6. FORMATION OF NEGATIVE

6.1 Negation is an important feature in Morphology and syntactic structure of a language. It has a significant control over the semantic system with the help of limited negative markers. Hence, the study of negation depends mainly upon the usage of the negative markers and their scope in a particular language.

6.1.1 Negation is indicated by three different ways in Assamese.

(i) By using negative verbs
(ii) By using negative affixes
(iii) By using negative auxiliaries.

6.1.2 In Hindi negative is indicated by the negative particles na, nahi and mat. The particle na 'no/not' and mat 'no/not' are used in restricted context while nahi is the general negative marker in Hindi.

6.2 In Assamese nai 'no/not exists' is the negative verb. There are two other such verbs which appear as negative verbs but actually developed from
the other verbs with negative particle prefixed. These two verbs are nahay and nowār. The negative particle na is used prefixing both as shown below.

nahay : na ♦ hay 'no/not'
nowar : na ♦ parJ>napār/naaJ>nowār 'cannot'

6.2.1 The negative verb nahay is generally used to indicate negation in the equational sentences e.g.

<table>
<thead>
<tr>
<th>Affirmative</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>mahīxur bhal sahar</td>
<td>mahīxur bhal sahar nahay</td>
</tr>
<tr>
<td>Mysore good city</td>
<td>Mysore good city not</td>
</tr>
<tr>
<td>'Mysore is a good city'</td>
<td>'Mysore is not a good city.'</td>
</tr>
<tr>
<td>saālizani dhuniyā</td>
<td>saālizani dhuniyā nahay</td>
</tr>
<tr>
<td>girl the beautiful</td>
<td>girl the beautiful not</td>
</tr>
<tr>
<td>'The girl is beautiful'</td>
<td>'The girl is not beautiful.'</td>
</tr>
<tr>
<td>lcrāto parhāt bhal</td>
<td>lcrāto parhāt bhal nahay</td>
</tr>
<tr>
<td>boy the read in good</td>
<td>boy the read in good not</td>
</tr>
<tr>
<td>'The boy is good in study.'</td>
<td>'The boy is not good in study.'</td>
</tr>
</tbody>
</table>

nahay occurs also in the negative formation of the finite verb hay 'be/becomes' e.g.
6.2.2 The negative verb nai is the negative form of as 'to exist/have' is a peculiar one though used very frequently. It is used always in present tense without being inflected for person and therefore some grammarians tend to call it an irregular verb e.g.

(i) To mean 'to exist':

<table>
<thead>
<tr>
<th>Affirmative</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>āmi hostelat āsō</td>
<td>āmi hostelat nāī</td>
</tr>
<tr>
<td>we hostel in are</td>
<td>we hostel in not</td>
</tr>
<tr>
<td>'we are in the hostel'</td>
<td>'we are not in the hostel.'</td>
</tr>
<tr>
<td>tumi gharat āsā</td>
<td>tumi gharat nāī</td>
</tr>
<tr>
<td>you (hon.) house in are</td>
<td>you (hon.) house in not</td>
</tr>
<tr>
<td>'You are at home.'</td>
<td>'you are not at home.'</td>
</tr>
</tbody>
</table>
दूता दिल्ली आसे
फैथर दिल्ली इन इस
'फैथर इस इन दिल्ली।'

(11) तो मी 'हौ' मीन
मोर एटा कलाम आसे
मी एन पेन हौव 
'मी हौ पेन।'

आमार घरात काम कराता लोरा आसे
आमार घरात काम कराता लोरा नाई
आमार घरात काम कराता लोरा आसे
आमार घरात काम कराता लोरा नाई

आमार घरात काम कराता लोरा आसे
आमार घरात काम कराता लोरा नाई
आमार घरात काम कराता लोरा आसे
�मार घरात काम कराता लोरा नाई

हेरी इन दे सेंटेंस ऑफ (1) एस मीन 'टो बी/ एस्‌एस्‌एस्‌ट्रैक्‌स्‌एस्‌ट्रैक्‌स्‌एस्‌ट्रैक्‌स्‌एस्‌ट्रैक्‌स्‌एस्‌ट्रैक्‌स्‌एस्‌ट्रैक्‌स्‌एस्‌ट्रैक्‌स्‌एस्‌ट्रैक्‌स्‌एस्‌ट्रैक्‌स्‌एस्‌ट्रैक्‌स्‌एस्‌ट्रैक्‌स्‌एस्‌ट्रैक्‌स्‌एस्‌ट्रैक्‌स्‌एस्‌ट्रैक्‌स्‌एस्‌ट्रैक्‌स्‌एस्‌ट्रैक्‌स्‌एस्‌ट्रैक्‌स्‌एस्‌ट्रैक्‌स्‌एस्‌ट्रैक्‌स्‌एस्‌ट्रैक्‌स्‌एस्‌ट्रैक्‌स्‌एस्‌ट्रैक्‌स्‌एस्‌ट्रैक्‌स्‌एस्‌ट्रैक्‌स्‌एस्‌ट्रैक्‌स्‌एस्‌ट्रैक्‌स्‌एस्‌ट्रैक्‌स्‌एस्‌ट्रैक्‌स्‌एस्‌ट्रैक्‌स्‌एस्‌ट्रैक्‌स्‌एस्‌ट्रैक्‌स्‌एस्‌ट्रैक्‌स्‌एस्‌ट्रैक्‌स्‌एस्‌ट्रैक्‌स्‌एस्‌ट्रैक्‌स्‌एस्‌ट्रैक्‌स्‌एस्‌ट्रैक्‌स्‌एस्‌ट्रैक्‌स्‌एस्‌ट्रैक्‌स्‌एस्‌ट्रैक्‌स्‌एस्‌ट्रैक्‌स्‌एस्‌ट्रैक्‌स्‌एस्‌ट्रैक्‌स्‌एस्‌ट्रैक्‌स्‌एस्‌ट्रैक्‌स्‌एस्‌ट्रैक्‌स्‌एस्‌ट्रैक्‌स्‌एस्‌ट्रैक्‌स्‌एस्‌ट्रैक्‌स्‌एस्‌ट्रैक्‌s
### Affirmative

<table>
<thead>
<tr>
<th>Urdu</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>veh ghar par hae</td>
<td>he is at home.</td>
</tr>
<tr>
<td>tum acchā larkā ho</td>
<td>you are a good boy.</td>
</tr>
<tr>
<td>mera ek kalam hae</td>
<td>I have a pen.</td>
</tr>
</tbody>
</table>

### Negative

<table>
<thead>
<tr>
<th>Urdu</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>veh ghar par nahī hae</td>
<td>he is not at home.</td>
</tr>
<tr>
<td>tum acchā larkā nahī ho</td>
<td>you are not a good boy.</td>
</tr>
<tr>
<td>mera kalam nahī hae</td>
<td>I do not have a pen.</td>
</tr>
</tbody>
</table>

Sometimes nāī in Assamese seems to have very peculiar use as substantive in the formation of interrogatives to mean 'whether or not'. Then it is used in all tenses and aspects without any change.

<table>
<thead>
<tr>
<th>Urdu</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>āpuni xadāy bātori kākat parhe ne nāī</td>
<td>do you read newspaper regularly or not?</td>
</tr>
<tr>
<td>tumi kitāpkhan parhisā ne nāī</td>
<td>have you read the book or not?</td>
</tr>
</tbody>
</table>
xi kān kori āse ne nāi
he (n.hon.) work doing is or not
'Whether he is working or not ?'

mināi parhisil ne nāi
Mina (nom.) read or not
'Whether Mina read or not ?'

tai zābi ne nāi ?
you (n.hon.) go will or not ?
'Whether you will go or not ?'

Here nāi is the substitute of the verb preceding it.

This nāi has another contracted form nā 'no/not' as in the sentences noted below.

zābaloi koise zā, kiya nā korisa
go to tell have go, why no do have
'As asked you go; why to say 'no'.

oparar bixayār nirdex nā nakribi
higher officer of instruction no not do
'Do not say 'no' to the higher officer's order'
In idiomatic expression it generally precedes the noun and function attributively. e.g.

nāi momātkoi kana momāi bhal
not uncle (mat.) than blind uncle (mat.) good
'Even one eyed maternal uncle is better than having none.'

'Half a loaf is better than no loaf.'

6.2.3 The corresponding past negative verb of nāi is nāsil 'not existed/had no' in Assamese. It is inflected for persons and acts as a substantive as well as auxiliary. But nāi has contributed nothing in the formation of nāsil. It is the negative of āsil which is the past tense form of ās and inflected for different persons. This āsil is made negative by prefixation of negative particle na. Following are the examples of nāsil.

māk dhukowār xamayat teō gharat nāsil
mother (his) die of time in he (hon.) home at not was

'He was not at home when his mother died.'
mor hātat etān poiśā nāsil, xaye mai tomāk xahāy kāriba nowārīlō
my hand in one also money not had, so I you(acc) help do not could
'I did not have money at all, so I could not help you.'

6.2.4 In Hindi corresponding affirmative forms are made negative by adding nahi before the finite verb e.g.

mae jab unke ghar gayā, veh ghar par nahi the 
I when his house went he house in not was
'When I went to his house he was not there.'

pitā ke marne ke samay manoj unke pās nahi thā
father of death of time manoj his near not was
'Manoj was not near his father at the time of his death.'

udhar jāne keliye mere pās samay nahi thī
there go to my near time not was
'I had no time to go there.'

6.2.5. nowār 'cannot' is the negative vb.rt. of affirmative vb.rt. pār 'can' which is inflected for all tenses and persons as illustrated below:
present Tense:

āmi bhaIdare hindi kaba nowārō
we well Hindi (to) speak cannot
'We cannot speak Hindi well.'

tumi ei xādhāran kāmto koriba nowārā ne
you (hon) this ordinary work the do cannot
'Can't you do this small work ?'

lorātoe bhaIdare khozei diba nowāre
boy the well steps (emph.) give cannot
'The boy cannot walk well.'

Past Tense:

zaō zaō bulio tāloī zāba nowārilō
go go thinking there to go could not
'i could not go there although i thought
of going.'

tai ei khabarto thik xamayat kiya diba
nowārili
you (n.hon) this news the proper time
in why give could not
'Why could you not send the massage in time ?'
"I could not take meat earlier."

You could not tolerate even the smell of cigarette.'

'I shall not be able to do the work within such short time.'

You will not be able to go there under this circumstance.'
'At this age you will not be able to walk so far.'

Although it is mentioned that nowār is inflected for all tenses and persons, it shows some irregularities. In present tense it is used only in indefinite aspect. In perfect aspect it occurs in a very restricted situation with specific meaning. It precedes the non-finite negative form. e.g.

xihātar gharaloī nagol nowārisō
their (n.hon) house to not going cannot(have)
'i am not going to their house.'

As regards the formation in past tense past indefinite and past habitual formations seem to be regular. In future tense also future indefinite form is regular. But this verb i.e. nowār is never used to indicate continuity of action in any tense.

In such situation nahi in Hindi is always used with the verb sak 'can'.
Illustration are given below:

mae oriya likh nahī saktī
I Oriya not write can
'i cannot write Oriya.'

āp itne dur chal nahī sakte
you (spr.) this much distance not walk can
'You cannot walk such a long distance.'

It is already mentioned that nowār in
Assamese is developed from na + pār > nāpār > naār >
nowār. But it is interesting to note that √pār has
several other manifestations which are semantically
quite different from the one that we have discussed
above. This √pār is negated by prefixing negative
particle na without showing any phonetic change in it.
Moreover it can occur in all the tense aspects. Since
this vb.rt. conveys two different meanings 'to lay eggs'
and 'to pluck' flowers/fruit we may consider this as
two independent but homophous verb roots., e.g.

hāhzaniye kunī nāpāre
duck the (non.) egg not lay
'The duck does not lay eggs.'
xi gasarpara ām nāpāre
he tree from mango not pluck
'He does not pluck mango from the tree'.

tai bokphulbor nāpārili dekhon
you (non. hon.) bak flowers not plucked
(int. word)
'why did not you pluck the 'Bak flowers' ?

6.3 The only negative particle in Assamese is na which is prefixed to the fully inflected verbal forms. The final vowel of the negative particle na is always assimilated with the vowel of the initial syllable of the vb.rt. Of course there is a deviation that this a of na may alternatively be changed to -e when prefixed to a verb with ā in the initial syllable. e.g.

√khā 'to eat': na + khā → nākhā /nekhā
√gā 'to sing': na + gā → nāgā/ negā
√sā 'to look': na + sā → nāsā /nesā

Otherwise it undergoes regressive assimilation e.g.,

when the vowel is a:

√ka 'to speak': na + ka → naka
√tha 'to keep': na + tha → natha
when the vowel is i :

\( \sqrt{\text{di}} \) 'to give' : \( \text{na} + \sqrt{\text{di}} \) \( \text{nidi} \)-
\( \sqrt{\text{ni}} \) 'to take' : \( \text{na} + \sqrt{\text{ni}} \) \( \text{nini} \)-

when the vowel is u :

\( \sqrt{\text{phur}} \) 'to walk' : \( \text{na} + \sqrt{\text{phur}} \) \( \text{nuphur} \)-

when the vowel is e :

\( \sqrt{\text{dekh}} \) 'to see' : \( \text{na} + \sqrt{\text{dekh}} \) \( \text{nedekh} \)-

when the vowel is o :

\( \sqrt{\text{xo}} \) 'to sleep' : \( \text{na} + \sqrt{\text{xo}} \) \( \text{noxo} \)-
\( \sqrt{\text{dho}} \) 'to wash' : \( \text{na} + \sqrt{\text{dho}} \) \( \text{nodho} \)-

6.3.1 All verbs except as to exist/have' are negated by prefixing na to the fully inflected verbal forms in all tenses. But as is negated by prefixing na only in past tense formation. Some examples from different tenses are given below.

Present Tense:

\( \text{mai ketlao sinema nasa} / \text{nasa} \)
I never cinema not see
'I never go to cinema.'
tumi kiya thik xamayat klāsaloi nozowā
you (hon.) why proper time in class in time?'
'Why don't you go to the class in time?'

Past Indefinite Tense:

āmi āzio klāsaloi nagalō
we today also class to not went
'we did not go to class today also.'

tomāloke ei kathā mok āgate nazanālā
you (hon.pl.) this thing me earlier not
informed.'
'You did not inform me earlier about this!

Past Habitual:

āpuni dillit thākōte nīze gāri nasalāisil
you (spr.) Dilli in staying while own car
not drove
'You never used to drive while staying in
Delhi.'
The negative formation in future tense is also interesting in Assamese. It has two different ways.

(i) By using present indefinite form of verb with negative particle na prefixed

(ii) By prefixing na to the fully inflected future tense verbal form.

Use of (i) is regular which conveys the normal future negative sense while (ii) is restricted.

(i) aha xanibare mai gharalo naxao
  coming saturday I house to not go
  'I shall not go home on next saturday.'

kali loi sure class nalay
  tomorrow sir (Spr.) class not take
  'Sir will not take class tomorrow.'

Use of (ii) is restricted. It occurs when possibility, confirmation or emphasis is indicated e.g.

tekhet iyalo nahiba
  he (Spr.) here to not come will
  'Perhaps he will not come here.'

beya napaba, mai aSgoi nazam
  bad not get will, I perhaps not go will
  'Do not mind, perhaps I will not go.'
This form is again used in a particular situation, where formation is in negative + interrogative but ultimate meaning is affirmative which is expressed with emphasis e.g.,

tumi kolā buliye mai tāloī nāzām ne
you (hon.) told for I there to not go will (int.)
'Shall I not go there simply because you
prohibited ?'

xi dāgar hōl buliye tumi tāk etiyā xāxan
he (n.hon) elder become that you (hon.) him
nakāribāne
(n.hon) now control not do will (int)

'Will you not control him simply because he is
grown up now ?'

In this type of construction the sentences always
give opposite sense, i.e. if the sentence is a negative +
int. it gives positive meaning. On the other hand if
the sentence is affirmative + interrogative then it gives
negative meaning, e.g.

puteke bisārile buliye bāpeke xakalo dibane
son (nom) wanted for father (nom) all give will
'Will the father give everything, whatever his son
wants ?'
Kitāpkhan tumī khuzilā buliye māi dim ne
book the you (hon.) wanted because give will
'Shall I give you the book simply because you
asked for?'

6.4 In Hindi the non-negative sentences stated
above are made negative by using nahi which normally
occurs before the verb. But if the verb in present
tense is negated then auxiliary ho in affirmative is
usually dropped e.g.

<table>
<thead>
<tr>
<th>Affirmative</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>māe macchli khātā hū</td>
<td>māe macchli nahi khātā</td>
</tr>
<tr>
<td>I fish eat am</td>
<td>I fish not eat</td>
</tr>
<tr>
<td>'I eat fish.'</td>
<td>'I do not take fish.'</td>
</tr>
<tr>
<td>ham agrezi parhte hās</td>
<td>ham agrezi nahi parhte</td>
</tr>
<tr>
<td>we English read are</td>
<td>we English not read</td>
</tr>
<tr>
<td>'we read English.'</td>
<td>'We do not read English.'</td>
</tr>
<tr>
<td>rītā acchī gātī hās</td>
<td>rītā acchī nahi gātī</td>
</tr>
<tr>
<td>Rita good sing is</td>
<td>Rita good not sing</td>
</tr>
<tr>
<td>'Rita sings well.'</td>
<td>'Rita does not sing well.'</td>
</tr>
</tbody>
</table>

But in the negation of other tense forms no
item is dropped, simply addition of nahi is made e.g.
Past Tense:

Vinod ba-ār nahi gayā  
vinod market not went  
'Vinod did not go to market.'

sītā ne patra nahi likhā  
sita (noun) letter not wrote  
'Sita did not write a letter.'

lalitā ne mā kī bāt nahi mānī  
Lalita (nom.) mother of instruction not obeyed  
'Lalita did not obey her mother.'

Future Tense:

mēs āp kī sāth nahi jāngī  
i you (spr.) of with not go will  
'I shall not go with you.'

aplog purī nahi jānge  
you (spr. pl.) Puri not go will  
'will you not go to Puri?'

6.0 Negation of Imperative Sentences:

6.5.1 In Assamese negative of imperative is very simple but quite peculiar. In such situation the vb.rt. is
conjugated in simple future and negative particle na is prefixed to that verb form. In other words prefixing na to the simple future verb form in Assamese, negation of imperative is indicated e.g.

<table>
<thead>
<tr>
<th>Affirmative</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>āpuni bahak</td>
<td>āpuni nabahiba</td>
</tr>
<tr>
<td>you (spr.) sit please</td>
<td>you (spr.) not sit will</td>
</tr>
<tr>
<td>'you please sit down.'</td>
<td>'You please do not sit.'</td>
</tr>
<tr>
<td>tumi khowā</td>
<td>tumi nākhābā</td>
</tr>
<tr>
<td>you (hon.) eat</td>
<td>you (hon.) not eat will</td>
</tr>
<tr>
<td>'you eat.'</td>
<td>'You don't eat.'</td>
</tr>
<tr>
<td>tai zā</td>
<td>tai nāzābi</td>
</tr>
<tr>
<td>you (n. hon.) go</td>
<td>you (n. hon.) not go will</td>
</tr>
<tr>
<td>'you go.'</td>
<td>'You do not go.'</td>
</tr>
</tbody>
</table>

6.5.2 In Hindi mat is the regular negative particle used in imperative e.g.

<table>
<thead>
<tr>
<th>Affirmative</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>āp khāiye</td>
<td>āp mat khāiye</td>
</tr>
<tr>
<td>you (spr.) eat please</td>
<td>you (spr.) not eat please</td>
</tr>
<tr>
<td>'you eat please.'</td>
<td>'you please do not eat.'</td>
</tr>
</tbody>
</table>
In Assamese the negative particle na is prefixed to the verb in case of past conditional also while negated, e.g.
6.5.4 In Hindi past conditional is negated by using nahi e.g.

ap nahi bulate to mae nahi ați
you (spr.) not called then I not come would have
'Had you not invited I would not have come.'

vah kahte to ap yah bāt nahi mānte
he told then you (spr.) this thing not listen
would have
'Had he told, you would not have accepted it.'

6.6 Negation of Non-finite formation.

6.6.1 In case of negation of non-finite formation the negative particle na occurs preceding it. e.g.

āpuni xidina nāhāt bezār pālo
you (spr.) that day on not came in unhappy got
'we became unhappy as you did not come on that day'
kathāto teōk pone pone nokowāt bāhāl hoise  
thing the him directly not tell in nice  
become has  
'it was nice that it was not told him directly.'

tai azi mājxa nokhowā bāhāl  
yōn (n.hon.) today meat not eat nice  
'You better not to take meat today.'

The negative particle nou is an extended form of  
na, the use of which is very much restricted e.g.

rām nouzanmōtei rāmāyan  
Ram not born being Ramayan  
'Ramayan prior to Ram's birth.'

mā kāuriye kā noukarōtei uthe  
mother crow ka not done being get up  
'Mother gets up at dawn'

rāti noupuwāōtei uthi ki kōribi  
night not become dawn awaking what do will  
'what will you do by getting up before dawn ?'

6.6.2 Negation of the non-finite verb forms like  
vb.rt. + i by prefixing na gives rise to two different  
negative forms i.e.
(i) The Negative structure is: na + vb.rt. + i

Affirmative

mai tāloī gol ki karim
I there to going what
do will
'what shall I do going there.'

Negative

mai tāloī nagoi ki karim
I there to not going what
do will
what shall I do without going there.'

kathāto koi bhāl nokorilā
thing the telling well not did
You have not done well by telling this'.

kathāto nakoi bhāl nakarilā	hing the not telling well not did
You have not done well by not telling this.'

(ii) The structure is: na + vb.rt. + ā + koi.

kathāto teōk koi āhiba
thing the him telling came will
'Please come after telling him.'

kathāto teōk nokowākoi āhiba
thing the him not telling came will
Please come without telling him.
alap xamay xui thāk
little time sleeping stay
'Sleep for a while.'

alap xamay noxowākoī thāk
little time not sleeping stay
'Do not sleep for a while'

6.6.3 Negation of non-finite verb in Hindi is done by prefixing na which is comparable to the pattern (1) in Assamese.

The structure is: na Vb.rt. + kar, e.g.

ghar jākar kyā karoge
home going what do will
'What will you do going home?'

ghar na jā kar kyā karoge
home not going what do will
'What will you do by not going home?'

yah bāt mujhe batā kar
this matter me telling
'You have done well by telling this to me.'

acchā kiya
good did

yah bāt mujhe na baṭā kar
acchā kiya
this matter me not telling
good did

'You have done well by not telling this to me.'

Hindi has another type of negative formation which is a peculiar characteristic of Hindi negative
formation. It is made by using the word bina e.g.

vah bina khana khae so gaya
he without meal eating slept
'He fell asleep without taking meal.'

mae apse bin mile keise chala jata
I you (spr.) without meeting how (could)
go away
'How could I go away without meeting you.'

muko bina batke shadi mat karna
mother (acc.) without telling marriage do
not do
'Do not get married without telling your
mother.'

Negative formation of non-finite sometimes
indicate the sense of 'instead' in both the languages.

The structures are:

na + vb.rt. + i in Assamese and
na + vb.rt. + kar in Hindi

Assamese:
kalikataloi nagoi dilliloi zowa
Calcutta to not going Delhi to go (you, hon)
'Go to Delhi instead of going to Calcutta!'
xi hindi nixiki tāmil xikat lāgise
he (n.hon.) Hindi not learning tamil learning in
engaged
'He has started learning Tamil instead of
learning Hindi.'

Hindi:

bajar na jākar ghar jāo
market not going home go (you, hon)
'Go home instead of going to market.'

āp vahā na jā kar mere pās āte to acchā hotā
you (spr.) there not going my near came
then good became
'Had you come to me instead of going there, it
would have been better.'

6.7 Negative Auxiliaries:

6.7.1 There are two negative auxiliaries in Assamese
which are used to make negative construction. They are
nāi and nāsil. Before the occurrence of these
auxiliaries the principal verb takes an oblique form
adding -ā and nāi or nāsil follows the verb.
Generally nāi is used in perfect aspect of present
tense but also casually it occurs in negating the verb forms in past indefinite aspect. Whereas the use of nāsil is restricted to the perfect aspect of past tense, nāi agrees with the subject of any person without taking any marker, but nāsil is always person sensitive. Illustrations for both are given below.

Use of nāi:

Present Perfect.

**Affirmative**

āmi khāisō
we eaten have
'we have eaten.'

bā parhisā
you (hon.) read have
'you have read.'

āpuni likhise
you (spr.) written have
'you have written.'

**Negative**

āmi khowā nāi
we eat have not
'we have not eaten.'

bā parhā nāi
you (hon.) read have not
'you have not read.'

āpuni likhā nāi
you (spr.) write not have
'you have not written.'

Past Indefinite:

āmi sithi likhilō
we letter write have
'we have written letters.'

āmi sithi likhā nāi
we letter write not have
'we have not written letters.'
tumi tāloī golā na
you (hon.) thereto gone have
'Have you gone there?'

apuni bhāt khāle
you (spr.) rice eaten have
'You have taken meal.'

Us. of nāsil :

Past Perfect :

**Affirmative**

<table>
<thead>
<tr>
<th>English</th>
<th>Bengali</th>
</tr>
</thead>
<tbody>
<tr>
<td>We played ball.</td>
<td>tumi bal kheisilō</td>
</tr>
<tr>
<td>'We played ball.'</td>
<td></td>
</tr>
<tr>
<td>Did you go to market?</td>
<td>tumi bazāraloi goisilāne</td>
</tr>
<tr>
<td>'Did you go to market?'</td>
<td></td>
</tr>
</tbody>
</table>

**Negative**

<table>
<thead>
<tr>
<th>English</th>
<th>Bengali</th>
</tr>
</thead>
<tbody>
<tr>
<td>We did not play ball.</td>
<td>tumi bal khelā nāsilō</td>
</tr>
<tr>
<td>'We did not play ball.'</td>
<td></td>
</tr>
<tr>
<td>Did you not go to market?</td>
<td>tumi bazāraloi zowā</td>
</tr>
<tr>
<td>'Did you not go to the market?'</td>
<td>nāsilā na</td>
</tr>
</tbody>
</table>
In Hindi corresponding forms of all these are made by using नाही. Only e.g.

<table>
<thead>
<tr>
<th>Affirmative</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>mae ne khayā</td>
<td>mae ne nahi khayā</td>
</tr>
<tr>
<td>I (nom.) eaten have</td>
<td>I (nom.) not eaten have</td>
</tr>
<tr>
<td>'I have eaten.'</td>
<td>'I have not eaten.'</td>
</tr>
<tr>
<td>bacchā royā</td>
<td>bacchā nahi royā</td>
</tr>
<tr>
<td>child cried have</td>
<td>child not cried have</td>
</tr>
<tr>
<td>'The child has cried.'</td>
<td>'The child has not cried.'</td>
</tr>
<tr>
<td>pahle tum udhar jāte the</td>
<td>pahle tum udhar nahi jāte the</td>
</tr>
<tr>
<td>earlier you (hon.) there used to go</td>
<td>earlier you (hon.) there not used to go</td>
</tr>
<tr>
<td>'Earlier you used to go there'</td>
<td>'Earlier you did not used to go there.'</td>
</tr>
<tr>
<td>rajiya ayi thi</td>
<td>rajiya nahi ayi thi</td>
</tr>
<tr>
<td>'Rajiya came'</td>
<td>'Rajiya did not come.'</td>
</tr>
</tbody>
</table>
6.8 Negation of Continuous Aspect

6.8.1 To indicate negation in continuous aspect in Assamese thakā occurs between principal vb.stem ended with -i and nāi/nāsil as finite verb. Formation with nāi occurs in present tense which remains intact in all persons while nāsil is used for past tense formation and undergoes regular changes according to the person. It is to be mentioned that thāk/thakā always carries the sense of continuity.

In present tense the formation is:

Vb. rt. + i thāk + ā nāi , e.g.

mai likhi thakā nāi
'I am not writing.'

tumi parhi thakā nāi
'You are not reading.'

āpunī dabā kheli thakā nāi
'You are not playing chess.'

tai kathā koi thakā nāi
'you are not talking.'
In past tense the formation is:

Vo. rt. + i thāk + ā > thakā nāsil + P.M. e.g.

tumi parhi thakā nāsilā
you (hon.) reading stay not were
‘You were not reading.’

āpuni dabā kheli thakā nāsil
you (spr.) chess playing stay not were
‘You were not playing chess.’

tai kathā koi thakā nāsilī
you (n.hon.) talk telling stay not were
‘You were not talking’.

6.3.2 In the sentences of continuous aspect in Hindi negation is done by adding nahi e.g.

In Present Tense:

mē nahi likh rahā hū
I not write stay am
‘I am not writing.’

āp nahi khel rahe hāe
you (spr.) not play stay are
‘You are not playing.’
tu nahi so raha hai
you (n.hon.) not sleep stay are
'You are not sleeping.'

gadi nahi chal rahi thi
train not move stay was
'Train was not running.'

If the sense of emphasis is indicated then nahi follows the principal verb in Hindi.

In Assamese and Hindi most explicator verbs do not occur in negative sentences e.g.

**Assamese:**

<table>
<thead>
<tr>
<th><strong>Affirmative</strong></th>
<th><strong>Negative</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>ei khabar teok zanaai dim</td>
<td>el khabar teok nazanao</td>
</tr>
<tr>
<td>this news him informing</td>
<td>this news him not inform</td>
</tr>
<tr>
<td>give will</td>
<td></td>
</tr>
<tr>
<td>'i will inform this matter</td>
<td>'i will not inform this</td>
</tr>
<tr>
<td>to him.'</td>
<td>to him.'</td>
</tr>
<tr>
<td>kamo teok kor pelale</td>
<td>kamo teok nakorile</td>
</tr>
<tr>
<td>work the he (hon.) doing</td>
<td>work the he (hon.) not</td>
</tr>
<tr>
<td>throw</td>
<td>did</td>
</tr>
</tbody>
</table>
| 'He completed the work'          | 'He did not do the work.'
The interaction of negative and non-factive predicate is interesting in both the languages, e.g.

Assamese:

mai nābhābō ze kibā lábh hōba
I do not think there will be any benefit.

Hindi:

'Kesuwato kandi uthil' (baby the (nom.) crying got up) 'The baby cried.'

'Hindi i ratan na patra likh diya' (Ratan (nom.) letter write gave) 'Ratan wrote the letter.'

'Baccha ro para' (baby cry fell) 'The baby cried.'

'Mae ne khānā khā cukā' (I (nom) meal eat) 'I have finished my meal.'
I think that nothing profit not be will 'I think there will be no benefit.'

He does not want that the work is done.'

He wants that the work is not done.'

'i feel there is none at home.'

'i do not think there is anyone at home.'

'He wants that you do not go there.'

'He does not want that you go there.'
To make an overview on the above discussion we can say that as regards the formation of negative in Assamese and Hindi they follow two completely different ways. In Assamese negation is indicated by using negative verb, negative auxiliary and negative particle na. Here negative verb and auxiliaries are sometimes conjugated and sometimes not, whereas na is always prefixed to the fully inflected verb forms and it is always assimilated with the vowel of the first syllable of the verb.

In Hindi there is no use of negative verb or auxiliary. Only the negative particles na, nahi and matlab are used. It is also very interesting to see that the verb forms are not affected at all when the sentences are negated. These particles are normally used in pre-verbal position which do not undergo any change or have any inflection.