Comparative Study of Negation in Bodo and Dimasa

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ABSTRACT:
This research paper provides a brief analysis, discussion and comparison of negation of Bodo and Dimasa, the two Tibeto-Burman group of language in North-East India. The objective of this research paper is to discuss the process of formation with esteem to negation in both the languages. Negation is the GRAMMATICAL and SEMENTIC analysis which typically expresses the contradiction of meaning of some sentences'. It is a grammatical term for the contradiction of some or all of the meaning of an affirmative sentence and also process of converting affirmative to negative. The grammatical rules for negation vary from language to language, and a given language may have more than one way of producing negation.
KEY WORDS: Formation of negation, negative prefix, negative morpheme, negative copula.

I. INTRODUCTION:

The term **Bodo** and **Dimasa** represents the community as well as language. Ethnically, the Bodo and Dimasa are of mongoloid origin and linguistically they belong to Sino-Tibetan language family. Bodo and Dimasa are one of the major tribal communities of Assam and they constitute an important ethnic group in North-East India. Bodos are also found in some adjacent areas of West Bengal, Bangladesh, Nepal Meghalaya Bhutan and Bangladesh. Dimasa comprise a scheduled tribe distributed in the Autonomous council in Dima-Hasao, Karbi-Anglong district, Nagaon, and three district of Barrack Valley namely Cachar, Hailakhandi, Mizoram.

II. SCOPE AND METHODOLOGY OF THE STUDY

The review and evaluation of the available literature on Bodo and Dimasa provided an adequate rational for a further, more detailed study of the Bodo and Dimasa. No research work has been undertaken on Bodo and Dimasa from a study of Negation as far as our knowledge goes. But quite a large number of research works are available on Bodo and Dimasa individually. As both the languages belong to the same family of languages, a lot of similarities and a few differences are found in these two languages which are mentioned in our study. Because of non-availability of comparative research work on Bodo and Dimasa an attempt to examine the similarities and dissimilarities of both the languages according to morphological aspects. As Tibeto-Burman languages Bodo and Dimasa are agglutinative and isolative language having the characters of SOV, The word order of both languages is subject, object and verb.

III. METHODOLOGY

The data have been collected from both primary and secondary data. Primary data for the study of this research article have been collected from the information of different age groups, professions and occupations as well as sexes. Some of the informants were multilingual –having knowledge of English, Hindi, Assamese, Bengali and mother tongue whereas the others popularly bilinguals – Knowing only two language Assamese or Bengali and mother tongue. The data for this study of this article have been collected in the course of several trips of different places of Dima-Hasao which the informants belonged to Dimasa speakers. Being a native speaker of Bodo, data have been collected from self source for this study. She herself can provide necessary data for the study by operating as an informant.
Secondary data have been collected form published and unpublished books, songs, audio-visual aid etc.

IV. OBJECTIVE OF THE STUDY:

The main objective for this studies are-
a.   To find out the process of negative formation in both the languages
b.   To find out the negative morphemes in both the languages
c.   To find out the similarities and dissimilarities in negative morphemes in both the languages

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V.   REVIEW OF LITERATURE:

No research work has been undertaken on Negation of Bodo and Dimasa from the comparative point of view as far as our knowledge goes. But quite a large number of research works are available on Bodo and Dimasa individually. As both the languages belong to the same family of languages, a lot of similarities and a few differences are found in these two languages which have mentioned in this research article. Because of non-availability of comparative research work on negation of Bodo and Dimasa review can't be placed.

VI.   DATA ANALYSIS:

The study of analysis is on the basis of morphological processes, comparison and through linguistics view point.

6.0.0.   **Negation:**

 Negation is a process or construction in GRAMMATICAL and SEMENTIC analysis which typically expresses the contradiction of some or all a sentences' meaning. It is a grammatical term for the contradiction of some or all of the meaning of an affirmative sentence. "The process of converting affirmative to negative is called negation – the grammatical rules for negation vary from language to language, and a given language may have more than one way of producing negation. And not all languages have special completive interjections." Bloomfield and Hackett (Leonard Bloomfield, Anthology: 1987). "Negative Conference: Generalizing Quantification for Natural Language." (Franz, Formal Semantics and Pragmatics for Natural Languages (ed.): 1979).

6.1.0.   **Negation in Bodo and Dimasa:**

There are two ways of expressing negation in Bodo and Dimasa, one is by using negative particles and other is with the help of negative copula. Negative particles in both the languages are added by prefixation and suffixation. /-da/ is the negative prefix in both the languages and /ya~a~wa/ in Bodo /-yá/ in Dimasa are negative suffixes. /-ya/ is most frequently used form which occurs in the post verbal position in both the languages. The mentioned negative particles are shown below with example:

/da-/: is used to denote prohibition in both the languages. It occurs before the verbs. It is the only one negative prefix in both the languages Examples:

Bodo:

(i)   /sanduŋ -ao   kʰar/ (affirmative sentence)
        sunshine nom.   run(v)
        'Run in the sunshine'

(ii)   /sanduŋ -ao   da-   kʰar/ (negative sentence)
        sunshine nom.   neg.   run(v)
        'Don't run in the sunshine'

(iii)   /dɯi   -yao   gele/ (affirmative sentence)
        water (n) nom.   play(v)
        'Play in the water'

(iv)   /dɯi   -yao   da-   gele/ (negative sentence)
        water (n) nom.   neg.   play(v)
        'Don't play in the water'

Dimasa:

(i)   /ibu   kʰe   kʰl ai/ (affirmative sentence)
        neg.   acc.   do (v)
        'Do this'

(ii)   /ibu   kʰe   da-   kʰlai/ (negative sentence)
        This   acc.   neg.   do (v)
        'Don't do this'

(iii)   /tʰaŋ/ (affirmative sentence)
        go (v)
        'Go'

(iv)   /da   tʰaŋ/ (negative sentence)
        neg.   go (v)
        'Don't go'

(v)   /zi/ (affirmative sentence)
        eat(v)
        'Eat'

(vi)   /da   zi/ (negative sentence)
        neg.   eat(v)
        'Don't eat'

(vii)   /liŋ/ (affirmative sentence)
          drink(v)
          'Drink'
(viii)   /da   liŋ/ (negative sentence)
          neg. drink(v)
          'Don't drink'

/-a/ occurs when preceded by a verb that ends either in a consonant or the vowel phoneme /ɯ/,

(i)   /aŋ   pʰoraisaliy -ao   tʰaŋ -a/
        I   school   nom. go neg.
        'I don't go to school'
(ii)   /aŋ   dɯi   lɯŋ   -a/
        I   water   drink   neg.
        'I don't drink water'
(iii)   /aŋ   ban   -a/
        I   carry(v) neg.
        'I do not carry'
(iv)   /aŋ   hɯ   -a/
        I   give(v) neg.
        'I do not give'
(v)   /aŋ be   kʰɯu labɯ   -a/
        I   this(n) Ac bring(v) neg.
        'I don't bring this'

/-wa/ occurs when preceded by a verb ending in /o/, /u/ and diphthong /ao/

(i)   /aŋ   bokʰo   -wa/
        I   pullout(v)   neg.
        'I don't pullout'
(ii)   /aŋ bini   muŋ   kʰɯu   mokʰo   wa/
        I   his/her name acc.   say   neg
        'I don't say her/his name'
(iii)   /aŋ   bu   -wa/
        I   beat(v) neg.
        'I don't beat'
(iv)   /aŋ   alu   ru   -wa/
        I   potato boil   neg.
        'I don't boil potato'
(v)   /bi   -yɯ bao   -wa/
        She/hePro. nom. forget neg.
        'She/he does not forget'
(vi)   /Romen a   haba   mao   -wa/
        Romen nom.   work   do   neg.
        'Romen does not do work'

Above these two processes are not found in Dimasa.

/-ya/ occurs when preceded by a verb ending in /a/ /i/, /e/ in Bodo and in Dimasa /-ya/ occurs with all the phonemes.

Bodo:
(i)   /aŋ   ɯŋkʰam za   -ya/
        I   rice (n)   eat (v)   neg.
        'I don't eat rice'
(ii)   /bi   -yɯ mɯsa -ya/
        Pro. nom.   dance neg.
        'She/he does not dance'
(iii)   /aŋ   gele   -ya/
I   play (v) neg.
        'I don't play'
(iv)   /Ram   -a   na   kʰɯu   me   -ya/
        Ram(n). nom.   fish acc.   Roast (v) neg.
        'Ram does not roast fish'
(v)   /aŋ   mini   -ya/
        I   laugh (v) neg.
        'I don't laugh'

(vi) /udaŋ buutʰuur -ao bilai kʰili -ya/
  Spring season nom. leaf grow (v) neg.
  'Leaf does not grow in the spring season'

Dimasa:

(i) /aŋ pʰurikʰo ha tʰaŋ -ya/
  I school loc. go (v) ne
  'I do not go to school'

(ii) /bu graozoma pʰuri -ya/
  She/he news paper read (v) neg.
  'She/he does not read news paper'

(iii) /niŋ laisi pʰuri -ya/
  you book read (v) neg.
  'You do not read book'

(iv) /mesep makʰam zi -ya/
  buffalo rice(n) eat (v) neg.
  'Buffalo do not eat rice'

  From the above mentioned data we can say that /da/ is the negative prefix in both the languages. /ya/ and /wa/ is the allophone of /a/ negative suffix in Bodo, these occur on the basis of phonemes ending. On the other hand /ya/ is the only negative suffix in Dimasa. It occurs with all phonemes which conclude the word.

6.2.0. **Negative morpheme:**

Negative morpheme /noŋ-a/ in Bodo and /-ni-ya/ in Dimasa is used to negate a statement.

Bodo:

(i) /bo halua noŋ-a /
  she/he cultivator neg.
  'She/ He is not cultivator'

(ii) /bi zunad noŋ-a /
  She/he animal neg.
  'She/he is not animal'

(iii) /aŋ ruwatʰi noŋ-a/
  I servant neg.
  'I am not servant'

Dimasa:

(iv) /bo halua ni-ya/
  she/he cultivator neg.
  'She/ He is not cultivator'

(v) /bo ansa ni-ya/
  She/he boy neg.
  'She/he is not boy'

(vi) /aŋ kʰusidaŋi ni-ya/
  I servant neg.
  'I am not servant'

6.2.1. **Negative copula:**

Negative copula /gɯiya/, /gɯila/ in Bodo and /giri/ in Dimasa are used to express negation in existential constructions, locative predicates and possessive sentences. Consider the following examples:

Bodo:

(i) /no -ao mansi gɯiya/
  house nom. man neg.cop.
  'There is no man in the house'

(ii) / ɯŋkʰam-dɯ -ao ɯŋkʰam gɯiya/
  cooking utensil nom. rice neg.cop.
  'There is no rice in the cooking utensil'

(iii) /lama -yao ontʰai gɯiya/
  road loc. stone neg.cop
  'There is no stone on the road

(iv) /bari -ao megoŋ gɯiya/
  garden nom. Vegetable (N) neg. cop
  'There is no vegetable in the garden'

Dimasa:

(i)   /nolai   -ha subuŋ giri/
        village nom. man   neg.cop.
        'There is no man in the village'
(ii)   /dima -ha   na giri/
        river   nom. fishneg.cop
        'There is no fish in the river'

6.2.2. Interrogatives:

Interrogatives in Bodo and Dimasa can be classified into two types- yes/no questions, which ask for the confirmation or negation of the statement, and wh- questions.

i.   Yes, no questions:

The yes, no question in Bodo is formed by adding the question markers /nama, na~ne/ to the verb in Bodo. On the other hand the yes-no question in Dimasa is formed by adding the question marker /tʰi/ to the verb. An affirmative statement can also be converted into an interrogative sentence without the question marker /nama, na~ne/ in Bodo and /tʰi/ in Dimasa by means of raising intonation. The marker /nama, na~ne/ in Bodo and /tʰi/ in Dimasa are used when the interrogative is expressed by the raising intonation. Examples are given below:

Bodo:
(i)   /beohai   maoji ma se   doŋ/ (affirmative sentence)
        here (d.m) cat (n) cl. num. be verb
        'Here is a cat'
(ii)   /beohai maozi ma se   doŋ ?/ (rising intonation)
        here   cat (n) cl. num. be verb
        'Is here a cat?'
(iii)   /sɯi doŋ   nama ?/
        dog   be verb INT.
        'Is there dog?'
(iv)   /sɯrba   doŋ nama?/
        Somebody be verb   INT.
        'Some body is there?'
(v)   /gotʰo -wa   gaba ne ?/
        baby   nom. cry   int.
        'Baby does not cry?'

Dimasa:
(i)   /laizama doŋ   tʰi?/
        letter   be verb   INT.
        'Is there letter'
(ii)   /tʰuri doŋ   tʰi?/
        thatch be verb   INT.
        'Is there thatch?'
(iii)   /niŋ tʰaŋ ya ?/(raising intonation)
        you   go   neg.
        'won't you go?'

ii.   W/h-question:

W/h question in Bodo and Dimasa are formed by substituting the constituent that is being questioned by the appropriate interrogative pronouns. Consider the following examples:

Bodo:
1.   /sɯr/   'who are'
2.   /ma/   'what are' (non-human)
3.   /boha/   'where are'
4.   /besebaŋ/   'how many'
5.   /mabɯrɯ/   'how'
6.   /bobe/   'which'
7.   /mabla/   'when'

Dimasa:
1.   /sere/   'who are'
2.   /nadi/   'what' (non-human)
3.   /braha/   'where'
4.   /bisi/   'how many'
5.   /bedehe/   'how'
6.   /makali/   'when'

Above mentioned interrogative pronouns can be take postposition or case marker in both the languages.
Examples:

Bodo:
(i)   /nɯɯŋ -ni   muŋ   -a   ma?/
         You   gen.   name   nom.   w/h
         'What is your name?'
(ii)   /bi   yɯ   sɯr?/
         She/he nom.   W/h
         'Who are you'
(iii)   /bɯi   ma?/
         That   what
         'What is that?
(iv)   /bɯi   yɯ   ma?/
         That   nom. what?
         'What is that?'
(v)   /be   sɯr ni?/
         This   whose gen.
         'Whose is that?'
(vi)   /be   sɯrni bizab?/
         This whose book
         'Whose this book?
(vii) /boha   tʰaŋ   nɯ/
         where go   w/h
         'Where to go'
(viii) /mabla   pʰɯi   -ya?/
         Int.pro.   come   neg.
         'When you
(ix)   /nɯŋ   nao   besebaŋ raŋ   doŋ?/
         You   nom.   Int.pro money be verb.
         'How many rupees you have?'
(x)   /mabɯrɯ doŋ?/
         Int.pro.   be verb/exit
         'How are you?'

Dimasa:
(i)   /bu   sere?/
         She/he   w/h
         'Who is she/he?'
(ii)   /niŋ   sere?/
         You   W/h
         'Who are you?'
(iii)   /hubu   sere   -ni   no?/
         that   W/h   Gen. house
         'Whose house is that?'
(iv)   /bedehe doŋ?/
         Int.pro.   be verb
         'How are you?'
(v)   /niŋ   sere?/
         You   W/h
         'Who are you?'
(vi)   /ni   ni   bumu   sumu?/
         You   gen. name   W/h
         'What is your name?'
(vii) /braha tʰaŋ   ma?/
         W/h   go   fut.
         'Where will go?

1.0.   Outcome of the study: The following outcomes are find out through the above analysis-
a.   /da/ is the only one negative prefix in both the languages
b.   /ya~a~wa/ and /-yá/ are negative suffixes in Bodo and Dimasa respectively.
c.   /-ya/ negative suffixes are most frequently used form which occurs in the post verbal position in both

the languages.

d.   /noŋ-a/ and /-ni-ya/ are the negative morpheme in both Bodo and Dimasa respectively, which is used to negate a statement.

e.   /guiya/, /guila/ and /giri/ negative copula in Bodo and Dimasa which is used to express negation in existential constructions, locative predicates and possessive sentences.

f.   Interrogatives in Bodo and Dimasa can be classified into two types- yes/no questions, and wh-questions.

VII.   CONCLUSION:

From the above discussion we can know that there are two ways of expressing negation in Bodo and Dimasa, one is by using negative particles and other is with the help of negative copula. Negative particles are added by prefixation and suffixation in both the languages. /-da/ is one of the negative prefix in both the languages. /ya~a~wa/ negative suffixes and /-yá/ is negative suffixes in Dimasa   language. /-ya/ is most frequently used form which occurs in the post verbal position in both the languages.

/guiya/, /guila/ and /giri/ are negative copula in Bodo and Dimasa language respectively. The negative copula /guiya/, /guila/in Bodo and /giri/ in Dimasa are used to express negation in existential constructions, locative predicates and possessive sentences.

Interrogatives in Bodo and Dimasa can be classified into two types- yes/no questions, which ask for the confirmation or negation of the statement, and wh- questions. The yes, no question in Bodo is formed by adding the question markers /nama, na~ne/ to the verb in Bodo. On the other hand the yes-no question in Dimasa is formed by adding the question marker /tʰi/ to the verb. An affirmative statement can also be converted into an interrogative sentence without the question marker /nama, na~ne/ in Bodo and /tʰi/ in Dimasa by means of raising intonation. The marker /nama, na~ne/ in Bodo and /tʰi/ in Dimasa are used when the interrogative is expressed by the raising intonation.

Wh question in Bodo and Dimasa are formed by substituting the constituent that is being questioned by the appropriate interrogative pronouns. On the other hand Interrogative pronouns can be take postposition or case marker in both the languages.

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