

A DESCRIPTIVE ANALYSIS OF NEFAMESE

**A Thesis Submitted to Assam University, Silchar
in partial fulfillment of the requirement for the Degree of
Doctor of Philosophy in Linguistics**

By

Nupur Bhuyan

Ph. D. Registration No.- Ph.D/1281/2010 Dated: 04/10/2010



DEPARTMENT OF LINGUISTICS

**RABINDRANATH TAGORE SCHOOL OF INDIAN
LANGUAGES AND CULTURAL STUDIES**

ASSAM UNIVERSITY

SILCHAR: 788011, ASSAM, INDIA

Year of Submission-2013

REF
491.49
BHL

ASSIUT UNIVERSITY LIBRARY

ELDHAH

Acc.

TH 1444

Date of receipt

13.01.2015



DEPARTMENT OF LINGUISTICS
RABINDRANATH TAGORE SCHOOL OF INDIAN
LANGUAGES AND CULTURAL STUDIES

ASSAM UNIVERSITY, SILCHAR

(A CENTRAL UNIVERSITY CONSTITUTED
UNDER ACT XIII OF 1989)

Silchar-788011, Assam, India

Date: 8. 8. 13

CERTIFICATE

Certified that the thesis entitled “A Descriptive Analysis of Nefamese” submitted by Sri Nupur Bhuyan for award of the Degree of Doctor of Philosophy in Linguistics is a bonafide research work. This work has not been submitted previously for any other degree of this or any other university. It is further certified that the candidate has complied with all the formalities as per the requirements of Assam University. I recommend that the thesis may be placed before the examiners for consideration of award of the degree of this university.

Ajit
8-8-13
(Prof. Ajit Kumar Baishya)
Name of Prof. Ajit Kumar Baishya
Signature of Department of Linguistics
Assam University, Silchar-11
Supervisor

Department of Linguistics

Assam University, Silchar



DEPARTMENT OF LINGUISTICS
RABINDRANATH TAGORE SCHOOL OF INDIAN
LANGUAGES AND CULTURAL STUDIES

ASSAM UNIVERSITY, SILCHAR

(A CENTRAL UNIVERSITY CONSTITUTED
UNDER ACT XIII OF 1989)

Silchar-788011, Assam, India

Date: 8/8/13

DECLARATION

I, Nupur Bhuyan, bearing Registration No. Ph.D/1281/2010, dated 04/10/2010, hereby declare that the subject matter of the thesis entitled “A Descriptive Analysis of Nefamese” is the record of work done by me and that the contents of this thesis did not form the basis for award of any degree to me or to anybody else to the best of my knowledge. The thesis has not been submitted in any other university/ Institute.

This is being submitted to Assam University for the Degree of Doctor of Philosophy in Linguistics.

Place: Assam University, Silchar

Nupur Bhuyan
NUPUR BHUYAN

Date: 8/8/13

ACKNOWLEDGEMENT

I am very much indebted to my dissertation supervisor Dr. Ajit Kumar Baishya, Professor and the Head of the Department of Linguistics, Assam University, Silchar, without whose sustained guidance and encouragement, this thesis would have never come out in this format. I am thankful to Prof. Swapna Devi, Dean, Rabindranath Tagore School Of Indian Languages And Cultural Studies, Assam University, Silchar and also to all the respected teachers of Linguistics Department, Assam University, Silchar, for their valuable inspirations and advices.

I am also thankful to my father Sri. Uttam Chandra Bhuyan, my mother Smti. Bina Bhuyan and my brother Sri. Ankur Bhuyan for their love, support and encouragement, who have instilled in me courage, confidence and dedication in achieving my goals and helped me out from every difficulty in bringing my thoughts and labour into work.

Last but not the least, I have saved my acknowledgement of debt to my friend Sri Ananta Pegu for his constant help throughout this work.

Nupur Bhuyan
Nupur Chandra Bhuyan

CONTENTS

CERTIFICATE	i
DECLARATION	ii
ACKNOWLEDGEMENT	iii
ABBREVIATION	x-xi
Chapter 1: INTRODUCTION	1-20
1.1. People	2
1.2. Evolution of the State	3
1.3. Mythology and Archaeology	4
1.4. Flora and Fauna	5
1.5. Culture and religion	5
1.6. Art Works	6
1.7. Education:	7
1.8. Health	7
1.9. Minerals	7
1.10. Development of Nefamese	7
1.10.1. The Pre- Ahom period	8
1.10.2. Ahom period	11
1.10.3. THE POST AHOM PERIOD	13
1.11. Methodology	17
1.12. Organization of the Study	18
Chapter 2: REVIEW OF LITERATURE	21-49
Chapter 3: PHONOLOGY	50-78
3.1. Vowels	50
3.2. Contrasting pairs	51
3.3. Distribution of vowels	51

3.3.1. Initial position	51
3.3.2. Medial position	53
3.3.3. Final position	54
3.4. Vowel Sequence or Diphthongs	56
3.5. Consonants	59
3.6. Contrasting Pairs	61
3.7. Distribution of Consonants:	61
3.8. Syllabic pattern	72
3.8.1. Monosyllabic word	72
3.8.2. Disyllabic word	73
3.8.3. Trisyllabic words	73
3.9. Consonant clusters & sequences	74
3.9.1. Initial clusters	74
3.9.2. Final clusters	74
3.9.3. Medial Sequences	75
3.9.4. Geminates	76
3.10. Supra-segmental Feature	76
3.11. Morphophonemics	77
4. MORPHOLOGY	79-143
4.1. Nominal	79
4.1.1. Noun	79
4.1.2. Gender	81
4.1.3. Number	83

4.1.4. Case	86
4.1.5. Classification of Nouns	91
4.2. Pronoun	92
4.2.1. <i>Personal pronouns</i>	94
4.2.2. <i>Non –personal pronoun</i>	95
4.3. Verbs:	100
4.3.1. Transitive verb	103
4.3.2. Intransitive verb	104
4.3.3. Auxiliary verb	104
4.3.4. Finite verb	105
4.3.5. Non – finite verb	106
4.3.6. Complex bases	106
4.3.6.1. Passive base	107
4.3.6.2. Causative base	107
4.3.6.3. Reciprocal base:	108
4.4. Tense	108
4.4.1. Past:	108
4.4.2. Present	110
4.4.3. Future:	111
4.5. Aspect	113
4.5.1. Progressive:	113
4.5.2. Perfect	114
4.5.3. Habitual	114

4.6. Mood :	115
4.6.1. Imperative mood	115
4.6.2. Obligatory	115
4.6.3. Permissive :	116
4.6.4. Indicative :	116
4.6.5. Potential	117
4.6.6. Conditional	117
4.7. Adjectives	118
4.7.1. Adjective of quality:	118
4.7.2. Adjectives of quantity	119
4.7.3. Adjectives of taste	120
4.7.4. Adjectives of colour	120
4.7.5. Adjectives of dimension	120
4.7.6. Adjectives for Comparison	121
4.8. Adverbs:	122
4.8.1. Adverb stem	122
4.8.1.1. Simple stem	122
4.8.1.2. Complex base	122
4.8.1.3. Compound stems	123
4.8.2. Classification of adverbs	123
4.9. Post-position	124
4.10. Numerals:	126

4.10.1. Cardinal numerals	126
4.10.2. Ordinal numerals	127
4.10.3. Fractionals	128
4.10.4. Enumerative	128
4.10.5. Distributive numerals	129
4.10.6. Numeral classifiers	129
4.11. Negation	130
4.12. Word formation	131
4.12.1. Compounding	132
4.12.2. Derivation	132
4.12.3. Reduplication	133
4.12.3.1. Expressives	133
4.12.3.2. Echo-formation	134
4.12.3.3. Word Reduplication	135
4.13. Noun formation	136
4.13.1. Compounding: compound noun	138
4.14. Adjective formation	139
4.14.1. Participle construction	140
4.14.2. Intensifiers	141
4.15. Verb formation	142
4.16. Adverb formation	142
4.16.1. Affixation	143
4.16.2. Compound adverbs	143

5. SYNTAX	144-167
5.1. Word order	144
5.2. Constituents	147
5.2.1. Noun Phrase	147
5.2.2. Verb Phrase	151
5.2.3. Adjective Phrase	153
5.2.4. Adverb phrase	154
5.3. Clause	156
5.3.1. Main clause	156
5.3.2. . Sub-ordinate Clause	156
5.3.3. Co-ordinate clause	157
5.3.4. Conditional clauses	158
5.3.5. Complement clause	159
5.3.6. Relative clause	159
5.4. Sentences	160
5.4.1. Simple sentence	160
5.4.2. Complex sentence	161
5.4.3. Compound sentence	161
5.5. Negation	162
5.6. Interrogative	165
5.6.1. Yes/no question	165
5.6.2. Wh-question	166
5.6.3. Alternative Question	166
5.7. Passivization:	167
6. CONCLUSION	168-179
BIBLIOGRAPHY	180-185
APPENDIX 1	186-202

ABBREVIATIONS

Abl.	Ablative Case
Acc.	Accusative case
Adj.	Adjective.
Aux.	Auxiliary verb
Ben.	Benefactive case
Dat	Dative case
Def.	Definitive
Fut.	Future tense
Gen.	Genitive case
Ind. Pro.	Indefinite Pronoun
Ins.	Instrumental case
Loc.	Locative case
N.	Noun
Neg.	Negation
Nom.	Nominative case
Num.	Numeral

Partl.	Particle
Plu.	Plural
Pos.Pro.	Possessive Pronoun
Pre.	Present tense
Refl. Pro.	Reflexive Pronoun
Soc.	Sociative case
V.	Verb

CHAPTER 1

INTRODUCTION:

The erstwhile North East Frontier Agency now called Arunachal Pradesh is located in the North East border of India with an area of 83,743 sq.km. It has a long international border with Bhutan to the West (160 km), China to the North and North East (1080 km) with the McMahon defining the international boundary and Myanmar to the East (440 km) and the states of Assam and Nagaland to the South.

Arunachal Pradesh is literally meaning the land of the rising sun occupies an important position due to its strategic location. It is a land of lush green forest, deep river valleys and beautiful plateaus. The mightiest river in Arunachal Pradesh is called Siang which is known as Tsang-Po in China and it becomes Brahmaputra river after it is joined by Dibang and Lohit rivers in the plains of Assam.

Arunachal Pradesh is full of mountains and dense forests which have prevented the intermingling and inter communication between the tribes, living in the river valleys of the state. Isolation imposed by the geography was considered as the prime reason behind non development of a common language among over twenty nine major tribes and a large number of sub-tribes having several dialects, cultures, traditions etc.

On 15th August when India became an Independent Nation, NEFA, i.e., North East Frontier Agency now known as Arunachal Pradesh became an integral part of Union of India.

However this region was upgraded to a Union Territory in January 1972 under North Eastern Areas (Regulation Act) 1971. And on 20th February 1987 Arunachal Pradesh became 25th state of Union of India.

The great Himalayan range and innumerable rivers have crossed the region. The Patkai range covers the eastern most district of Tirap and Changlang. Thus the state is divided into five major river valleys, namely the Kameng, the Subansiri, the Siang, the Lohit and the Tirap. Arunachal Pradesh is the largest in area among the N.E. states and is the 2nd largest forest covered state next to Madhya Pradesh in India.

1.1. **PEOPLE:**

The diverse and unique rich culture and traditional heritage of the people of Arunachal Pradesh consists of arts and crafts, fares and festivals, social structure, folklores in the form of songs and dances that still remain fresh and well preserved in the State. In Western Kameng there are Monpas – a gentle, courteous tribe. The wild and desolate hills of Subansiri are inhabited by Tagins and in the north by Hill Miris and another group of Daflas now known as Nishi Tribe. In the northern and western mountains there live the Apatani. Siang is the home of Abors who now call themselves as Adis. In Lohit we find there the Mishmis. Besides there are Khamptis and Singphos. In Tirap there are Wanchos and Noctes. Besides there are many smalls groups collectively known as Tangsas.

As per census of 2011 the total population of Arunachal Pradesh is 1382611 lakhs. The number of males is 720232 and the number of females is 662379 lakhs respectively. The literacy rate is 66.95% as per census of 2011.

To maintain their livelihood the people in rural areas chiefly practice diverse trade and profession including jhum and wet rice cultivation, horticulture, fish

farming, carpet making, wood carving, breeding of mithun, yak, sheep and other livestock. The people in urban places comprise of educated and semi educated class of tribes, most of them are Government Employees, Social Workers, Contractors, Town dwellers and Traders. The blend of diverse culture and religion give ample scope for the people of Arunachal Pradesh to flourish in many respects. In one sense we can say that the state of Arunachal Pradesh represent a mini India.

1.2. **EVOLUTION OF THE STATE:**

There is no written record regarding the evolution of Arunachal Pradesh except some oral literature and historical ruins lying along the foot hills. But some references are available from “Buranji’s” which narrate the relations between Arunachal Pradesh and Assam and the influences exercised by the Ahom Kings over the tribal areas. The British came to Assam during Anglo – Burmese war in 1824-26 and occupied the area as conquered territory. Between 1826-61, it was kept as a non-regulated area. The post of Chief Commissioner of Assam was created in 1874. Till that time it was a part of Bengal. During British period Arunachal Pradesh was economically backward and politically fragmented.

Arunachal Pradesh acquired an identity of its own in 1914 for the first time. Some tribal areas were separated from the Darrang and Lakhimpur districts of Assam to form North-East frontier Tract (NEFT). At the time of Indian’s independence in 1947 the present territory of Arunachal Pradesh was under part “B” of the sixth schedule of the constitution as the tribal areas of Assam. In 1951 it was renamed as NEFA (North East Frontier Agency).

NEFA was reconstituted under North East Frontier Areas (Administration) Regulation of 1954 into Kameng Frontier Division, Subansiri Frontier Division, Siang

Frontier Division, Lohit Frontier Division, Tirap Frontier Division and Tuensang Frontier Division. The Tuensang frontier division was later on merged with Nagaland. Because of its strategic importance and peculiar nature, NEFA was scheduled as part of Assam during 1950-65. Its administration was carried out by the Governor of Assam as an agent of the President of India. In 1965 five divisions of the territory i.e. Kameng, Subansiri, Siang, Lohit and Tirap became five districts.

In 1965 North East Frontier Agency Panchayati Raj Regulation Act was passed by the Parliament and in 1967 it was implemented by the Govt. of India.

The NEFA was upgraded to union territory and renamed as Arunachal Pradesh on 20th Jan.1972. Consequently the Agency Council was replaced by Pradesh Council which in turn was converted into Legislative Assembly in 1975. The first election to 30 members Assembly was held in 1978.

Finally the union territory was replaced by a full fledged state of Arunachal Pradesh on 20th Feb.,1987. The present strength of the members of the state Legislative Assembly is 60. Two members of the Parliament represent the state in Lok-Sabha and one member in Rajya Saba.

1.3. **MYTHOLOGY AND ARCHAEOLOGY:**

Arunachal Pradesh is mentioned in the literature of the Kalika Purana and Mahabharata as the Prabhu Mountains of the Puranas. It was here that Sage Parasuram washed away his sin, Sage Vyasa meditated, King Bhismaka founded his kingdom and Lord Krishna married Rukmini. The widely scattered archeological ruins at different places in Arunachal Pradesh bear testimony to its rich cultural heritage. Excavations at the site of ruins of ancient fort have revealed the high standard of civilization that once prevailed.

Parasuram Kund in the lower part of Lohit river is the legendary place where Sage Parasuram washed away his sins. It is a place of pilgrimage and on Makara Shankranti day people in large number come to have a holy bath in the Kund.

1.4. **FLORA AND FAUNA:**

Arunachal Pradesh is considered to be one of the largest forest cover state in India. About 82 percent of the geographical area is under forest growth. Its natural forest is recognized as one of the few hot spots of bio-diversity of the world and is a home of wide variety of flora and fauna. Out of 1000 species of orchids in India more than 500 are found in Arunachal Pradesh. These are colorful and spectacular. Two Orchid conservation sanctuaries have also been established in West Kameng district.

The wildlife of Arunachal Pradesh is equally rich and varied. Elephants and Tigers are found in abundance. Leopard and Jungle Cats are common. The White Browed Gibbon is found in Tirap and Lohit districts. Other unique wild animals and birds are also found in Arunachal Pradesh. This include Black Leopard, Himalayan Bear, Hog Deer, the Indian Hornbill, White Winged Wood Duck etc. The state has eight wild life sanctuaries. The 'Mithun' (Bos Frontails) exists both in wild and semi domesticated form.

1.5. **CULTURE AND RELIGION:**

Though the tribes of Arunachal Pradesh are ethnically similar the geographical isolation from each other has brought among them certain distinctive culture and feature. All the tribes of Arunachal Pradesh have one social feature of patriarchal social order. The oldest male member of the family is considered as the guardian of the family. The marriage is usually negotiated and the groom has to pay a

bride price to the guardian of his wife. The polygamy is permitted but monogamy is the usual practice. There has no racialism in any tribal community though social grades exist. The tribal disputes are resolved in the meeting of the village elders. The Mithun (Bos Frontails) is a semi domesticated animal which is considered as the most precious possession of the people of Arunachal Pradesh. The animal is an integral part of the socio- economical life of the people. Traditionally Mithun is a unit of wealth which is generally used for meat of festive occasions and marriage etc. The people of Arunachal Pradesh are generally agriculturist. They observe different festivals with the tune of the cultivation.

So far as the religion is concerned in Arunachal Pradesh a good number of tribes like Adi, Nishi, Apatani, Tagin, Galos, Akas, Mishmis etc. have their own faith and belief known as Donyi Poloism, i.e. the people worship sun and moon as god. On the other hand the Monpas and Sherdukpens of Tawang and West Kameng district follow the lamaistic tradition of Mahayana Buddhism and Khampti and Singphos living in the eastern part of the state follow the tradition of Hinayana Buddhism.

Another group consisting of Noctes, Wanchos, Tangsa, Tutsa etc. of Changlang and Tirap district are nature worshipper. A god called Rango is worshipped by the Nocte tribe. Again the Tangsa tribe worship a god called Rangfraa. However some of the tribal people have adopted Christianity as religion.

1.6. ART WORKS:

The people of Arunachal Pradesh have a tradition of artistic craftsmanship and sense of aesthetick work such as weaving, painting, pottery, smithy work, basket making, wood carving etc. Monpas are famous for their artistry in weaving, carpet making and painting wooden vessels. Some tribes including Nishis, Apatanis, Adis

and Mishmis make attractive indigenous handcrafts of cane and bamboo. The Wanchos are known for their wood and bamboo works. They also make necklace of colorful beads. The glass paintings of the Khamptis are also remarkable.

1.7. EDUCATION:

The educational condition of the state is impressive. There is a university, 25 colleges, 118 higher secondary schools, 191 secondary schools, 920 M.E. schools, 1941 Primary Schools. Besides there is the North Eastern Regional Institute of Science and Technology at Nirjuli and a Polytechnic Institute at Itanagar. Sarvashiksha Abhijan has been launched in the state to augment education.

1.8. HEALTH:

In health sector there are 3 general hospitals, 14 district hospitals, 44 community health centers, 99 primary health centers. There are 565 doctors with 2218 beds. There are 2 T.B. hospitals besides there are Ayurvedic and Homeopathic Institutions.

1.9. MINERALS:

The state is rich in mineral resources. There are dolomite, coal, lime stone, crude oil, natural gas, marble, etc. But these are not properly explored till to date up to the mark.

1.10. DEVELOPMENT OF NEFAMESE:

Arunachal Pradesh is predominantly inhabited by the different tribes who came to this area at different times. The different tribes like Nishi, Adi, Apatani, Hill

Miri, Khampti, Nocte, Wanchos, Monpa, Tangsha etc have their own languages but these are mutually unintelligible i.e. one tribe does not understand the language of another tribe. In fact it is said that there was no need of communication among the different tribes in the past as one tribe did not know that there could be any other tribe inhabiting in the same region. The reason is that Arunachal Pradesh is full of mountains and dense forests which have prevented the intermingling and inter communication between the tribes, living in the river valleys of the state. Isolation imposed by the geography was considered as the prime reason behind non development of a common language among over twenty nine major tribes and a large number of sub-tribes having several dialects, cultures, traditions etc.

To have a clear understanding about the origin of Nefamese, it is essential to know the relationship between the people of Arunachal Pradesh and the neighboring state i.e. Assam during Pre- Ahom, Ahom and the post Ahom period.

1.10.1. **THE PRE- AHOM PERIOD:**

The ancient history of Arunachal Pradesh is full of mystery. A few information throws light on the history of Arunachal Pradesh. In the great epics Mahabharata and Ramayana which were written around 400 B.C., the north east part of the country was described as Kamrupa. At that time the Arunachal Pradesh was included in Kamrupa. Most of the kings, mentioned in these epics and puranas, which were written afterwards, belonged to the non-Aryan origins. The epic Ramayana refers to the material conditions of the Arunachal Pradesh. The Mahabharata and the Puranas stories indicate that the kings who ruled over the plains had also influence over the neighboring hilly tracts. King Bhaluka shifted his capital from Sonitpur to Bhalukpung on the foot hills of Himalayas. Even today a famous tribe called Aka or Hrusso of

Arunachal Pradesh claims them to be the direct descendants of king Bhaluka. The Idu Mishmis of Arunachal Pradesh claims that they are the descendants of king Bhisma who had capital at Kundilnagar on the foot hills of Himalaya on the eastern part of Arunachal Pradesh.

The puranic legends tell us the story of Prahlada and his father king Hiranyakashipura. Probably Hirnyakasipura was the ruler of Subansiri valley. Puranic legends tell us about Daksha, the king of upper Lohit Valley and father of Parvati who was married to Lord Siva.

The Epic Mahabharata refers about the participation of the Kirata and the chin soldiers apparently the Arunachalese in the battle of Kurukshetra under the banner of king Bhagadatta of Kamrupa (Assam). In this way Mahabharata connects Arunachal Pradesh with ancient India.

Rukmini Haran is a popular legend in Assam. It tells us about Lord Krishna of Dwaraka who abducted Rukmini, the most beautiful prince of Vidarbha (Dibang valley) and sister of Rukma on the day of her wedding ceremony with Sishupal of Chedi (Tezu area). Then Lord Krishna married Rukmini according to gandharva custom and on his way back to Dwaraka he rested at Malinithan. Lord Shiva and Parvati received Lord Krishna and Rukmini with beautiful flowers. Lord Krishna addressed Parvati as Malini (Mistress of flowers) and the place came to be known as Malinithan.

The legend Kumar Haran refers about Usha, the most beautiful daughter of Banraja of Sonitpur. She was abducted by Aniruddha, the grand son of Lord Krishna. Chitrlekha, the friend of Usha, helped Aniruddha in taking away Usha. They were married according to gandharva custom without the knowledge of Banraja. Aggrieved Banraja arrested Aniruddha and kept him confined. This led to fierce fighting between

Banraja and Lord Krishna. Many soldiers were killed and there appeared a river of blood of the dead soldiers and this place came to be known as Tezpur (the city of blood). The Akas of West Kameng district helped Banraja. The legend of Kumar Haran is of great importance in linking Sonitpur with ancient India.

Foreign writers like Megasthenus in his book "Indica" depicts the material condition of Arunachal Pradesh. Pliny refers to Akas and Adi people and described the economic prosperity of Serica, i.e. (upper Assam). Ptolemy mentioned about Apatani people and his geography describes beautifully about the physical condition of Serica (upper Assam). Historian P.C. Choudhury includes Arunachal Pradesh in ancient Kamrupa. According to the famous Historian Alexander Cuningham in great war of Mahabharata that took place in 1424 B.C., Bhagadatta, the king of Pragjyotisha (Assam) assisted Kauravas in the war along with Kiratas and chin soldiers. The Mahabharata especially the chapter Mahaparva is full of praises for the heroic deeds of Bhagadatta and his Kairata and chin soldiers.

The Kirata is the generic term which applies to the dwellers of trans – Himalayas (North East India), chin is the allies or kinsmen of Kiratas who were of Mongoloid extraction. The Adis of East Siang display the nearest resemblance to the chins. The Kiratas mentioned in the Mahabharata are the tribal people of Arunachal Pradesh and others of north east region. The Apatanis, Tagnis, and the Nishis still keep the same hair style as mentioned in the epic Mahabharata.

From the above statements it can be easily guessed the relation between the people of Arunachal Pradesh and the people of the plains from time immemorial.

1.10.2. **AHOM PERIOD:**

The establishment of Ahom Kingdom in 1228 had a far reaching influence as far as the relationship between the Ahom and the people of Arunachal Pradesh and the evaluation of Nefamese are concerned. We have much accounts commonly known as Buranji (chronicles). This relationship between the Ahom and the people of Arunachal Pradesh paved the way for the development of Nefamese to be used as a common lingua franca in Arunachal Pradesh.

The Miris are the hill tribe of Arunachal Pradesh who came down from the hills and settled in the plains near the hills. They formed an important link between the people of hills and the plains. These hill men who settled in the plains were called Miris and those who continued to remain in the hills are called Bar Miris or the Abors (Adis). The hill tribes of the northern hills of Arunachal Pradesh specially the Monpas , the Nishis, the Hills Miris and the Adis still believe their brothers went down and settled down in the plains of Assam ahead of them.

The Ahom entered Assam by crossing the Patkai range. Sukapha the founder king of Ahom dynasty originally belonged to a Tai Race. He entered Assam from Burma in 1228 through NEFA. When the Ahoms entered the Arunachal Pradesh they came with a conflict with the Miris who occupied the land in the northern and western parts of Sootiya Kingdom. Ahom's first conflict with the Miris took place in the beginning of the 17th century. The Miris who lived in perfect peace gave the Ahom a bitter and determined fight. The Miris were known to be expert archers. Towards the end of 16th century Adis, Nishis, Hill Miris committed seasonal attack on the Assamese villages of the foot hills to procure salt, cloth and rice and it concerned the Ahom authorities to a great extent. The Ahoms at first attempted to repulse the Arunachalees and took up arms against them. But such attempt proved futile as the

tribal people were equipped with primitive arms like bows and arrows and they had the advantage of terrain of the hills.

King Pratap Singha (1603-41) was the first Ahom king to realise these disadvantage and adopted certain positive measures to normalize Ahom tribal relation . Pratap Singha realised that it was the necessity which induced the tribal people to carry on raids in the plains .They lived in isolation and lacked in self sufficiency. This terrain was rugged and unfertile. They were deprived of many necessities of life. The Plains people enjoyed necessary goods like Rice, Cloth etc. To remove this thing Pratap Shingha the King introduced a scheme known as 'Posa'. The Posa literally means settlement. This is a kind of payment or bribe that was paid by the inhabitants of the foot hill areas to by off the tribal raids on them . The Government of Ahom ordered the people living in a selected villages at the foot hills to give certain commodities like Rice, Salt ,Cotton etc. to particular tribe. The tribe receiving such goods or posa refrained from a attacking the people in the plains. The people of the plains who paid posa were exempted from the other taxation by the Government.

Pratap Singha did not grant posa to the Adis. But he recognized the annual collection of dues or compensation from certain Mishing settlement known as Hanja Lanam (posa collection). Further the Ahom Govt. exempted that Mishing settlement from payment of taxes to please the Adis. Besides the king gave some beels (Marshes) to the Adis to get fishes from them. The king Pratap Singha, not only introduced posa system for the economic development of the tribal people of Arunachal Pradesh but also provided trading facilities to them. The people of Arunachal came down through different passes or duars and they traded with the Assamese people . The Adis claim that they fought at Guwahati Lingkok (Guwahati Rock) against Bongals to assist Lachit Barphukon and defeated the enemies. It is said

that the Adis waged war against the Muhammadan in the famous battle of Saraighat (1670).

The posa paid by the Ahoms to the miris was done to keep peace and to employ the Miri soldiers into the Ahom army. In fact the Ahoms regarded the Miris as an independent frontier force. Unable to control the people of Arunachal Pradesh the Ahom Govt. made settlement with them through posa system. The Ahom Government paid particular amount of Posa to the Dafala people of Arunachal Pradesh in lieu of land settlement to them.

1.10.3. THE POST AHOM PERIOD

The Ahom reign nearly for six hundred years which came to an end with the first Burmese invasion of Assam in 1816. The Burmese were invited to Assam by Badan Chandra Burphukan and their subsequent victory over the Ahom made the Burmese crueler to the local people. The oppression during the regime of Mingi Maha Bandula became so unbearable that no one could be sure of his life. In order to avoid such things many people from Assam fled to the neighboring hilly areas. They merged themselves with the local hill tribes socially and politically and they permanently settled down there. Even before there was a good link between the hills men of Arunachal Pradesh and the people of plains. Therefore it seems that by the time the British came to Assam, the people of Arunachal Pradesh had a good deal of social and cultural contact with the people of Assam. Those people had the knowledge of Assamese and they could speak Assamese due to such contact.

In 1826 the British defeated Burmese and took full control over Assam and the Ahom rule was ended forever. Keeping in view of the nature and culture of the people

of Arunachal Pradesh the British at first wanted to include Arunachal Pradesh within their administration, more especially due to the hill terrains.

It may be pointed out here that after the establishment of Ahom kingdom the Ahoms accepted Hinduism and consequently Assamese was used by the Ahoms as the court language. It also appears that the Ahom used Assamese with for the purpose of day to day communication. In order to make the life of the people easy, the British allowed the missionaries to carry out missionary work and to convert them to Christianity. The missionaries opened schools.

It is worth mentioning that before the creation of a separate Arunachal Pradesh, as a state, Assamese was taught to the people of Arunachal Pradesh through Nefamese and English. Assamese has been useful to the people of Arunachal Pradesh for the purposes of trade and to promote unity between the different tribes of Arunachal Pradesh.

Therefore it may safely be stated that Nefamese has evolved as a common lingua-franca due to various contacts, such as, trade, services and marriage etc. between the people of plains of Assam and the people of Arunachal Pradesh. Nefamese as a vehicle of communication is very easy to pick up and can be spoken perfectly. In Arunachal Pradesh there are various tribes with their own dialects. There is no common language for understanding one tribe by other tribe. But with the advancement of Nefamese, the hurdle of communication between different tribes of Arunachal Pradesh the people of Assam came to an end. This was probably how the Nefamese came into existence.

Sir Edward Gait held that "For more than 10 year after annexation, Assamese was the language of the courts, but it was then superseded by Bengali. The people protested loudly. It was not until Sir George Campbell became Lieutenant

Governor of Bengal that Assamese was restored to the position which is ought never to have lost”.

As the Arunachal Pradesh was a part of British Administration so it naturally means that Assamese was also used by local administrations as the language of the court. Hence the people of Arunachal Pradesh were also using Assamese with the local administration.

Apart from this kind of contact, as regular day to day contact between the Assamese and the people of Arunachal Pradesh was maintained for centuries in the form of trade. The hills men of Arunachal Pradesh used to come down daily to the plains for buying and selling essential goods. The dependence of the people of Arunachal Pradesh on the Assam markets for exchange of goods led to a considerable “understanding between the different linguistic groups of Arunachal Pradesh and Assam.

By 1863 Tea plantation flourished in Assam and though most of the laborers were brought from different places like Bengal, Orissa, etc., there were many laborers and clerks taken from the neighborhood including Arunachal Pradesh. Apart from working in the tea gardens, the Arunachalese, in large number, worked for road construction.

After Independence of India the first school in NEFA was established in Doimukh in 1948. So far as the medium of instruction in school was concerned after taking consensus of the people of NEFA it was finalised as Assamese as it was the language understood by the different tribes. It is to be noted here that before 1948, the people of NEFA could speak Assamese but were not very well versed in writing in Assamese. But as soon as Assamese was introduced as the language of instruction in Schools the people of the region could also write in the Assamese language.

So in a way from 1948 to 1971, it was a golden period for Assamese, in a simplified manner with some modifications, in this region. However when this region was upgraded to a union Territory in January 1972 under North Eastern Areas (Regulation Act) 1971, the Assamese language was started to be superseded by Hindi and English. Some of the reasons behind the dominion of English and Hindi over Assamese language were due to the introduction of C.B.S.E. syllabus where Hindi is compulsory, prospect of governmental jobs as recruitment to different All India Services were held in English and Hindi, coming of different officers from different part of India to serve in different capacities in different governmental jobs, presence of Army in the border areas, popularity of different Hindi serials and movies etc.

So in the beginning of eighties AAPSU (All Arunachal Pradesh Student Union) decided to make a revolution in order to change the medium of instruction from Assamese to English as English, in the mean time, became the tool to get an entry in the governmental jobs in different departments in Central Government. Accordingly Assamese was replaced by English as a medium of instruction in 1972 in different educational institutes of Arunachal Pradesh. However still Assamese is one of the such language which is understood by a great number of people though a considerable portion of people of this region cannot write in it. Even then it is still used as a link language between different tribes, mainly in the foot hills of Arunachal Pradesh.

However the indigenous people of this region simplified the Assamese features in the process of oral communication. The aspirated sounds in Assamese are spoken as deaspirated sounds in Nefamese. As for example Assamese word /khai/ “eat” becomes /kai/ in Nefamese.

Nefamese is derived from Assamese, the state language of Assam. It is called Nefamese for being spoken by the tribes of Arunachal Pradesh in different style. It is a

fact that Nefamese is influenced a lot by Assamese. But at the same time in the process of development as a lingua-franca among the different tribes of Arunachal Pradesh as well as outsiders. It has also been influenced by Hindi and English languages, of course in a simplified style.

The unwillingness to learn the dialect of one tribe by other tribe and the introduction of Assamese as the medium of instruction in schools made it possible for the Assamese language to emerge as a lingua-franca among the different tribes of the region, of course, in a simplified way.

1.11. **METHODOLOGY** :

The present descriptive study is limited to the version of Nefamese spoken in the foot hills of Arunachal Pradesh. The data for this descriptive analysis of Nefamese was collected in the course of several trips to different places belongs to Arunachal Pradesh between period of 2009 to 2012 and from the informants belong to the different tribes of Arunachal Pradesh. The data for this study was collected entirely from the speeches of the different tribes living in Arunachal Pradesh. This include words, phrases, sentences , live conversations ,tales etc. this method for the collection of data was adopted as Nefamese has no written literature. The data was taped for the research and for a close examination.

The sources of the linguistic information for this study a number of informants of different age groups, sexes as well as of different professions and occupations. Some of the informants were multilingual- having the knowledge of English, Hindi, Nefamese and their mother languages. Again some of the informants were bilingual- having the knowledge of Nefamese and their mother languages.

Some of the informants who were associated with this study are listed below:

1. Hui Tag (40 years): Assistant Professor, Rajiv Gandhi University, Itanagar.
2. Tana Aaniya (45 years): Business woman , Doimukh.
3. Tara Takang (17 years): Student , Balijan.
4. Rachob Taba (52 years): HOD, Education Deptt. Rajiv Gandhi University, Itanagar.
5. Anak Parme (78 years) : Farmer. Ayeng village, East Siang.
6. Bonkuk Tayeng (32 years): Businessman, Ayeng village, East Siang.
7. Mamang Tayeng (49 years): Teacher, Pasighat.
8. Marsen Basar (58 years): Businessman , Dipa, West Siang.
9. Tami Ada (74 years): Ex-PI, Likabali, West Siang.
10. Kirnya Eshi(32 years): Teacher, West Siang.
11. Khouk Manpoong (72 years): Ex MLA, Manmow, Namsai, Lohit.
12. Sombaw Mining (40 years): Village Head Man, Mawai Village-1, Lohit.
13. Sangwita Manpoong(64 years): Teacher, Lohit
14. Kimkim Kimsing (54 years): Teacher, Miao, Changlang.
15. Liakhu Yobin (51 years): Social Worker, Vijaynagar, Changlang.
16. Khuwo Yobin(21 years): student. Changlang.
17. Thajin Aphi (43 years): Teacher, Tirap.
18. Jago Wancho(61 years): Farmer, Longding

1.12. **ORGANIZATION OF THE STUDY:**

The present study is organized into six chapters excluding Bibliography. The chapters are Introduction, Review of literature, Phonology, Morphology, Syntax and Conclusion.

Introduction chapter contains a brief discussion about the state and its people, cultural and historical background, geographical position and the development of the Nefamese as lingua- franca of the different tribes of the state etc.

Nefamese has no written literature. So the second chapter on Review of literature contains the review of a few selected books on the customs, cultures, traditions, history etc. on different tribes of Arunachal Pradesh.

The chapter on phonology establishes 6 vowel phonemes, 18 consonantal phonemes & 7 Diphthongs. Among 18 consonants, there are 6 stops & 12 continuants. Among the stops there are 3 voiced & 3 voiceless. All the stops are unaspirated. Among the continuants, there are 3 nasals, 3 fricatives, 2 affricates, 1 trill, 1 lateral & 2 approximants. The majority of the monosyllabic words of Nefamese have the CV structure i.e. they are open ended syllables. In Nefamese consonant clusters occur only in initial and final position, whereas a lot of consonant sequences occur in the medial position.

Besides this, it is also found that in Nefamese a very few number of three consonant sequences occur in the medial position. The 1st member is either a voiceless stop or a nasal. The 2nd member is usually a stop and the 3rd member is always a trill. Besides this, it is also found that in Nefamese a very few number of three consonant sequences occur in the medial position.

The morphology chapter discusses in detail the various grammatical categories like Noun, Pronoun, Gender, Number, and case etc. In Nefamese plural is formed at the morphological level by using prefixes viz. /bohot/ and /besi/ as well as suffix /bilak/ to the singular forms. Besides these plural markers, another plural marker /hɔ̃t/ is used in order to express the third person plural form. It is to be noted here that in Nefamese the verbs have no plural form. The case in Nefamese is indicated by two

devices (a) by independent post-positions and (b) by the case endings. Nefamese has nine cases and different cases use different markers to denote the case relation.

One of the interesting features of Nefamese is that there is no change in the verb form according to gender, number and person.

The chapter on Syntax contains a brief discussion on the various constituents like Noun Phrase, Verb Phrase, Adjective Phrase, Adverb Phrase etc. It also contains discussions about the different types of clauses and sentences in Nefamese.

The Conclusion Chapter contains a brief summary of the research findings on Nefamese.

CHAPTER 2

REVIEW OF LITERATURE.

Nefamese has no written literature. So far as the review of literature is concerned a few selected books on the customs, cultures, traditions, history etc. on different tribes of Arunachal Pradesh are reviewed. Reviews of some of those books are as follows:

H.G. Joshi (2005) in “Arunachal Pradesh-Past and Present” has given a vivid description about the socio-economic condition of Arunachal Pradesh. It is described that due to the lack of industrialization the economic condition of the people is not up to the mark and due to the lack of adequate medical facilities the rate of mortality among the children is very high. However in recent time effort has been made to upgrade medical aid and opening of industries.

H.K. Barpujari (1981) in “Problem of the Hill Tribes: North East Frontier (1873-1962) vol. III, Inner line to Macmohan Line” describes about the introduction of the inner line in order to avoid exploitation of the unsophisticated tribesmen by outsiders. The tribesmen are described not as shadowy being, but living personalities, firm in dealing with evil doers as well as conciliatory and easily accessible to all who brings their troubles to their doors. The writer writes about the heroic defence of the tribesmen in the Indo-China war in 1962.

In “History, Religion and Culture of North East India”, T. Raatn (2006), beautifully describes about the history, culture, religion, custom, tradition, festivals

and crafts of all North East States including Arunachal Pradesh. It is said that in Arunachal Pradesh society has caste system and is patriarchal, governed by the chief. It is said that the slave system is prevailed in the societies of some of the tribes of Arunachal Pradesh like Aka society, Apatani Society etc.

Dr. N.N. Osik's (1996) "A Brief History of Arunachal Pradesh (From earliest time to 1823 A.D)" is a vivid account of the natural beauty, climate, geography of Arunachal Pradesh as well as the culture, history etc. of the people of Arunachal Pradesh. It is said that most of the tribes of Arunachal Pradesh are the descendants of a common ancestor "Abo Tani" and same mother "Pedong Nanc." It is described that the wild life of Arunachal Pradesh is quite rich and varied. The Leopards, Jungle Cats and Elephants are quite common in the territory. So far as the individual status in the society is concerned according to the writer it is determined by the possession of land and by the possession of "Mithun" (Bos Frontails), a semi domesticated animal.

"Arunachal Pradesh –the Monpas of Tawang in Transition" by Bibhas Dhar (2005) is an authentic account of the Monpa Tribe. The writer describes about the socio cultural life of Monpas in the past and examines the changes in their life style. Monpas live in the high altitude areas of Tawang and west Kameng. They differ from other tribes in their religion (they believe in Tibetan Lamaist type of Buddhism since time immemorial) and in the technique of building stone house. The Monpas are acclaimed as mountain agriculturist. The Monpas are at the present on a phase of transition after the China-Indian boarder conflict of 1962 as a result of development of road communication along with other facilities brought in by modernization.

Jagadish Lal Dawer (2003), in "Cultural Identity of the Tribes of North East India (Movement for cultural identity of the Adis of Arunachal Pradesh), writes about the effort made by the Adi intellectuals to develop Adi language and literature and a

suitable script for it in order to protect their culture. The writer has recognized that the formation of association specially cultural and literally is important to protect the tribal cultural identity.

M.M. Dhasmana (1979) in "The Ramos of Arunachal –A socio-cultural Study" deals extensively with the origin, the pattern of settlement, social institutions, economic pursuits, law, justice and religious rituals of Ramos as the author had unique experience of living among those people. The writer states that there is no example in Ramos where child is adopted as according to custom the property is automatically inherited by the nearest patrilineal relation . It is also described that the Ramos had no liking for songs , music, dance, etc. The only musical song or lyric known to the Ramos is the Jajin (a narration of the creation of the universe and its history).

SH.M Rizvi and Shibani Roy (2006) in "Adi Tribes of Arunachal Pradesh" describes how Adi tribes maintain the trade relation across the international trade due to the proximity of Adi area of neighboring Tibet. The Adi tribe exchanges raw hides, chilies with rock salt, woolen cloth, raw wool, Tibetan swords, Tibetan vessels, ear rings and brass bangles. The writer states that this trade links within various sub groups of Adi and neighboring country accelerates the process of cultural infusion besides breaking the cultural barrier imposed due to topographical constraints.

"Marriage System of the Idu Mishmis which is published by R.K. Deuri (1986) is an vivid account of the Idu Mishmis. In Idu society marriage is an accepted form of union between a boy and a girl. Monogamy is the socially approved and recognized type of marriage. Polygamy is often practiced. Marriage by negotiation is the most common and regular form. Marriage by elopement is also in practice in Idu society. In olden days love marriage was not so popular. But at present in Idu society it is preferred. Marriage in Idu society is primarily based on the payment of bride price

and the same is paid in cash or kind. Marriage gift or dowry is prevalent. Divorce takes place due to adultery and some other reasons. Inter tribe marriage is rarely seen in the society.

“Food Habits of the Tribes of Arunachal Pradesh” published by Dr. D.K. Duarah (1981) is an account of the food habits of the people of Arunachal Pradesh. The tribes of Arunachal Pradesh are scattered over rugged mountains terrain. Rice is the staple food of most of the tribes. Next to this is maize, millet and other cereals. Boiling is the most common method of all the tribes. Again the most smoked items are meat and fish. Hunting is a source of taking meat. Different techniques are employed to catch fish in the rivers. The meat or fish, which is stored, is at first dried or smoked with fire. The roasted items give a peculiar taste. Consumption of food in the form of paste is also common among the tribes. Except Monpas and Sherdukpen other tribes do not take milk. There is no age limit in taking the drinks. Different drinks are prepared by the tribes of Arunachal Pradesh. Generally at the end of each major festival a community feast is arranged. The salt prepared by indigenous method or market salt is used by all the tribes. Taking of oil is not found by the tribes of Arunachal Pradesh. But at present the young generation favours use of oil. The Buddhists do not take beef, pork, fowl or goat meat. There is no restriction in taking fish by the tribes of Arunachal Pradesh.

Lakshmi Devi (1968) in “Ahom Tribal Relation (A Political Study) describes about the advent of Ahom in Assam and its relation with the different tribes residing in the North East part of India. It is said that the Ahoms had to deal with two kinds of tribes in Assam-the plain tribes and the hill tribes. During Ahom rule most of the hill tribes lived in isolation and consequently they retained much of the primitive instinct intact. Lakshmi Devi states that in dealing with these tribes Ahom rulers experienced

great difficulty as they often flouted their agreements with the Ahom Government. and raided Ahom territories, sometimes for economic reasons and sometimes for mere passing time. In order to avoid this kind of problem , it is written down in the book that Ahom King Pratap Singha introduced a scheme called “posa system”.

I.M. Simon (1972) in “An introduction to Apatani” has given a good knowledge of Apatani language when different Apatani words have been translated in to English and Hindi for those people who do not have knowledge about the Apatani language. On the whole the book is an excellent attempt to give knowledge about the Apatani Language.

“Among the Wanchos” by L.R.N. Shrivastava (1973) gives an account of the geographical and ecological setting of the Wanchos area, the economic condition, the social system ,political institutions and religious believes . The writer comes to know about the Wanchos as a result of his long stay in NEFA. The writer states that since there is no customary way of greeting visitors or outsiders in the Wanchos society the people greet their visitors by asking about the health . A bamboo tube of bear is brought and served in a brass pot.

“The Legends of Pensam” by Mamang Dai(2006) is a lyrical and moving tribute to the human spirit. With a poet’s sense for incident and languages , Mamang Dai points a memorable portrait of a land, i.e. the land of the Adi tribe. In the language of Adi the writer states that the word ‘pensam’ means “in between.” On the whole the writer writes about the faith, belief and living style, i.e. co-existence with the natural world.

Obang Tayeng (2003) in “Folk Tales of the Adis” describes about memorable tales prevalent in the society some of which are parables in nature and while many others are illustrations of their cultural heroes. For the convenience of all types of

leaders and easier grasp of themes, most of the stories have been made brief and simple. Some of the folk tales which are mentioned in the book by the writer are Keyum Kero, Birth of Mithun, The Origin Paddy, The Foolish Python, The Triumph of Truth, How the Rate Began to Live in the House etc.

One of the notable books on the culture and customs of different tribes of Arunachal Pradesh is “Aspects of culture and customs of Arunachal Pradesh” (1990). This book is published by the Director of Research; Arunachal Pradesh is a compiled volume of 32 valuable articles by different persons from different walks of life. Some of those articles are reviewed as below.

R.N. Bagchi in his article “Socio Cultural Profile of the Monpas of Kalaktang Areas” (1983), describes about the language, social organizations, religious beliefs and practices, priest hood, death and disposal of death, house and house hold goods, dress and ornaments, food and drink, festivals as well as political organization of the Monpas of Kalaktang circle of West Kameng District.

It is said that there is no class and caste system among the Kalaktang Monpas which is also known as Rangnampa Monpa. The Monpas are Buddhist by religion and the priest employed for worship is known as Bonpa. Traditionally the Rongnampa Monpa society is patrilineal, patriarchal and patrilocal. Another traditional feature of the Monpas is that the dead body is disposed of by burring or by cremation and both the systems are in vogue. The Monpas of the circle have their distinct set of dress and ornaments which they wear in various modes and patterns. Both male and female wear a cap known as ‘Jamuk’ made by the black hair of yaks (local cows). The women in this area do not wear anything in their ear and nose.

Another article published as “Customary Laws of Adoption and Property Inheritance of the Adis” by N. Mitkong (1985) refers to the practice of adoption

among the tribal people belonging to Adi tribe of Arunachal Pradesh. It is described that a heirless couple of the tribe adopts a son because of three reasons, i.e. (1) to continue the male line of that particular man (2) to maintain the couple at their old age and (3) to inherit the properties. Because of these grounds a heirless couple possesses the right to adopt a son of any age even they have daughters. Such adopted one becomes the legal son and inherits the properties of the adopter.

However an heirless man is not given the full right to adopt a son from someone according to his will. He has to follow the customary procedures of adoption prevailed in the society. According to the custom he must first approach to his brother and then to other relatives for a son. If his brother and his relatives failed to provide a son the heirless man can adopt a son from anywhere, even he has the right to adopt an orphan or an abandoned child. This practice of adoption is unchanged till modern days.

R.K. Deuri (1986) in his article "Customary Land Tenure System of the Khamptis" points out that the Khampti community selects one person as their chief in that community and he is the de facto owner of that area. The office of the Khampti chief is hereditary in the law but not in the family. The chief continues to hold his office till either he dies or is incapacitated by old age. Moreover the Khamptis have a council and the members of this council are drawn from various social statuses in the community.

However the Khampti chief is the head of the community as well as the chairman of the Khampti Council. He has the privilege to allot land either to Khampti or to non Khampti after consulting with the members of the Khampti Council. However now a days the system of allowing land to Non-Khampti is abandoned. One of the interesting features of Khampti tribe is that the land in and around a monastery

in a particular village is the common property of the village and the villagers never try to occupy such land.

It is said that the Khampti can transfer land by way of sale. There is no limit in occupation of land for the Khamptis as one can occupy land as much land as he can after cutting jungle. But the land must be within the boundary of his village. However the Khampti chief has the authority to withdraw the right of occupation of land of a Khampti person after consultation with the members of the Khampti Council and respective village headman if that man is found to be anti social.

K. Kumar (1986) in the article "Traditional Beverage of the Gallongs of Arunachal Pradesh" describes about the varieties of local drinks available among the Gallongs, a sub group of the Adis of Arunachal Pradesh. "Opo" is the word for all varieties of local drinks. Men are forbidden from preparing "Opo" and that is why it is prepared by woman only. Two persons are employed in preparation of the indigenous drinks, i.e. (1) fermenting material and (2) distillation. To prepare the ferment a little water is added to the rice, millet or maize, whatever is available and the thick pasty mixture is allowed to lie in open area for 7 to 8 days by which time it is ready for distilling Opo. For distillation a decanter resting on a suitable platform is required. The size of the decanter and the height of the platform depend upon the quantity of Opo to be prepared. The decanter is a conical basket made from a single stout bamboo when the decanter is filled with the ferment, hot water is poured from the above and the Opo comes down through the hole made at the bottom of the container and it is received in another container of bamboo or in any other utensil. Opo is used by the Gallongs in all occasions.

S.K. Barua (1979) in his article "Role of Dormitories in the Social and Political Life of the Wanchos" describes that dormitories are integral part of the Wanchos. The

institution of dormitory is well organized and well developed in Wancho society. Pa or Pau is the common word for man's house in Wancho dialect. However Assamese word 'morung' is used for the same. In Wancho society there is no separate morung for the girls. They stay together in the chief's house, in one of the village elder's house or in any other house in the village where they are permitted to sleep together and the place where the girls congregate for sleeping and other social activities is called Nausa – Jup – Ham. Each morung is represented by an official called Wangsam – Pa. In some morung there are two such officials. This is hereditary and is handed down from father to son. The dormitories are decorated with buffalo or other animal heads killed on various occasions. After marriage a man stops sleeping in the morung, builds a house for himself. But he does not cease to be a member of the morung. On the whole in Wancho society a man feels much stronger as a member of a morung than an isolated individual.

Alexander Mackenzie's (2004) "The North East frontier of India" is an important chronicle relating to various events with reference to policy formulations at various level of administration, Mackenzie has provided material which no historian interested in this region can afford to ignore. Mackenzie has mentioned in the book that the tribe Aka was formerly of two class – (1) Hazarikhawas and (2) Kapachors. While Hazarikhawas had the right to share the produce cultivated by the Assamese people. The Kapachors had no such right. Anything which was received by the Kapachors from the cultivators was an extorted one. While Hazarikhawas with right and Kapachors without right descended upon the cultivated land for collecting produces was very soon felt by the British Govt. to be unbearable as quarrels and outrage were the natural consequences of such custom. As a result of it the British Govt. formulated a policy where by this tribe was asked to surrender their right of

direct collection in place of an annual lump sum payment. Even after this policy there was some problem created by this tribe for some time. However after the surrender of the chief of the Kapachor class the Akas did not create any problem later on.

So far as the Duphla tribe was concerned, they gave much trouble to the local affairs and though many efforts were made to induce the Duphlas to resign the right of collecting *posa* directly from the ryots all were fruitless. The different class of Duphlas did not interfere with each other on the plains as each knew the village to which it had to look for *posa*. They demanded full dues whether the ryot could pay or not. Although the Govt. could not pacify the Duphals at the beginning ultimately they agreed to resign the right of collecting direct from the ryots and consented to receive the articles of *posa* from the Malguzar or Revenue Officer of the villages according to the revised tariff. In 1852 *posa* was finally commuted for a money payment.

After this policy the tribe remained quiet and gave no cause of anxiety up to 1870. In 1870 there was an outrage committed for private reason by one hill Duphla upon another which led to some complicity for some time. But ultimately it was brought under control by sending military force in 1874. Since that year the Duphlas did, as a class, not give any trouble.

Mackenzie has pointed out that like Duphlas and Akas, the Abors, though much more powerful than these tribes, had no right to *posa*. This was because of their remote dwelling which was cut off by the great river Dibong from the cultivated place along the Brahmaputra valley. However they claimed a different kind of right, i.e. an absolute sovereignty over Miris of the plains and an inalienable right to all the fish and gold found in the streams that flowed from their hills. This Demand of the Abors led to some complicity before the local Govt. and the Abors as a result of which Abors continued to attack the down stream areas. Consequently the British Govt. sent

one troop against the Abor tribe. But as the relation between the civil official and the Military officer was not cordial so the military troop had to return back. On the other hand the Abors continued to attack the downstream areas as a result of which the British Govt. had to formulate new policy to guard the downstream areas. The policy included the construction of a road and establishment of a fortified post along the face of the Abor tract. All these preparation became successful and led to reconciliation between the British Govt. and the chief of eight communities of Abor tribe. The reconciliation treaty provided for payment in kind of articles in stead of money stipend to the chief which could be distributed among the whole community. In this way the British Govt. could pacify the Abors to an extent.

Dr. Tai Nyori (1993) in his book “History and Culture of the Adis” describes about the socio-economic life of the Adis, who were formerly known as Abors. The traditional economy of the Adis was primarily based in food gathering, hunting, fishing, and them or shifting cultivation and a small amount of trade by barter. Now a day however they have adopted other means of economy such as wet rice cultivation, horticulture, trade and business, Govt. employment, industries and other professions.

Hunting was one of the earliest occupations of the Adis before taking up agriculture as a permanent means of livelihood. Even with the settlement of tribes as a agricultural community, hunting remained as a necessity in their society. But with the change of society and with the progress of the domestication of animals, hunting gradually changed from a means of livelihood into a form of entertainment and pastime.

Fishing has also its importance in the economic life of the Adis for the reason that fish form an important item of their dish.

Besides this weaving as occupation by many. As far as crafts is concerned Adi make all articles required for their daily use in their traditional society. Most of these are made of bamboo and cane.

The family, called “Rutum” or “Rumtum” by the Adis, is the smallest unit in the structure of their society. The normal size of a Adi family is composed of a man with his wife or wives and children. The society is patriarchal, so the senior most man in the Adi family is its head or master. However actual management of the family affairs may be delegated sometimes to any capable junior. The position of the mother is not subordinate in a Adi family. Majority of domestic affairs are in her hands. In Adi society the houses are constructed with bamboos, woods, canes, leaves etc. and no metal or nail is used in the construction.

“The Tangsa of the Namchik and Tirap Valley”(1969) published by the Directorate of Information and Public Relation of N.E.F.A. consist of the socio economic life of the tribe called Tangsa. Tangsa means hill people – Tang (hill), Sa (people). The Tangsa live in a joint family. A common house is shared by the whole family, consisting of parents, married sons and daughters. Even after the death of the father, the family does not break up but continues to live in the same house. The Tangsas have a well constituted council of elders variously called Khaphua, Khapong, khapo and so on which consisted of a leader and a few members chosen by the villagers. The leader is selected from a particular clan, on the basis of wealth and intelligence, while the member represents the various clans. The council adjudicates all disputes and maintains law and order in the village. Its leader is considered very powerful and his verdict is considered to be final. One of the interesting features of *this tribe that is found from this book a thief is regarded as s stupid rather than a criminal person by the people.*

The consumption of Tobacco among the Wanchos is very high. A more sophisticated taste keeps betel leaves and nuts also. It is found from the book that among the Wanchos as and when the sons of a family get married they ceased from the family and formed their own family and homesteads by making separate houses which are created with the help of the village people. The family land is divided and the sons start their separate cultivation. Thus with every succeeding generation the family holding is progressively reduced. To avoid such a situation they brought about certain changes and family only allows its eldest son to marry. The younger sons are to remain in the same house with his brother and the land is owned and cultivated jointly.

The outlook on N.E.F.A. (1958) which was edited by Parag Chaliha and published by Assam Sahitya Sabha consist of the first hand experiences by different well known personalities. The book is a compilation of number of articles contributed by some of the intellectuals.

In one of the article published as “The language of N.E.F.A. and National Unity” written by Sri Birendra Kumar Bhattacharjee describes about the tug of war between Assamese and Hindi. While some of the nationalist leaders at that time thought that the moment the people of NEFA were taught Hindi they would then turn Indians. But the fact was that the bulk of the people of NEFA used Assamese as their own language and used Assamese as a medium of oral communication while talking with outsiders. Though the learning of Hindi was a necessity as a national language but it should not be allowed at the cost of Assamese language.

Another article “The position of the Assamese Language in the North East Frontier Agency” was published by some famous Assamese scholars on behalf of the Assam Sahitya Sabha. In this article the scholars state as to the development of Assamese language during the Ahom rule. The Ahom migrated to Assam in the 13th

century A.D. and ruled Assam for about six hundred years. During that time the people of the plains and hills of Assam welded together as a single Assamese speaking nation. This was a period when the people of the plains and hills with their united effort developed a friendly relationship towards all aspects of the society. There are over fifty different principal tribes having its own dialect. The different tribal groups used Assamese as their lingua franca since time immemorial because the different tribal dialects are a closed book to each other. In 1873 a British officer wrote “Assamese knowing men are very helpful”. In regard to their commercial, social, political and other contract with the people of the plains the various tribal people used Assamese as their lingua franca. The tribal chiefs paid frequent visit to the Ahom Court and they made treaties of amity and friendship with the Ahom Kings. There is history that the tribal people helped the Ahom rulers with men and materials when the Ahom had to fight with outsiders. In the Ahom army, people from the hills were appointed. This shows that how in ancient time in Assam the people of the hills and plains defended the outsiders attack. In this article it is found that many tribal people of the hills used Assamese dresses since time immemorial. After the independence of India Assamese was made the medium of instruction in the schools of NEFA.

The scholars herein state that how with the advent of British the happy relationship that grew between the people of the plains and hills of Assam received a set back due to the introduction of Inner Line Regulation 1873 and Frontier Track Regulation 1880.

Now Assamese is not regarded as the medium of instruction in NEFA and Hindi and English have been the medium of instruction .Being aggrieved at the situation the scholars who have written this article had submitted a memorandum to

the Govt. of Assam and Home Minister of India to retain Assamese as the medium of instruction in NEFA.

Another article titled as “A Peep into the Religious Songs and Dances of the NEFA People” written by Mrs Hemlata Borah describes about the religion and culture of the people of Arunachal Pradesh. So far as the religion of the NEFA people are concerned a good number of tribes like Adi, Nishi, Apatani, Tagin, Galos, Akas, Mishmis etc. have their own faith and belief in religion. The basis of their religion is payer to God. The whole universe is ruled by Great Almighty. In addition to their prayer their religion is associated with sincere hospitability, truth, honesty. Without these virtues life is a disgrace. From their religion they derive the true realism of life. They believe in rebirth. After death in the next world a similar life is expected. A loving home is waited provided a right path is followed. The practice of sacrifice of human beings and other animals in the name of religion is common. The practice of ‘Tantricism’ and worship of ‘Trees’ were in practice. Though it is believed that the world is ruled by Almighty yet there is influence of spirits and ghosts on human life. So they worship the ghosts and spirits by sacrificing animals in the name of religion. More over most of the tribal people worship sun and moon and they consider them as the most powerful of all gods. The alter where payer is offered is called “Gangging” in Adi and “Nyedar Numlo” in Nishi. According to Abors the sun and moon are the light givers to the sky and earth and lead man in the right path. Thus “Donni-Pollo” i.e. sun and the moon are the supreme god. On the other hand the Monpas and the sherdukpens of Tawang and West Kameng district follow the lamaistic tradition of Mahayana Buddhism and Khampti and Singphow living the eastern part of the state follow the tradition of Hinayana Buddhism.

Another group consisting of Noctes, Wanchoo, Tangsha, Tutsa etc. of Changlang and Triap districts are nature worshipper. A god called Rango is worshipped by the Nocte tribe. Again the Tangsha tribe worship a god called Rangfraa. However some of the tribal people have adopted Christianity as religion. The Noctes who have adopted and elementary form of vashnavism are found in more contact with outside world than others.

The tribal life is not rich in song and dances. It is true that tribal life is lacking in modern musical instruments. Their songs and dances are associated with indigenous nationalistic mind. Most of the dances of this frontier people describe a picture of war and heroism. The Sherdukpens and Monpas dance with ferocious marks on their faces. The main implements of dances are spears, swords, bows and arrows etc. The people of Subanshiri Division are not so expert in dancing. The Tagins, Abors, Hill Miris dance with symphony. The Mishmis and Monpas possess small drums and brass plates. The festival dance of Mishmis are attractive. The dances of Mikirs living in NEFA resemble the Assamese Bihu. People of the Siang on the other hand sing lovely songs.

Another interesting article published as "Re-introduction of Assamese Language Demanded" consists of Tribal leaders' memorandum to the Governor of Assam. The memorandum submitted to the Governor on behalf of the people belonging to Abor, Mishmis, and Khampti races. The tribal people complained that they could not approach their proper authority as the latter did not know the local dialect. They always required some agencies to convey their grievances and they were not sure whether their grievances were exactly conveyed to the authority or not. So they demanded that the Government should provide such authority who could understand the people through the medium of Assamese as their lingua-franca.

From all the above mentioned articles as well as the other articles published in the book called the “Out look on NEFA” show the attitude as well as the feeling of the people of NEFA towards Assamese as a lingua-franca.

“Reminiscence – Lest we forget” is a collection or compilation of the first hand experiences of the officers who served in Arunachal Pradesh over the years, several of them who started their carrier long before the state was known by its present name.

One of the article titled as “My years in NEFA” was written by Padmashree Miss Silverine Swer. The writer states that she joined as a social education officer in the community project at Pasighat in 1953 and she retired in 1968 after rendering 15 years of service in the territory.

On the very day of her arrival at evening she was taken to a village called Yagrung where she witnessed a traditional dance of the Adis for the first time. It was an exciting event as all people, young and old joined in. The girls draped in bright red skirts, black blouses and conical caps on their heads formed a ring around a blazing bonfire. The girls danced sometimes swaying their body to and fro and sometimes moving along a circle. There was a never ending flow of apong (millet beer) served in bamboo tubes.

The writer states that about 25 km to the south west of Pasighat there was a village i.e. a projected model village. In the village there was provision of smoke outlets, more inter house space and location of houses on straight lines and broad pathways.

The writer states that the Adi people were very much helpful. One day one jeep felled in the marsh. The news was given to the nearest village. Immediately a large number of Adi people waving bamboo torches came there to help to pull out the jeep.

In Miren a big fire was lit up to help the people in the jeep to keep warm. Further the people were served with hot tea. The Adi people were very much hospitable.

The writer states that the Adi people cultivated the land in primitive method. The wet rice cultivation system was not known to them although the land was fertile. But when the villagers came to know about the method of wet rice cultivation, which was more beneficial than the primitive method, they started to cultivate the land by using the wet rice cultivation system. Since then more and more areas came to be covered by wet rice cultivation.

The writer states about the community life of the people. The community hall in the village was attractive. All the unmarried young man of the village spent their nights together to protect the village from any harm. In the community hall the people discussed all matters relating to their community. Kabang – a social institution of the Adis makes decision on all matters concerning social duties of the community. Every house hold was to send one male representative to the Kabang session and had to pay a fine for absence without reason. Everyone is free to express his opinion. No one interrupts a speaker and there was an atmosphere of silence. Kabang is a democratic institution.

In another article titled as “My years in a community project” written by Rajani Kanta Patir, the writer has stated how the Adi people in Arunachal Pradesh transformed their old method of cultivation of land i.e. their old method of jhum cultivation to a new method of wet rice cultivation. Further how the Adi people came to know about the growing of various kinds of vegetables and sugar cane cultivation etc. Further the Adi people also came to know about the animal husbandry scheme also.

The writer states that the Government at that time in Arunachal Pradesh started an Agricultural Farm. In the farm wet rice cultivation of paddy, growing of various kind of vegetables, sugar cane etc. were carried on. The farm yielded much produce and the articles were sold in the Pasighat Bazar. The appearance of abundant vegetables, sugar cane etc. in Pasighat Bazar caught the Adi people by surprise. Then they came to know about the method of wet rice cultivation of paddy, growing of vegetables, sugar cane, etc. The Adi people also started the practice of cultivation following the method adopted in the Government Farm. Meetings were held in the community hall where villagers were taught by the Government side to follow the new method of cultivation in place of old method. Soon village after village started to change their old method of cultivation. Besides they started to grow vegetables, mastered, sugar cane, etc. They also learnt about the water supply scheme for their cultivation. Channels were dug for irrigation purpose. The villagers also came to know about animal husbandry scheme. This way the people started to grow enough produce which in turn besides fulfilling their own consumption made them able to sale produce in the market. Thus the villagers became self sufficient and arrived at a good economy and the village people got impetus for various other social activities.

Again the article under the name and style of "Arunachal Reminiscences" written by I.M. Simon, in which the writer describes about the social conditions of some people of Arunachal Pradesh. He has stated that in the Apatani village, rows of houses were put up closely together with the narrow public path in between. These houses were made of bamboo and thatch with wooden floor. For the fear of risk of fire the people put up their granaries away from any house. In Apatani village tall tree trunks were joined by unbroken length of cane on which at important festivals the young people perform dance.

The writers states that the Apatani were highly advanced in agriculture. They were self sufficient in production of rice etc. Besides fulfilling their own needs of consumption they sold the surplus in the market. The Apatani practiced the irrigation system for cultivating the land. The ridges separating the paddy plots were considerably wider. The Apatani also cultivated crops like mastered and spicy herbs. The cultivation field were out side the villages. In the morning the head of each family went in front to the field followed by the women and children. The writer has described that the males were dressed almost in the same way as their counter part of neighboring tribes. Their hair-dos were slightly different, the ends of the tresses being plaited before being curled up above the fore head and held in place with metal skewers. The women, on the other hand, were easily distinguishable from their sisters of other tribes more particularly by their dress of thick dyed woolen that recalled the kimonos of the Japanese. Their hear style also look strangely Japanese.

One of the article in this book is “The Age-Old Amity of the Hills and the Plains” written by the Lila Gogoi. According to the writer there was no separate identity between the people of the plains and the hills. The great edifice of culture, history and heritage of Assam was erected by the joint efforts of the people of the hills and plains. Before the advent of the British there was no difference whatsoever in the social and cultural field between the people of the plains and the hills. There was an unbreakable friendship between the people of the plains and the hills surrounding boundaries of Assam i.e. the plains people had friendship with the Abors, Mishmis, Chingphows, Akas, Dafla etc. Apart from political treaties there was marital relationship and that brought a happy natural environment.

The Ahoms ruled Assam for about six hundred years. During this period the political and cultural condition of Assam attained the glory of highest peak. History

bears ample examples of tribal people being brought into the Ahom fold and makes to enjoy high privileges during the Ahom rule.

Marriages of Ahoms with the people of the hill tribes were a common feature. It is not that Ahom married the daughter of the hill people but Ahom daughters were also given in marriage to the hill tribes.

Due to the abhorrence of the Ahoms to the caste system, the Ahoms were fore runners in unifying the hills and the plains and thus forming a strong and healthy society.

The Ahoms had trade relation with the hill people like Miris, Mishmis, the Abors, Chingphows, the Daflas etc. Passes were open for the hills people to the plains. Tanks and Beels were thrown open for fishing by the tribal people. There were occasional wars with the hill people but treaties of friendship were established immediately.

In the effort to drive away the British when Gondhar Konwar in 1828 and Piyali Phukan on 1830 waged war against the British, the neighboring hill people rendered active support to the rebels with men and material. So it is clear that not only at the time of glory but also at the time of distress as well the people of the plains and the hill had cordial relation.

In another article titled as "Trip to Bomdila" (Tourist's Dairy) by justice H. Deka describes that in his tour to NEFA he met with various persons of NEFA belonging to the tribes of Monpas, Sherdukpens, Khowas, Akas etc. They spoke him in Assamese just as any of the hill neighbors would do. He stated that possibly the encouragement to learn Assam would be greater assistance to the local people than having their secondary education in Hindi as it would be easier to pick up Assamese

language by the people. It shall be easier for them to realize oneness to merge into a bigger nation.

Mr H. Deka stated that the people had a love for jewellery, mostly silver. The people used ornaments made of silver. Many among the tribal's used caps. The earthen work had not made much progress. The people used mostly wooden and bamboo articles and some of them were painted. The Daflas were expert in cane works. The writer states that in some social meet the guest were offered a cup of local beer.

The book "Traditional Systems of the Tangsa and Tusta" published by Vivekananda Kendra Institute of Culture contains 30 papers presented in the seminar at Changlang of Arunachal Pradesh on the topic "Traditional Systems: change and continuity" among the Tangsa and Tusta communities of Arunachal Pradesh has throws much light on the social, cultural, political, religious etc. conditions of the Tangsa and Tusta communities of Arunachal Pradesh.

"Marriage system of the Tusta" is an article published in the aforesaid book which has been written by Nokchang Songching. The Tusta is one of the major tribes of Arunachal Pradesh. The writer has beautifully described about the various aspects of the social life of the Tusta tribe in this article. The isolated location of this tribal society has helped to develop a culture, tradition and a way of life. This is very much useful for understanding the history of human civilization.

Each Tusta village has a village council and the village is controlled by the chief like other tribe of Arunachal Pradesh. They live in joint family with patriarchal system and the father is the head of the family. At old age the father hands over the charge of the household with eldest son with consent of the family members.

Marriage is regarded as a holy institution in Tusta society. Marriage in Tusta society is a kind of 'love marriage'. The willingness of the boy and the girl would be

intimated to their respective parents. There is no force from the either side. Marriage by negotiation is called kakhet and is the accepted form. The boy's parents make necessary arrangement. When negotiation is initiated rice beer, kham and Sali (tea leaves and tobacco leaves) are taken to the girl's house by the boy's parents and relatives. After the rice beer and Sali are accepted the negotiation is completed. After the agreement is reached there is no so much necessity to perform ceremony. But the rich family may arrange marriage ceremony. Expenditure in such a situation is mostly borne by the boy's side. On the day of ceremony buffalo, cow, pig and chicken are slaughtered. 'Coo' or kou leaves are used mostly on all occasions as dishes. In the community feast villagers of all ages are invited. The youth of the village help in performing the ceremony.

Bride price is called Janlathang and varies from village to village. The girls parents also offer some household articles like traditional dress, ornaments, seeds of paddy, cane basket etc. to the girl. After the girl is settled in her husband's house she offer a 'Endi' cloth to the maternal uncle in order to strengthen this relationship.

Cross cousin marriage is mostly preferred. For instance marriage with the daughter of the mother's brother is the most favoured type. There is freedom from the boys and the girls to choose their mates in the basis of character, capacity and beauty etc. Marriage within the same clan is a social crime. There is no fixed rule that a boy must marry a girl younger in age. Monogamy is in generally practice. Of course some people may have two wives under special condition. Elopement is not common. But boys and girls elope if their love is not recognized by their parents. In case of elopement the boys is to pay fine to the girls parents before the village council.

Free sex, adultery within the clam is social crime. If adultery is committed divorce may also occur as it is considered a sin to god. Divorce is allowed in some

other causes also and it varies from village to village. Decision for divorce is taken by the village council elders.

Change: At present with the progress of time and modern education some changes have taken place in the socio cultural life of the Tusta society. Formerly marriage with another tribe was strictly prohibited. But now such marriage is taking place. This is no doubt a healthy step towards emotional integration. Inter tribe marriage would lead to better understanding and strengthening the indigenous communities of the state. This step will certainly help in the development of the social life of the people.

“Marriage System of the Tangsa” is another article published in the aforesaid book and written by Renu Mungray. The Tangsa tribe inhabits in the easternmost part of Arunachal Pradesh along the Indo-Myanmar border. The Tangsas are mild in nature. They are eager to know new things and they are peace loving and God fearing people. The marriage system of the Tangsas reflects their respect for culture, custom and tradition. The Tangsas are constituted of many sub-tribes.

Marriage for Tangsas is not merely sanction for two opposite sexes to live together but a union of a life time partner. It is a relationship and responsibility for life. The Tangsas practice monogamy.

Muklom is a sub tribe of the Tangsas. Like other sub tribe of the Tangsa the Muklom society is also patriarchal and patrilineal. The father is the head of the family. But women also play an important role in the family. There are many rituals and pujas when without women these are incomplete. There are many types of marriage in the Muklom community. But most of these are not in practice at present. Now a days the most preferred marriages is love marriage. The boy and the girl choose each other and inform their respective parents for fixing a date of marriage. Arranged marriage is also

quite frequent. The arrange marriage is performed with the knowledge of the boy and the girl. Marriage by elopement has become irrelevant as marriage by love is accepted by all.

In Muklom society marriage can take place within the community but not within the same clan members. Marriage outside the community is also accepted today. Once the boy choose a girl or both of them fall in love then the boy will inform his parents. According to custom, the father of the boy, paternal uncle and other relatives go to the girls house and ask for her hand. Some times in place of parents they may send relatives and from among the relatives one negotiator is chosen. The negotiator plays in important role in the marriage. The bride price is also settled at that time.

Women go to the field and feed her family. Thus in the past birth of a girl child was found more helping to the family. When she gets married the family loses a helping hand. So the bride price was fixed to compensate the loss of the family. At present bride price is not mandatory. Just to observe the ritual, the parents of the boy pay one bottle of rice beer and amount of Rs.75.00. The girls parents accepts this as bride price. In olden days bride price was very high. Sometime the parent of the bride demanded bride price according to the economic status of the bride groom. Now those who can not afford observe only a simple ceremony within the family and clan members.

According to Muklom custom the girl does not straight away move from the parents house. She remains in the paternal uncle house for the day. From there she along with her friends and relatives go to the bride groom house. Then she is asked to scoop the rice paddy thrice and place it in the bowl. A pig is sacrificed and the head of the pig is taken for ritual chanting by the boys father. He chants for his daughter in

law. On this occasion the bride has to choose one of her friends as bride's maid. The bride and her friends along with the guest are fed with rice and meat. There is also plenty of rice beer for all. The next day she comes back to her parents house. Next day depending on the economic condition of the brides parents guests are invited. Rice, meat and rice beer are provided to the guest. The girl may go to her husband's house in the next day. But in the past the bride could not go to her husband's house immediately. When the girl goes to her husband house permanently her parents send with her rice, live chicken and piglets. Her maternal uncle and parental uncle also present her with gift. Now many of the rituals are not observed as due to love marriage both the couples are eager to live immediately.

In Moklum society divorce is rare. Both the spouses are expected to be sincere and faithful to each other. Divorce may take place in presence of village council. It may take place if there happens illicit affair by either of the spouses or for ill treatment and quarrels or barrenness etc. If divorce takes place due to the fault of the girl then the parent of the girl are to return the bride price. If the boy is found guilty then he is to pay fine to the girl.

With the progress of the time there is change in the society. The society is very much flexible by nature. Now the bride price is not mandatory. Now in place of bride price the parents have started to give gifts to their married daughter.

"Rituals" is another article published in aforesaid book and written by Molem Ronrang. In the article the writer has given a description of the various forms of rituals observed by the tribes of Tusta and Tangsa of Arunachal Pradesh.

It is the popular belief that the God is supreme and life is handled by God. But Chang, the evil spirit, harms human beings and causes disease. When a child is born, he/ she is named and a pig is killed for the feast. A new string, a rope called Riha with

a pigtail, is tied in the left hand of the child by parents for the protection and health of the child.

In the ritual concerning marriage ceremony, the marriage party is led by a relative's sister called Rolamshanti. The next person is the bride herself and the rest. A new ladder is made for the bride to step into the groom's house. The father or the elder brother of the groom takes a cup of water and puts rice and waits at the entrance of the house for receiving the bride. Then he pours out the water on the bride's feet and blesses her. The bride then steps up the new ladder and enters the house. A separate new fire is lit to cook food for the couple. All the food items should be fresh and no dry fish or chilly shall be used for cooking. For the duration of the year, the couple shall not take food and drinks from other marriage feast. If the couple does not follow the restrictions, they are likely to be divorced.

Death and burial: Natural death is considered the action of God. The dead body is placed in coffin and buried under the house. The articles used by the deceased are given as goods and hung on a bamboo pole over the grave, while clothes, utensils money etc. are put in the coffin. Death caused by accident, murder, animal, drowning in water, falling from tree, death at delivery are attributed to the action of evil spirits. No coffin is used and the dead body is buried in the jungle. After death, the soul of men is supposed to fly to an unknown place. It is believed that the soul of good people go to heaven and those of bad people to hell.

The patient or his family shall pay something in cash or kind to the healer. Rice, meat and money shall be placed in a plate.

For the rituals concerning the preparation of medicine, the medicinal plant is shown in dream. The man takes a cup of water, puts rice in it and pours out the water in the name of the deity of the region. Then he goes to find out plants and collects

them. He does not disclose the where about of the plants. It is boiled and the dosage is prescribed to the patient.

The diviner consults omen before going out to a new field, or fishing, hunting or for trade. Before going to warfare, consultation of omen is necessary. A pig will be killed; the position of the liver and the spleen will be studied and checked. They also take some plants and study the omen.

Forms of ritual: No regular prayer is offered. When situation or need arises, prayer is offered.

i) There are two types of sacrifices related offerings performed one to evil spirits for healing the diseases, and another to benevolent spirits for prosperity and welfare of the family.

ii) After sacrifice and offering are made, the priest asks or scolds the spirits to immediately leave the sick person. The spirits reside in thick forest or isolated places where man is scared of going.

iii) There are no bodily gestures used to express the feelings of rituals.

Ritual experts: The experts are recognized and respected in the society.

i) The position of expert is not hereditary but depends on one's gift received from the spirit. Experts derive power from the spirit.

ii) Both man and woman are capable of becoming experts. Generally, only man becomes priest. But a woman can be diviner also. In the olden days, many women were diviners.

iii) Diviners are prohibited from eating the meat/ flesh of wild cat, eagle, crow, tiger, wolf etc. and the animals killed by tiger, wolf and fox.

Sacred places and shrine: In olden days there was a stone called Longlang in human shape. People used to offer food and drink to him. When an enemy was killed

or a slave was sacrificed, the flesh used to be offered to Longlang. People would eat and drink and dance around Longlang and pray to him to protect them. Sacrifices and offerings were made to appease Longlang and for seeking his protection from enemy.

Ritual language: Ritual languages are common and understandable. Experts have good memory and they are well versed with the language. Cash or kind was involved in ritual performance. Today people have forgotten the old ritual practices. There is lack of interest to promote the old rituals. And moreover there are no more ritual experts today.

CHAPTER 3

PHONOLOGY

3.1. VOWELS:

There are six vowel phonemes in Nefamese showing contrast in tongue position- front, central and back; tongue height- high or close, high mid or half close and low or open. All the vowel can occur in all the positions- initial, medial and final. In Nefamese all the vowels are oral vowels as there is no nasalized vowel in Nefamese.

The vowels in Nefamese are as follows,

i e ə a o u

While back vowels are rounded, the front & central vowels are unrounded. The vowels in Nefamese are voiced and oral. The description of the vowel phoneme is as follows-

Phoneme	Descriptions
/i/	close front unrounded
/e/	half-close front unrounded
/ə/	half close central unrounded
/a/	open central unrounded
/o/	half-close back rounded
/u/	close back rounded

3.2. CONTRASTING PAIRS:

Above-mentioned vowel sounds are established on the basis of minimal pairs:

/i/	vs.	/u/	/ita/	brick	/uta/	get up
/i/	vs.	/a/	/ita/	brick	/ata/	gum
/u/	vs.	/o/	/bura/	old man	/bora/	to fill
/i/	vs.	/o/	/tita/	bitter	/tota/	parrot
/i/	vs.	/e/	/bit/	vegetable	/bet/	cane
/u/	vs.	/a/	/bul/	wrong	/bal/	good
/u/	vs.	/e/	/pul/	flower	/pel/	fails
/e/	vs.	/a/	/bet/	cane	/bat/	rice
/e/	vs.	/o/	/ker/	thatch	/kor/	spade
/a/	vs.	/o/	/gari/	vehicle	/gori/	clock
/ð/	vs.	/o/	/dôs/	ten	/dos/	friend

3.3. DISTRIBUTION OF VOWELS:

All the vowels occur in all the three positions. There is not a single vowel in Nefamese that can not occur in all the positions. The following examples are there to show the occurrence of the six vowels in all the positions-

3.3.1. INITIAL POSITION:

/i/	/ita/	brick
	/igaro/	eleven
	/iskul/	school
	/i/	He/She
	/ilaçi/	Cardamom

A DESCRIPTIVE ANALYSIS OF NEFAMESE

/e/	/ekta/	one
	/ekšo/	one hundred
	/ektres/	actress
	/ekdom/	extreme
	/etia/	now
/ə/	/əto/	auto rickshaw
	/əŋko/	arithmetic
	/əkomia/	assamese
	/əkənman/	small amount
	/əčənə/	suddenly
/a/	/aji/	today
	/aru/	and
	/amalok/	we
	/atta/	eight
	/anda/	egg
/o/	/okra/	simpleton
	/olop/	few
	/okəle/	alone
	/obosta/	condition
	/opis/	office
/u/	/ut/	camel

/up̄r/	above
/us̄r/	near
/unnoti/	development
/ukil/	lawyer

3.3.2.MEDIAL POSITION:

/i/	/din/	day
	/kintu/	but
	/jiba/	tongue
	/tinita/	three
	/kitab/	book
/e/	/pet/	stomach
	/jeti/	lizard
	/get/	gate
	/ketia/	when
	/teŋa/	sour
/ə/	/m̄ndir/	temple
	/b̄nduk/	gun
	/n̄kli/	artificial
	/ok̄le/	alone
	/j̄onḡəl/	forest
/a/	/mas/	fish

A DESCRIPTIVE ANALYSIS OF NEFAMESE

	/baba/	father
	/šadi/	marriage
	/tan/	hard
	/bat/	rice
/o/	/gor/	house
	/bosti/	village
	/pos/	post
	/dos/	friend
	/dorji/	tailor
/u/	/pul/	flower
	/buk/	hunger
	/kuta/	pillar
	/tukri/	basket
	/purti/	happiness

3.3.3. FINAL POSITION:

/i/	/aĵi/	today
	/murgi/	hen
	/ĵati/	caste
	/ĵui/	fire
	/dobai/	medicine
/e/	/potokke/	suddenly

A DESCRIPTIVE ANALYSIS OF NEFAMESE

	/nife/	self
	/kele/	why
	/lahe/	slow
	/nokte/	a tribe
/ɔ/	/gundɔ/	smell
	/sullɔ/	sixteen
	/dormɔ/	religion
	/hiɲhɔ/	lion
	/sutrɔ/	seventeen
/a/	/murga/	cock
	/lora/	boy
	/kala/	black
	/atma/	soul
	/kuta/	post
/o/	/poto/	photo
	/kaso/	tortoise
	/baro/	twelve
	/tɔrko/	quarrel
	/no/	nine
/u/	/jadu/	magic
	/alu/	potato

/kintu/	but
/heitu/	that
/soku/	eye

3.4. VOWEL SEQUENCE OR DIPHTHONGS:

Sequence of vowels may consist of two, three or more vowels and it forms a single syllable. When the sequence of two vowels form a syllable, it is called diphthongs. Though no triphthong is found, Nefamese has 7 diphthongs. They are as follows-

/ai/	as in	/aina/	mirror
/ei/	as in	/eitu/	this
/au/	as in	/nau/	boat
/ia/	as in	/dukia/	poor
/ua/	as in	/suali/	girl
/ui/	as in	/jui/	fire
/oi/	as in	/homoi/	time

Of these 7 diphthongs, four moves towards [i]. They are /ai/, /ei/, /ui/ & /oi/; one moves towards [u] as /au/; & the other two moves towards [a] as /ua/ & /ia/. Except /ai/ and /ei/ the other 5 diphthongs don't occur in the initial positions. On the other hand /ei/ can not occur in the final position. The occurrence of the seven diphthongs in the three positions are shown as follows-

/ai/	Initial position	/aina/	mirror
		/ain/	law
		/aita/	grand-mother

A DESCRIPTIVE ANALYSIS OF NEFAMESE

	Medial position	/paikana/	stool
		/maiki/	female
		/baiti/	younger brother
		/daibor/	driver
		/daina/	right hand
	Final position	/dobai/	medicine
		/kokai/	elder brother
		/hodai/	everyday
		/sorai/	bird
		/juai/	son in law
/ei/	Initial position	/eitu/	this
		/eibilak/	these
	Medial position	/heitu/	that
		/keita/	how many
	Final position	not found	
/au/	Initial position	not found	
	Medial position	/taun/	town
		/gaubura/	village headman
		/saul/	rice
		/pauroti/	bread

A DESCRIPTIVE ANALYSIS OF NEFAMESE

	Final position	/nau/	boat
		/gau/	village
		/dau/	daggar
/ia/	Initial position	not found	
	Medial position	/gorial/	crocodile
		/sial/	fox
		/kɔ̃ɲial/	angry person
	Final position	/dukia/	poor
		/ketia/	when
		/dunia/	beautiful
		/logoria/	friend
		/jolkata/	chilly
/ua/	Initial position	not found	
	Medial position	/suali/	girl
		/puali/	infant
		/buari/	daughter in law
		/juakali/	yesterday
	Final position	/ratipua/	morning
		/enekua/	this type
		/bonua/	labor
		/dua/	to wash
/ui/	Initial position	not found	
	Medial position	/duita/	two

A DESCRIPTIVE ANALYSIS OF NEFAMESE

		/ekuista/	twentyone
Final position		/jui/	fire
		/rui/	cotton
		/pui/	one kind of green leaf
		/gui/	one kind of snake
/oi/	Initial position	not found	
	Medial position	/poisa/	money
		/poila/	first
		/koila/	coal
		/boil/	boil
		/moina/	month
	Final position	/toi/	you
		/homoi/	time
		/moi/	I
		/nobboi/	nineteen

3.5. CONSONANTS:

There are 18 consonantal phonemes in Nefamese. These consonantal phonemes can be discussed from two angles- manner of articulation and point of articulation. The consonants, according to the manner of articulation can be grouped into two broad sections- the stops and the continuants. Among 18 consonants, there are 6 stops & 12 continuants. Among stops there are 3 voiced & 3 voiceless phonemes. All the stops are unaspirated. Among the continuants, there are 3 nasals, 3 fricatives, 2 affricates, 1 trill, 1 lateral & 2 approximants.

A DESCRIPTIVE ANALYSIS OF NEFAMESE

The nasals, trill, lateral & approximants are voiced. Where the fricatives are voiceless, among affricates 1 is voiced and the other 1 is voiceless. No aspirated phoneme is found in Nefamese.

The following is the list of consonants & its descriptions-

phoneme	Descriptions	
/p/	voiceless	unaspirated bilabial stop
/b/	voiced	unaspirated bilabial stop
/t/	voiceless	unaspirated alveolar stop
/d/	voiced	unaspirated alveolar stop
/k/	voiceless	unaspirated velar stop
/g/	voiced	unaspirated velar stop
/m/	voiced	bilabial nasal
/n/	voiced	alveolar nasal
/ŋ/	voiced	velar nasal
/s/	voiceless	alveolar fricative
/š/	voiceless	palatal fricative
/h/	voiceless	glottal fricative
/č/	voiceless	unaspirated palatal affricate
/j/	voiced	unaspirated palatal affricate
/r/	voiced	alveolar trill
/l/	voiced	alveolar lateral
/w/	voiced	bilabial approximant
/y/	voiced	palatal approximant

3.6. CONTRASTING PAIRS:

The consonantal sounds are established on the basis of minimal pairs & where no minimal pairs are available; sub- minimal pairs have been used for the purposes.

Following is the list of minimal/sub-minimal pairs:

/p/	vs	/b/	/pet/	stomach	/bet/	cane
/t/	vs	/d/	/tan/	hard	/dan/	paddy
/k/	vs	/g/	/kali/	tomorrow	/gali/	abuse
/m/	vs	/n/	/kam/	work	/kan/	car
/n/	vs	/ŋ/	/kan/	ear	/koŋ/	anger
/m/	vs	/ŋ/	/kam/	work	/koŋ/	anger
/s/	vs	/š/	/sati/	umbrella	/šati/	sixty
/š/	vs	/h/	/šat/	seven	/hat/	hand
/č/	vs	/j/	/čula/	stove	/jola/	to burn
/r/	vs	/l/	/rati/	night	/lati/	stick
/w/	vs	/y/	/tawa/	frying pan	/taya/	a name

3.7. DISTRIBUTION OF CONSONANTS:

Most of the consonants occur in all the three positions of words. The 4 consonants which cannot occur in the final position are /h/, /č/, /w/ & /y/. Again /ŋ/ & /y/ cannot occur in the initial position of a word in Nefamese.

The following examples are given to show the occurrence of the 18 consonantal phonemes in the three positions:

/p/	Initial	/pani/	water
		/patta/	leaf
		/pul/	flower

A DESCRIPTIVE ANALYSIS OF NEFAMESE

		/pagla/	mad man
		/patla/	thin
	Medial	/kapur/	cloth
		/opis/	office
		/hopta/	week
		/sapōr/	short
		/pispine/	backside
	Final	/tep/	tap
		/pap/	sin
		/hap/	snake
		/kitap/	book
		/pesap/	urine
/b/	Initial	/bak/	tiger
		/bohot/	much/many
		/bal/	good
		/biskut/	biscuit
		/but/	ghost
	Medial	/jibon/	life
		/kiba/	something
		/jiba/	tongue
		/tebul/	table
		/dobi/	washerman
	Final	/šab/	officer

A DESCRIPTIVE ANALYSIS OF NEFAMESE

		/sob/	all
		/lub/	greed
		/istob/	stove
		/pub/	east
/t/	Initial	/tan/	hard
		/tara/	star
		/tumi/	you
		/t̄rika/	technique
		/topi/	cap
	Medial	/mata/	head
		/mati/	soil
		/hutel/	hotel
		/jontu/	animal
		/purti/	happiness
	Final	/but/	ghost
		/hat/	hand
		/get/	gate
		/mat/	voice
		/pet/	stomach
/d/	Initial	/dam/	cost
		/din/	day
		/dos/	friend
		/dari/	beard

A DESCRIPTIVE ANALYSIS OF NEFAMESE

		/digol/	long
	Medial	/godam/	godown
		/bōnduk/	gun
		/bandor/	monkey
		/pōdum/	lotus
		/hodia/	name of a place
	Final	/dud/	milk
		/aširbad/	blessing
		/istupid/	stupid
		/dord/	pain
		/id/	Eid(festival)
/k/	Initial	/kam/	work
		/koŋ/	anger
		/kan/	ear
		/kata/	thorn
		/kōmti/	less amount
	Medial	/akaš/	sky
		/lekok/	writer
		/ekta/	one
		/toka/	money
		/bikri/	to sale
	Final	/nak/	nose
		/duk/	lament
		/buk/	hunger

A DESCRIPTIVE ANALYSIS OF NEFAMESE

		/juk/	leech
		/bak/	tiger
/g/	Initial	/get/	gate
		/gola/	neck
		/gora/	cow
		/gari/	vehicle
		/gori/	clock
	Medial	/bagan/	garden
		/agôt/	in front of
		/egarota/	eleven
		/toga/	to cheat
		/segun/	mucus of the nose
	Final	/jog/	jug
		/mog/	mug
		/dag/	stain
		/beg/	bag
		/kôleg/	college
/m/	Initial	/ma/	mother
		/manu/	man
		/mata/	head
		/mekela/	women's dhoti
		/mati/	land
	Medial	/atma/	soul

A DESCRIPTIVE ANALYSIS OF NEFAMESE

		/tumi/	you
		/ami/	we
		/kômjur/	weak
		/dimak/	mind
Final		/kam/	work
		/am/	mango
		/pilim/	film
		/morom/	affection
		/aram/	rest
/n/	Initial	/nak/	nose
		/nimok/	salt
		/nigoni/	mouse
		/nam/	name
		/nati/	grand-son
	Medial	/čandi/	silver
		/anda/	egg
		/doni/	rich
		/kanun/	law
		/môndir/	temple
Final		/kan/	ear
		/pan/	betel leaf
		/bagan/	garden
		/nôtun/	new
		/gun/	smell

A DESCRIPTIVE ANALYSIS OF NEFAMESE

/ŋ/	Initial	not found	
	Media	/leŋta/	naked
		/aŋuli/	finger
		/aŋuti/	ring
		/paŋka/	fan
		/diŋi/	neck
	Final	/roŋ/	colour
		/koŋ/	anger
		/mitiŋ/	meeting
		/baltiŋ/	bucket
		/paleŋ/	bed
/s/	Initial	/suali/	girl
		/soku/	eye
		/sorai/	bird
		/sobji/	vegetables
		/sap̄r/	short
	Medial	/maŋso/	meat
		/mosla/	spice
		/kaso/	tortoise
		/as̄l/	genuine
		/poisa/	money
	Final	/dos/	friend
		/gos/	tree
		/mačis/	match

A DESCRIPTIVE ANALYSIS OF NEFAMESE

		/gas/	grass
		/gilas/	glass
/š/	Initial	/šadi/	marriage
		/šat/	seven
		/šadin/	independent
		/šab/	officer
		/šibo/	God
	Medial	/tišar/	teacher
		/pošon/	like
		/pašigat/	pasighat
		/mošom/	climate
		/aširbad/	blessings
	Final	/akaš/	sky
		/anaroš/	pineapple
/h/	Initial	/hajra/	wage
		/hodai/	always
		/horu/	small
		/hanti/	peace
		/hopta/	week
	Medial	/pahar/	hill
		/kahani/	story
		/gahori/	pig
		/bahir/	outside

A DESCRIPTIVE ANALYSIS OF NEFAMESE

		/bohot/	much
	Final	not found	
/č/	Initial	/čula/	stove
		/čalak/	intelligence
		/čandi/	silver
		/čaku/	knife
		/čamra/	leader
	Medial	/bača/	child
		/ilači/	cardamom
		/ačar/	pickles
		/iča/	will of a person
		/močɔr/	mosquito
	Final	not found	
/j/	Initial	/ju/	fire
		/jog/	jug
		/juta/	shoe
		/jati/	caste
		/jagra/	quarrel
		/jiba/	tongue
	Medial	/aji/	today
		/hajra/	wage
		/puja/	festival
		/dɔrji/	tailor

A DESCRIPTIVE ANALYSIS OF NEFAMESE

		/oj̃g̃cr/	snake
	Final	/laloj̃/	greed
		/piyaj̃/	onion
		/awaŋ̃/	voice
		/bendej̃/	bandage
		/kagoj̃/	paper
/r/	Initial	/rati/	night
		/roja/	king
		/ronj̃/	colour
		/rasta/	road
		/rel/	rail
	Medial	/aru/	and
		/goru/	cow
		/bura/	old
		/sari/	saree
		/portek/	each one
	Final	/ker/	thatch
		/kukur/	dog
		/daŋor/	big
		/dar/	credit
		/kukur/	dog
/l/	Initial	/lati/	stick
		/lik/	to write

A DESCRIPTIVE ANALYSIS OF NEFAMESE

		/lora/	boy
		/luha/	iron
		/lomba/	long
	Medial	/jola/	to burn
		/olop/	small quantity
		/poila/	first
		/alu/	potato
		/tala/	lock
	Final	/pul/	flower
		/bal/	good
		/lal/	red
		/bul/	wrong
		/boil/	boil
/w/	Initial	/wul/	wool
	Medial	/tawa/	tawa
		/awaj/	sound
		/hawa/	wind
		/bogwan/	god
	Final	not found	
/y/	Initial	not found	
	Medial	/boyok/	age
		/beya/	bad
		/piyaj/	onion

	/titiyo/	third standard
	/rakyok/	monster
Final	not found	

3.8. SYLLABIC PATTERN:

The unit that is next in hierarchy to the speech sound is the syllables. Generally a word is made up of one or more syllables. A syllable is a unit of pronunciation consisting of a vowel alone or of a vowel with one or more consonants, a vowel is the nucleus and a consonant a marginal element in the syllable, that is, a consonant either at the beginning or at the end of a syllable. A consonant at the end of a word a syllable is called an arresting consonant and at the beginning of a syllable is called releasing consonant. The marginal or optional elements are not obligatory. These may occur either before the nucleus or after the nucleus. So far as Nefamese is concerned, a syllable may consist of a nucleus alone or may consist of a nucleus either with a releasing consonant or with arresting consonants. So the structure of Nefamese syllable may be defined as follows:

$$\pm\text{consonant}+\text{vowel}\pm\text{consonant}$$

This structure gives two main types of syllables- open and closed. Open syllable ends in a vowel while closed syllable ends in a consonant.

3.8.1. MONOSYLLABIC WORD:

Open monosyllabic words:

v:	/i/	he/she
cv:	/ma/	mother
	/no/	nine

cvv: /toi/ you

 /moi/ I

Closed monosyllabic words:

vc: /am/ mango

 /ek/ one

cvc: /nak/ nose

 /kam/ work

3.8.2. DISYLLABIC WORD:

Open disyllabic words:

vcv: /i-ta/ brick

 /aji/ today

cvcv: /ma-nu/ man

 /lo-ra/ boy

Closed disyllabic words:

cvcvc: /pa-har/ hill

 /di-mak/ brain

vccvc: /ek-tres/ actress

 /un-tris/ twenty nine

cvcvc: /bôr-kun/ rain

 /dis-tik/ district

3.8.3. TRISYLLABIC WORDS:

Open trisyllabic words:

vcvcv: / a- ŋu - ti/ ring

vccvcv: / un - no- ti/ progress

Closed triyllabic words:

vcvccvc: /i - lek - sɔ̃ n/ election

cvccvcv: /d̃r-ka-ri/ important

So far as our research is concerned, no tetrasyllabic word is found in Nefamese.

3.9. CONSONANT CLUSTERS & SEQUENCES:

The term cluster is used in the analysis of connected speech to refer to any sequence of adjacent consonants occurring in a syllable. Usually a distinction is made within the consonant combinations into consonant clusters and consonant sequences. Consonant cluster occur within a syllable while consonant sequences occur between syllables. In Nefamese consonant clusters occur only in initial & final position whereas a lot of consonant sequences occur in the medial position.

3.9.1. INITIAL CLUSTERS:

So far as our research is concerned Nefamese does not allow more than two consonants initially in a word. While the 1st member of the cluster is a stop, the 2nd member of the cluster is a trill (/r/).

/pr/	/prai/	fry
/tr/	/tris/	thirty

3.9.2. FINAL CLUSTERS:

A very few numbers of final clusters of consonants are found in Nefamese:

/mp/	/kemp/	camp
/nd/	/nagalend/	nagaland

3.9.3. MEDIAL SEQUENCES:

Unlike the initial and final consonant clusters, there is a wide variety of medial consonant sequences in Nefamese. Most of the words which have medial sequences consist of two consonants only. So a good number of medial sequences of consonants are found in Nefamese. While in the most of the medial sequences the 1st member is a stop, the second member may be a stop, a nasal, a fricative, an affricate, a trill or a lateral.

stop+stop :	/kt/	/ekta/	one
	/pt/	/hopta/	week
	/st/	/bosti/	village
stop+ nasal:	/tm/	/atma/	soul
	/dm/	/bôdmas/	naughty
stop+ fricative:	/kš/	/ekšo/	hundred
stop+affricate :	/bj/	/sobji/	vegetables
stop+ trill:	/kr/	/kekra/	crab
	/tr/	/sutrôta/	seventeen
stop+ lateral:	/gl/	/pagla/	mad
	/tl/	/ketli/	kettle

However it is also found that nasal, affricate, trill or lateral occupy the 1st membership in the medial sequences to a considerable extent.

nasal + stop :	/nb/	/kanda/	cry
affricate+ trill:	/jr/	/hajra/	wages
trill + stop:	/rg/	/murga/	cock
lateral+ nasal:	/lm/	/almari/	cupboard

Besides this, it is also found that in Nefamese a very few number of three consonant sequences occur in the medial position. The 1st member is either a voiceless stop or a nasal. The 2nd member is usually a stop and the 3rd member is always a trill.

/ktr/	/ektres/	actress
/ntr/	/untris/	twenty-nine

3.9.4. GEMINATES:

In Nefamese the unaspirated stops, the nasals, the affricates form geminates in the medial position.

/tt/	/pittibi/	earth
/nn/	/unnoti/	progress
/jj/	/ujjɔl/	bright

3.10. SUPRA-SEGMENTAL FEATURE:

Stress:

The primary stress, written /' /, falls in first syllable of monosyllabic words and also in the open ended disyllabic as well as trisyllabic words.

/'ma/	mother
/'am/	mango
/'okra/	simpleton
/'d̄ɔrmoha/	salary

In case of closed ended disyllabic and trisyllabic words. The primary stress falls on second syllable.

/de'gar/	dagger
/mi'nistar/	Minister

No tetrasyllabic words have been found in Nefamese.

Again where there is a diphthong in a word, the primary stress falls on the diphthong.

/ˈpoila/ First

/ˈgutei/ All

3.11. MORPHOPHONEMICS:

Morphophonemics is the analysis & classification of phonological factors which affect the appearance of morphemes.

Morphophonemics or Sandhi (joining in Sanskrit) are forms which have gone through specific modifications in specific circumstances in Nefamese.

In Nefamese Sandhi forms are of two types – internal and external Sandhi. In internal Sandhi variations are confined to the arrangement of morphemes within the words. So far as external sandhi is concerned variations are extended to the arrangement of words within phrases, clauses or sentences.

External Sandhi:

The final /or/ of a noun/ noun phrase is dropped when it is followed by a post position in a sentence.

/tebul/ + /or/ + /uporɔt/ = /tebul uporɔt/

Table of on on the table

/rum/ + /or/ + /bitɔrɔt/ = /rum bitɔrɔt/

Room of inside in the room

Internal Sandhi:

An /i/ is added before borrowed English words beginning with a consonant cluster having /s/ as the first member of the cluster.

A DESCRIPTIVE ANALYSIS OF NEFAMESE

/skul/ - /iskul/ school

/stet/ - /istet/ state

The medial consonant sequence of /str/ is broken by inserting an /i/ between /st/ and /r/.

/mistri/- /mistiri/ carpenter

/istri/ - /istiri/ Iron

The last consonant of the final consonant cluster is dropped in case of borrowed Hindi/English words.

/dost/- /dos/ friend

/post/- /pos/ pillar

CHAPTER 4

MORPHOLOGY:

Morphology is the science of words i.e. how words are formed. A morpheme may be free or bound. 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 a word may consist of the root alone or a root plus one or more affixes.

4.1. NOMINAL:

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

4.1.1.NOUN:

A noun is a word used as the name of a person, place or thing. The noun in Nefamese may be defined as a word which can be inflected for number and case. One of the interesting features of Nefamese is that gender is not a grammatical category as it does not affect the structure of the language. However there are some exceptions i.e.

there are a few words in Nefamese which are inflected to show the gender distinctions.

As for example,

/mama/ uncle

/mami/ aunt

A noun stem in Nefamese may end either in a vowel or in a consonant.

a) Nouns ending in vowel:

/i/ /bati/ bowl

/ô/ /gundô/ smell

/a/ /jiba/ tongue

/u/ /buku/ chest

/o/ /maŋso/ meat

b) Nouns ending in consonants:

/p/ /kitap/ book

/b/ /šab/ officer

/t/ /bat/ rice

/d/ /dud/ milk

/k/ /bak/ tiger

/g/ /jog/ jug

/m/ /kam/ work

/n/ /kan/ ear

/ŋ/ /roŋ/ colour

/s/ /gos/ tree

/š/ /akaš/ sky

/j/ /piyaj/ onion

/r/ /kapur/ cloth

/l/ /pul/ flower

/č/, /h/, /y/ and /w/ ending nouns are not available in Nefamese.

4.1.2. GENDER:

In Nefamese, gender is not grammatically marked; so it does not affect the grammatical pattern of the language. In Nefamese, gender is determined on the basis of natural recognition of sexes.

Nouns in Nefamese are primarily classified into two classes, viz. (a) animate (+human and -human) (b) inanimate. In the case of animate (+human) nouns are concerned, these are differentiated by way of independent lexical words. So far as animate (-human) nouns are concerned, the markers /mota/ “male” and /maiki/ “female” are prefixed to the generic form of nouns to denote masculine and feminine genders respectively. All the inanimate nouns are considered as neuter genders in Nefamese.

The various ways of expressing gender distinction in Nefamese are as follows:

(i) In case of animate (+human as well as -human) nouns (masculine), which end in /a/, the sound /a/ is replaced with the sound /i/ to form the feminine gender. For example:

Masculine

Feminine

/murga/

/murgi/

/mama/

/mami/

/bura/

/buri/

Hence, /a/ can be considered as a marker of masculinity while /i/ can be considered as a marker of femininity. However one of the interesting features of Nefamese is that when these nouns are used in a sentence, they do not affect the other constituents of the sentence as shown in the following examples:

1. /mama ekta pilim sai asc/

Uncle one film watch be Pre. Cont.

Uncle is watching a movie.

2. /mami ekta pilim sai ase/

Aunt one film watch be Pre. Cont.

Aunt is watching a movie.

3. /buratu gor goisile/

Old man Def. home go past

The old man went home.

4. /buritu gor goisile/

Old woman Def. home go past

The old woman went home.

(ii) Among kinship terms, gender in Nefamese is marked lexically. That is to say different forms are used to indicate the two gender groups:

<i>Masculine</i>		<i>Feminine</i>	
/lora/	Boy	/suali/	Girl
/baba/	Father	/ma/	Mother
/baiti/	Younger brother	/boni/	Younger sister
/mota/	Husband	/maiki/	Wife

(iii) In other cases, sex is indicated by using words like /mota/ for male and /maiki/ for female and these words are used before the generic form of (–human) nouns:

/mota mekuri/	cat (male)	/maiki mekuri/	cat(female)
/mota kukur/	dog (male)	/maiki kukur/	dog(female)
/mota gora/	horse (male)	/maiki gora/	horse(female)
/mota gahori/	pig(male)	/maiki gahori/	pig (female)

In case of personal pronouns, there is no gender distinction in Nefamese. Same pronoun is used to substitute noun referring to male and female:

/i/ He/She

4.1.3. NUMBER:

There are two numbers in Nefamese- the singular and the plural. A Noun that denotes one person or thing is said to be in singular number and a Noun that denotes more than one person or thing is said to be in plural number. In Nefamese plural is formed at the morphological level by using prefixes viz. /bohot/ and /besi/ as well as suffix /bilak/ to the singular forms. Besides these plural markers, another plural marker /hôt/ is used in order to express the second person plural form. In Nefamese like gender, number is not a grammatical category, as it does not affect the other constituents of the sentence. It is to be noted here that in Nefamese the verbs have no plural form.

In Nefamese the singular is always unmarked. So in most of the cases the absence of an affix denotes the singular number subject to certain exceptions. The exception is found in the case of inanimate nouns, in Nefamese, which are not overtly marked for plurality.

(a) Singular number (θ – unmarked)

(i) Nouns

/manu/ man

/lora/ son

/kukur/ dog

/gahori/ pig

/goru/ cow

/gora/ horse

/mekuri/ cat

(ii) Pronouns

/moi/ I

/toi/ You

/apuni/ You(honorific)

/i/ He/She

/eitu/ It/This

/heitu/ That

(b) Plural number

As we mentioned earlier, the suffix used after animate nouns and pronouns to form the plural in Nefamese is /bilak/

(i) After nouns

/manubilak/ men

/lorabilak/ boys

/kukurbilak/ dogs

/gorubilak/ cows

/mekuribilak/ cats

/gahoribilak/ pigs

(ii) After pronouns

/amibilak/ we

/tohɔ̃t/ you

/apunibilak/ You(honourific)

/ihɔ̃t/ They

/eibilak/ These

/heibilak/ Those

So far as pronoun for third person plural form is concerned, there are some exceptions. Instead of plural marker /bilak/ , /hɔ̃t/ is used. Again so far as the pronoun for the second person plural form is concerned there are some morphological changes in the base form of the personal pronoun and then the plural marker /hɔ̃t/ is suffixed to the base.

Another interesting feature of Nefamese is that apart from the plural marker /bilak/, other plural markers /besi/ and /bohot/ are prefixed to the animate and inanimate form of nouns. However these markers are not used to the pronouns in Nefamese.

1. /gosɔ̃t besi pul asc/

Tree Loc. Plu. Flower be pre.

There are many flowers in the tree.

2. /gor bitɔ̃rɔ̃t bohot manu ase/

Home inside Loc. Plu. man be pre.

There are many persons inside the house.

So far as inanimate nouns are concerned, the plural markers /bilak/, /besi/ and /bohot/ are used to indicate the plural forms in Nefamese.

/gos/	tree	/gosbilak/ or /besi gos/ or /bohot gos/	trees
/pul/	flower	/pulbilak/ or /besi pul/ or /bohot pul/	flowers
/tara/	star	/tara bilak/ or /besi tara/ or /bohot tara/	stars
/patta/	leave	/pattabilak/or besi patta/ or /bohot patta/	leaves

Again plurality in Nefamese can be indicated by using numerals higher than one before the animate as well as inanimate nouns and then the plural markers like /bilak/, /besi/ and /bohot/ are dropped.

/duita pul/ two flowers

/atta manu/ eight men

4.1.4. CASE:

The case in Nefamese is indicated by two devices (a) by independent post-positions and (b) by the case endings. The followings are the cases in Nefamese,

(i) Nominative case:

The nominative case has no overt marker and it is syntactically used as the subject of a transitive and intransitive verb.

1. /loratu iskul goisile/

Boy Def. school go past

The boy went to school

2. /sualibilak ahisile/

Girl Plu. Come past

The girls came

In the above examples /lora/, /sualibilak/ are nouns and the subjects of the transitive verb /goisile/ and intransitive verb /ahisile/ respectively and there are no overt case markers.

(ii) Accusative case:

The accusative case is the direct object of the verb. The accusative case is realized by the markers /k/ and /ɔ̃k/.

1. /moi ramɔ̃k matisile/

I Ram Acc. call past

I called Ram

2. /moi apunak kali lok koribo/

I you Acc. tomorrow meet do Fut.

I will meet you tomorrow

In the above sentences the noun /ramɔ̃k/ , and pronoun /apunak/ are the direct objects of the verbs /matisile/ and /lok korim/ respectively. The syntactic and semantic roles of the nominative and accusative cases are different.

(iii) Dative case:

The dative case is the indirect object of the verb and it is usually associated with the act of giving. It is realized as /ke/. But the case ending is dropped when the indirect object is in plural form and it is marked by /k/. And where the indirect object is in proper noun it is marked by /ɔ̃k/.

1. /apunar kitaptu muke dibi/

You Poss. book Def. I Dat. give Fut.

Give me your book.

2. /i amak mitai disile/

He I Plu. Acc. Sweet give Past

He gave us sweet.

3. /moi ramôk mur mati bikri korisile/

I Ram Acc. I Gen. land sale do past

I sold my land to Ram

(iv) Genitive case:

It indicates the possessor-possessed relationship. The genitive case suffix is realized as /r/ and /ôr/.

1. /ramôr boni mitai kai bal pai/

Ram Gen. sister sweet eat like partl.

Ram's sister likes sweet

2. /garir čakka/

Car Gen. wheel

Wheel of a car

(v) Instrumental case:

The instrumental case indicates the instrument used in carrying out an action identified by the verb. Hence the case relates the instrument to the verb in the sentence and it is realized as /pora/.

1. /moi pen pora like/

I pen Inst. write partl.

I write with a pen.

2. /sabir pora talatu kulibi/

Key Inst. lock def. open Fut.

Open the door with a key

(vi) Locative case:

This case indicates the location of the event/action identified by the verb. It is also used to indicate the destination and this case is realized as /ôv/.

1. /sorai akasôv ure/

Bird sky Loc. fly partl.

Birds fly in the sky.

2. /i opisôv goisile/

He office Loc. Go past

He went to the office.

(vii) Sociative case:

Sociative case expresses the accompanying relationship (i.e. with, along etc.).

It is realized as /logot/.

1. /i amar logot ahi ase/

He I Plu. Gen. Soc. come Pre. Cont.

He is coming with us.

2. /moi babar logot goisile/

I father Gen. Soc. Go past

I went with my brother.

(viii) Ablative case:

It specifies the point in space to where the subject is transferred at the culmination of the action identified by the verb. The case is realized as /pora/

1. /i opis pora ahisile/

He office Abl. Come past

He came from the office.

2. /i mur pora kitap ekta loisile/

She I Gen. Abl. book one borrow past

She borrowed a book from me.

(ix) Benefactive case:

This case expresses the notion “for the benefit of”. Benefactive case is realized as /karône/.

1. /i mur karône ekta iskutar anisile/

He I Gen. Ben. one scooter bring past

He brought a scooter for me.

2. /mur baba mur karône ekta jûta kinisile/

I Gen. father I Gen. Ben. one shoe buy past

My father bought a pair of shoes for me.

Systematization of case morpheme:

From the above discussion, it becomes clear that Nefamese has nine cases and different cases use different markers to denote the case relation.

<i>Case</i>	<i>marker</i>
Nominative	/θ/
Accusative	/k/, /ôk/
Dative	/k/, /ke/, /ôk/
Genitive	/r/, /ôr/
Instrumental	/pora/
Locative	/ô/
Sociative	/logot/
Ablative	/pora/
Benefactive	/karône/

Though the case marker of accusative and dative is same i.e. /k/, the semantic and syntactic function of accusative and dative are different. Again though the case marker of instrumental and ablative is same i.e. /pora/, the semantic and syntactic function of instrumental and ablative are different.

Thus the case suffixes are postponed to the base in Nefamese.

So it is clear from the above discussion that all the case markers in Nefamese are postpositional.

4.1.5. CLASSIFICATION OF NOUNS:

Nefamese nouns are capable of showing contrast in number and case. The following examples will explicit the same:

(a)	/manu/	man
	/manubilak/	men
	/lora/	boy
	/lorabilak/	boys
	/manuðk/	to the man
	/manubilakðk/	to the men
	/loraðk/	to the boy
	/lorabilakðk/	to the boys

So taking into consideration the above mentioned examples, the grammatical construction of Nefamese nouns may be shown as:

N= Root (± gender) ± number ± case

(b) In Nefamese, certain nouns can be substituted by /eitu/ whereas some nouns are substituted by /i/. It means that third person pronouns /eitu/ and /i/ can be used to substitute a noun in Nefamese. For example,

1. /loratu iskul goisile/
Boy Def. school go past
The boy went to the school
2. /i iskul goisile/
He school go past
He went to the school
3. /gos girisile/
Tree fall past
The tree fell (down)
4. /eitu daṅor ase/
It big be pre.
It is big.

So from the above discussion, it can be said that Nefamese noun may consist of root only and optionally one or more affixes. When a noun is used with both the number and case, as a rule the case marker always follows the number marker. From this point of view, Nefamese noun has four types of morphological construction. They are mentioned as follows:

- | | | | |
|-----|------------------------|---------------|------------|
| (a) | Only the root: | /manu/ | man |
| (b) | Root and number: | /manubilak/ | men |
| (c) | Root and case: | /manuk/ | to the man |
| (d) | Root, number and case: | /manubilakōk/ | to the men |

4.2. PRONOUN:

Pronoun is a word which is used to substitute a noun or a noun phrase. The pronoun in Nefamese does not distinguish genders but it distinguishes three persons.

A DESCRIPTIVE ANALYSIS OF NEFAMESE

Person	Singular		Plural	
First person	/moi/	I	/amibilak/,/amalok/	We
Second person	/toi/	you	/tohôt/	you
Polite	/tumi/	you	/tumibilak/	you
Honorific	/apuni/, /apni/	you	/apunibilak/	you
Third person	/i/	He/She	/ihôt/	they

In Nefamese, the root pronoun is followed by number and case as shown in the following examples.

/moi/	I
/amibilak/	we
/tumi/	You
/tumibilak/	you(plural)
/amibilakôk/	to us
/tohôtôk/	to you
/ihôtôk/	to them

Therefore, the morphological construction of pronoun in Nefamese can be shown as follows:

Pronoun= Root± number±case

So it can be said that in Nefamese, pronoun can occur alone as well as with number and case markers. When both number and case markers occur in a single utterance, then the number marker is always followed by the case marker. Hence in Nefamese pronoun has four basic morphological constructions. They are as follows:

- (a) Root only: /i/ He/She
- (b) Root and number: /ihôt/ They

- (c) Root and case: /tak/ to him/her
(d) Root, numbr and case: /ih̄t̄k/ to them

The pronouns in Nefamese, can be classified into personal and non-personal pronouns.

4.2.1. PERSONAL PRONOUNS:

In Nefamese, /moi/, /amibilak/, /tumi/, /i/ etc. are called Personal Pronouns as they stand for the three persons,

- (i) The person speaking
(ii) The person spoken to and
(iii) The person spoken of.

The pronouns /moi/ “I” and /amibilak/ “we”, which denote the person or persons speaking, are said to be personal pronoun of the First Person.

The pronouns /toi/ “you” and /tumibilak/ “you”(plural) etc., which denote the person or persons speaking to, are said to be personal pronoun of the Second Person

The pronouns /i/ “he/she” and /ih̄t̄/ “they” etc., which denote the person or persons speaking of, are said to be personal pronoun of the Third Person.

So we can say that in Nefamese, a three way distinction of person is made in personal pronouns. They are first person, second person and third person. The first person pronoun refers to speaker, the second person pronoun refers to the listener and the third person pronoun refers to others. Honorific distinction is also made sometimes in both singular as well as in plural forms in the second person by using a separate pronoun.

The personal pronouns do not show any sex distinction. The personal pronouns are used either independently or in suffixed form i.e. the plural form are formed by adding suffixes viz. /bilak/ and /h̄t̄/ to the singular pronouns. All the personal pronouns in Nefamese are listed below:

Person	Singular		Plural	
First person	/moi/	I	/amibilak/, /amalok/	We
Second person	/toi/	you	/tohôv/	You
Polite	/tumi/	you	/tumibilak/	you
Honorific	/apuni/, /apni/	you	/apunibilak/	You
Third person	/i/	He/She	/ihôv/	They

4.2.2. NON –PERSONAL PRONOUN:

Non-personal pronouns can be divided into six types:

(i) Demonstrative pronoun:

Demonstrative Pronouns are used to indicate the objects to which they refer. In Nefamese, it is formed by prefixing the markers /ei/ and /hei/ to the definite particle /tu/. In Nefamese there are two demonstrative pronouns and they always precede the head noun and the same forms are used for both animate and inanimate nouns. The plural forms of these two demonstrative pronouns are /eibilak/ and /heibilak/ respectively and the same forms are used for both animate and inanimate nouns.

/eitu lora/	this boy
/heitu pul/	that flower
/eibilak lora/	these boys
/heibilak gos/	those trees

(ii) Interrogative pronoun:

Interrogative Pronouns are used for asking questions. There are three interrogative roots /ke/, /ki/ and /ku/ from which interrogative pronouns are formed in Nefamese. Same interrogative pronouns are used for both animate and inanimate objects

and they can not take number markers. In Nefamese, the following, interrogative pronouns are used:

/ki/	what
/ketia/	when
/keneka/	how
/kele/	why
/kiman/	how much/many
/kôt/	where
/kun/	who
/kuntu/	which

The use of Nefamese interrogative pronouns can be shown by the help of the following sentences:

1. /tumar nam ki ase/
You Gen. name what be pre.
What is your name?
2. /amibilak pasigat ketia jabo/
I plu. pasighat when go Fut
When shall we go to Pasighat?
3. /tumi kele misa koise/
You why lie tell pre.
Why do you tell a lie?
4. /kôt take/
Where live
Where do you live?
5. /tumar baba kun hoi/

- You Gen. father who be pre.
Who is your father?
6. /kuntu jagatu bal ase/
Which place Def. good be pre.
Which place is good?
7. /i ketia tat goisile/
He when there go past
When he went there?
8. /apuni keneka ase/
You how be pre.
How are you?
9. /kuntu apunar kokai hoi/
Which you Gen. brother be pre.
Which one is your brother?

(iii) Reflexive pronoun:

It refers to a construction where the subject and the object relate to the same entity. In Nefamese the reflexive pronouns are used when the action done by the subject turns back (reflects) upon the subject. Nefamese has only one reflexive pronoun /nije/.

1. /tumi kamtu nije koribo lage/
You work Def. Refl. Pro. do Fut partl.
You have to do the work by yourself.
2. /moi nije goisile/
I Refl.Pro. go past
I myself went.

3. /i niʒe niʒôk marisile/

He Refl.Pro. I Acc. kill past

He killed himself.

(iv) Possessive pronoun:

Possessive pronouns are, in fact, formed by using the case markers to the bases of personal pronouns along with some morphological changes in the base form of the personal pronouns. This can be illustrated by the following ways:

Base		Possessive pronouns	
/moi/	I	/mur/	my
/ami/	we	/amar/	our
/toi/	you	/tur/	your
/tumi/	you	/tumar/	your
/apuni/	you	/apunar/	your
/i/	He/She	/tar/	His/Her
/ihôt/	They	/ihôtôr/	Their

So in case of first person pronoun (singular number) and second person pronoun (singular number), /u/ is substituted for /oi/ in /moi/ and /toi/ and then the possessive case marker /r/ is used to get the possessive pronouns /mur/ and /tur/. In case of first person pronoun (plural number) /ami/ becomes /ama/ and second person pronoun (polite and honorific as well as singular number) /tumi/ becomes /tuma/ and /apuni/ becomes /apuna/ and then possessive case marker /r/ is used to get possessive pronoun /amar/, /tumar/ and /apunar/. Again in case of third person pronoun (singular number) /i/ becomes /ta/ and then possessive case marker /r/ is used to get the third person possessive pronoun /tar/. So far as the third person pronoun (plural number) is concerned, the possessive case marker /ôr/ is used to the base form to get the third person possessive pronoun. So with some

morphological changes in the base form of the personal pronouns, some of the possessive pronouns are formed in Nefamese.

(v) Indefinite pronoun:

All pronouns which refer to person or thing in general way but do not refer to any person or thing in particular are called Indefinite pronoun. In Nefamese, /sob/ is used as Indefinite Pronoun for “all”, “everything” as well as “anything” in the following manner:

1. /ihôt sob gorôt goisile/

He Plu. Ind.Pro. house Loc. Go past

All of them went home.

2. /moi sob bostutu basôt heraisile/

I Ind.Pro. thing Def. bus Loc. Lose past

I lost everything in the bus.

Besides this Indefinite Pronoun, other Indefinite Pronouns /kunuba/ is used to indicate “someone” and /kiba/ is used to indicate /something/ in Nefamese.

1. /kunuba mur kitaptu šur korisile/

Someone I Gen. book Def. steal do past

Someone stole my book.

2. /aji kiba ekta hobo pare/

Today something one happen Fut. Partl.

Something may happen today.

(vi) Relative pronoun:

Relative Pronouns are the pronouns which refer or relate to some nouns and these Relative Pronouns are used, in a sentence, immediately before the Noun to which they

refer. But this rule is not fixed. In some cases the Noun is used before the Relative Pronouns in the sentence. In Nefamese, the Relative Pronouns /june/ and /juntu/ are used to indicate “who” and “whose”. It is shown as follows:

1. /juntu loratu bimar asile heitu kali morisile/
Rel. Pro. boy Def. ill be past that yesterday die past
The boy who was ill died yesterday.
2. /juntu gilastu apuni muk kali disile eitu pelai dibi/
Rel.Pro. glass Def. you I Acc. yesterday give past this throw Fut.
Throw away the glass which you gave me yesterday.
3. /heitu loratu matibi june gilastu banisile/
That boy Def. call Fut Rel. Pro.glass Def. break past
Call that boy who broke the glass.

4.3. VERBS:

A verb is a word that tells or asserts something about a person or thing. In Nefamese a verb is used to indicate:

- (i) What a person or thing does; as
 1. /mira bat kai ase/
Mira rice eat Pre.Cont.
Mira is eating rice.
- (ii) What is done to a person or thing; as
 1. /i h̄rik kali marisile/
He Hari Dai. yesterday beat past
He beat Hari yesterday.

(iii) What a person or thing is; as

/i ekta istudent hoi/

He one student be pre.

He is a student

Morphologically, verb bases are either simple or complex. A simple base consists of a verb root, a complex base consists of a root followed by the derivative suffix. Verbs are those roots which take the morphemes for tense, aspect and mood.

Opposition in tense:

/ka/	eat
/kaisile/	ate
/kabo/	will eat

Aspect:

/kai ase/	is eating
/hodai kaisile/	used to eat

Mood:

/kabi/	eat (imp.)
/kaboi lage/	has to eat. (Obligatory)

Person :

/moi bat kai/	I eat rice.
/i bat kai/	He/She eats rice.

Number :

/tumi bat kai/	you eat rice
/tumibilak bat kai/	you(pl.) eat rice.

Gender:

/lora bat kai/ the boy eats rice.

/suali bat kai/ the girl eats rice.

In Nefamese, the structure of a verb may be defined as follows:

- (a) Root only
- (b) Prefix + root
- (c) Root+ suffix

The following is a list of some of the common verb roots which can occur on their own:

/ka/ to eat

/kand/ to cry

/kel/ to play

/bul/ to mistake

/bok/ to bark

/kor/ to do

/mor/ to die

/ja/ to go

/ga/ to sing

/por/ to study

/banj/ to break

When a verb in Nefamese, has a prefix, the prefix may be the negative markers

/na/ or /nɔ/ as in the following verbs:

/nakai/ do not eat

/nagai/ do not sing

/najai/ do not go

/nalage/ do not want

/n̄choi/ am/is not

Again when a verb in Nefamese, has a suffix, the suffix may be either an aspect marker or a tense marker or a modal marker. If there is a modal marker and a tense marker with a verb, the tense marker is added to the main verb which is followed by the modal marker as shown in the following:

/jabo lage/ has to go

/kabo lage/ has to eat

Both transitive and intransitive verbs are found in Nefamese. Transitive verbs take a direct object while intransitive verbs do not take a direct object. It can be illustrated with the help of the following examples:

4.3.1. TRANSITIVE VERB:

1. /ram pilim sai ase/

Ram film watch be Pre. Cont.

Ram is watching a movie

2. /i kapur dui ase/

He cloth wash be Pre. Cont.

She is washing clothes.

3. /amibilak bat kaisile/

I Plu. rice eat Past

We ate rice.

4. /sualitu gana gai asile/

Girl Def. song sing be Past Cont.

The girl was singing a song.

4.3.2. INTRANSITIVE VERB:

1. /i polai ase/

He run be Pre. Cont.

He is running.

2. /i hui ase/

He sleep be Pre. Cont.

He is sleeping.

Again the verbs which take two objects are called ditransitive verbs as in:

1. /mur baba muke ekta iskutar disile/

I Gen. father I Dat. one scooter give past

My father gave me a scooter.

2. /i amak ekta kitap disile/

He I Plu. Dat. one book Acc. give past

He gave us a book.

3. /mur ma muke ekta sart disile/

I gen. mother I Dat. one shirt Acc. give past

My mother gave me a shirt.

4.3.3. AUXILIARY VERB:

There are a few auxiliary verbs in Nefamese and these are postponed to the principal verb. They are also capable of showing opposition in tense. Some of them are mentioned below:

(i) /ase/ is/am

1. /i kapur dui ase/

He cloth wash be Pre.Cont.

She is washing clothes.

(ii) /pare/ can

1. /i etia jabo pare/

He now go Fut. can

He can go now.

(iii) /di/ give

1. /apunar kitaptu muke dibi/

You Gen. book Def. Acc. I Dat. give Fut.

Give me your book.

Nefamese verb can also be divided into two other types, viz. finite verb and non-finite verb. A finite verb completes a sentence while a non finite verb does not complete a sentence.

4.3.4. FINITE VERB:

The finite verb takes the morphemes for tense.

/kai/

1. /i bat kai /

He rice eat Pre.

He eats rice

/kai ase/

1. /i bat kai ase/

He rice eat be Pre. Cont.

He is eating rice.

/kaisile/

1. /i bat kaisile/

He rice eat past

He ate rice.

/kai asile/

1. /i bat kai asile/

He rice eat be past cont.

He was eating rice

/kabo/

1. /i bat kabo/

He rice eat Fut.

He will eat rice.

4.3.5. NON – FINITE VERB:

The non-finite verbs do not express any tense. They rather function as nouns or adjectives.

/gan gua sorai/ singing bird.

/nas kora suali/ dancing girl

/mora manu/ dead man

4.3.6. COMPLEX BASES:

The complex bases of the Nefamese verb are made up of a root followed by the derivative suffix. The following are the examples of different types of complex bases found in Nefamese.

4.3.6.1. PASSIVE BASE:

The passive base is formed by adding the morpheme /hoise/ along with /a/ which is suffixed to the main verb.

/por/	to read
/pora hoise/	to be read
/dek/	to see
/deka hoise/	to be seen
/lik/	to write
/lika hoise/	to be written
/hun/	to hear
/huna hoise/	to be heard

4.3.6.2. CAUSATIVE BASE:

In Nefamese the causative base is formed by the addition of the causative morpheme /ai/ to the root. The following are some of the examples of Nefamese causative verb bases:

Non- causative		causative
/dek/	to see	/dekai/
/ka/	to eat	/kai/
/hun/	to hear	/hunai/
/ula/	to come out	/ulai/
/an/	to bring	/anai/

4.3.6.3. RECIPROCAL BASE:

The reciprocal base is formed by repeating the same root. The second root takes /i/ when the first is having an /a/ ending.

/bodla/	to change
/bodla bodli/	to exchange
/mila/	to mix
/mila mili/	to mix together
/laga/	to adjacent
/laga lagi/	adjacent to each other

4.4. TENSE:

Verb forms which express time of action are called tenses. Whatever happens during the utterance of the speaker is the present, whatever happened before that is called past and whatever will happen after the time of utterance is called as future.

In Nefamese, each tense is marked by separate suffixes, i.e. the verb is inflected by separate suffixes.

4.4.1. PAST:

It indicates the time of action mentioned by the verb started before the time of the speech act. It is marked by adding the suffixes like /-ile/ and /-sile/ to the main verb.

1. /i bakðk marisile/
 He tiger Acc. kill past
 He killed the tiger
2. /moi kamtu korisile/
 I work Def. do past

I completed the work.

3. /i bat kai/

He rice eat pre.

He eats rice.

4. i bat kaisile/

He rice eat past

He ate rice.

5. /sualitu gana gai/

Girl Def. song sing pre.

The girl sings song.

6. /sualitu gana gaisile/

Girl Def. song sing past

The girl sang song.

7. /eitu daŋor ase/

It big be pre.

It is big

8. /eitu daŋor asile/

It big be past

It was big.

9. /gortu bal ase/

House good be pre.

The house is good.

10. /gortu bal asile/

House good be past

The house was good.

When /ase/ “be” is used as a copula in existential type of sentences, /-le/ is used as a past tense marker and /-e/ of the copula is changed to /-i/ as in the above example.

In order to express the past continuous tense, Nefamese uses the /ase/ “be” verb along with /-le/ is used as a past tense marker. Moreover /-e/ of the “be” verb is changed to /-i/ as in the following examples.

1. /i bat kai asile/
He rice eat past. Cont.
He was eating rice.
2. /i pori asile/
He read past cont.
He was studying.

4.4.2.PRESENT:

The present tense in Nefamese indicates the action mentioned by the verb takes place at the time of the speech act. In Nefamese present tense is marked by “be” verb i.e. /ase/ or /hoi/ and these /ase/ and /hoi/ are used as main verbs as shown in the following sentences like,

1. /amibilak istudent hoi/
I Plu. student be pre.
We are students
2. /pitar lidar hoi/
Peter leader be pre.
Peter is a leader.
3. /gortu danor ase/

House Def. big be pre.

The house is big.

4. /sualitu dunia ase/

Girl Def. beautiful be pre.

The girl is beautiful.

Again in case of present continuous tense, Nefamese also uses “be” verb i.e. /ase/.

But it is used as an auxiliary verb after the main verb as in the following examples:

1. /i liki ase/

He write be pre. cont.

He is writing

2. /i muke di ase/

He I Dat. give be pre.cont

He is giving me.

3. /i dori ase/

He run be pre. cont.

He is running.

4. /meri kandi ase/

Mary cry be pre.cont.

Mary is crying.

4.4.3. Future:

The future tense in Nefamese indicates that the action mentioned by the verb will take place after the time of the speech act. It is marked by the suffix /-bo/ which is added to the main verb.

1. /moi bat kabo/

I bat eat Fut.

I will meat

2. /i ekta parti dibo/

He one party give Fut.

He will give a party.

3. /ram gorôṭ jābo/

Ram house Loc. go Fut.

Ram will go home.

4. /matu kali kana bonabo/

Mother Def. tomorrow food cook Fut.

Mother will cook food tomorrow.

But when the subject is in the second person, then instead of /-bo/, /-bi/ is used to indicate the future tense as in the following examples:

1. /kitaptu poribi/

Book Def. read Fut.

(You) read the book.

2. /tumar kokaičk matibi/

You Gen. elder brother Acc. call Fut.

Call your brother.

3. /apunar pen muke dibi/

You Gen. pen Acc. I Dat. give Fut.

Give me your pen.

The future continuous tense, in Nefamese, uses an auxiliary verb /taki/ “remain”, “keep on” along with future tense marker /-bo/.

1. /moi ahi takibo/

I come Aux. Fut.

I will be coming

2. /i goi takibo/

He go Aux. Fut.

He will be going.

4.5.ASPECT :

Aspect is the form of verb that shows whether the action happens once or repeatedly or is completed or is continuing. So it can be said that aspect indicates the temporal distribution of the action. In Nefamese the following types of aspects are found:

4.5.1. PROGRESSIVE:

It shows the continuity of an action. This may be present, past or future as explained with the help of the following examples:

(a) Present progressive:

1. /i goi ase/

He go be pre. cont.

He is going

2. /pitartu keli ase/

Peter Def. play be pre.cont.

Peter is playing.

(b) Past progressive:

1. /i goi asile/

He go be past. Cont.

He was going

2. /pitartu keli asile/
Peter Def. play past. Cont.
Peter was playing.
- (c) Future progressive:
 1. /i goi takibo/
He go Aux. Fut. Cont.
He will be going
 2. /pitartu keli takibo/
Peter Def. play Aux. Fut. Cont.
Peter will be playing.

4.5.2.PERFECT :

It shows that an action is completed and for that purpose the past tense marker /-sile/ is added to the main verb.

1. /i bakðk marisile/
He tiger Acc. kill past
He killed the tiger
2. /moi kamtu korisile/
I work Def. do past
I completed the work.

4.5.3.HABITUAL :

It indicates that an action is repeated almost regularly at regular intervals. And for the purpose an adverb /hodai/ “daily” is used before the object to indicate this aspect.

1. /moi hodai maš kai/

I Adv. fish eat pre.

I eat fish every day.

2. /hôri hodai iskul jai/

Hari Adv. school go pre.

Hari goes to school daily.

4.6. **MOOD :**

Mood is the manner/mode in which the action denoted by the verb is represented.

Nefamese has a few numbers of moods which are shown as below:

4.6.1. **Imperative mood:**

This mood expresses the command to the subject by the speaker to perform certain functions identified by the verb in the concerned sentence. The imperative mood marker in Nefamese is /-bi/ and it is suffixed to the main verb:

1. /tak matibi/

He Acc. call Imp.Pro.

(you) call him

2. /lorabilakôk sabi/

Boy Plu. Acc. see Imp. Pro.

(you) see the boys.

4.6.2. **Obligatory :**

It expresses the obligation on the part of the doer of the action in performing the action. In Nefamese, the auxiliary verb /la:ge/ is used which is preceded by the main verb in its simple future tense form:

1. /moi etia jabo lage/

I now go Fut. Aux.

I must go now

2. /apuni iat ahibo lage/

You here come Fut. Aux.

You must come here.

4.6.3. Permissive :

When the other person is given permission to do the action then it is called permissive mood. In Nefamese, particle /dibi/ is used after the future tense form of the verb to indicate this mood.

1. /tak jabo dibi/

He Acc. go Fut. Partl.

Let him go

2. /tak gabo dibi/

He Acc. sing Fut. Partl.

Let him sing

4.6.4. Indicative :

This mood expresses the simple verbal action. In Nefamese Indicative mood is unmarked and it is occurred in all the three tenses.

1. /i goi ase/

He go be Pre. Cont

He is going

2. /i goisile/

He go past

He went

3. /i jabo/

He go Fut.

He will go.

4.6.5. Potential :

It indicates the ability of the agent in performing the action identified by the verb. It is formed by the auxiliary verb /pare/ “can” which is used after the main verb. Again the main verb is in future tense form.

1. /i likibo pare/

She write Fut. Aux.

She can write

2. /moi paharôt utibo pare/

I hill Loc. climb Fut. Aux.

I can climb a hill.

4.6.6. Conditional :

This mood expresses the condition for performing the specified verbal action. In Nefamese it is formed by using the conditional marker /-jôdi/ i.e “If” in the first clause and the particle /bi/ “also” is used after the subject of the second clause.

1. /moi koribo pare jôdi apuni bi koribo pare/

I do Fut Aux. if you Partl. do Fut. Aux.

If I can do, you can also do.

2. /apuni ahe jôdi ram bi ahibo/

You come If Ram Partl. come Fut.

If you come, Ram will also come.

So on the basis of the examples given above, the moods and the markers can be described as below:

1. Imperative /bi/
2. Obligatory /lage/
3. Permissive /dibi/
4. Indicative \emptyset (unmarked)
5. Potential /pare/
6. Conditional /jçdi/

4.7. **ADJECTIVES:**

An adjective is a word which qualifies a noun or pronoun. Nefamese adjectives can be classified into two types viz. adjectives of quality and adjectives of quantity. Nefamese adjectives can precede or follow the noun and they are not inflected for gender.

/bal lora/ Good boy

/bal suali/ Good girl

4.7.1. **Adjective of quality:**

/bal/ Good

1. /i bal manu hoi/

He good man be

He is a good man

/daŋor/ Big

1. /gostu daŋor ase/

Tree Def. big be

The tree is big

/beya/ Bad

1. /i beya suali ekta hoi/
She bad girl one be
She is a bad girl.

4.7.2. Adjectives of quantity:

/besi/ Many

1. /istudentbilak besi prosno korisile/
Student Plu. more question ask past
The students asked many questions.

/olop/ Few

1. /mitiñô t olop manu ahisile/
Meeting Loc. few man come past
Few men came to the meeting.

Another important feature of Nefames is that the adjectives of quality can occur with a numeral but the adjectives of quantity can not occur with a numeral.

1. /sarita bal manu ahisile/
Four good man come past
Four good men came.

More than one adjective can also occur with a noun in Nefamese.

/dañor dunia sorai/

Big beautiful bird.

Though these are the main adjectives found in Nefamese, yet three more types of adjectives are found in Nefamese. These are described below with examples:

4.7.3. Adjectives of taste:

/mita/ sweet

1. /amtu mita hoi/

Mango Def. sweet be pre.

The mango is sweet

/tita/ bitter

1. /eitu tita pol hoi/

This bitter fruit be pre.

This is a bitter fruit.

/teṇa/ sour

1. /teṇa am nakabi/

Sour mango Neg. eat Fut

Do not eat a sour mango.

4.7.4. Adjectives of colour:

/kala/ Black

/boga/ White

/lal/ Red

/hara/ Green

4.7.5. Adjectives of dimension:

/lomba/ long

/bari/ heavy

/patla/ light

/suti/ short

So, it can be said that Nefamese has altogether five adjectives as described as above.

4.7.6. Adjectives for Comparison:

In Nefamese, the adjectives for comparison is shown by using the comparative particles /pora/ and /sobor pora/. The adjectives are not inflected to express different degrees in Nefamese.

(i) Positive degree: when there is no comparison.

1. /eitu dunia suali hoi/

This beautiful girl be pre.

This is a beautiful girl.

2. /heitu manu doni ase/

That man rich be pre.

That man is rich

(ii) Comparative degree:

It is expressed by post-posing the comparative particle /pora/ to the compared noun or pronoun.

1. /ram rita pora suti ase/

Ram Rita Partl. short be pre.

Ram is shorter than Rita.

2. /rita mur pora besi dunia ase/

Rita I Gen. Partl. more beautiful be pre.

Rita is more beautiful than me.

(iii) Superlative degree:

In order to get this degree, Nefamese uses the particle /sobor pora/

1. /eitu suali sobor pora dunia ase/

This girl Partl. beautiful be pre.

This is the most beautiful girl.

2. /eitu gortu pasigat bitorôt sobor pora daŋor ase/

This house Def. Pasighat inside Loc. Partl. big be pre.

This is the biggest house in Pashighat.

4.8. ADVERBS:

Adverbs are those words which qualify verbs or adjectives. Adverbs in Nefamese precede the verb.

4.8.1. Adverb stem:

According to the form, the adverbs can be categorized into three. They are simple, complex and compound. The simple stem consists of a single root morpheme, the complex stem consist of root morpheme along with a suffix and a compound stem consist of two roots.

4.8.1.1. Simple stem:

Simple adverb stems consist of stems of a single root in Nefamese. Examples are given below:

/etia/ now

/aji/ today

/hodai/ always

/besi/ more/much

4.8.1.2. Complex base:

The complex adverb stems consist of a single root along with a suffix.

Root Adverbs

/bal/ /bal ke/

/habodan/ /habodanke/

/sapa/ /sapake/

4.8.1.3. Compound stems:

Compound stem adverbs have more than one root.

/aji+/kali/ = /ajikali/ now a days

/hodai+/hodai/ = /hodai hodai/ everyday

/jua+/kali/ = /juakali/ yesterday

/joldi+/joldi/= /joldijoldi/ quickly

4.8.2. CLASSIFICATION OF ADVERBS:

The following are the classification of adverbs in Nefamese along with the examples:

(a) Adverbs of time

/hodai/ everyday

/juakali/ yesterday

/hondia/ evening

/ahakali/ tomorrow

/etia/ now

/ketia/ when

/tetia/ then

(b) Adverbs of place

/bitôr/ inside

/upôr/ above

/usôr/ near

/kât/ where

/pis/ behind

/tōl/ below

(c) Adverbs of manner

/lahe/ slowly

/joldi/ quickly

/habodanc/ carefully

/keneka/ how

/potōkke/ suddenly

/beleg beleg/ separately

(d) Adverbs of quantity

/besi/ much/more

/olop/ little

/matrō/ only

/kiman/ how much

4.9. **POST-POSITION:**

Post positions are formally different from the case forms in the sense that post position can occur independently whereas case form can not occur independently. All the post positions are added immediately after the noun/noun phrase.

Some common post positions in Nefamese are listed below.

(a) /bitōr/ inside, in

1. /i rum bitōrōt bohi ase/

He room in Loc. sit pre. Cont.

He is sitting in the room.

2. /kukurtu rum bitōrōt humaisile/ .

Dog Def. room in Loc. enter past

The dog came into the room.

(b) /up̄r̄/ above, on

1. /kitaptu tebul up̄r̄t̄t̄ ase/

Book Def. table on Loc. be pre.

The book is on the table.

2. /i rasta up̄r̄t̄t̄ kara hoi ase/

She road on Loc. stand be pre. Cont.

She is standing on the road.

(c) /aḡt̄/ in front of

1. /i gor aḡt̄ kara hoi ase/

He house in front of stand be pre. Cont.

He is standing in front of the house

2. /i mur aḡt̄ bohi ase/

He I Gen. in front of sit be pre. Cont.

He is sitting in front of me.

(d) /us̄r̄/ near

1. /mur opis gor pora us̄r̄t̄t̄ ase/

I Gen. office house Partl. near Loc. be pre.

My office is situated near my house

2. /i iskul us̄r̄t̄t̄ bohi ase/

He school near Loc. sit pre. cont.

He is sitting near the school.

(e) /pis̄t̄/ behind

1. /ram mur pis̄t̄ bohi ase/

Ram I Gen. behind sit pre. cont.

Ram is sitting behind me

2. /kukurtu mur pis̄t̄ ahi ase/

Dog Def. I Gen. behind come pre. cont.

The dog is coming behind me.

4.10. **NUMERALS:**

In Nefamse, the numerals can be classified into two groups, viz. cardinals and ordinals.

4.10.1. **Cardinal numerals:**

All the Nefamese numerals are borrowed from Assamese language with little modifications. The basic cardinal numerals are as follows:

/ekta/	one
/duita/	two
/tinita/	three
/šarita/	four
/pasta/	five
/soita/	six
/šatta/	seven
/atta/	eight
/nota/	nine
/d̄osta/	ten
/igarota/	eleven
/barota/	twelve
/terota/	thirteen

/suddota/	fourteen
/pundrota/	fifteen
/sullota/	sixteen
/sutrota/	seventeen
/utrota/	eighteen
/unnista/	nineteen
/bista/	twenty
/ekuista/	twenty one
/untista/	twenty nine
/sollista/	forty
/šatita/	sixty
/nobboita/	ninety
/ekšo/	one hundred
/ekhajar/	one thousand

One of the interesting feature of Nefamese is that the definitive /-ta/ is used after the numerals.

4.10.2. Ordinal numerals:

The ordinal numerals in Nefamese are as follows:

/portom/	first
/ditiyo/	second
/titiyo/	third

However the ordinals indicating four and more than four are formed in the same way in which cardinals are formed.

/sarita/	fourth
----------	--------

/pasta/	fifth
/soita/	sixth
/dôsta/	tenth
/bista/	twentieth

4.10.3. FRACTIONALS:

The following fractional numerals are found in Nefamese which are basically based based on Assamese language.

/ek pua/	$\frac{1}{4}$
/dui pua/	$\frac{2}{4}$
/ada kilo/	$\frac{1}{2}$
/tini pua/	$\frac{3}{4}$
/ek kilo/	1 kilogram
/ek kilo ada pua/	$1 \frac{1}{2}$

Again for the purpose of indicating “mid-night” and “half day” the Nefamse word /ada/ is used.

/ada rati/	mid-night
/ada din/	half day.

4.10.4. Enumerative:

In order to denote the doubling of the numerals like twice, thrice etc. the following forms are used in Nefamese. These forms are obtained by suffixing /-bar/ to the basic cardinal numerals.

/ekbar/	once/one time
---------	---------------

/duibar/	twice
/tinibar/	thrice
/sariba/	four times
/pasbar/	five times

The adjectival/pronominal constructions like both, the three, the four etc. are formed in Nefamese by suffixing /jɔ̃n/ to the basic numeral. However sometimes /ta/ is also used as a suffix with the basic numeral.

/duijɔ̃n/ or /duita/ both

/tinijɔ̃n/ or /tinita/ the three

/sarijɔ̃n/ or /sarita/ the four

4.10.5. Distributive numerals:

In Nefamese, the distributive numerals are formed by reduplicating the numerals. For the purpose the definitive /-ta/ is suffixed to the numerals followed by the morpheme /-kori/ as explained in the following examples:

/ekta ekta kori/ one by one

/duita duita kori/ two each

/pasta pasta kori/ five each

4.10.6. Numeral classifiers:

The numeral classifier is a construction consisting of a numeral and a classifier. There are basically two numeral classifiers in Nefamese viz. /jɔ̃n/ and /ta/. They are added after the numerals. However in Nefamese the use of /-jɔ̃n/ is very restricted and used as a classifier with human nouns. On the other hand the classifier /-ta/ is used with both

human and non-human nouns. It is to be remembered here that /-ta/ is also used as a definitive in Nefamese. So it has a dual function to perform.

/ekjôn manu/	one man
/ekta manu/	one man
/sarijôn manu/	four men
/sarita manu/	four ma:nu
/atta goru/	eight cows.

4.11. NEGATION:

Nefamese has three negative markers. They are /na/, /nô/ and /nai/.

/na/ and /nai/ are prefixed to the main verb to form negative when the sentence is in simple present or simple future tense.

- /i bat nakai/

He rice Neg. eat pre.

He does not eat rice.
- /ram bojar najai/

Ram market Neg. go pre.

Ram does not go to the market.
- /mur logoria pasigat nai jabo/

I Gen. friend Pasighat Neg. go Fut.

My friend will not go to Pashighat.
- /iat nai ahibi/

Here Neg. come Fut.

Do not come here.

Again when the sentence is in past tense form, the negative marker /nai/ is used before the past tense marker /asile/ to form negative sentence in Nefamese.

1. /bura hatitu mora nai asile/

Old Elephant Def. die Neg. past

The old elephant did not die.

2. /eitu lomba sitti nai asile/

This long letter Neg. past

It was not a long letter.

/n̄/ is used when the sentence has /ase/ or /hoi/ i.e. “be” as the main verb. So it can be said that /n̄/ is used to negate a positive verb of a statement as in,

1. /i mast̄r n̄hoi/

He teacher Neg. be

He is not a teacher.

2. /moi kepten n̄hoi/

I captain Neg. be

I am not (a) captain.

From the above discussion, it can be said that the three negative markers occur in mutually exclusive environment in Nefamese and where one occurs the others do not occur.

4.12. WORD FORMATION:

The most common morphological processes of word formation found in Nefamese are compounding, derivation, reduplication as well as inflection.

4.12.1. *Compounding:*

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

/hawa+/pani/ = /hawapani/

Air water climate

/gorom+/din/= /goromdin/

Hot Day summer

/mata+/ /bik/ = /matabik/

Head Pain headache

/kali+/ /jaga/ = /kalijaga/

Empty Place yard

/gorom+/pani/ = /gorompani/

Hot Water hot water

4.12.2. *Derivation:*

With the help of this process, new classes of words are formed from different classes of words. It is done by the addition of derivational suffixes as explained in the following examples:

(a) Agent noun formation: Agentive nouns are formed from verbs by adding /kora manu/ to the root verb.

/bikri/ - /bikri kora manu/

To sell seller

/ronj/ - /ronj kora manu/

To paint painter

(b) Noun formation from noun by way of suffixing /-i/ to the concerned word as shown as below:

/pap/ - /papi/

Sin Sinner

/sikat/ -/sikari/

Hunting Hunter

4.12.3. Reduplication:

Reduplication is a process of repetition of lexical items. However reduplication of lexical item can be partial or complete. In Nefamese, reduplication can be classified into three types:

Expressives, Echo-formation and Word reduplication.

4.12.3.1. Expressives :

It belongs to the category of morphological reduplication. Like its parent language Assamese, Nefamese uses expressive to denote five sense of perceptions, i.e. of smell, sight, touch, hearing and taste. They are mentioned below:

(a) Sense of smell:

/mita mita/ to emit fragrance

/meka meka/ to emit pungent smell

(b) Sense of sight:

/jik mik/ shining

/jil mil/ twinkling

(c) Sense of touch:

/ata ata/ sticky

/mihi mihi/ smooth

(d) Sense of hearing:

/bok bok/ barking of a dog

/ka ka/ sound of a bird

(e) Sense of taste:

/tita tita/ bitter taste

/teŋa teŋa/ sour taste

4.12.3.2. Echo-formation:

An echo word is a partially repeated form of the base word- partially in the sense that either the initial phoneme 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 does not have any meaning of 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 cetera”, “things similar to” or “associated with that” after its addition to the base word.

The echo word formation is a very productive phenomenon in Nefamese. Nefamese has /s/ as replacer sound of echo word. Examples are given below:

/bat sat/ rice and something like that

/bostu sostu/ goods etc.

/kitap sitap/ books etc.

/mata sata/ head etc.

/beŋena seŋena/ brinjal etc.

/gas sas/ grass etc.

/kun sun/ blood etc.

/kan san/ ear etc.

When the base word begins with /š/ and /s/, /t/ is used as a replacer in the echo word. The examples are:

/ša ta/	tea etc.
/soku toku/	eye etc.
/sagoli tagoli/	goat etc.
/šona tona/	gold etc.
/sakor takor/	servant etc.

4.12.3.3. Word Reduplication:

Word Reduplication stands for the total or partial repetition of the base of the word or 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. It can be shown in Nefamese with the help of the following examples:

/beleg/	different (adj.)
/beleg beleg/	differently (adv.)
/lahe/	slow(adj.)
/lahe lahe/	slowly(adv.)
/joldi/	fast(adj.)
/joldi joldi/	quickly(adv.)
/poka/	ripe(adj.)
/poka poka/	ripe-ripe(adj.)
/biga/	wet(adj.)
/biga biga/	wet-wet(adj)

It is to be noted that in Nefamese, no partial reduplication is found.

Inflection:

An inflectional suffix occurs at the end position of a form; no further affixation in a form is possible after an inflection. In Nefamese the inflectional suffixes never change the part of the speech.

/kai/ eat

/kaisile/ ate

/aha/ come

/ahisile/ came

4.13. NOUN FORMATION:

Different suffixes are used in Nefamese for the purpose of derivation of nouns from the other classes words. These derivative suffixes are added to the base.

(a) Agent noun formation: agent nouns are formed in Nefamese from verb bases by the addition of /-kora manu/ to the verb root.

/bikri/ to sell

/bikri kora manu/ seller

/nas/ to dance

/nas kora manu/ dancer

(b) Again agent nouns may be formed by adding to the common noun /-sola manu/

/nau/ boat

/nau sola manu/ boat man

/lati/ stick

/lati sola manu/ stick wielding man

(c) /-i/ forms nouns from verbs and nouns.

/pap/ sin

/papi/ sinner

/šikar/ hunt

/šikari/ hunter

(d) /-wala/ forms nouns from noun and adverb.

/dud/ milk

/dudwala/ milk man

/dak/ post

/dakwala/ postman

(e) /-bonamanu/ forms nouns from common noun

/šona/ gold

/šona bona manu/ goldsmith

/kapur/ cloth

/kapur bona manu/ weaver

(f) /-dar/ forms agent nouns from common noun

/dukan/ shop

/dukandar/ shopkeeper

(g) /-gôr/ forms agent nouns from common noun

/jadu/ magic

/jadugôr/ magician

(h) /-jaga/ forms nouns from verbs

/pora/ to read

/porajaga/ institution

(i) By replacing /-a/ with /-i/: By this method usually the feminine of masculine kinship terms in Nefamese are formed:

/mama/ uncle

/mami/ aunt

/bura/ old man

/buri/ old woman

4.13.1. Compounding: compound noun:

In Nefamese, compound nouns are formed with the help of two roots and the resultant stem belongs to the form class of at least one of the constituent roots and this can be explained from the following examples:

/tandapani/ cold water(n)

/tanda/ cold(adj.) + /pani/ water(n)

/kali j̄aga/ yard(n)

/kali/ empty(adj.) + /j̄aga/ place (n)

/goromdin/ summer(n)

/gorom/ hot(adj.)+ /din/ day(n)

/goragari/ cart(n)

/gora/ horse(n)+ /gari/ vehicle(n)

/gorupaikana/ cowdung(n)

/goru/ cow(n) + /paikana/ stool(n)

In Nefamese, compound nouns can also be formed with the help of following techniques:

(a) Verb+verb

/dekakora/ visit

/deka/ to see + /kora/ to do

/ahājua/ stroll

/aha/ to come + /jua/ to go

(b) Adjective + Noun

/daŋor nam/ famous

/da:ɳor/ big+ /na:m/ name

/kaliʒaga/ yard

/kali/ empty+ /ʒaga/ place

(c) Adjective+Adjective

/ekdom daɳor/ giant

/ekdom/ much+/daɳor/ big

4.14. ADJECTIVE FORMATION:

In Nefamese, majority of the adjectives are basically individual lexical items. And a large number of adjectives are borrowed from Assamese language.

/hosta/ cheap

/asɔl/ genuine

/poka/ ripe

/buddi/ intelligence

/boga/ white

/halodia/ yellow

/dunia/ beautiful

/mita/ sweet

/teɳa/ sour

It is to be mentioned here that in recent years some adjectives are also borrowed from Hindi language.

/kala/ black

/lal/ red

/nɔkli/ false

/anda/ blind

/hara/ green

However some of the adjectives are also derived from different word classes by suffixation. They are mentioned below:

/dam/ price - /dami/ expensive

/lalos/ greed - /lalsi/ greedy

/jongɔl/ forest - /jonli/ wild

It is to be noted that the above mentioned list is not exhaustive.

4.14.1. Participle construction:

Participle constructions in Nefamese are used to modify nouns and they are derived from verb stems by means of suffixes:

(a) Present participle modifies a noun in Nefamese and it always represents an ongoing action or process. The suffix used for this purpose is /-taka/ and when this suffix is used to the verb base then the last /-a/ becomes /-i/ as shown in the following examples:

/aha/ to come - /ahitaka/ coming

/ahitaka manu/ coming man

/bora/ to grow - /bori taka/ growing

/boritaka bača/ growing child

/utola/ to boil - /utolitaka/ boiling

/utolitaka pani/ boiling water

(b) Past participle expresses an accomplished state. The suffix used for this purpose is /-le/ which is added to the verb base and the last /-a/ of the base changes to /-i/ after the addition.

/aha/ to come - /ahile/ arrived

/mora/ to die - /morile/ dead

/bona/ to make - /bonile/ made

4.14.2. Intensifiers :

Gradation of adjectives which indicates increase or decrease of the inherent adjectival attributes is expressed in Nefamese by means of quantifiers as explained as below:

There are a few quantifiers in Nefamese to increase the degree of attribution expressed by the adjective. They are mentioned below:

- | | | |
|------|---------------|----------------|
| (i) | /besi/ | very |
| | /besi poka/ | very ripe |
| | /besi susti/ | very lazy |
| | /besi tan/ | very solid |
| | /besi bodmas/ | very notorious |
| (ii) | /ekdom/ | much |
| | /ekdom daŋor/ | very big |
| | /ekdom beya/ | very bad |

/olop/ is the quantifier which is used to decrease the adjectival attributes in Nefamese which means “few”, “little”.

- | | |
|-------------|--------------|
| /olop teŋa/ | little tasty |
| /olop bal/ | little good |
| /olop koŋ/ | little angry |

When there are two sequential quantifiers, the first modifies the second in Nefamese.

- | | |
|--------------------|-----------------|
| /ekdom besi gorom/ | very much hot |
| /ekdom besi tanda/ | very much cold |
| /ekdom besi mita/ | very much sweet |

/ekdom besi bodmas/ too much notorious

4.15. VERB FORMATION:

In Nefamese, verbs are formed/ derived from nouns, adverbs and adjectives by adding different suffixes. They are shown as follows:

(i) /kora/

/morom/ love - /morom kora/ to love

/šadi/ marriage - /šadi kora/ to marry

/koŋ/ anger - /koŋkora/ to get angry

/besi/ much - /besikora/ to increase

(ii) /dora/

/but/ ghost - /butdora/ to be possessed by ghost

/habot/ embrace - /haboti dora/ to embrace

(iii) /diya/

/dan/ donation - /dandiya/ to donate

/gali/ scolding - /galidiya/ to scold

/jōnm̄/ birth - /jōnm̄diya/ to give birth

/roŋ/ colour - /roŋdiya/ to paint

4.16. ADVERB FORMATION:

Adverbs in Nefamese are formed by adding affixes to nouns or adjectives and also by compounding.

4.16.1. **Affixation:**

By adding /ke/

/purake/	wholly
/sapake/	cleanly
/aramke/	easily
/beyake/	wickedly

4.16.2. **Compound adverbs:**

Compound adverbs in Nefamese are formed by means of reduplication- total reduplication of the adverb or adjective as shown as follows:

/lahelahe/	slowly
/joldijoldi/	quickly
/barebare/	again again

It is to be noted that in Nefamese reduplication is also possible just by a vowel change in the reduplicated form,

/taratari/	quickly
/purapuri/	completely
/buja buji/	understandingly
/terateri/	zigzaggy
/motamoti/	approximately.

CHAPTER 5**SYNTAX****5.1. WORD ORDER:**

Word order refers to the linear sequence in which words occur in a sentence. The normal word order in Nefamese is SOV. In other words, it can be said that in Nefamese, the normal order of words, in a sentence, is as S (Subject), O (object) and V (Verb). So in Nefamese we can say that,

S (Subject) occurs in the initial position of a sentence.

O (object) follows the subject and precedes the verb.

V (Verb) occurs in the final position of a sentence.

The following sentences show the order of words in Nefamese.

1. /moi istudent hoi/

S O V

I student be pre.

I am (a) student.

2. /moi bat kai/

S O V

I rice eat pre.

I eat rice.

3. /i mastôr nðhoi/

S O Neg.-V

He teacher Neg. be pre.

He is not (a) teacher.

4. /ram bat kaisile/

S O V-Past.

Ram rice eat past

Ram ate rice.

However some sentences can occur without the subject in Nefamese. For example, the subject is optional in Imperative sentences. This can be shown by the following examples.

1. /kitaptu poribi/

(S) O V

Book Def. read fut.

You will read the book

2. /bat dibi/

(S) O V

Rice give Fut.

You will give Rice

Even a verb can make an Imperative sentence in Nefamese when the use of subject and object are not necessary.

/bohibi/ sit down

V

/utibi/ get up

V

/kabi/ Eat

V

/poribi/ Read

V

It is to be noted that in case of Imperative sentences in Nefamese the /-bi/ which is the future tense marker is always present and it is suffixed to the verb.

In Nefamese, the Interrogative Pronouns precede the subject, if the subject is present because the use of subject is optional in some of the sentences. So it can be said that in Nefamese Interrogative sentences are formed by placing Interrogative pronoun before the subject.

1. /kôt take/

Int. Pro. V

Where live

Where do you live?

2. /ki lage/

Int. Pro. V

What want

What do you want.

Few exceptions are found in case of the above mentioned sentences. Some Interrogative sentences are available in Nefamese where the subject precedes the Interrogative pronouns.

1. /amibilak ketia kabo/

S Int. Pro. V

I Plu. when eat Fut.

When shall we eat?

2. /toi juabosor kôt goisile/

S Int. Pro. V

You last year where go past

Where did you go last year?

3. /toi kele tak marisile/

S Int.Pro. O V

You Why he Acc. beat past

Why did you beat him?

5.2. CONSTITUENTS:

A simple sentence in Nefamese consists of a Noun Phrase (N.P.) and a Verb Phrase (V.P.).

1. /lora goisile/

NP VP

Boy go past

(The) boy went.

2. /mas girisile/

NP VP

Fish fall past

(The) fish fell.

5.2.1. NOUN PHRASE:

The Noun Phrase (N.P.) consists of a noun which is obligatory and called as the head noun. This head noun may be followed or preceded by one or more modifiers. The modifiers, which are basically optional elements, may be an adjective, a case marker, a numeral etc. These optional elements modify the head noun in Nefamese.

/bal manu/

Adj. N

Good Man

A good man.

/daŋor gor/

Adj. N

Big House

A big house.

/bal manuk/

Adj. N Case

Good men

To the good man

/daŋor gorɔt/

Adj. N Case

Big House

In the big house.

When the head noun is modified by an adjective and a case marker, the order is that the adjective always precedes the noun and the case marker follows the noun as explained above. In the case of numeral, it precedes the head noun as shown below:

/pasta gor/

Numeral N

Five House

Five Houses

/ekta manu/

Numeral N

One man

In Nefamese when the head noun is modified by demonstrative and an adjective, the order is that the noun follows these two as follows:

1. /eitu daɲor gor/

Dem.Pro. Adj. N

This big house

This is a big house.

2. /heitu bal lora/

Dem.Pro. Adj. N

That good boy

That is a good boy.

When demonstrative, numeral and adjective along with a noun, all occur together in a simple sentence in Nefamese, the order is that the head noun is preceded by the demonstrative followed by the numeral and adjective as shown in the following examples:

1. /eitu ekta bura manu/

Dem.Pro. Nu. Adj. N

This one old man

This is an old man.

2. /heitu ekta dunia suali/

Dem. Pro. Nu. Adj. N

That one beautiful girl

That is a beautiful girl.

When the numeral higher than one is present in the noun phrase then the plural marker can not be used in Nefamese. It means Nefamese does not allow double plural markers. For example:

/bal manubilak/

Adj. N Pl.

good men

Good men.

/tinita bal manu/

Nu. Adj. N

three good man

Three good men.

*/tinita bal manubilak/

Nu. Adj. N Pl.

three good men

Three good men.

It is to be noted here that the order of Numeral + Adjective + Noun is not a rigid one in Nefamese. Different order where the adjective is followed by the noun and the noun precedes the numeral is also found in Nefamese as in the following constructions:

/bal manu tinita/

Adj. N Nu.

Good man three

Three good men.

/dunia suali tinita/

Adj. N Nu.

Beautiful girl three

Three beautiful girls.

On the basis of the above mentioned examples we can state that the structure of a noun phrase of Nefamese as:

NP → Dem. ± Numeral ± Adj. + N

5.2.2. VERB PHRASE:

The Verb Phrase (V.P.) in Nefamese may consist of a lexical verb or a “Be” verb which is obligatory in the verb Phrase. Besides this obligatory verb in the verb phrase some other optional elements like Noun, Adverb etc. are also found in the verb phrase. It is to be noted that in Nefamese these optional elements may follow or precede the main verb. However there are some instances of simple sentences in Nefamese in which the verb phrase consist of only the verb. For example:

/bohibi/ sit down

V

/utibi/ get up

V

/poribi/ read

V

/kabi/ eat

V

In Nefamese, the noun generally precedes the verb in a simple sentence as in the following examples:

1. /i kaisile/

NP VP

He cat past

He ate

2. /glas banisile/

NP VP

Glass break past

(The) glass broke.

When the verb phrase has two noun phrases i.e. NP1 and NP2, the two noun phrases can interchange their place of occurrence. But in both cases the noun phrases must be followed by the main verb.

1. /ram muke kitap disile/

NP1 NP2

Ram I Dat. Book Acc. give past

Ram gave me (a) book.

3. /ram kitap muke disile/

NP2 NP1

Ram book Acc. I Dat. Give past

Ram gave me (a) book.

4. /i amak dobai disile/

NP1 NP2

He I Pl. Dat. Medicine Acc. Give past

He gave us medicine.

5. /i dobai amak disile/

NP2 NP1

He medicine Acc. I Pl. Dat. Give past

He gave us medicine.

When an adverb occurs in a sentence, the adverb precedes the verb in Nefamese as shown in the following sentences.

1. /i lahe lahe bat kaisile/

NP Adv. N V
 \longleftrightarrow
 VP

He slowly rice eat past

He ate rice slowly.

2. /pitar hodai iskul jai/

NP Adv. N V
 \longleftrightarrow
 VP

Peter everyday school go pre.

Peter goes to school every day.

2. /tumi kali ahibo/

NP Adv. V

You tomorrow come Fut.

You will come tomorrow.

On the basis of the above mentioned examples, the structure of Verb Phrase in Nefamese can be stated as follows-

VP → ±Adv. ± NP1 ± NP2 + V

5.2.3. ADJECTIVE PHRASE:

The adjective is the nucleus in an adjectival phrase. The adjective phrase consists of at least one adjective and it may or may not be accompanied by an intensifier. The adjective of the adjectival phrase either precedes or follows the noun in Nefamese.

/pagla manu/

Adj. N

Mad man

/ekdom daŋor gor/

Inŋen. Adj. N

Too big house

(A) very big house.

1. /gostu daŋor ase/

N Adj. V

Tree Def. big be pre.

The tree is big.

2. /olop manu mitiŋçt ahisile/

Adj. N N V

Few man meeting Loc. come past

Few men came to the meeting.

So the structure of the Adjectival Phrase in Nefamese can be shown as follows:

Adj. Phrase → **±Adj. + N ± Adj.**

5.2.4. ADVERB PHRASE:

In Nefamese, the adverb in an adverb phrase modifies the verb. An adverb always occurs before the verb in Nefamese. This can be shown with the help of the following examples:

/hodai ŋai/

Adv. V

Everyday go

Goes everyday

/lahe lahe goisile/

Adv. V

Slowly go-past

Went slowly

/etia ahibo/

Adv. V

Now come-Fut

Will come now.

The adverb of place always carries a particle (-ôṭ) along with it. In fact, the particle is suffixed to the adverb of place.

/bitôṭ ase/

Adv. Partl. V

Inside is

Is inside

/upôṭ ase/

Adv. Partl. V

Above is

Is above

On the basis of the above examples, we can establish the structure of an adverb phrase in Nefamese as follows:

Adv. Phrase → +Adverb ± Particle + V

5.3. CLAUSE:

In Nefamese there are two types of clauses. They are the main clause and the subordinate clause. The main or principal clause is independent and can occur on its own in a sentence. However the subordinate clause can never occur on its own and always dependant on the main clause.

5.3.1. MAIN CLAUSE:

In Nefamese the main clauses are basically simple sentences. Some of the examples of the main clauses are given below:

1. /moi kabo/

I eat Fut.

I will eat.

2. /i kabo/

He eat Fut.

He eats.

3. /i kaisile/

He eat Past.

He ate.

5.3.2. SUB-ORDINATE CLAUSE:

The subordinate clause in Nefamese is marked by /jɔ̃di/ “if” and always precedes the main clause as shown below;

1. /jɔ̃di i kai moi bonabo/

Sub clause Main clause.

If she eat pre. I cook-Fut.

If she eats, I will cook.

2. /jɔ̃di i ahe moi jabo/

Sub clause Main clause

If he come pre. I go Fut.

If he comes I will go.

5.3.3. CO-ORDINATE CLAUSE.

Co ordinate clause in Nefamese is marked by conjunctive particles. The primary function of conjunction is to connect words, phrases, clauses and sentences. This is shown by the following examples:

(i) /aru/ and

1. /ram aru sita bahirɔ̃t goisile/

Ram and Sita out Loc. go past

Ram and Sita went outside.

2. /baba aru ma ahisile/

Father and mother come past

Father and Mother came.

If there are more than two objects, then the conjunctive particle is placed just before the last object as shown below:

1. /baba ma aru daɲor kokai goisile/

Father mother and elder brother go past

Father, Mother and elder brother went.

(ii) /kintu/ but

1. /i dōni ase kintu dimak nai ase/

He rich be pre. but brain Neg.be pre.

He is rich but fool

2. /i ša kai kintu kopi nakai/

She tea drink but coffee Neg. drink

She drinks tea but not coffee.

(iii) /ba/ or

Disjunctive construction is formed by placing /ba/ between the two propositions so that they are in an “eitheror” relationship.

1. /baba ba ma ahibo/

Father or mother come Fut.

Either father or mother will come.

2. /i maš ba maŋso kabo/

He fish or meat eat Fut.

He will eat either fish or meat.

5.3.4. CONDITIONAL CLAUSES:

In Nefamese conditional clause is constructed by placing particle /j̄ðdi/ “if” in the initial position of the subordinate clause and the noun in the main clause takes the particle /bi/ “also”. This is shown by the following examples:

1. /j̄ðdi moi koribo pare apunibi paribo/

If I do Fut. Aux. you also Aux. Fut.

If I can do you can also do.

2. /jôdi apuni ahe moi bi ahibo/
If you come I partl. come Fut.
If you come I will also come.

5.3.5. COMPLEMENT CLAUSE:

In Nefamese the complement clause is constructed by using the particle /je/ “that” and the complement clause always follows the main clause. It is shown with the help of the following examples:

1. /i koisile je i juakali ahisile/
He say past. partl. he yesterday come past
He said that he came yesterday.
2. /eitu hosa je i morisile/
This true partl. he die Past.
This is true that he died.

5.3.6. RELATIVE CLAUSE:

In Nefamese Relative clause is constructed by the particles like /diya/, /powa/. The participles in the Relative clause always precedes the noun of the noun clause.

1. /apuni muk kali diya kitaptu besi dam ase/
You I Dai. yesterday partl. book Def. more price be pre.
The book you gave me yesterday is expensive.
2. /apuni kali lok powa manutu mur mama hoi/
You yesterday meet partl. Man Def. I Gen. uncle be pre.
The man you met yesterday is my uncle.

5.4. SENTENCES:

The sentences in Nefamese can be classified into three types-

- (i) Simple sentence,
- (ii) Complex sentence and
- (iii) Compound sentence.

5.4.1. SIMPLE SENTENCE:

A sentence is simple when there is only one subject. It means that it is a construction which has only one clause i.e. the main clause and it has at least a subject and a predicate. This can be shown with the help of the following examples:

1. /i bat kai/
He rice eat Pre.
He eats rice.
2. /amibilak istudent hoi/
I pl. Student be pre.
We are students.
3. /ram ekta sitti likisile/
Ram one letter write past
Ram wrote a letter.
4. /i dori ase/
He run be pre.cont.
He is running.

5.4.2. COMPLEX SENTENCE:

In Nefamese a complex sentence consists of one main clause and one or more subordinate clauses. In the complex sentences, the subordinate clause is introduced by conditional particle /j̄ðdi/ “if”, which usually precedes the main clause.

1. /j̄ðdi i ahe moi ahibo/
If he come pre. I come Fut.
If he comes I will come.
2. /j̄ðdi moi koribo pare apuni bi paribo/
If I do Fut. Aux. you also Aux.Fut.
If I can do you can also do.
3. /j̄ðdi b̄rkun ahe ram nai ahibo/
If rain come Ram Neg. Come Fut.
If it rains Ram will not come.

5.4.3. COMPOUND SENTENCE:

In Nefamese compound sentence consists of two or main clauses or simple sentences and these are joined either by the conjunctive particle /aru/ “and” or by the disjunctive particle /ba/ “or”. This can be shown with the help of the following examples:

1. /meri aru mala bahir̄t̄ goisile/
Mary and Mala out Loc. Go past
Mary and Mala went out.

This sentence is made up of two simple sentences.

/meri bahir̄t̄ goisile/
Mary went out.

/mala bahir̄t̄ goisile/

Mala went out.

Both the simple sentences are joined by the conjunctive particle /aru/ “and”.

Some of the compound sentences in Nefamese are given below:

1. /meri itan̄ḡr̄t̄ goisile aru mala pasigat goisile/

Mary Itanagar go past and Mala Pasihat go past

Mary went to Itanagar and Mala went to Pasihat.

2. /meri, mala aru lila ahibo/

Mary Mala and Lila come Fut.

Mary , Mala and Lila will come.

3. /lila dilli ba itan̄ḡr̄t̄ poribo/

Lila Delhi or Itanagar Loc. study Fut.

Lila will study in Delhi or Itanagar.

5.5. NEGATION:

In Nefamese /na/, /nai/ and /n̄/ are the three negative markers which are used to express negation.

/na/

When the sentence is in simple present tense, /na/ is used and prefixed to the main verb to express the negation. It is shown with the help of the following examples:

1. /moi bat nakai/

I rice Neg. eat

I don't eat rice.

2. /i iskul najai/

He school Neg. go

He does not go to school.

/nð/

This negative marker is used to negate a positive verb of a statement. That means when a sentence in Nefamese has “be” as the main verb, it becomes */nðhoi/-Neg.+V* in the negation. Like */na/*, */nð/* is also used as a prefix.

1. */rita dunia nðhoi/*

Rita beautiful Neg.be

Rita is not beautiful.

2. */moi kepten nðhoi/*

I captain Neg. be

I am not (a) captain.

3. */i mur tičar nðhoi/*

He I Gen. teacher Neg. be

He is not a teacher.

/nai/

It is used to negate a sentence in the past tense as well as future tense form. Like */na/* and */nð/*, */nai/* is used before the main verb.

1. */eitu lomba sitti nai asile/*

This long letter Neg. be Past.

This was not a long letter.

2. */mur ma bat nai bonaisile/*

I Gen. Mother rice Neg. make Past.

My mother did not prepare rice.

3. */i mestu nai jitiibo/*

He match Def. Neg. win Fut.

He will not win the match.

4. /tumar babak nai matibi/

You Gen. Father Acc. Neg. call Fut.

Donot call your father.

/nai/ is also used to express negation in Imperative or Prohibitive sentence.

1. /nai bohibi/

Neg. sit Fut.

Do not sit down.

2. /kōta nai patibi/

Talk Neg. do Fut.

Do not talk.

3. /tat nai jābi/

There Neg. go Fut.

Do not go there.

/nai/ is also used as a negative copula to express negative sense in existential construction, possessive construction etc.

1. /akasōt sorai nai/

Sky Loc. bird Neg.Cop.

There is no bird in the sky.

2. /tar poisa nai/

He Gen. Money Neg.Cop.

He has no money.

3. /i tat nai/

He there Neg.Cop.

He is not there.

So with the help of the above mentioned examples it can be said that Nefamese has three negative markers- /na/, /nô/ and /nai/ which occur in mutually exclusive environment. One of the features of this negative marker /nai/ is that it can also be used as a negative copula. So there are two ways of expressing negation in Nefamese:

(i) By using negative markers

(ii) By using negative copula.

5.6. INTERROGATIVE:

In Nefamese the interrogative sentences are formed by employing one of the interrogative pronouns or particle. The interrogative sentences in Nefamese can be classified into three types. They are yes/no questions, wh-question and Alternative question.

5.6.1. Yes/no question: the particle /neki/ is used in Nefamese to form yes/no type of question.

1. /eitu hosa ase neki/

This true be pre partl.

Is this true?

2. /apuni kali ahibo neki/

You tomorrow come Fut. Partl.

Will you come tomorrow?

5.6.2. Wh-question:

Wh-questions are formed by placing the interrogative pronoun after the subject. For the very purpose the interrogative pronouns, which are used in Nefamese start with /ku/, /ke/ and /ki/.

1. /tumar baba kun hoi/
You Gen. Father who be pre.
Who is your father?
2. /apuni kele misa kôta koisile/
You why lie tell Past
Why did you tell a lie?
3. /amibilak ketia kabo/
I Pl. When eat Fut.
"" hall we eat?
ki kinibo/
What will you buy?

5.6.3. Alternative Question:

It consists of two alternatives and the question particle /ne/ is placed after the first alternative. A peculiar characteristic of this type of sentence in Nefamese is that it does not have "be" verb form.

1. /eitu hosa ne misa/
This true Q.Partl. lie
Is it a true or false?
2. /i rita ne sita/

She Rita Q.Partl. Sita

Is she Rita or Sita?

3. /eitu murga ne murgi/

This cock Q.Partl. hen

Is this a cock or hen?

5.7. PASSIVIZATION:

In Nefamese passive sentences are not found. When we gave the active and passive versions of sentences in English to the Informants, they came up with only one response in Nefamese for both the active and passive constructions. It can be shown with the help of the following examples:

1. /ram kukurōk marisile/

Ram dog Acc. Kill Past.

Ram killed the dog.

This sentence stands for both active and passive versions:

(i) Ram killed the dog

(ii) The dog was killed by Ram.

So it can be said that passivization in Nefamese is not a grammatical process.

However some kind of semi-passive sentences are available in Nefamese.

1. /kamtu kora hobo/

Work Def. do finish Fut.

The work will be finished.

2. /ganatu gua hobo/

Song Def. sing do Fut.

The song will be sung.

CHAPTER 6

CONCLUSION

NEFA, i.e., North East Frontier agency, is the name given to the hilly areas situated in the north eastern part of India. This area is predominantly inhabited by the different tribes who came to this area at different times. The different tribes like viz. Nishi, Adi, Apatani, Hill Miri, Khampti, Nocte, Wancho, Mompa, Tangsha etc have their own languages but these are mutually unintelligible i.e. one tribe does not understand the language of another tribe. In fact it is said that there was no need of communication among the different tribes in the past as one tribe did not know there could be any other tribe inhabiting in the same region. The reason that Arunachal Pradesh is full of mountains and dense forests which have prevented the intermingling and inter communication between the tribes, living in the river valleys of the state. Isolation imposed by the geography was considered as the prime reason behind non development of a common language among over twenty nine major tribes and a large number of sub-tribes having several dialects, cultures, traditions etc. After Independence of India the first school in NEFA was established in Doimukh in 1948. So far as the medium of instruction in school was concerned after taking consensus of the people of NEFA it was finalised as Assamese because it was the language understood by the different tribes. It is to be noted here that before 1948, the people of NEFA could speak Assamese but were not very well versed in writing in Assamese. But as soon as Assamese was introduced as the language of instruction in Schools the people of the region could also write in the Assamese language.

The unwillingness to learn the dialect of one tribe by other tribe and the introduction of Assamese as the medium of instruction in schools made it possible for the

Assamese language to emerge as a lingua-franca among the different tribes of the region of course in a simplified way.

So in a way from 1948 to 1971, it was a golden period for Assamese, in a simplified manner with some modifications, in this region. However when this region was upgraded to a union Territory in January 1972 under North Eastern Areas (Regulation Act) 1971, the Assamese language was started to be superseded by Hindi and English. Some of the reasons behind the dominion of English and Hindi over Assamese language were due to the introduction of C.B.S.E. syllabus where Hindi is compulsory, prospect of governmental jobs as recruitment to different All India Services were held in English and Hindi, coming of different officers from different part of India to serve in different capacities in different governmental jobs, presence of Army in the border areas, popularity of different Hindi serials and movies etc.

So in the beginning of eighties AAPSU (All Arunachal Pradesh Student Union) decided to make a revolution in order to change the medium of instruction from Assamese to English as English, in the mean time, became the tool to get an entry in the governmental jobs in different departments in Central Government. Accordingly Assamese was replaced by English as a medium of instruction in 1972 in different educational institutes of Arunachal Pradesh. However still Assamese is one of the such language which is understood by a great number of people though a considerable portion of people of this region cannot write in it. Even then it is still used as a link language between different tribes, mainly in the foot hills of Arunachal Pradesh.

However the indigenous people of this region simplified the Assamese features in the process of oral communication. The aspirated sounds in Assamese are spoken as deaspirated sounds in Nefamese. As for example Assamese word /khai/ “eat” becomes /kai/ in Nefamese.

Nefamese is derived from Assamese, the state language of Assam. It is called Nefamese for being spoken by the tribes of Arunachal Pradesh in different style. It is a fact that Nefamese is influenced a lot by Assamese. But at the same time in the process of development as a lingua-franca among the different tribes of Arunachal Pradesh as well as outsiders, it has also been influenced by Hindi and English languages, of course in a simplified style.

Nefamese has 6 vowel phonemes, 18 consonantal phonemes & 7 Diphthongs. Among 18 consonants, there are 6 stops & 12 continuants. Among the stops there are 3 voiced & 3 voiceless. All the stops are unaspirated. Among the continuants, there are 3 nasals, 3 fricatives, 2 affricates, 1 trill, 1 lateral & 2 approximants. The majority of the monosyllabic words of Nefamese have the CV structure i.e. they are open ended syllables. In Nefamese consonant clusters occur only in initial and final position, whereas a lot of consonant sequences occur in the medial position.

Besides this, it is also found that in Nefamese a very few number of three consonant sequences occur in the medial position. The 1st member is either a voiceless stop or a nasal. The 2nd member is usually a stop and the 3rd member is always a trill. Besides this, it is also found that in Nefamese a very few number of three consonant sequences occur in the medial position. The 1st member is either a voiceless stop or a nasal. The 2nd member is usually a stop and the 3rd member is always a trill.

So far as supra segmental features in Nefamese are concerned The primary stress, written ' / , falls in first syllable of monosyllabic words and also in the open ended disyllabic as well as trisyllabic words. In case of closed ended disyllabic and trisyllabic words. The primary stress falls on second syllable. where there is a diphthong in a word, the primary stress falls on the diphthong.

/ˈpoila/ First

/ˈgutei/ All

One interesting features is that /č/, /h/, /y/ and /w/ ending nouns are not available in Nefamese. In Nefamese, gender and number are not grammatically marked; so it does not affect the grammatical pattern of the language. In Nefamese, gender is determined on the basis of natural recognition of sexes. In other cases, sex is indicated by using words like /mota/ for male and /maiki/ for female and these words are used before the generic form of (-human) nouns:

In case of personal pronouns, there is no gender distinction in Nefamese. Same pronoun is used to substitute noun referring to male and female:

/i/ He/She

In Nefamese plural is formed at the morphological level by using prefixes viz. /bohot/ and /besi/ as well as suffix /bilak/ to the singular forms. Besides these plural markers, another plural marker /hət/ is used in order to express the third person plural form. It is to be noted here that in Nefamese the verbs have no plural form.

The case in Nefamese is indicated by two devices (a) by independent post-positions and (b) by the case endings.

Nefamese has nine cases and different cases use different markers to denote the case relation.

One of the interesting features of Nefamese is that there is no change in the verb form according to gender, number and person. In Nefamese

Verbs are those roots which take the morphemes for tense, aspect and mood. In Nefamese there are three aspects and six moods. The three basic tenses are constructed in Nefamese by using different suffixes i.e. the verb is inflected by separate suffixes.

The numeral system in Nefamese are influenced by Assamese numeral system with little modification i.e. /ta/ is suffixed to each cardinal number.

The ordinal numerals in Nefamese are as follows:

/portom/	first
/ditiyo/	second
/titiyo/	third

However the ordinals indicating four and more than four are formed in the same way in which cardinals are formed.

/sarita/	fourth
/pasta/	fifth
/soita/	sixth
/dôsta/	tenth

Nefamese has three negative markers. They are /na/, /nô/ and /nai/. the three negative markers occur in mutually exclusive environment in Nefamese and where one occurs the others do not occur.

When the sentence is in simple present tense, /na/ is used and prefixed to the main verb to express the negation.

The negative marker /nô/ is used to negate a positive verb of a statement. That means when a sentence in Nefamese has “be” as the main verb, it becomes /nôhoi/-Neg.+V in the negation. Like /na/, /nô/ is also used as a prefix.

The negative marker /nai/ is used to negate a sentence in the past tense as well as future tense form. Like /na/ and /nô/, /nai/ is used before the main verb. /nai/ is also used to express negation in Imperative or Prohibitive sentence.

/nai bohibi/

Neg. sit

Do not sit down.

/nai/ is also used as a negative copula to express negative sense in existential construction, possessive construction etc.

/akasôt sorai nai/

Sky-Loc. Bird Neg.Cop.

There is no bird in the sky.

So there are two ways of expressing negation in Nefamese:

(iii) By using negative markers

(iv) By using negative copula.

The most common morphological processes of word formation found in Nefamese are compounding, derivation, reduplication as well as inflection.

The normal word order in Nefamese is SOV. In other words, it can be said that in Nefamese, the normal order of words, in a sentence, is as S (Subject), O (object) and V (Verb).

However some sentences can occur without the subject in Nefamese. For example, the subject is optional in Imperative sentences. This can be shown by the following examples.

/kitaptu poribi/

(S) O V

(you) Read the book

Even a verb can make an Imperative sentence in Nefamese when the use of subject and object are not necessary.

/bohibi/ sit down

V

/utibi/ get up

V

A simple sentence in Nefamese consist of a Noun Phrase (N.P.) and a Verb Phrase (V.P.).

The Noun Phrase (N.P.) consists of a noun which is obligatory and called as the head noun. This head noun may be followed or preceded by one or more modifiers. The modifiers, which are basically optional elements, may be an adjective, a case marker, a numeral etc. These optional elements modify the head noun in Nefamese.

The Verb Phrase (V.P.) in Nefamese may consist of a lexical verb or a “Be” verb which is obligatory in the verb Phrase. Besides this obligatory verb in the verb phrase some other optional elements like Noun, Adverb etc. are also found in the verb phrase. It is to be noted that in Nefamese these optional elements may follow or precede the main verb. However there are some instances of simple sentences in Nefamese in which the verb phrase consist of only the verb.

The adjective is the nucleus in an adjectival phrase. The adjective phrase consists of at least one adjective and it may or may not be accompanied by an intensifier. The adjective of the adjectival phrase either precedes or follows the noun in Nefamese.

In Nefamese, the adverb in an adverb phrase modifies the verb. An adverb always occurs before the verb in Nefamese.

In Nefamese there are two types of clauses. They are the main clause and the subordinate clause. The main or principal clause is independent and can occur on its own in a sentence. However the subordinate clause can never occur on its own and always dependant on the main clause.

In Nefamese the main clauses are basically simple sentences.

The sentences in Nefamese can be classified into three types-

Simple sentence,

Complex sentence and

Compound sentence.

A sentence is simple when there is only one subject. It means that it is a construction which has only one clause i.e. the main clause and it has at least a subject and a predicate. Except in an imperative sentence in which the use of the subject is optional.

In Nefamese a complex sentence consist of one main clause and one or more subordinate clauses. In the complex sentences, the subordinate clause is introduced by conditional particle /jôdi/ “if”, which usually precedes the main clause.

In Nefamese compound sentence consist of two or main clauses or simple sentences and these are joined either by the conjunctive particle /aru/ “and” or by the disjunctive particle /ba/ “or”.

In Nefamese the interrogative sentences are formed by employing one of the interrogative pronouns or particle. The interrogative sentences in Nefamese can be classified into three types. They are yes/no questions, wh-question and Alternative question.

Yes/no question: the particle /neki/ is used in Nefamese to form yes/no type of question.

/eitu hosa ase neki/

This true be partl.

Is this true?

Wh-questions are formed by placing the interrogative pronoun after the subject. For the very purpose the interrogative pronouns, which are used in Nefamese start with /ku/, /ke/ and /ki/.

/tumar baba kun hoi/

You -Gen. Father who be

Who is your father?

Alternative question consists of two alternatives and the question particle /ne/ is placed after the first alternative. A peculiar characteristic of this type of sentence in Nefamese is that it does not have “be” verb form.

/eitu hosa ne misa/

This true Q.Partl. lie

Is it a true or false?

In Nefamese passive sentences are not found. When we gave the active and passive versions of sentences in English to the Informants, they came up with only one response in Nefamese for both the active and passive constructions.

Nefamese is based on Assamese and most of the features found in Nefamese are in fact the simplified features of Assamese language. In other words it can be said that Nefamese is simplified version of the Assamese language. Because if Nefamese is compared with Assamese it will be found that Nefamese has less number of vowels and consonants. G.C.Goswami(1966) shows that there are 8 vowel phonemes and 23 consonantal phonemes in Assamese language. However it is found that in Nefamese there are 6 vowel phonemes and 18 consonantal phonemes. Again where as Nefamese has 7 diphthongs, Assamese has more diphthongs than Nefameses. All these are nothing but simplification of Assamese phonological system.

Assamese morphology has undergone a number of changes in Nefamese. The Assamese third person pronoun (singular form) is expressed as - /xi/ and this /xi/ becomes /i/ in Nefamese. It is to be noted that the same form i.e. /i/ is used to indicate both male and female in Nefamese.

Assamese has 5 major plural morphemes i.e. /bor/, /bilak/, /lok/, /xɔ̃kɔ̃l/ and /mɔ̃kha/. Nefamese has only three plural markers i.e. /bilak/, /besi/ and /bohot/. Similarly Assamese language uses number of definitives namely /ta/, /tu/, /ti/, /khɔ̃n/, /gɔ̃raki/, /dal/

etc. which carry the value of the English definite article “The”. But Nefamese has only one definitive /tu/ which is derived from Assamese.

Assamese has different Finite verb form according to number in all the three tenses. Nefamese has only one and this nothing but simplification Assamese forms.

Person	Assamese			Nefamese
	First	Second	Third	
Simple present	/-o/	/-a/	/-e/	/-i/
Simple past	/-sile/	/-sila/	/-sil/	/-sile/
Simple future	/-m/	/-ba/	/-bo/	/-bo/

So far as Syntax is concerned, very differences are noticed between Assamese and Nefamese. Both the languages have the same word order i.e. SOV.

However besides simplifying the Assamese language, Nefamese is also influenced by Hindi and English languages to an extent. That is to say the people of NEFA use Hindi and English words in place of Assamese words. As for example the English word “marriage” means /biya/ in Assamese but the people of NEFA use /šadi/ which is a Hindi word and it is used in place of Assamese word /biya/. Some of the Hindi words which have got place in Nefamese are as follows:

/anda/	Blind
/patta/	leaf
/bača/	infant
/haddi/	bone
/lal/	red
/čalak/	clever
/asli/	original
/nčkli/	artificial

/dusm̄n/	enemy
/ačar/	pickle
/awaʃ/	sound
/mošom/	climate

The list of the Hindi words is not exhaustive. Besides these Hindi words in some cases Nefamese use some English words as well. Some of the English words which have got their place in Nefamese are as follows:

/iskul/	school
/istet/	state

In the above two examples an /i/ is added before the borrowed English words when these words are used in Nefamese. Whenever there is final consonant cluster of /ks/ in borrowed English words, consonant /k/ is dropped as shown in the following examples:

/miks/	“mix” becomes /mis/
/fiks/	“fix” becomes /fis/

Another important feature of Nefamese is that the last consonant of the final consonant cluster is dropped in case of borrowed English words as shown below:

/post/	“pillar” - /pos/
--------	------------------

Nefamese is not used as medium of instruction at any level. Moreover No linguistics work has been done on Nefamese so far. In the mean time there is a gradual language shift towards Hindi. This means that Nefamese is gradually dying out giving ways to Hindi. But at the same time it is to be noted that even though Nefamese is nobody's mother tongue, people of Arunachal Pradesh have been using it knowing its usefulness as a means of oral communication as it is understood by all the tribes of

Arunachal Pradesh. So it is hoped the study on Nefamese will definitely help this language to be preserved for future generation.

BIBLIOGRAPHY:

Abercrombie, D.-1968: Elements of General Phonetics- Aldine Publishing Co., Chicago.

Aronoff, M & Miller, J.R. (ed.)- 2003: The Handbook of Linguistics- Replica Press Pvt. Ltd., Kundli, Haryana.

Baishya, B.-1991:Pakrita Bhasa- Sahitya Paricay- Saraighat Offset Press, Guwahati, Assam.

Barnes, D.-1974: Language, the Learner and the School- Penguin Education, England.

Barpujari, H.K.-1981: Problems of the Hill Tribes: North-East Frontier (1873-1962), Vol.3, Inner Line to McMohan Line-Spectrum Publication, Guwahati, Assam.

Bhuyan, S.K. & Bhuyan, L. -1965: Studies in the History of Assam- Nabajiban Press, Calcutta.

Bhuyan, S.K.-1949: Anglo-Assamese Relations (1771-1826) , A History of the Relations of Assam with East India Company From 1771 to 1826, Based on Original English and Assamese sources- Lawyers Book Stall, Guwahati, Assam.

Bora, S.-1961: Bahal Vyakaran- Jnananath Borah, Calcutta

Chaliha, P.(ed.)-1958: The Outlook on NEFA- Assam Sahitya Sabha, Jorhat, Assam

Chaklader, S.-1990: Sociolinguistics: A Guide to Language Problema in India. Mittal Publication, New Delhi.

Dai, M.-2006: The Legands of Pensam- Penguin Books India, Kundli, Haryana

Dawer, J.L.-2003: Culture, Identity of Tribes of North-East India (Movement for cultural identity Among the Adis of Arunachal Pradesh)- Commonwealth Publication , Delhi.

Devi, L.-1991: Asom Deshor Burongi-L.B.S.Publication, Guwahati.

Devi, L.- 1968: Ahom-Tribal Relations (A Political Study)- Assam Book Depot. Calcutta.

Dhar, B.-2005: Arunachal Pradesh- The Monpas of Tawang In Transition- Geophil Publishing House, Guwahati, Assam.

Dhasmana, M.M.-1979: The Ramos of Arunachal Pradesh – A socio-cultural study- Concept Publishing Company, New Delhi.

Dutta, P.(ed.)- 1969:The Tangsas of the Namchik & Tirap Valleys- Director of Information & Public Relation, NEFA, on behalf of the NEFA Administration, Shillong.

Dutta, P.(ed)- 1964: NEFA On the March- Saraswaty Press Ltd., Calcutta.

Dutta, Dr. P.C. & Duarah Dr. D.K.(ed.)-1990: Aspects of Culture and Customs Of Arunachal Pradesh- Director of Research, Arunachal Pradesh, Rehabari, Guwahati.

Elwin, V.-1959: India's North-East Frontier in the Nineteenth Century-Oxford University Press, Madras.

Gait, E.-2008(reprint): A History of Assam- Surjeet Publications, New Delhi.

Garg, A.-2011: Statistical Abstract of Arunachal Pradesh 2011- Directorate of Economics and Statistics, Itanagar, Arunachal Pradesh.

Goswami, G.C.- 1966: An Introduction to Assamese Phonology-- Deccan College, Pune.

Goswami, P.(ed.)-2012: The Heritage- Aitihya Samastha, Guwahati, Assam.

Grewal, D.S.- 1997: Tribals of Arunachal Pradesh-- Identity, Culture & Language-- South Asia Publication, Delhi.

Gupta, K.D. - 1971: Introduction to Nocte Language- Director of Information & Public Relation, NEFA, on behalf of the NEFA Administration, Shillong.

Hall, R.A.- 1966: Pidgin and Creole Languages, Cornell University Press, New York.

Hymes, D. (ed)-1971:Pidginisation and Creolisation of Languages. Cambridge University Press, London.

Joshi, H.G.-2005: Arunachal Pradesh- Past and Present- Mittal Publications, New Delhi.

Kakati, B.K. -1941:Assamese: Its Formation and Development. L.B.S. Publication, Guwahati.

Koul, O.N.-1983: Language in Education-Madaam Publishers, Patiala.

Krashen, S.D.-1983: Principles and Practice in Second Language Acquisition- Pergamon Press Ltd. Oxford, England.

Lass, R. -1984: Phonology. Cambridge University Press, Cambridge.

Lyons, J.-1981: Language and Linguistics. Cambridge University Press, Cambridge.

Mackenzie, A -2004: The North- East Frontier of India-- Mittal Publication, New Delhi.

Manpoong, C.K.(ed.)-2010:(Lik Sang Fa Fu) Novice that comes of either family, Tai Literature Committee, Namsai, Arunachal Pradesh.

Matthews, P.H. -1974: Morphology. Cambridge University Press, Cambridge

Medhi, K.-1988: Assamese Grammar and Origin of the Assamese Language- Assam Publication Board, Guwahati.

Mehta, P. - 1979: The North- East Frontier Vol-1- Oxford University Press.

Mehta, P.- 1979: The North-Eastern Frontier- A documentary Study of the Internecine Rivalry Between India, Tibet and China, Vol-1 (1906-14)- Oxford University Press, Delhi.

Mehta, P.-1980: The North-Eastern Frontier- A documentary Study of the Internecine Rivalry Between India, Tibet and China, Vol-2 (1914-1954)- Oxford University Press, Delhi.

Miri,M.- 2003: Linguistics Situation in North-East India- Concept Publishing Company, New Delhi.

Moral, B.-1987: Asamiya Vyakaran Jyoti- Assam State Textbook Production and Publication Corporation Ltd., Guwahati

Morey, S. & Post, M. Post (ed.)-2008: North-East Indian Linguistics- Cambridge University Press India Pvt. Ltd., New Delhi.

Nath, J.-2000: Cultural Heritage of Tribal Societies Vol-1 (The Adis) - Omsons Publication, New Delhi.

Nath, J.-2000: Cultural Heritage of Tribal Societies Vol-1 (The Adis) - Omsons Publication, New Delhi.

Nyori, Dr. T.- 1993: History & Culture of the Adis- Omsons Publications, New Delhi.

Osik, Dr.N.N. – 1996: A Brief History of Arunachal Pradesh (From earliest Time to 1823 A.D.)- Omsons Publications, New Delhi.

Poole, S.C.-1999: An Introduction to Linguistics- Palgrave, New York.

Pussang, D.(ed.)-2011: Arunachal Pradesh at a Glance 2011- Directorate Of Economics and Statistics, Itanagar, Arunachal Pradesh.

Raatan,T.-2006: History, Religion and Culture of North-East India- Isha Books, Delhi.

Ramaiah, L.S. & Kanakachary, M.-1990: Tribal Linguistics in India, A Bibliographical Survey of International Resources- Madras

Robins, R.H. -1964: General Linguistics: An Introductory survey. Longman, London (reprint, 1990).

Robins, R.H.-1976: A Short History of Linguistics- Longman Group Ltd. London.

Rizvi,S.H.M. & Roy, S.-2006: Adi Tribes of Arunachal Pradesh- B.R.Publishing Corporation, Delhi.

Sapir, E. – 1978: Language: An Introduction to the study of Speech- Granada Publishing, London.

Sarma, P.(ed.)-2005:Traditional System of the Tangsa and the Tutsa- Vevekananda Kendra Institute of Culture, Guwahati, Assam.

Sastry,G.D.-1984: Mishimi Phonetic Reader- Central Institute Of Indian languages, Mysore.

Searle, J.R.(ed.)-1974: The Philosophy of Language – Oxford University Press, London.

Simons, I.M.-1972: An Introduction to Apatani- Mackenzie, A -2004: The North- East Frontier of India-- Mittal Publication, New Delhi.

Singh, R. (ed.)-1998: The Native Speaker: Multilingual Perspective- Language and Development-Vol.4- Sage Publication Pvt. Ltd., New Delhi.

Shrivastava, L.R.N.(1973) - Among the Wanchos- Director of Information & Public Relations on behalf of the Arunachal Pradesh Administration, Calcutta.

Tayeng, A.- 1976: Millang Phrase Book- Saraighat Printers, Guwahati.

Tayeng, O.-2003: Folk Tales of the Adis- Mittal Publications, New Delhi.

Todd, L.-1974: Pidgin and Creoles- Routledge and Kegan Paul, London.

Trudgill, P.- 1984:Sociolinguistics: An Introduction. Penguin Books, London.
Valdman, A.(ed.)- 1977: Pidgin and Creole Linguistics- Indiana University Press,
Bloomington.

Weinreich, U.-1953: Languages in Contact, Mouton, The Hague.

Wilkins, D.A.-1976: Second Language Learning and Teaching- Edward Arnold
(Publishers) Ltd., London.

Yadav, Dr. S.-2008: Language, Literature & Education- Academic Excellence, Delhi.

APPENDIX-I

WORD INDEX

/ita /	brick
/homaj/	society
/igaro/	eleven
/puk/	insect
/iskul/	school
/siri/	ladder
/i/	He/She
/mata/	head
/ilači/	Cardamom
/suli/	hair
/ekta /	one
/muk/	mouth
/ekšo/	one hundred
/ektres/	actress
/ekdom/	extreme
/etia/	now
/ðto/	auto rickshaw
/ðŋko/	arithmathic
/ðkomia/	assamese
/ðkðnman/	small amount
/ðčanðk/	suddenly

A DESCRIPTIVE ANALYSIS OF NEFAMESE

/aʝi/	today
/aru/	and
/amalok/	we
/atta/	eight
/anda/	egg
/okra/	simpleton
/olop/	few
/okɕle/	alone
/obosta/	condition
/opis/	office
/ut/	camel
/upɕr/	above
/usɕr/	near
/unnoti/	development
/ukil/	lawyer
/din/	day
/kintu/	but
/jiba/	tongue
/tinita/	three
/kitap/	book
/pet/	stomach
/jeti/	lizard
/get/	gate
/ketia/	when
/teŋa/	sour

A DESCRIPTIVE ANALYSIS OF NEFAMESE

/m̄ndir/	temple
/b̄nduk/	gun
/n̄kli/	artificial
/j̄onḡl/	forest
/mas/	fish
/baba/	father
/šadi/	marriage
/tan/	hard
/bat/	rice
/makki/	fly
/gor/	house
/bosti/	village
/pos/	post
/dos/	friend
/dorji/	tailor
/kesu/	earth-worm
/pul/	flower
/buk/	hunger
/kuta/	pillar
/tukri/	basket
/purti/	happiness
/apel/	apple
/murgi/	hen
/jati/	caste
/jui/	fire

A DESCRIPTIVE ANALYSIS OF NEFAMESE

/dobai/	medicine
/gulap/	rose
/potokke/	suddenly
/niĵe/	self
/kele/	why
/lahe/	slow
/gund̂/	smell
/sull̂/	sixteen
/dorm̂/	religion
/hiṅĥ/	lion
/sutr̂/	seventeen
/sabi/	key
/murga/	cock
/lora/	boy
/kala/	black
/atma/	soul
/poto/	photo
/kaso/	tortoise
/baro/	twelve
/t̂rko/	quarrel
/lati/	stick
/tala/	lock
/ĵadu/	magic
/alu/	potato
/heitu/	that

A DESCRIPTIVE ANALYSIS OF NEFAMESE

/soku/	eye
/aina/	mirror
/eitu/	this
/nau/	boat
/dukia/	poor
/suali/	girl
/homoi/	time
/ain/	law
/aita/	grand-mother
/paikana/	stool
/maiki/	female
/baiti/	younger brother
/daibor/	driver
/daina/	right hand
/garu/	pillow
/kokai/	elder brother
/hodai/	everyday
/sorai/	bird
/juai/	son in law
/eibilak/	these
/gaubura/	village headman
/saul/	rice
/pauroti/	bread
/gau/	village
/dau/	dagger

A DESCRIPTIVE ANALYSIS OF NEFAMESE

/gorial/	crocodile
/sial/	fox
/kɔ̃ɲial/	angry person
/dunia/	beautiful
/logoria/	friend
/ʃolokia/	chilly
/puali/	infant
/buari/	daughter in law
/juakali/	yesterday
/ratipua/	morning
/enekua/	this type
/bonua/	labor
/dua/	to wash
/juta/	shoe
/porda/	screen
/rui/	cotton
/pui/	one kind of green leaf
/gui/	one kind of snake
/poisa/	money
/poila/	first
/koila/	coal
/boil/	boil
/moina/	month
/toi/	you
/homoi/	time

A DESCRIPTIVE ANALYSIS OF NEFAMESE

/moi/	I
/nobboi/	nineteen
/pani/	water
/patta/	leaf
/pagla/	mad man
/patla/	thin
/kapur/	cloth
/opis/	office
/hopta/	week
/sapôr/	short
/pispine/	backside
/pap/	sin
/hap/	snake
/kitap/	book
/pesap/	urine
/bak/	tiger
/bohot/	much/many
/bal/	good
/biskut/	biscuit
/but/	ghost
/jibon/	life
/kiba/	something
/jiba/	tongue
/tebul/	table
/dobi/	washerman

A DESCRIPTIVE ANALYSIS OF NEFAMESE

/šab/	officer
/sob/	all
/lub/	greed
/istob/	stove
/pub/	east
/tan/	hard
/tara/	star
/tumi/	you
/t̄rika/	technique
/topi/	cap
/mata/	head
/mati/	soil
/hutel/	hotel
/jontu/	animal
/purti/	happiness
/but/	ghost
/hat/	hand
/get/	gate
/mat/	voice
/pet/	stomach
/dam/	cost
/din/	day
/dos/	friend
/dari/	beard
/digol/	long

A DESCRIPTIVE ANALYSIS OF NEFAMESE

/godam/	godown
/bōnduk/	gun
/bandor/	monkey
/pōdum/	lotus
/hodia/	name of a place
/dud/	milk
/aširbad/	blessing
/istupid/	stupid
/dord/	pain
/beji/	needle
/kam/	work
/koŋ/	anger
/kan/	ear
/kata/	thorn
/kōmti/	less amount
/akaš/	sky
/lekok/	writer
/ekta/	one
/toka/	money
/bikri/	to sale
/nak/	nose
/duk/	lament
/buk/	hunger
/juk/	leech
/bak/	tiger

A DESCRIPTIVE ANALYSIS OF NEFAMESE

/get/	gate
/gola/	neck
/gora/	cow
/gari/	vehicle
/gori/	clock
/bagan/	garden
/agôṭ/	in front of
/almari/	shelf
/toga/	to cheat
/segun/	snot
/jog/	jug
/mog/	mug
/dag/	stain
/beg/	bag
/kôleg/	college
/ma/	mother
/manu/	man
/mata/	head
/mekela/	women's dhoti
/mati/	land
/atma/	soul
/tumi/	you
/ami/	we
/Skômjur/	weak
/dimak/	mind

A DESCRIPTIVE ANALYSIS OF NEFAMESE

/kam/	work
/am/	mango
/pilim/	film
/morom/	affection
/aram/	rest
/nak/	nose
/nimok/	salt
/nigoni/	mouse
/nam/	name
/nati/	grand-son
/čandi/	silver
/anda/	egg
/doni/	rich
/kanun/	law
/mōndir/	temple
/kan/	ear
/pan/	betel leaf
/bagan/	garden
/nōtun/	new
/gun/	smell
/leŋta/	naked
/aŋuli/	finger
/aŋuti/	ring
/paŋka/	fan
/diŋi/	neck

A DESCRIPTIVE ANALYSIS OF NEFAMESE

/roŋ/	colour
/koŋ/	anger
/mitiŋ/	meeting
/baltiŋ/	bucket
/paleŋ/	bed
/suali/	girl
/soku/	eye
/sorai/	bird
/sob̂ji/	vegetables
/sap̂r/	short
/maŋso/	meat
/mosla/	spice
/kaso/	tortoise
/aŝl/	genuine
/poisa/	money
/dos/	friend
/gos/	tree
/mačis/	match
/gas/	grass
/gilas/	glass
/šadi/	marriage
/šat/	seven
/šadin/	independent
/šab/	officer
/šibo/	God

A DESCRIPTIVE ANALYSIS OF NEFAMESE

/tišar/	teacher
/pošon/	like
/pašigat/	pasighat
/mošom/	climate
/aširbad/	blessings
/akaš/	sky
/anaroš/	pineapple
/hajra/	wage
/hodai/	always
/horu/	small
/hanti/	peace
/hopta/	week
/pahar/	hill
/kahani/	story
/gahori/	pig
/bahir/	outside
/bohot/	much
/čula/	stove
/čalak/	intelligence
/čandi/	silver
/čaku/	knife
/čamra/	leader
/bača/	child
/ačar/	pickles
/iča/	will of a person

A DESCRIPTIVE ANALYSIS OF NEFAMESE

/močōr/	mosquito
/jog/	jug
/juta/	shoe
/jagra/	quarrel
/jiba/	tongue
/puja/	festival
/dōrji/	tailor
/ojōgōr/	snake
/laloj/	greed
/piyaj/	onion
/awaaj/	voice
/bendej/	bandage
/kagoj/	paper
/rati/	night
/roja/	king
/ronj/	colour
/rasta/	road
/rel/	rail
/aru/	and
/goru/	cow
/bura/	old
/sari/	saree
/portek/	each one
/ker/	thatch
/kukur/	dog

A DESCRIPTIVE ANALYSIS OF NEFAMESE

/daŋor/	big
/dar/	credit
/kukur/	dog
/lati/	stick
/lik/	to write
/lora/	boy
/luha/	iron
/lomba/	long
/jola/	to burn
/olop/	small quantity
/tu/	spittle
/alu/	potato
/tala/	lock
/pul/	flower
/bal/	good
/lal/	red
/bul/	wrong
/boil/	boil
/wul/	wool
/tawa/	tawa
/awaj̃/	sound
/hawa/	wind
/bogwan/	god
/boyok/	age
/beya/	bad

A DESCRIPTIVE ANALYSIS OF NEFAMESE

/piyaj/	onion
/titiyo/	third standard
/mitai/	sweet
/rakyok/	monster
/hati/	elephant
/pahar/	hill
/kagoj/	paper
/dimak/	brain
/kahani/	history
/ektres/	actress
/untris/	twenty nine
/bōrkun/	rain
/distik/	district
/aṅuti/	ring
/hihōtōr/	their
/ileksōn/	election
/dōrkari/	important
/dari/	beard
/hat/	hand
/bori/	leg
/pet/	belly
/nabi/	naval
/nakun/	nail
/dimak/	brain
/genji/	banian

A DESCRIPTIVE ANALYSIS OF NEFAMESE

/petikôʔ/	petticoat
/blauʝ/	blouse
/rumal/	handkerchief
/butam/	button
/paijama/	trousers
/lekok/	writer
/ker/	thatch
/kat/	wood
/lep/	quilt
/tali/	dish
/bati/	bowl

***** ----- *****

ASCAM UNIVERSITY LIBRARY
ALCHAM
Accession No. TH 1444
Date of receipt 13.01.2015