Morphology deals with the structure of words, i.e., how words are formed. A morpheme may be free or bound and the 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 that a word may consist of the root alone or a root plus one or more affixes.
5.0 Nominal

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

5.1 Noun

The noun in Nagamese may be defined as a word that can be inflected for number and case. A limited number of words are also inflected in Nagamese to show gender distinction. But gender is not a grammatical category in Nagamese because it does not have any impact on the structure of the language. Moreover, the words which show opposition in gender are borrowed from Hindi. So, the noun in Nagamese may be defined as a class of words that can be followed by the markers for the categories of genders, numbers and cases.

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

a) Nouns ending in vowels:

/i/ /aːŋuli/ finger
/æ/    /pændra/    fifteen
/aː/   /aː:naː/    mirror, glass
/u/    /aː:lu/    potato
/o/    /baːro/    twelve

/e/ does not occur as a final vowel in Nagamese nouns.

b) Nouns ending in consonants:

/p/    /paːp/    sin
/b/    /ʃib/    tongue
/t/    /haːt/    hand
/d/    /čed/    hole
/ʈ/    /petʃ/    stomach
/ɖ/    /paːhaːɖ/    hill
/k/    /naːk/    nose
/g/    /ʃəɡ/    jug
/ph/    /bərəpʰ/    ice
/th/    /aːth/    eight
/dh/    /gondʰ/    smell
/kh/    /mukh/    face
/m/    /aːm/    mango
/n/    /hurin/    deer
/ŋ/    /thəŋ/    leg
/s/    /aːkaːs/    sky
### 5.1.1 Gender

Gender is not grammatically marked in Nagamese and so it does not affect the grammatical pattern of the language. The noun and verb do not show concord in gender in a sentence. Gender distinction in Nagamese is determined on the natural recognition of sexes. Therefore, Nagamese has only natural genders.

On the basis of semantical-morphological criteria, nouns in Nagamese are primarily classified into two classes, viz. (i) animate (ii) inanimate. Both (+human and −human) nouns are differentiated for masculine and feminine genders. All the inanimate nouns are considered neuter in Nagamese. In the

| /ʃ/         | /deʃ/ | country       |
| /č/         | /pa:č/ | five          |
| /j/         | /piya:j/ | onion        |
| /r/         | /pa:tor/ | stone        |
| /l/         | /ukil/ | lawyer        |
| /w/         | /da:w/ | dagger        |

/gh/, /h/, /čh/, /ʃh/ and /y/ ending nouns are not available in Nagamese. Noun stems with /dh/, /č/, /w/, /ʃ/ ending are extremely rare and only a few nouns have been found in Nagamese having these five consonant ending.
case of animate (-human) nouns, the markers /mota:/ “male” and /ma:yi:/ “female” are prefixed to the generic form of noun to denote masculine and feminine genders respectively. Neuter gender is not marked by any marker in Nagamese.

The various ways of expressing gender differentiation in Nagamese are as follows:

(i) A two-way distinction of gender is made in certain human and animate nouns, viz., masculine and feminine. The nouns which end in /-a:/ replace the sound by /-i/ to form the feminine gender. For example:

<table>
<thead>
<tr>
<th>Mas.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>/chokra:/</td>
<td>son</td>
</tr>
<tr>
<td>/murga/</td>
<td>cock</td>
</tr>
<tr>
<td>/bura:/</td>
<td>old</td>
</tr>
<tr>
<td>/pa:gli:/</td>
<td>mad</td>
</tr>
<tr>
<td>/ma:ma:/</td>
<td>uncle</td>
</tr>
<tr>
<td>/beta:/</td>
<td>son</td>
</tr>
</tbody>
</table>

Hence, /-a:/ could be considered as the marker of masculinity while /-i/ is the marker for the feminity in the above cited examples. When these are used in sentences, the verb does not show any concord as in the following examples.
The son went.
The daughter went.
Uncle is watching a film.
Aunt is watching a film.

Above all, these words are borrowed from Hindi which has a grammatical gender system.

(ii) Among the kinship terms, gender is marked lexically in most of the terms, that is, different forms are used to indicate the two gender groups.

<table>
<thead>
<tr>
<th>Mas.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>/ba:ba:/</td>
<td>/a:ma:/</td>
</tr>
<tr>
<td>father</td>
<td>mother</td>
</tr>
<tr>
<td>/bha:y/</td>
<td>/boyni/</td>
</tr>
<tr>
<td>brother</td>
<td>sister</td>
</tr>
<tr>
<td>/koka:y/</td>
<td>/didi/</td>
</tr>
<tr>
<td>elder</td>
<td>elder</td>
</tr>
<tr>
<td>brother</td>
<td>sister</td>
</tr>
<tr>
<td>/mota:/</td>
<td>/mayki/</td>
</tr>
<tr>
<td>husband</td>
<td>wife</td>
</tr>
</tbody>
</table>

(iii) In other cases, sex is indicated by using words for male /mota:/ and female /ma:yki/ before the generic form of (-human, + animate) nouns.

| /mota: billi/ | /ma:yki billi/ | cat                  | cat (F) |
| /mota: kutta:/| /ma:yki kutta:/| dog                  | bitch   |
| /mota: sa:guli/| /ma:yki sa:guli| he-goat              | she-goat|
| /mota: ha:s/  | /ma:yki ha:s/  | duck                 | duck (F) |
(iv) In case of personal pronouns, Nagamese does not make any gender distinctions. Same pronoun can substitute nouns referring to male and female. For example:

/ta:i/ He/she

5.1.2 Number

Nagamese has two number distinction, viz., singular and plural. Plural in Nagamese is usually formed at the morphological level by suffixation of plural morphemes, such as /kha:n/ and /bulaik/ to the singular forms. Like gender, number is also not a grammatical category in Nagamese as it does not affect the other constituents of the sentence. The verbs have no plural form, neither derivative nor grammatical. The singular is always unmarked. Hence, most of the time the absence of a suffix denotes the singular number in Nagamese with a few exceptions. The exception is found in the case of inanimate nouns in Nagamese which are not overtly marked for plurality.

It is to be noted here that the use of /bula:k/ is very rare in Nagamese and whenever it occurs, as a rule, it is to be used with (+human) nouns only. /kha:n/ can be used in case of (+human and –human) nouns as well as with pronouns.
Keeping in view this, we can fairly say that for all practical purposes, /kha:n/ is used to indicate plurality in Nagamese and hence, in reality, Nagamese has only one plural marker namely, /kha:n/ because the use of /bula:k/ is very restricted.

(a) Singular number  (Ø-unmarked)

(i) Nouns

/ma:nu/  man
/čhokra:/  son
/kukur/  dog
/hurin/  deer
/guru/  cow
/ba:ča:/  child
/ghora:/  horse
/ha:ti/  elephant

(ii) Pronouns

/moi, a:mi/  I
/toi/  you
/a:puni/  you (honorific)
/ta:i/  He/she
/itu/  it
/otu/  that
(b) Plural number

As we mentioned earlier, the suffix used after nouns and pronouns to form the plural in Nagamese is "/-kha:n/"

(i) After nouns

/ma:nukha:n/ men
/chokra:kha:n/ sons
/kukurkha:n/ dogs
/hurinkha:n/ deers
/gurukha:n/ cows
/ba:ca:kha:n/ children
/ghora:kha:n/ horses
/hatikha:n/ elephants

(ii) After pronouns

/moikha:n, a:mikha:n/ we
/toikha:n/ you
/a:punikha:n/ you (honorific)
/ta:ikha:n/ they
/itukha:n/ these
/otukha:n/ those

Inanimate nouns are not marked overtly for plurality in Nagamese. Some examples are mentioned below:
Apart from the regular plural marker /-khaːn/, another plural marker, namely, /-bulaːk/ is also used sometimes in Nagamese as we mentioned earlier. It is used only with human nouns. But its occurrence is very rare, almost non-existent. We have got only one example of its occurrence in Nagamese and that is also in the form of an audio cassette of songs called “Nagamese Gospel Collection” sung by different singers and produced by Gospel Sound Studio, Dimapur, Nagaland.

The plural marker /-khaːn/ is not obligatory in Nagamese. It is optional in the sense that when the context itself indicates plurality, the plural marker can be deleted as in:

(a) /ghorde bisi maːnu aːse/  (/bisi/ - many)

There are many men in the house.

(b) /duiːtaː loraː jaːise/

Two boys went.

In the case of (a) the morpheme /bisi/ indicates more than one. Therefore, the noun /maːnu/ does not take the plural
marker /-kha:n/. In the same way, in (b) the numeral /dui/ + /-ta:/ - two + definitive indicates more than one. Hence, /lora:kha:n/ can not be used and that is why /-kha:n/ is dropped. So, when the context indicates plurality by using numerals higher than one or words indicating plurality are used before the nouns, then the plural marker /-kha:n/ is dropped. Numerals higher than one or words indicating plurality can be used even before the inanimate nouns which otherwise do not take the regular plural marker /-kha:n/ overtly. For example,

/bisi ta:ra:/ many stars
/duita: ta:ra:/ two stars
/pa:ctːa: phul/ five flowers

5.1.3 Case

The case in Nagamese is effected by using suffixes and post positions. The suffixes and post positions are added to the nouns and pronouns or to the number affixes to denote case relations and when these are used after the stem, it does not affect the phonetic shape of the stem. The following cases are found in Nagamese.
5.1.3.1 Nominative Case

The nominative case has no overt markers and it is syntactically used as the subject of an intransitive verb. It has the zero format, and is equal to the stem.

/chokra: girise/ The boy fell (down).
/chokrikha:n a:hise/ The girls came.

In the above mentioned sentences /chokra:/, /chokrikha:n/ are nouns and subjects of the intransitive verbs /girise/ and /a:hise/ respectively and there is no overt case marker.

5.1.3.2 Accusative Case

It is the case of the direct object of the verb. The accusative case suffix is realised as /ke/.

/moi ta:ike ma:tise/ I called him.
/moi a:pnike ka:li lok pa:bo/ I will meet you tomorrow.

In the above sentences the pronouns /ta:ike/, /a:pnike/ are the direct objects of the verbs /ma:tise/ and /lokpa:bo/ respectively.

5.1.3.3 Dative Case

The dative case is the case of the indirect object of the verb and it is usually associated with the act of giving. In the
The dative case, the animate being is affected by the verb’s state or action. It is realised as /ke/.

/ta:i moikha:nke da:wa:y dise/  He gave us medicine.
/a:pnila:ga: pen moike dibi/  Give me your pen.

The dative case sign of Nagamese is the same as that of the accusative case. The semantic role and the syntactic function of the dative and accusative are different. Hence, they are treated here as separate cases in spite of their identity in form.

5.1.3.4 Genitive Case

It indicates the possessive relationship of the noun and pronoun. So, it reflects a possessor-possessed relationship. The noun in genitive is always in collocation with other nouns. The genitive case suffix is realised as /la:ga:/


5.1.3.4 Instrumental case

The instrumental case indicates the instrument used in carrying out an action identified by the verb. Hence, this case
relates the instrument to the verb in the sentence and it is realised as /pa:ra:/

/moi pen pa:ra: likhe/

I write with a pen.

/ta:la:tu ča:bi pa:ra: khulibi/

Open the lock with a key.

5.1.3.5 Locative case

This case indicates the location of the event/action identified by the verb. It is also used to indicate the destination and the marker for this case is /te/.

/a:ka:ste čiriya: uğe/

Birds fly in the sky.

/ta:i post ophiste ja:ise/

He went to the post office.

/kheti kora: ma:nukha:n ba:ja:rde sobji bigiri kore/

Farmers sell the vegetables in the market.

In this case, the locative case marker /te/ has an allomorphic variation /de/ and it is phonologically conditioned. /te/ occurs after voiceless sounds whereas /de/ occurs after voiced sounds.
5.1.3.6 Sociative case

Sociative case expresses the accompanying relationship (i.e., with, along with etc.). It is realised as /lokot/.

/ta:i moikha:n lokot a:hi a:se/

He is coming with us.

/moi ba:ba: lokot ja:ise/

I went with my father.

5.1.3.7 Ablative Case

It specifies the point in space to where the subject is transferred at the culmination of the action identified by the verb. Hence, the goal is spatial. Therefore, the ablative is the case of separation from the source in performing the action mentioned by the verb. This case suffix is realised as /pa:ra:/.

/ta:i ophis pa:ra: a:hise/

He came from the office.


He borrows money from me every week.

5.1.3.8 Benefactive Case

This case functions in a sentence to express the notion “for the benefit of”. Benefactive case marker in Nagamese is /ka:rni/.
Some speakers use another morpheme /ga:rnι/. Both are in free variation.

/tai moi ka:rnι skuter ekta: kini dise/.

He bought a scooter for me.


My father bought a pair of shoes for me.

5.1.3.9 Systematisation of Case Morphemes

From the above discussion, it becomes clear that Nagamese has nine cases and different cases employ different markers (with two exceptions) to denote the case relations. The following table will explicate the situation.

<table>
<thead>
<tr>
<th>Case</th>
<th>marker</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Nominative</td>
<td>/Ø/</td>
</tr>
<tr>
<td>2. Accusative</td>
<td>/ke/</td>
</tr>
<tr>
<td>3. Dative</td>
<td>/ke/</td>
</tr>
<tr>
<td>4. Genitive</td>
<td>/la:ga:/</td>
</tr>
<tr>
<td>5. Instrumental</td>
<td>/pa:ra:/</td>
</tr>
<tr>
<td>6. Locative</td>
<td>/te, de/</td>
</tr>
<tr>
<td>7. Sociative</td>
<td>/lokot/</td>
</tr>
<tr>
<td>8. Ablative</td>
<td>/pa:ra:/</td>
</tr>
</tbody>
</table>
Thus, the case forms are obtained in Nagamese by adding the case suffixes to the base, which is equal to the nominative case form, in the singular, and to the base containing the plural formant, in the plural. The case suffixes are postposed to the base.

From the above discussion it is clear that all the case markers in Nagamese are postpositional. Nagamese, as an SOV language, maintains the characteristics that Greenberg (1963) has attributed to SOV language that language with normal SOV order are post-positional.

5.1.4 Classification of Nouns

As we mentioned earlier, Nagamese nouns are capable of showing contrast in number and case. The following examples of Nagamese nouns will explicate the situation.

(a) /ma:nu/ man
    /ma:nukha:n/ men
    /čhokra:/ son
    /čhokra:kha:n/ sons
    /ma:nuke/ to the man
    /ma:nukha:nke/ to the men
    /čhokra:ke/ to the boy
    /čhokra:kha:nke/ to the boys
From the examples cited above, the grammatical construction of Nagamese nouns may be shown as

\[ N = \text{Root (gender)} \pm \text{number} \pm \text{case} \]

Interestingly, all the nouns in Nagamese do not show number marker, i.e., some nouns are overtly marked for number as shown above and some are marked covertly. Some examples of covertly marked nouns are mentioned below:

(b) /pa:tta:/ leaf/leaves
    /pa:tta:te/ on the leaf/leaves
    /ta:ra:/ star/stars
    /ta:ra:te/ in the star/stars
    /na:la:/ stream/streams
    /na:la:te/ in the stream/streams
    /phul/ flower/flowers
    /phulte/ in the flower/flowers
    /ga:s/ tree/trees
    /ga:ste/ in the tree/trees

Again, certain nouns can be substituted by /itu/ whereas some other nouns can be substituted by /ta:i/ in Nagamese. It means that the third person pronouns /itu/ and /ta:i/ can be used to substitute a noun in the previous sentence. For example,
(c) /čhokra: girise/ The son fell (down).
/ta:i girise/ He fell (down).
(d) /ga:s girise/ The tree fell (down).
/itu daŋgəɾ a:se/ It is big.

With the help of the examples mentioned in set (a) and (b) we can divide the nouns of Nagamese into two classes, viz., (i) the nouns denoting animate beings, and (ii) the nouns that refer to inanimate objects. Animate nouns are overtly marked for number whereas inanimate nouns are marked covertly.

Again from (c) and (d) sets, depending on whether or not the nouns can be substituted by /ta:i/ or /itu/, the nouns can be classified into two classes, viz.,

(i) the nouns that refer to animate human beings and it can be substituted by /ta:i/, and
(ii) the nouns that refer to animate/non-animate non-human beings. These nouns can be substituted by /itu/.

From the above discussion, the following tabular form can be formulated to posit the classification of noun in Nagamese:

```
Noun
   /-----
   |     |
  | Animate | Inanimate |
  /-----    /-----
 | Human    | Non-human |
```
The Nagamese 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, Nagamese noun has four types of morphological construction. They are mentioned below with examples:

(i) only the root : /ma:nu/ man
(ii) root and number : /ma:nukha:n/ men
(iii) root and case : /ma:nuke/ to the man
(iv) root, number and case: /ma:nukha:nke/ to the men

5.2 Pronoun

Pronoun refers to a set of items which can be used to substitute for a noun or a noun phrase. Pronouns are a subclass of nominals as we have mentioned earlier because like nouns, pronouns in Nagamese also show contrast in number and case as well as in person. The pronoun in Nagamese does not distinguish genders but it distinguishes three persons. They are first, second and third person.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>First person</td>
<td>/moi/, /a:mi/</td>
<td>/moikha:n/, /a:mikha:n/</td>
</tr>
<tr>
<td>Second person</td>
<td>/toi/</td>
<td>You /toikha:n/</td>
</tr>
<tr>
<td>Third person</td>
<td>/ta:i/</td>
<td>He/she /ta:ikha:n/</td>
</tr>
</tbody>
</table>
In Nagamese, the root pronoun is followed by number and case as shown in the following examples.

/moi/  I
/moikha:n/  we
/toi/  you
/toikha:n/  you (plural)
/moikha:nke/  to us
/toikha:nke/  to you
/taikha:nke/  to them

Therefore, the morphological construction of pronoun in Nagamese may be stated as

Pronoun = Root + number + case

It means that the root pronoun can occur alone as well as with number and case markers. When both the number and case marker occur in a single utterance, then the number marker is always followed by the case marker. Hence, Nagamese pronoun has basically four morphological construction types. They are:

(i) root only : /ta:i/  He/she
(ii) root and number : /ta:ikha:n/  They
(iii) root and case : /ta:ike/  to him/her
(iv) root, number and case : /tai:kha:nke/  to them
On the basis of usage of separate lexical items for different purposes, the pronouns in Nagamese can be classified into personal and non-personal pronoun.

5.2.1 Personal Pronoun

The personal pronoun is represented by separate lexical items in Nagamese. A three way distinction of person is made in personal pronoun. They are the first person, second person and third person. The first person pronoun refers to the speaker, the second person pronoun to the listener and the third person pronoun to others. Honorific distinction is also made sometimes in both the singular and plural forms in the second person by using a separate pronoun altogether. The personal pronouns do not show any gender sex distinction. The personal pronouns are used either independently or in suffixed form, i.e., the plural forms are formed by adding the suffix /-kha:n/ to the singular pronouns. All the personal pronouns of Nagamese are listed below:

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>I person</td>
<td>/moi, a:mi/</td>
<td>I /moikha:n/, we/a:mikha:n/</td>
</tr>
<tr>
<td>II person</td>
<td>/toi/</td>
<td>you /toikha:n/</td>
</tr>
<tr>
<td>(Honorific)</td>
<td>/a:puni, a:pni/</td>
<td>you /a:punikha:n/, you /a:pnikha:n/</td>
</tr>
<tr>
<td>III person</td>
<td>/ta:i/</td>
<td>he/she /ta:ikha:n/</td>
</tr>
</tbody>
</table>
5.2.2 Non-personal Pronoun

Non-personal pronouns can be divided into five types. They are illustrated below.

5.2.2.1 Demonstrative pronoun

It is formed by prefixing the markers /i-/ and /o-/ to the definite particle /tu/ which is also used to form deictic pronouns. Two demonstrative pronouns are found in Nagamese and they always precede the headnoun and the same forms are used for both singular and plural as well as for animate and inanimate nouns.

/itu ma:nu/ This man
/otu čhokra:/ That boy
/otu čhokra:kha:n/ Those boys
/otu ga:s/ That tree/those trees

5.2.2.2 Interrogative pronoun

There are two interrogative roots /ko-/ and /ki-/ from which the interrogative pronouns in Nagamese are formed. Same interrogative pronouns are used for animate and inanimate objects and they can not take the number marker. The following are the interrogative pronouns used in Nagamese.
/ki/  what
/kitia:/  when
/kinika:/  how
/kile/  why
/kima:n/  how much/many
/kote/  where
/kon, kun/  who
/kontu/  which

Some sentences are given below to illustrate the use of interrogative pronouns in Nagamese.

/toi la:ga na:m ki a:se/  what is your name?
/moikha:n kitia: dima:purde ja:bo/  when shall we go to Dimapur?
/kinika: kolejede a:he/  how do you come to college?
/kile misa: koise/  why did you tell a lie?
/ja:ka:li kima:n ma:nu a:hise/  how many persons came yesterday?
/kote tha:ke/  where do you live?
/kon toi la:ga: ba:ba: a:se/  who is your father?
/kontu ja:ga: bha:l a:se/  which place is good?
5.2.2.3 Reflexive pronoun

It refers to a construction where the subject and the object relate to the same entity. Nagamese has only one reflexive pronoun /nijor/ which can also occur as a separate entity and it has one variant /nije/.

/toi nijor ka:m koriboloi la:ge/ You have to do the work yourself.

/ta:ikha:n nijor la:ga: bhul a:se/ They themselves are guilty for this.

/moi nije ja:ise/ I myself went.

/taи nijor ma:ri kene morise/ He killed himself.

5.2.2.4 Possessive pronoun

Possessive pronouns are, in fact, the genitive forms of personal pronouns. Thus, possessive pronouns are formed by adding the suffix /la:ga:/ to the oblique bases of the personal pronouns.

<table>
<thead>
<tr>
<th>Bases</th>
<th>Possessive pronouns</th>
</tr>
</thead>
<tbody>
<tr>
<td>/moi/</td>
<td>l</td>
</tr>
<tr>
<td>/a:mikhan/</td>
<td>we</td>
</tr>
<tr>
<td>/toi/</td>
<td>you</td>
</tr>
<tr>
<td>/ta:i/</td>
<td>he/she</td>
</tr>
</tbody>
</table>
5.2.2.5 Indefinite pronoun

It refers to an entity or class of entities which is not capable of specific identification. There is no clear distinction between definite and indefinite pronouns in Nagamese. The same form /sob/ can be used for “all”, “everything”, “anything” as in

/ta:ikha:n sob ghor āa:ise/  All of them went home.
/moi sob sa:man baːste haːraːise/ I lost everything in the bus.

In some cases /kunba:/, /kunbi/ and /kiba:/ are also used for this purpose. But its use is limited in Nagamese.

/kunba: moilaːgaː ghēri čuri korise/ Someone has stolen my watch.
/kunbi itu koriboloi naːpaːribo/ Nobody can do it.
/aː ji kibaː hoboloi paːre/ Something/anything can happen today.

There is no relative pronoun in Nagamese. Relative pronoun is always expressed by means of participle in Nagamese.

5.3 VERBS

Verbs are those roots which take the morphemes for tense, aspect and mood. The verbs in Nagamese are not marked for person, number or gender.
Morphologically, verb bases are either simple or complex. A simple base consists of verb root, a complex base, of a root followed by the derivative suffix.

As regards the syllabic structure, the verb bases show a large number of possibilities. However, the most favoured types of roots in Nagamese are monosyllables.

Interestingly, it is not always easy to distinguish between a simple base and a complex base. This is due to the fact that a complex base, which is structurally a simple base + derivative suffix, may not have a corresponding simple base.

It has already been noted that verbs are those roots which take the morphemes for tense, aspect and mood. The verbs in Nagamese are not marked for person, number or gender. The following examples will clarify this.

Opposition in tense

/kha:/ eat
/kha:ise/ ate
/kha:bo/ will eat

Aspect

/kha:i a:se/ is eating
/hoda:y kha:ise/ used to eat (daily)
<table>
<thead>
<tr>
<th>Mood</th>
<th>Person</th>
<th>Number</th>
<th>Gender</th>
<th>The son eats meat.</th>
<th>The daughter eats meat.</th>
</tr>
</thead>
<tbody>
<tr>
<td>eat (imp.)</td>
<td>I eat meat.</td>
<td>You eat meat.</td>
<td>The son eats meat.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>has to eat (obligatory)</td>
<td>He/she eats meat.</td>
<td>You (pl.) eat meat.</td>
<td>The daughter eats meat.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The structure of a simple verb in Nagamese may be defined as follows:

(i) Root only
(ii) Prefix + root
(iii) Root + suffix

The following is a list of some of the common verb roots which can occur on their own:
(i) In the verbs which have a prefix, the prefix may be the negative markers /na/ or /na:/ as in the following verbs:

- /na:kha:y/ do not eat
- /na:ja:y/ do not go
- /nəhoy/ am/is not
- /na:la:ge/ do not want

(iii) When a verb in Nagamese 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 in the following:

- /ja:bo la:ge/ has to go
- /kha:bo la:ge/ has to eat
The root from which the principal verbs are formed can be classified into two groups – transitive and intransitive. Transitive verbs take a direct object while intransitive verbs do not take direct object. The following examples will clarify the situation.

5.3.1 Transitive Verb

/ta:ikha:n philm sa:i a:se/  They are watching a film.
/ta:i ka:pur dhula:i a:se/  She is washing clothes.
/a:mikha:n bhat: kha:ise/  We ate rice.

5.3.2 Intransitive Verb

/ta:i pola:i a:se/  He is running.
/ma:s girise/  The fish fell (down).
/gla:stu bha:ṛise/  The glass broke.
/ta:i ghuma:i a:se/  He is sleeping.

The transitive verbs of Nagamese can be sub-divided again depending on the number of objects they take. Therefore, the verbs which take two objects are called ditransitive verb as in

/moila:ga: ba:ba: ekta: skuter moike dise/  My father gave me a scooter.
5.3.3 Auxiliary Verb

There are a few auxiliary verbs in Nagamese and these are postposed to the principal verb. They are also capable of showing opposition in tense. Few of them are mentioned below.

/tha:ke/ remain

/ta:i hoda:i ka:pur dhula:y tha:ke/

She washes clothes everyday.

/ta:i ka:pur dhula:y tha:kise/

She was washing clothes.

/pa:re/ possible/able

/ta:i itia: ja:bo pa:re/

He can go now.

/ta:i ja:bo pa:rise/

He could go.

/di/ give

/toi la:ga: pen moike dibi/

Give me your pen.

/ta:ike moi ta:ka: dise/

I gave him money.

From the above discussion we can show the types of Nagamese verb with the help of the following diagram.
Nagamese verbs can again be divided into two types, viz., finite and non-finite, depending on whether it can complete a sentence formally and semantically or not. So, a finite verb completes a sentence whereas a non-finite verb does not complete a sentence.

5.3.4 Finite Verb

The finite verb takes the morphemes for tense as in the following:

/kha:i/

/[ta:i bha:t kha:i/] He eats rice.

/kha:i a:se/

/[ta:i bha:t kha:i a:se/] He is eating rice.

/kha:i tha:ke/

/[ta:i bha:t kha:i tha:ke/] He eats rice everyday.
5.3.5 Non-finite Verb

A non-finite verb does not complete a sentence and it requires a finite verb to complete the sentence. The past participle form of the non-finite verbs are formed by adding /a:/ to the verb like the following:

/kha:ise/

/ta:i bha:t kha:ise/ He ate rice.

/kha:i tha:kise/

/ta:i bha:t kha:i tha:kise/ He was eating rice.

/kha:bo/

/ta:i bha:t kha:bo/ He will eat rice.

5.3.6 Complex Bases

As we noted earlier, the complex bases of the Nagamese 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 Nagamese.
5.3.6.1 Passive base

The passive base is formed by adding the morphemes /hoise/ and it is prefixed by /-a:/ or /wa:/ as in the following:

- /ba:na:/ to make
- /ba:na:wa: hoise/ to be made
- /pura:/ to read
- /pura:wa: hoise/ to be read
- /dekh/ to see
- /dekh:a: hoise/ to be seen
- /kha:/ to eat
- /kha:wa: hoise/ to be eaten

5.3.6.2 Causative base

Causative or causal verb in Nagamese is morphologically marked. The most productive type of forming a causative base is by the addition of the causative morpheme /-a:i/ to the root. Such bases are always followed by the inflected verb formed from the root /de/ meaning “give”. The following are some of the examples of Nagamese causative verb bases:

<table>
<thead>
<tr>
<th>Non-causative</th>
<th>Causative</th>
</tr>
</thead>
<tbody>
<tr>
<td>/dekh/</td>
<td>to see</td>
</tr>
<tr>
<td>/kha:/</td>
<td>to eat</td>
</tr>
<tr>
<td></td>
<td>/dekhai/</td>
</tr>
<tr>
<td></td>
<td>/kha:i/</td>
</tr>
</tbody>
</table>
5.3.6.3 Reciprocal base

The reciprocative 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
/la:ga:/ to adjacent
/la:ga:la:gi/ adjacent to each other

5.4 Tense

The tense indicates the time of action mentioned by the verb with reference to the time of the speech act. Taking the time of the speaker's utterance as reference, whatever happens during the utterance is the present, whatever happened before
that is termed past and whatever will happen after the time of utterance is termed future.

These basic tenses can be established in Nagamese on the basis of the usage of different suffixes. Each tense is marked by separate suffixes, i.e., the verb is inflected by separate suffixes.

### 5.4.1 Past

It indicates that the time of action mentioned by the verb started before the time of the speech act. It is marked by adding the suffix /-se/ to the verb stem.

- /moi ekta: philm sa:i/ I see a film.
- /ta:i ka:pur dhula:i/ She washes clothes.
- /ta:i ka:pur dhula:ise/ She washed clothes.
- /itu da:ŋor a:se/ It is big.
- /itu da:ŋor a:sile/ It was big.
- /kita:ptu bha:l a:se/ The book is good.
- /kita:ptu bha:l a:sile/ The book was good.

When /a:se/ "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 examples.
In order to express the past continuous tense, Nagamese uses an auxiliary verb /tha:ki/ “remain, keep on” followed by the past tense marker /-se/ and the main verb takes the continuant /y/ as in the following sentences.

/ta:i ghuma:y tha:kise/ She was sleeping.
/ta:i kha:y tha:kise/ He was eating.

5.4.2 Present

The present tense indicates that the action mentioned by the verb takes place at the time of the speech act. It also indicates the state at the time of the utterance. Present tense in Nagamese is marked by /a:se/ in equative sentences like

/moikha:n student a:se/ We are students.
/tim neta: a:se/ Tim is a leader.

In other cases, different techniques are employed like –

(i) if the stem ends in a consonant, /-e/ is added -/likh/ /likhe/ (write, writes), /la:g/ /la:ge/ (want, wants).

(ii) If the stem has /-a/ ending, /-y/ is added - /kha:/ /kha:y/ (eat, eats), /sila:/ /sila:y/ (sew, sews). For some speakers of Nagamese /-a:y/ alternates with /-a:i/. 
(iii) If the stem is /i/ ending, then /-ye/ is added to make it a simple present as in /di/ /diye/ (give, gives), /ma:ŋgi/ /ma:ŋgiye/ (borrow, borrows) etc.

The form /a:se/ is used in present continuous tense as well. But in present continuous tense, the above mentioned rule (i), (ii) or (iii) will be used depending on the shape of the stem and it will be followed by /a:se/ in the sentence. The following example will clarify the situation:

(i) /ta:i likhe a:se/ She is writing.
(ii) /ta:i pola:y a:se/ He is running.
(iii) /ta:i moike diye a:se/ He is giving me.

5.4.3 Future

The future tense 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/ in Nagamese.

/moi ma:ŋso kha:bo/ I will eat meat.
/ta:ikha:n pa:rti dibo/ They will give a party.

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

/kita:ptu puribi/ (You) Read the book.
/a:punila:ga: pen moike dibi/ Give me your pen.
In future continuous tense also the same form is used in Nagamese but the main verb takes /-i/ and auxiliary verb /tha:kii/ “keep on” is used along with the future marker /-bo/ as in

/moi a:hi tha:kibo/ I will be coming.
/toi ja:i tha:kibo/ You will be going.

5.5 Aspect

Aspect denotes the manner in which the action identified by the verb is regarded or experienced. Hence, aspect indicates the temporal distribution of the action. The following types of aspect are found in Nagamese.

5.5.1 Progressive

It shows the nature or continuity of an action. This may be present, past or future. Nagamese shows a three-way contrast in tense as far as the progressive aspect is concerned.

(a) Present progressive

/ta:i ja:i a:se/ He is going.
/ta:i kotha: koi a:se/ She is talking.

(b) Past progressive

/ta:i ja:i thakise/ He was going.
/ta:i kotha: koi tha:kise/ She was talking.
(c) Future progressive

/ta:i ja:i tha:kibo/ He will be going.

/ta:i kotha: koi tha:kibo/ She will be talking.

The above mentioned examples clearly show that basically /tha:k/ is added along with the tense markers for the purpose of progressive aspect in Nagamese.

5.5.2 Perfect

An action which is completed is regarded as perfect aspect. The marker for this aspect in Nagamese is /pora:/ and it is used just after the subject but before the main verb as in the following:

/ta:i pora: itu dise/ She has given this.

/moi pora: itu korise/ I have done it.

5.5.3 Completive

When the objective of an action is completed, it is said to be a completive aspect. It refers to the object of the action. In Nagamese, /khotom/ is used before the verb to indicate the completive aspect.

/moi ka:mtu khotom korise/ I completed the work.

/ta:i ra:ndha: khotom korise/ She completed the cooking.
5.5.4 Inceptive

It refers to the aspectual relationship in which the beginning of an action is specified. This is indicated in Nagamese by using /suru/ before the auxiliary verb /kor/ “do” along with the tense marker as in the following:

/moi dibole suru korise/ I started to give.

/ta:i ka:m koribole suru korise/ He began to do the work.

5.5.5 Habitual

It indicates of an action that is repeated almost regularly at regular intervals of time. In Nagamse, an adverb /hoda:y/ “daily” is used before the object to indicate this aspect.

/ta:i hoda:y na:s kore/ She dances everyday.

/moi hoda:y ma:s kha:y/ I eat fish everyday.

5.6 Mood

Mood expresses the attitudes on the part of the speaker towards the factual content of the utterances such as uncertainty, possibility etc. Nagamese has a few number of moods which are discussed below.

5.6.1 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 Nagamese is /-bi/ and it is suffixed to the verb. This mood occurs only with the action verb as in

/taːike maːtibi/ (you) Call him.

/čhokraːkhaːnke saːbi/ (you) See the boys.

5.6.2 Obligatory

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

/moi itiaː jaːbo laːge/ I must go now.

/aːpni iaːte aːhibo laːge/ You have to come here.

5.6.3 Permissive

When the other person is given permission to do the action then it is called permissive mood. /dibi/ “allow” is used along with the future tense form of the verb to indicate this mood in Nagamese.

/taːike jaːbo dibi/ Let her go.

/taːike gaːnaː koribo dibi/ Let her sing.
5.6.4 Indicative

This mood expresses the simple verbal action and it does not say anything about the attitude of the speaker towards the concerned verbal action. It is unmarked in Nagamese and it occurs in all the three tenses.

/tai ja:i a:se/ He is going.
/tai ja:ise/ He went.
/tai ja:bo/ He will go.

5.6.5 Potential

It indicates the ability of the agent in performing the action identified by the verb. It is formed in Nagamese by the auxiliary verb /pa:re/ “can” used after the verb which is in the future tense form.

/tai kobo pa:re/ She can tell us.
/moi roŋkhoŋte uthibo pa:re/ I can climb the hill.

5.6.6 Conditional

This mood expresses the condition for performing the specified verbal action. It is formed in Nagamese by suffixing the conditional marker /-le/ to the verb of the first clause and the subject of the second clause takes /bi/ or /bhi/.
If I can do it, you can also do.

If you go, Tom will come.

On the basis of the examples given above, the undermentioned moods and markers can be abstracted.

1. Imperative mood /bi/
2. Obligatory /la:ge/
3. Permissive /dibi/
4. Indicative Ø (unmarked)
5. Potential /pa:re/
6. Conditional /le/

5.7 ADJECTIVES

Nagamese adjectives can be classified into two types. They are adjectives of quality and adjectives of quantity. The adjective can precede or follow the noun and they are not inflected for gender.

/bha:l lora:/ good boy
/bha:l sua:li/ good girl
5.7.1 Adjectives of quality

/bha:l/  good

/ta:i bha:l ma:nu a:se/
He is a good man.

/da:ŋor/  big

/khuritu da:ŋor a:se/
The tree is big.

/beya:/  bad

/ta:i beya: čhokri/
She is a bad girl.

5.7.2 Adjectives of quantity

/bisi/  many

/studentkha:n bisi kuesson hudise/
Students asked many questions.

/olop/  few

/olop ma:nu mitiŋde a:hise/
Few men came to the meeting.

The adjective of quality can occur with a numeral but
adjectives of quantity can not.

/pa:čta: bha:l ma:nu a:hise/
Five good men came.

* /pa:čta: bisi ma:nu a:hise/
More than one adjective can also occur with a noun in Nagamese like

\[ /\text{da}:\text{n}_1\text{or sund}_2\text{er c}_1\text{ir}_2\text{a}:/ \]

Big beautiful bird.

Apart from these two types of adjectives, some linguists further divide adjective into three more types. They are mentioned below along with examples.

### 5.7.3 Adjectives of taste

\[ /\text{mith}_1\text{a}:/ \quad \text{sweet} \]

\[ /\text{a:mtu mith}_1\text{a}: \text{a:se}/ \]

The mango is sweet.

\[ /\text{tita}:/ \quad \text{bitter} \]

\[ /\text{itu tita}: \text{phol}/ \]

This is a bitter fruit.

\[ /\text{ten}_1\text{a}:/ \quad \text{sour} \]

\[ /\text{ten}_1\text{a}: \text{a:m na:kha:bi}/ \]

Do not eat a sour mango.

### 5.7.4 Adjectives of colour

\[ /\text{ka:la}:/ \quad \text{black} \]

\[ /\text{boga}:/ \quad \text{white} \]

\[ /\text{la}:l/ \quad \text{red} \]
5.7.5 Adjectives of dimension

/la:mba:/ long
/bha:ri/ heavy
/kha:ta:/ short

So, Nagamese has altogether five types of adjective as evident from the above discussion on adjective.

5.7.6 Comparison of inequality

In Nagamese, the comparison of inequality is shown by using the comparative particles /kori/ and /sobse/. The comparative construction has the SMA structure (Standard-Marker of comparison – Adjective) in Nagamese. The comparative marker /kori/ is suffixed to the standard of comparison noun or adjective. As far as the degrees of comparison of adjectives are concerned, the adjectives are not inflected to express different degrees in Nagamese, only particles are used.

(i) Positive degree : Any adjective of quality forms this degree in Nagamese like

/itu sundør sua:li a:se/
   This is a beautiful girl.

/otu ma:nu dhan a:se/
   That man is rich.
(ii) Comparative degree: It is expressed by post-posing the comparative particle /kori/ to the compared noun or pronoun.

/tim jən kori khaːtaː aːse/
Tim is shorter than John.

/mili moi kori sundər aːse/
Milli is more beautiful than me.

(iii) Superlative degree: In order to get this degree, Nagamese uses the particle /sobse/.

/itu suaːli sob-se sundər aːse/
This is the most beautiful girl.

/itu dimaːpurde sob-se daːŋor ghor aːse/
This is the biggest house in Dimapur.

5.8 ADVERBS

Adverbs are a class of words which occur as attributes to verb phrases. Adverbs in Nagamese precede the verb. They always specify the mode of action of the verb or modify the adjectives. Semantically, the class includes adverbs of place, time, manner, quantity, answering the questions, where, when, how and how much, respectively.
5.8.1 Adverb stems

According to the form, the adverbs can be categorised into three. They are simple, complex and compound. The simple stem consists of a single root morpheme, the complex/derived stem of a root followed by a suffix and a compound stem of two roots.

5.8.1.1 Simple stems

Simple adverb stems are the stems of a single root in Nagamese. These are impossible to be identified by any morphological criteria. In syntax, they fill the same slots as the adverbials do in Nagamese. Examples are given below.

/itia:/ now
/aːji/ today
/hodaːy/ always
/bisi/ more
/dher/ much

5.8.1.2 Complex stems

The complex or derived adverbs consist of a single root which belongs to the category of noun or adjectives, followed by the derivative suffixes.
Root Adverb
/bha:l/ /bha:l kore/ well
/sa:bdan/ /sa:bdane/ carefully
/sa:ph/ /sa:pha:kore/ cleanly

5.8.1.3 Compound stems

Compound stem adverbs having more than one root can occur with or without the additional or derivational suffixes in Nagamese.

/a:jil/ + /ka:li/ → /a:jika:li/ now a days
/hoda:y/ + /hoda:y/ → /hoda:y hoda:y/ everyday
/[ja:] + /ka:li/ → /[ja]:ka:li/ yesterday
/hey/ + /səməy/ → /hey səməy/ at that time
/joldi/ + /joldi/ → /joldi joldi/ quickly

5.8.2 Classification of adverbs

The following is a classification of the adverbs in Nagamese along with examples.

(a) Adverbs of time
/hoda:y/ everyday
/ka:li/ tomorrow
/sa:m/ evening
/[ja]:ka:li/ yesterday
Adverbs of quantity

/dher/ much
/bisi/ more
/olop/ little
/kha:li/ only
/ima:n/ this much
/hima:n/ that much
/kima:n/ how much

5.9 POST POSITION

Post positions are formally different from case forms in the sense that post positions can occur independently whereas case forms can not occur independently. All the post positions are added immediately after the noun/noun-phrase and they are followed by the locative case marker /-te/ or /-de/.

Some common post positions in Nagamese are listed below.

(a) /bhitor/ inside, in
/ta:i rum bhitorde buhi a:se/
He is sitting in the room.
/kutta: ghor bhitorde a:hise/
The dog came into the hall.
(b) /əpər/ on, above

/baːkɔstu teːbul əpərde ɾaːkʰiби/

Put the box on the table.

/taːi ɣhora əpərde kʰaːɾaː kʰori aːse/

She is standing on the roof.

(c) /baːhɑːr/ out, outside

/baːhɑːɾdɛ jɑːbɨ/

Go out.

/ɣhora baːhɑːɾdɛ jɑːbɨ/

Go out of the house.

(d) /ɑːɡod/ in front of

/taːi dorjɑː aːɡode kʰaːɾaː kʰori aːse/

He is standing in front of the door.

/taːi moi aːɡode buhɨ aːse/

She is sitting in front of me.

(e) /oʃor/ near

/moi laːɡaː ophis bɑːʃ tʰəp oʃorde aːse/

My office is situated near the bus stop.

/taːi skul oʃorde buhɨ aːse/

He is sitting near the school.
(f) /pići/ behind

/də:m moi laːɡa piːциде bohi thəːkise/

Dam was sitting behind me.

/kuttaː moi laːɡa piːциде aːhise/

The dog came behind me.

5.10 NUMERALS

The numerals in Nagamese can be classified into two, viz., cardinals and ordinals.

5.10.1 Cardinal numerals

All the Nagamese cardinal numerals, with the exception of a few, were borrowed from Assamese language. However, in recent years, the intellectuals and educated Nagas use some cardinal numerals which are Hindi based. As a result, one may find two systems prevalent – the Assamese based one used usually by the villagers and the illiterate Nagamese speakers and the other Assamese and Hindi based, the mixed one, used by the literate and educated speakers. The basic cardinal numerals are as follows:

/ek/ one
/dui/ two
/tin/ three
/čaːr/ four
<table>
<thead>
<tr>
<th>Phoneme</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>/paːtʃ/</td>
<td>five</td>
</tr>
<tr>
<td>/tʃɔiː; sɔi/</td>
<td>six</td>
</tr>
<tr>
<td>/saːt/</td>
<td>seven</td>
</tr>
<tr>
<td>/aːt; aːθ/</td>
<td>eight</td>
</tr>
<tr>
<td>/noː; noi/</td>
<td>nine</td>
</tr>
<tr>
<td>/dɔs/</td>
<td>ten</td>
</tr>
<tr>
<td>/ɪɡaːro; ɛɡaːro/</td>
<td>eleven</td>
</tr>
<tr>
<td>/bəːro/</td>
<td>twelve</td>
</tr>
<tr>
<td>/tɛro/</td>
<td>thirteen</td>
</tr>
<tr>
<td>/ɛtɔdhaː; ɛtɔdo/</td>
<td>fourteen</td>
</tr>
<tr>
<td>/pændro/</td>
<td>fifteen</td>
</tr>
<tr>
<td>/sullo/</td>
<td>sixteen</td>
</tr>
<tr>
<td>/sætɜːrə/</td>
<td>seventeen</td>
</tr>
<tr>
<td>/aːθaːɭə/</td>
<td>eighteen</td>
</tr>
<tr>
<td>/unis/</td>
<td>nineteen</td>
</tr>
<tr>
<td>/bɪs/</td>
<td>twenty</td>
</tr>
<tr>
<td>/tɪs/</td>
<td>thirty</td>
</tr>
<tr>
<td>/tɔlis/</td>
<td>forty</td>
</tr>
<tr>
<td>/saːθi/</td>
<td>sixty</td>
</tr>
<tr>
<td>/nɔbboi/</td>
<td>ninety</td>
</tr>
<tr>
<td>/sɔw/</td>
<td>hundred</td>
</tr>
<tr>
<td>/hæˈjaːt/</td>
<td>thousand</td>
</tr>
</tbody>
</table>
Numerals from one to ten can be considered as primary numerals and from eleven onwards as secondary because the units from one to ten are used to form the secondary numerals in Nagamese. Mainly two techniques are employed in Nagamese for this purpose. They are summation and multiplication.

(i) Summation

/eg+a:ro/ one+ten /ega:ro/ eleven
/ba:+ro/ two+ten /ba:ro/ twelve
/te+ro/ three+ten /tero/ thirteen
/ba:+is/ two+twenty /ba:is/ twenty-two

Same is the case with 14 to 18, 21 to 28, 31 to 38 etc.

(ii) Multiplication

/bi×s/ two×ten /bis/ twenty
/ti×s/ three×ten /tis/ thirty
/čo×lis/ four×ten /čolis/ forty

Other numerals like 50, 60, 70 etc. are formed in this way.

Numerals like 19, 29, 39 etc. are formed in a different way.

In these numerals a unit /un/ is present and it means “one less”.

Hence,

/un-tis/ one less thirty /untis/ twenty-nine
/un-čolis/ one less forty /unčolis/ thirty-nine
/un-(b)is/ one less twenty /unis/ nineteen
5.10.2 Ordinal numerals

The ordinals in Nagamese are formed by suffixing /-sra:/ for second and third from the corresponding cardinal numerals as in

/dusra:/ second
/tisra:/ third

whereas the ordinal for the “first” has another form /poila:/ which occurs after the zero allomorph for “one”.

The ordinals indicating “four” and more than four are formed by suffixing the morpheme /na:mba:r/ after the cardinals.

/ča:r na:mba:r/ fourth
/pa:č na:mba:r/ fifth
/dos na:mba:r/ tenth
/bis na:mba:r/ twentieth

5.10.3 Fractionals

The following fractional numerals are found in Nagamese which are basically Assamese based.

/pua:/ ¼
/a:dha:/ ½
/der/ 1½
/sa:re/ ½ (added after three onwards)
/tin pua:/ ¾
In the combinations like “mid-night”, “half day”, the same Nagamese word /a:dra:/ is used, e.g.,

/a:dra: rati/ mid-night
/a:dra: din/ half day

5.10.4 Enumeratives/proportionals

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

/ek ba:r/ once/one time
/dui ba:r/ twice
/tin ba:r/ thrice
/ča:r ba:r/ four times
/pa:č ba:r/ five times

The adjectival/pronominal constructions like “both”, “the three”, “the four” etc. are formed in Nagamese by suffixing /-ol/ to the basic numeral. Sometimes /-thu/ is also used as a suffix just like Hindi.

/duio/ both
/tino/ the three
5.10.5 Distributive numerals

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

/ekta: ekta: kori/ one by one
/duita: duita: kori/ two each
/pa:čta: pa:čta: kori/ five each

5.10.6 Numeral classifiers

The numeral classifier is a construction consisting of a numeral and a classifier. Morphologically and syntactically, numeral classifiers form a finite sub-class of Nagamese adjectives.

There are basically two numeral classifiers in Nagamese /jan/ and /ta:/. They are added after the numerals. The use of /jan/ is very restricted and it is found that only the educated Nagas use /jan/ as a classifier with human nouns. The uneducated Nagas use /-ta:/ as a classifier for human and non-
human referents. It is to be remembered here that /-ta:/ is also used as a definitive in Nagamese. So, it has a dual function to perform.

\[
\begin{array}{ll}
/ek \, jen \, ma:nu/ & \text{one man} \\
/ek \, ta: \, ma:nu/ & \text{one man} \\
/tin \, jen \, ma:nu/ & \text{three men} \\
/tin \, ta: \, ma:nu/ & \text{three men} \\
/pa:cta: \, guru/ & \text{five cows} \\
\end{array}
\]

The first and the third sentences are by educated Nagas; the second and the fourth are by uneducated Nagas while the last one is given by both the groups.

5.11 NEGATION

Nagamese has three negative markers. They are /na:/, /no/ and /na:y/.

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

\[
\begin{array}{l}
/tai \, bha:t \, na:kha:y/ \\
\quad \text{He does not eat rice.} \\
\quad \text{Tomba does not go to the market.} \\
/moila:ga: \, sa:thi \, mestu \, na:jitibo/ \\
\quad \text{My friend will not win the match.} \\
^* /ia:te \, na:hibi/ \\
\quad \text{Don’t come here.} \\
\end{array}
\]

* Two vowels of same quality cannot occur in Nagamese. Hence, one vowel is dropped. So, /na: + a:hibi/ becomes /na:hibi/
/no/ - when an equative sentence has /aːse/ (am, is, are) as the main verb, it becomes /nohoy/ (neg+v) in the negative counterpart. So, /no/ is used to negate a positive verb of a statement as in

/taːi kaːptaːn nohoy/

He is not a captain.

/moi tičaːr nohoy/

I am not a teacher.

/naːy/ is used if the sentence is in the past tense form and when /naːy/ is suffixed to the verb, the verb loses the past tense marker /-se/ and an /aː/ is added to the stem as in the following:

/moilaːgaː maː čaː bonaː naːy/

My mother was not preparing tea.

/itu lombaː letaːr thaːkaː naːy/

It was not a long letter.

/naːy/ is also used when it is in v+complement construction.

/taːi khelaː naːy/

He is not playing.

/taːi polaː naːy/

He is not running.

From the above discussion, we can state that the three negative markers occur in mutually exclusive environments in
Nagamese and /no/ is the negative morpheme in Nagamese while the other two, namely, /na:/ and /na:y/ are the mere positional variants of the /no/.

5.12 WORD FORMATION

It is concerned with those words which consist of more than one morpheme. The most common morphological processes found in word formation are compounding, derivation and reduplication. Some linguists also include inflection under the category of word formation like

/ja:i/ go
/jai:se/ went
/kha:i/ eat
/kha:ise/ ate

We will be discussing the above mentioned three processes namely, compounding, derivation and reduplication in Nagamese with the help of examples in the following sections.

5.12.1 Compounding

Compounding is a word formation process in which a stem is formed with two roots, the resultant stem belonging to the form class of at least one of the constituent roots.
With the help of this process, new class of words are formed from a different class. It is done by the addition of derivational suffixes. The following examples will explicate it.

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

/bigiri/  \(\rightarrow\) /bigiri kora: ma:nu/  
seller
to sell

/ga:na:/  \(\rightarrow\) /ga:na: kora: ma:nu/  
singer
to sing

/roŋ/  \(\rightarrow\) /roŋ kora: ma:nu/  
painter
to paint

5.12.1 Derivation

With the help of this process, new class of words are formed from a different class. It is done by the addition of derivational suffixes. The following examples will explicate it.
(ii) Noun formation from adjectives, verbs and nouns: /-i/ is suffixed to the concerned word for this.

\[
\begin{align*}
&/\text{pa:p}/ \rightarrow /\text{pa:pi}/ \\
&\text{sin} \quad \text{sinner} \\
&/\text{dost}/ \rightarrow /\text{dosti}/ \\
&\text{friend} \quad \text{friendship}
\end{align*}
\]

5.12.3 Reduplication

It is a term used in morphology for a process of repetition whereby the form of a prefix/suffix reflects certain phonological characteristics of the root. Reduplication, of a lexical item carrying a semantic modification, can be partial or complete. Reduplication in Nagamese can be classified into three types, viz., expressives, echo formations and word reduplication.

5.12.3.1 Expressives

Expressives belong to the category of morphological reduplication. It always refers to the minimally meaningful and segmentally indivisible morphemes which are constituted of iterated syllables.

The expressives include onomatopoeias, sound symbolism, ideophones and imitatives. It may or may not have phonological symbolism. Nagamese makes use of expressives in order to
expand its lexical inventory. Like its parent language Assamese, Nagamese uses expressives to denote the five sense of perception, i.e., of smell, sight, touch, hearing and taste. They are mentioned below:

(a) Sense of smell:

/mitha: mitha:/ to emit fragrance
/meka: meka:/ to emit a pungent smell

(b) Sense of sight:

/jik mik/ shining
/jil mil/ twinkling

(c) Sense of touch:

/a:tha: a:tha:/ sticky
/mihi mihi/ smooth

(d) Sense of hearing:

/hu hu/ sound of blowing wind
/bhuk bhuk/ barking of a dog

(e) Sense of taste:

/kuruk kuruk/ crunchy
/mur mur/ crunchy
/teŋa: teŋa:/ to turn sour
5.12.3.2 Echo formation

According to Abbi (1991), an echo word has been defined as 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 also does not have any meaning on 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 Assamese, and, Nagamese, just like its source language, makes use of this feature in order to form words. Nagamese has /s/ as replacer sound of echo word. Examples are given below:

/bha:t sa:t/  rice and something like that
/begun segun/  brinjal etc.
/pa:pita: sa:pita:/  papaya etc.
/gha:s sa:s/  grass etc.
/khun sun/  blood etc.
/ka:n sa:n/  ear etc.
When the base word begins with /s/, /t/ is used as a replacer in the echo word. The examples are:

- /sa:guli ta:guli/ goat etc.
- /sa:l ta:l/ year etc.
- /sona: tona:/ gold etc.
- /sa:ma:n ta:ma:n/ goods etc.

### 5.12.3.3 Word Reduplication

Word reduplication stands for the total or partial repetition of the base of the word or of 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. Whatever may be the unit of reduplication, the end result is a new word and this new word has no parallel in its non-reduplicated counterpart (Abbi, 1987). The following are the examples of complete word reduplication in Nagamese.

- /a:la:k/ different (adj.)
- /a:la:k a:la:k/ differently (adv.)
- /bha:g/ share (N)
- /bha:g bha:g/ separate (adj.)
- /la:he/ slow (adj.)
- /la:he la:he/ slowly (adv.)
- /joldi/ fast (adj.)
When the base word begins with /s/, /t/ is used as a replacer in the echo word. The examples are

/sa:guli ta:guli/ goat etc.
/sa:l ta:l/ year etc.
/sona: tona:/ gold etc.
/sa:ma:n ta:ma:n/ goods etc.

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/a:la:k a:la:k/ differently (adv.)
/bha:g/ share (N)
/bha:g bha:g/ separate (adj.)
/la:he/ slow (adj.)
/la:he la:he/ slowly (adv.)
/joldi/ fast (adj.)
/gaːqi/  vehicle

/gaːqi čaːlaː maːnu/  driver

/laːthi/  stick

/laːthi čaːlaː maːnu/  stick wielding person

(iii) /-i/ forms nouns from adjectives, verbs and nouns.

/paːp/  sin

/paːpi/  sinner

/dost/  friend

/dosti/  friendship

/šikaːr/  hunt

/šikaːri/  hunter

/bəraːbər/  equal

/bəraːbəri/  equilibrium

(iv) /waːla:/ forms nouns from noun and adverb.

/dud/  milk

/dudwaːlaː/  milkman

/daːk/  post

/daːkwaːlaː/  postman

/opaːr/  above

/opaːr waːlaː/  boss, chief
(v) /baːnaː maːnu/ forms agent noun from common noun.

/sona:/

/sonaː baːnaː maːnu/ goldsmith

/gaːdi/

/gaːdi baːnaː maːnu/ mechanic

/kaːpur/

/kaːpur baːnaː maːnu/ weaver

(vi) /-gər/ forms agent noun from common noun.

/jaːdu/ magic

/jaːdugər/ magician

(vii) /-daːr/ forms agent noun from common noun.

/paːhaːraː/ watch, protection

/paːhaːraːdaːr/ guard

/dukaːn/

/dukaːndaːr/ shop

/kiraːyaː/ fare

/kiraːyaːdaːr/ tenant

(viii) /jaːgaː/ forms nouns from verbs.

/puraː/ to read

/puraː jaːgaː/ institution

/khaːwaː/ to eat

/khaːwaː jaːgaː/ eating place, hotel
(ix) By replacing /-a:/ with /-i/: By this method usually the feminine of masculine kinship terms in Nagamese are formed, e.g.,

/beta:/ son  →  /beti/ daughter

/ma:ma:/ uncle  →  /ma:mi/ aunt

/bura:/ old man  →  /buri/ old lady

/čokra:/ son  →  /čokri/ daughter

(x) By adding suffix /-ni/

/ma:sta:r/ teacher(m)  →  /ma:sta:ni/ teacher(f)

/sikh/ Sikh  →  /sikhni/ a Sikh lady

5.13.1 Compounding : compound nouns

The compound nouns in Nagamese can be explained in terms of the semantic relationship held by the constituent nouns. In equational compound, the two words forming the compound noun have identical or very close meaning. For example,

/hewa: hušrusa:/ nursing, service

/hewa:/ service

+h

/hušrusa:/ attendance, nursing

/puja: montra:/ worship

/puja:/ worship

+  

/montra/ hymn
Apart from this, compound nouns in Nagamese are also formed with two roots, the resultant stem belonging to the form class of at least one of the constituent roots, e.g.,

- /kha:li ja:ga:/ yard (n)
- /kha:li/ empty (adj) + /ja:ga:/ place (n)
- /gorom ta:im/ summer (n)
- /gorom/ hot (adj.) + /ta:im/ season (n)
- /ma:tha: pikha:i/ headache (n)
- /ma:tha:/ head (n) + /pikha:i/ to pain (v)
- /tha:nda: ta:im/ winter (n)
- /tha:nda:/ cold (adj) + /ta:im/ season (n)

In Tatpurusa compounds, the second member is semantically the head of the compound as in the following:

- /ghora: ga:qi/ cart
- /ghora:/ horse + /ga:qi/ vehicle
- /ma:s ma:ra: ma:nu/ fisherman
- /ma:s/ fish + /ma:ra: ma:nu/ killer

5.13.2 Compounds made up of two common nouns

A lot of compounds are formed with the help of this technique in Nagamese.

- /guru pa:ikha:na:/ cow dung
- /ha:wa: pa:ni/ storm, climate
Dvandva type of compounds are also available in Nagamese where both the elements are “head”, e.g.,

/ma:ba:ba:/ mother-father – parents
/bha:y boyni/ brother-sister – sibling
/din ra:ti/ day and night

5.13.3 Noun + gerund / Gerund + noun

/ba:ndha: ka:kəs/ wrapping paper
to tie + paper
/a:sli nohoy/ artificial
real + not
/pura: ja:ga:/ institution
to read + place
/tha:ka: ja:ga:/ abode
to live + place
/dhup gira:/ sunset
sun + to set

5.13.4 Verb + verb

This pattern, though used in Nagamese, is not that much productive.
/ula:i diya:/ remove

/ula:i/ to take away + /diya:/ to give

/pa:i lowa;/ receive

/pa:i/ to get + /lowa;/ to take

/a:ha: ja:wa:/ stroll

/a:ha:/ to come + /ja:wa:/ to go

/dekha: kora:/ visit

/dekha:/ to see + /kora:/ to do

5.13.5 Adjective + Adjective

/ekdom da:nor/ giant

/ekdom/ much + /da:nor/ big

/ekdom sa:pha:/ holy

/ekdom/ much + /sa:pha:/ clean

5.13.6 Adjective + Noun

/pa:kka: ma:nu/ straight forward person

/pa:kka:/ pukka: + /ma:nu/ man

/da:nor na:m/ famous

/da:nor/ big + /na:m/ name

/kha:li ja:ga:/ yard

/kha:li/ empty + /ja:ga:/ place
5.13.7 Adverb + Noun

/poila:jama:na:/ primitive

/poila:/ before + /jama:na:/ era

/poila: la:ga: ka:ha:ni/ history, tale

/poila: la:ga:/ early + /ka:ha:ni/ story

5.14 ADJECTIVE FORMATION

Majority of the adjectives in Nagamese are basically individual lexical items. Only few of them are derived from different word classes by suffixation. They are mentioned below.

/jongol/ forest → /joŋli/ wild

/jindegi/ life → /jinda:/ alive

/la:los/ greed → /la:lsi/ greedy

/a:los/ lax → /a:lsi/ lazy

/da:m/ price → /da:mi/ expensive
5.14.1 Compound Adjectives

/ča:r/ four + /kuniya:/ cornered

/ča:rkuniya:/ quadrangular

/a:dha:/ half + /pa:ka:/ ripe

/a:dha:pa:ka:/ half ripe

5.14.2 Loan Adjectives

There is an extensive borrowing of lexicalised adjectives in Nagamese from Hindi. It seems that these are all recent borrowing in Nagamese as earlier records show predominantly Assamese forms in use.

/sästa:/ cheap

/ča:la:k/ smart, clever

/löbhi/ greedy

/ændha:/ (m) /a:ndhi/ (f) blind

/ka:na:/ (m) /ka:ni/ (f) blind of one eye

/la:l/ red

/ha:ra:/ green

/ka:la:/ black

/nækli/ artificial, false

/ma:muli/ general, ordinary

/a:sli/ genuine, real

It is to be noted here that the above mentioned list is not exhaustive.
5.14.3 Participial constructions

Participial constructions in Nagamese are used to modify nouns and they are derived from verb stems by means of participial suffixes.

(a) Present participle modifies a noun in Nagamese and it always represents an ongoing action or process and it can occur only attributively in Nagamese. The suffix used for this purpose is /tha:ka:/ and the last /-a:/ becomes /i/, e.g.,

/a:ha:/ to come → /a:hi tha:ka:/ coming
/a:hi tha:ka: ma:nu/ coming man
/ba:rha:/ to grow → /ba:rhi tha:ka:/ growing
/ba:rhi tha:ka: ba:cha:/ growing child
/uba:la:/ to boil → /uba:li tha:ka:/ boiling
/uba:li tha:ka: pa:ni/ boiling water

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

/a:ha:/ come → /a:hise/ arrived
/mora:/ die → /morise/ dead
/ba:na:/ make → /ba:nise/ made
5.14.4 Intensifiers

Gradation of adjectives which indicates increase or decrease of the inherent adjectival attribute is expressed in Nagamese by means of quantifiers and other morphological devices.

(i) Morphological devices denoting intensity:

The intensity of primary adjectives is attenuated in Nagamese by reduplicating the adjectives. For example,

/čota:/ small → /čota: čota:/ smallish
/olop/ few → /olop olop/ very few

This is not productive at all in Nagamese.

(ii) Quantifiers denoting intensity:

Few quantifiers are used in Nagamese to increase the degree of attribution expressed by the adjective. They are mentioned below.

/bisi/ very, much
/bisi pa:ka:/ very ripe
/bisi a:lči/ very lazy
/bisi b8dma:s/ very notorious
/bisi ta:n/ very solid
/əkdom/ much
/əkdom daːŋor/ very big
/əkdom beyaː/ very bad
/əkdom kaːčaː/ very unripe
/khub/ too much
/khub nilaː/ dark blue
/khub laːl/ dark red
/khub khuʃi/ too happy
/khub gorom/ very hot

/olop/ is the attenuating quantifiers in Nagamese which means “few”, “little”.
/olop saːd/ little tasty
/olop teŋa/ little sour
/olop bhaːl/ little good
/olop gusaː/ little angry

When there are two sequential quantifiers, the first modifies the second in Nagamese.
/əkdom bisi gorom/ very much hot
/əkdom bisi thaːndaː/ very much cold
/khub bisi mithaː/ very much sweet
/khub bisi bədmaːs/ too much notorious
/əkdom bisi ʃeptəː/ too much flat
5.15 VERB FORMATION

Verbs in Nagamese are formed/derived from nouns, adverbs and adjectives by adding verbal suffixes. They are mentioned below.

(i) /kora:/

/murəm/ love $\rightarrow$ /murəm kora:/ to love
/sa:di/ marriage $\rightarrow$ /sa:di kora:/ to marry
/gusa:/ anger $\rightarrow$ /gusa: kora:/ to get angry
/sura:m/ shame $\rightarrow$ /sura:m kora:/ to blush
/la:l/ red $\rightarrow$ /la:l kora:/ to turn red
/bisi/ much $\rightarrow$ /bisi kora:/ to increase

(ii) /dhura:/

/bhut/ ghost $\rightarrow$ /bhute dhura:/ to be possessed by ghost

/ha:ba:t/ embrace $\rightarrow$ /ha:ba:ti dhura:/ to embrace

(iii) /diya:/

/doka:/ cheat $\rightarrow$ /doka: diya:/ to cheat
/da:n/ donation $\rightarrow$ /da:n diya:/ to donate
/ga:li/ scolding $\rightarrow$ /ga:li diya:/ to scold
/phela:/ throwing $\rightarrow$ /phelai diya:/ to throw out
/ma:ra:/ hit $\rightarrow$ /ma:ri diya:/ to hit
/fənəm/ birth $\rightarrow$ /fənəm diya:/ to give birth
5.16 Adverb Formation

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

5.16.1 Affixation

(i) By adding prefix /e/: 

/æk/ one + /din/ day → /ædin/ one day

(ii) By adding suffix /pa:ra:/

/pha:t pa:ra:/ suddenly

/bha:l pa:ra:/ carefully

(iii) /bha:be/

/sundor bha:be/ beautifully

/beya: bha:be/ wickedly

(iv) /ke/

/pura:ke/ wholly

/muram ke/ kindly

/sa:pha: ke/ cleanly

/soja:ke/ easily
5.16.2 Compound adverbs

Compound adverbs in Nagamese are formed by means of reduplication – total reduplication of the noun or adverb or adjective as in the following:

/la:he la:he/ slowly
/a:ste a:ste/ gradually
/joldi joldi/ quickly
/ba:re ba:re/ again and again
/bha:g bha:g/ separately
/din din/ daily
/sa:l sa:l/ yearly, annually
/čupi čupi/ silently
/ta:ra: ta:ri/ quickly
/mila: mili/ mixedly
/čup ča:p/ silently
/pura: puri/ completely
/buja: buji/ understandingly
/tera: teri/ zigzaggy
/phota: phot/ speedily
/mota: moti/ approximately

It is to be noted here that in the last eight reduplicated adverbs a vowel change has taken place in the reduplicated form.