



INTERNATIONAL JOURNAL OF CREATIVE RESEARCH THOUGHTS (IJCRT)

An International Open Access, Peer-reviewed, Refereed Journal

MOODS IN BODO: A STUDY

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Abstract:

The proposed study of this paper would examine the **moods in Bodo**. Bodo language is spoken in Assam concentrated mainly on the foothills of Bhutan and some parts of Meghalaya, west Bengal and abroad in Bangladesh. A large number of scholars have studied the language and literature of Bodo but a very few has studied the moods of Bodo. Grammatical mood is a form of verb used to refer to the quality of the verb in the sentence. It also indicates the tone of a verb in a sentence. It is used to refer to a verb category or form which indicates whether the verb expresses a fact (the indicative mood), a command (the Imperative mood), a question (the conditional mood), or a wish or Possibility (Subjunctive mood) mood. This study would highlights the details occurrences or uses of moods in Bodo which would be a very few roads for the upcoming scholars to go to the further study and a little contribution to literature and the society as well as country.

Key words: Bodo, language, moods, literature, society.

1.0 Introduction:

Bodo people have been settling down from the ancient times which is very much old and it is not traceable the starting period. The people who speak Bodo language call themselves 'Boro'. The neighbouring Indic Assamese speakers call Bodo people and their speech as 'Kachari' pronounced in Assamese as *kosar*. The western sections of the Bodos who live in adjoining areas of Goalpara (Assam) and Jalpaiguri of West Bengal are known to their neighbours as Mech which is pronounced *mes*. The Linguistic Survey of India of Grierson, 1903 states that the name 'Bodo' which was used by Hodgson for the first time to this group of languages. The exact sound is better represented by spelling it *Bada* or *Bara*, quoted by P.C. Bhattacharya.

The Kacharis are the aborigines, or earliest known inhabitants, of Brahmaputra valley. These are the names given to them by outsiders. In Brahmaputra valley, the Kacharis called themselves Bodo or Bodo fisa (Son of the Bodo). In the North Kachar Hills, they call themselves Dimasa, a corruption of *Dima fisa* or “sons of the great river.”

As Edward Gait, (1905, Pp-236) mentioned as “the wide extent and long duration of Bodo domination as shown by the frequent occurrence of the prefix *di* or *ti*, the Bodo word for water, in the river names of the Brahmaputra valley and the adjoining country to the west e.g. Dibru, Dik^hu, Dihing, Dihong, Dibong, Disang, Diphang, Dimla, etc.

Another clarification about the early existence of the Bodos is made by Sunity Kumar Chatterjee (1951) in his books entitled “**Kirata-Jana-Kriti**”. He said that “the Boḍo tribes are linguistically connected with the Nagas, but whereas the Nagas have till recently remained isolated and primitive, one may say that the Bodos, who spread over the whole of the Brahmaputra valley and North Bengal as well as East Bengal, forming a solid *bloc* in North eastern India, were the most important Indo- Mongoloid people in Eastern India and they form one of the main bases of the present-day population of these tracts.” (Chatterjee, 1951, P: 45-46.)

According to the noted historian Pratap Chandra Choudhury (1959), “the origin of the word Assam is probable that the name was first applied to the land by the Bodos, a Tibeto- Burman people, as it may be derived from a Bodo formation like **Hā-com**, meaning low land. If this derivation is correct, the name **Asama** may go back to a period long before the coming of the **shāns** or the Ahoms; because the Tibeto- Burmans must have entered Assam long before them. It appears, therefore, reasonable to suggest that the Sanskrit formation ‘Asama’ is based on an earlier Bodo form, Hā- com.” Choudhury observed that the Bodos are none but the Kirāta, the termed ‘Kirāta’ was mentioned in the early ancient ages by the classical writers which can be quoted, “The Bodo have a close affinity with the Kirāta of ancient Indian literature.”

Interestingly, Chaodhury, P. C. shown the evidences of “**The Geography of Ptolemy**”, a work of about A.D.150 where **Ptolemy**, the country of **Seres** mentions the country of the **Seres**, which stands, like **Thina** of the **Periplus**, for Assam, while the name **Seres** appears like **Thinae** to have been applied to the inhabitants of the plains and the hills.....the reference is probably to the hill tribes of Assam, such as the Bodos. (Pp-31-32)

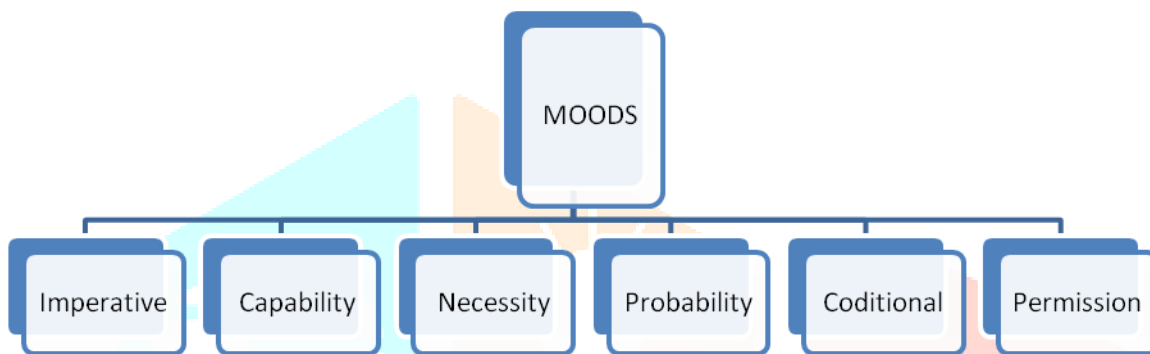
1.3 Objectives of Study: The main aims of the proposed study are as the following:

- (i) To study how the morphological contains in mood.
- (ii) To study the types of mood in Bodo language.
- (iii) To study how the word moods occurs.
- (iv) To study how and what words are indicating the moods.

1.4 Methodology: The proposed study would be carried out by the descriptive and analytical methods.

2.0. Moods:

Mood is used to refer to a verb category or form which indicates whether the verb expresses a fact (the indicative mood), a command (the Imperative mood), a question (the conditional mood), or a wish or Possibility (Subjunctive mood). Moods in Bodo has found the following type of moods which is shown in the Chart:



2.1. Imperative: Imperative mood in Bodo expresses request and command. The imperative of command is expressed simply by the bare verb root while the imperative of request is expressed by the Polite Imperative Morpheme (Pol. Imp. M.) realized as *–/du/* added to the verb root.

Consider the following examples: -

- i. /t^haŋ/ ‘go!’
 /t^haŋ- du/
 go - Pol.Imp.M. ‘Please go!’
- ii. /k^hat/ ‘ran!’
 /k^hat – du/
 run – Pol.Imp.M. ‘Please run!’

iii. /aŋ - nu laoti hor - duu/

I - Dat.stick give -Pol.Imp.M. 'Please give me the stick!'

iv. /be - k^huu mau - duu/

this/it-Acc. do-Pol.Imp.M. 'Please do it!'

2.2. Capability: The ability or capability is expressed by adding the modal auxiliary - /hayu/ to the verb followed by tense markers.

i. /bi kamani-k^huu mau-nu hayu/

he work - Acc.do-Dat. Mood.

'He can do the work.'

ii. /aŋ urai - nu ha-yuu/

I fly -Dat. Mood.

'I can fly.'

iii. /bisur musa-nu hayu/

they dance-Dat.Mood.

'They can dance'

2.3. Necessity: The mood of necessity is expressed by the word /nanuu/ meaning 'need' and tense markers are added to it. Consider the following examples:

i. /aŋ siri t^ha - nanuu/

I silent stay - need (Mood).

'I need to stay silent'

ii. /nuŋ behai p^hui nanuu/

you here come need (Mood).

'You need to come here.'

iii. /bi dui luŋ - nanuu/

he water drink - need (Mood).

‘He needs to drink water.’

iv. /bisur be- k^huu mau- nanguu-mun/

They it – Acc. do – need (Mood)-Past.

‘They needed to do it.’

v. /bi-nu raŋ-k^huu zubur nanguu-mun/

he/she money very need (Mood)-Past.

‘He/she needed the money badly’

2.4. Probability: The mood of probability is expressed by the modal auxiliary – /haguu/ added to the verb.

Consider the following examples:-

i. /ok^ha ha -nu haguu/

rain fall.-Inf. -Mood

‘It may rain.’

ii. /bisi p^hui - nu haguu/

wife come-Inf. -Mood

‘Wife may come.’

iii. /aŋ p^hut^har-au k^hat -nu haguu/

I field - Loc. run -Inf.Mood.

‘I may run in the field.’

iv. /halmazi -ya mitiŋ - k^huu liŋ - n hagu/

Village Assistant-Nom. meeting-Acc. call-Inf.-Mood.

‘The village assistant may call a meeting.’

2. 5. Conditional Mood: The conditional mood is expressed by /*bla*/ 'if' /*munbla*/ 'if were' to the verb root. /*bla*/, /*munbla*/ does not occur in isolation, it is always bound to the verb. E.g.:

i. /zuŋ t^haŋ-bla/

we go-Cond.

'If we go.'

ii. /dinui ok^ha ha-bla/

today rain fall-Cond.

'If today rain.'

iii. /aŋ ruza-b-nai-munbla/

I sing-Nmlz - Cond.

'If I sing.'

iv. /aŋ raza munbla/

I king-Cond.

'If I were (a) king.'

v. /bisur som-munbla Gauhati-au t^haŋ-guun/

they time-Cond. Gauhati-Loc. go-Fut.

'If they get time, they will go to Gauhati.'

2.6. Permissive: The permissive mood is expressed by using /*huu*/ meaning 'give' and the tense; aspect markers are added to it. E.g.:

i. /bi-k^huu t^haŋ-nu hu/

s/he-Acc. go-Inf. give

Let her go.'

ii. /bi-k^huu p^hui-nu hu-mun/

he-Acc.come-Inf.give-Past.

‘Allowed him to come’

iii. /zuŋ-k^huu kamani mau-nuu huu-du/

we-Acc. work do-Inf. give -P.Con.

‘We are allowing to do the work.’

3.0. Conclusion:

Bodo is a language spoken in Assam and its neighbouring states of Meghalaya and west Bengal which is the branch of Tibeto Burman language family. Bodo has written literature emerged with the publication of books ‘*Bat^hu Nam Buik^haguni Gidu*’ and ‘*Boroni Phisa o’ Ayen*’. The first one was compiled by Prasanna Lal Kaklary in 1925 and it is related to *Bat^huu* Song and *Buisagu* songs. On the other hand, second one was the first book of Bodo prose form written in Bodo and edited by Ganga Charan Kaklary in 1915. In 1924, the first Bodo magazine ‘*Bibar*’ was published which was edited by Late Satish Chandra Basumatary. This magazine contains themes like religion, culture, ethics, morality and advice to the Bodo community for the social upliftment. In 1923, a poetry book ‘*K^hont^hai Met^hai*’ (Poems and Songs) was jointly compiled by Rupnath Brahma and Madaram Brahma. It contains national spirits regarding the religion, culture, etc. Another important work is ‘*Boroni Gudi Sibsa Aru Aroz*’ written by Madaram Brahma and so on.

Bodo has six kinds of moods which are imperative mood, Capability mood, Necessity mood, Probability mood, Conditional mood, and Permissive mood.

Imperative mood in Bodo expresses request and command. The imperative of command is expressed simply by the bare verb root while the imperative of request is expressed by the Polite Imperative Morpheme (Pol. Imp. M.) realized as – /**du**/ added to the verb root.

The ability or capability is expressed by adding the modal auxiliary - /**hayu**/ to the verb followed by tense markers.’

The mood of necessity is expressed by the word /**nanguu**/ meaning ‘need’ and tense markers are added to it.

The mood of probability is expressed by the modal auxiliary – /**haguu**/ added to the verb in this dialect. The conditional mood is expressed by /**bla**/ ‘if’ and /**munbla**/ ‘if were’ to the verb root.

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