CHAPTER III.

3.6.3 MORPHOLOGY

3.1 Morphology is the study of the smallest grammatical units of a language. It deals with words including inflection, derivation, and composition. According to Bloomfield

"it is the study of the constructions in which bound forms appear among the constituents." Again Drofman explain morpholgy as the study of the ways and methods of grouping sounds into sounds complexes or words of definite, distinct conventional meaning. Broadly speaking morphology is actually a study of the patterns of word form of a language. So morphology studies how the words are formed, their origin, functions of prefixes and suffixes, system of gender, number, plural function of a particular language. So we may call morphology is the grammar of a words. It is closely related to syntax, the grammar of sentences. Hence morphology.

A word is form with some morphemes. Morpheme is the second basic unit of a language. According to Gleason Jr. 3, morpheme is the unit on the expression side of language, which enters into relationship with content side. A morpheme is typically composed of one to several phonemes. The morpheme differs fundamentally from the phoneme which has no such relationship with content. That is phonemes have no meanings and morphemes have meanings. So morpheme is a part and parcel of morphology and it deals with description of intimate combination of morpheme. Therefore some linguist used the term 'grammar' to cover the both word and syntax in lieu of morphology. At the time of analysis of the morphology of the Tiwi language we must keep all these points in our mind.

3.3. Nouns: Nouns in the Tiwi language are those which are inflected for number, gender and case.

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3 Gleason, Jr. H. E. 1974: An Introduction to descriptive linguistics, p. 11
3.3.1 Numbers: There are two numbers in the Tiv language: singular and plural. The plural suffixes, 'rao', 'sagal', 'sahak' and 'tha' are added to the stem indicating singular to mean plural. These plural suffixes are generally added after the stem.

(i) The use of the suffix 'rao' is available mainly in the hill Tiv only, e.g.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>phan</td>
<td>'tree' phan rau, phan rao</td>
</tr>
<tr>
<td>kharla</td>
<td>'girl' kharlarau, kharlarao</td>
</tr>
<tr>
<td>libin</td>
<td>'man' libin rau, libin rao</td>
</tr>
<tr>
<td>masu</td>
<td>'cow' masu rau, masiinno</td>
</tr>
<tr>
<td>panthai</td>
<td>'youth' panthai rau, panthai rao</td>
</tr>
</tbody>
</table>

(ii) The plural suffix 'sagal', 'tha' and 'sahak' are used after animate and inanimate things. This 'sahak' and 'tha' are used in a collective sense; e.g.
be, pe  | 'he'  | besagal, pesagal
mis   | 'buffalo'  | mis sāhāk
makhri  | 'monkey'  | makhri sāhāk
re  | 'cloth'  | re sāhāk
kuṣaṇi  | 'dog'  | kuṣaṇita
purun, prun  | 'goat'  | prun tha
hādi  | 'elephant'  | hādi tha

(iii) 'bur', 'mun' and 'cedā' are also plural suffix. The suffix 'bur' and 'cedā' are used after personal pronoun while 'mun' is used after animate things: e.g.

pe, be  | 'he'  | peṣur,(piṣur) bo bur
na  | 'you'  | naṣur
no  | 'he'  | noṣedā
na  | 'you'  | nā ḍedā
i  | 'this'  | imun
hau  | 'that'  | haumun
3.3.2 There is no grammatical gender in the Tiwā language. Only animate objects are distinguish gender. Sex is generally distinguished in three ways - (i) by using qualifying terms, (ii) with employment of different words, and (iii) by using some suffixes.

3.3.2.1 The qualifying terms are mewā 'male' and mārgī/mārī 'female'. The suffix mārī 'female' shows its restricted use in hill Tiwā only. e.g.

<table>
<thead>
<tr>
<th>masculine</th>
<th>feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>mewā</td>
<td>mārgī/mārī</td>
</tr>
<tr>
<td>mewā libiñ</td>
<td>mārgī/mārī libiñ</td>
</tr>
<tr>
<td>mewā māsu</td>
<td>mārgī/mārī māsu</td>
</tr>
</tbody>
</table>

(i) In irrational beings such as animals, birds etc., the qualifying terms are hālawā māsawā, tāhrā 'male' and mārgā/māgrā, muslun 'female'. The term mārgā has some restriction in its use, it is found only in hill Tiwā. e.g.
<table>
<thead>
<tr>
<th>masculin</th>
<th>feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>hālava māsu</td>
<td>mārgā/māgra māsu</td>
</tr>
<tr>
<td>hālava mis</td>
<td>mārgā/māgra mis</td>
</tr>
<tr>
<td>māsawa purun</td>
<td>musluh purun</td>
</tr>
<tr>
<td>māsawa tu</td>
<td>musluh tu</td>
</tr>
<tr>
<td>tārā carāi</td>
<td>mārgā/māgra carāi</td>
</tr>
<tr>
<td>tārā khucri</td>
<td>mārgā/māgra khucri</td>
</tr>
</tbody>
</table>

3.3.2.2 Employment of different words, e.g.

<table>
<thead>
<tr>
<th>masculin</th>
<th>feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>mewā</td>
<td>'male'</td>
</tr>
<tr>
<td>hālawa</td>
<td>'male'</td>
</tr>
<tr>
<td>māsawa</td>
<td>'male'</td>
</tr>
<tr>
<td>tārā</td>
<td>'male'</td>
</tr>
<tr>
<td>rājā</td>
<td>'kino'</td>
</tr>
<tr>
<td>khāi</td>
<td>'olderbrother'</td>
</tr>
<tr>
<td>phā</td>
<td>'father'</td>
</tr>
<tr>
<td>pānthēl</td>
<td>'youth'</td>
</tr>
</tbody>
</table>
3.3.3 Tiwā shows two other feminine suffixes used after the words. Such suffixes are -i and -āni, these suffixes are coined from i's, feminine suffixes -i and -āni, e.g.

<table>
<thead>
<tr>
<th>masculine</th>
<th>feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>khana</td>
<td>'blind'</td>
</tr>
<tr>
<td>khār</td>
<td>'blacksmith'</td>
</tr>
<tr>
<td>khawar</td>
<td>'prince'</td>
</tr>
<tr>
<td>tikhir</td>
<td>'male mikir'</td>
</tr>
<tr>
<td>khačari</td>
<td>'male kacari'</td>
</tr>
<tr>
<td>koc</td>
<td>'male koch'</td>
</tr>
</tbody>
</table>

3.4 Tiwā language possesses some definite suffixes.

These are illustrated below -

saja : with human being

saja libin

'the man'
saja kharla  
'she girl'

saja ḫānthāi  
'the youth'

kisa  
with young person

kisa nunāi  
'the baby' i.e. 'that particular baby'

kisa ḫānbarā  
'the village headman' i.e. that particular village head man.

khānja  
in the sense of flat or very wide,

khānja ro  
'the cloth' i.e. a particular piece of cloth.

khānja mākhā  
'the hill' i.e. a particular hill.

khānja krāi  
'the village' i.e. a particular village.

hānai  
in collective sense,

hānai thila  
'the bunch of banana'

hānai kai  
'the bunch of betel'

hānai thijugi  
'the bunch of mango'.
ci : only in sense of liquid material,
   ci thau : 'the oil'
   ci sia : 'the ink'

kija : kija sana : 'the boy'
   kija khari : 'the girl'

tharsa : collectively in case of inanimate object,
   tharsa sabi : 'the keys'
   tharsa sor : 'the irons'

khensa : to indicate small flat piece
   khensa phan : 'the betel leaves'
   khensa kur : 'the leather'

thup, thop : to indicate some lovely and delicate object.
   thup/thop khum : 'the flower'
   thup tiw para : 'the lotus'

thal : to indicate branch of tree,
   thal phan, phanthal : 'the branch of a tree'

Compare as. thal/dal : 'branch of tree'
(i) To express indefinite sense man is used in the Tiwā language, e.g.

- cāi mān : 'a little'
- isi mān : 'quite a little'
- isi hān : 'so much'

This is a loan from As. plural indicator 'mān', collective sense, e.g.

- kichunān : 'some' i.e. 'more than one or two'
- bhelmān : 'quite a good number' i.e. 'sufficiently'

3.5 Case: Tiwā possesses seven different cases. The case relationship is indicated by the case endings or affixes added directly to the stem. The case-endings of the Tiwā language are given below in a table (No.4).

<table>
<thead>
<tr>
<th>Case</th>
<th>Endings</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>a, la</td>
</tr>
<tr>
<td>Accusative</td>
<td>ca</td>
</tr>
<tr>
<td>Instrumental</td>
<td>re, durā</td>
</tr>
<tr>
<td>Dative</td>
<td>nā, ca</td>
</tr>
<tr>
<td>Ablative</td>
<td>phānā, phārā</td>
</tr>
<tr>
<td>Genitive</td>
<td>o, ne</td>
</tr>
<tr>
<td>Locative</td>
<td>o</td>
</tr>
</tbody>
</table>

Table - 4.
3.5.1 Nominative: Nominative case of this tongue is indicated either by adding case ending -a, -la to the stem itself or by zero element.

Example:
- **än ojäguru hända**
  - I teacher am: 'I am a teacher'

- **än lio**
  - I go: 'I go'

- **bo kiriyā karakhīs**
  - he bad boy is: 'he is a bad boy'

- **libihā khānā**
  - man blind is: 'the man is blind'

- **mïsla khālā**
  - buffalo dumb is: 'the buffalo is dumb'.

3.5.2 Accusative: In Tiwā the accusative case ending is -ga. E.g.,

- **libiŋa hālfīn lîda**
  - men/the people to market are going: 'the people are going to the market'

- **ram nāca lāk mānda**
  - ram him meet: 'ram meets him.'
3.3.3. Instrumental: To indicate instrumental case there are -re/-dur suffixes in the Tiwa language; e.g.

libin pakhure ha sida
man with hoe land cultivate: 'the man cultivate his land with hoe'

ka rakhi iye ciro ra i chanda
boy with left hand food eating: 'the boy eating food with his left hand'

bonere li
with him go: 'go with him'

3.3.4. Dative: The dative case ending in the Tiwa language is - na/-ga.

ane ri no na phiw
my sister house to come: 'my sister will come to house'.

an na ga kija masu aisan
i you one cow give: 'i shall give you one cow'.
jiṁ māi cânā khejah
we food cat to sitting : 'we are sitting for eat'

3.5.5  Ablative : The ablative case ending in Tiwā is phāna/phara, e.g.

ān hádaphānā na labdaṅ
1 market from fish bring : 'i shall bring fish
from market'.

tispur phāra libiṅ phida
dispur from man come : 'man come from dispur'

dose phāra khidāb ga lābā
him from book bring : 'bring the book from him'.

3.5.6  Genitive : The genitive case affixes of the Tiwā speech is -o/-ne, e.g.

barapujiyā cǐñe garai
barapujiyā our village : 'barapujiyā is our village'

āñe pha thīca
my father died : 'my father is died'
māsune kron tānida

cow horn has: 'the cow has horns'.

3.5.7. Locative: The locative case ending of this tongue is -o, -o.

makhēne libīn makhāo jum rida

hill people hill at shifting cultivation

: 'the hill people cultivate shifting cultivation at hill'.

māhāo mis careda

field buffalo graz: 'the buffalo is grazing in

the paddy field'.