CHAPTER-IV
MORPHOLOGY
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MORPHOLOGY

Morphology deals with the structure of words, i.e. how words are formed. A morpheme may be free or bound and the bound morphemes are usually called affixes. Therefore, a word may consist of:

(a) a root morpheme
(b) a root (free) and one or more non-root (bound) morphemes
(c) more than one root morphemes.

This means that a word may consist of the root alone or a root plus one or more affixes.

4.0 Nominal

Nominals are those root morphemes which are capable of taking case affixes. Nouns, pronouns are included under nominals because they take nominal affixes. Though the verbs can not take case affixes, yet they can be placed under the heading of nominals because verbs are inflected for tense, mood, aspects etc.

4.1. Nouns:

Nouns in Tiwa may be defined as a class of words that can be inflected for the categories of gender, number and case, while the pronouns are inflected only for cases. In Tiwa, noun is not differentiated according to persons but the pronouns do.

The following is the chart of the Nouns which shows the different types of the nouns.

<table>
<thead>
<tr>
<th>Noun</th>
<th>Countable</th>
<th>Uncountable</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Common</td>
<td>Abstract</td>
</tr>
<tr>
<td></td>
<td>Proper</td>
<td>Material</td>
</tr>
</tbody>
</table>

90
4.1.1. Countable Noun:

(i) Common Noun:

/ma-su/ ‘cow’
/kum-al/ ‘cloud’
/wa/ ‘pig’
/libiɡ/ ‘man’
/tu/ ‘bird’

(ii) Proper Noun:

/zag-iɾod/ ‘Jagiroad’
/sahara/ ‘sahara’
/goŋga/ ‘The Ganga river’

4.1.2. Uncountable Noun:

(i) Abstract Noun:

/pla-sa/ ‘light’
/azar/ ‘color’
/kran/ ‘dry’
/tiwa/ ‘death’
/luŋza/ ‘sickness’

(ii) Material Noun:

/ču/ ‘liquor’, ‘wine’
/ti/ ‘water’
4.2. Gender:

Gender distinction in Tiwa is determined on the natural recognition of sexes. Gender is not grammatically marked in this language. It has only natural genders.

On the basis of semantical-morphological criteria, nouns are primarily classified into two classes; viz. (i) animate (ii) inanimate. Both human and nonhuman nouns are differentiated for masculine and feminine genders. All the inanimate nouns are considered neuter.

The gender of animate nouns in case of human beings [+human - inanimate] in Tiwa is denoted by the marker /mewa/ 'male' and /margi/ 'female'. Following is the examples:
In Tiwa, there are different gender markers for both masculine and feminine. In case of [-human+animate] nouns i.e. animals, the marker /-mosowa/ meaning 'male' is prefixed to the generic form of nouns to denote masculine and /-muslur/ meaning 'female' is prefixed to denote feminine as exemplified below-

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>/mis mosowa/</td>
<td>/mis muslur/</td>
</tr>
<tr>
<td>buffalo male</td>
<td>buffalo female</td>
</tr>
<tr>
<td>/meja mosowa/</td>
<td>/meja muslun/</td>
</tr>
<tr>
<td>tiger male</td>
<td>tiger female</td>
</tr>
<tr>
<td>/wa mosowa/</td>
<td>/wa muslun/</td>
</tr>
<tr>
<td>pig male</td>
<td>pig female</td>
</tr>
</tbody>
</table>

But in case of 'goat', this language uses the marker /Jaga/ to denote masculine gender where the marker for the feminine is same as like any other animal. The following is the example-
Again in case of 'cock' and 'hen', this language uses other marker to denote masculine and feminine gender like /danrıa/ and /magra/ respectively. For example:

/tu danrıa/ 'cock'

bird male

/tu magra/ 'hen'

bird female

The various ways of expressing gender differentiation in Tiwa are as follows-

(i) By using different forms to indicate gender groups, that is, the following nouns are lexically marked as masculine or feminine. This is evident in the use of kinship terms as shown below-

<table>
<thead>
<tr>
<th>Mas.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>/paba/</td>
<td>‘father’</td>
</tr>
<tr>
<td>/kʰai/</td>
<td>elder brother</td>
</tr>
<tr>
<td>/azo/</td>
<td>grandfather</td>
</tr>
<tr>
<td>/hu/</td>
<td>father-in-law</td>
</tr>
<tr>
<td>/punsı/</td>
<td>brother-in-law</td>
</tr>
<tr>
<td>/soi/</td>
<td>husband</td>
</tr>
<tr>
<td>/mamai/</td>
<td>‘maternal uncle’</td>
</tr>
<tr>
<td></td>
<td>/ma/     ‘mother’</td>
</tr>
<tr>
<td></td>
<td>/paozi/  ‘elder brother’s wife’</td>
</tr>
<tr>
<td></td>
<td>/abı/    ‘grandmother’</td>
</tr>
<tr>
<td></td>
<td>/niu/    ‘mother-in-law’</td>
</tr>
<tr>
<td></td>
<td>/pai/    ‘elder sister’</td>
</tr>
<tr>
<td></td>
<td>/si/     ‘wife’</td>
</tr>
<tr>
<td></td>
<td>/ani/    ‘maternal uncle’s wife’</td>
</tr>
</tbody>
</table>
(ii) By using attributive words referring to different sexes (male and female) which precede or follow the nouns. In Tiwa, attributive like /mewa-/ meaning male and /margi-/ meaning female are used for [+human] nouns. For examples-

Mas. | Fem.
---|---
/mewa sudur/ ‘male foe’ | /margi sudur/ ‘female foe’
/mewa sigaisa/ ‘male student’ | /margi sigaisa/ ‘female student’
/mewa libir/ ‘male person’ | /margi libir/ ‘female person’
/mewa čor/ ‘male friend’ | /margi čor/ ‘female friend’
/mewa sioza/ ‘male teacher’ | /margi sioza/ ‘female teacher’

(ii) Gender distinction by adding suffixes to the nouns: Gender distinction is made by adding gender marker or suffix to the nouns. In the following examples, gender marker like /-i/ is used to form the feminine gender in place of vowel ending /a/ of the words. For examples-

/kʰala/ ‘deaf man’ | /kʰali/ ‘deaf woman’
/kʰana/ ‘blind man’ | /kʰani/ ‘blind woman’
/obra/ ‘dumb man’ | /obri/ ‘dumb woman’
/palunda/ ‘widower’ | /palundi/ ‘widow’
(iii) In case of personal pronouns, Tiwa does not make any other gender distinctions. Same pronoun can substitute nouns referring to male and female. For example:

/pe/ ‘he’/ ‘she’

4.3. Numbers:

The Tiwa has two numbers, namely

(i) Singular   (ii) Plural number

The singular form of noun is marked by the absence of the plural markers i.e. singular nouns remain unmarked. The following are the examples:

<table>
<thead>
<tr>
<th>Sig.</th>
<th>Gloss.</th>
</tr>
</thead>
<tbody>
<tr>
<td>/kork^ia/</td>
<td>‘child’</td>
</tr>
<tr>
<td>/masu/</td>
<td>‘cow’</td>
</tr>
<tr>
<td>/nat^u/</td>
<td>‘prawn’</td>
</tr>
<tr>
<td>/pant^ai/</td>
<td>‘youth’</td>
</tr>
<tr>
<td>/k^andal/</td>
<td>‘jackfruit’</td>
</tr>
<tr>
<td>/k^um/</td>
<td>‘flower’</td>
</tr>
<tr>
<td>/libir/</td>
<td>‘man’</td>
</tr>
</tbody>
</table>
The nouns are made plural by adding plural morphemes to the singular forms of nouns (human or non-human). The plural morpheme is realized as /-raw/ for human or non-human nouns.

/sa-raw/  ‘sons’
son- Pl.
/libiŋ-raw/  ‘persons’
man-Pl.
/sazo-raw/  ‘daughters’
daughter-Pl.
/mos-raw/  ‘deers’
deer-Pl.
/prun-raw/  ‘goats’
goat-Pl.
/k'orla-raw/  ‘girls’
girl-Pl.

But in case of inanimate nouns, the plural morpheme /-man/ (also /mun/) is added to make the noun plural, but the distinction is not strictly made:

<table>
<thead>
<tr>
<th>Sig</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>/pondra/</td>
<td>/pondra-man/</td>
</tr>
<tr>
<td>/kut'ı/</td>
<td>/kut'ı-man/</td>
</tr>
<tr>
<td>/čoria/</td>
<td>/čoria-man/</td>
</tr>
<tr>
<td>/tčilu/</td>
<td>/tčilu-man/</td>
</tr>
</tbody>
</table>

‘star’      ‘stars’
‘fruit’     ‘fruits’
‘orange’    ‘oranges’
‘banana’    ‘bananas’
Consider the following examples:

<table>
<thead>
<tr>
<th>Sig.</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>/margi/</td>
<td>‘woman’</td>
</tr>
<tr>
<td>/masu/</td>
<td>‘cow’</td>
</tr>
<tr>
<td>/kork^ia/</td>
<td>‘child’</td>
</tr>
<tr>
<td>/k^orla/</td>
<td>‘girl’</td>
</tr>
<tr>
<td>/sazo/</td>
<td>‘daughter’</td>
</tr>
<tr>
<td>/p^a/</td>
<td>‘father’</td>
</tr>
<tr>
<td>/musi/</td>
<td>‘rat’</td>
</tr>
<tr>
<td>/k^orla/</td>
<td>‘girl’</td>
</tr>
<tr>
<td>/kut^i/</td>
<td>‘fruit’</td>
</tr>
<tr>
<td>/coria/</td>
<td>‘orange’</td>
</tr>
</tbody>
</table>

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>/margi-raw/</td>
<td>‘women’</td>
</tr>
<tr>
<td>/masuraw/</td>
<td>‘cows’</td>
</tr>
<tr>
<td>/kork^ia-raw/</td>
<td>‘children’</td>
</tr>
<tr>
<td>/k^orla-raw/</td>
<td>‘girls’</td>
</tr>
<tr>
<td>/sazo-raw/</td>
<td>‘daughters’</td>
</tr>
<tr>
<td>/p^a-raw/</td>
<td>‘fathers’</td>
</tr>
<tr>
<td>/musi-raw/</td>
<td>‘rats’</td>
</tr>
<tr>
<td>/k^orla/</td>
<td>‘girls’</td>
</tr>
<tr>
<td>/kut^i-man/</td>
<td>‘fruits’</td>
</tr>
<tr>
<td>/coria-man/</td>
<td>‘oranges’</td>
</tr>
</tbody>
</table>
4.3.1. Pluralization of Kinship term:

To convert the kinship terms into plurality, /raw/ is added to the singular form as in the following examples:

/nanao-raw/ \(\text{‘younger sisters’}\)
sister-Pl.

/sa-raw/ \(\text{‘sons’}\)
son-Pl.

/sazo-raw/ \(\text{‘daughters’}\)
daughter-Pl.

/p'a-raw/ \(\text{‘fathers’}\)
father-Pl.

4.3.2. Pluralization of personal pronouns:

As far the pronoun in Tiwa is concerned, they do not follow the above pattern, instead different forms are used for singular and plural.

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>First</td>
<td>/ar/ ‘I’</td>
<td>/čin/ ‘we’</td>
</tr>
<tr>
<td>Second</td>
<td>/na/ ‘you’</td>
<td>/nabur/ ‘you’</td>
</tr>
<tr>
<td>Third</td>
<td>/pe/ ‘he/she’</td>
<td>/pibur/ ‘they’</td>
</tr>
</tbody>
</table>

It should be noted here that the plural marker /-bur/ in the above examples /nabur/ ‘you’ (plural) and /pibur/ ‘they’ is used with personal pronouns only.
4.4. Numeral:

The numeral in Tiwa can be classified into two, viz., cardinals and ordinals.

4.4.1. Cardinal Numerals:

There are two cardinal numerals in Tiwa. These are (1) Basic or primary cardinal numeral and (2) derived or secondary cardinal numeral

(1) Basic or primary cardinal numerals:

The numerals having their absolute form are basic or primary cardinal numeral in Tiwa. The numeral from 1(one) to 10 (ten) is the basic numeral. These are given below:

<table>
<thead>
<tr>
<th>Numeral</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>/kija/</td>
<td>'one'</td>
</tr>
<tr>
<td>/kinir/</td>
<td>'two'</td>
</tr>
<tr>
<td>/t'am/</td>
<td>'three'</td>
</tr>
<tr>
<td>/broi/</td>
<td>'four'</td>
</tr>
<tr>
<td>/ba/</td>
<td>'five'</td>
</tr>
<tr>
<td>/dok/</td>
<td>'six'</td>
</tr>
<tr>
<td>/sin/</td>
<td>'seven'</td>
</tr>
<tr>
<td>/fan/</td>
<td>'eight'</td>
</tr>
<tr>
<td>/čuku/</td>
<td>'nine'</td>
</tr>
<tr>
<td>/či/</td>
<td>'ten'</td>
</tr>
</tbody>
</table>

(2) Derived or secondary cardinal numeral:

Derived or secondary cardinal numerals have not their absolute forms in this language. One to ten are the basic numeral in this language, others are derived
numeral. They are derived from basic or primary cardinal numerals by different derivational process. These processes are (i) Addition (ii) Multiplication and (iii) Multiplication & addition.
These are discussed below.

(i) Addition:

The numerals from eleven to nineteen come under the process of addition in Tiwa. These are formed by adding /či/ meaning “ten” with basic numerals one to ten. Under this process, the first member is “ten” and the second members are the basic numerals beginning from one to nine. In this counting system, the first member is /či/ (ten) and the second members are (one to nine) suffixed. e. g.:

/či /'eleven'
/či + ja/ 10 + 1 = 11
/činį/ 'twelve'
/či + nį/ 10 + 2 = 12
/čit'ųm/ 'thirteen'
/či + t'ųm/ 10 + 3 = 13
/čibroį/ 'fourteen'
/či + broį/ 10 + 4 = 14
/čiba/ 'fifteen'
/či + ba/ 10 + 5 = 15
/čidok/ 'sixteen'
(ii) Multiplication:

Cardinal numerals 20 to 90 are formed by multiplying with ‘či’ (ten) to the basic numerals respectively.

/niqči/  ‘twenty’

/niŋ x či/

2 x 10 = 20

/t'amči/  ‘thirty’

/t'am x či/

3 x 10 = 30

/bači/  ‘fifty’

/ba x či/

5 x 10 = 50

/čukuči/  ‘ninety’

/čuku x či/

9 x 10 = 90

(iii) Multiplication & addition

The numeral from 21 to 29; 31 to 39; 41 to 49; 51 to 59; 61 to 69; 71 to 79; 81 to 89; 91 to 99 are formed by compounding the basic numerals. e.g.
/niɟčɪja/ ‘twenty one’
/niŋ x ɕi + ja/
2 x 10 + 1 = 21

/tʰamɕiːtʰam/ ‘thirty three’
/tʰam x ɕi + tʰam/
3 x 10 + 3 = 33

/bačinij/ ‘fifty two’
/ba x ɕi + niŋ/
5 x 10 + 2 = 52

/sinɕiːbroi/ ‘seventy four’
/sin x ɕi + broi/
7 x 10 + 4 = 74

/jaŋčiːjan/ ‘seventy eight’
/jaŋ x ɕi + jaŋ/
8 x 10 + 8 = 88

/ɕukuɕiːcuku/ ‘ninety nine’
/ɕuku x ɕi + ɕuku/
9 x 10 + 9 = 99

Numerals beyond 100 and 1,000 also follow the same pattern, viz. cardinal 1 to 10 are compounded to the 100 and 1,000

/raɪja/ ‘hundred’
/hundred/
100

/raɪjak𝑖jɑ/ ‘hundred one’
/raɪja + kiⱽa/
100 + 1 = 101
4.4.2. Ordinals:

The ordinals in Tiwa are formed by prefixing /siwan-/ to the basic numerals. But in case of ‘first’ the ordinal in Tiwa is /siwant'a/. Consider the following examples:

/siwant'a/  ‘first’
/siwanninj/  ‘second’
/siwant'am/  ‘third’
/siwančuku/  ‘ninth’
/siwanči/  ‘tenth’
4.4.3. Multiplicative:

Multiplicative numerals are formed by suffixing /rap/ or /jam/ to the cardinal numerals. But in case of 'once' multiplicative numeral is also formed by prefixing /rap/ or /jam/ to the cardinal numerals. Consider the following examples:

- /rap-ja/ ‘once’
- /jamâ/ ‘once’
- /ti-rap/ ‘twice’
- /tijam/ ‘twice’
- /t'in-rap/ ‘trice’
- /broi-rap/ ‘four times’
- /či-rap/ ‘ten times’
- /dokči-rap/ ‘sixty times’

4.5. Classifiers:

It is used for denoting the semantic classification of the referent on the basis of the qualities of the noun i.e. its physical shape, size, state and nature, quality etc. It occurs with the numerals and precedes the numerals. Classifier usually follows the nouns. The following are the examples of the classifiers of Tiwa.

(i) The human nouns take the classifier /sa/ and /zona/. The classifier /-sa/ is used only with numeral one and two respectively. /zona/ is used in other cases.

/lebin sa-za/

man Clf.-one

‘one man’
From the above example, it is clear that the classifier /sa/ is prefixed with the numerals one and two and the classifier /zona/ is suffixed with the numerals except one and two. The classifier /zona/ seems to be a borrowed item from Assamese /jon/ used with only human nouns.

(ii) Nouns indicating cylindrical or round as well as long objects like trees, creeper, rope etc. take the classifier /dal/ which is borrowed from Assamese.

/tree Clf-one
‘one tree’

two trees

creeper four-Clf.
‘four creeper’
rope seven-Clf.
‘sense rope’

(iii) Noun denoting flat objects like leaf of tree, plant etc take the classifier /kʰon-/ and it is identical with Assamese classifier /khon/ used for the same objects.

eg.
/lai kʰon-ja/
leaf Clf-one
‘one leaves’

/lai ti-kʰon/
leaf two-Clf.
‘two leaves’

(iv) Noun indicating packets take the classifier /kʰoba-/ 

eg.
/horkʰadi kʰoba-ja/
machine Clf-one
‘one box of match’

/sigaret ti-kʰoba/
cigarette two-Clf.
‘two boxes of cigarette’

It is to be noted that nouns denoting animals do not take the classifier. Consider the following examples-

/kifə masu/
one cow
‘One cow’
4.6. Cases

Case is considered to be an inflectional category, basically of nouns and pronouns which typically marks their role in relation to other parts of the sentence. It is used in the analysis of word classes (or their associated phrases) to identify the syntactic relationship between words in a sentence through such contrasts as nominative, accusative, dative etc. (D. Crystal 1980: 47). It is the way of showing the grammatical relationship between words and phrases and such case is associated with a range of meanings.

From the traditional grammarians' point of view, seven cases can be recognised in Tiwa. The seven cases are nominative, accusative, dative, genitive, locative, instrumental and ablative.

4.6.1. Nominative case:

The most common function of the nominative case is to mark the subject in a sentence. The subject of an intransitive verb receives zero /ø/ markers in Tiwa to indicate general sense. For example:-

i. /libijn-ø pʰi-do/  
   man-Nom. come-Pre.  
   'Man comes'
ii. /aj-ø /čai -tʰaido/
   I-Nom.   eat.-Pre.Prog.
   ‘I am eating’

iii. /raju-ø kumun korkʰia/
    raju- Nom. good child
    ‘Raju is (a) good child’

iv. /ram-ø aŋ-e asa/
    ram-Nom.  I-Gen. uncle
    ‘Ram is my uncle’

However, Tiwa has one nominative case marker i.e. /lo/. This nominative case marker /lo/ is always used as suffix with the nouns. For example

   /raju - lo kʰrom cʰol-tʰaido/
   raju-Nom. work do- Pre.Prog.
   ‘Raju is doing the work’

4.6.2. Accusative case:

It marks a word as being the object of a verb. So, a noun or a pronoun is said to be in the accusative case when it is the direct object of a verb. This case is marked by /-go/. For example:

i. /aŋ libin-go nu-idom/
   1 man- Acc. see-Past.
   ‘I saw the man’

ii. /korkʰia masu-go pʰodal-dom/
    boy cow-Acc. beat-Past
    ‘The boy beat the cow’
However, the accusative case is always marked by /o/ in Tiwa when it refers to a non-particular things or person:

iii. /aŋ masu-o nu-idom/
    I cow-Acc. see-Past.
    ‘I saw (the) cow’

iv. /pe k⁴um-o la-idom/
    he/she flower-Acc. take-Past
    ‘he/she took (the) flower’

v. /aŋ mai- ŋ ca-idom/
    I rice-Acc. eat-Past.
    ‘I ate rice’

4.6.3. Dative case:

The basic role of dative case is to distinguish the recipient of something given, transferred, etc. (Mathews 1997:85). It usually expresses the indirect object relationship as well as a range of meaning, which is similar to the meaning expressed by English ‘to’ or ‘for’. The dative markers in Tiwa are /-a/ and /-na/. Let us consider the following sentences:

i. /raja-ŋ aŋ-ŋa pa₇ra-go os-dom/
   raja-Nom. I-Dat. news-Acc. give-Past.
   ‘Raja gave me information (news)’

ii. /pe-na os/
    he/she-Dat. give
    ‘Give to him’

iii. /gopal-ŋ hari-na kut⁴⁻i-go os-dom/
    gopal-Nom. hari-Dat. fruit-Acc. give-Past
    ‘Gopal gave the fruit to Hari’
iv. /ram-o kuum-go pe-na osdom/
ram-Nom. flower-Acc. he-Dat. give-Past
‘Ram gave the flower to him’

The above examples show that when the recipient ends with vowel, /na/ is used and if it ends with consonant /-a/ is used.

4.6.4. Genitive Case:

This case indicates the possessive relationship of the noun or pronoun. So, basically it reflects a possessor-possessed relationship. The genitive case in Tiwa is expressed by adding the case markers /-e/ and /-ne/. In this language, the case marker is added to the pronoun and noun class of words. For examples-

i. /ar-e p'a/
1-Gen. father
‘My father’

ii. /ram-e tap/
ram-Gen. knife
‘Ram’s knife’

iii. /krom-e marad/
jungle-Gen. animal
‘Jungle’s animal’

iv. /krai-ne libin/
village-Gen. man
‘Village’s man’

The above examples show that when the noun/pronoun ends with a vowel, /-ne/ is used and if it ends with a consonant /-e/ is used.
4.6.5. Locative Case:

The locative case generally marks the location with both the spatial and temporal reference. This case indicates the location of the event / action identified by the verb. Apart from this, it is also used to serve to locate something. The locative case is marked by /-o/ and /-ao/ in Tiwa. For example-

i. /masu-0 padar-o gas ĉai-t'aido/
   cow-Nom. field-Loc. grass eat-Pre.Prog.
   'The cow is grazing in the field'

ii. /libin-0krai-ao t'aw/
    man-Nom. home- Loc. live.
    'Man lives in village'

iii. /ram-0 kudul-o sikai-t'aido/
    ram-Nom. room-Loc. read-Pre.Prog.
    'Ram is reading in the room'

The above examples show that when the location marking word ends with a vowel, /-ao/ is used and if it ends with a consonant /-o/ is used.

4.6.6. Instrumental Case:

The instrumental case indicates the instrument that is used in carrying out the action identified by the verb. Therefore, this case relates the instrument to the sentence. The instrumental case in Tiwa is expressed by the addition of case marker to the object. The objects may be material and human or non-human beings. It is marked by /-re/ in Tiwa. For example-

i. /pe yakći ya-re fidaio/
   he left hand-Inst. write-Pre.
   'He writes with left hand'
ii. /pe čubu-go t’okani-re p’odal-dom/
   he/she snake-Acc. stick-Inst. beat-Past
   ‘He/she beat the snake with the stick’

iii. /kolom-re ʃida/
     pen-Inst. write-Pre.
     ‘Write with pen’

4.6.7. Ablative Case:

The basic role of the ablative case is to indicate movement away from some location (Mathews 1971: 1). It specifies the point in space to where something 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 verb. This case is realized as /e-p’ana/ and /ne-p’ana/ and these case markers act as a post position as in the following examples-

i. /pe opis-e-p’ana p’i-ga/
   he/she office-Abl. come-Perf.
   ‘He/she has come from office’

ii. /lai-ø  phap-e-p’ana koga/
    leaf-Nom tree- Abl. fall-Perf.
    ‘Leaf has fallen from the tree’

iii. /ti-ne-p’ana bemar hogo/
     water-Abl. disease happen.
     ‘Disease breaks out from water’

iv. /na pat’o-ne-p’ana p’ido/
     you where-Abl. come-Pre.
     ‘Where from are you coming?’

/e-p’ana/ is used after consonant and /ne-p’ana/ is used after vowel ending words.
4.7. Pronouns:

Pronoun refers to a set of items which can be used to substitute noun or noun phrase. Pronouns are a sub class of nominal. Pronouns in Tiwa distinguish number but no gender. Pronouns may be classified in to following categories.

(vi) Personal pronoun
(vii) Demonstrative pronoun
(viii) Reflexive pronoun
(ix) Interrogative pronoun
(x) Indefinite pronoun

4.7.1. Personal pronoun:

The personal pronoun in Tiwa distinguishes three persons and two numbers. These are illustrated below-

<table>
<thead>
<tr>
<th>Persons</th>
<th>Pronouns</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Singular</td>
</tr>
<tr>
<td>First</td>
<td>1(\text{aŋ}) 'I'</td>
</tr>
<tr>
<td>Second</td>
<td>1(\text{na}) 'You'</td>
</tr>
<tr>
<td>Third</td>
<td>1(\text{pe}) 'he' or 'she'</td>
</tr>
</tbody>
</table>

The use of personal pronoun is shown in the following examples:

(i) 1\(\text{aŋ}\) libiŋ/ 1\(\text{man}\)

I am (a) man
From the above examples, it is clear that the gender distinction in pronouns is not determined by a gender marker or postposition; it is maintained by the corresponding noun which is in accord with such pronouns.

4.7.2. Demonstrative Pronouns:-

The demonstrative pronoun in Tiwa are /hebe/ and /pe/ (also /pui/) which the former refers to person or things or animals which are located near the speaker and the later refers to person or things or animals far from the speakers. Consider the following examples:

(i) /hebe mewa kork*ia/
   this-Nom. male child
   ‘This is (a) male child’

(ii) /pui mewa kork*ia/
    that-Nom. male child
    ‘That is (a) male child’
Plural demonstrative pronouns are also formed by suffixing plural morpheme /-bur/ to the singular demonstrative pronouns such as /hibur/ (these) and /pibur/ (those).

(i) /hi- bur kumun kor^ia/
this-Pl. good child(sg)
‘These are good children’

(ii) /pi- bur kumun k’orla/
that-Pl. good girl (sg)
‘Those are good girls’

However, Tiwa has another plural marker /man/ (or ‘mun’ also) which is suffixed with the demonstrative pronoun that refers to the things only.

(iii) /hi-mun tiwa t’izuk/
this-Pl. sweet mango
‘These are sweet mangoes’

(iv) /pi-man ai pensil/
that-Pl. my pencil
‘Those are my pencil’

(v) /pi-mun kumun kuthi/
That-Pl. good fruit
‘Those are good fruits’
The above examples suggest that there is no double making of number in a sentence. Only the pro-forms are marked for number in these sentences, their referent noun phrases are not marked for numbers.

4.7.3. Relative pronouns

The relative pronouns who, whose, whom, which, that etc. do not exist in Tiwa but they make up by using extensively the verbal adjectives. Eg.

(i) /tawe p'ruqo p'iwa libiŋ ai asa/
   today morning come-Partl. man-Nom. 1-Gen. uncl
   ‘The man who came this morning is my uncle’

(ii) /tasone p'iwa libiŋ k'anzur k'ala/
    just now come-.Partl. man-Nom. ear deaf
    ‘The man who came just now is deaf’

4.7.4. Reflexive pronoun:

In Tiwa /ot'okə/ occurs usually after the subject and appropriate case markers are added to it. However, if the verb has indirect object, then /ot'okə/ occurs after the indirect object. /ot'okə/ inflects only for cases. It does not get inflected for gender or pronouns.

(i) /ram-o ot'okə-go p'odal-ga/
   ‘Ram beat himself’

(ii) /ot'okə-go siwa maha ta-k'ōna/
    Refl.Acc. cleaver alike Neg.think
    ‘Never think yourself as a cleaver’
4.7.5. Interrogative Pronouns:

The interrogative pronouns found in Tiwa are as follows:

(i) /far/ ‘who’
(ii) /inda/ ‘what’
(iii) /pao/pa açó/ ‘where’
(iv) /pasi/ ‘how many’
(v) /padi/ ‘how’
(vi) /indana/ ‘why’

The interrogative pronouns can be take post-position or case markers. Some sentences are given below to illustrate the use of interrogative pronoun in Tiwa.

(i) /na /far/ you who
   ‘Who are you?’

(ii) /pe /far/ he who
    ‘Who is he/she?’

(iii) /ne /muŋ /inda/ your name what
     ‘What is your name?’

(iv) /pe /fare /lai/ this who-Gen. book
     ‘Whose book is this?’
(v) /na pat'o liw/
you where go-Fut.
'Where will you go?'

4.7.6. Indefinite Pronoun:

Tiwa has the following indefinite pronouns:

(i) /farpa/  'someone' / 'somebody'
(ii) /sai/    'something' / a little
(iii) /slakelo/  'everything'
(iv) /sokolo/  'everybody'
(v) /ek'oobo/  'anything'

The use of indefinite pronouns in Tiwa is exemplified below:

(i) /ai ek'oobo ča/
    l-Gen. anything Neg.Cop.
    'I don’t have anything'

(ii) /farpa mini-dom/
    Someone laugh-Past.
    'Someone laughed'

(ii) /pe an-a sai rap os-dom/
    s/he l-Dat. a little help give-Past
    's/he helped me a little bit'

(iv) /sokolo p'i-dom/
    Everybody come-Past
    'Everybody came'
4.8. Verbs:

Verbs in Tiwa can be defined as roots, which can take the morphemes (grammatical categories) for tenses, aspects and moods. Verbs are not marked for person, number and gender in Tiwa. Verbs roots may be divided according to their structures into two types-(i) Simple and (ii) Derived / Complex. The Tiwa verbs are either transitive or intransitive. The following are the structures of verb roots.

4.8.1. Simple roots:

Simple root consists of a root and also with absolutely nothing else attached to it. Simple verb roots in Tiwa are free morphemes i.e. they are capable of standing independently on their own in larger constructions.

/pʰoi/ 'come'
/li/ 'go'
/ča/ 'eat'
/kra/ 'cry'
/la/ 'take'
/os/ 'give'
/nun/ 'drink'
/tha/ 'stay'
/roza/ 'sing'
/pre/ 'buy'

4.8.1.1. Transitive and Intransitive:

There are no separate markers for transitive and intransitive verbs in Tiwa. Transitive verbs are those verbs which can take a direct object while the intransitive are those which do not take a direct object but can have an indirect object.
<table>
<thead>
<tr>
<th>Transitive</th>
<th>Intransitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>čá ‘eat’</td>
<td>li, ‘go’</td>
</tr>
<tr>
<td>nuŋ ‘drink’</td>
<td>piri ‘fly’</td>
</tr>
<tr>
<td>la ‘take’</td>
<td>kra ‘cry’</td>
</tr>
<tr>
<td>ri ‘do’</td>
<td>mini ‘laugh’</td>
</tr>
<tr>
<td>tan ‘cut’</td>
<td>misa ‘dance’</td>
</tr>
<tr>
<td>pre ‘buy’</td>
<td>tiŋ’ ‘stand’</td>
</tr>
<tr>
<td>os ‘give’</td>
<td>tɔo ‘sleep’</td>
</tr>
<tr>
<td>k°ona ‘listen’</td>
<td>p’oi ‘come’</td>
</tr>
<tr>
<td>k’ol ‘pick’</td>
<td>tʊ ‘get up’</td>
</tr>
</tbody>
</table>

4.8.2. Derived root:

4.8.2.1. Compound verbs:

Compound verbs are formed by combining two root morphemes together. Compound verbs in Tiwa are exemplified below-

(i) /wal - lina/ ‘going back’
    back - go

(ii) /wal - p’ina/ ‘coming back’
     back - come

(iii) /p’uwal - osa/ ‘giving back’
     back - give
4.8.2.2. Explicator compounds verbs:

An explicator compound verb is a morphological construction of two verbs V1 + V2 where the first verb is the predicating verb and the second verb is the explicator which modifies the meaning of the directionality. The combination of V1 + V2 becomes a lexeme.

The V2 is not the predicating verb because it does not give the main meaning; the main meaning is supplied by the verb V1. The entire compound of the finite verb the predicating verb and the explication is considered as one lexeme; not as two different lexical items. The V2 is de-lexicalised and operated as a bound morpheme because, on its own, it does not give the same meaning (Abbi, 1990).

The explicator of Tiwa ‘lo’ adds definiteness or positiveness to verb and gives the character of promise or assurance in future context.

(i) /aŋ li-w-lo/

I go-Fut.-ECV

I will go positively.

Again it gives the idea of already completed or finished.
4.8.2.3. Conjunct Verb:

A conjunct verb is a sentence constituted of a noun + verb or an adjective + verb. Consider the following examples in Tiwa.

(i) /čol/  ‘do’
   /kʰrom čol/  ‘to do work’
   /ri/  ‘do’
   /kʰetí ri/  ‘do agriculture’

(ii) /hoŋa/  ‘to be’ / ‘become’
    /krowa hoŋa/  ‘to become good’
    /tukʰia hoŋa/  ‘to become poor’
    /kʰozam hoŋa/  ‘to become black’
    /kiri hoŋa/  ‘to become rich’
    /kiria hoŋa/  ‘to become bad’

4.8.2.4. Causative:

Causative prefixes are found in Tiwa language. Different verbs take different causative prefixes in Tiwa languages. E.g.

<table>
<thead>
<tr>
<th>Non-causative</th>
<th>Causative</th>
</tr>
</thead>
<tbody>
<tr>
<td>/kra/  ‘cry’</td>
<td>/mokʰra/ ‘cause to cry’</td>
</tr>
<tr>
<td>/tun/  ‘hot’</td>
<td>/mutʰun/ ‘make hot’, heat</td>
</tr>
</tbody>
</table>
4.8.3. Auxiliary verb:

The auxiliary verbs form a small set of verbs, subordinate to the main lexical verb which help to make distinction in mood, aspect and tense etc. In Tiwa, there are two types of auxiliary verbs, viz. (i) main auxiliary, and (ii) modal auxiliary.

(a) Main Auxiliary:
/toŋo/ is the main auxiliary verb and expresses the meaning of ‘be’ and ‘have’. It functions as a copula in non verbal predicates and also used obligatorily in locative predicates, past tense and in sense of possessions. Examples are given below;

(i) /cèŋ hat-o toŋo/
   We market-Loc. be
   ‘We are at the market’.

(ii) /ŋ-e lai toŋo/
    1-Gen. book be
    ‘I have a book’.

(iii) /mis-e tidal kroŋ toŋo/
     buffalo-Gen. two horn be
     ‘Buffalo has two horns’.

(b) Modal auxiliary:
/pono/ ‘may’ or ‘can’, /raw/, /siw/ ‘can’ and /mano/ ‘must’ are the modal auxiliaries.
(i) /pe li-na p^ono/
  s/he go-Inf.    Mod.
  ‘S/he may go’

(ii) /aŋ kʰo-go hora raw/
  I basket.Acc. carry Mod.
  I can carry the the basket

(iii) /pe hebe kʰrom-go čol-a siw/
  s/he this work-Acc. do.Inf. Mod.
  s/he can do this work.

(iv) /aŋ mon-ja-go hora pʰono/
  I maund-one-Acc. carry Mod.
  ‘I can carry one maund.’

(v) /na li-na mano/
    you go-Inf.     Mod.
    ‘You must go’

(vi) /korkʰia kra-na mano/
    Child cry-Inf. Mod.
    The child must cry

(vii) /ciŋ hebe pʰaŋ-go ra-na pʰono/
    we this tree-Acc. cut-Inf. Mod.
    ‘We can cut this tree’.

4.11. Non-finite Verbs:

Non-finite verbal formation in Tiwa can be classified under three heads, namely (i) Infinitive (ii) Gerund and (iii) Participles.
4.11.1. Infinitive:

The infinitive verbal construction in Tiwa is realised as /-na/ which is suffixed to the verb root. Examples are given below.

(i) /pibur guwahati-ao lai pʰre-na li-dom/

they guwahati-Loc. book buy-Inf. go-Past

‘They went to Guwahati to buy a book’

(ii) /aŋ hat-o li-na hala-dom/

I market-Loc. go-Inf. want-Past

‘I wanted to go to the market’

4.11.2. Gerund:

The general and verbal noun is formed by adding /-a/ and /-wa/ to the verb root. /-wa/ is used to the vowel ending words and /-a/ is added to the consonant ending words. Consider the following examples-

<table>
<thead>
<tr>
<th>Root</th>
<th>Gerund</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>/kra/</td>
<td>‘cry’</td>
<td>/kra-wa/</td>
</tr>
<tr>
<td>/pʰi/</td>
<td>‘come’</td>
<td>/pʰi-wa/</td>
</tr>
<tr>
<td>/kʰezoŋ/</td>
<td>‘sit’</td>
<td>/kʰezoŋ-a/</td>
</tr>
<tr>
<td>/faŋ/</td>
<td>‘call’</td>
<td>/faŋ-a/</td>
</tr>
</tbody>
</table>

4.9. Tense

The tense indicates the time of action mentioned by the verb with reference to the time of the speech act. Taking the time of the speaker’s utterance as reference, whatever happens during the utterance is present, whatever happened before that is
termed past and whatever will happen after the time of utterance is termed future. There are three tenses in Tiwa, viz. (i) Present (ii) Past and (ii) Future. The three tenses are usually marked by different markers added to the verb after all other markers for aspect, mood etc. have been added. In Tiwa, verbs are not marked for persons, number and gender.

4.9.1. Past

It indicates that the time of action mentioned by the verb started before the time of the speech act. It is marked by adding suffix /-dom/ and /-idom/ to the stem. /-idom/ is added to the root if it ends with ‘a’ ‘o’ and ‘u’. In other cases, /dom/ is used.

Example-

Examples-

(i) /pe mai ca-idom/
s/he rice eat-Past.
‘I ate the rice’

(ii) /kork^'ia kra-idom/
child cry-Past
‘I cried’

(iii) /ram lai-go pre-dom/
Ram book-Acc. buy-Past
‘Ram bought’

(iv) /pe masu-go nu-idom/
s/he cow-Acc. see-Past
‘s/he saw the cow’

(v) /aŋ plaw-dom/
I forget-Past
‘I forgot’
(vi) /na k'ezon-dom/
you sit-Past
‘you sat’

(vii) /pe ču-idom/
s/he dig-Past
‘s/he dug’

In order to express the past continuous tense, Tiwa uses suffix /t'aïdom/ to the verb.

e.g.

(i) /pe li-t'aïdom/
s/he go-Past.Con.
‘S/he was writing’

(ii) /pibur kodar-t'aïdom/
they roam-Past. Con.
‘They were roaming’.

4.9.2. Present:

The present tense indicates that the action mentioned by the verb takes place at the
time of the speech act. It also indicates the state at the time of the utterance. Present
tense in Tiwa is marked by the suffix /-do/ and /-ido/ to the stem. /-ido/ is added to
the root if it ends with ‘a’ ‘o’ and ‘u’. In other cases, /do/ is used. Example-

(i) /aŋ mai ča-ido/
I rice eat-Pre.
‘I eat rice’

(ii) /pe lai sigai-do/
s/he book read-Pre.
‘S/he reads book’

To form present continuous tense, the marker /thaïdo/ is suffixed to the verb. eg.
4.9.3. Future

The future tense indicates that the action mentioned by the verb will take place after the time of the speech act. It is marked by the suffixes /-o/ (if the stem ends with consonant) and /-w/ (if the stem ends with vowel). Examples-

(i) /æŋ kʰrom-go čol-o/
    I       work-Acc. do-Fut.
   ‘I will do the work’

(ii) /æŋ na-go plaw-o/
   I       you-Acc. forget-Fut.
   ‘I shall forget you’

(iii) /kʰonana pʰrʊŋ-o æŋ li-w/
   tomorrow morning-Loc. I go-Fut.
   ‘I will go tomorrow’

(iv) /pe hewlo tʰa-w/
    s/he here stay-Fut.
   ‘S/he will stay here’
4.10. Aspects

Aspect denotes the manner in which the action identified by the verb is regarded or experienced. Hence, aspect indicates the temporal distribution of the action. The following types of aspects are found in Tiwa.
4.10.1. Progressive

(a) Present progressive

(i) /pe pase-tʰaido/
s/he talk-Pre.Prog.
‘s/he is talking’

(b) Past progressive

(i) /pibur kodar-tʰaidom/
they roam-Past. Prog.
They were roaming.

(c) Future progressive

(i) pe pʰi-tʰaw/
s/he come-Fut.Prog.
‘s/he will be coming’

4.10.2. Perfect

An action which is completed is regarded as perfect aspect. The marker for this aspect in Tiwa is /ga/ and it is suffixed to the verb. However, this suffix is used to express the past tense also. Example:

(i) /pe li-ga/
s/he go-Perf.
‘s/he has gone.’

(ii) /aŋ ča-ga/
I eat-Perf.
‘I have eaten

(iii) /pe kʰrom-go ri-ga/
s/he work-Acc. do-Perf.
‘s/he has done the work.’
4.11. Moods:

Mood expresses the attitudes on the part of the speaker towards the factual content of the utterances such as uncertainty, possibility etc. Tiwa has a few numbers of moods which are discussed below.

4.11.1. Imperative:

Imperative mood in 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 (Pol. Imp. M) realised as /-t'au/, /-de/ added to the verb stem. Consider the following examples:

(i) /li-/ ‘go’
   /
   /li-t'au/
   go-Pol.Imp.M
   ‘Please go’

(ii) /col-/ ‘do’
    /
    /col-t'au/
    do-Pol.Imp.M
    ‘Please do’

(iii) /p'oi-/ come
     /
     /p'oi-de/
     come-Pol.Imp.M
     ‘Please come’

But often /bo/ and /t'oi/ is added to the stem for the sake of stress or emphasis. Eg.
4.11.2. Capability:

It indicates the ability of the agent in performing the action identified by the verb. The ability or capability is expressed in Tiwa by adding the modal auxiliary /p'ono/ ‘can’ after the verb which is in the future tense form.

(i) /pe k’rom-go cola p'ono/ S/he work-Acc. do-Inf M. ‘S/he can do the work’

(ii) /aŋ li-na p'ono/ I go-Inf M. ‘I can go’

(iii) /Sita roza-na p'ono/ Sita sing-Inf M. ‘Sita can sing’

4.11.3. Necessity:

The mood of necessity is expressed by the word /naŋo/ meaning ‘need’ after the verb. e.g.

(i) /aŋ lina naŋo/ I go-Inf need-M. ‘I need to go’
4.11.4. Probability:

The mood of probability is expressed by the modal auxiliary /mano/ ‘may’ used after the verb which is in the future tense form.

(i) /tawe ai p¹a pʰiw mano/
    Today my father come-Fut. M.
    ‘My father may come today’

(ii) /pe kʰrom-go ɛolo mano/
    S/he wok—Acc. do-Fut. M.
    ‘S/he may do the work’.

(iii) /aŋ liw mano/
    I go-Fut. M.
    ‘I may go’

4.11.5. Conditional Mood:

The conditional mood expresses the condition for performing the specified verbal action. In Tiwa, it is formed by /-gai/ ‘if’ to the verb root. /-gai/ does not occur in isolation, it always occurs with the verb.

(i) /na li-gai/
    you go-Cond.
    ‘If you go’
4.11.6. Permissive:

When the other person is given permission to do the action it is called permissive mood. The permissive mood in Tiwa is expressed by using /os/ meaning 'give' and tense, aspect markers are added to it.

(i) /pe-go lina os/
   s/he-Acc. go-Inf give.
   'Allow him/her to go'

(ii) /aŋ-go čola os/
     l-Acc. do-Inf. give.
     'Allow me to do'

(iii) /pe-go k'rom čola os-dom/
     s/he-Acc work do-Inf. give-Past
     'S/he was allowed to do the work'

4.11.7. Optative Mood:

The mood of optative is expressed by an inflectional suffix /t'on/ to the verb, which expresses a wish. For example-

(i) /mindai na-go por os-t'on/  'God bless you'
   God you-Acc. bless give-M.
(ii) /pe k'ọnana pʰi-tʰọŋ/ 'Let him/her come tomorrow'
       s/he tomorrow come-M.

4.12. Adjectives:

Adjectives in Tiwa can be used not only attributively but also predicatively. Adjective in this language usually follows the head noun they qualify. It is also one of the characteristics of SOV language, as observed by Greenberg. Consider the following examples-

(i) /libij kumun/
    man   good
    ‘Goodman’

(ii) /kʰorla nitʰawa/
    girl   beautiful
    ‘beautiful girl’

(iii) /kʰum koza/
    flower red
    ‘red flower’

Adjectives undergo no change for gender. However the case markers and plural markers attached to the adjectives, not to the head noun. Examples are given below-

(i) /libij krow-a/
    man   good-Acc.
    ‘to a good man’

(ii) /libij krowa-raw/
    man   good-Pl.
    ‘good men’
The following adjectives are found in Tiwa which express the inherent state that include quality, quantity, taste, colour and dimensional adjectives.

4.12.1. Adjectives of quality:

/kumun/ ‘good’
/nit'awa/ ‘beautiful’
/kiriya/ ‘bad’
/tunja/ ‘hot’
/segama/jona/ ‘cold’
/kodal/ ‘new’
/kozam/ ‘old’
/kiri/ ‘rich’
/tuk'ia/ ‘poor’

4.12.2. Adjective of quantity:

/pajai/ ‘many’
/sai/ ‘little’
/leka/ ‘much’
/ot'ra/ ‘some’
/para/ ‘much’

4.12.3. Adjectives of taste:

/k'awo/ ‘bitter’
/tiwo/ ‘sweet’
/k'riwo/ ‘sour’
/twaya/ ‘tasty’
4.12.4. Adjectives of colour:

\[
\begin{align*}
\text{/p'olo/} & \quad \text{‘white’} \\
\text{/k'ozom/} & \quad \text{‘black’} \\
\text{/koza/} & \quad \text{‘red’} \\
\text{/p'uldi/} & \quad \text{‘orange’} \\
\text{/pront'a/} & \quad \text{‘brown’} \\
\text{/k'otanjor/} & \quad \text{‘green’}
\end{align*}
\]

4.12.5. Dimensional Adjectives:

\[
\begin{align*}
\text{/cuwa/} & \quad \text{‘high’} \\
\text{/k'ara/} & \quad \text{‘short’} \\
\text{/t'uwa/} & \quad \text{‘deep’} \\
\text{/erlewa/} & \quad \text{‘heavy’} \\
\text{/siba/} & \quad \text{‘small’} \\
\text{/luwa/} & \quad \text{‘long’} \\
\text{/tora/} & \quad \text{‘great’} \\
\text{/pleja/} & \quad \text{‘straight’} \\
\text{/kel/} & \quad \text{‘wide’}
\end{align*}
\]

4.12.6. Comparison of Adjectives:

The adjectives in Tiwa change in construction to show degrees of comparison. These are namely-(i) positive, (ii) comparative and (iii) superlative.

4.12.6.1. Positive:

It remains unmarked. Consider the following examples:
/luwa/ 'long'
/čuwa/ 'high/tall'
/rawa/ 'strong'
/tora/ 'great', 'big'

(i) /hari saza rawa pant'āi/ ‘Hari is a strong youth(male)'
Hari Clf. strong youth(male)

(ii) /ramnagar kīfā tora krai/ ‘Ramnagar is a big village'
Ramnagar Num. big village

(iii) /pe saza čuwa libij/ ‘S/he is a tall person'
s/he Clf. tall person

4.12.6.2. Comparative:

Comparative is formed by post posing /-k'uli/ after suffixing dative marker /-a/, /-na / in comparing between the things. Consider the following examples-

(i) /pe aja k'uli čuwa/
he/she 1-Dat. Com. tall
‘He/She is taller than me’

(ii) /hadi-Ø libij-a k'uli toro/
elephant-Nom.man-Dat. Com. big
‘Elephant is bigger than man’

(iii) /sita-Ø rita-na k'uli kumun/
sita-Nom. rita-Dat. Com. good
‘Sita is better than Rita’
4.12.6.3 Superlative:

Superlative is formed by adding common noun marker /-sokol/ 'all', a borrowed item from Assamese, and suffixed with the adjective or noun and dative marker /-a/ is added with comparison /-k'uli/ 'than'.

(i) /pe sokol-a k'uli cu/
    he/she all-Dat. Com tall
    'He/ She is the tallest of all'.

(ii) /pe k'orla-Ø sokol-a k'uli niţhao/
     that girl-Nom all-Dat. Com. beautiful
     'That girl is best of all'

(iii) /hebe kork'ia-Ø sokol-a k'uli erleo/
     this child-Nom. all-Dat. Com. heavy
     'This child is the heaviest'.

However, the superlative is also formed by suffixing /-mazo/ 'among' after any plural noun in comparison adding superlative /sokola k'uli/ with the adjective or nouns. eg

(i) /rita margi-raw-e mazo sokola k'uli krowa/
    rita female-Pl.-Gen. among Sup. good
    'Rita is the best among the women'

(ii) /pe krai-ne mazo sokola k'uli ēuwa/
     he village-Gen. among Sup. high
     'He is the highest in the village'

4.11.3 Adjectival Participles:

Adjectival participles are formed by suffixing /-wa/ and /-a/ (if the root ends with consonant) with the verb root and the verbal noun. This can be used in both present perfect and non-present perfect.
4.11.4. Conjunctive participles:

Conjunctive participle is formed by adding /mande/ to the verb root. It is used to express the meaning of sequential action, cause effect relationship and adverbial. Consider the following example-

(i) /pʰi-mande lai-go sigai/
    come-Conj.P. book-Acc. read
    ‘Having come read the book’

(ii) /pe čai-mande iskula li-dom/
     s/he eat-Conj. P. school go-Past
     ‘After having eaten rice s/he went to the school’

4.13. Adverbs:

Adverbs are a class of words which occur as attributes to the verb phrase Adverbs in Tiwa can be categorised according to their form into (i) simple/base adverbs, (ii) derived adverbs, (iii) compound adverbs, (iv) reduplicating adverbs. Semantically, they may be categorised as the followings:

(i) adverbs of time

(ii) adverbs of place
(iii) adverbs of manner
(iv) adverbs of purpose and
(v) adverbs of quantity

4.13.1. Simple adverbs:

Simple adverbs consist of a single root morpheme. These are not morphologically marked. E.g.

/etʰa/ ‘now’
/tao/ ‘today’
/kʰona/ ‘yesterday’
/kʰonana/ ‘tomorrow’
/sonena/ ‘day after tomorrow’
/sone/ ‘day before yesterday’
/ektabe/ ‘always’
/pʰrun/ ‘morning’
/paŋai/ ‘many’

4.13.2. Derived adverbs:

Derived adverbs consist of single root followed by derivative suffixes.

<table>
<thead>
<tr>
<th>Roots</th>
<th>derived adverbs</th>
<th>gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>/nitʰawa/</td>
<td>/nitʰaw-e/</td>
<td>‘nicely’</td>
</tr>
<tr>
<td>/tohorom/</td>
<td>/tohorom-e/</td>
<td>‘truly’</td>
</tr>
<tr>
<td>/kʰliw/</td>
<td>/kʰliw-c/</td>
<td>‘glowingly’</td>
</tr>
</tbody>
</table>

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4.13.3. Compound adverbs:

Compound adverbs consist of more than one root with or without any derivational or additional suffixes.

(i) /taohoro/ ‘to-night’
tao-‘today + horo-‘night

(ii) /tinja/ ‘one day’
tin-‘day’+ja-‘one

(iii) /p’run piyale/ ‘daily’ ‘everyday’
p’run-‘morning+piyale-‘evening’

(iv) /maza rat’i/ ‘mid-night’
maza-‘middle’+rat’i-‘night’

(v) /p’run horolo/ ‘at the dawn’
p’run-‘morning+horolo-‘night

4.13.4. Reduplicating adverbs:

Some adverbs are formed by simply reduplicating the root. No suffix or post position is added.

/teb/ ‘slow’(adj) /teb teb/ (adv) slowly
The following is the classification of adverbs according to their meaning they express.

4.13.5. Adverbs of time:

/et'hə/  ‘now’
/təo/  ‘today’
/kh'ona/  ‘yesterday’
/kh'onana/  ‘tomorrow’
/sonena/  ‘the day after tomorrow’
/ekluria/  ‘always’
/p'run/  ‘morning’
/piyal/  evening

4.13.6. Adverbs of place:

/pao/, /pat'olo/  ‘where’
/hew/  ‘here’
/puisu/  ‘there’
/ago/  ‘before’/ ‘in front of’
/kuriu/  ‘low’
/jao/  ‘on, above’
/ondalo/  ‘behind’

4.13.7. Adverbs of manner:

/padi/  ‘how’
4.13.8. Adverbs of purpose:

/indana/ ‘because’
/thbebo/ ‘but’/ ‘yet’
/pantao/ ‘therefore’
/pekane/ ‘thus’/ ‘hence’

4.13.9. Adverbs of quantity:

/panja/ ‘many’
/kup/ ‘very’
/saide/ ‘only’ (too small in quantity)
/lekane/ ‘much’
/para/ ‘much’

4.16. Postposition:

In Tiwa, all the post positional suffixes are added immediately after the Nouns, Pronouns, Verbs and Adjectives.

Let us see the occurrence of the post positions in the following examples.

Post position /zi/, /si/, /ku/, /ma/ etc. are used to add after Genitive case marker /-e/, /-ne/ as well as nouns and pronouns. Eg
(i) /-ziŋ / ‘side’
/Ram-e-ziŋ  li/
Ram-Gen.-P.P. go
‘Go to the Ram’s side’

/an-e-ziŋ  pʰoi/
I-Gen.-P.P.  come
‘Come to my side’

(ii) /-maha / ‘like’ / ‘similar’
/Ram-e-maha  lai/
Ram-Gen.-P.P.  book
‘Book like Ram’s’

/hadi-maha  tora/
elephant-P.P.  big
‘Big like (a) elephant’

(iii) /-na kʰuli/ ‘than’
/kʰozom-na kʰuli  koza  kumun/
black-P.P.  red  good.Com.
‘Red is better than black’

(iv) /-pantʰao/ ‘for’ / ‘on behalf of’
/pe  an-e - pantʰao  pʰidom/
he/she  I-Gen. – P.P.  come-Past
‘He/ she came for me’

/an  sita-ne -pantʰao  konana  guwahati-ao  liw/
I  sita-Gen. – P.P.  tomorrow  guwahati-Loc.  go-Fut
‘I will go to Guwahati tomorrow for Sita’
(v) /-ba/ ‘or’/ ‘either’

/paba -ba ma/
father P.P. mother
‘Father or mother’

/Gopal -ba hari p'iu/
Gopal P.P. hari come-Fut.
‘Gopal or Hari will come’

This post position is borrowed from Assamese.

(vi) /ondalo/ ‘behind’

/mak'na-ne ondalo sal koga/
hill behind sun set-Past.
‘Behind the hill the sun set’

(vii) /k'andao/ ‘beside’or ‘on the side of’

/pene k'andao k'ezon/
him beside sit
‘Sit down beside him’

(viii) /cawa/ ‘without’

/p'ap cawa libin/
sin without man
‘A man without sin’

(ix) /niJo/ ‘inside’

/no niJo/
house inside
‘Inside the house’
4.14. Negation:

In Tiwa, there are two ways of expressing negation, one is by using the negative particles and the other is with the help of negative copula.

4.14.1. Negative particles:

There are three negative particles /hiya/, /-ya/ and /ta-/ in Tiwa. The /hiya/ and /-ya/ are the most frequently used form which occur in the post verbal position and used in equational constructions and nominal predicates. The other marker /ta-/ is used to express negation in imperative sentences and occupies a pre-verbal post position. Consider the following examples:

(i) /pe sigaisa hiya/
   he student Neg.
   ‘He is not (a) student’

(ii) /pe nit'awa hiya/
    she beautiful Neg.
    ‘She is not (a) beautiful’

(iii) /an paola hiya/
      I mad Neg.
      ‘I am not (a) mad’

(iv) /an ča-ya/
    I eat-Neg.
    ‘I do not eat’

(v) /pe mini-ya/
    he laugh-Neg.
    ‘He does not laugh’
(vi) /na nuŋ-ya/
you drink-Neg.
‘You don’t drink’

(vii) /aŋ pe-go la-ya/
I it-Acc. take-Neg.
‘I do not take it’

(viii) /ta-za/
Neg.-eat
‘Do not eat’

(ix) /ta-ri/
Neg.-do
‘Do not do’

(x) /ta-phoi/
Neg.-come
‘Do not come’

(xi) /puziŋ ta-li/
that side Neg.- go
‘Do not go that side’

(xii) /hew ta-kʰezoŋ/
here Neg.-sit
‘Do not sit here’

It is to be noted the /p/, /t/ and /č̩/ phonemes become /b/, /d/ and /z/ respectively if the negative marker /ta-/ is prefixed with the words. Eg

(i) /tan/ cut
/ta-dan/ ‘don’t cut’
4.14.2. Negative copula:

The negative copula /çå/ is used to express negation in existential construction, locative predicates and possessive sentences. Consider the following examples-

(i) /krai-aol biŋ çå/
   village-Loc. man Neg.Cop.
   ‘There is no man in the village’

(ii) /padar-o masu çå/
    field-Loc. cow Neg.Cop.
    ‘There is no cow in the field’

(iii) /aŋ-e kolom çå/
     I-Gen. pen Neg.-cop.
     ‘I have no pen’

(iv) /hadi-ne kroŋ çå/
     elephant-Gen. horn Neg.Cop.
     ‘Elephant has no horn’

(v) /ramen-e lai çå/
    ‘Ramen has no book.’

4.15. Interrogatives:

Interrogatives in Tiwa can be classified into two types- ‘yes-no’ question which asks for the confirmation or negation of the statement, and Wh- questions.
4.15.1. Yes-No question:

Yes-No question in Tiwa is formed by adding the question marker /na/ to the verb. An affirmative statement can be converted into an interrogative sentence without the question marker /na/ but by means of rising intonation. The marker /na/ may be optionally used when the interrogative is expressed by the rising intonation. Examples are given below:

(i) /mai toŋ/  
    rice exist  
    ‘There is rice’

(ii) /mai toŋ na/  
    rice exist Int.  
    ‘Is there rice?’

(iii) /mai toŋ/ (rising intonation)  
    rice exist  
    ‘Is there rice?’

(iv) /na ča-w na/  
     you eat-Fut Int.  
     ‘Will you eat?’

(v) /na ča-w/ (rising intonation)  
     you eat- Fut.  
     Will you eat?

(vi) /na li-ya na/  
     you go-Neg. Int.  
     ‘Do not you go?’
(vii) /na ph'i-ya/ (rising intonation)  
you come-Neg.  
‘Do not you come?’

(viii) /koi ton na/  
nut exist Int.  
‘Is there nut’

(ix) /koi ton/ (rising intonation)  
nut exist  
‘Is there nut?’

(x) /na mai ça-ga na/  
you rice eat-Perf. Int.  
‘Have you eaten rice?’

(xi) /na mai ça-ga/ (rising intonation)  
you rice eat-Perf.  
‘Have you eaten rice?’

4.15.2. Wh- questions-

Wh- questions in Tiwa are formed by substituting the constituent that is being questioned by the appropriate interrogative pronouns. Consider the following examples-

(i) /an-e mun-ø ram/  
1-Gen. name-Nom. ram  
‘My name is Ram’

(ii) /ne mun-ø inda/  
your name-Nom. what?  
‘What is your name?’
4.17. Word formation:

'The term word formation refers to the whole process of morphological variation in the constitution of words that is including the two main divisions of inflection (word variation signalling grammatical relationship) and derivation (word variation signalling relationship) in a practise sense, word formation refers to the later process only.' Crystal (1985). The common morphological processes used for word formation in Tiwa are compounding, derivation and reduplication.

4.17.1. Compounding

Compounding is a word formation process in which a stem is formed with two roots, the resultant stem belonging to the form class of at least one of the constituent roots.

(i) /mewačor/  ‘male friend’

/mewa + čor/
male   friend
4.17.2. Derivation

With the help of this process, new class of words are formed. It is done by the addition of derivational suffixes. The following examples will explicate it.

4.17.2.1. Derivation of nouns from verbs

Like many other Tibeto-Burman languages, verbal nouns in Tiwa are derived from the verbs by adding the derivative suffix /-na/ and /-a/ (if the root ends with vowel
derivative /-na/ is added and if the root ends with consonant the derivative /-a/ is added).

(I) Verb | Noun
---|---
/lə/ 'take' | /lana/ 'act of taking'
/lit/ 'go' | /lina/ 'act of going'
/čâ/ 'eat' | /čâna/ 'act of eating'
/os/ 'give' | /osa/ 'act of giving'
/nunj/ 'drink' | /nunja/ 'act of drinking'
/misa/ 'dance' | /misana/ 'act of dancing'
/čide/ 'write' | /čidena/ 'act of writing'
/roza/ 'sing' | /rozana/ 'act of singing'
/coli/ 'do' | /cola/ 'act of doing'

Agent noun formation: Agentive nouns are formed from verbs by adding /-wa/ : /libin/ and /-a libin/ to the verb root. If the root ends with vowel phonemes /-wa/ is added and if root ends with consonant phonemes /-a/ is added.

/misa 'dance' /misawa libin/ 'dancer'
/ča 'eat' /čawa libin/ 'eater'
/roza 'sing' /rozawa libin/ 'singer'
/coli 'do' /cola libin/ 'doer'
/p̥a 'sell' /p̥ala libin/ 'seller'
/k̥e 'play' /k̥ela libin/ 'player'

4.17.2.2. Derivation of Adverbs from Adjectives

Adverbs are derived from adjectives by changing the last vowel into /e/ or adding /e/ if the root ends in a consonant.
4.17.2.3. By adding suffix /lo/:

/lo/ is often added as a reinforcing particle, eg

/kumun/ ‘good’  /kumun lo/  ‘well’
/kiriawa/ ‘bad’  /kiriawa lo/  ‘badly’
/hazai/ ‘loud’  /hazai lo/  ‘loudly’

4.17.3. Reduplication

It is a term used in morphology for a process of repetition whereby the form of a prefix/ suffix reflects certain phonological characteristics of the root. Reduplication of a lexical item carrying a semantic modification can be partial or complete. The Tiwa reduplication can be divided into the following types: (a) expressive (b) echo formation and (c) word reduplication.

4.17.3.1. Expressive

Expressive are examples of morphological reduplication. It includes onomatopoeias, sounds symbolism, ideophones and imitative. The expressive might or might not
have phonological symbolism. Expressive in Tiwa is used to denote all the five senses of perception, i.e., of smell, sight, touch, hearing, and taste. They are mentioned below:

(i) **Sense of smell**

/kʰuia kʰuia/ \(\rightarrow\) "rotten"
/tizu tizu/ \(\rightarrow\) "sweet smelling"

(ii) **Sense of sight**

/plaw plaw/ \(\rightarrow\) "reflecting"
/pliu pliu/ \(\rightarrow\) "sparkling"
/kliu kliu/ \(\rightarrow\) "glittering"
/kriw kriw/ \(\rightarrow\) "inflame"

(iii) **Sense of touch**

/tuŋ tuŋ/ \(\rightarrow\) "aching"
/zin zin/ \(\rightarrow\) "pain"
/hada hada/ \(\rightarrow\) "sticky"
/kʰlik kʰlik/ \(\rightarrow\) "smooth"

(iv) **Sense of hearing**

/saw saw/ \(\rightarrow\) "flowing sound of water"
/sew sew/ \(\rightarrow\) "sound of blowing wind"
/grum grum/ \(\rightarrow\) "flowing sound of river"
/pʰuk pʰuk/ \(\rightarrow\) "barking of a dog"
/sew sew/ \(\rightarrow\) "blowing air"
4.17.3.2. Echo formation

According to Anvita Abbi (1991), an echo word has been defined as a partially repeated form of the base word—partially in the sense that either initials phonemes or the syllable of the base is replaced by another phoneme or another syllable.

The base word is followed by an echo word in an echo construction. The echo word has no individual occurrences and it also 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 cetra’ ‘things similar to’ or ‘associated with that’ after addition to the base words.

In the echo words of Tiwa, the initial phonemes or the syllable of the base word gets replaced by another phoneme or syllable. Echo words are always examples of partial reduplication. Tiwa has /m/ as replacer sound of echo word. Examples are given below.

- /tʰi mi/  ‘blood etc.’
- /kʰanthur manthur/  ‘ear etc.’
- /tu mu/  ‘bird etc.’
When the base word begins with /m/, /pV is used as a replacer in the echo word. The examples are-

/k'abal mabal/ 'head etc.'
/krowa mowa/ 'good or anything'
/sona mona/ 'gold etc.'
/pukjala mukjala/ 'shirt etc.'
/wa ma/ 'pig etc.'

When the base word begins with /m/, / pV is used as a replacer in the echo word. The examples are-

/mal p'al/ 'goods etc.'
/mai p'ai/ 'rice and something like that'

4.17.3.4. Word Reduplication

Word reduplication stands for the total or partial reduplication of the base word or of the stem. When the whole word is repeated it is called total or complete word reduplication. On the other hand, if a syllable of the base word is repeated, it is partial word reduplication. Whatever may be the unit of reduplication, the end result is a new word and this new word has no parallel in its non-reduplicated counterpart (Abbi,1987). The following are the examples of complete word reduplication in Tiwa.

/k'aln/ 'silent'(adj)
/k'aln k'aln/ 'silently' (adv)
/krip/ 'slow' (adj)
/krip krip/ 'slowly' (adv)
/pelek/ 'different'(adj)
/pelek pelek/ differently (adv)
/k'or/ 'quick'(adj)
/k'or k'or/ 'quickly' (adv)
4.18. Compounding:

Compounds are made up of at least two or more than two constituent bases which are root morphemes and are members of the categories of noun, adjective, verb etc. *Compounding is a highly productive morphological process.*

4.18.1. Compound nouns:

4.18.1.1. Equational compounds:

The compound nouns in Tiwa can be explained in terms of the semantic relationship held by the constituent nouns. In equational compound, the two words forming the compound noun have identical or very close meaning. For example,

(i) /k'o mon/  ‘heart’

/k'a/ ‘chest’ + /mon/’will’

(ii) /so hazar/  ‘wealth’

/so/’hundred’ + /hazar/’thousand’

(iii) /mat'i fob/  ‘earth’

/mat'i/ ‘land’+/fob/  ‘place’

(iv) /han-kreu/  ‘skeleton’

/han/ ‘flesh’+/kreu/ ‘bone’

(v) /t'ki-law/  ‘heart’ (human organ)

/t'ki/ ‘blood’+/law/ ‘gourd’
4.18.1.2. Associative Compounds:

In this type, two nouns incorporating the extreme limiting referents of the same semantic field (representing a polar relationship), or two nouns incorporating the salient characteristics of that semantic field (in less extreme association) form compounds whose referential range includes the whole semantic field.

(i) /tao kʰona/ ‘nowadays’
    /tao/ ‘today’ + /kʰona/ ‘yesterday’

(ii) /krome marad/ ‘wild animal’
    /krome/ ‘wild’+/marad/ ‘animal’

4.18.1.3. Endocentric Compounds:

It is a compound which contains an element that functions as a head, eg.

(i) /mai pʰan/ ‘paddy plant’
    /mai/ ‘paddy’+/pʰan/ ‘plant

(ii) /sal kʰum/ ‘sunflower’
    /sal/ ‘sun’+/kʰum/ ‘flower’

4.18.1.4. Tatpurusa (determinative) compounds:

In this type, the head of the compound is on the right side, i.e. the second member is the head of the compound. Eg.

(i) /ćolom matʰi/ ‘birthplace’
    /ćolom/ ‘bith’+/matʰi/ ‘land’

(ii) /mewa ćor/ ‘male friend’
    /mewa/ ‘male’+/ćor/ ‘friend’
(iii) /ti-grum/ ‘waterfall’
    /ti/ ‘water’+/grum/ ‘falling sound’

4.18.1.5. Karmadharaya compounds:

This type of compounds is a combination of a noun and an adjective in which the
noun is the head of the compound. Eg.

(i) /tu-pisa/ ‘fowl’
    /tu/ ‘bird’+/pisa/ ‘small’

(ii) /k’o-baro/ ‘big basket’
    /k’o/ ‘basket’+ /baro/ ‘big’

(iii) /re-koza/ ‘red cloth’
    /re/ ‘cloth’+/koza/ ‘red’

4.18.1.6. Dvandva (copulative) compounds:

In this type, two words are conjoined or coupled where both the elements are head.
Eg.

(i) /ma-p’a/ ‘parents’
    /ma/ ‘mother’ + /p’a/ ‘father’

(ii) /si-soi/ ‘wife and husband’
    /si/ ‘wife’+/soi/ ‘husband’

(iii) /sa-sazo/ ‘son and daughter’
    /sa/ ‘son’+/sazo/ ‘daughter’

(iv) /hor-sal/ ‘day night’
    /hor/ ‘night’+/sal/ ‘day’
Another system of classification used here is one in terms of the elements of the compound.

(a) Noun + Noun > Noun

(i) /no-ha/ "household"
    /no/ ‘house’+/ha/ ‘land’

(ii) /masu-khe/ 'cow dung'
    /masu/ ‘cow’+/khe/ ‘dung’

(iii) /tu-di/ ‘egg’
    /tu/ ‘bird’+/di/ ‘egg’

(iv) /mai-tuli/ ‘bamboo basket for keeping paddy’
    /mai/ ‘paddy’+/tuli/ ‘basket’

(b) Noun + Adjective > Noun

(i) /na-kran/ ‘dry fish’
    /na/ ‘fish’+/kran/ ‘dry’

(ii) /ti-sa/ ‘rivulet’
    /ti/ ‘water’+/sa/ ‘small’

(iii) /no-pisa/ ‘hut’
    /no/ ‘house’+/pisa/ ‘small’

(c) Verb + Noun > Noun

(i) /ca-mai/ ‘spider’
    /ca/ ‘eat’+/mai/ ‘rice’

(ii) /k’olaw/ ‘frying pan’
    /k’o/ ‘pour’+/law/ ‘gourd’
Compound made of more than two root morphemes

(i) \(/lai\)-kran-lai/ 'kind of plant with broad leaf'
\(/lai/ 'leaf' + /kran/ 'dry' + /lai/ 'leaf'

(ii) /no-ha-rina/ 'run the conjugal family'
\(/no/ 'house' + /ha/ 'land' + /rina/ 'do'

(iii) /han-sur-osa/ 'surrender'
\(/han/ 'flesh' + /sur/ 'tune' + /osa/ 'give'

4.18.2. Adjective formation

Adjectives in Tiwa are basically individual lexical items. Only few of them are derived from different word classes by suffixation. The followings are the example-

/krom/ forest /krome/ 'wild'
/tor/ 'price' /torčawa/ 'expensive'
/tʰanja/ 'life /tʰantʰawa/ 'alive'

4.18.4. Verb formation

Verbs in Tiwa are formed/ derived from nouns, adverbs and adjectives by adding verbal suffixes. They are mentioned below.

(i) /na/ (or /-a/ if stem ends with consonant)

/hanʃawa/ 'love' /hanʃana/ 'to love'
/pʰadewa/ 'marriage' /pʰadena/ 'to marry'
/lazewa/ 'shame' /lazena/ 'to blush'
/pʰolo/ 'white' /pʰolo-na/ 'to turn white'
It is to be noted here that in the first three words /wa/ is dropped and /na/ has taken place in the verb form.

(ii) /rina/

/ran\"/\'anger /ran\" rina/ ‘to get angry’
/t\'adok/ ‘cheat’ /t\'adok rina/ ‘to get cheat’
/koza/ ‘red’ /koza rina/ ‘to turn red’

(iii) /osa/

/\'olom/ ‘birth’ /\'olom osa/ ‘to give birth’
/azar/ ‘colour’ /azar osa/ ‘to paint’
/por/ ‘bless’ /porosa/ ‘to bless’

4.18.5. Adverb formation

Adverbs are derived from adjectives by changing the last vowel into /e/ or adding /e/ if the root ends in a consonant.

/nit\^awa/ ‘beautiful’ /nit\^awe/ ‘beautifully’
/t\'an\^/ ‘clear’ /t\'ane/ ‘clearly’
/k\^ork\^edak/ ‘speed’ /k\^ork\^edake/ ‘speedily’
/k\^lo\^/ ‘silent’ /k\^loge/ ‘silently’
/krip/ ‘slow’ /kripe/ ‘slowly’
/krowa/ ‘good’ /krowai/ ‘well’
/erlewa/ ‘heavy’ /erlewai/ ‘heavily’
/luwa/ ‘length’ /luwai/ ‘lengthy’
/rozawa/ ‘thick’ /rozawe/ ‘thickly’
By adding suffix /lo/:

/lo/ is often added as a reinforcing particle, eg

/kumun/ ‘good’  
/kumun lo/ ‘well’

/kiriawa/ ‘bad’  
/kiriawa lo/ ‘badly’

/hazai/ ‘loud’  
/hazai lo/ ‘loudly’

4.18.6. Compound adverbs

Compound adverbs in Tiwa are formed by means of reduplication—total reduplication of the noun or adverb of adjective as in the following:

/krip krip/ ‘slowly’

/k hon k hon/ ‘silently’

/tine tine/ ‘daily’

/posor posor/ ‘yearly’

/k h o r k h o r/ ‘quickly’

/rabe rab/ ‘again and again’

/k e n ra k e n ri/ ‘zigzaggy’

It is to be noted here that in the last two reduplicated adverbs, a vowel dropping or change has taken place in the reduplicated form.