contain. It is used to denote if the stated sentence is a request, order, suggestion, fact or something imagery.

7. Types of Moods Used in Bodo and Tiwa:

Bodo and Tiwa have a few numbers of moods. These are Imperative Mood, Capability of Mood, Necessity of Mood, Probability Mood, Conditional Mood, Permissive Mood and Optative Mood.

7.1. Imperative Mood:

The imperative is a grammatical mood that forms command or request. The imperative mood is used to demand or require that an action be performed. It is usually found only in the present tense second person. Imperative mood in Bodo and Tiwa expresses request on the one hand and the command on the other. The imperative command is expressed simply by the bare verb stem that is to say; the stem itself is the imperative while imperative request is expressed by the polite imperative morpheme. In Bodo it is realized as /de/ added to the verb stem. And in Tiwa it is realized as /t^ha/, /de/ added to the verb stem. We can consider the following example.

Bodo:

- (i) /p^hui/ 'come'
 /p^hui-de/ 'Please come'
 /come-Pol.Imp..M.
- (ii) /t^haŋ / 'go'
 /t^haŋ-de/ 'Please go'
 go-Pol.Imp.M
- (iii) /luŋ/ 'drink'
 /luŋ-de/ 'Please drink'
 Drink- Pol.Imp..M.
- (iv) /za/ 'eat'
 /za-de/ 'Please eat'
 eat- Pol.Imp..M.

Tiwa:

- (i) /p^hoi/ 'come'
 /p^hoi-de/ 'Please come'
 come-Pol.Imp.M.
- (ii) /li/ 'go'
 /li-t^ha/ 'Please go'
 go-Pol.Imp.M.
- (iii) /čol/ 'do'

/čol-t^ha/ 'Please do'

do-Pol.Imp.M.

But often /bo/ and /t^ho/ is also added to the stem for the sake of stress or emphasis in Tiwa language. For example-

(iv) /k^hezoŋ/ 'sit'

/k^hezoŋ-bo/ 'Sit down'

Sit-Str.Imp.M.

(v) /k^hona/ 'listen'

/k^hona-t^ho/ 'Listen'

listen-Str.Imp.M.

7.2. Capability Mood:

Capability mood indicates the ability of the agent in performing the action identified by the verb. The ability or capability is expressed in both Bodo and Tiwa by adding modal auxiliary /hayu/ and /p^hono/ respectively after the verb which is in the future tense form. Consider the following example.

Bodo:

(i) /aŋ k^hamani-k^hou mao-nuu hayu/
 I work-Acc. do-Inf. M
 'I can do the work'

(ii) /biyu t^haŋ-nuu hayu/
 S/he go-Inf. M
 'S/he can go'

(iii) /sita-ya ruwab-nuu hayu/
 Sita-Nom. sing-Inf. M.
 'Sita can sing'

Tiwa:

(iv) /aŋ k^hrom-go čol-a p^hono/
 I work-Acc. do-Inf. M.
 'I can do the work'

(v) /pe li-na p^hono/
 S/he go-Inf. M.
 'S/he can go'

(vi) /sita roza-na p^hono/
 Sita sing-Inf. M.

‘Sita can sing’

7.3. Necessity Mood:

The mood of necessity is expressed by the word /nangou/ and /naŋo/ meaning ‘need’ in Bodo and Tiwa respectively. e.g.

Bodo:

- (i) /aŋ bizab-k^hou p^horai nangou/
I book-Acc. read need-M.
‘I need to read book’

- (ii) /nuŋ behai p^hui nangou/
You here come need-M
‘You need to come here’

- (iii) /nuŋni hep^hazab-k^hou aŋ-nu nangou/
Your help-Acc. I-Dat. need-M
‘I need your help’

Tiwa:

- (iv) /aŋ li-na naŋo/
I go-Inf. need-M
‘I need to go’

- (v) /na isuna p^hi-na naŋo/
You here come-Inf. need-M
‘You need to come here’

- (vi) /ne rap-go aŋ-a naŋo/
Your work-Acc. I-Dat need-M.
‘I need your help’

7.4. Probability Mood:

Probability mood is a word that expresses mood or attitude towards the action verb. It is expressed by the modal auxiliary /hagou/ and /mano/ in Bodo and Tiwa respectively used after the verb which is in the future tense form. Consider the Following examples.

Bodo:

- (i) /dinui ap^ha p^huinu hagou/
Today father come-Fut. M.
‘(My) father may come today’

- (ii) /biyu k^hamani-k^hou maonu hagou/

s/he work-Acc. do-Fut. M.

‘S/he may do the wor’

(iii) /aŋ t^haŋ-nu hagou/

I go-Fut. M.

‘I may go’

Tiwa:

(iv) /tawe ai p^ha p^hew mano/

Today my father come-Fut. M.

‘My father may come today’

(v) /pe k^hrom-go čolo mano/

S/he work-Acc. do-Fut. M.

‘S/he may do the work’

(vi) /aŋ liw mano/

I go-Fut. M.

‘I may go’

7.5. Conditional Mood:

The conditional mood expresses the condition for performing the specified verbal action. It is formed by /-bla/ in Bodo and /-gai/ in Tiwa to the verb root. /-bla/ and /-gai/ does not occur in isolation, they always occur with the verb in both the languages. e.g.

Bodo:

(i) /nuŋ t^haŋ-bla/

You go-Cond.

‘If you go’

(ii) /biyu beyao p^hui-bla/

S/he here come-Cond.

‘If s/he comes here’

(iii) /nuŋ zayu-bla/

You eat-Cond.

‘If you eat’

Tiwa:

(iv) /na li-gai/

- You go-Cond.
‘If you go’
- (v) /pe isuna p^hi-gai/
S/he here come-Cond.
‘If s/he comes here’
- (vi) /na ča-gai/
You eat-Cond.
‘If you eat’

7.6. Permissive Mood:

When the other person is given to do the action it is called permissive mood. The permissive mood in Bodo and Tiwa is expressed by using /huu / and /os/ respectively and tense aspect marker is added to it. Consider the following examples.

Bodo:

- (i) /bi-k^hou t^haŋ-nuu huu /
S/he-Acc. go-Inf. give-M.
‘Allow him/her to go’
- (ii) /aŋ-k^hou mao-nuu huu/
I-Acc. do-Inf. give-M.
‘Allow me to do’
- (iii) /bi-k^hou k^hamani mao-nuu huu-duŋmun/
S/he-Acc. work do-Inf. give-M.Past.
‘S/he was allowed to do the work’

Tiwa:

- (iv) /pe-go li-na os/
S/he-Acc. go-Inf. give.M
‘Allow him/her to go’
- (v) /aŋ-go čol-a os/
I-Acc. do-Inf. give.M
‘Allow me to do’
- (vi) /pe-go k^hrom čol-a os-dom/
S/he-Acc. work do-Inf. give-M-Past
‘S/he was allowed to do the work’

7.7. Optative Mood:

Optative mood is a grammatical mood that indicates a wish or hope regarding a given action. In Bodo and Tiwa language optative mood is expressed by an inflectional suffix /tʰuŋ/ and /tʰoŋ/ respectively to the verb which expresses a wish. We can consider the following example.

Bodo:

- (i) /isur-a nuŋ-kʰou bur hu-tʰuŋ/
 God-Nom. You-Acc. bless give-M.
 ‘God bless you’

- (ii) /biyu gabun pʰui-tʰuŋ/
 S/he tomorrow come-M.
 ‘Let him/her come tomorrow’

Tiwa:

- (iii) /mindai na-go por os-tʰoŋ/
 God you-Acc. bless give-M.
 ‘God bless you’

- (iv) /pe kʰonana pʰi-tʰoŋ/
 S/he tomorrow come-M.
 ‘Let him/her come tomorrow’

8. Conclusion:

From the above discussion it is seen that Bodo and Tiwa emerged from the same language family. Both the languages manifest a neat system of realisation of Mood. All the seven moods used in both Bodo and Tiwa are postpositional. Most of the moods used in these two languages are expressed by adding modal auxiliary. Imperative, Conditional and Optative moods are expressed by inflectional suffixes to the verb. Like other Tibeto-Barman languages the sentence pattern of these two languages is SOV (Subject+ Object+ Verb). Since, Bodo and Tiwa languages are belonged to same languages family, these two languages have more or less common linguistics features.

Abbreviation:

M. : Mood

Inf. : Infinitive

Imp. : Imperative

Pol. : Polite

Str. : Stress

Acc. ; Accusative Case

Loc. : Locative Case

Nom. : Nominative Case

Gen. : Genitive Case

Dat. : Dative Case

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