A DESCRIPTIVE ANALYSIS OF NEFAMESE

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.
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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, faires 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
livestocks. 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 Frontalis) 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 Sherdukpen 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 lunched 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 beads. 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 intercommunication 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
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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 Bhismaka 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. Chitralekha, 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
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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 Megasthenes 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 Cunningham 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 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. Nafamese 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 form 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 be 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:
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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.
7. Mamang Tayeng (49 years): Teacher, Pasighat.
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
15. Liakhu Yobin (51 years): Social Worker, Vijaynagar, 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 /hèt/ 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.