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.
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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
/o/ /gundɔ/ smell
/a/ /jiba/ tongue
/u/ /buku/ chest
/o/ /manṣo/ 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
/r/ /ron/ colour
/s/ /gos/ tree
/ʃ/ /akaʃ/ sky
/f/ /piyaj/ onion
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/ʈ/ /kapur/ cloth

/ɻ/ /pul/ flower

/ɕ/, /ɻ/, /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:

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>/murga/</td>
<td>/murgi/</td>
</tr>
<tr>
<td>/mama/</td>
<td>/mami/</td>
</tr>
<tr>
<td>/bura/</td>
<td>/buri/</td>
</tr>
</tbody>
</table>
Hence, /a/ can be considered as a maker of masculinity while /i/ can be considered as a marker of feminity. 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 ase/
   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:

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>/lora/</td>
<td>/suali/</td>
</tr>
<tr>
<td>/baba/</td>
<td>/ma/</td>
</tr>
<tr>
<td>/baiti/</td>
<td>/boni/</td>
</tr>
<tr>
<td></td>
<td>sister</td>
</tr>
<tr>
<td>/mota/</td>
<td>/maiki/</td>
</tr>
<tr>
<td>Husband</td>
<td>Wife</td>
</tr>
</tbody>
</table>
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(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 /hot/ 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 mentiond 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
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/mekuribilak/ cats
/gahoribilak/ pigs

(ii) After pronouns
/amibilak/ we
/tohot/ you
/apunibilak/ You(honourific)
/ihot/ 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/, /hot/ 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 /hot/ 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. /gosot besi pul asc/
   Tree Loc. Plu. Flower be pre.
   There are many flowers in the tree.

2. /gor bitrot bohot manu ase/
   Home inside Loc. Plu. man be pre.
   There are many persons inside the house.
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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
/at manu/ eight men

4.1.4.CASE:

The case in Nefamese is indicated by two devices (a) by independent postpositions 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 ahi isile/
   Girl Plu. Come past
   The girls came
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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 /ok/.

1. /moi ramâk 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 /ramâk/, and pronoun /apunak/ are the direct objects of the verbs /matisile/ and /lok koribo/ 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 /ðk/.

1. /apunar kitaptu muke dibi/
   You Poss. book Def. I Dat. give Fut.
   Give me your book.

2. /i amak mitai disile/
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He I Plu. Acc. Sweet give Past
He gave us sweet.

3. /moi ramɔk 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/or/.

1. /ramɔr boni mitai kai bal pai/
   Ram Gen. sister sweet eat like partl.
   Ram’s sister likes sweet

2. /garir çakka/
   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 /t/. 

1. /sorai akas t urc/
   
   Bird sky Loc. fly partl.
   
   Birds fly in the sky.

2. /i opis t 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 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 lösile/
   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 \(/kar\dote ne/.

1. \(/i\) mur kar\dote ne ekta iskutar anisile/
   He I Gen. Ben. one scooter bring past
   He brought a scooter for me.

2. \(/m\)ur baba mur kar\dote ne ekta juta 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.

<table>
<thead>
<tr>
<th>Case</th>
<th>marker</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>(/0/)</td>
</tr>
<tr>
<td>Accusative</td>
<td>(/k/, /\ddot{e}k/)</td>
</tr>
<tr>
<td>Dative</td>
<td>(/k/, /ke/, /\ddot{e}k/)</td>
</tr>
<tr>
<td>Genitive</td>
<td>(/r/, /\ddot{r}/)</td>
</tr>
<tr>
<td>Instrumental</td>
<td>(/pora/)</td>
</tr>
<tr>
<td>Locative</td>
<td>(/\ddot{u}/)</td>
</tr>
<tr>
<td>Sociative</td>
<td>(/logot/)</td>
</tr>
<tr>
<td>Ablative</td>
<td>(/pora/)</td>
</tr>
<tr>
<td>Benefactive</td>
<td>(/kar\dote ne/)</td>
</tr>
</tbody>
</table>
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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
    /manu\k/ to the man
    /manubilak\k/ to the men
    /lora\k/ to the boy
    /lorabilak\k/ 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 danor 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: /manubilakok/ 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.
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<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>First person</td>
<td>/moi/</td>
<td>I</td>
</tr>
<tr>
<td>Second person</td>
<td>/toi/</td>
<td>you</td>
</tr>
<tr>
<td>Polite</td>
<td>/tumi/</td>
<td>you</td>
</tr>
<tr>
<td>Honorific</td>
<td>/apuni/, /apni/</td>
<td>you</td>
</tr>
<tr>
<td>Third person</td>
<td>/i/</td>
<td>He/She</td>
</tr>
</tbody>
</table>

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)
/amibilakēk/ to us
/tohōtēk/ to you
/ihoētēk/ 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: /ihōt/ They
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 /ihdil/ “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 /hôt/ to the singular pronouns. All the personal pronouns in Nefamese are listed below:
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<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>First person</td>
<td>/moi/</td>
<td>I /amibilak/, /amalok/</td>
<td>We</td>
</tr>
<tr>
<td>Second person</td>
<td>/toi/</td>
<td>you /tohču/</td>
<td>You</td>
</tr>
<tr>
<td>Polite</td>
<td>/tumi/</td>
<td>you /tumibilak/</td>
<td>you</td>
</tr>
<tr>
<td>Honorific</td>
<td>/apuni/, /apni/</td>
<td>you /apunibilak/</td>
<td>You</td>
</tr>
<tr>
<td>Third person</td>
<td>/i/</td>
<td>He/She /ihču/</td>
<td>They</td>
</tr>
</tbody>
</table>

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 /cibilak/ 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.
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and they cannot 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 kcle 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/
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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.
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3. /i nije nijčk 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:

<table>
<thead>
<tr>
<th>Base</th>
<th>Possessive pronouns</th>
</tr>
</thead>
<tbody>
<tr>
<td>/moi/ I</td>
<td>/mur/ my</td>
</tr>
<tr>
<td>/ami/ we</td>
<td>/amar/ our</td>
</tr>
<tr>
<td>/toi/ you</td>
<td>/tur/ your</td>
</tr>
<tr>
<td>/tumi/ you</td>
<td>/tumar/ your</td>
</tr>
<tr>
<td>/apuni/ you</td>
<td>/apunar/ your</td>
</tr>
<tr>
<td>/i/ He/She</td>
<td>/tar/ His/Her</td>
</tr>
<tr>
<td>/ihdor/ They</td>
<td>/ihdorat/ Their</td>
</tr>
</tbody>
</table>

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 /dor/ 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. /ihât sob gorêt 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 /junc/ 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 disiie 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 banjisile/
   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.Com.
   Mira is eating rice.

(ii) What is done to a person or thing; as

/i hôrik kali marisile/
He Hari Dai. yesterday beat past
He beat Hari yesterday.
(iii) What a person or thing is; as

/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:**

/kai/  

/ka/  eat  

/kaisile/  ate  

/kaboi/  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:**

/lo\ra bat k\ai/ the boy eats rice.

/suai\i bat k\ai/ 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

/\bar/ to break

When a verb in Nefamese, has a prefix, the prefix may be the negative markers /\na/ or /n\d/ as in the following verbs:

/\nakai/ do not eat

/\nagai/ do not sing

/\naj\ai/ do not go

/\nalage/ do not want
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/nêhoi/ 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/


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.
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:

<table>
<thead>
<tr>
<th>Non-causative</th>
<th>causative</th>
</tr>
</thead>
<tbody>
<tr>
<td>/dek/</td>
<td>/deka ai/</td>
</tr>
<tr>
<td>/ka/</td>
<td>/ka i/</td>
</tr>
<tr>
<td>/hun/</td>
<td>/hun ai/</td>
</tr>
<tr>
<td>/ula/</td>
<td>/ula i/</td>
</tr>
<tr>
<td>/an/</td>
<td>/an ai/</td>
</tr>
</tbody>
</table>
4.3.6.3. **RECIПроCAL 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 Nefame, 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 bakzok 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 dañor ase/
   It big be pre.
   It is big

8. /eitu dañor 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 dañor ase/
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House Def. big be pre.
The house is big.

4. /sualitu dunia ase/

Girl Def. beautiful be pre.
The girl is beatuful.

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 1 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/
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I bat eat Fut.
I will eat

2. /i ekta parti dibo/
   He one party give Fut.
   He will give a party.

3. /ram gorōt jabo/
   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/
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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
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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 bakōk 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/
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   I eat fish every day.

2. /hɔɾi 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. /lorabilakɔk 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/
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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 paharčt 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 /-jodi/ 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 jodi 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 jodi 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 θ (unmarked)
5. Potential /pare/
6. Conditional /jêdi/

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

/danor/  Big
1. /gostu danor 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.

/olor/  Few

1. /mitirjct 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.

/daŋor 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.

/teña/ sour

1. /teña 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 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 bitorët sobor pora dañor asc/
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/
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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*

/bitètre/ inside
/upètre/ above
/usètre/ near
/kître/ where
/pis/ behind
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/tēl/  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)  /bitōt/  inside, in

1.  /i rum bitōt bohi ase/

   He room in Loc. sit pre. Cont.

   He is sitting in the room.

2.  /kukurtu rum bitōt humaisile/ .

Page 124
Dog  Def. room in Loc. enter past
The dog came into the room.

(b) /upɔɾ/ above, on
1. /kitaptu tebul upɔɾɔt ase/
   Book  Def. table on Loc. be pre.
The book is on the table.
2. /i rasta upɔɾɔt kara hoi ase/
   She road on Loc. stand be pre. Cont.
   She is standing on the road.

(c) /agɔt/ in front of
1. /i gor agɔt kara hoi ase/
   He house in front of stand be pre. Cont.
   He is standing in front of the house
2. /i mur agɔt bohi ase/
   He I Gen. in front of sit be pre. Cont.
   He is sitting in front of me.

(d) /usɔt/ near
1. /mur opis gor pora usɔɾɔt ase/
   I Gen. office house Partl. near Loc. be pre.
   My office is situated near my house
2. /i iskul usɔɾɔt bohi ase/
   He school near Loc. sit pre. cont.
   He is sitting near the school.

(e) /pisɔt/ behind
1. /ram mur pisɔt bohi ase/
Ram 1 Gen. behind sit pre. cont.
Ram is sitting behind me

2. /kukurtu mur pisēt ahi ase/
Dog Def. 1 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
- /sarita/ four
- /pasta/ five
- /soita/ six
- /šatta/ seven
- /atta/ eight
- /nota/ nine
- /dōsta/ ten
- /igarota/ eleven
- /barota/ twelve
- /terota/ thirteen
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/suddota/ fourteen
/pundrota/ fifteen
/sullota/ sixteen
/sutrota/ seventeen
/utrota/ eighteen
/unnista/ nineteen
/bista/ twenty
/ekuista/ twenty one
/untista/ twenty nine
/sollista/ forty
/štita/ 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
4.10.3. **Fractionals:**

The following fractional numerals are found in Nefamese which are basically 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
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/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 /jɔn/ to the basic numeral. However sometimes /ta/ is also used as a suffix with the basic numeral.

/duijɔn/ or /duita/ both
/tinijɔn/ or /tinita/ the three
/sarijɔn/ 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. /jɔn/ and /ta/. They are added after the numerals. However in Nefamese the use of /jɔn/ 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 Nefame. So it has a dual function to perform.

/ekjõn manu/    one man
/ekta manu/    one man
/sarijõn 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.

1. /i bat nakai/
   
   He rice Neg. eat pre.
   
   He does not eat rice.

2. /ram bojar najai/
   
   Ram market Neg. go pre.
   
   Ram does not go to the market.

3. /mur logoria pasigat nai jabo/
   
   I Gen. friend Pasighat Neg. go Fut.
   
   My friend will not go to Pashighat.

4. /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.

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

1. /i mastær ndhoi/
   He teacher Neg. be
   He is not a teacher.

2. /moi kepten ndhoi/
   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/ = /kali jaga/
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
/roŋ/ → /roŋ 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  
/sikar/ -/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:
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/bok bok/  barking of a dog

/ka ka/  sound of a bird

(e) Sense of taste:

/tita tita/  bitter taste

/teña teña/  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.

/beğena seğena/  brinjal etc.

/gas sas/  grass etc.

/kun sun/  blood etc.

/kan san/  ear etc.
When the base word begins with /s/ and /sl/, /l/ is used as a replacer in the echo word. The examples are:

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

4.12.3.3. **Word Reduplication:**

Word Reduplication stands for the total or partial repletion 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
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/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
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 jaga/ yard(n)
/kali/ empty(adj.) + /jaga/ 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
/ahajua/ stroll
/aha/ to come + /jua/ to go

(b) Adjective + Noun
/danor nam/ famous
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
/asol/ genuine
/poka/ ripe
/buddi/ intelligence
/boga/ white
/halodia/ yellow
/dunia/ beautiful
/mita/ sweet
/teja/ sour

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

/kala/ black
/lal/ red
/nokli/ false
/anda/ blind
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/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
/jongol/ forest - /joqli/ 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 danjor/ 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 tena/ 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
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

/kon/ anger - /konkora/ 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

/jönm/ birth - /jönmdiya/ to give birth

/ron/ colour - /rondiya/ 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.